

December 21, 1938

# The Living Church



*Silent Night, Holy Night*

# Our Bethlehem Star-Babe

## A CHRISTMAS CAROL

Words by Rev. Van R. Gibson, M. A.

Accompaniment by Winfield Wardell

Music by Ralph C. Pierce

A won-drous star poured sil-ver light, One calm night long a-go,

When An-gels' gold-en voices chimed A-cross the fros-ty snow.

With-in an hum-ble sta-ble stall Be-side the Beth-lehem road,

The mild Christ Child lay deep in sleep While wondering cattle lowed.

Rapt herdsmen hastened there to find  
The angel-given sign;  
They humbly knelt and revered Him,  
Within that lowly shrine.

Three magi clad in purple robes  
Rode forth 'neath starry gleams,  
To seek the regal, new-born Christ  
Foreseen in mystic dreams.

The light that shone in Bethlehem,  
That night so long ago,  
Still casts its magic beams afar  
To bless us with its glow.

Our Star-Babe comes at Christmastide,  
When days are dark and cold,  
To seek a cradle in each heart  
And turn its dross to gold.

# CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.*

## Clerical Unemployment

**TO THE EDITOR:** At the last meeting of the House of Bishops, Bishop Ludlow, Suffragan Bishop of Newark, Bishop Gribbin, Bishop of Western North Carolina, and I were appointed a committee to do something about the unemployed clergy in the Church. We have decided that our first step must be to let it be generally known that such a committee has been appointed by the Presiding Bishop and acting as convener of the committee, I wonder if you would be good enough to insert a notice in your paper asking that the unemployed clergy address me at 1117 Texas avenue, Houston, Texas, giving me such information as will be helpful in our consideration of all such cases.

Should any other persons care to communicate with our committee concerning any unemployed clergy or with suggestions as to a practical solution of the question, we will welcome all such letters most heartily.

(Rt. Rev.) CLINTON S. QUIN,  
Bishop of Texas.

Houston, Tex.

## Christmas Creche Figures Needed

**TO THE EDITOR:** If any parish priest or other individual has the good fortune to have a set of figures for a Christmas creche not in use, they would confer a great benefit by sending the same to me. I am in charge of three missions, and in not one of them has the creche ever been used. We are too busy raising our apportionment for the mission of the Church to buy them!

On faith, I have arranged for three cribs, but to date have no figures. From my own pocket I would pay for transportation and would be most happy to repaint or touch up any figures sent me.

Communications should be addressed to me as priest in charge of St. Helen's here.

(Rev.) HUBERT JOHN BUCKINGHAM,  
Wadena, Minnesota.

## Reunion With Presbyterians

**TO THE EDITOR:** You have asked for comments and criticism of the proposed concordat between our Church and the Presbyterians. I am amazed that you have not been deluged with letters of protest. Frankly, I am worried. I speak to Liberal Evangelicals and they say, "It won't be long now before we are one with the Presbyterians." I speak to Anglo-Catholics, and to them the scheme is merely amusing. They say, "It can't happen." I am not so sure that it can't happen. A determined group is pushing it, and they have on their side all the uninformed and uninstructed laity, who think of the Presbyterians merely as nice people like themselves.

Since July 23, 1637, when Jenny Geddes threw the stool at the head of the dean of St. Giles' cathedral, and the Scotch broke once and for all with the Anglicans, and reverted to Knox's Calvinism pure and simple, the Presbyterians have been, quite decidedly, an anti-Catholic body, rejecting not only episcopacy but also liturgies, and the whole sacramental system, and to this day they set themselves up as critics of Episcopal Faith and practice. How much claim to catholicity will remain to us if we recklessly ordain Presbyterian ministers to the Catholic priesthood, men who have never been confirmed,

who reject both in theory and practice the sacrament of Penance, and whose whole conception of the Blessed Eucharist is that of a sad, memorial meal ("too sad to be celebrated on such a joyful day as Easter day").

From a practical point of view, the uniting of isolated Presbyterians and Episcopal congregations would not make for unity. If the minister of the united congregations is Presbyterian, good Churchmen will withdraw. If he is Anglican, the hard and fast Presbyterians will withdraw. The result will be three bodies where there were only two before, and the whole Church will be weakened by reason of the controversy and suspicion that will be aroused.

Either let us decide to be Presbyterians, or they Catholics. Let us have either water or milk! Each drink is good by itself. But let us not water down the milk. The resultant product would be both fraudulent and distasteful.

(Rev.) ALAN H. TONGUE,  
East Mauch Chunk, Pa.

**TO THE EDITOR:** The admirable letter of Fr. Stanley of Denver in your issue of November 23d ought to receive wide attention. Certainly one hopes that our Presbyterian friends are not the victims of a plot to destroy both their own historical position and our own revealed Faith of the Catholic Church.

The tragedy of it all is that, instead of making for Christian unity, this wild sectarian scheme makes for further division and disunity, and we shall have (if this thing is forced on us) a break up of the Anglican communion in the United States. The logical outcome can be nothing less than priests and ministers celebrating at the same altars. The consequence of that would be nothing less than schism.

Without going a step beyond the Prayer Book and the Thirty-Nine Articles, the only union that the clergy of the Episcopal Church

can be concerned with is one that welcomes back into the historic fold of the Apostolic Church all wanderers from their home. Either the priesthood is a divine institution, or it is one of the greatest frauds that have ever been perpetrated on credulous mankind.

May our Presbyterian friends pray that they may not become involved in "an amiable constructive fraud," a pious scheme of well-meaning men.

(Rev.) ALBERT C. LARNED,  
Jamestown, R. I.

**TO THE EDITOR:** Before making overtures to other Christian bodies in the matter of union, we ought first to know our own mind on such important subjects as the ministry of the Church. Does it partake of a priestly nature as well as prophetic and pastoral? It is not sufficient to say that it is the intention to have a ministry as was instituted by Christ, because every little sect claims the same. We are irked because Rome questions the validity of our orders, and yet we turn the same light of criticism on the Presbyterians. These are just a few of the high spots which come up when entering upon the field under discussion.

The same is true of the Eucharist, and I here refer to the article in THE LIVING CHURCH of November 30th, Thoughts on the Word "Mass." Those who in the Episcopal Church use this term represent a number of different schools of opinion and practice, yet in its traditional sense it means only one thing, the offering of the Body and Blood of Christ in the Sacrament of the Altar, the Eucharistic Sacrifice. The writer skips the fact that Cranmer and his associates were violently opposed to the Mass and detested it, and that the term was omitted from the Second Prayer Book and its subsequent editions. The word is not popular today among Churchmen because of the prejudice invoked against it by the reformers. The Mass and the priesthood stand or fall together. Again I say that we must be sure of our terms and their meaning.

J. L. HOBART,  
Elizabethtown, Pa.

## 60th Anniversary

**TO THE EDITOR:** With most sincere and hearty congratulations to THE LIVING CHURCH upon its 60th birthday, I wish to add my tribute to the valuable magazine that has been such a joy and inspiration to me for many years. It is so helpful and enlightening in every way, and a real tower of strength. To be deprived of it would be a hardship indeed, like the loss of a dear friend. How I wish everyone, especially all Church people, would read it!

May it live long and prosper!  
KATIE S. PRICE,  
Chesapeake City, Md.

WE ARE deeply appreciative of this and many similar messages of congratulation on our 60th anniversary, which members of THE LIVING CHURCH family have sent us. To publish them all would both overtax our space and cause us acute embarrassment, so we publish only this one typical letter and express our gratitude to all who have written us in similar vein. Thank you all, and a Merry and Blessed Christmas to each of you!—THE EDITOR.

## The Living Church

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ELIZABETH MCCrackEN....	
REV. JOHN W. NORRIS....	Church Music Editor
ELIZABETH MCCrackEN.....	Literary Editor
R. E. MACINTYRE.....	Advertising Manager

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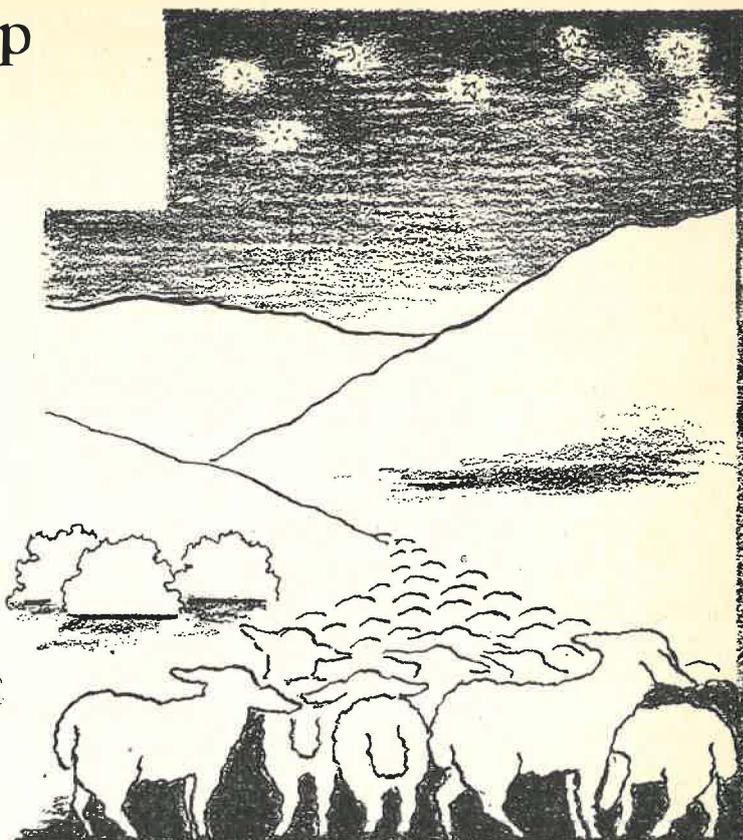
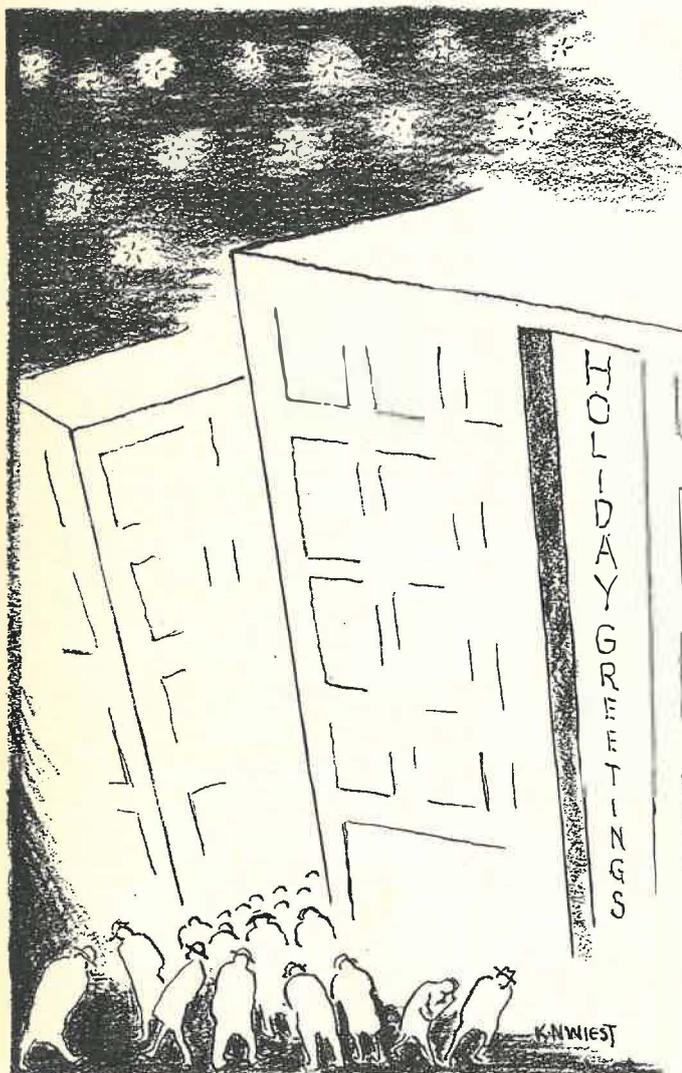
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# Shepherd of the Sheep

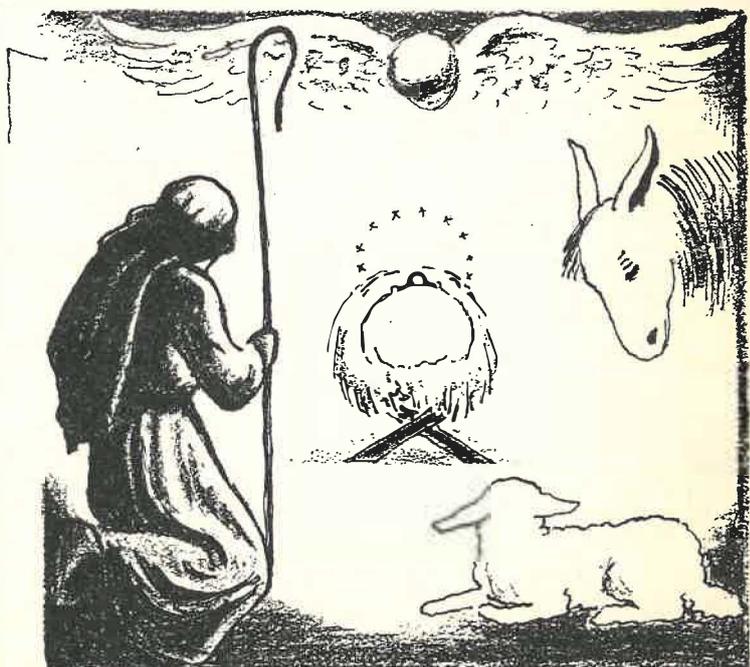
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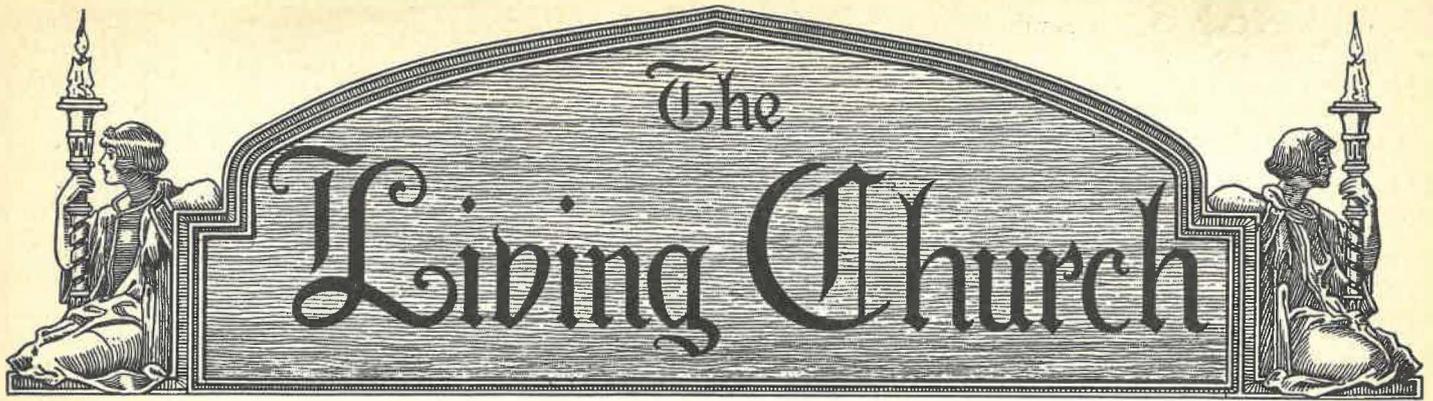
**S**ILLY sheep that haunt the darkening valley,  
While slanting rays yet yield the upland gold,  
Following each your foolish, tinkling leader  
Close into shadows where the night falls cold;  
Lost near the sheepfold, waiting for your master,  
The shepherd whom your hearts know well, to come;  
Bleating and crowding as the night falls faster;  
Unable to get home!



**S**ILLY sheep that huddle in towns and cities,  
Looking through darkness for the things of light,  
Following each your tinkling creature leader,  
Oblivious of the sunswept golden height;  
Bleating for help, yet knowing not the Master,  
Bleating and crowding in your lost distress,  
Like those meek beasts, but with a power vaster  
For good, or foolishness!

**O**H, FITTING that He sheltered in a stable  
In those first hours of His stay on earth,  
Who came not to instruct the soaring eagle  
Nor loose the lark's miraculous morning mirth;  
But found it proper in low fields to linger,  
Where humble things their homely courses keep  
(Himself the wings—Himself the music bringer),  
Among the silly sheep!





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## ▲ EDITORIALS AND COMMENTS ▲

### Christmas

“**B**ECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.”

O joyous tidings, the heart of the Faith by which we are set free from the chains that bind us to this sinful world! “Behold I bring you good tidings of great joy,” said the heavenly messenger, and the shepherds hastened to Bethlehem to worship and adore their infant King. So, too, we hasten to the midnight Mass to celebrate the feast of the Nativity, to worship the Lord and King whose disciples we are proud to be. And as we kneel to receive into our own lives the very Body and Blood of our Saviour, we can almost hear the echo of those angelic voices on that other midnight clear, singing “Glory to God in the highest, and on earth peace, good will toward men.”

The Puritans, who abolished the festival of Christmas because it was incompatible with their idea of the austerity that should be the keynote of religion, were acting with a worthy consistency. There is nothing austere about a tiny baby. There is no sombreness about a mother who, after months of travail, has been delivered of her firstborn and has found him a healthy, vigorous man-child. And the Catholic Faith is not a dour philosophy. A religion built upon the foundation of a God who so loved the world that He gave His only-begotten Son to be born as a human infant is necessarily one primarily of joy. That is why the saints who have mostly closely approached the ideal of the Catholic Faith, like Francis of Assisi and his band of merry friars, have reflected the pure joy of our holy religion even in the midst of poverty and oppression.

The world today needs that note of holy joy. The world is too much with us these days, with the daily press, the radio, and even the pulpit constantly reminding us of its seamiest side. The world is evil; it has ever been so. But Jesus Christ, whose birthday we are celebrating once more, has overcome the world, and has shown us the Way to eternal life.

How simple is that Way, and how homely. Our Lord began His earthly life in the circle of a human family. There was His blessed Mother, chosen by God for the highest honor

that has ever been conferred upon any human being, in whose person the entire race of mankind was raised to a new dignity. There was St. Joseph, who chose to defy the tradition of his race and to become the foster-father of the divine infant, because God had revealed to him that it was His will. No wealth or regal panoply prepared the way for the birth of the King of kings; only the great self-sacrificing love that bound the Holy Family together and made it the living example for every human family.

So Christmas is essentially a family festival, a day in which the children play a leading part. It is a holy day that even the smallest youngster can understand; the birthday of the Holy Child. Yet at the same time it commemorates an event of such tremendous and far-reaching implications that even the wisest philosopher cannot exhaust its meaning.

For implicit in the way we observe the Christmas festival is our own answer to that question that our Lord asked His followers, and that rings down through the ages to challenge men today: “Whom say ye that I am?” In one way or another, each one of us has to answer that question, and in our answer is bound up our whole attitude toward life.

**T**HE CHURCH has never been doubtful about the answer. Alike in the mystical language of the Gospel according to St. John and in the straight-forward narrative of St. Luke’s Gospel; in the admonitions of the Apostle Paul and the writings of the early Fathers; in the Creeds and the holy tradition of the Catholic Church; in the very symbolism of her art and architecture; in the witness of the lives of her saints, she flings back the joyous response, “Thou art the Christ, the Son of the Living God!” And the life of the Church itself is no less than the extension of the Incarnation of the Son of God which began when the angel Gabriel brought his astounding message to the Blessed Virgin Mary, and which was made manifest in the miraculous birth in the stable at Bethlehem.

Miraculous? Of course. How could the Son of the living God enter into human life other than by a miracle? Do grapes grow on thistles, or orchids on dandelion stems? Has the union of two human beings ever produced aught but another human being? How should He who is at once perfect God

and perfect Man be born except by the coöperation of the flower of humanity in the person of the Blessed Virgin with the will of the Eternal Godhead? We do not need a scientific explanation of that which is the crux of God's plan for the redemption of mankind; we need only the gift of faith to accept the overwhelming love that He bestowed upon us in the mystery of the Incarnation.

So, like the faithful shepherds of Galilee we hasten to kneel at the manger-crib of the divine Infant, whose presence we find quite as truly on the altar of the Christmas Eucharist as they did in the stable at Bethlehem; and to offer Him our worship and our love.

And as once more we rejoice in the yearly remembrance of the birth of the Son of God, we pray that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge. And with the Christmas angels we sing once more,

"Glory be to God on high,  
And on earth peace,  
Good will towards men."



### A Survey of Plays

WE HAVE just been looking over the very excellent *Christmas Plays Survey* published by the National Service bureau, a part of the WPA Federal Theatre project. It is, of course, too late to recommend this survey to parishes and individuals looking for Christmas play material for the current year, but it is worth noting for future reference and as an example of the kind of material available from this source.

The *Christmas Plays Survey* (obtainable from National Service bureau, 1697 Broadway, New York City, by requesting publication No. 52L, price 25 cts.) is a mimeographed publication of 114 pages listing most of the available good plays, pageants, and other dramatic material on the Christmas scene. The material is classified and indication is given as to whether or not royalty is required. There is a brief synopsis or comment on each play, together with production notes and the price and source of the play.

In addition to this Christmas survey some of the published lists available from the same source are lists of anti-war plays, children's plays, Easter plays, and religious plays. A complete catalog will be sent on request, and we recommend that rectors and directors of religious education looking for such material send for it.



### The New York Cathedral

IN LAST WEEK'S issue we reported Bishop Manning's statement that only \$32,000 was lacking to complete the fund of \$435,000 required to assure the opening of the interior of the Cathedral of St. John the Divine in time for the New York World's Fair. Another week's gifts have reduced the amount needed to \$26,000.

We earnestly hope that the remaining amount, a substantial sum but not large in proportion to the total, will be raised by the end of the calendar year. The cathedral authorities have consistently followed the policy of signing no building contracts until the money to cover the work is in hand—an admirable policy that would have saved the Church much grief had it been the universal practice a decade ago. Another notable feature is that a large part of the amount has come in small

contributions, expressing the personal interest of a great number of people.

It is the practice of many Churchmen to set aside a time during the last two weeks of the year to go over their record of contributions during the year and see whether they are in a fair proportion to their annual income. The tither must of necessity make such a survey from time to time, and it is a wholesome exercise for every Christian. A survey of this kind also has a value in relation to one's income tax report, having in mind that the federal government permits a deduction up to 15% for donations and that most state income tax laws allow a similar deduction of at least 10%.

We recommend that such a "stewardship survey" be made. We venture to predict that in most cases it will indicate that some further contribution can and should be made to the Church before the year's accounts are closed. We suggest that at least a part of that year-end contribution be made to the Cathedral of St. John the Divine so that the interior of this magnificent monument of the faith of our generation may be opened during the coming year.



### Bad Taste

THE NAGGING of the President's son about his contributions to religious and charitable causes, indulged in by a minister of another communion in testimony before the Dies committee, strikes us as extremely bad taste. The idea that a man must make public such contributions, or deduct them from his income tax returns, is certainly repugnant to the spirit in which the Church has taught they should be given.

The fact that this one young man, in a wide field of persons equally prominent in the public eye, has been singled out for opprobrium, suggests that the minister who did so was (perhaps unconsciously) following out his own political predilections. We hope that henceforth his zeal, whether political or religious, will be accompanied by a larger measure of decency.



### Found—1,406 Priests

AFTER-DINNER speakers sometimes tell the story of a testimonial received by the editor of a daily newspaper. "I want to tell you how valuable I have found the advertising columns of the *Daily Disaster*," wrote the grateful subscriber in the story. "Two days ago I lost my watch. Yesterday I put an advertisement for it in your lost and found column. Today I found the watch in the pocket of my other suit at home."

THE LIVING CHURCH now has even more startling evidence of the advertising value of the religious press. In our issue of November 30th under the heading "Lost—1,300 Priests" we asked what became of the statement opposing intercommunion signed by over 1,300 priests of the Episcopal Church last spring. We added: "We understand that it was transmitted to the Presiding Bishop with the request that he present it formally to the House of Bishops at its recent meeting in Memphis, but no indication that it was so presented is to be found in the reports of the episcopal sessions."

We are now advised by the Presiding Bishop himself and also by the secretary of the House of Bishops that the report was duly received and presented to the House of Bishops, and that indeed it bore not 1,300 but 1,406 signatures. As evidence of the fact the secretary, Dr. Charles L. Pardee, sends us a proof of the minutes of the meeting of the House

of Bishops containing the full text of the statement, with the recommendation of the committee on memorials and petitions "that in compliance with the request contained in the said statement, it be presented to the members of this House for their information."

We wish that the bishops had seen fit to make some comment on the statement, acknowledging that the petitioners were setting forth a sound and constructive viewpoint on the subject of intercommunion based upon the formularies of this Church. We wish moreover that the Church's Department of Publicity had seen fit to include some mention of the presentation of the statement in its releases to the religious and secular press. We are glad to know, however, that the statement was duly presented and read to the bishops assembled.

And we are delighted that THE LIVING CHURCH has been instrumental in finding not only the 1,300 priests reported lost but 106 additional ones who, like Little Bo-Peep's missing sheep, have duly returned to the fold.



### A New Educational Publication

WE CONGRATULATE the board of religious education of the diocese of New York on its newest publication, *Action in Religious Education*, a monthly magazine edited by the Rev. Lawrence B. Larsen, rector of the Church of the Holy Nativity. A unique feature of the magazine is the arrangement by which its several departments are conducted by the chairmen of the various committees of the board. The fact that most of them are the younger clergy and lay leaders gives additional interest to *Action*. The purpose of the publication is to awaken the whole diocese to the problems of religious education and to get "action" from them all—rectors, church school teachers, parents and children.

The Christmas number of *Action* opens with a greeting from Bishop Manning. This is followed by an editorial by Fr. Larsen. Then come contributions from all the chairmen—including an article by the Rev. F. Gray Garten, director of the youth division of the diocese. An excellent list of books for Christmas is a special feature.

Good success to *Action!*



### A Message to the Whole Family

ALL the women of the Church will, we think, respond to the call sent out by the Executive Board of the Woman's Auxiliary in the resolution adopted at its December meeting and published in this issue of THE LIVING CHURCH. This call asks first for the showing of simple, friendly hospitality to the Jewish people of any neighborhood and for particular kindness to Jewish refugees. It then requests such public action as may be possible, in the interests of justice and consideration for all Jews and minority groups.

The Woman's Auxiliary naturally makes its appeal to the women of the Church. But we hope that the whole family of every community receiving this call will respond: men, women, and children. Each of these can and certainly should take an active part in giving comfort and help to the persecuted Jews. It may well be asked: "What can children do in this difficult matter?" They actually can do a great deal. Jewish boys and girls often have their share of persecution, even in our own country, on the school play-ground. Other

children can prevent some of this, and Church children can do most of all, merely by pleasant, friendly behavior.

No doubt the executive board of the Woman's Auxiliary took it for granted that the women of the Church would enlist the men and the children. We mention it, merely to make doubly sure.



### Through the Editor's Window

HERE is the recipe for the Christmas pudding with which, according to the *Church Times*, King George VI will top off his Yuletide dinner: "1½ lbs. finely-shredded suet; 1 lb. bread crumbs; ½ lb. sifted flour; ¾ lb. ground almonds; 1 lb. demerara sugar; 1 lb. stoned raisins; 1 lb. currants; 1 lb. sultanas; 4 oz. candied citron; 4 oz. candied lemon; 4 oz. candied orange peel; 1 teaspoonful mixed spice; nutmeg; pinch of salt; 1 lb. eggs (weighed in shells); ¼ bottle sherry; 1 wine glass brandy; ½ pint beer. The mixture is given twelve hours to settle and then boiled in a basin for eight hours. It is brought to the table alight and decorated with a sprig of holly. For the blue flames, four wine glasses of brandy are warmed well before being poured over the pudding, and then lighted."

God save the King—and may he rest in peace!

EVANGELIZING the young people has its humorous side. A certain bishop invited members of the Young People's Fellowship to have lunch with him. In reply one 19-year-old wrote back: "I received your invitation to lunch next Saturday. If nothing more important turns up at the last moment, I'll be glad to come."

THE *New Republic* relays an item having its origin in a local English paper which would be suitable for a What-Is-the-World-Coming-To Department. We read:

"At the end of the meeting there was no vote of thanks, no 'God Save the King!' In the handbills the list of speakers included an archdeacon, who was not mentioned as 'the Venerable' but as 'Rev.' Are Taunton pacifists civilized Englishmen?"

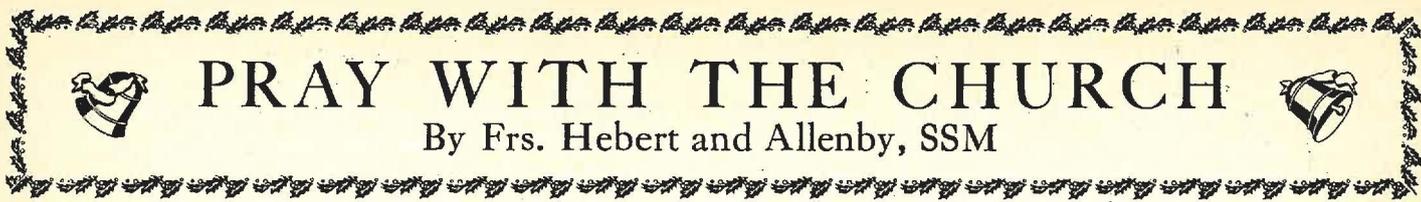
We can't answer the question until we know whether or not they adjourned for tea.

SOMEONE sends us an unidentified clipping about a Sunday school teacher who had been telling her class of little boys about heavenly rewards and crowns of glory for good people. "Now, tell me," she said at the close of the lesson, "who will get the biggest crown?" There was silence for a minute or two, then a bright lad piped out: "Him wot's got the biggest 'ead, miss."

THE SMALL daughter of the advertising manager of one of our Church papers came home from Sunday school the other day with an illustrated leaflet in her hand. "What's that you have there?" asked the proud father. "Oh," replied the child, "just an ad about heaven."

PERHAPS this ought to be in our department of Answers to Correspondents, but somebody asks why an editor always uses a blue pencil. Well, to cut a long story short, to cut a long story short.

LIVY, the office Cat, is a great believer in taking a cat nap after lunch. It gives a pause for rest, he says, and also a rest for paws.



# PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

## The Advent of the Redeemer

CHRISTMAS DAY (First Mass) DECEMBER 25TH

**L**O, He comes with clouds descending, in the glory of His Father, with the holy angels. To the thought of the Advent season the *Collect* brings us back; we "joyfully receive Him for our Redeemer," and we ask that "we may with sure confidence behold Him when He shall come to be our Judge." For indeed He comes to us now in our Communion, as Redeemer and as Judge; Christmas is His Advent, and the *Gospel* tells how the angels are there in the sky singing praise to God.

But He comes in the flesh, as the helpless Babe in Mary's arms; His awful glory is veiled in lowliness. "The Lord is King, and hath put on glorious apparel" (the robe of lowly human flesh); "He hath put on His apparel, and girded Himself with strength" (strength made perfect in weakness). He comes in power, as Redeemer, to deliver us men from the root-evil which is sin, "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

Therefore these are "good tidings of great joy." The Redeemer is born, the King ascends His throne; condescending to our lowliness, He has come to lift our human nature to union with God.

Let us then go even unto Bethlehem, and see this great thing which is come to pass.

## The Word Made Flesh

CHRISTMAS DAY (Second Mass) DECEMBER 25TH

**G**OD has "given us His only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin."

Who, then, is He who comes? The *Epistle* tells us: The Son of God, who fulfils and completes the word spoken in many fragmentary ways by the prophets. He is the brightness of God's glory, the Image of His person; no Angel, for He is far above the Angels. To Him it is said, "Thou art My Son"; their part is to worship Him. They are ministering spirits, sent forth to do service; He is the King reigning on His throne, and the Creator, by whom all things were made.

Who, again, is He who comes? The *Gospel* tells us: The Word uttered by God from all eternity, "in the beginning" before "God created the heaven and the earth" (Genesis 1:1); the Source of Life and Light in the created world, and in man; the Light continuing to shine amid the darkness which is sin; witnessed to by John the Baptist and all the prophets. He was in the world, but the pagan world did not know Him. He came to His own Israel which knew Him, but they rejected Him and crucified Him. But to all who, then and now, receive Him, He gives a right and title to be regenerate and made God's children by adoption and grace—all their lives, their homes, their work, and their Christmas merriment too, being lifted up to union with God, and they themselves being daily renewed by the Holy Spirit.

Blessed be the Lord God of Israel, for He hath visited and redeemed His people.

## The First Martyr

ST. STEPHEN

DECEMBER 26TH

**"S**TEPHEN, being full of the Holy Ghost." Renewal by the Holy Spirit is the petition of the Christmas collect. In St. Stephen we see one new-born in Christ, "regenerate and made a child of God by adoption and grace," a radiant and joyful Christian, engaged in acute conflict with the world which rejects Christ.

The *Lesson* tells the story of his martyrdom. The *Gospel* makes it plain that this is no isolated case, no accident. Prophets, wise men, and scribes have been sent, one after another, in the Lord's name, and persecuted because they would not say the things which the world wanted to hear. The list of the martyrs has been prolonged to our own day—there have been many in the mission field, many too in these last years in Europe—and it is still incomplete.

"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." The martyr loses his life, but he goes straight to his Master; as another martyr (Archbishop Laud) said, "Lord, I am coming as fast as I can." He calls us to follow and live, as he lived, in the Holy Spirit. "To us also thy sinful servants, trusting in the multitude of thy mercies, grant a part and fellowship with thy holy Apostles and Martyrs, with . . . Stephen . . . and all thy saints, into whose company we beseech thee to admit us, not weighing our merits but pardoning our offences, through Jesus Christ our Lord."

## The Apostolic Testimony to the Light

ST. JOHN THE EVANGELIST

DECEMBER 27TH

**C**OLLECT and *Epistle* speak of "light." "God is Light, and in Him is no darkness at all." Christ is the Light of the World. Christians are bidden to "walk in the light," and hope at length to "attain to the light of everlasting life."

Yesterday we praised God for Stephen the martyr, who glorified God in a short life; today for John the Evangelist, who through a long life bore witness to the coming of the Light, in the flesh, Incarnate. In the *Epistle* we hear his testimony: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us."

In the *Gospel* we see how God works with lifetimes; it is only the whole giving of a whole life that is really of use in God's service. But it is the Lord's business, not ours, how He uses His servants. We want to ask, like Peter, "Lord, and what shall this man do?"—Stephen, John, my friend, myself? But the question is not answered, for it is not our concern. Our business is to hear the command, "Follow thou Me."

## God Glorified in the Holy Innocents

HOLY INNOCENTS

DECEMBER 28TH

**T**HIS festival leads our thoughts to the innocence and purity of childhood as something sacred and precious in itself: the children's lives belong to God and are for His glory, and He has no less been glorified in the innocence of

(Continued on page 666)

# The Treasure Trove of Christmas

By Edith M. Almedingen

**T**WO OR THREE years ago I had my Christmas dinner at a big restaurant in London. The menu was crowded with words which certainly struck an incongruous note in that gay environment. Bethlehem, Jerusalem, the inn, the shepherds, the star, the Magi and their gifts, all those and many more were remembered from the soup down to the savory. I drew the attention of my hostess to that remarkably worded menu, but she merely shrugged and replied that, so far as she was concerned, the menu seemed to echo the true spirit of the occasion. Thereupon she pulled a cracker and turned to the soup "*de Palestine*." It was a very ordinary clear soup, but somehow I did not like its taste—probably because of the name. And I found it rather difficult to eat my turkey which came under the label of "*a l'étoile de Noel*." There were also "*bombes glaces au Mages*."

Parallel with this episode, I remember another experience. Having once run out of my supply of Christmas cards, I made the rounds of no fewer than six shops where lavish and expensive selections were offered for my choice. I could have bought dozens of Dickensian cards, but I did not quite see why Mr. Pickwick should have been chosen to remind me that Christ was born into the world. Nor did I see why white mice, black cats, galleons in full sail, colorful hunting scenes and impossibly tinted parrots and macaws should be considered as fit illustrations of the greatest Christian festival. So I brushed them aside, and asked to be shown real Christmas cards. I laid a special emphasis on the word, and the assistant looked a bit vague—just as if I had asked for a slice of cheese out of the moon.

"Oh you mean those religious ones, I suppose? Well, I believe I can show you a few, but we haven't got a very good selection. You see, there's never a big demand for them. Now wouldn't you like these etchings of Old London? They are really good, and here is a view of the Cheddar gorge. We've sold dozens of them."

They were good, but I refused them.

She sighed, and produced a few Christmas cards, and wrapping them up she said:

"I am sorry—but we've got to stock what the public wants. It's mostly hunting scenes this year or else Old London. Last year," she paused reminiscently, "it was mostly black cats—for luck you know. Nobody—hardly anyone, that is—ever looks at the other kind."

"I am sorry for them," I replied, and a verse flashed through my mind: ". . . there was no room for them in the inn"; and I could not help thinking how very closely a large part of the modern world has come to resemble one of those unfriendly inns in Bethlehem which refused room to the Lord of all life.

Of course, gay dinner parties, dances, and presents are all very well in their place. Nobody would dream of turning Christmastide into a week of mourning. Revelry is good so long as it does not usurp the place which does not belong to it; but revelry does so usurp it when we spend our Christmas without a single thought in our minds as to what Christmas stands for.

And what is Christmas?

"The Nativity of Our Lord," says the solemn language of Christendom. "The great beginning of our heritage," hastens to add every truly Christian heart. Man's spirit would

never have been free, if it were not for what happened in a cave outside Bethlehem that first Christmas night. The new calendar may be nothing but a minor detail, yet the landmark hides depths of stupendous significance. The old, outworn order was put away with the clear demarcating line, and a new dispensation was begun with the year of the Lord. With the first Christmas even our narrow conception of time became His own—just because He would not keep aloof from any human idea, and He became Man: "for us men and for our salvation."

For us. . . . There is nothing remote about the true meaning of Christmas. You can't, if you are at all honest, dismiss it as something that happened one thousand nine hundred and thirty eight years ago. The gift of God, dispensed on that night, could never be affected by time: it is a gift unto all eternity. So in our modern day the only genuine approach to Christmas is that which rushes forward to accept its true value; which admits, and that enthusiastically, that its worth concerns all of us in the deepest way imaginable. The first Christmas happened because of the needs of the world, and the world's needs are just as urgent today as they were then.

**N**OBODY has ever written so deeply about the Nativity as St. John in the Fourth Gospel. It is true that he does not give us those dear, warmly intimate details which we find in abundance in the second chapter of St. Luke's exquisite narrative, but St. John went beyond the ordinary range of human telling in his own experience of the meaning of the Incarnation. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth."

The words demand a pause. They ring with a note well-nigh too tremendous for our shackled understanding and, none the less, they are terribly simple. "The Word was made flesh. . . ." To make us capable of winning eternity, God chose to descend into time. He might have accomplished it in countless, all equally marvelous ways. Instead He preferred a way the grandeur of whose perfect simplicity is such that one cannot find any words for it. He did not overwhelm mankind when He came to live among them: He chose to take His flesh from a Virgin's flesh, became our very Comrade through the nature He shared with us to the fullest extent—sin always excepted. He was born like us, grew to youth and manhood in the humble circumstances of a working man's environment, ate and drank with us, loved trees and flowers of His native country, wore garments made by human hands, hallowed work and blessed leisure, took to His heart every intimate concern of human life—and all for love of us. "He dwelt among us" not amid inaccessible clouds, throned in majesty which is always His and haloed in awe which is always His due, but as Man among men, the highest, purest pattern of true manhood the world has ever been privileged to see.

St. Luke's story now falls into its place, and if you are really keen on finding your way to the rich treasure trove of Christmas, you could do no better than spend a few quiet moments going over the precious second chapter of his Gospel. The power of the narrative is such that it does not require much imagination to live through the scenes told with the

maximum of vividness and the minimum of words. Mary and Joseph hustled from pillar to post and finally sheltering themselves in a bleak cave outside Bethlehem "because there was no room for them in the inn." What a wealth of meaning breathes in that verse alone! "No room in the inn. . . ." The world then tried to pretend that it had no need of the living Christ very much in the same manner as it pretends to stand in no need of Him today. Yet the humble obscurity of that cave was no obstacle to the rapid broadcasting of the great news. God made it possible by summoning the shepherds, and those rough men showed rare wisdom in their spontaneous decision, "Let us now go . . . and see this thing . . . which the Lord hath made known unto us." And they did.

**THEY**, at least, kept their Christmas in a proper way. They sought Christ out. A fragment of God's revelation having been given them, they were not content to brood upon it in a detached, inactive way. Their urge was to prove, to act. Those shepherds with their readiness to forsake their flocks and to hasten to Bethlehem furnish us with a fitting key to the treasure trove of Christmas.

It can be used, opened, and He can be found on His own birthday, unto the utter enrichment of any human soul. That morning should be spent in wholehearted thanksgiving for the fact that He was born at all, for the great life He lived among us, for the stupendous miracle of His ever-livingness among us today. His own hands will offer the treasure; it remains for us to accept it, to reconsecrate ourselves to Him and His work on Christmas morning.

By His birth we live today, and by His birth we shall live unto all eternity. In His birth the untellable, innumerable needs of humanity all find their answer and all are satisfied. In His birth lies the key to that other, fuller life shared by all released from their prison of flesh. On Christmas morning, more than on any other, is it possible to draw nearer to the great truth that all once beloved in this life are now victoriously alive in Him. For in His Holy Life only do our souls find their own life, and this is the great treasure trove of Christmas; and may every heart in Christendom hold it for its own.



### Pray With the Church

(Continued from page 664)

childhood if He chooses that the child's life shall be cut short. Hence the *Collect* says that God was glorified in the Holy Innocents' deaths, and we pray that we may glorify Him in innocence of life and constancy of faith.

The *Lesson* from Revelation 14 shows us the life of God's holy ones from the point of view of eternity. On earth they suffer; there, they stand with Christ on Mount Zion, "having His Father's name written in their foreheads." They sing a new song, but we do not hear it; indeed, we are told that we cannot know it yet. These are the virgin-souls, whose life is given as a whole-offering to God. To Him they belong; with Him they are safe.

The *Gospel* tells the bitter story of their martyrdom, from the point of view of earth. One of the children born at Bethlehem escapes the fate of the rest for the time being; later on He will suffer a more cruel death. His death and resurrection will show that in their deaths there was a meaning, and will shed the light of God's peace on "Rachel weeping for her children" and on all earthly sorrow and bereavement.

## Laura June King Alston

### A Tribute

By Mrs. T. W. Bickett

**L**AURA JUNE KING ALSTON was born in Warrenton, North Carolina, August 15, 1871, the daughter of Dr. Joel G. King and Elizabeth Crawford Davis Massenburg King. She was one of the first-year students of the North Carolina state normal and industrial college in Greensboro. In 1895 she married George W. Alston and they moved to Texarkana, Ark.

In Texarkana, Mrs. Alston was an active church worker. She established and was for years president of the Bishop Garrett chapter of the Daughters of the King.

Left a widow at 40, with three children to train and educate, she returned to North Carolina to make her home in Raleigh, where she lived until her death. This home was ever to be a focus for friends, for young professors, for church workers from many fields, for kinspeople, for lonely students, for children and grandchildren, for all who quickened to her intellectual force and charm, for all the discouraged who needed material help, and who never were sent away without it and without a confidence in her overflowing kindness.

In Raleigh, Mrs. Alston was concerned with the Woman's Auxiliary, locally and in the nation. For years she was custodian of the treasure and trinket fund, through which parishes received communion services. When her fragile health prevented her further executive work, her intense interest in the Church found outlet in her correspondence and in her personal giving, which was sacrificially generous, as many young or struggling missionaries in Liberia, in Alaska, in Mexico, in the Southern mountains could testify. She rejoiced in *THE LIVING CHURCH* as an instrument of the Church's grace and growth. Always she supported all efforts to help and to appreciate the Negroes of the South.

In national economic problems and in international ones, Mrs. Alston took care to inform herself. For months before her death she had been saying "We must not let our indignation or scorn rule our feelings towards dictator states; we must *pray for them* as we pray for those they persecute."

In her private life she was governed most by her absolute devotion to the Holy Catholic Church.

She died at her home in Raleigh on October 30, 1938, and was buried in Warrenton, N. C., on October 31, 1938.



### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to *THE LIVING CHURCH RELIEF FUND* and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

### CHINA EMERGENCY FUND

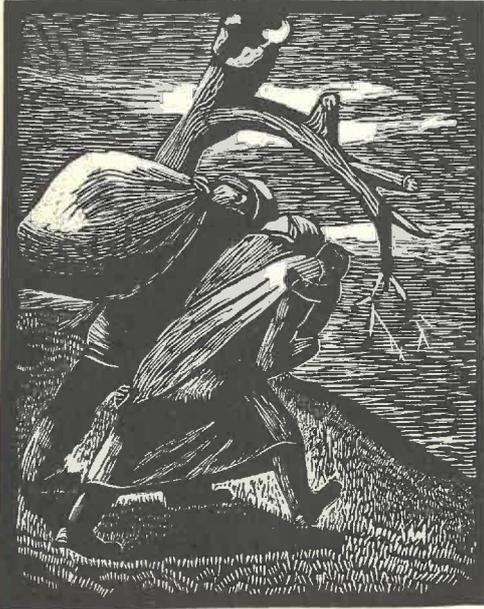
Mr. and Mrs. Charles A. Seley . . . . .	\$ 5.00
St. Mark's Guild, Hood River, Oregon . . . . .	5.00
Woman's Auxiliary, St. James' Church, Port Deposit, Md. . . . .	3.86
Rev. Wm. B. H. . . . .	2.50
Frances Manley, The Annunciation, Philadelphia . . . . .	2.50
Rev. Charles E. Farrar . . . . .	2.25
Miss Mary W. Owen . . . . .	2.05

\$23.16

# Warphans for Christmas

By Charles V. Vickrey

**W**ON'T YOU have a warphan with your Christmas dinner? They'll make your Christmas turkey taste a lot better. They will do more than wine, brandy-pudding, ice cream, or caramels to sweeten and brighten life during the New Year that is to begin in two short weeks.



AIR RAID IN SPAIN\*  
By Santos Zingale

The crop of warphans this year has been unusually large. The market is glutted. You can get them cheap. The American crop is not as large as in other countries but the supply is good and the quality superlative.

Proportionate to the demand, Spain this year has produced more warphans than oranges or olives. Thousands of them have been produced on both sides.

Germany, as the climax of her marvelous postwar comeback, has entered vigorously into warphan production. The German product is somewhat different from those of other countries. One pedigreed German variety is traced through history for three thousand years or more to the olive orchards of Judea and even to the Plains of Abraham at Mamre (Hebron) and Haran. Others of less authentic patriarchal ancestry were last year gathered around the firesides and candle-lighted Christmas trees of German homes, singing Christmas carols written by their own German ancestors.

This year they are found huddled under improvised shelters on the border lines of countries surrounding Germany, without Christmas trees, dolls, dinners, homes, or country.

All citizens, and especially Christians in America, who do not season their Christmas and other feasts this year with warphans may have a serious tightening of the vocal cords and choking at the throat if they undertake to sing the old German Christmas carols while neglecting the more practical expression of the true spirit and purpose of Christmas as applied to these warphans, some of whose ancestors wrote some of the carols.

Some of the most winsome warphans

\*A limited number of original proofs of this print may be obtained in 9½" by 12" size from the bookshop of Harry Schwartz, 723 West Wisconsin avenue, Milwaukee, at \$4.50 each.

of the year are to be found at this Christmas season literally among the olive groves in or near which our Lord may have sat when He called little children unto Him and, placing His hands upon their heads, blessed them saying, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and "Whosoever shall receive one such little child in My name receiveth Me"; but "Whosoever shall offend one of these little ones, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depths of the sea."

By far the largest crop of warphans this year has been produced in China. Hundreds of thousands of them, bombed from their homes, parents killed, driven by fire and military invasion into waste places or assembled into desolate refugee camps. They are as innocent of any crime and as much entitled to life and the joys of Christmas as are the children of our own homes.

Madame Chiang Kai-shek, with the aid of heroic American missionaries of all faiths, is gathering many thousands of these homeless warphans into sheltering homes and schools where they are not only fed but educated and prepared for future leadership and service to China and to the world.

**O**NLY \$10.00 for one of these warphans for a year? What a bargain! Can any woman who has ever fought her way to a department store bargain counter to buy a pair of gloves resist this priceless life-giving soul-saving opportunity? Sturdy boys, pretty girls—it would do your own children a world of good to meet them, learn their stories, and invite them to play among the toys around your Christmas tree.

By the way, have some of us forgotten whose birth we celebrate? His lowly birth in a stable, His humble home, His work at a carpenter's bench, His love for children and especially warphans? "Of such is the kingdom of heaven."

Have our preparations for celebrating His birthday been designed primarily to please and honor Him, or to please ourselves, our own families and our friends? What would He do in relation to these warphans of Spain, Germany, China, Palestine and America?

Warphans served with plenty of turkey, cranberry sauce,



CHINESE REFUGEE CHILDREN IN SHANGHAI

and other "fixin's" are especially rich in vitamin X, the most valuable vitamin that has yet been discovered.

The ordinary vitamins, A, B, C, D, E, and K, will be found in the apples, oranges, grapefruit, turkey, milk, and other ingredients of the Christmas dinner, but warphans supply the vitamin X without which vitamins A, B, C, and D



AMERICAN WARPHANS

Children of unemployed Southern Mountain people.

No Christmas shop window ever displayed a more attractive variety of Christmas gifts than we have before us in the unprecedented warphan crop of 1938. There is the 100% American type, if you wish; children of the unemployed and unemployable, in the neglected areas of our Southern mountains, in migrant camps among the sharecroppers, as well as in the congested tenement houses of our large cities and industrial centers.

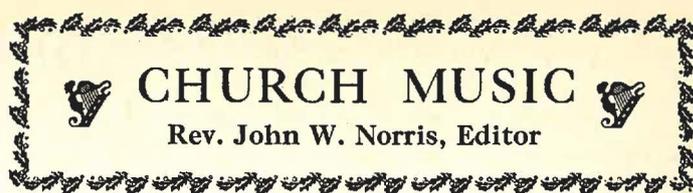
Then there are the Spanish, German, Jewish, Chinese, and other varieties, all as truly the sons of God as the children of our own homes or community.

We may best serve our own children by asking them to forego some of our Christmas luxuries in order that one or more of these warphans may have at least the necessities of life.

**H**ERE is a test of the true spirit and purpose of Christmas. Imagine yourself a refugee, exiled from your homeland, your property confiscated, money gone and no food; or imagine a bombing raid which wrecks your home, kills the bread earners of the family and leaves your children homeless, bewildered and destitute; and then repeat thoughtfully and aloud the words of Him without whom there would never have been a Christmas tree, a Christmas carol, a Christian home or a Christian institution—"Whatsoever ye would that others should do unto you (or for your children if they were left fatherless and destitute) do ye even so unto them, for *this is the law and the prophets.*" Hundreds of thousands of warphans are destitute and dependent upon us this Christmas. Am I a Christian in the true and vital sense of the word if I fail to help them?

Warphans are easily secured—any pastor, priest or rabbi will help you to find one, or a score from whom you may choose. Your church or local charity organization may prove the best market through which to acquire warphans, or the Golden Rule Foundation † or THE LIVING CHURCH Relief Fund will assist if desired.

† The Golden Rule Foundation presents a method of helping warphans without diverting money from other benevolences or reducing bank balances—a Golden Rule week of plain living, high thinking, and Golden Rule sharing. A series of economy menus prepared by expert dieticians, who certify them as adequate, may be obtained from the Golden Rule Foundation, Lincoln Building, 60 East 42d street, New York city, with other suggestions for Golden Rule economies and ministries.



### Christmas Oratorio

"Christians, be joyful and praise your salvation,  
Sing, for today your Redeemer is born."

**T**HUS the great Christmas Oratorio of Johann Sebastian Bach sounds the reason why music and Christmas are so inseparably interwoven. It is a season of hymns and carols. A season for rejoicing in song and story. Down through the ages we find that men have hailed the birth of Jesus Christ in song.

In the Christmas Oratorio we have the events of Christmas eve, the visit of the shepherds, the naming of our Lord, the visit of the magi, and the treachery of Herod told in a musical setting such as only the greatest composer of Church music can provide. For Bach, more than any other composer, wrote music for the Church that was inspired by deep religious convictions and emotion.

This year, as part of the program which is bringing a series of Bach cantatas to the general public, through the medium of radio, an opportunity will be given to hear at least three of the six parts of this great work. The Mutual coast-to-coast network will broadcast parts 4, 5, and 6 of the oratorio on January 1st, 8th, and 15th. This music is a contribution of the broadcasting company and is not surrounded with advertising which might detract from its religious character.

An orchestra, soloists, and chorus, directed by Alfred Wallenstein, will present the work. On January 1st, the Feast of the Circumcision, part four, dealing with the naming of our Lord, will be sung; the next Sunday, that portion which tells of the visit of the magi; and on the third Sunday that which relates the story of Herod's treachery and his defeat.

On Christmas day, instead of singing the first part of the oratorio, Mr. Wallenstein will present Cantata 63, "Christians, ätzet diesen Tag," which was a work composed by Bach for Christmas day. It is but one of the 295 cantatas which the great master wrote for the Sundays of the liturgical year of the Lutheran Church.

Bach wrote a series of cantatas for each Sunday for five years. These cantatas were sung before the prayer which preceded the sermon. If the cantata was written in two parts the second part followed the announcements after the sermon.

During the current winter season Mr. Wallenstein is presenting one of these cantatas on the radio each Sunday night at 8 P.M. The cantata selected is always that written for the particular Sunday of the liturgical year. It is unfortunate for those of us in the East that it falls at the time of our evening services. The Middle West and beyond, however, have an opportunity never before presented in this country of hearing these cantatas. It is a great contribution on the part of radio to Church music.

For in this music we find the master musician writing music for the Church. Music that will express the emotions of mankind with sincerity. Music that awakens religious devotion. Not easy music, perhaps; not popular music (although its popularity is growing); but music which breathes the atmosphere of worship because it comes from the heart and mind of one who presented his art as an offering to God. May our musical worship be as sincere.

LOVE'S COMPENSATION

WHEN we are stripped of all,  
Up through life's snows  
Blooms, when we need it most,  
The Christmas Rose.

M.E.H.



CHRISTMAS STARS

RADIANT stars, you tell of worlds above,  
And other realms beyond this earthly life,  
Of joy serene and understanding love,  
Of peace triumphant in this world of strife.  
Look down on us in glistening beauty bright,  
Far, far removed from war and its alarm.  
Dispel all shadows with celestial light;  
To burdened souls impart your heavenly balm.

It was a night like this that Christ was born  
And sons of God all shouted. Joy untold!  
You stars in concert sang at early morn.  
And we now hear your singing as of old.  
For with our quickened hearts and listening ears  
We catch the chiming music of the spheres.

FRANCES GIBSON WOODWARD.

LULLABY

SLEEP, sleep—  
Arms around Thee  
Where to-night  
A star has found Thee:  
Sleep, sleep,  
Till men bring  
Other cradle  
For their King.

Sleep, sleep—  
Love which bare Thee  
Ever tends  
An hour to share Thee:  
Sleep, Sleep!  
Dream away  
Earth—the shadow  
On Thy day.

LILLA VASS SHEPHERD.



"INCARNATUS"

This tapestry of the Virgin and Child was made by the women of Trinity church, Ossining, N. Y. It was designed by the Rev. G. F. Bratt, rector.



CHRISTMAS

THE air breathes holiness to-night,  
Peace walks the earth all virgin-white,  
Mercy blooms for you and me,  
O holy breath of Galilee!

The air breathes sacrifice to-night,  
Love fills our souls with burning Light,  
Pure hearts beat one, dear Christ, with Thee,  
Eternal breath of Calvary!

MABEL DAVIS PETRIKEN.

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Kierkegaard in an English Translation

**PURITY OF HEART IS TO WILL ONE THING.** By Soren Kierkegaard. Translated from the Danish by Douglas V. Steere. Harpers. Pp. xxviii-207. \$2.00.

**SOREN KIERKEGAARD**, philosopher and theologian, may well be regarded as difficult reading, but Kierkegaard, unofficial pastor and undoubted poet, though perhaps not always easy to follow, can be readily understood if the necessary pains are taken to grasp his teaching. This volume, which the translator describes as consisting of unpreached sermons, provides material after the manner of retreat meditations. Side by side with his metaphysical works, Kierkegaard published a series of *Edifying Addresses*, of which this is said to be the first to be the first to be translated into English.

It begins by setting forth man's relation to time and to eternity, and by asserting that there is something eternal in a man to be grasped within every change. This is followed by a most penetrating study of repentance, with many pregnant phrases. Although its presentation is not in the terms of Catholic theology, yet the distinction is made clear between an imperfect self-centered repentance and the repentance of one who looks at sin from its Godward aspect. "Guilt looks most terrifying the nearer at hand one sees it. But repentance is most acceptable to God, the further away repentance views the guilt, along the way of the Good."

Then follows in some half a dozen chapters a consideration of the barriers to willing the one necessary thing. These are: willing for hope of reward, or fear of punishment; willing for egocentric motives; willing only up to a certain degree. The single-minded man must be willing to do all and to suffer all. The chapter on suffering is characteristic of Kierkegaard's Christian attitude, and is based on his own experience. It all turns upon the central fact that compulsory suffering can be and must be freely willed.

He asks: "Is patience not precisely that courage which voluntarily accepts unavoidable suffering?" And he says: "Oh, you true sufferer, even though your very suffering cuts you off from any service to others, you can still do the highest thing of all. You can will to suffer all and thereby be committed to the Good." In various contexts it is clear that by the Good, Kierkegaard means God, the Supreme Good.

In his introduction the translator notes that it was Kierkegaard's aim to bring his readers "solitary and alone before the Eternal," and we find that this solitary thinker's intense sincerity in his relationship with God enables him to create in his writings a supernatural atmosphere which does indeed bring the reader face to face with his own soul in the awful presence of God. The opening chapter of the volume begins with a prayer which for the sake of emphasis is reprinted at the close of the book.

The initial sentences are a summary of its teaching: "Father in Heaven! What is a man without Thee! What is all that he knows, vast accumulation though it be, but a chipped fragment if he does not know Thee! What is all his striving, could it even encompass a world, but a half-finished work if he does not know Thee; Thee the One, who art one thing and who art all! So may Thou give to the intellect, wisdom to comprehend that one thing; to the heart, sincerity to receive this understanding; to the will, purity that wills only one thing."

The translation is an excellent piece of work, with the easy flow of original writing. MOTHER MARY MAUDE, CSM.



## A Book for Clergy and Laity

**SOMEWHERE TO BE HAD.** By Raimundo de Ovies. Morehouse-Gorham. Pp. 166. \$1.50.

**THE DEAN** of Atlanta has written a short, popular book, the object of which is to assist the many people of our day who are unattached to any religion, into a deeper and fuller life which will involve (as it must) the Christian assumptions and

convictions. At least, that is how the little volume impressed this reviewer.

Quite simply, almost conversationally, and after the manner of a newspaper columnist, the author discusses everyday life, its problems, its joys and its sorrows. He shows that love, sympathy, understanding, and in the end a deepening religious faith, are the only means by which enduring happiness can be secured. To those (very many) spiritual directors who take a stately way in their direction at all times, the popular style and breezy approach of this book will have a special, additional value in that they show how one may talk in such a vernacular manner, and yet never descend to vulgarity, cheapness, or consistent triteness in the discussion of high themes.

W. NORMAN PITTINGER.



## Dr. Manross' Second Book on American Church History

**THE EPISCOPAL CHURCH IN THE UNITED STATES, 1800-1840:** A Study in Church Life. By William Wilson Manross. Columbia university press. 270 Pp. \$3.25.

**DR. MANROSS**, whose general history of the American Church [*A History of the American Episcopal Church*. Morehouse-Gorham. \$2.75] has already become standard, now follows it up with a detailed study of the state of the Church at an important, though often neglected, period. As he points out, the subject can claim some significance in American social history, since it saw the creation of what we think of as typical modern religious institutions (Sunday schools, missionary societies, etc.), and the competition of denominations had created by 1840 the general situation which still exists, except for the growth of Roman Catholics and Lutherans by immigration.

After two chapters on the external history of the Church, Dr. Manross sketches the Church life of the period in a series of pictures of its different aspects. The career of a typical rector, the activities of domestic missionaries, the organization of parishes, their buildings and services, are taken up. There follow chapters on the laity and on the activities in which they engaged. I doubt whether the table of the professions of known laymen (pp. 180-182) is really significant; the professional and middle-class group is necessarily over-represented in a list mainly derived from the references to vestrymen in parish histories. One might also have welcomed more discussion of the content of sermons and Sunday school teaching.

The period between the Revolution and 1840 saw the specifically American contributions to the life of the Episcopal Church as we know it today. Acceptance of the democratic environment and failure to rise to the problem of the frontier had their effects. And while the influence of the Oxford Movement and somewhat later of Broad Churchmanship have enriched our tradition, and new needs have brought new responses, yet the lines along which we have developed are those laid down by the old Evangelicals and High Churchmen. Dr. Manross' study is therefore a useful as well as interesting inquiry into the character of a past which very closely affects our present situation.

EDWARD R. HARDY JR.



## A Simplified Form of the Liturgy

**THE ALTAR** guild of the Berkeley divinity school has published in the form of a 5 ct. pamphlet, *The Holy Eucharist Simplified in Accordance with Ancient Tradition on the Basis of the Book of Common Prayer*. Obviously one of the fruits of the Liturgical Movement (and particularly influenced by St. Hippolytus), the ideal is to emphasize the eucharistic action by the omission of everything irrelevant and to restore the primitive form as nearly as possible. With proper license it might have real educational value on special occasions, as is suggested, and is worth study as indicating the line future revisions of the Prayer Book should take.

B. S. E.

# NEWS OF THE CHURCH

## 2,000 Hear Protest at Race Persecution

Dare Not Hide Our Heads in Sand  
and Assume That We Are Safe,  
Washingtonians Are Told

WASHINGTON—A vigorous protest against persecution of Jews, Roman Catholics, and Protestants abroad and a plea for religious tolerance was voiced at a mass meeting held in Constitution hall here today, when an audience of 2,000 listened to addresses by Bishop Freeman of Washington, the Rev. Albert J. McCartney, minister of the Covenant-First Presbyterian church, the Rev. Edward A. Walsh, vice-rector of Georgetown university, and Senator Edward R. Burke of Nebraska.

After the invocation given by the Rev. Abram Simon, rabbi of the Washington Hebrew congregation, Mr. McCartney, in the opening address said:

"Conditions abroad do not as yet constitute a serious threat to our constitutional liberties in the matter of religious freedom, but we dare not hide our heads in the sand and assume that we are safe, simply because an ocean intervenes. The poison of persecution can spread."

### REFERS TO RUSSIA

Referring back to the time when religious persecution in Russia was the theme, Fr. Walsh said:

"Now the scourge has been laid on another nation and hence the Roman Catholic Church again raises its voice in defense of Protestants, Catholics, and Jews undergoing similar outrages in the Third Reich.

"Had the conscience of the world been more united and more sensitive to spiritual values eight years ago, it would not be now confronted by this latest outburst of intolerant Caesarism.

"The millions of victims exterminated by the ruthless atheism of Communism under pretext of counter-revolution are now augmented by the thousands of Jews suffering persecution under the absurd unscientific and unhistoric hypothesis of Aryan superiority.

"For the crimes of a few, all who bear the name or blood of Jewry are being penalized indiscriminately in a manner that outrages justice and deserves contempt."

### RECALLS JEFFERSON

Recalling the firm stand of Thomas Jefferson for religious freedom, Senator Burke said:

"One effective way to combat the evil of the intolerance which we denounce is to keep constantly in the forefront the teachings of our great champion of liberty. On that roll of honor no name stands above that of Thomas Jefferson. He struggled constantly to establish civil and religious liberty in this land. In every school, church, and home his statutes of Virginia for religious freedom should be studied."

## Joseph Boyle to Head New Field and Publicity Work

NEW YORK—Joseph E. Boyle, editor of the *Diocese of Chicago*, it was announced December 13th, has been appointed by the Presiding Bishop to have charge of administering the work of the reorganized Field and Publicity departments of the National Council. The Council has confirmed the appointment.

Mr. Boyle will supervise all the work of the two former departments and of all Council publications. Now director of publicity for the diocese of Chicago, he will begin his new work on the first of the year.

## Fire Destroys 2d Floor of Deanery at Berkeley

NEW HAVEN, CONN.—Fire destroyed the second floor and attic section of the deanery at Berkeley divinity school here on December 5th, and water and smoke damaged many of Dean Ladd's valuable books. Mrs. Ailsie T. Ladd, wife of the dean, had to be taken from the deanery when it became unsafe for occupancy.

The fire, which raged for two hours, was discovered by Mrs. Ladd during the evening. Prompt action on the part of the students, who came to the assistance of the fire department, resulted in the saving of a great deal of the furniture and many books which otherwise would have been consumed by the blaze.

The building, according to the dean, was insured with the Church Fire Insurance company.

### Rector and Mother in Car Wreck

AUGUSTA, GA.—An automobile said to have been traveling on the wrong side of the road collided head-on with one in which the Rev. Lee Belford and his mother, Mrs. W. T. Belford, were riding on November 26th. Mrs. Belford suffered a broken ankle and her son was bruised and shaken.

Mr. Belford, who is in charge of the missions at Douglas and Fitzgerald, for the past several weeks had been deacon in charge of St. Paul's church here while the rector, the Rev. John E. Hines, was in Washington attending the college of preachers.

## Presiding Bishop to Be Heard on Church of Air

NEW YORK—The next address in the Episcopal Church of the Air series will be made by the Most Rev. Henry St. George Tucker, Presiding Bishop, on Sunday, January 1, 1939. He will deliver his message for the new year.

The broadcast will be made over the Columbia system from station WABC, New York City, at 10 A.M. Eastern standard time.

## Bishop Stewart at Meeting of Council

National Officers Applaud When  
Diocesan Appears Showing Much  
Improvement in Health

BY ELIZABETH MCCracken

NEW YORK—When Bishop Stewart of Chicago entered the council room for the opening session of the December meeting of the National Council on Tuesday morning, December 13th, the other members broke into applause, led by the Presiding Bishop. This unprecedented action was a spontaneous expression of the great satisfaction it was to everyone concerned to see Bishop Stewart well again and in his place at the Council meeting.

Although Bishop Stewart showed the effect of his recent serious and prolonged illness by loss in weight, his color was good and he looked and seemed well. With his customary vigor and with his usual originality of language, he took part in the discussions, beginning the debate in two instances.

[A full report of the session will appear in the next issue of THE LIVING CHURCH.]

In reply to questions during the noon interval, Bishop Stewart said:

"I have carried on my full work right along. My secretary comes out to my house twice a week and I attend to all my correspondence. Everything is booming in the diocese of Chicago. As I have said out there, when the Bishop gets on his back, that brings the diocese to its feet. But I have been on my own feet for some time now.

"In November, I had 37 conferences, 17 interviews, and two special conferences; I made seven addresses, preached two sermons and did two broadcasts. Besides this, I carried on my correspondence, which, always heavy, was heavier than ever. Last Sunday [December 11th] I began my confirmations. I confirmed a class of 42 and preached. Then I took the train to New York for the National Council meeting."

### TELS OF DOCTOR'S LETTER

When inquiry was made as to what his physician thought about his condition, Bishop Stewart said with a smile:

"Dr. Don Sutton, the heart specialist who has had charge of me, wrote a letter last week to the standing committee of the diocese of Chicago, in which he said that I had made remarkable progress and that with competent assistance, so that I never again should have to take the terrific load I have carried, I should have at least 15 years more of good service. I feel, and I actually am, well now, though I am careful in some ways. I made a wonderful recovery, when you consider that I stayed in bed only six weeks instead of the six months customary in such cases."

This talk with Bishop Stewart took place just a few moments after the formal ratifi-

(Continued on page 682)

## Foreign Councils of Churches Asked for

Establishment of Strong Groups in All Nations Is Termed an Absolute Necessity

**B**UFFALO (RNS)—The establishment of strong councils of Churches in all the nations of the world is an absolute necessity before any world-wide cooperative unity among the Churches can be achieved, according to the report of the Federal Council of the Churches of Christ in America to its biennial meeting here. The report was signed by Edgar DeWitt Jones, president; Joseph R. Sizoo, vice-president; and Samuel McCrea Cavert, general secretary.

In reviewing the activities of the Federal Council during the past two years the report made special mention of the open letter sent to all the Churches of the world. It dealt with the issues at stake in Germany in the imprisonment of Pastor Niemoeller and the struggle of the Confessional Church against totalitarian coercion.

In October of this year, said the report, a special protest was made against the oppressive measures proposed in Rumania against the Baptists and other religious minorities.

To draw attention to the plight of refugees from Germany, both Jewish and Christian, the Federal Council issued a call to prayer signed by the heads of 17 denominations, the report said.

### APPEAL TO PRESIDENT

An appeal to President Roosevelt to call a "world conference on economic and military disarmament," said the report, was laid before the President in a personal interview.

Church members, the report revealed, are well informed about consumers' cooperatives. Eight conferences of Churchmen and leaders in the cooperative movement were held during the year, two of these (in Washington and Boston) having the support of the National Catholic Welfare Conference and the Central Conference of American Rabbis.

As a result of the cooperation of the National broadcasting company, the report said, at least one religious message is broadcast every day of the year.

The formation of two new state councils of churches, in Missouri and Maine, was announced by the field department of the Federal Council in its report to the biennial meeting.

### SPIRITUAL REVIVAL CALLED FOR

A call for a spiritual revival on the part of the Churches so that Christians may meet the challenges presented by new secular rivals was made before the biennial meeting in the report of the committee on The State of the Church, presented by President John A. Mackay of Princeton theological seminary.

The report, which was critical of religious education approaches, preaching,

## Syrian Orthodox Church Now in Federal Council

**B**UFFALO (RNS)—A step regarded by officials as one of the most significant events in the recent history of the Federal Council of the Churches of Christ in America was taken at the biennial meeting of the council here when the Syrian Antiochian Orthodox Church in America was unanimously voted into membership.

The move will mark the beginning of a closer association between the Eastern Orthodox Churches and the other Christian bodies affiliated with the Council.

The Most Rev. Anthony Bashir, archbishop of the Syrian Antiochian Orthodox Church, through whom the application was received, is the head of this branch of the Orthodox Church in the United States. Membership of the Eastern Orthodox Churches in this country is said to total five million persons.

According to the yearbook of the American Churches, the inclusive membership of the Syrian Antiochian Orthodox Church in America is 100,000.

and other policies of the Churches, said that "Church life in general is smug and complacent" and that "the Churches as we know them are at a great disadvantage in the new spiritual conflict that begins to loom before us in the world of today."

As necessary steps in bringing about a revival of true religion, the report urged:

Faith in God as the Creator and Redeemer of men and the implications of such a faith must enter into the thinking and outlook of all Church members.

A fresh approach to the problem of religious education from the standpoint of Christian faith must be made.

A note of spiritual authority, instead

### Council Elects President

**B**UFFALO (RNS)—Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian church, New York City, was elected president of the Federal Council of the Churches of Christ in America at the biennial meeting here. Dr. Buttrick will serve for two years, succeeding Dr. Edgar DeWitt Jones of Detroit.

Other officers elected were: Dr. John R. Mott, chairman of the International Missionary Council, vice-president; Dr. Charles H. Sears, secretary of the New York and Brooklyn Baptist city society, recording secretary; and Frank H. Mann, treasurer.

of moralistic sermons, must underlie preaching.

Re-emphasis upon the Bible in the context of contemporary life and the application of its insight to the problems of today are urgently needed, both in Church and in secular education.

An inner unity must mark the relations of the Churches such as no institution of society has ever known.

## Ask United Effort to Fight Anti-Semitism

Discrimination Against Jews Is Plain Denial of Spirit of Our Lord, Federal Council States

**B**UFFALO (RNS)—A resolution calling for a "united effort to combat anti-Semitism in North America" was adopted at the biennial meeting of the Federal Council of the Churches of Christ in America in session here recently.

Declaring anti-Semitism "to be a plain denial of the spirit of our Lord," the resolution urged the Christian Church to "set its face implacably against racial pride and exploitation of other races."

The resolution called attention to the plight of the victims of racial and religious oppression in Germany, "especially those of Jewish blood, whether Jewish or Christian in Faith."

"We would emphasize," the resolution said, "that the persecution of those of Jewish blood is an acute problem for Christians as well as for Jews. According to the most reliable estimates at least half of the potential refugees are Christians by religious profession, though they may be of Jewish ancestry or because of inter-marriage or other reasons classified as non-Aryans."

The resolution asked for a generous response to the appeal of the American Committee for Christian German refugees.

A second resolution adopted voiced horror and shame at the persecution of Jews and Christians in Germany and urged Christians to pray for the oppressed and their oppressors.

### CHURCH MUST GIVE LEADERS

A prediction that the men and women of today will turn away from the Church unless it gives them leaders was voiced by Charles P. Taft, son of former President William Howard Taft and chairman of the Community Mobilization for Human Needs, at the Council meeting.

"If the Church does not give them leaders and a supreme purpose," he said, "leaders will spring up to lead them towards lesser objectives."

Asserting that the Church exists for the layman, Mr. Taft pointed out that the problem is "not so much Christian unity as it is how to make Christianity mean something to the millions who feel that they don't really belong to anything, least of all to the Church."

Mr. Taft declared that the way to Christian unity is "not by discussing our differences and fighting about them. It comes by discussing what competition we face and what objectives we seek."

A resolution condemning the use of public funds for the support of parochial and private schools was adopted.

The resolution declared that the "attempts which are being made in several quarters to secure subsidies from public funds for the support of parochial and private schools" are contrary "to the cherished American principles of the separation of Church and state."

## Bishop Completes Activities in Salina

3 Churches Consecrated in 8 Days  
As Bishop Mize Concludes Work  
in Missionary District

SALINA, KANS.—The consecrations of three churches in the northwest corner of Kansas within a period of eight days were among the final activities of Bishop Mize during the closing weeks of his ministry as missionary Bishop of Salina. His resignation takes effect January 1st.

Two of the churches, constructed during the late nineteen twenties at a cost of \$20,000 each, are St. Paul's, Goodland; and Trinity, Norton. The congregations of both have recently finished paying the building debt on their respective churches.

The services of consecration took place December 4th, the one in the morning and the other in the evening. Confirmation classes were presented to the Bishop at each place. Goodland and Norton are towns of 2,500 people. The Rev. C. E. Wilcox is vicar of both churches.

### MISSION AT LOGAN

The other church consecrated is the Mission of the Transfiguration at Logan, under the charge of the associate mission at Hays. Logan is a town of 700 people, where the stone church has been closed for more than 25 years.

Constructed by pioneers in 1889, used intermittently for many years, then finally loaned to the order of Woodmen, who pledged to keep the building in repair, the building was again taken over by the Church last year.

Only one communicant remains from the original congregation; but others have been added, partly recruited from students at Fort Hays state college, and a number of persons were presented to the Bishop for confirmation at the time of the consecration of the building. Newly renovated through the congregation's own efforts but still without pews, the church was consecrated on November 30th.

Almost 100 persons were to have been confirmed by the Bishop during the closing weeks of his administration.

Resignations of clergy at three important points leave many parts of the district of Salina unshepherded as Bishop Mize goes out of office. The Rev. Victor Menard whose church at Ellsworth changed from mission to parish status during his two-year ministry there, resigned December 1st to become vicar of Ascension mission, Merrill, Wis., and St. Barnabas' mission at Tomahawk, Wis.

The Rev. W. H. Martin of Cimarron and Garden City has resigned to take charge of work in New Mexico. The Rev. R. W. Treder has recently been transferred from Hays to Dodge City, leaving an important place open in the associate mission at Hays.

The district of Salina has often suffered from the long interims when missions have had to go without clergy, and particularly in the 1917-1921 period when there was not a permanent episcopate.



GEORGE R. BEDINGER  
(Photo by Bachrach.)

## Bishop Manning Appoints Diocesan Field Secretary

NEW YORK—George R. Bedinger, for the past 15 years executive director of the public charities association of Pennsylvania, has been appointed by Bishop Manning to the newly created position of executive field secretary of the diocese of New York. Mr. Bedinger has already commenced his work, his office being in the cathedral close in Old Synod house, 1047 Amsterdam avenue.

Mr. Bedinger is a layman, the son of the late Rev. Henry Bedinger. He is graduate of St. Paul's school, Concord, N. H., and of Harvard university. For four years, he was general secretary of the Detroit children's aid society. From 1920 to 1923 he was director of health service of the New York county chapter of the American Red Cross.

Bishop Manning, speaking of Mr. Bedinger's appointment, said:

"In all his former positions, Mr. Bedinger has been responsible not only for the administrative work but also for the raising of the necessary funds, and he comes to us with the highest recommendations of those with whom he has been associated.

His primary work will be to aid us in raising our quota for the missionary work of our own diocese and of the general Church; and he will also give us his help in other ways in the work of the diocese. He will be ready to confer at any time with our archdeaconry councils and our other diocesan agencies, and he will also be ready to give his counsel and help in their practical problems to our parishes and missions in all parts of the diocese."

### Change Convocation Date

LAS VEGAS, N. M.—The date of the 45th annual convocation of the missionary district of New Mexico and Southwest Texas has been changed to May 3, 1939. It was formerly set at April 25th. The meeting will be held in St. Paul's church here.

## Isolation Impossible, Bishop Stewart Says

Points out That It Is Peace on  
Earth, Not Peace in America,  
That the Song Tells of

CHICAGO—"America cannot pursue a policy of 'national monasticism on the American continent,'" said Bishop Stewart, writing editorially in the *Diocese of Chicago* his "Merry Christmas" to the diocese. "The angels' song is not 'Peace in the Western hemisphere among men of good will,' but 'Peace on earth.'"

"Merry Christmas!" Bishop Stewart began. "How can we carol and sing and shout 'Merry Christmas' when 'Glory to God in the Highest' is drowned by the murderous hum of bombing planes in the Eastern skies, and 'Peace on earth among men of good will' sounds hollow and unreal while Christian killeth Christian in a narrow rusty room in Spain; while heavily booted force (naked power, Bertrand Russell calls it) smashes across the borders of horror and decency and right; while the long tragic line of Jewish and non-Aryan Christian exiles make their weary way out of what were fatherlands, driven they know not whither and welcome they know not where?"

"Is our Merry Christmas then to be this year only a salute national, a self-congratulatory good only in happy America? Do we close our eyes to reality, our ears to a world's agony? Is Merry Christmas to be heard only in the Western hemisphere this year? Is the Christ of Christmas banished and forgotten in the rest of the world?"

### HOPE UNDAUNTED

"The answer is clear, God is not left without witnesses everywhere. In China, in Japan, in Spain, in Italy, in Ethiopia, in Germany, and in Austria, as well as in happier lands, tens, hundreds of thousands of faithful Christians will keep the feast, with joy triumphant over sorrow, with hope undaunted still by tyranny, with faith the victor over fears. . . ."

But "there can be no real peace for any of us until it is won for all of us," he said later on in the editorial. "And so we keep Christmas in no smug and self-congratulatory spirit.

"Our hearts are heavy with the sufferings of the people in all the countries where brutal force is raging: our sympathies go out to the people who are being betrayed by cruel and arrogant and tyrannous leaders; we see humanity staggering along the Via Dolorosa and how can we be cold or indifferent?"

### THERE IS SOMEONE ELSE

"But we see something else, someone else. We see Jesus, the one hope of the world, and we have faith that His Kingdom will come if we are true to Him. Fear and hate, bullying and scheming, greed and grab, tread of hobnailed boots in goose step, flash of bayonets, rumble of tanks, whirl of bombing planes, these represent a strategy that is doomed to failure.

"Be not deceived. God is not mocked. These ghastly denials of the dignity of man are impractical, visionary, futile. They will pass. They will perish. But faith in God will live on and goodwill among men will grow and peace will come. . . ."

## Carlton Hayes Talks of Fascist Actions

**Tells Roman Catholic Group Nazism Must Be Criticized as Strongly as Communism**

**B**ROOKLYN, N. Y. (RNS)—“This perfectly terrible thing which has been going on in Germany” should arouse Roman Catholics to criticize Naziism and Fascism as strongly as they do Communism, Dr. Carlton J. H. Hayes, chairman of the history department of Columbia university, told more than 400 educators assembled here for the second annual convention of the Roman Catholic teachers' association of Kings county.

Nazi attacks on the Roman Catholic Church have been much more sinister than those in Soviet Russia, Dr. Hayes said, and it is the duty of all Roman Catholics to consider the threat which totalitarian states represent to the essential rights of the Church.

He declared:

“There has been so much denunciation of Communism that we have not tried to inform ourselves sufficiently about Fascism or Naziism or to interest ourselves particularly in that direction. Certainly we have not spoken out against it as we have against Communism. Wherefor, unwittingly, we have given the impression that we prefer Fascism to Communism and that we must be sympathetic to Fascism.”

This impression is untrue, Dr. Hayes said, pointing out that there has not been a year since 1922 in which the central authority of the Roman Catholic Church has not protested against Fascist Nationalism. He declared:

“It will be a fearful day when large numbers of oppressed Roman Catholics lose sight of the fact that the Church represents, not a partial group of baptized persons, but represents the world and all human beings. The terrible thing going on in Germany should arouse the feeling of every Roman Catholic because it is our Church which has stood for the dignity of the human being throughout the ages of history.”

### Dedicate Window in St. Paul

**ST. PAUL, MINN.**—The great south window of the Church of St. John the Evangelist here was dedicated December 4th by the rector, the Rev. Conrad H. Gesner. The work of Charles J. Connick, the window has the Benedicite for its theme. A special setting to the hymn, “Angel voices ever singing,” was composed for the service by George H. Fairclough, for 37 years organist at St. John's.

### Bring Canned Food for Needy

**OTTAWA, ILL.**—Members of Christ church here brought canned foods to church recently and a large quantity was shipped to Chicago for use by Church settlements in feeding the city's needy this Christmas. The Rev. Harry P. Hilbish is rector of Christ church.



THE REV. BENEDICT WILLIAMS

(Photo by Bachrach.)

## Canon Williams Accepts Toledo, Ohio, Rectorship

**CLEVELAND**—Canon Benedict Williams of Trinity cathedral, Cleveland, has accepted a call to the rectorship of Trinity parish, Toledo, it has just been announced. He will enter upon his new work January 2, 1939. Trinity parish became vacant by the resignation of the Rev. Dr. C. C. Bentley last September. Reports show it to have the largest number of communicants of any parish in the diocese and one of the largest in the Midwest.

Canon Williams is a son of the late Bishop Williams of the diocese of Michigan. He was educated at Kenyon college and received his theological training at Cambridge, Mass. He received degrees from both institutions. He is a member of the Beta Theta Pi and the Phi Beta Kappa fraternities.

His first charge was as assistant in St. John's, Detroit, from 1930 to 1932. In 1932 he became rector of Trinity church, Detroit, where he remained until he was called to Trinity cathedral, Cleveland, by the late Bishop Rogers of Ohio. Two years ago he became canon of the cathedral and has been active in its social service work and has served on many social service boards in the city.

### Laymen Prepare Rectory

**DUNMORE, PA.**—The vestry of St. Mark's church here, in preparation for the coming of the new rector, is rehabilitating the rectory from ridge pole to furnace; and the laymen of numerous other churches have been busy redecorating churches and rectory. At St. John's church, Yonkers, N. Y., a group of educators, bankers, and mercantile men not long ago painted the outside of the church in preparation for observance of the 140th anniversary of the institution.

## Jews Profit Nations —Bishop Whittamore

**World Needs Their Intelligence, Zeal, and Industry, Diocesan Says in Grand Rapids Speech**

**G**RAND RAPIDS, MICH.—“The countries which have opened their doors and have given haven to the Jews have immensely profited by their presence,” Bishop Whittamore said November 27th in an address delivered at Grace church here.

The Bishop pointed out that the persecution in Germany of the Jews presents a problem which all the world must face. The Jews must go somewhere, he said, and to tell other nations that this is simply an internal affair and none of their business is manifest nonsense.

Prophecy that in the long run Germany is going to find that she can have neither economic nor moral self-sufficiency, the Bishop urged the necessity for thinking the situation over and passing judgment. The judgment, he added, involves not only what we are going to do about the Jews but what we think of Germany herself.

Elaborating on the advantage Jews are to a nation, he continued:

“Let us put it plainly—the world needs their intelligence, their zeal, and their industry. Far from provoking envy, their qualities should prove a stimulus to those of other races to think hard and well, to make great plans and to execute them with skill. On the other hand, the nation which excludes them is definitely impoverishing itself. Here, on the purely human side, we see both the blessing and the curse.

“But deeper still, the Christian should pause before he makes the rash conclusion that these people figure no longer in the counsels and purposes of God. They may yet be used to play a part in the great cosmic drama which was ushered in on the day of creation.

“What that part will be no one can say. St. Paul yearned after them and expressed the hope that some day there might be a reconciliation. Of this we can be sure, that through advertisements and trials passing belief, they have still been preserved, and we cannot but think that it was for a mighty purpose.

### BLESSING OF NATION

“That purpose is the blessing of the nations. It is the consummation of the day when the spirit of God shall fill the earth as the waters cover the sea. In that day, however it may be brought about, may God grant that those to whom He first gave the vision be found there, having played their part at long last, in the eternal drama of creation.

“Certainly, at any rate, it is time for us to lay aside all prejudice, all hatred and bitterness toward them or any other race and manfully face the issues which so plainly confront us.”

### New Church in Sisseton, S. D.

**SIoux FALLS, S. D.**—Bishop Roberts of South Dakota consecrated the new Gethsemane church at Sisseton on November 27th. The new church replaces one abandoned when the city took over the old property for school purposes. The new church is more strategically located.

### **Celebrate Roman Mass in Virginia Anglican Church**

MARTINSVILLE, VA.—Martinsville's first Roman Catholic High Mass was celebrated in the Episcopal church here by Fr. Edward L. Stephens of the diocesan missionary Fathers of Richmond.

Since Martinsville has no church to serve its 16 Romanists, the Rev. C. C. Fishburne, Episcopal rector, acting on the suggestion of his vestry and Bishop, offered Fr. Stephens the use of the church for a one-week mission.

Flowers at the opening service were furnished by a non-Roman and several of the services were attended by the Episcopal rector and his wife.

### **Social Service Commission, Now 30 Years Old, Proffers Services to New York Clergy**

NEW YORK—The clergy of the diocese of New York are offered six different kinds of help by the diocesan social service commission, it was announced recently in the commission's 30th anniversary bulletin. The commission was authorized as a committee by the convention of 1907, upon the recommendation of Bishop Potter. The next year it changed its title to the social service commission of the diocese of New York, and it has so continued until the present day.

First executive secretary of the commission was Bishop Gilbert, now Suffragan of New York. He held the position for 15 years. The present executive secretary, the Rev. Dr. Floyd Van Keuren, took up the work in 1931.

The ways in which the commission offers its service to clergy are enumerated as follows: consultation and help with troublesome social service problems; conferences and study classes with clergy and parish groups; confidential reports on welfare organizations appealing for assistance or endorsement; information about welfare laws, pending legislation, and the facilities of social agencies and institutions; speakers for Sunday services and weekday meetings; and monthly bulletins and a free lending library on social service.

### **Montana Chapel 50 Years Old**

PHILIPSBURG, MONT.—St. Andrew's mission here celebrated the 50th anniversary of its chapel recently. The Rev. James L. Craig conducted the service of thanksgiving, and Bishop Fox of Montana preached. The Rev. John F. Como gave an historical account of the mission from the time of Bishop Tuttle.

### **Enters Monastery at Little Portion**

MT. SINAI, N. Y.—The Rev. Charles S. Sedgewick, formerly priest in charge of St. Augustine's mission at Youngstown, Ohio, has entered the Franciscan monastery at Little Portion here, it was recently announced. He is now known as Novice Paul, Order of St. Francis.

## **New York Auxiliary Hears 3 Diocesans**

**Presiding Bishop, Bishop Juhan, and  
Bishop Manning Speak at Annual  
Advent Meeting**

NEW YORK—Three bishops addressed the Advent meeting of the Woman's Auxiliary of New York when it met recently in Synod hall here, while a storm raged outside. Bishop Manning delivered the greeting. Bishop Juhan of Florida spoke on Youth, and the Presiding Bishop was the preacher.

In his brief address of greeting, Bishop Manning paid tribute to the intrepid spirit of the members who, despite stormy weather, came from all parts of the diocese for the day.

He said:

"As I look at this gathering, which fills Synod hall, I see that neither wind nor rain can diminish the ardor nor lessen the attendance at this meeting. Here is eloquent proof that nothing can hinder the members of our splendid Auxiliary in their great work.

"I am glad to be able to announce that the Woman's Auxiliary, in the amount of its payment of its pledge, is 3% in excess of the sum paid at this same time last year. That may not be an immense gain, but it is a gain for which we should be grateful.

"These are times to make us all realize that the one hope of this world is the power of religion. When we see what is happening, we see that there is only one power that can overcome these evil forces in the world, and that is the power which can change men's hearts and minds into the likeness of the Mind of Christ. The Church is here to carry that power wherever it is needed. This is what the Woman's Auxiliary stands for."

#### **PRESIDING BISHOP PREACHES**

The preacher at the celebration of the Holy Eucharist in the Cathedral of St. John the Divine, which preceded the meeting in Synod hall, was the Presiding Bishop.

He said in part:

"The Christian Church is the only group in the world in which group unselfishness in the widest sense is possible. True, there are the Communists, but their unselfishness is confined to their own members. There is much of this type of unselfishness in the Church.

"Many congregations will do anything for their own parishes, but are indifferent to the wider needs of the Church and the world. There is diocesan loyalty and national loyalty. It is difficult to realize that Christianity must be applied outside these, to the uttermost ends of the earth. Our Lord said that He came to give His life as a ransom for many. Christians must thus give their lives."

#### **SPEAKS ON YOUTH**

The first speaker of the afternoon was Bishop Juhan of Florida, chairman of the council of advice to young people's organizations of the Church. Bishop Juhan's subject was "Youth."

"I am glad," he said, "to be here and thrilled over this gathering. I know that you are interested in nothing more than in young

### **Primitive Methodists Ask to Enter United Church**

BIRMINGHAM, ALA. (RNS)—A request was received by Bishop John M. Moore, senior bishop of the Southern Methodist Church, from the Primitive Methodist Church this week, that "the door be held open for us" against the time when the group can affiliate with the United Methodist Church being projected.

The request was issued by the 13th general conference of the Primitive Methodist Church held at Wilkes-Barre, Pa.

A large minority of the Primitive Methodists have been urging uniting with the Methodist Protestant Church.

people. Human destiny depends on what youth is thinking. Now I am not going to try to analyze the difficulties of youth. You can go to your bookshops and get fine books on that subject, written and recommended by experts. I am going just to say a few words on youth and the Church.

"What is the Church trying to do for young people? I think that the Church is trying to train them by giving them the fundamentals of our faith in our Sunday schools. People criticize the Sunday schools. But they are our instrument for beginning our religious education of youth. What the Sunday school needs is to have its work continued in the home, as it once was.

"That hour on Sunday is not enough, by itself. But it is an important beginning. The children come at the age of six, when it is so easy to fill them with enthusiasm, provided the Sunday school gets cooperation at home. Other organizations for the benefit of youth get this cooperation, such as the boy scouts and the girl scouts. Parents should give it to their rectors, in the vital interest of their children."

Two missionary speakers, who followed Bishop Juhan, made a deep impression. The first was Miss Nellie McKim, who spoke on Japan. The second was the Rev. John G. Magee, who described vividly the present situation in China.

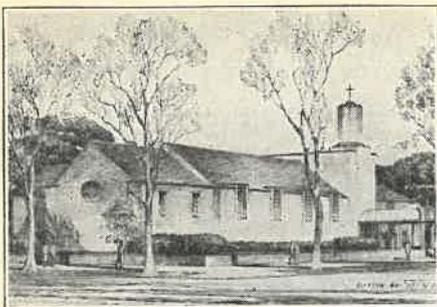
The new president of the Auxiliary, Mrs. Charles Gilmore Kerley, made a short speech. Bishop Manning, as usual, presided.

### **Paris Church to Mark 50th Year**

PARIS—The Church of St. George here will celebrate the jubilee of its consecration and commemoration next year. Erected to commemorate the jubilee of Queen Victoria, its foundation stone was laid in 1887 and the church was consecrated in 1889. King Edward VII, then Prince of Wales, headed the subscription list. Once wealthy, the church is now in financial straits. It is now appealing for an endowment fund, and the appeal has been warmly supported by the Bishop of Fulham and others.

### **Miss Skinner Gives Monologues**

NEW YORK—Miss Cornelia Otis Skinner will give a special benefit performance for the youth consultation service, Church Mission of Help on January 6th in the great hall of the New York junior league. The program will consist of Miss Skinner's well-known monologues.



ST. JAMES' CHURCH

St. James' church, Coquille, Ore., has been enlarged recently. This is an architect's drawing, made by the firm of Sutton, Whitney, & Aandahl.

### Ecumenical Group Gathers in Newark to Promote "Unity Among Churches of Christ"

NEWARK, N. J.—The first ecumenical conference to be held in Newark or its vicinity met December 3d at the Clinton Avenue Baptist church. Ministers of 11 South End churches gathered to promote "unity among the Churches of Christ." The Church Universal in Our Community was discussed by the Rev. Harry L. Hadley, rector of St. Stephen's Episcopal church and the Rev. Albert Charles Freeman, minister of the church in which the conference was held.

The opening address was made by the Rev. Deane Edwards, associate secretary of the Universal Christian Council. Mr. Edwards was a member of the World Conference at Oxford last year.

Youth and the Church Universal, Toward a World Christian Fellowship, and World Christianity or World Chaos were other subjects discussed. There was also a service of meditation and dedication, during which the clergymen occupied places in the choir stalls.

### Censorship of Roman Sermons in Reich Begun by Secret Police

NEW YORK—German secret police on December 11th began censorship of Roman Catholic sermons. Action followed a report from Vienna to the effect that all pastoral letters and sermons must in the future be approved by a government censor. The report also stated that the sale of Roman Catholic newspapers outside the churches would not be permitted.

Fr. Jakob Weinbacher, secretary to Theodore Cardinal Innitzer was refused permission to speak extemporaneously, the police insisting on a manuscript. Fr. Weinbacher thereupon refused to preach, and the regular preacher at St. Stephen's cathedral substituted for him. He first dictated a short sermon to be passed by the censor.

### 25 Years in Newark

NEWARK, N. J.—The 25th anniversary of the Rev. Dr. Charles L. Gomp's rectorship at Grace church here was celebrated December 4th. A window made by Charles J. Connick of Boston was dedicated by Bishop Washburn of Newark. It completes a series of three in the choir, the other two of which were dedicated last year.

## Oregon Completes Building Programs

Church and Parish House, Repairs to Churches and Missions, and Additions Finished

PORTLAND, ORE.—A church and a parish house, two three-story brick wings, the enlargement of a church building, repairs on two churches and two missions, and a number of other projects, all a part of the building programs launched throughout the diocese of Oregon last spring, have now been completed, it was recently announced.

One of the most interesting is the new St. Mary's church and parish house in Eugene. This is an important parish, which adds to its regular parochial work the care of the 300 Church students who attend the University of Oregon. Through the United Thank Offering, it has been possible to station a full time student worker in Eugene; and the new church and parish house will provide excellent facilities for this work.

Dedication services were held on the morning of November 20th, with Bishop Dagwell of Oregon officiating and Bishop Remington of Eastern Oregon as guest preacher.

On December 5th Bishop Dagwell and the trustees of St. Helen's Hall held an open house in the new three-story brick wing which has just been added to the Hall.

### REGISTRATION INCREASES

In recent years their registration has increased until they now have 50 boarding and 400 day pupils. This has taxed their capacity, and the new building provides additional space much needed both for classrooms and dormitories.

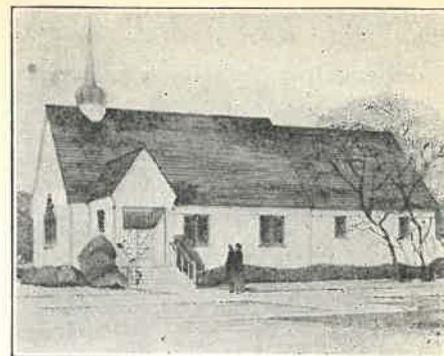
Good Samaritan hospital, Portland, has also added a three-story brick wing which provides not only excellently equipped kitchens and dining rooms but also large modern storage and refrigeration rooms.

In the mission field, St. James', Coquille, under the leadership of the Rev. George R. Turney, has enlarged its church building, the improvements being completed so as to hold the first service at the time of the Bishop's visitation on November 23d.

All Saints, Portland, and St. Barnabas, McMinnville, are two other missions which have made extensive repairs and improvements this fall.

A number of other building projects are planned or in progress. Trinity church, Portland, broke ground for the new parish house on September 19th and work on the building is proceeding steadily. The congregation of St. George's, Roseburg, has torn down its old church and accepted plans for a new one, but the contract has not yet been let.

Trinity, Ashland, and Christ church, Port Orford, are both planning to enlarge the buildings, and it is hoped that before long it may be possible to rebuild St. John's, Bandon, which was destroyed by a forest fire two years ago.



ST. MARY'S CHURCH

St. Mary's church, Eugene, Ore., has just been built. The architect's drawing was made by Sutton, Whitney, & Aandahl.

### Bishop Mitchell Conducts Arizona Ordination Service Entirely in Spanish Tongue

PHOENIX, ARIZ.—The ordination service for the Rev. Richard Earl Dicus, who for the past year had been in charge as deacon at Golden Gate mission here, was conducted entirely in Spanish. Bishop Mitchell of Arizona preached the sermon November 20th. It was also in Spanish. He learned the language when a missionary in Puerto Rico.

The service was planned for evening so that the Mexican members of the mission might attend. Archdeacon Jenkins, under whose direction Mr. Dicus had been working, assisted Bishop Mitchell. The litany was read by the Rev. José H. Pagan, who is in charge of the Mexican mission at St. Juan.

Other clergy taking part in the service were the Rev. E. W. Henshaw of Tucson, Canon Charles A. Dowdell of Phoenix, and the Very Rev. Edwin S. Lane, dean of Trinity cathedral here.

### Degree Conferred on Dr. Mercer by Paris Faculty of Theology

NEW YORK—The Protestant Faculty of Theology of Paris, through the chairman of its American committee, the Rev. Dr. John A. F. Maynard, on December 5th conferred the degree of Doctor of Divinity on the Rev. Prof. Samuel Albert Browne Mercer of Trinity college, Toronto. The degree was conferred at a special convocation at the college.

Bestowal was made in recognition of the fact that Dr. Mercer is not only the best known Semitic scholar of the Anglican Communion in Canada and the United States but also is the foremost Egyptologist of this continent.

### Mark 50th Year at Caledonia, N. Y.

CALEDONIA, N. Y.—St. Andrew's mission, Caledonia, the Rev. Norman A. Rimmel, priest in charge, celebrated the 50th anniversary of its founding on the evening of St. Andrew's day, November 30th. The service was sung by the former vicar, the Rev. Charles B. Persell of Avon, and the sermon preached by the Rev. F. R. Fisher, rector of St. Mark's and St. John's church, and at one time in charge of the mission.

**Hollywood Church Pays Off  
\$3,500 Debt in One Year**

HOLLYWOOD, CALIF.—Calling on parishioners to give “not until it hurts but until it feels good,” the Church of St. Mary of the Angels was able to wipe out a debt of \$3,500 in less than one year. Largely responsible for the campaign was the novel parish weekly, edited by Thomas E. Gallagher, parish treasurer.

The *Parish News* is printed on colored stock or with colored ink. The third page is a department called *Chewing the Rag*. One of the issues brings in a number of movie terms, with new application, as for example “personal appearance” in church. Also, there is a double feature thrill, with gossip about the parishioners, and a serial story—each a paragraph long.

The Rev. Neal Dodd is rector of the Church of St. Mary of the Angels.

**Two New Field Workers Included  
in Recommended Georgia Budget**

SAVANNAH, GA.—At the recent meeting of the executive council and diocesan departments, recommendation for a budget of \$23,000 was made and tentatively adopted. The budget is to include two additional field workers, one White and one Colored. It is proposed to have a woman missionary, preferably a deaconess, to help in the rural sections of the diocese. The other worker is proposed for St. Mary's church for Colored, Augusta, which has been without a rector for the past year.

Improvements were discussed for the Anson Dodge memorial home on St. Simon's island, as was cooperation with the Georgia state conference of social workers, which meets in Atlanta in the spring, and matters relative to the annual diocesan convention in January at Grace church, Waycross.

**Speaks at 50th Year Observance**

VIRGINIA BEACH, VA.—Bishop Brown of Southern Virginia addressed the members of Galilee church here on December 11th, following the reading by the rector, the Rev. Reginald Wells Eastman, of a brief historical essay. The occasion was the 50th anniversary of the parish. Galilee church was founded by the late Rt. Rev. Dr. Beverley Dandridge Tucker when he was rector of old St. Paul's church, Norfolk.

**\$217,000.04 Is New Mark  
Hit by China Relief Fund**

NEW YORK—The China Emergency Fund, set by General Convention at \$300,000, had reached \$217,000.04 on December 12th, according to a report from the National Council office.

A recent contribution was the sum of \$24.23 from the Woman's Auxiliary of St. John's church, Cape Mount, Liberia.

**Observe 121st Anniversary  
of Richmond Sunday School  
That Produced Four Bishops**

RICHMOND, VA.—The 121st anniversary of the oldest Sunday school in Richmond fell on November 18th. Special services were held to commemorate the founding of the Sunday school, which numbered among its members four bishops of the Church. The Rev. George Ossman was the speaker.

Meetings of the school were first held, according to the *Richmond Times-Dispatch*, in two small rooms in the tower of the church. In 1828, however, the school moved into a structure of its own in the yard of the church, where it remained until construction of the parish house in 1876.

In the beginning the school pupils were the children of very poor parents, and the wardens were instructed to collect funds for providing them with clothing. Scholars were required to come clean—“with clean face and hands, their hair combed and as decently dressed as their circumstances will permit.”

Later the scholars numbered among themselves some of the children of the city's most prominent families. Among these were Bishop Dudley of Kentucky, Bishop Lay of Easton, Bishop Williams, who worked in China and Japan, and Bishop Vail of Kansas.

**New Mexico Deaneries Discuss  
Reunion and Forward Movement**

GALLUP, N. M.—Reunion with Presbyterians is inexpedient at the present time, it was decided by one of the two New Mexico deaneries which met during the month of November. The deanery also discussed the Forward Movement. The other deanery considered the need for personal religion.

The Santa Fe deanery met November 27th to 29th at the Church of the Holy Spirit here. The Rev. H. H. Heard is rector. Dean Douglas Matthews of Albuquerque was the preacher and Bishop Howden of New Mexico presided. It was urged that the Forward Movement be put to its fullest use.

The Pecos valley deanery met November 10th at the Church of St. Anne, Bonnell's ranch. Sixty delegates from 16 churches were present. The Rev. F. B. Howden Jr. celebrated, with Bishop Howden as preacher.

**Mark 25th Year in Detroit**

DETROIT—The parish of St. Columba's, Detroit, celebrated its 25th anniversary on November 27th with a special service at which Bishop Creighton, Coadjutor of the diocese, preached. In charge of arrangements was a special committee of 25, appointed by the Rev. Otey R. Berkeley, rector since 1921 of St. Columba's.

The parish was founded by the Rev. Dr. William D. Maxon, then rector of Christ church, Detroit, and members of his parish, as the result of Dr. Maxon's visit in 1890 to the celebrated island of Iona.



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## Fr. Wood Provides for Doorstep Baby

Temporarily Adopts "Angela," a  
Chinese Refugee; Arranges for  
Her to Go to St. Anne Sisters

HANKOW, CHINA—Angela is the name given to the refugee baby girl temporarily adopted by Fr. Robert E. Wood of the American Church Mission in Hankow. The baby was found on the doorstep just after an air raid, as Fr. Wood was leaving the church. Angela is to be given an appropriate Chinese name. At present she is in the children's ward at Church general hospital, where she has become a favorite; and later, by Fr. Wood's arrangement, she is going to the Sisters of St. Anne.

Fr. Wood, writing on October 17th what he terms a postscript to a newsletter, says that what appeared in the newsletter now seems ancient history, so complete have been the changes in Hankow.

He wrote at length about the narrow escape at St. Michael's, when a bomb landed nearby and knocked down a boundary wall, killing five Chinese. After this incident, most of the people fled to places of safety. Later, however, when there was a respite in the bombings, some of them returned.

#### IS GUEST OF CHINESE

Fr. Wood states that he spent four weeks of his residence in Hankow as the guest of his Chinese friend, Peter Ko, who not only welcomed him but also his military friends. Fr. Wood, at the time of writing the postscript, was living at All Saints', Hankow, where Church general hospital is situated at present.

"There are," Fr. Wood continues, "still a few dare-to-dies holding on at Wuchang hospital, and I go over on Saturday evening to spend the night and celebrate Holy Communion the next morning at 6:30 A.M. Then on to St. Michael's, where the service is at 7:30 A.M., and where there is always a group of about 20 faithful people, some of whom walk in from the country.

"On two Sundays recently we have had air raid warnings just as we were about to begin the service, and on one of these the planes flew over the church three times. We huddled in the basement for a time, and began the service as the planes departed for the third time. The all clear sounded just as we were saying the general Confession, and it brought an added peace along with the Absolution. The nervous strain of an air raid is so fatiguing that it makes me begin to realize that I am 66 years old! but I am so thankful when it is all over that I am soon young again, so why worry!

"Imagine keeping our patronal festival of St. Michael and All Angels, which was always such a joyous occasion in past years, under such present circumstances. On the Sunday in the Octave we had the usual celebration of Holy Communion and thanked the good Lord that our beloved church was still standing, howbeit it is somewhat shattered and entirely windowless along one side.

#### BAPTIZES CHINESE OFFICER

"I failed to mention a great joy that came to me on St. Michael's day itself. I celebrated

## W. A. Urges Sympathy for Jews at Christmas Time

NEW YORK—Women of the Church were called on December 10th by the executive board of the Woman's Auxiliary to the National Council to "celebrate the birth of our Lord Jesus Christ by showing in simple friendly ways their sympathy with their Jewish neighbors." The call was embodied in the following resolution, which the board passed with a unanimous vote:

"We, the executive board of the Woman's Auxiliary to the National Council, representing the women of the Episcopal Church all over the world, desire to express our grief and dismay at the persecution of the Jewish people in central Europe.

"At this Christmas season when we remember a Jewish family for whom there was no room in the inn at Bethlehem, we are sorrowfully aware of the countless numbers of their race who are today seeking shelter for themselves and their children.

"We call upon the women throughout the Church to celebrate the birth of our Lord Jesus Christ by showing in simple friendly ways their sympathy with their Jewish neighbors and by making welcome into their communities, schools, and homes, refugees who have come to this country. We also urge them to promote international government action for the relief of refugees and to work for a larger measure of justice and consideration for all Jews and other minority groups in our national life."

Holy Communion here at All Saints', Hankow. One of the finest young officers of the Chinese army, who was baptized by me at Whitsuntide, came and spent the previous night as my guest, and early in the morning made his confession and received the Blessed Sacrament, then he and Peter Ko stood sponsors for another young officer who was to be baptized.

"He and the former officer were fellow patients at the Church general hospital, Wuchang, for a long time and became fast friends. The former left so gallantly soon afterward for the war front. He is one of the finest spirits it has been my privilege to meet. May the good Lord protect him and save him from death.

"Just now we are making plans on a vast scale for feeding thousands and thousands of refugees who are sure to be flocking into the foreign concessions of Hankow as the Japanese advance. The kitchen committee of which I am a member, meets regularly under the chairmanship of a Roman Catholic bishop, a most genial soul. Peter Ko is superintending the construction of numbers of Chinese stoves for cooking rice; and huge stores of rice, beans, etc., are in readiness, with 160,000 rice bowls, and other equipment to correspond. When the time comes we are all going to find plenty to do, but isn't it a marvel that the Japanese advance has been held up by the valiant Chinese all of this time?

"It breaks my heart to see the sufferings of the wounded soldiers, and I am full of admiration for our young nurses who make visits to the military hospitals here in Hankow and dress their wounds. This is indeed a labor of love.

"Possibly this may be my last letter for a long time as we may get bottled up in Hankow and shut off from all communication with the outside world for nobody knows how long."

**Hold Memorial Service in Washington for Diocesan Treasurer, Harry L. Rust**

WASHINGTON—A memorial service for Harry Lee Rust, late treasurer of the diocese of Washington and one of the most esteemed of Churchmen, was held December 6th in Washington cathedral here. Mr. Rust died in August of this year.

In the procession were 39 clergy of the diocese. The large congregation included members of Mr. Rust's family, the officers of the diocesan institutions, the standing committee of the diocese, the entire organization of the H. L. Rust company, of which Mr. Rust had been the head, and members of the Washington real estate board and other business and civic organizations.

Bishop Freeman of Washington in his eulogy introduced his address by quoting from a letter he had recently received from retired Bishop Johnson.

"By way of preface to the word I wish to speak," he said, "it seems to me very fitting that I should read to you a few excerpts from a letter received by me a few days ago from the former Bishop of Colorado, one of the really brilliant men of this generation and a man who held Mr. Rust in unbiased esteem.

"I read this because it is another tribute by a man who is so widely known as Bishop Johnson, devoted to the Church and to his fellowmen: 'If the Church is to be judged by the best it can produce, then it is to be congratulated on such a Churchman as Harry Lee Rust. What a tremendous influence would be exerted if there were more men like him.'

"And to those words of tribute from my friend, Doctor Johnson, I say a most hearty Amen."

**Mark Rector Emeritus' 40th Year**

ONTARIO, CALIF.—On December 8th, the 40th anniversary of the Rev. Richard H. Gushee's ordination to the priesthood, priests and laymen from throughout Southern California and Arizona gathered at Christ church here to pay tribute to the rector emeritus. Bishop Stevens of Los Angeles preached the sermon. Fr. Gushee was ordained in Christ church on December 8, 1898, by the late Bishop Johnson.

**Seminary Managers Vote Not to Move to Raleigh**

PETERSBURG, VA.—The Bishop Payne divinity school for Negroes, one of the oldest religious institutions in Petersburg, it was decided by the board of managers November 22d, will not be removed to Raleigh and affiliated with St. Augustine's college. Announcement of the decision was made, according to the Richmond *Times-Dispatch*, by the Rev. Dr. Edwin R. Carter, rector of Christ church and dean of the seminary.

Established in 1879, by the late Major Giles B. Cooke, the institution has often been a subject of debate as regards transfer to Raleigh.

Bishop Payne divinity school has an enrolment of 19 students, the majority of whom hold degrees from Negro colleges.

**Blaze Entirely Destroys Rectory in Arrington, Va.**

ARRINGTON, VA.—Fire entirely destroyed the rectory at Arrington on November 29th. The Rev. William D. Pollock and his family, however, escaped without injury. Aided by neighbors, they saved a large part of the furniture, though most of their clothing and personal effects went up in the blaze.

A neighboring house was in danger for a time, but the Lynchburg firemen, arriving from their station 35 miles away, saved this.

Owned jointly by three churches in Nelson parish (Trinity at Arrington, Grace at Massies Mill, and Trinity at Norwood), the rectory was built during the rectorship of the Rev. Frank Stringfellow, who served Nelson parish from 1894 to 1898. Walls were of Georgia pine and so added to the intensity of the blaze, which is believed to have originated near the cracked chimney flue.

The building was covered by insurance, and the vestry is already planning to erect a new residence for the rector and his family.

**Dr. Jones, Missionary Leader, Says College Students Lack Cause**

NEW YORK (RNS)—That the modern college student is the best-looking, best-dressed, gayest, friendliest, most honest young man or woman of the century was the claim made by Dr. E. Stanley Jones, missionary leader, as he left America en route for India. Dr. Jones has just completed two months as one of the headline speakers on the university preaching mission, a panel of world-renowned Christians which has been visiting university campuses throughout America under the auspices of the Federal Council of Churches. "But they are absolutely lacking in a cause," Dr. Jones stated.

He suggested that one of the reasons for youth's lack of purpose was the closing of doors which an adult-dominated society controls.

"I have been converted to youth since I have been back in America," he went on. "I thought they were blasé, fed up, cynical, and sophisticated. They're not. They are just raw human material—honest, confused some of them, inwardly empty, wanting a cause."

**"Living Church" Poet Elected to Poetry Society of America**

YONKERS, N. Y.—The Rev. K. van Rensselaer Gibson, author of *Our Bethlehem Star-Babe*, which appears in this issue of *THE LIVING CHURCH*, was recently elected to membership in the Poetry Society of America. He is the author of *The Bethlehem Way*, a Christmas carol, the musical arrangement for which was composed by the organist and choirmaster of St. Andrew's memorial church in this city.

Mr. Gibson is at present planning, on the invitation of a publisher, a volume on religious psychology. He received his degree of Master of Arts from Columbia university, and is past president of the Westchester county poetry society.

**Conference on Ministry to Be Held February 3d to 5th at Cambridge, Mass., School**

CAMBRIDGE, MASS.—An annual conference on the ministry is to be held February 3d to 5th, 1939, at the Episcopal theological school at Cambridge.

Several of the faculty of the seminary will be on the list of speakers which includes Dr. Angus Dun, Dr. Charles Taylor, Dean Henry B. Washburn, the Rev. C. Leslie Glenn, the Rev. Arthur L. Kinsolving, and Dr. Norman Nash.

The conference is planned not so much for those who have made up their minds to go into the ministry as for good men who ought to be interested in it. The aim is to study the ministry objectively.

Persons interested in the conference have been asked to communicate with the secretary, the Rev. Frederick B. Kellogg, Christ church, Cambridge.

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to receive numberless orders for Bishops' Croziers as a result of this announcement — but we *do* feel that our friends in The Church would like to know of our growing ability to do lovelier and lovelier things — especially this latest work of our very own shops — an exquisite hand-carved crozier. (Oh — yes — we have our own wood-carver, now.)

Then again, some of you *might* be interested enough to inquire if *your* Diocesan has a crozier. He might like to have one, — you never can tell. It's a part of his official equipment, you know, — same as vestments. And just after Christmas is a grand time to comfortably design and send sketches. Shall we?

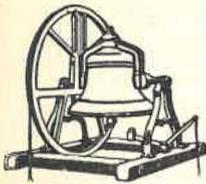
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## Hit at Fr. Coughlin for Anti-Semitism

“Catholic Worker” Press Service  
Calls Radio Broadcast Example  
of Very Bad Manners

NEW YORK—Inept and untimely are the two adjectives which the *Catholic Worker* press service applied to the radio broadcast made December 4th by Fr. Coughlin of Detroit. The same adjectives were applied to a “pugnacious defense by Patrick Scanlan, editor of the *Brooklyn Tablet*.” Fr. Coughlin's speech was an attack on wealthy Jews.

Jews in America, the press service hoped, will consider both cases not “in the light of anti-Semitism but rather as two cases of extraordinarily bad manners.

“Both publicists have, however,” the press service statement continued, “unfortunately put themselves in the position before a considerable number of American people of seeming to say what, as a matter of fact, they did not say, and of seeming to be what, as Catholics, they cannot be, according to Pope Pius XI, anti-Semitic.

“Both editors, as a matter of fact, found it necessary to deny the interpretation which was, not unnaturally, placed upon their actions.”

### MAKE FALSE CHARGE

An untrue charge, the *Catholic Worker* press service pointed out, was made by both editors and reiterated generally in the Roman Catholic press, namely that nowhere and at no time have any leaders of Israel spoken out in sympathy with persecuted and slain Roman Catholics but now cry out loudly for such expression on behalf of their persecuted ones.

“The *Catholic Worker*, in an act of justice to Israel,” the statement continues, “wishes to refute that wildly and widely circulated statement.”

The statement then presents an account of a meeting of the Chief Rabbis in France, where a document was prepared and issued to be read in all the synagogues. An expression of sympathy for persecuted Catholics, it is called “as noble a document as was ever written.”

More refutation is presented in a report of action taken at the Central Conference of American Rabbis, where a resolution of sympathy to persecuted Catholics was adopted.

### QUOTE POPE PIUS

The statement closes with a quotation from Pope Pius XI. It is taken from a talk before a group of Belgian radio station directors.

“Anti-Semitism,” said the Pope, “. . . is a movement to which we cannot, we Christians, have any part whatsoever. . . .”

“Through Christ and in Christ we are the spiritual descendants of Abraham. No, it is not possible for Christians to participate in anti-Semitism. . . . Spiritually we are Semites.”

According to a survey of reaction taken by Religious News Service, Fr. Coughlin was attacked and defended in two leading

## Rector Straightens Out Workers' Controversy

WORCESTER, MASS.—A controversy between workers, union officials, and prospective buyers of an idle mill, with regard to the contribution of \$35,000 from the workers, was settled December 5th, in large part through the efforts of the Rev. William Smith, rector of St. Matthew's church.

Employees of the closed Whittall Mills, according to the *Worcester Telegram*, met in the hall of the church and voted, after a two-hour debate to contribute \$35,000 through pay reductions to prospective buyers of the mills so that they may resume operations as soon as possible. It is said that the sum is the amount needed before the federal government will release a loan of \$900,000 for the mill's reorganization.

Mr. Smith, who presided at the meeting, settled the controversy with a powerful speech urging the men to make it possible for themselves to go back to work.

Roman Catholic publications, following his speech. The majority of Roman Catholic diocesan organs refrained from comment on the broadcast.

### SURVEY OF OPINION MADE

Attacking Father Coughlin was the *Commonweal*, Roman Catholic lay weekly, which denounced the Detroit priest's cavalier “disregard for pertinent historical testimony, his insensitiveness to the consequences of his acts on German and Italian Jews, his all too pious acceptance of propaganda from a party whose Fuehrer proudly boasts his machine is based on huge lies.”

“The American public generally, not to say Roman Catholics themselves, know what they mean by anti-Semitism and know it when they hear and see it,” the *Commonweal* said. “They do, indeed, become confused when they contrast the utterances popularized in *Social Justice*, the (*Brooklyn Tablet*) and their co-baiters with the declarations made by Archbishop Mitty, Cardinal Mundelein, and others of the American hierarchy, and by the Pope himself, who condemned racism in no uncertain terms.

“The habit of specious selection in loading blame on Jews recalls too vividly the propaganda of the Nazis before they took power. They also expressed all kindly consideration for the ‘good Jew’ as opposed to the ‘international’ or bad Jew. They also manifested regard for the good, positive Christian as opposed to the bad, unpatriotic Christian, especially those with a ‘foreign allegiance.’”

### 100 Acolytes in Procession

GLENS FALLS, N. Y.—One hundred acolytes, 17 priests, and 35 other men and boys were in the procession which left the chancel of the Church of the Messiah here on November 30th and proceeded down the middle aisle and completed a circuit of the church as a part of the first acolytes' festival ever to be held in the central part of the diocese of Albany. The Very Rev. Edward R. Welles, dean of the Cathedral of All Saints, Albany, preached the sermon at the service.



## Citizens' Committee to Attack Intolerance in U. S.

UNIVERSITY CITY, Mo.—More than 1,200 citizens pledged themselves by resolution on November 28th to do everything in their power to prevent racial and religious intolerance from gaining a foothold in this country. They met at the call of a citizen's committee organized by the Rev. W. W. S. Hohenschild, rector of the Church of the Holy Communion, St. Louis. Every religious group in the city took part.

Four speakers addressed the gathering which assembled in the high school auditorium here. The chairman stated that if Christians were to sit idly by when persecution takes place in the world, they would be traitors to Christ.

Other speakers were the mayor of University city, a prominent Roman Catholic layman, and the secretary of the Church federation in St. Louis.

### Plan to Mark 50th Year

IRONWOOD, MICH.—Plans for the celebration of its 50th anniversary early next spring are now being made by the Church of the Transfiguration here. The balance of its long-standing debt has been paid off; and a rose window and a group of lancet windows have been installed.

## Bishop Stewart at Meeting of Council

Continued from page 671

cation by the National Council of the appointment as administrative officer of Joseph E. Boyle.

Bishop Stewart spoke with enthusiastic warmth of Mr. Boyle, saying:

"As Bishop of Chicago, I am deeply grieved, and as a member of the National Council I am overjoyed at Mr. Boyle's appointment. For 16 years he has been a beloved fellow worker, capable, loyal, and devoted. No finer executive for the National Council could possibly have been chosen."

### 80 Young People Meet

SNOHOMISH, WASH.—Eighty registered delegates of young people's organizations in the diocese of Olympia assembled at St. John's church and parish house here for a conference on November 18th and 19th. An evening program was presented by the students of the University of Washington.

The young people now have a functioning organization called, when meeting as a single body, the house of young Churchmen. It completes a triple organization which includes the convention of the diocese and the house of Churchwomen.

## Religious Instructions for Pupils Is Approved

ST. LOUIS (RNS)—A proposal of Superintendent of Instruction Henry J. Gerling that pupils be excused from school during the daily sessions to receive religious instruction at places and by teachers designated by their parents, has been approved by the instruction committee of the board of education here.

High school credit for instruction in religion will be allowed in accordance with the principles that now apply to instruction in music given by private teachers.

Dr. Gerling said his proposal should not be construed as authorizing religious instruction in public school buildings or by public school teachers during school hours, or as implying the schools' advocacy of one or another form of religious faith.

### Chancel Consecrated at Avon, N. Y.

AVON, N. Y.—Bishop Reinheimer consecrated a redecorated and refinished chancel for Zion church, Avon, on December 4th. It was given by the parishioners of the church in memory of their late rector, the Rev. Charles Butler Madara, who was killed in an automobile accident while going to his mission station at Holcomb.



# C L A S S I F I E D



### ANNOUNCEMENTS

#### Memorial

TOWLE, ELIZABETH ADELAIDE—In loving memory of Elizabeth Adelaide Towle, a devoted Churchwoman and communicant of Grace church, Salem, Mass., who entered into the eternal life December 13, 1930.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

#### ALTAR BREAD AND INCENSE

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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#### BOARDING

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

ST. MARY'S HOSTEL, 407 West 34th street, New York. In charge of the Sisters of St. Mary. Single rooms at reasonable rates. References required. Address the SISTER SUPERIOR, C.S.M., 407 West 34th street, New York.

GRACE CHURCH, New York, maintains a residence club for young girls who are studying or working in the city. Room, breakfast, and dinner cost from \$9 to \$12 a week. Application may be made to MISS BEARD or MRS. KNAPP, Huntington House, 94 Fourth avenue, New York City.

### CHURCH FURNISHINGS

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- Copy for advertisements must be received 10 days before publication date.

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Address: SONG SCHOOL, Cholmeley Park, Highgate, London, N.6.

Inserted by the Views-Letter organization.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BAILEY, REV. PERCIVAL C.**, formerly vicar of Emmanuel Church, Springdale, Conn.; is rector of All Saints' Memorial, Meriden, Conn. Address, 201 W. Main St.

**D'AUBERT, REV. SKARDON**, formerly in charge of St. Paul's Church, Spring Hill, Ala.; is in charge of St. John's, Thibodaux, Christ Church, Napoleonville, and of St. Andrew's Mission, Bayou Du Large, La. Address, Box 134, Thibodaux, La.

**JONES, REV. HERBERT WHITE**, formerly rector of St. Matthias' Church, Philadelphia, Pa.; is associate rector of St. Stephen's Church, Philadelphia, Pa.; with address at 1344 E. Robbins Ave.

**MCGREW, REV. IRVING A.**, formerly chaplain of St. John's Chapel, Geneva, N. Y. (Roch.); to be rector of St. Michael's Church, Birdsboro, Pa. (Be.), effective January 8th.

**UNDERWOOD, REV. IRWIN F.**, formerly assistant at Calvary Church, Pittsburgh, Pa. (P.); will become a member of St. Bartholomew's Church, New York City on January 1st.

**WILSON, REV. KENNETH C.**, formerly curate at the Church of Our Saviour, Akron, Ohio; is rector of St. Mark's Church, Oakley, Cincinnati, Ohio (S.O.).

### DEPOSITION

**LODTER, CAMILLE INNOCENT**, Presbyterian, by the Bishop of Rhode Island, November 29, 1938. Deposed at his own request.

### NEW ADDRESSES

**CONE, REV. HERBERT D.**, formerly 25 West 82d St., New York City; 5 Story St., Cambridge, Mass.

**FRANKLIN, REV. GEORGE D.**, formerly 500

### CHURCH CALENDAR

#### DECEMBER

- 21. St. Thomas. (Wednesday.)
- 25. Christmas Day. (Sunday.)
- 26. St. Stephen. (Monday.)
- 27. St. John Evangelist. (Tuesday.)
- 28. Holy Innocents. (Wednesday.)
- 31. (Saturday.)

#### JANUARY

- 1. Circumcision. (Sunday.)
- 6. Epiphany. (Friday.)
- 8. First Sunday after the Epiphany.
- 15. Second Sunday after the Epiphany.
- 22. Third Sunday after the Epiphany.
- 25. Conversion of S. Paul. (Wednesday.)
- 29. Fourth Sunday after the Epiphany.
- 31. (Tuesday.)

### CALENDAR OF COMING EVENTS

#### JANUARY

- 13-15. Convocation of Mexico, Mexico City.
- 15-17. Convocation of North Texas, Lubbock.
- 17-18. Convocation of Western Michigan, Grand Rapids.
- 17-19. Convention of Mississippi, Jackson.
- 18. Convention of Alabama, Gadsden; Tennessee, Chattanooga.
- 19-20. Convention of Nebraska, Omaha.
- 22-23. Convention of Olympia.
- 22-24. Convocation of Texas, Houston; of West Texas, Laredo.
- 23. Convocation of the Philippines, Manila.
- 24. Convention of Pittsburgh, Pittsburgh; of San Joaquin, Modesta; of Upper South Carolina, Greenville; convocation of Haiti and the Dominican Republic, Port au Prince.
- 25. Convention of Atlanta, Macon, Ga.; of Louisiana, Hammond; of Maryland, Baltimore.
- 25-26. Convocation of Dallas, Dallas; of Los Angeles, Los Angeles.
- 27. Convocation of Honolulu, Honolulu.
- 29-30. Convention of Colorado, Denver.

Diversey Pkwy., Chicago, Ill.; 611 W. Berry St., Fort Wayne, Ind.

### ORDINATIONS

#### PRIESTS

**COLORADO**—The Rev. WILFORD OSBORNE BUDD was ordained to the priesthood by Bishop Larned, Suffragan of Long Island, acting for Bishop Ingley of Colorado, in Messiah-Incarnation Church, Brooklyn, N. Y., November 30th. The Rev. Mr. Budd, on the New York city mission staff, is chaplain at Wiltwyck. Address, Box 76, Esopus, N. Y.

**MARYLAND**—The Rev. HARRY KEARNEY JONES was advanced to the priesthood by Bishop Helfenstein of Maryland in St. John's Church, Waverly, Baltimore, December 7th. The ordinand was pre-

sented by the Rev. Edmund L. Gettier, Jr., and is rector of St. Paul's and Christ Church parishes, Calvert Co., Maryland, with address at Prince Frederick, Md. The sermon was preached by the Rev. Albert T. Mollegen.

**MONTANA**—The Rev. W. ROY BENNETT and the Rev. ARTHUR B. WARD were advanced to the priesthood by Bishop Fox of Montana in St. Peter's Pro-Cathedral, Helena, December 8th.

The Rev. Mr. Bennett was presented by the Rev. Thomas W. Bennett, and continues as missionary of the Roundup field, with address at Roundup, Mont.

The Rev. Mr. Ward was presented by the Very Rev. Henry H. Daniels, and continues as missionary of the Whitefish field with address at Box 72, Whitefish, Mont. The sermon was delivered by the Rev. James L. Craig.

## CHURCH SERVICES

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Daily Mass, 7 A.M. Second Mass, Thursday, 9:30.  
Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

### NEW YORK

#### St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05 A.M.  
Tuesdays (Quiet Hour at 11 A.M.) and Holy Days: 10:30 A.M.

#### The Cathedral of St. John the Divine Amsterdam Avenue and 112th St.

#### New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.  
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.  
Organ recital, Saturday at 4:30

#### The Church of the Ascension

Fifth Avenue at Tenth Street

#### New York City

REV. DONALD B. ALDRICH, D.D., Rector

#### Sundays

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

#### Weekdays

8 A.M., Holy Communion  
5:30 P.M., Vespers  
THIS CHURCH IS NEVER CLOSED

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.  
9:30 and 11:00 A.M., Church School.  
11:00 A.M., Morning Service and Sermon.  
4:00 P.M., Evensong; Special Music.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

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

### NEW YORK—Continued

#### St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

#### Sunday Services

8:00 A.M., Holy Communion  
9:30 A.M., Children's Service and Church School  
11:00 A.M., Morning Prayer and Sermon  
8:00 P.M., Choral Evensong and Sermon

#### Holy Communion

8:00 A.M. Wednesdays  
12:00 M. Thursdays and Holy Days

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Weekday Masses, 7, 8, and 9:30 A.M.  
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

#### St. Thomas' Church, New York

Fifth Avenue and West 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily Services (except Saturday)

8:30 A.M., Holy Communion

12:05 P.M., Noonday Service

Thursdays, 11 A.M., Holy Communion

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Weekdays: 8, 12 (except Saturdays, 3 P.M.)

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and

Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays

and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11

(Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

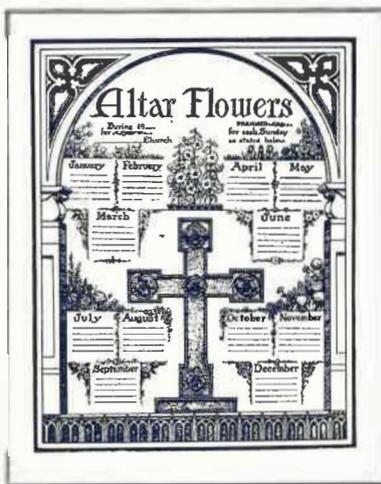
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# CHRISTMAS

## 1938

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