

The Living Church



The Nativity
Engraving by Martin Schongauer
(See "Religion in Art")

**“For us Men and
for our Salvation..”**

These are truly Christmas words, found right in The Creed, and what is more, they are words which, like too many of the jewels which God has given us to bedeck our crowns here, are too easily passed over and taken for granted.

There have been many earthly sons offered up these past few years. Is it necessary to have such sacrifices to drive home to callous hearts that God, Our Father, sacrificed His Only Begotten Son, *mainly* for calloused hearts and souls? For us and for our salvation, the Lord God came down to earth at Christmas-tide, and at this time it will be good for our hearts just to think of Him as a Precious Little Baby whom we can and should love (and those who cannot love babies seem really beyond the pale, don't you think?)

Goodness only knows, as we live on through The Church Year, we come soon enough to those anniversaries of His trying Ministry—His Betrayal, His Passion, and His Death. So while we can, at this lovely season of Blessed Baby Jesus' Birthday, let's celebrate It as would become Him and those who fain would follow Him. For our birthday presents, let's bring Him the Gold which we sacrificially give from our incomes—an extra amount, the best, and more than we give anyone else. Let's bring Him the Frank-incense, the sweet-smelling savour of purer lives lived for Him. For the Myrrh, that somber gift, may we bring Him a deeper and newer sense of loyalty which will cause us to stand by Him, especially when He is suffering at the hands of our pagan friends and neighbors. We'll find that gift the hardest of all to bring Him, but I think He'll be more grateful for it than all the others. Let's never betray Him again.

So, God grant that we all may come to our Christmas Communion, thoroughly shriven by a good Confession, and then lay down before His Holy Altar all those other gifts we've mentioned above.

Something tells us that it would make this particular Birthday of Jesus a never-to-be-forgotten period in all our lives.

May God bless, cheer, and enoble you all this Holy Christmas-tide!

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Horace L. Varian, Jr.

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*Everything for The Church
but Vesture*

*For the life of us, we Varians simply
can't and won't talk business in the
midst of this priceless Feast. Heart's
greetings to you all!*

Festival of Lessons

TO THE EDITOR: For the last few years St. Thomas' Church in Hanover, New Hampshire, has held a Christmastide service so full of meaning and beauty that it should become more generally known and used throughout our country. It is the Festival of Lessons and Carols—the traditional Christmas service of Kings College, Cambridge, England.

The outline of the service is simple—a bidding prayer, a grace, and nine scriptural lessons, each lesson being followed by a choir or congregational carol. At St. Thomas' Church—where the service is held on the afternoon of the Sunday after Christmas—the first eight lessons are divided between two layreaders. During the singing of the carol after the eighth lesson, a solemn procession brings the choir and clergy to the main aisle from where the ninth lesson is read by one of the clergy. While the next carol is being sung, the procession returns to the chancel for the closing prayers and benediction.

The solemn procession may not be a part of the Kings College service, but essentially our service is the same as theirs. The bidding prayer, grace, and lessons follow:

The Bidding Prayer and Grace

Beloved in Christ: be it our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem and see this thing which has come to pass, and the Babe lying in a manger.

Therefore let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our sin unto the glorious redemption brought by this Holy Child; and let us make this Church glad with our carols of praise.

But first, because this of all things would rejoice His heart, let us pray to Him for the needs of the whole world, and all His people; for peace upon the earth He came to save; for love and unity within the one Church He did build; and for brotherhood and good will amongst all men.

And particularly let us remember before Him the poor, the cold, the hungry, the oppressed; the sick and them that mourn; the lonely and the unloved; the aged and little children; and all those who know not the

the Lord Jesus, or who love Him not; or who by sin have grieved His heart of Love.

Lastly let us remember before Him them who rejoice with us, but on another shore and in a greater light, that multitude which no man can number, whose hope was in the Word made flesh, and with whom, in the Lord Jesus, we for evermore are one.

These prayers and praises let us humbly offer up to the throne of heaven in the words which Christ himself hath taught us.

Our Father.....

God, the Son of God, vouchsafe to bless us and aid us; and unto the fellowship of the citizens above may the King of Angels bring us all; through Jesus Christ our Lord. Amen.

The Lessons

- Lesson I—Genesis 3: 8-15
- Lesson II—Genesis 22: 15-18
- Lesson III—Isaiah 9: 2, 6, 7
- Lesson IV—Micah 5: 2-4
- Lesson V—Luke 1: 26-35, 38
- Lesson VI—Luke 2: 1-7
- Lesson VII—Luke 2: 8-16
- Lesson VIII—Matthew 2: 1-11
- Lesson IX—John 1: 1-14

(REV.) STANLEY ORCUTT

Hanover, N. H.

Christmas Creche

TO THE EDITOR: May I attempt to put some thoughts about the creche at Christmas in a letter to The Living Church?

For a number of years I have had the privilege of being selected to arrange the figures in a very beautiful group belonging to our parish.

The intensity of devotional feeling which is brought forth in doing this work is so worth while that I wish more people could enjoy it. The groups for the creche are so made that it requires a thorough understanding of a picture to set the figures in place correctly without wronging the original perspective in the scene. During the great hurry and bustle of a modern Christmas, it is a little difficult to find the time to give to this apparently small duty.

One object of this letter is to say that this is no small duty. It is instead a great and shining privilege!—something that can be one of the best parts of Christmas worship.

If this seems a little too strong, maybe I



THE CHRISTMAS CRECHE

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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 REV. RICHARD A. PARK.....Managing Editor
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 REV. HEWITT B. VINNEDGE.....Book Editor
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say it because I have been for years doing this part of Christmas, and the aggregate impression is what I refer to. However, it is there, and some others reading this may be glad to have this way of worship brought to their attention.

IRENE S. DUPONT

Montchanin, Delaware

The Gift of the Giver

TO THE EDITOR: Charity is the most abused word in our language, it seems to me. It is even a more abused word than liberty.

Abuse of the word charity has turned the once sweetest word of our tongue into almost the sourest. It has emptied charity of that warm personal content, by which it is a blessing both to those who give and those who receive. It has robbed gifts of the giver, and "the gift without the giver is bare." It has separated charity from the religion of charity, without which its gifts may exalt the giver in world's opinion, but degrade the recipients in that opinion, and neglect entirely the source of all true charity, God, and His Incarnation in Him whose birth we celebrate only as we give out of the love of God, a giving that degrades no man, but exalts God alone.

Restoration of the word charity to the place it holds in the spirit of God, is return to faith in a loving God, the faith in which recognition of the common need of God's

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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gifts unites us all in a common bond of gratitude to the Giver of every gift this Christmas-tide that is a personal gift, a gift of the giver with the gift; the gift that makes Christmas, Merry Christmas.
 New York. FRANK D. SLOCUM.

Compulsory Military Training

TO THE EDITOR: I have now been an earnest reader of the Living Church for over a year. One outstanding feature is its department devoted to letters. This department has printed letters equally favorable and unfavorable in criticism. I now wish to express both my views and the similar views of many other folks on the question of compulsory military training.

I am most heartily in favor of a form of peacetime compulsory military training for the following reasons:

1. This nation on the morning of December 8, 1941 was a defeated nation. Her fleet was at the bottom of Pearl Harbor. She had an effective army of only 1,000,000 untried men, a small effective airforce and no military materials in reserve. With a military training program we could keep a relatively small standing army and have an enormous trained reserve force.

2. We would never be in a position of being forced to send men with six or seven months training into battle.

3. The health of the youth of this nation would be infinitely benefited by taking the young men of 18 or 20 and checking any disease or malady before it had progressed too far.

In reply to those pressure groups opposing this measure of self-preservation: they enjoy the privileges of this free and wonderful nation. To the educators who rant that military training will stunt the mind and develop a military spirit in youths of this age, destroying ambition and free thinking by the regimentation found in military training: A compulsory military program need not interfere in any way with the education of a young man. A man graduating from high school either goes to college or to work. Those who enter college can receive their training as they receive their higher education through the use of a system similar to the R.O.T.C. They can attend the camps for four months during their summer vacations to obtain the necessary field training.

Those men not attending college can go into one year of military training upon graduation from high school, or at the age of nineteen to eliminate intentional avoidance of the program. A year in the army will give them ample opportunity to think, and will create a desire in many men to continue their education upon completion of their year's military training.

To the religious opposition: we enjoy the rarest of freedoms found in the world, namely, religious freedom. We should be prepared to defend that freedom to the utmost.

I have heard many ministers lament that they were terribly handicapped because of their inability to reach the youth of the nation. No such problem could possibly present itself. The youth would be grouped at hand. A wonderful opportunity!

I shall close with the hope that the Church will not be found among those who advocate and follow the example of the first World War of weakening our nation by a program of unpreparedness. We have managed by the Grace of God to defeat aggressive nations twice in a quarter century. The next time we shall be the first to be struck with no allies to hold until we are ready to fight. Compulsory military training will eliminate this danger.
 JOHN N. SELBY.
 Boydton, Va.

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THIS WEEK

Merry Christmas to The Living Church Family from the office staff. We hope that every Christmas gift of The Living Church was expeditiously handled and that the recipients will have as much joy of the magazine as we have in putting it together for them.

This week's issue is quite a "family reunion" of Living Church authors. The Rev. Robert Findlay Thomas, author of "Christmas and the Atomic Age," has contributed four articles to our columns in recent months, and we have on hand an excellent article by him on "Christian Social Strategy" which we are planning to use soon. The Presiding Bishop, whose Christmas message appears on page 5, is of course no stranger to our columns; our records list 15 other articles by him published in The Living Church. The Rev. B. Z. Stambaugh, with "The Two Governors," contributes his 14th article. Miss Edna Robins provides the 26th meditation in a succession of beautiful interpretations of the Catholic life which have been appearing in The Living Church from time to time since 1928. And, although editorials are supposed to be known as the work of The Living Church rather than an individual, we shall let the Family know that this week's leader is Mr. Morehouse's first Christmas editorial since his return.

Fr. Robert E. Wood is another old friend of The Living Church Family, and we are glad to hear that he is on his way back to his beloved St. Michael's (several years after his so-called retirement!). The postage on his letter amounted to \$270.00 Chinese, which gives some idea of the extent of the inflation in his adopted homeland.

While on the subject of familiar Living Church authors, we shall certainly not omit Mr. Horace Varian, whose Christmas advertisement carries on his unique series of messages aimed more at selling the Christian religion than at selling his products.

So, it is a group of old friends talking to old friends—and to many new ones too—which meets you in this week's issue. As at the Christmas service in the parish church, we meet together to rejoice in the love and mercy of a God who not only became man but became a baby that the world might know that helplessness is power, that simplicity is wisdom, that humility is majesty.

The Living Church Family has not forgotten the need of others at this holy season. The funds for European children now amount to \$2,710.03, and contributions which will be acknowledged in later issues are still pouring in. We do not have to wish Christmas joy to these generous givers—they already know its secret.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *What position does the Church assume toward the public celebration of the Holy Communion in the afternoon or evening? I have always understood that Mass is properly said between midnight and noon.*

The prohibition of nocturnal and evening Mass dates in the East from the Quinisext Council in 692. In the West the practice was not forbidden till the 11th century; English legislation did not differ from the rest of the Western Church. I am not aware of any post-reformation rulings on the subject. I believe that most Anglicans feel that the tradition of the Church is as the questioner states it. The Roman rule permits Mass to be begun from one hour before daybreak to one hour after noon.

• *How does it happen that our Church, alone among Anglican communions, omits the Quicunque Vult, commonly called the Athanasian Creed, from our Book of Common Prayer? What made us in this respect more Protestant than Martin Luther, and what compels us to remain so?*

Bishop William White, in his *Memoirs of the Church*, tells us that there was very determined opposition in some quarters to both the Athanasian and the Nicene Creeds; but he characteristically does not mention the grounds of this opposition. At the request of the English bishops the Convention of 1786 voted to restore the Nicene Creed and the words "He descended into hell" in the Apostles'. He states the fact of his own opposition and that of a majority of the convention to the *Quicunque Vult*, but again gives no reasons.

The end of the 18th century was a time of widespread deism and unitarianism. These influences had touched many Churchmen (cf. Jefferson, and in later years Washington). It was probably these elements, combined with the large number of orthodox Churchmen who disliked the apparent harshness of the so-called "damnatory clauses," that prevented the acceptance of the Athanasian Creed in 1786. The same influences exist at the present, and would make it difficult to bring back this Creed into our Prayer Book or Articles.

The English bishops, feeling that the important point was gained in the acceptance of the Nicene Creed, proceeded to consecrate bishops for America. Thus we have the Ecumenical Creed (Nicene), the Roman (Apostles'), and while the Gallican (Athanasian) is not included it was expressly stated by some of those opposing that its omission was not to be construed as a denial of its theological teaching. This may not align us with the Lutherans,

but it does bring us nearer to the Orthodox Eastern Church, which uses only the Nicene Creed.

• *What is the proper color for a funeral pall? Both black and purple have been suggested. Also what are the proper colors for the ornamentation?*

Old inventories and illustrations in liturgical manuscripts tell us of a great variety of colors: black, violet, blue, red, and cloth of gold. The modern Roman rule is black, but violet is often seen. The ornamentation may be simply white or silver-gray, or a great variety of colors if the design is elaborate. The only Roman rule on the subject is that the ornament must not prevent the predominating color being black.

• *For a baptism to be valid does it have to be done with water, or can something else be used in place of water in case of emergencies? The rubric before the Office for Conditional Baptism seems to make water a necessary part of the service.*

All Catholic authorities agree that the only matter of baptism is water, which must be present in its own nature, not as a chemical component of some other substance, such as milk or wine. An emergency in which no water was available would be rare. However, a man, having confessed Christ, might be put to death for his faith before there was opportunity to baptize him, in which case he is said to have the Baptism of Blood. Or a man might be converted and dying in a place where there was no water of any sort, in which case his sincere intention to be baptized if it were possible would give him the Baptism of Desire.

• *What are the various uses of the word "canon" in our Church? Under what circumstances does a priest hold that title?*

The word "canon" originally meant any straight rod or bar; from this it came to signify a rule, whether a simple straight-edge or for measuring. Ecclesiastical uses of the term all derive from this. The Canon of Scripture is the list of officially accepted books, the rule of Faith. A canon is a law regularly enacted by a Church council, or other law-making body. In the liturgy the canon is a name for the Prayer of Consecration. A canon is a clergyman belonging to the chapter, or governing body of a cathedral, or of a church like Westminster Abbey, which has an organization of similar character. The canon at the head of this body is called the dean. At various times clergymen are made honorary members of this body, and so have the title canon.

FOURTH SUNDAY IN ADVENT

GENERAL

WORLD COUNCIL

Waldensian Church of Italy Joins

The Waldensian Church of Italy, regarded as the oldest Protestant Church in existence, has joined the World Council of Churches. The Council now embraces 92 denominations in 32 countries.

Announcing affiliation with the international Church body, the Waldensian moderator, Pastor Virgilio Sommani, of Rome, in a letter to Dr. Visser 't Hooft, declared that as a result of the war, "we have already been experiencing ecumenism through our contacts with Allied chaplains." [RNS]

RADIO

Mutual Marks Peacetime Christmas

The first peacetime Christmas in five years will be marked by the Mutual Broadcasting System and its affiliated stations with a series of holiday broadcasts emphasizing in music and religious programs the universal feeling of thanksgiving that the war is over and won.

Highlight holiday broadcasts will include the Midnight Mass from St. Patrick's Cathedral; greetings exchanged between Congress and Parliament; St. James' Candlelight Christmas service; a broadcast featuring American occupation troops in Berlin and Tokyo; messages of confidence from Generals Eisenhower, MacArthur, and McNarney, and Admiral Nimitz; "The Story of Christmas in Scripture and Song" with Msgr. Fulton J. Sheen as narrator; and many special programs of Christmas music.

On Sunday, December 23d, Christmas and holiday music from, and associated with, opera will be presented by Hugh Thompson, Metropolitan Opera baritone, Robert Marshall, tenor, and other soloists. Sylvan Levin will conduct the orchestra.

The annual Christmas Eve Candlelight service from St. James' Church will again be heard in a Monday afternoon broadcast. The 60-voice choir is under the direction of G. Darlington Richards, FAGO. Later in the afternoon Brig. Gen. Gordon R. Young will introduce President Truman as he lights the Christmas tree on the lawn of the White House.

Excerpts from the *Messiah* by Handel will be heard in an evening broadcast, with Frances Greer, Jean Watson, James Pease, and a chorus presenting the selections.

In the half hour before midnight popular and well-known holiday melodies will

December 23, 1945

Power to Become the Sons of God

The Presiding Bishop's Christmas Message

By the Most Rev. Henry St. George Tucker

THE RETURN of peace after four years of war gives a special significance to this year's celebration of Christmas. Our prayers have been answered. The promise of the angelic song has been fulfilled. Faith has been proven to be the substance of things hoped for.

While we have special and real grounds for rejoicing and thanksgiving on this Christmas, yet let us remember that Christmas signifies a beginning and not an ending. The birth of our Lord Jesus Christ was indeed God's answer to age-long hopes and prayers for deliverance. This did not, however, mean that God's purpose for mankind was finally achieved through the coming of the Saviour but rather it meant the opening of an opportunity. To as many as received Him and believed on Him the Saviour gave power to become the sons of God. That first Christmas was not the end of history. It was a turning point in history, the beginning of a new era. Our Christian faith is that He who hath begun a good work in us, will perform it unto the end.

Let us apply this principle to the wonderful gift of peace for which we thank God on this Christmas Day. We have been looking forward with eager anticipation to a just and permanent peace. It is obvious that we have not yet reached that goal.

Already the pessimists who always thrive in the beginnings of things are pointing scoffingly at the signs of injustice and impermanence in the pres-

ent situation. Christmas brings us much needed reassurance. Like all of God's gifts, it comes to us not as something already fully achieved but as an opportunity, as something to be won. The Christian message is that through co-operation with Christ a just and permanent peace can be won. We have reason for confidence that He who began a good work in us on that first Christmas Day will perform it to the end.

Christmas then, is a reminder not only of God's gift, but of our responsibility for using it aright. We stand at the beginning, not at the end of a new era. Christmas tells us that He whose birth we celebrate can enable us to make this new era an approach to the establishment of the Kingdom of God throughout the world. In its early stages there will be much to discourage those whose faith in their Leader is weak. He does not promise us freedom from effort nor from sacrifice. On the contrary He tells us frankly that the approach will be along a steep and rugged path and that those who follow Him must deny themselves and take up their crosses daily.

He does promise that those who on this Christmas enlist under His banner for the winning of the peace will one day surely be privileged to join with Him in singing the Easter song of triumph:

*The strife is o'er, the battle done
The victory of life is won.*

comprise a Christmas music program. The Rev. Wendell Phillips, rector of Christ's Church, Rye, N. Y., will be heard on the same program in a brief inspirational message. Mass from St. Patrick's Cathedral completes the day's schedule.

PRAYER

Octave for Unity

Both the Church Unity Octave Council of England and the Continuation Committee of the World Conference on Faith and

Order have announced an annual week of prayer on the days falling between the 18th and 25th of January, 1946.

Centennial Week of Prayer

For the past one hundred years Churches around the world have observed the Universal Week of Prayer, and the week of January 6th to 13th, 1946 will mark the centennial observance of this practice. This week of prayer is held every first full week of the new year.

In the United States the week is spon-

sored by the department of evangelism of the Federal Council of Churches. In other countries, it is sponsored by the World's Evangelical Alliance with headquarters in London.

The prayer week is usually observed unitedly by the churches of a community or area. The prayer topics for 1946 have been written by Margaret Applegarth of New York around the general theme, "Even as Christ also Loved the Church."

RELIEF

Church Christmas Packages

Members of the Episcopal Church contributed 10,913 of the 160,000 Church Christmas Packages for Europe and Asia. Twenty-eight Church bodies participated in the project. The boxes were filled by Woman's Auxiliary branches, clergy and miscellaneous parish groups, Church schools and classes, individuals in parishes, Church Missions House secretaries, and others.

The Christmas packages were made a special project by many youth groups, guilds and Church schools. In the diocese of Long Island the youth group undertook to purchase and fill 100 cartons. Every carton included a Christmas greeting.

The Division of Christian Social Relations of the National Council has received hundreds of letters expressing appreciation of the opportunity to send the gifts overseas through Church channels. Shipments were made to Shanghai, Burma, Manila, Athens, Belgium, Holland, Norway, France, Italy, and it is hoped that some of the packages may be sent into Finland, Poland, and Czechoslovakia. Along with the Christmas packages for Greece, there was a shipment of four carloads of flour from Kansas, made possible through Churchpeople in and near Moundridge, Kansas.

People participating in the effort have expressed satisfaction that through Church channels it is now possible to ship goods overseas, to be distributed through the World Council of Churches, for Europe, and the Church Committee for Relief in Asia and the Far East—Burma, China, and the Philippines.

INTERFAITH

NCCJ Plans World Assembly

The Rev. William W. Simpson, general secretary of the British Council of Christians and Jews, has arrived in New York to confer with leaders of the National Conference of Christians and Jews on plans for an international conference next year. He will also visit Canada to discuss the world assembly, first of its kind ever projected, with religious leaders there.

"No definite announcement can be made as to the precise date or location of the conclave. The plan, however, has been warmly approved throughout the world, especially where movements exist to promote better understanding between men of all faiths," said Mr. Simpson.

He pointed out that at its last annual meeting, the British Council, with Dr.



RNS.

FOR PEACEFUL PICKETING: *The Rev. Louis Loe (center) calls upon God for a peaceful struggle without violence and for a speedy end of the walkout, as striking CIO-UAW members pause in picketing the General Motors plant at Los Angeles.*

Geoffrey Francis Fisher, Archbishop of Canterbury, presiding, adopted a resolution unanimously approving the international interfaith conference. In addition to the United States and Canada, strong support is expected from South Africa and Australia, where interfaith movements have been formally organized. [RNS]

LABOR

Clergyman Receives Labor Award

The Rev. James Myers, industrial secretary of the Federal Council of Churches for the past 20 years, was given the 1945 Clendenin award of the Workers Defense League for "distinguished service in behalf of labor's rights."

Unable to attend a luncheon in his honor because of illness, Mr. Myers stressed in a prepared speech the role which religious forces can play in the furtherance of social justice. "If we are to develop an economy which conforms to religious principles," he said, "it must be an economy primarily devoted to production to supply human needs, rather than one primarily based on production for the profit of any individuals or any class of individuals."

The award was received for Mr. Myers by Dr. F. Ernest Johnson, executive secretary of the Federal Council's Department of Research and Education. [RNS]

CHURCH ARMY

Cincinnati Training Center

Cincinnati is the location for the new training center of the Church Army, opened by Captain Earl Estabrook, national director. The announcement was made by Samuel Thorne, president of the Church Army in the United States.

The building to be occupied is the one

formerly occupied by the Graduate School of Applied Religion, recently moved to Cambridge, Mass. A local faculty is being secured, with occasional lecturers in specialized fields from outside Cincinnati.

Some candidates for training have been accepted, and more inquiries are coming to the headquarters of the Church Army in New York City. These candidates will be put into practical field training immediately, and the formal scholastic term is to begin next fall.

WOMAN'S AUXILIARY

Seventh Province to Elect Officers At General Convention

As the Woman's Auxiliary of the province of the Northwest held no synodical meeting this year, the election of the triennial officers will be held in Philadelphia next September during the General Convention, according to the provincial magazine of the women.

ARMED FORCES

Proposed Shrine for War Dead

A campaign to build a non-denominational monument in Washington, D. C., for all Americans who lost their lives during the war, in an effort to continue the "brotherhood of purpose" achieved by fighting men, has been started by the Rev. Newell Dwight Lindner, rector of St. Mark's Church, Islip, N. Y. He explained that the idea came to him as he was taking pictures of the Unknown Soldier's Memorial at Arlington, Va.

A man of action, he lost no time, and soon had 300 letters on the way to Senate and House of Representatives members. The letter suggests that the monument,

built by contributions from ordinary citizens, be located in a non-denominational place of worship and of such architectural design as to be acceptable to both Christianity and Judaism.

Mr. Lindner proposed that it be known as "The National Shrine of Brotherhood," and that its first and subsequent pastors be chaplains in the recent war.

The monument would be a place for all people to come to pray for the honored dead, and would contain a "Book of Remembrance," listing the names of all those Americans who made the supreme sacrifice in World War II.

Control and administration of the monument would be vested in the incumbent pastor along with a committee of ten prominent laymen, the committee being known as "The Brotherhood Foundation." The President of the United States would be honorary chairman of the foundation.

Mr. Lindner served as a chaplain aboard the battleship *South Dakota* for 16 months, from December, 1943, until March, 1945. He was on a leave of absence from St. Mark's Church, and returned to his parish on December 9th.

Chaplains' Statistics

Chaplain (Brig. Gen.) Luther D. Miller, chief of chaplains, USA, on December 7th released information on the casualties suffered by Army chaplains, the decorations they received, and other data relating to their service.

Seventy-six chaplains were killed in action, and 73 died as the result of other causes, including three who died in Japanese prison camps. Two hundred thirty-six were wounded in action, and two are reported missing.

Twelve hundred eighty-one chaplains received a total of 1,685 decorations, including 18 Distinguished Service Crosses, three Distinguished Service Medals, and 26 foreign decorations.

There are 6,845 chaplains on duty. Since V-J Day, 1,292 chaplains have returned to civilian life. This number includes 71 Episcopalians. Two hundred thirty-nine separations of Roman Catholic priests represents the largest group, with 213 Methodists as the second largest group of chaplains released.

INTERCHURCH

Pensions Organization Elects

Robert Worthington, secretary of the Church Pension Fund, was elected president of the Church Pensions Conference at its annual meeting held recently in New York. The Church Pensions Conference comprises the executives of 21 pension systems maintained for the protection of non-Roman clergymen and their families, together with the employee pension systems of the YMCA and the YWCA.

Home Missions Plan Meeting

Two hundred representatives of 40 home missions boards and societies will consider postwar strategy for cooperative work in home missions at the annual meet-

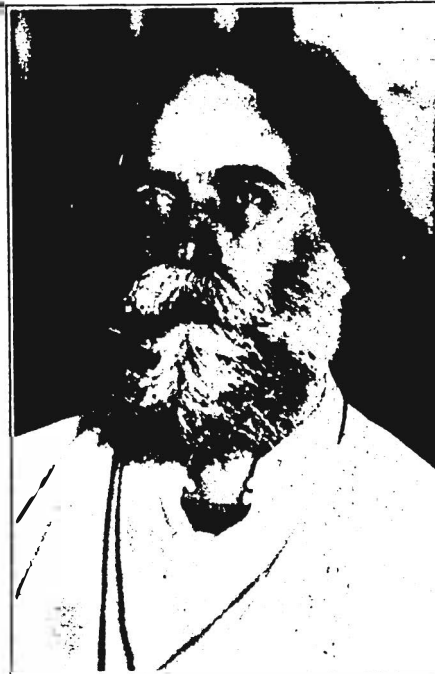
Christmas Greetings From the Patriarch of Jerusalem

In welcoming to the Holy City the American pilgrims of your Army, Navy and Air Force, we voice the prayer for peace on earth and good will toward men. We met and admired the Americans for their part in the world-wide heroic struggle for the cause of human freedom.

Our message to you from the Holy City, from the Apostolic See of St. James, the first Bishop of Jerusalem, Apostle and Martyr, is our pledge of Christian fellowship. In particular, at this time, do we commend the corporal works of mercy now being carried out by UNRRA.

Our Christmas message to you is that, in the name of the Child of Bethlehem, the Christian Churches in America undertake a Spiritual Crusade to parallel UNRRA; for we know that man does not live by bread alone. We ask for this Crusade of Evangelization, that the one world in which we live may witness the completest unity of religious truth.

We repeat, "Blessed are the peacemakers," and we ask a great increase in those who come to the Holy Land as devout pilgrims and worshipers of the Child of Bethle-



hem. "Beginning at Jerusalem," the Gospel of the mystery of the Holy Incarnation, the Precious Death, and Glorious Resurrection has gone out to all the world.

We ask you to set your faces toward Jerusalem, and the little town of Bethlehem five miles down the road. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with us all.

✠ TIMOTHEUS.

ing of the Home Missions Council of North America, to be held at Buck Hill Falls, Pa., January 6th to 9th, it was announced in New York by Miss Edith E. Lowry and Dr. Mark A. Dawber, executive secretaries of the Council. The theme for the four-day meeting will be "Home Missions Begins a New Era."

Stewardship Council Defers

Action on Merger

Action on the proposed merger of the United Stewardship Council and the United Church Canvass into a department of stewardship of the Federal Council of Churches was deferred at the annual meeting of the United Stewardship Council in Toronto.

A special committee was appointed to prepare a statement in reply to various questions raised by the proposal, and it is expected that the Stewardship Council will consider the matter at its spring session at Columbus, Ohio, April 27-29, 1946.

Contributions Show Gain

Twenty-four non-Roman communions in the United States and Canada that belong to the United Stewardship Council

contributed \$510,371,041 to local church expenses and to benevolences during the past year, the council was told at its annual meeting in Toronto. The total marks a gain of \$68,502,714, or nearly 16%, over 1944.

Dr. Harry S. Myers of Hillsdale, Mich., making his 26th annual report as secretary of the council, revealed that the religious bodies, with a membership of more than 30,000,000 exclusive of infants, gave \$406,913,320 for congregational expenses, and \$103,457,720 for benevolences. Since 1934, with the exception of 1940, the trend in giving has been up, he said.

He pointed out, however, that while the national income has been higher the past few years than ever before, and that it has been three times as much as in the early 30's, giving is about the same as it was then. [RNS]

METHODISTS

Southern Group Elects

Major A. C. Aston, U. S. Army chaplain, has been elected president of the Southern Methodist Church, which was formally organized last April. He succeeds the Rev. Leo M. Willard, who died recently. [RNS]

EGYPT

Bishop Enthroned at Khartoum

Dr. Alfred Morris Gelsthorpe was enthroned as Bishop of the newly created diocese of Sudan recently in the Khartoum Cathedral. He announced that an aim of the Church in the Sudan will be the development of a united Church, and said this objective will involve closer cooperation with Eastern Orthodox and Free Churches. [RNS]

AUSTRALIA

General Synod Discusses Many Important Measures

By W. BASIL OLIVER

The General Synod of the Church of England in Australia and Tasmania met in the Chapter House of St. Andrew's Cathedral, Sydney, September 10th to 15th. Normally General Synod meets every five years, but because many members could not obtain the necessary traveling priorities during the war this was the first to be held since 1937. General Synod is, as it were, the parliament of the Church, comparable in some respects to the National Assembly in England, but while its duty is to receive reports and make rules for the life of the Church, it is not exactly a legislative body as none of its determinations becomes law in any diocese until it is accepted by the synod of that diocese, and it has to be framed with the likely opinion of 25 different dioceses in view.

CONSTITUTION

The most important item of business was the proposed Constitution for the Church of England in Australia and Tasmania. So far the Church here remains an integral part of the Church of England in England. In other dominions and countries the local branch of the Church of England has its own constitution and autonomy while remaining still part of the Anglican communion throughout the world. Australians have not yet been able to achieve agreement on such a constitution, despite the fact that it has been under consideration for many years. The chief stumbling block is the composition and manner of forming the final tribunal of appeal which would have to decide disputes and matters of discipline and doctrine. The decision reached at this synod after much debate was to send to the individual dioceses for their approval the latest Draft Constitution with the regulations for this appellate tribunal taken from the 1932 draft, which achieved some measure of agreement. [L.C., October 21st.]

MISSIONARY COUNCIL

Perhaps the next biggest issue was the formation of a missionary council which would bring under the aegis of the Church as a whole both the Australian Board of Missions and the Church Missionary Society. On an amendment concerning the composition of the Australian Board of

Missions, the Bishop of North Queensland, Dr. Feetham, secured extra representation for the province of Queensland in view of the missionary activity in at least the three northern dioceses of the province.

A determination submitted to General Synod sought to change the names of the diplomas awarded by the Australian College of Theology. The underlying desire apparently was to change the college's highest award, Fellow of the College,

abbreviated as Th.Soc., to Th.D. (Doctor of Theology), but it was disputed whether a motion in General Synod was the right way for the Church to take to itself the authority to confer a degree. The other awards Th.Schol. (equivalent to bachelor's degree), Th.L. (Licentiate in Theology), Th.A. (Associate in Theology), were allowed to stand as they are. Certain amendments were made to the composition of the college.

Considerable discussion took place on

Farewell to Central China College

By the Rev. ROBERT E. WOOD

MY LOT is fallen unto me in a fair ground. Never again can I hope to live in such a beautiful place as this countryside at Hsi-chow, Yunnan Province. The heathen temple which has been my home for these happy eight months is surrounded by fields in every direction, and the only approaches are footpaths. Our neighbors are most cordial and friendly. The chief drawback to closer friendship is that most of them speak a local dialect, as different from the national language, Mandarin, as Welsh is from English. But where spoken words fail, a smile goes a long way. I have a circle of friends among the little folk: clever little fellows who ride bare back on a bull or cow or water buffalo—some of the latter almost as big as an elephant, yet completely under the control of these wee small urchins. They are to me a marvel. Many of the neighbors, old and young, know me by sight and as I go out for a stroll I sometimes hear a friendly call from away off in the fields. Our temple is the center of worship for the neighborhood. The incense is renewed every day in the urns before the shrine by pious old women. On the new moon and full moon of each month a day of prayer is kept and the chanting goes on until late afternoon. The village elders also make the temple their frequent meeting place. Feasts and social events are also celebrated here. Often times groups of men spend the night here and discuss local affairs until late hours. It is a real neighborhood house for all, conducted entirely by lay folk, men and women. There are no Buddhist monks here.

I am hoping when I return to St. Michael's, Wuchang, to make our parish house more of a center for local social service work than it has ever been before, and above all to make the church more and more a house of prayer for all our people. Living in this temple, surrounded by such good "heathen," makes me long more and more to be a good Christian and to make our glorious Catholic privileges better known and practiced. Oh, how often I think of the blessings which I formerly enjoyed at St. Michael's, Wuchang, and which I so ardently desire

to see restored. Furthermore, when I call to mind my sojourn at St. Agnes', Washington, D. C., and St. Luke's, Hudson St., New York, where the Catholic religion is taken for granted, I rejoice and thank God. Here, however, I have been in some ways a pioneer, although with a hearty welcome and backing from the college authorities.

Naturally I felt the loss of some of the privileges that go along with the Catholic religion. But on the other hand the "way-side sacrament" of the beauties of nature has been a continuous means of grace. The mountains speak peace, especially now-a-days. Our autumnal rainy season means snow on the high mountains surrounding us, making them still more wonderful and inspiring.

Our beautiful valley is watered with the purest streams from the mountains, made to flow all through the fields by a marvellous irrigation system, and the banks are lined with ferns and wild flowers of many varieties.

Our Sunday Eucharist at the college chapel is our chief blessing for which every other experience is a preparation. Last Sunday after Mass I held forth, for the last time, on the subject of what the Sheng Kung Hui (the Holy Catholic Church of China) really stands for and urged all to live up to its principles such as attendance at the Lord's Service on every Lord's Day, etc.

As a farewell gift our Sheng Kung Hui Fellowship gave me a beautiful satin banner with a lovely sentiment about "showers of blessing"—quite true, only the other way round, it is I who have been the receiver of showers of blessing ever since I came and these college students have been such a joy! Let us hope that it will not be very long before we can meet again in Wuchang.

All Saints' Day is Founders Day at Central China College. I was celebrant at the Eucharist that morning and was asked by the college authorities to make it also a special memorial service for Bishop Roots, who was for many years a guide and friend of the college.

I am full of hope that I may reach St. Michael's, Wuchang, before the end of November.

the report of the Australian Clergy Provi- dent Fund and the provision of more ade- quate pensions for the clergy. Provision was also made for pensions for bishops and action taken to provide a superannuation scheme for teachers in Church schools.

An interesting motion introduced an Australian hymnal—the Book of Common Praise—based on the Canadian Hymn Book, with the profits from the sale there- of to be devoted to the Church.

Among the many other matters dealt with were the following: the report of a committee recommending affiliation with the Australian section of the World Council of Churches; a motion to encour- age the Australian Religious Film Society, an interdenominational body to produce good films for religious purposes; a motion calling upon all religious bodies to unite in securing income tax exemptions for gifts to Church institutions.

General Synod sent greetings to the Presiding Bishop of the Church in Amer- ica, with the hope of continuing fruitful friendship in the Pacific; also to the Bishop of Singapore and the Bishop of Labuan and Sarawak, on their release from Japa- nese hands, and Bishop Wand on his ap- pointment to London.

GERMANY

Local Funds to Aid Refugees

Between 14 and 17 million marks, or about \$1,500,000, are being raised by Church members in Germany to aid home- less and starving refugees this winter, it



RNS.

EUGEN GERSTENMAIER: *Heads Ger- man Relief.*

was revealed at Geneva by Pastor Eugen Gerstenmaier, relief director for the Evan- gelical Church of Germany.

Pastors and Church relief offices in the eastern zone of Germany will distribute these funds to the needy for purchases of food and clothing that may be available there.

Pastor Gerstenmaier came to Switzer- land to purchase goods for distribution in the Berlin area. The pastor, who partici-

pated in the July 20th attempt on Hitler's life, said that American military head- quarters in Frankfurt had given him per- mission to take his purchases from Swit- zerland to Berlin and had also approved transportation. [RNS]

JAPAN

Mixed Group Hears Bishop

Japan's surrender "was God's way of opening the road to peace," the Rt. Rev. Paul Shini Sasaki, Bishop of Mid-Japan, declared at Holy Trinity Church, Tokyo. He added that a Japanese victory "would only have increased the problems of the nation and the world."

Bishop Sasaki spoke to a congregation of American servicemen and Japanese at a Communion service. [RNS]

FRANCE

American Chaplains and Soldiers Reopen Church in Paris

Soon after the American forces entered Paris and set up a headquarters at the Hotel Majestic, it was discovered that there was an English church, St. George's, two blocks away near the Etoile where stands the world famous Arc de Triomphe. Some of the chaplains passing that way daily en route to their offices in the Hotel Majestic, began to wonder what condition the building was in and whether or not it could be used for army services. Regular Episcopal services were already scheduled for the troops at Holy Trinity Cathedral, but it was thought that St. George's would provide an opportunity for personnel of the Communication Zone Headquarters, then working seven days a week, to have the services and sacraments of the Church in a more conveniently located place.

Lt. Gen. John C. H. Lee, commanding general of the communication zone and an ardent Churchman, was consulted. It was his feeling that the opening of St. George's would be a good thing, not only from the standpoint of providing additional services for the troops, but also as a gesture to the British government and the Church of England. Chaplain (Lt. Col., now Colonel) Edwin R. Carter, jr., deputy theater chaplain, was delegated to look into the matter. Chaplain Carter obtained the keys from the rector of the British Embassy Church in Paris, and, entering St. George's, found things in quite a bad state. Everything was upset, vestments thrown about, and the floor submerged in water. Nevertheless, things were soon set in order when a group of GIs were select- ed and, armed with buckets, brooms, dust cloths, and mops, got to work.

The Bishop of Fulham, who holds juris- diction over all the Anglican churches in North and Central Europe, was informed of what had been done and of the intention to hold services there. The arrangements met with his hearty approval and the first Mass was said there at 10:30 o'clock on Sunday, December 31, 1944, by Chaplain (Major) Chester A. Taylor, who was then attached to the chaplains' office in the

Communications Zone Headquarters. Chaplain Carter had gone to the States on official business during this time.

St. George's soon became known to many of the troops; both English and American, and the congregation grew in numbers despite the fact that there was no heating all during the winter. A few British civilians, former members of the parish, who were living in Paris, also learned that their church had been opened and came to join in the offering of the Holy Sacrifice. A few GIs volunteered to keep the church clean and in order, and they were aided by some of the women of the parish.

In February Chaplain Carter returned from the States. He and Chaplain Taylor conducted services there until the latter was transferred. Chaplain Carter was the regular celebrant at the Mass except when other chaplains who were visiting the headquarters were asked to celebrate. Among these were some well known American clergy, such as Chaplain (Maj- or) Albert J. DuBois, rector of St. Agnes' Church, Washington, D. C., Chap- lain (Major) Frederick MacDonald, and Chaplain (Captain) Lucien Malone.

Chaplain Richard Yale, senior chaplain of the British 21st Army Group, celebrat- ed Mass at St. George's on June 3d, and was the first English priest to officiate there since it had been reopened.

During all this time the services were embellished with the use of hymns ac- companied on a little harmonium, as the fine organ formerly there had been destroyed by the Germans.

The Bishop of Fulham was again con- sulted with regard to sending a civilian priest to take charge of the work. On September 25th, the Rev. C. E. B. Neate, an English civilian priest, arrived to take over the work. Fr. Neate came from East- bourne College, where he had been chap- lain. With the help of GIs and members of the parish, the church was restored, as far as possible, to its prewar condition. Furnishings and appointments which had been stored were obtained, the church was given a thorough cleaning, and every effort was made to restore St. George's to its former glory. Fr. Neate immediately un- dertook a full schedule of Sunday serv- ices with one weekday Mass and daily Evensong. It is hoped that a daily Mass can be restored as the British civilian pop- ulation begins to return to Paris. At present the congregation still consists largely of troops, both British and American. Through a generous anonymous gift the fine organ is now in the process of being restored; also the church is rapidly becom- ing a center for Anglican-Orthodox Church relations in Paris, with the Anglican- Orthodox Fellowship meeting there regu- larly.

When the American troops are with- drawn for Paris, only a very few English civilians will be left to carry on the work of the parish. As the church is endowed to the sum of less than £200 a year, it may have to close until conditions become more normal and the financial basis is more secure. Fr. Neate and the congregation are hoping, however, that this will not be necessary.



THE NATIVITY: *By Fra Filippo Lippi.*

Acme.

CHRISTMAS DOXOLOGY

THIS Christmastide be ours to know
The Lord from whom all blessings flow;
In Christmas joy may guest and host
Praise Father, Son, and Holy Ghost.

ERNEST BRADLEY



Christmas and the Atomic Age

By the Rev. Robert Findlay Thomas

IN THE year 1945 human society sustained a great shock. Most people had thought and lived in terms of material things, had made the material world their god. Then science discovered the key to releasing atomic energy—energy which in an instant can dissolve material civilization men have labored long to build. Actually the material world always has been susceptible to disintegration, but men did not want to believe it. Now the atomic discovery has dramatized the fact that, so far as the basic natural principle of the universe is concerned, the apparent cohesions of matter we see and feel are only ephemeral images.

Now we must acknowledge that invisible energy, which normally escapes detection by our senses, is the basic natural principle of the universe. For those who have been willing to believe in only what the senses detect, this acknowledgment is certainly a step in the right direction. It is not *things* with which ultimately we must reckon; it is a basic *force*. But the real basic force of the universe is not atomic energy; it is the creative spirit of God. Science has discovered that the world of matter has evolved from a world of energy. Religion knows that both worlds spring from the creative will of God.

It can be philosophically deduced that the fundamental impulse in our world is a supreme creative Mind. But Christian knowledge of God is more immediate than that. We know God as not only immanent but incarnate. Christmas reminds us that, unlike other world religions, Christianity is not just a philosophy or creed; it is something that happened in history. Through His creative power God is eternally immanent in the universe; always God has been *in* man. But 19½ centuries ago God *became* man. Heretofore God revealed Himself impersonally through all phenomena. Now He reveals Himself per-

sonally through one distinct phenomenon—the Incarnation.

The Incarnation is the heart of Christianity. Ultimately it is the Incarnation in which men either do or do not believe. One wonders whether those in the Church and outside who consciously or unconsciously are skeptics ever have realized that the Incarnation is not only a doctrine but a phenomenon. Christianity is something phenomenal that has been in the world the last 2000 years. It is tangible evidence concerning the meaning of the universe which science cannot ignore and yet remain science. The Incarnation—which means that God was in the world in Jesus Christ and is in the world now in the Christian fellowship—is a fact. You can cooperate with it, you can be indifferent to it, or you can oppose it; but you can't say it isn't there. Annually Christmastide reminds us of that fact. What makes people act the way they do at this particular season? What *causes* Christmas? Are these questions too difficult for science to answer? . . . or are they too simple?

What does it mean for us that our Lord was "conceived by the Holy Ghost, born of the Virgin Mary"? What does it imply about human life that the baby born in a stable in ancient Bethlehem was "very God of very God"? What does the Incarnation mean?

It means that human nature is originally good. Of course all things in the universe, animate and inanimate, are essentially good, in the sense that God created them and is immanent in them. But out of all the visible creation man alone was made in God's own image. That is why the Incarnation was possible. Presumably God could Himself assume only a nature that was a projected reflection of His own.

Particularly the Incarnation vindicates belief in the essential goodness of the ma-

terial world and of our physical natures. A holy God could not have become incarnate in a world that was not innately good. The Word could not have become flesh if flesh were evil. Our celebration of the feast of our Lord's Nativity should not be pagan, but it may quite appropriately be "earthy." The very fact of Christmas refutes puritanism, with its concept that our physical nature is evil. On penitential days and in penitential seasons we deny ourselves the natural pleasures and indulgences of life not because they are themselves sinful, but because we want to commemorate our Lord's own strenuous self-denial for our sakes, and also because we know that voluntary discipline of our lawful appetites and desires makes us spiritually stronger. But Christmas is a festal, not a penitential occasion. The Puritans (who once attempted to abolish its observance) notwithstanding, Christmas is quite rightly the most earthly of holy days. It is the day when the Lord of Glory assumed our human nature and became flesh of our flesh. After we have kept a devout Advent, and *after* we have paid our homage to the new-born King on His altar-throne and made our Christmas Communion, there is no reason why we should not celebrate His blessed Nativity with feasting and wine, with gifts and gaiety.

However, the glaring error of contemporary thinking is not puritanism, but humanism. And humanism is no less incompatible than puritanism with the fact of the Incarnation. The Incarnation implies that human nature, although originally and innately good, is seriously depraved and requires supernatural redemption. It was to save men from sin that the Son of God became man. Our Lord's Advent in the innocence of babyhood is a lovely and heart-warming thing; but let us remember what at Christmastime a care-

Christmas in a Prisoner of War Camp



CHRISTMAS, 1944: A soldier in a German prison camp kneels at the altar rail of the chapel built by prisoners out of materials sent by the YMCA. At the left of the altar stands a Christmas tree.

less world forgets, that across this joyous event there falls the somber shadow of Good Friday, that the loveliness of the Nativity scene anticipates the grim necessity of the Cross. The wonder of His coming is revealed in the mystery of His suffering, and the mystery of His suffering exposes the frightfulness of human sin.

The humanist does not believe in the Cross or accept the Catholic Faith. The humanist does not acknowledge a divine Saviour because he does not acknowledge humanity's need for divine redemption. In short, he doesn't believe in what the Church calls sin. The humanist believes that men can work out their own religion; that society's salvation is a matter merely of improving social organization, merely of the readjustment of social machinery. He believes that a world order of peace and justice is delayed only by ignorance and economic maladjustment. He believes that men can educate one another into a consciousness of inter-racial and international brotherhood.

Humanism is a very pretty philosophy. It is much prettier than a crucifix. Humanism, in fact, has but two disadvantages: one is that it doesn't work; the other is that it isn't true.

One would have thought that a world-wide economic depression, followed by the

holocaust of a global war, would have conclusively demonstrated the intellectual bankruptcy of a religion whose faith is in man. But there are those who believe only what they want to believe. Seeing a world blasted and bombed, seared and scarred, bathed in human blood, they attributed this universal agony solely to a certain political ideology, "fascism," or to certain military cliques, or to certain vicious traits peculiar to the German and Japanese races. The ordinary man was still fine, noble, and decent, it was believed, and a Rotary-Club-religion still sufficient. All that was needed was for the "freedom-loving" peoples to win the war.

And they did. Perhaps the greatest single material achievement of the human will and human science was the military victory of the United Nations in 1945.

But—let's not be naïve—it was not an achievement of Christian faith. The America which defeated her enemies, the America which is the sanctimonious guardian (but erstwhile user) of the atomic bomb, is an America which mostly does not care enough about the Christian Faith even to go to church. In "freedom-loving" America economic friction and class selfishness are now reaching alarming proportions. In "freedom-loving" China there is practically full-scale civil war; and at the

request of the "freedom-loving" Dutch who are long on empire but short on ammunition, the "freedom-loving" British have dropped bombs on "freedom-loving" Indonesians.

The world's secular saviours forget that workable democracy is more than just the absence of "fascism." They do not see that democracy makes imperative demands upon human character, demands that can be satisfied only through man's moral and spiritual regeneration. They do not realize that such regeneration requires cooperation with the divine grace released through the Incarnation. They do not realize that the only world worth building is a Christian world.

In the atomic age the urgency of man's problem is dramatized and intensified, but the problem is not basically different. The world's problem remains that of human sin. Men talk of decency, tolerance, justice, and world brotherhood, but they don't practise those things. Men are incapable of practising those things because individually they are too selfish. Man is afflicted with the moral disease of sin, a disease which no amount of purely human effort—organized or unorganized—can cure.

The Church's message in the atomic age is the Church's message in every age. That message is the glad news that there is a supernatural power at work in sick humanity. First manifested in the life of Christ on earth, this power continues to be manifested in Christ's living Body, the Church. In spite of the imperfections and weaknesses of its human organization, the Church is the one vital force on earth which has made men better; that is the plain historical fact which verifies our Faith. The Christian Church is more than a human organization—it is the universal, perpetual extension of the Incarnation; the Church is God working in the world and in men.

Man's salvation, then, lies in his cooperation with the fact of the Incarnation. Too long we have confused the issue by talking of what one can or can't "believe," by being sidetracked into timid intellectual pleading for the Creed of our fathers. Let's put the matter squarely: Unbelief in the reality of Christ's living Presence is not an intellectual difficulty, it is not a philosophical difficulty; it is a moral difficulty. Christ and His Church are not a theory; they are a phenomenon. When men will believe in the fact of atomic energy as soon as it is discovered, and will not believe in the sacraments even though there is abundant proof that the latter have worked for 19 centuries, the problem is not one of theory. It is the problem of the will to believe. That is the difficulty, that is the puzzle, that is the mystery . . . not God's revelation (which is a fact of history, observation, and experience) but man's will to believe, man's will to cooperate.

For even war does not make men turn to God. It may have been true that in the recent global war there were "no atheists in fox-holes," but the plain fact is that the war evoked no revival in religion, no widespread conversion to Christianity.

To a large extent war did test the authenticity of people's Christian conversion, or profession. In the excitement of war many became less restrained in their

wanton selfishness. Many baptized Christians who already had grown indifferent to the Church, grew more indifferent. Servicemen who at home had gone to church only to appease their parents, stopped going. And despite much glib oratory about "our brave boys," there were young men fighting for "Christian democracy" in Europe and in the Pacific, whose fathers at home weren't in church once in three years to pray for their sons.

On the other hand many who had been loyal to the Church before, during the war became more loyal. They realized that the world's urgent need for the Christian Gospel had suddenly become acutely urgent. Those in the armed forces attended services oftener than they had at home, and grew stronger in the Christian life. Those at home, in spite of all the time-consuming difficulties of shortages, rationing, and war work, made room for the Church in their lives; when Church work became harder, they became more devoted. Every chaplain and every parish priest knows that there were and are such Churchmen.

Yes, there are whole-hearted Christians today; there aren't many, but there are some. And although the Church still faces a pagan, godless world, perhaps the situation is not more discouraging than when Jesus went discouraged—and alone—to His Cross.

One thing we know: the Kingdom of God is unlike earthly kingdoms. Our incarnate King came not with a display of power to awe the world, but as a helpless baby lying in a stable. And the Christ of Bethlehem will come to us this Christmastide not with a splendor that dazzles; He will come, as of old, unobtrusively—in a paper-thin wafer and a sip of wine. And the manner of His Incarnation, then and now, shows us that the divine strategy is not that of steamroller tactics. Into no life does God force His way. Against the resistance of individual man's free, invincible will, even God's grace (by His own creative design) is impotent.

But we have seen what happens to kingdoms built on force. We know that the true Kingdom is that whose seed is the Incarnation, whose persuasive power is love; and that through the years as God sees them it grows not weaker but stronger. We know that the Christ incarnate in our Christmas Eucharist is, eternally, King of Kings and Lord of Lords.

Glory to God in the Highest

By Edna G. Robins

AS THE shepherds on the hillside watched their sheep under the midnight sky, the brightness of the stars was suddenly obscured by the radiance of a host of heavenly beings, giving glory to God in the highest. They ended their hymn of praise with "peace, goodwill toward men."

The shepherds, amazed at the heavenly vision, hasten to Bethlehem. Here they find the Holy Child, cradled in a rude manger, guarded by the grave and reverend Joseph, tended by the sweet and lowly Virgin. They stay a while to marvel at the scene which had been so surprisingly described by the angel. Then, as they hasten back to their innocent charges, they give glory to God for the wonders they have heard and seen.

We find among all those who had an important part in the manger story the same attitude. They marveled and adored—and gave glory to God. The Blessed Virgin, the God-bearer, the highly-favored, in true humility magnified the Lord who had blessed her among all women. Throughout her girlhood she had practiced self-effacement both at prayer and at work. To do the will of God was her joy, to praise Him her constant delight. Now at the birth of her divine Son, the cold and darkness of the night, the bareness and poverty of the manger, cannot mar her felicity or quench the fire of her love. Her whole heart is surrendered to God in gratitude and worship because He could use her lowliness to accomplish the mighty purpose which she does not even aspire to understand.

St. Joseph, a man of dignity and honor among his neighbors and acquaintances, walks humbly before his God with complete trust in Him. He obeys without hesitation when God's will is revealed to him and undertakes the task of guarding the Blessed Virgin and the Holy Child. He does not understand the mystery that surrounds this wondrous birth; but it is God's will and he bows in silent worship and glorifies his Lord.

The eastern sages, rising, in answer to the divine inspiration, to set out on their long, hazardous journey across desert and mountain and river, also glorify God by their obedience and humility.

Best of all the Father is glorified by His beloved Son who has descended from the courts of heaven and humbled Himself to be born in this poor stable that He may teach men how to worship God. By His humility and obedience He has shown us the way to render homage to the Lord.

As we stand at the midnight Mass and hear the *Gloria in excelsis* ringing jubilantly through the church, we are transported to that hillside in Judea where the angel choirs sang to a startled and awestruck group of humble folk. We are thrilled with a matching wonder and our hearts are uplifted with an ecstasy of love because we, too, are admitted to the Real Presence of the Holy Child in our Christmas Communion. But if we would really



receive Jesus into our hearts, if we would join in the *Gloria in excelsis* with voices true and clear, we must follow the example of the Blessed Virgin and St. Joseph and give up all our lives in humility and obedience to God. They would not have been ready for the joy of the manger if they had not been lovingly submissive to the divine will through the long, monotonous discipline of their daily lives. Herod clung to his throne, to his wealth and power. He could not glorify God as he was absorbed and lost in self-glorification. We must offer simple, unselfish hearts to the Holy Child if we would sing the *Gloria* at the midnight Mass. The incarnate Lord whom we adore on the altar, whom we yearn to receive, has taught us that we can only truly glorify God by meek and lowly submission to His holy will.

When we have learned how to praise God, we can then join in the rest of the angelic song—"on earth peace, good will to men." Our attitude towards God must be right before we can hope for peace with our fellow men. Our Lady was gracious alike to humble shepherds and to stately Magi. The divine Child smiled in His infant joy on all those who knelt at His crib, whether working men or sages. We receive our Lord on our knees, yet knowing that His eyes are not deceived by our humble posture if there is pride of birth or wealth or intellect in our hearts. A sense of superiority to others kneeling with us before the Lord who accepted the manger as His earthly birthplace is to deny our Lord, is to associate ourselves with Herod who sought to kill Him. The humility that we offer to God must go with us in all our human relationships, or else the "peace, good will" on our lips will be a lie. Our best gift at the Christmas crib will be a heart emptied of self, lowly and obedient. Then only will we be able to join in the angelic song with voices that will reach the heavenly throne; then only will we be assured that we are helping to establish peace and good will upon the earth.



CHRISTMAS, 1945

The Reconversion of the Church

IV. Re-Light the Flame!

By Richardson Wright

Editor, *House & Garden*

OVER 80 years ago Dr. Pusey, in an address on the renewal of fervor, stated, "God, by nature alike and by grace, makes new beginnings the whole history of our being." It is, too, the whole history of the Church, which today stands so desperately in need of such a renewal.

If fervor is to be recaptured, we, its individual members, must give to God and His Church more than occasional, polite, sentimental interest. It must be, as the Quakers say, a "concern." It must be a vital concern. It must be the most vital concern of our lives, if we are to re-light the flame.

The secular world about us rarely encourages that choice. With increasing diversity and plausible appeal, it urges, "Renew your interest in this and this and that." Delightful many of these interests are, and worthy many of the causes. Taking part in them is an essential element in living the good life.

But to live the *best* life, we must put first things first. "Seek ye *first* the Kingdom of God and His righteousness." To this divine directive was added a promise: seek these first, and all the other things—the material necessities of tomorrow about which our lives are confused and the harried world clamoring—"shall be added unto you."

Our share in both secular affairs and matters of the Church increases and becomes more effective only when we thrust forward armed with the fullest attainable measure of God's righteousness, only when we set our sights so high that the Kingdom of God dominates the whole field of our vision. No longer will we be satisfied with advancing only the material and physical lot of our fellowmen, we must also help redeem them unto God. We must love them for the sake of God, our common Father.

Yet there is little use aspiring to do this, to reconvert the Church to the pattern of God's holiness, unless we, ourselves, are reconverted to the life of grace. We must *be* before we can *do*. It is futile to contemplate the fallen-down bricks left by this war and say that we will rebuild the world with hewn stones unless we, ourselves, are those hewn stones.

OUR HERITAGE

The pattern was long ago set us. We who are anxious to take part in advancing God's kingdom in many fields must first realize our heritage. We are descendants of that original, small, brave band of dedicated men and women who set out with the fantastic ambition to convert the whole world. Their work still goes on. To us they have thrown the chance and the challenge. We must capture afresh their uncompromising faith, their sharing of what they possessed, their ready sacrifice of thought, time, and physical effort, their

complete and utter surrender to the Incarnate, Crucified, Risen, and Ascended Lord.

All too many of us divide our lives into separate boxes. Into them we nimbly drop our jobs, our homes, our town, and our church. We have other boxes labeled "Faith" and "Prayer." Some may have one tagged "Personal Religion." We must begin by throwing these boxes away, because what they contain cannot be separated.

Just as our town is part of a county and a county part of a state and a state part of the nation and our nation an activating influence for good or ill in the whole world, so our homes, under God, can and should be segments of the Kingdom of Heaven. So our local, particular parish is an integral member of the Holy Catholic and Apostolic Church, the Mystical Body of Christ, to which He assigned the task of revealing Him to all nations and peoples.

The close relationship of all the things we must take out of our little boxes was brought into being and forever cemented by the Incarnation, by our Lord assuming our flesh, walking our ways, entering into the home life of friends, rebuffing temptations such as assail us, and dying that we might be redeemed and live eternally. That and the mystery of the Holy Trinity are the core of the Christian faith. Without them the Church would be only one of several comparable moral systems destined to disappear when customs change.

We must stand away and grasp the vast implications of that divine panorama. With that vision still in mind, we turn our gaze back to where we are. Is it conceivable that our little lives have anything to do with All That and All That is related to our obscure days and works? Yes. They are integral parts of it and the relation is very close indeed, for by living and dying among us Christ proved that we can participate in the very life of God.

What we believe about All That has a definite bearing on the way we live our lives, do our jobs, run our homes, conduct our business relations, seek relaxation, and worship God. What happens at the altar in our own parish church has direct impact on all the accustomed and grim realities of the world. When we resist temptation, when we truly repent, we are helping to lift the total weight of the world's transgressions laid on Him by whose stripes we are healed.

THE INTERIOR LIFE

These commonplace, everyday things of life—our homes, our jobs, our games, our tears and our laughter, our hopes and our bitter disappointments, our high desires and faint hearts as well, our meals, our getting up and our going to bed, those we love and those we have cause to distrust—all these we must add to the wafers, the wine, and the alms at our Communion if

our offering is to be complete and acceptable unto God.

We grasp this all-inclusive capacity of the faith most intensely when we maintain a high degree of personal religion, an interior life.

The interior life has been variously defined, but all the masters of it agree on certain basic facts: that it is "nothing else than a knowledge of the True and a love of the Good, or better, a knowledge and love of God." That it is lived in the depths of the soul and involves our whole life, not merely one or another of our faculties. That without it we can expect to exert no real or profound influence upon our fellowmen. That our Lord Himself set up its ideals: "Be ye perfect as your Heavenly Father is perfect." The interior life is, therefore, a striving here and now, with what we have, to share eternal life.

Perfection in any type of life requires acceptance of the beliefs and principles on which that life is based. We cannot choose some part and discard the rest. Imagine being half-Republican or half-Communist! The reason why the Church today stands so desperately in need of reconversion is because so many of its members are only half-Churchmen. They are only half-members of that Holy Catholic Church in which, when at services, they so solemnly avow their belief. They belong to the body of the Church and not to her soul. This may account for our empty pews.

The way to perfection requires that we accept beliefs. Worship presupposes dogma. These articles of faith are laid on us by authority and tradition which spring from the Bible and the cumulative life and experience of the Church down the ages. The body of that dogma and worship and much of the authority and tradition are contained within the covers of one familiar volume—the Book of Common Prayer.

We cannot expect to attain reconversion if we are satisfied with the emptiness and sentimentality of what is so vaguely called "liberal" Christianity. We cannot expect truly to worship if we know nothing of the dogma behind the liturgy, if we fail to grasp its close relation to all the realities of life.

ACCEPTANCE OF THE WHOLE FAITH

Let us start, then, with the first requirement for a dynamic interior life—acceptance of the whole faith as found in Scriptures and the Prayer Book.

Since these are the rule and guide for living our daily lives, we should set apart some time each day for reading and studying them. Many may need help in this, by reading allied books and receiving instruction from the clergy. The life of grace is a life of love and faith—love for God and faith in his Church.

In spite of the fact that most of the "best" people are said to attend the Epis-

copal Church, its rate of spiritual illiteracy is appallingly high. We hear much talk these days about adult education: how much adult education is available in our parishes? How often is the faith preached? How many parishes offer regular classes—apart from Confirmation—for adults in faith and practice and Church history?

Not alone should each parish arrange for such courses as part of its regular activities, but it is highly desirable that it have a library of books on the Bible, the faith, Church history, and biographies of those men and women who compose the noble army of martyrs, confessors, and just plain saints. We must make our instruction courses so fascinating that people will be anxious to read them.

LIFE OF PRAYER

The second requirement for the interior life of a Churchman today differs in no respect from that which characterized all fervent souls down the ages. The life of grace is a life of prayer.

Some attain skill in prayer instinctively, others through long and arduous persistence. Just as we learn to work by working and study by studying, so we learn to pray by praying. Yet it does seem reasonable that certain facts of the life of prayer can be taught. We need schools of prayer. We need more men and women willing to devote a fixed period each day to praise and intercession, men and women who strive to live so continuously in the presence of God that, even though pursuing normal busy lives in the world, they can quickly turn this awareness into instant devotion.

These fixed periods of study, meditation, and prayer are self-assumed and they constitute part of a rule, without which it is scarcely conceivable that a life of grace can be lived completely. Once become a habit, they are among the most precious and fruitful hours of the day.

SACRIFICE

Equally self-imposed or willingly accepted are those rebuffs to our pride, those greater and lesser renunciations and mortifications which our Lord summed up in the words, "If any man will come after me, let him take up his cross daily and follow me." Follow Him who bore the cross for the joy of our redemption set before Him. The life of grace is a life of sacrifice.

Self-denial and the good works it produces are the method by which we empty ourselves of ourselves—of our overweening pride, our demand for material reward, our choosing the easier way and being satisfied with lesser spiritual growth and lesser joy in God's service. For we empty ourselves of ourselves that He may fill us with Himself.

Thus the growth of the interior life is marked by growth of intimacy with our Lord. In striving to attain the fulness of the measure of the stature of Christ, our capacity for loving Him who first loved us increases with each day's devotion. As we love and serve Him, our capacity for loving and serving our fellow-men also grows an hundredfold. It cuts across all grades of society, all national frontiers, all tints of skin. It is not humanly possible to dislike those for whom we pray. We cannot

fail to have an intense active interest in their well-being.

Each of us must raise his sights high. We are far from being saints, but we must go on realizing that God *intends* us to become saints, and to Him we give the praise for what we attain. All those weaknesses and failures which we lump under the head of human nature—and poor old human nature is made the excuse for all too many of our failures and misdeeds—all these faults of human nature which by discipline and living a rule of life we hope to change into our *spiritual* nature, we can offer to God. We can make to Him a gift of our best efforts. The life of grace is a life of oblation.

The way of reconversion and rededication which I have outlined here so inadequately is not a comfortable way, not an easy way, not popular nor fashionable. But it is the essential way. Every religious revival presents the same unalterable fact—only those who first renounce the world can win it.

We need more vocations for the religious life, which has served God and His Church so nobly over the past 100 years, more men and women willing to relinquish parents, home, land, their wills, and domestic pleasures to win the world by keeping intensely alive the flame of faith and service.

We need more vocations for the mission fields. We need more parish priests content to live and work in small towns, without chance of advancement or preferment. We need more humble pastors, skilled in the care of souls, who will follow the pattern of that peasant priest of a French farming village—the Cure d'Arns—to whose church door the world made a beaten path.

When the Church falters and fails, it is a certain indication that the flame within her is dying down. In various ways and at various times, she has lost touch with the source of her power. "Only those can help her who are able to bring her back into contact with it again."

What can we laymen and women do? We can pray for a renewal of fervor in the clergy. We can pray that God call more souls to the religious life. We must pray that in us, too, the flame be re-kindled.

Remember that none of us can ever live the life of grace for and within ourselves. That would be the height of selfishness. We must share what we have and are given, even as those early Christians shared their all. The more they shared, the more they gained. There is no telling how many others one fervent soul can set afire. But the fire should first be kindled in our own homes. The four walls of the house

are ample bounds for our first personal evangelism.

Grace at table and family prayers offer incalculable opportunities for spreading the Holy Spirit through the household. Equally so are the little self-denials, the sympathy and understanding and merry heart that make smooth the rough passages of daily human contacts. "God first, others next, ourselves last," is a good workable daily rule for all of us and even the smallest child can be taught it.

The second step in personal evangelism is taken when we join our own prayers to those of the Church, and this, not alone because it is our duty to God but also because it sets an example to others. Frequent Communion—every Sunday if possible—and attendance at the other services are sure marks of a dedicated life. How can we hope to do God's work if we are satisfied with offering to His overwhelming generosity a parsimonious Easter and Christmas minimum?

Parents cannot expect their children to be faithful in attending church services when they themselves are slothful and slack about it. The man who thinks to prove his virility by saying that he leaves church-going to his wife and children (whom he violently protests he loves) is striking at the very roots of his own family life. Father, mother, son, and daughter in one pew are living proofs of a family united in love. That kind of family can weather many a domestic storm.

The third method is for parents to assume some of the responsibility for the instruction of their children in the faith and practice of the Church. Throwing it all on the shoulders of the parish priest or a Church school teacher is dodging a personal responsibility. If we parents know, we ought to teach; if we don't know, we ought to learn so that our children will not be ashamed of us.

The fourth step in personal evangelism is to respond quickly and willingly to any work for the Church and the renewal of fervor in our fellowmen we are asked to do. If we are really converted souls, we don't have to be asked: we see the need and offer ourselves.

The job assigned us may not be to our liking, not suit what we think to be our best abilities. Take it, and leave the rest to God. We grow in the grace of God by sharing what we have and where we are. In His good time God gives us an enlargement of faith and ability. He extends His light and love to all in common who strive to love and serve him, opens the ways to us. He sets our feet in a wide path and the warming flame of His love will light our footsteps as we go along it.

WHITE HEATHER



SOMETIMES white heather is found
Upon the purple moors
Growing remote in starlight and mist —
It is rare and very beautiful,
Eagerly sought — tenderly cherished,
Known as a token of love —
I have some for His Birthday.



LUCY A. K. ADEE

The Promise of the Incarnation

RADIO CITY Music Hall has long been known for the beauty of its Christmas pageants. Last week we saw one for the first time, taking our turn in a queue four blocks long. It was well worth while. The spectacle was a magnificent one, produced with all the opulence of Broadway-plus-Hollywood. Familiar carols were gloriously sung to the accompaniment of a symphony orchestra. Costumes were lovely, and the setting was splendid. In the Christmas procession were shepherds and wise men, real donkeys, and Roman soldiers led by a centurion on a live white charger.

And the manger scene itself was superb. Great doors covering a large part of the stage swung open to reveal the interior of the Christmas stable, with Mary and Joseph, and the Babe lying in the manger, surrounded by the throngs of worshipping humanity. It was like an Old Master come to life. The whole scene had beauty, dignity, reverence. One felt that the vast audience became, for the time, a worshipping congregation; and indeed the experience was a rare spiritual treat.

Christmas, in this hard-boiled modern world of ours, is a time that brings out the best in even the worldliest of us, so long as we can lay any claim to be included in the angel's message to "men of goodwill." And we should be grateful for every manifestation of the Christmas spirit of peace and goodwill, for every indication that Christianity has left its mark upon every phase of our modern world. But there is another side to the picture, too; a side that the world refuses to face, and that even Christians hesitate to acknowledge. Dr. Bernard Iddings Bell, in his significant new book, *God is Not Dead*, puts it bluntly but truthfully:

"Christmas and the Epiphany to a Christian are no orgy of sentimentality beside a cute little manger in a romantic barn beneath an angel-studded sky. Christmas and the Epiphany involve crisis, testing, judgment. They tell of the coming of God into a world which will have none of Him. God comes and is relegated to a stinking little stable; His Mother is cold, alone save for old Joseph; His only human worshipers are a few dazed yokels and three star-mad astrologers. No one else cares! Adore the God of Bethlehem, for God so loves the world; but weep before the God of Bethlehem, that man should greet God with contempt."

There is the contrast. God so loved the world that, in the Second Person of the Blessed Trinity, He came into the world in human form, to save us and all sinners. But we did not crowd around His manger throne to worship Him, we left Him to get along as best He could in the stable, while we feasted ourselves at the inn. It has always been so. It is so today.

The world does not entirely reject Christ. Perhaps it would be better if it did. Honest rejection is more forthright than a quasi-acceptance through mere lip-service. The world does not reject Christ, but it relegates Him to an out-building of life, where those who wish may seek Him without disturbing the main course of life, or upsetting the plans of the worldly. If a few yokels want to worship Him, that is their affair; practical men of the world have their own interests in which the Babe of Bethlehem has no place. "He came unto His own, and His own received Him not."

But Our Lord did not come merely to give comfort to a few faithful followers, nor to encourage withdrawal from the

world. He came to turn the world upside down; to introduce into it a new element, to set it upon a new course. The Christmas Gospel tells of the new power that He brought into the world: "But as many as received Him, to them gave He power to become the sons of God."

What is the meaning of that mysterious gift, "the power to become the sons of God?" It is a strange, and vaguely disturbing phrase, but also a phrase of great comfort. Most commentators have seized upon the comforting aspect of it. By following Christ we become more and more like Him, until at last we enter upon our heritage and hear His words, "Well done, thou good and faithful servant." It is a legitimate interpretation, and the conclusion is a valid one. But there is, perhaps, another and more alarming interpretation.

"*The power to become the sons of God.*" A son is an heir, he inherits the goods, the name, and the work of the father. As sons of God, we are promised that heritage — the goods, the name, and the work of the Father. We are to enjoy His goods — the world that He has created. We are to bear His Name, so that all men may know whose sons we are. But we also have the responsibility of carrying on His work — the work of creation, the work of redemption.

His work — what a tremendous responsibility! "In His hands are all the corners of the earth; the sea is His also, and He made it." His are the vast reaches of the universe; His is the secret of the atom. His is the power to create or to destroy. *And we are the heirs to that power!* Can we doubt that, implicit in that promise that accompanied the Incarnation, God meant that sooner or later we should have to share with Him the responsibility for His divine work of creation and redemption?

Since last Christmas, the world has discovered the secret of the atom, which is a part of the secret of creation. The power to create is also the power to destroy. In our first tentative application of our newly-found power, we have used it to destroy. The results were literally earth-shaking. And the immediate outcome has been to bring into the world a new fear, to snatch away such measure of security as we thought we might have achieved.

God has kept his promise. He has given us a large measure of His power, the power of creation, the power of destruction. It is an awful power, a power from which we recoil with fear. We don't know what to do with the power now that we have it. But we have it, for better or for worse; having taken it up,





we can find no way to lay it down. No nation can keep it a secret, any more than it can keep any other scientific principle a secret; it has become a part of the world's knowledge of good and evil, the fruit of the tree that stands in the midst of our mundane garden. And with this fatal knowledge goes the tremendous responsibility for using it.

God did not promise us power in order that we might use it for destruction. He promised power to become "the sons of God" — but He made that promise only to "as many as received Him." These were, are, and always will be a minority, a chosen remnant in the world. He did not promise them an easy life, or a pleasant one. On the contrary, He assured them that they would have to share the burden of His Cross. But to share His Cross means to share in that other part of His work, the work of redemption. "In the world ye shall have tribulation," He told them, "but be of good cheer; *I have overcome the world.*"

So the message of the Incarnation is not a message of despair, but of hope. The power that is promised to the followers of Christ is a power for good, not for evil. It is the power to save the world, not to destroy it. It is in fact the only thing that gives direction and vitality and meaning to life in a world that contains within itself the seeds of its own destruction.

Other planets have come into being, endured for millions of years, and then met destruction. We know not what kind of creatures may have lived upon them, or how God may have dealt with them. Perhaps some were given the power to destroy themselves, and did so. But this we know: we on this planet have been promised the power to redeem ourselves. The Incarnation is at once the token of that pledge and the means of implementing it. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

That is the Christian answer to the atomic bomb. God did not promise us power for our destruction, but for our salvation. Even if, by the exercise of the God-given faculty to choose evil instead of good, man in a fit of demonic fury destroys himself and all his works, God's promise will stand: "that whosoever believeth in Him should not perish, but have everlasting life."

Again we quote from Dr. Bell's book:

"Jesus came into history, Himself conquered the evil power and then founded a conquering company of those whom He rescues from the evil power, whom He enables to do good if and as they truly desire to do it. Those who are His are saved from the futility of history. They are not freed from human woes, not in the least freed from those woes; but they are freed from the damning frustration involved in self-seeking. Human history for those unredeemed has no meaning" — we should say rather that it has a sinister and fearful meaning; — "to those who are redeemed history is a matrix out of which emerge, in response to the call of God, men and women who eternally matter, men and women who try with hope of some success themselves to live in such a fashion as, if all men lived that way, would make our earth a part of Heaven rather than a vestibule to Hell."

And so for Christians, the festival of the Incarnation is a joyous one. It is the festival of God's great promise, the promise of "power to become the sons of God, even to them that believe on His name."

"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."

IT LOOKS as if this might be a White Christmas in this part of the country. I'm glad. We usually had snow at Christmas in Wisconsin — at least, it seems so in retrospect — and for anyone born and brought up in the North that seems the normal thing. But there was no snow at Bethlehem that first Christmas.

Last Christmas I was in Honolulu. Fortunately I had the loan of a jeep, and went with a friend to midnight Mass at St. Andrew's Cathedral. We could not get into the main service; there was a crowd outside the open doors. But we managed to get to the service in the chapel, though it was also crowded, mostly with service men and women. As always, it was beautiful. On Christmas Day I was one of twenty or thirty guests at the home of Bishop and Mrs. Kennedy. I think we were among the most fortunate people in the Pacific theater that day.



I like to think of other Christmases, in different places. When I was very small, I was always given one toy to play with while the family went to early service. At 11 o'clock we all went to church again, I with the older ones. We did not have a midnight service then. After I was confirmed, I made my Communion at an early service, and it always seemed a blessed and holy thing. I cannot imagine starting Christmas any other way than at God's altar.



The first midnight Mass that I ever attended was while I was at Harvard, when for some reason I did not go home for the holidays one year. I went to All Saints', Ashmont, and I still remember it as one of the most beautiful Masses I have ever attended, with the full ceremonial of the Catholic Faith.



In later years we had the midnight Mass at All Saints' Cathedral, Milwaukee, my home church, and it, too, was very beautiful. The saintly Bishop Webb always preached, and in his latter years he frequently got a little mixed up and referred to "this glorious Resurrection morn," but everybody loved him and nobody minded that. We knew he was very close to heaven, and that he was already living in the glow of the Resurrection, looking forward eagerly to being with his Incarnate and Risen Lord.



Once I spent Christmas in New Orleans, where the setting off of firecrackers in the warm night gave a strange, Fourth-of-July cast to the celebration of Christ's birthday. Another time I attended midnight Mass in Bermuda, in the Cathedral banked with poinsettias, with magnificent congregational singing by a congregation mostly of Colored people.



For many who have been away in military service, this will be the first Christmas at home in several years. Some spent last Christmas in fox-holes, or aboard ship, or in prisoner of war camps. This will be a Christmas of deep thankfulness for them.



As we rejoice at our Christmas Eucharist, let us remember those companions of ours, and the loved ones who knelt beside us in other years, in our home parish or on foreign shores. Surely they, too, are rejoicing in this festival of the Incarnation, and by Faith we may feel their very presence among the unseen hosts as we receive our Christmas Communion.

CLIFFORD P. MOREHOUSE.

The Two Governors

By the Rev. B. Z. Stambaugh, D.D.

"For out of thee shall come a governor who shall rule my people, Israel" (St. Matthew 2: 6).

"When Quirenius was governor of Syria" (St. Luke 2: 2).

QUIRENIUS. Who was Quirenius? He had a good Roman name. He must have belonged to that distinguished family which had played many important parts in the growth and development of the empire. He was evidently much thought of in his time, for St. Luke has here invoked his name as though it were familiar enough to establish a date.

Yes, he was an important figure in his day. He ruled over one of the greatest and richest provinces of the Roman world. Several kings and kinglets held sway under his supervision. The legions, from Damascus on the north to Gaza on the south, and from the Mediterranean Sea on the west to Nineveh on the east, moved only under his orders or with his consent. The commerce of Antioch, Tyre, and Joppa paid tribute into his treasury.

When Quirenius traveled he drove in a golden chariot. A squadron of cavalry preceded him to clear the way, and another squadron brought up the rear. There were standard bearers along, carrying the golden Roman eagles on poles at either side. A lictor went before him, bearing the *fascēs*, that famous bundle of rods fastened about the handle of a battle-axe, the age-old symbol of the power of the totalitarian state.

Quirenius was a *personage*. He was governor of Syria.

A PERSONAGE AND A NOBODY

But who was this other Governor, of whom the prophet Micah had written, as quoted by St. Matthew?

He wasn't much, apparently, a newborn child, of humble parents, cradled in a manger at the little town of Bethlehem. The kings and kinglets of Syria had never even heard of Him, except in the case of Herod, king of Judea, who throttled a disquieting rumor about Him by having all the babies of the district killed. Caesar Augustus at imperial Rome—who had to consider Quirenius and play politics with him, to keep his support and loyalty—never learned of this Child's existence.

When He traveled, no one made way for Him. So little were His movements noticed that His parents were able to evade Herod's decree and to escape with Him into Egypt, without once being halted or disturbed.

The world of his time was very conscious of Quirenius. He made himself felt as a power to be reckoned with.

But now we know nothing about him except by inference. History does not mention him. There is no article about him in any encyclopedia. He is in no biographical dictionary. What I have said about him has been by inference only. We know



THE BELLS OF BETHLEHEM: Quirenius ruled, but Jesus rules.

R.N.S.

something of what a governor of Syria had to be like. Quirenius was governor of Syria. Therefore Quirenius was like that.

Was he an efficient servant of the totalitarian state? We do not know. Had he any special administrative policies? We do not know. Did he stand for any particular political doctrine? We do not know. His name no longer even fixes the date of his own career.

Here was a highly successful man at the peak of political power in Syria, at a time when that region reached the very height of its culture and civilization—when Baalbec was being built, the most stupendous architectural undertaking since Thebes and Memphis. It was when Antioch, Ephesus, Caesarea, Damascus, and a hundred other great cities were flourishing so mightily that their ruins today fill us with amazement. But for all time since, and for the future, this personage is a nobody.

To the people of His time, of course, Jesus seemed to be a nobody. He was the Child of a peasant girl of a Galilean hill town. He grew up to be a simple artisan, laboring with His hands. He attained His chief publicity through becoming a minor nuisance to the local authorities.

Yet now His birth is the central point in history. He gives definiteness for the

dates of events both before and after His years on earth.

Here was a man counted a failure by His own age, suffering a felon's death and numbered with the transgressors. Yet for time and for eternity "His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Why?

A SYSTEM THAT COULD NOT ENDURE

First, why do we know so little about Quirenius? He had a good start. There was every reason to think his fame would be enduring. Why has the world lost sight of him so completely?

Because his life, his personality, and his career, were bound up with a system that could not endure. To be sure, it lasted longer than most human systems of society have lasted. It had already been growing for 700 years, and was destined to go on afterward for a longer period than has passed since Europe emerged from feudalism. Yet the Roman Empire did pass away, and for hundreds of years its very existence was forgotten by all except the scholars and the clergy.

And why did the Name of Jesus endure? Why is His a Name at which knees bow and tongues break forth in praise

to the farthest bounds of human habitation?

Because He represented and embodied in Himself that which is eternal. That way of life which He inaugurated encountered the same historic catastrophes as those which destroyed the Roman Empire and obliterated the glory of Charlemagne. But that "Way" was never more vitally active among men than it is today.

The two ways of life are still in conflict. There is worldly glory, the power of armies and police, coercion, and material wealth. The dictators and would-be dictators spread themselves as the green bay tree. Yet the axe is continually laid at the root of that tree. One after another, the empires fall. Whole systems of culture and civilization disappear; "all valiant dust that builds on dust, and guarding, calls not Thee to guard." But the Kingdom of God lives on; "and of the increase of His government and of peace there shall be no end."

Well might Macbeth cry out:

"Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more . . ."

But Jesus could say to those little, unimportant people who sought to follow Him:

"Ye are the light of the world."

Christmas in Normandy

By Chaplain Cameron H. McCutcheon

Of the Diocese of Pittsburgh

IT ALL began several weeks before Christmas when several letters came from army officers with much more brass than this poor permanent first lieutenant. The letters all suggested that

"This Christmas, American soldiers are still scattered all over the world, griping, making unflattering remarks about the local population, but unfailingly soft-hearted, especially toward children. This report from Normandy in 1944 is a good example of a GI Christmas in a foreign land."

we were to pick up the kids at 3:15. I felt grateful that we had made the original arrangements through an interpreter—I could blame him for the mix-up. But I was worried about the hospital. Special Services had arranged to show the movie at 2:30. The mess attendants were going to serve at 3:00 and transportation is very scarce with our outfit and I could hear the motor sergeant blowing his top for holding the trucks for so long. I found a telephone and called the hospital and told of the misunderstanding to three rather impatient people.

CAKE WITH ICING

At 3:15 the children arrived en masse—most of them had been attending Vespers in the local parish church. We quickly piled them in the trucks and brought them here. First we took them to the mess hall and gave them some cake and cocoa. Some didn't quite know what to do with the cake because they had never seen anything quite like it. To the French, American bread is cake. Cake with icing is unheard of. (Remember Marie Antoinette's "Let them eat cake." She meant white bread.) The chocolate was a real delight because it is so scarce and we gave them bowlsfuls, really more than some could drink in a week.

we make some effort to provide a little Christmas party for the children of French prisoners of war and for the orphans of war. I became so enthusiastic about the idea that I was given the job of doing the planning.

First we set up a huge box in our P.X. We put a sign on it and asked the men to give some of their candy ration to help the kids of our town have a decent Christmas. Within a short time the box was brim full. The American soldier may make remarks about the French that are not very flattering but he just can't help being big hearted. Our ration has been four pieces of candy a week. Some men gave all of theirs. Some gave precious Hershey bars. Some added candy they had received from home. We received plenty of candy.

In addition, we arranged with our mess personnel to furnish some refreshments and we arranged with our Special Services men to procure a movie. We got the movie after much finagling.

WAR PRISONERS' CHILDREN

Having made those arrangements, we reached the chairman of the civilian committee on aid for prisoners of war and arranged to have 75 children in the town square at two o'clock on Christmas Eve. There are 147 children whose fathers are still prisoners of war, in our local community. The hospital next door to us took the rest of the kids.

And so the day arrived. At 8:00 in the morning we had our regular celebration of the Holy Communion. At 10:30 we had our regular general service for all Protestants. We had more than a full house at the latter service. (I might say that our chapel tent seats about 100.) These were not Christmas services. We were still in the Advent season.

Christmas Eve begins at noon, and at 1:45 I went to our motor pool and got two trucks. We went into town but found not a kid in sight. You can imagine what was going on in my mind. I managed to get hold of the president of the civilian committee and in faltering French asked him where they were. I learned that somehow they had received the impression that

After the children had eaten we sang some Christmas carols for them including their own *Cantique de Noel* which is sung on the hour of midnight every Christmas Eve in every French church. (They call it Christian midnight.) The children know no carols because they either have forgotten them or they have never had the opportunity to learn them. But they countered by singing a lovely Normandy folksong. But the high spot of the occasion in my mind was their singing the *Marseillaise*. Their ages ranged from 4 to 14 but everyone sang with all his might. It was an experience I shall never forget.

After that part of the performance we decided that it might be a good idea if the children had the opportunity to go to the latrine. Have you ever taken 75 kids to the latrine at one time? They were all a little amazed when we suggested that the boys go one place and the girls another. But we got through that ordeal without undue difficulty.

Then we took off for the theater tent and had our movie. Our men had gotten two reels, both in French. First was a Buster Keaton picture called "Sherif Malgre Lui." The kids howled at that. The second reel had three shorts on it. First was one called Superchampions, a sport picture; then a March of Time about dogs and finally a Betty Boop cartoon.

WALLPAPER WRAPPING

After the movie we gave each child a package with the candy and chewing gum

THE LIVING CHURCH RELIEF FUND

Children in France
Full sponsorship of one child, \$96 a year, or \$8 month; partial sponsorship, \$32 a year)

| | |
|-----------------------------|------------|
| Previously acknowledged | \$2,258.00 |
| Mrs. H. P. B., Augusta, Ga. | 32.00 |
| Miss J. G. Morse | 50.00 |
| Charrtes | 25.00 |
| Mrs. L. S. Tuckerman | 25.00 |
| Anna Barnes | 16.00 |
| In Memory of E. T. B. | 15.00 |
| E. W. C., Washington | 15.00 |
| G. O. | 10.00 |
| Pauline Best | 10.00 |
| Rev. Harry S. Musson | 10.00 |
| Anonymous | 5.00 |
| William E. Everest | 5.00 |
| D. M. P. | 5.00 |
| G. T. Whitney | 5.00 |
| Anonymous, Lincoln, Nebr. | 1.00 |
| | \$2,487.00 |

European Children

| | |
|---|-----------|
| Previously acknowledged | \$ 141.50 |
| Charles Camp | 25.00 |
| Rev. Harry S. Musson | 10.00 |
| E. W. C., Washington | 10.00 |
| Chas. W. McNitt, M.D. | 10.00 |
| Offering, Nativity Chapel, E. Helena, Mont. | 9.03 |
| W. L. Stiles | 5.00 |
| T. W. C. H. | 5.00 |
| In loving memory of Anna Steven Sproule | 5.00 |
| Mrs. B. & D. | 2.50 |
| | \$ 223.03 |

St. John's Church, Kunming, China

| | |
|---------------------|----------|
| Mrs. W. W. Shultice | \$ 50.00 |
| Benson Heale Harvey | 5.00 |
| | \$ 55.00 |

China Relief

| | |
|-------------------|----------|
| Mrs. A. W. Taylor | \$ 10.00 |
|-------------------|----------|

St. Michael's Mission, Cairo III.

| | |
|---------------------|----------|
| Mrs. W. W. Shultice | \$ 50.00 |
|---------------------|----------|

in. The Red Cross had graciously wrapped the candy for us. The wrappings were some we had collected from packages received from home and when we ran out of that we used wall paper.

Then we piled the kids back into the trucks and they were off to town. For some of them the truck ride was the best part of the whole thing.

How did I come out with the people whose plans had been upset? After they saw the kids and how much they enjoyed themselves no one said a word. Even Scrooge would have been silenced at the sight of 75 kids dressed in anything from fancy chinchilla to rags that didn't fit. Some were so scantily dressed that they shivered all of the time. Others had on GI clothing that some American soldier had given them.

At 7:30 that evening we had our regular evening service and after that service about 20 of us went around the hospital area singing carols for the benefit of the patients.

MIDNIGHT SERVICE

Our chief chaplain (another Episcopalian) and I crossed our fingers and planned a Midnight Service for 11:30. We thought we might have some few loyal souls appear at that time. The Roman Catholics were using the theater tent for their Midnight Mass. We knew they would have a full house for the idea is an old one with them as it is with Episcopalians. But to most Protestants it is pretty foreign. But what happened? About 11:15 the chapel was full. At 11:30 it was impossible to get near the chapel tent. We had them sitting on the floor and standing in the aisle. Some 30 or 40 stood outside in the bitter cold during the whole of the service. We had about 175 at the service. We could have had twice as many but many became discouraged when they couldn't get near the tent and so went back to their tents.

We had a regular Midnight Mass preceded by a short carol service. It was a thrill to hear the men sing the old familiar carols with such gusto as no civilian congregation could ever muster. All of the men were greatly impressed by the service and many remarked that this was the finest Christmas they had had since being overseas. And some were spending their third or fourth Christmas away from home.

Christmas morning we had another celebration of the Holy Communion at 8:00 and a general service at 10:00. At the latter service we had another full house and had to bring in extra seats. We used the fin protectors of bombs for seats.

Christmas afternoon and evening I spent with a French family that I have come to know rather well.

HOLY INNOCENTS' DAY

That is not the end of the Christmas story because the civilian committee invited us to attend a party that was being given for the children in the local theater on Holy Innocents' Day—the traditional time for children's parties in France.

We began that day by having lunch with the interpreter who works in the office of the town mayor. He had an interesting time when he was lined up along with his 18 year old son for the purpose

Religion in Art

By WALTER L. NATHAN

Martin Schongauer (ca. 1445-1491): The Nativity. (Engraving)

The earliest forms of graphic art were developed in the 15th century to fill the need for cheap pictures and book illustrations, replacing the costly hand-painted miniatures. Woodcuts and engravings spread rapidly across Europe.

Martin Schongauer, the first great master of engraving, an illustration of whose work appears on this week's cover, was born in Augsburg. He learned the technique of engraving from his father, a goldsmith, studied in Flanders, and settled in Colmar, Alsace, where the Church of St. Martin preserves his lovely "Madonna in the Rose-Bower." This is the only painting which we can definitely identify with his name, while prints of his more than one hundred engraved plates are treasured in graphic art collections the world over.

Schongauer approaches the familiar stories with youthful freshness and imagination. The charm of his work derives equally from the combination of naivete and refinement, and his masterly sense for linear expression and tonal values.

St. Bridget of Sweden, one of the great religious personalities of the later Middle Ages, describes in one of her

visions how she saw the Virgin Mary kneel in adoration before the Infant Savior. Thus His own mother led all mankind in the recognition of Christ's divine nature. This tender and mystic thought appealed to the spirit of the age, and became popular in representations of the Nativity.

Martin Schongauer's central group, too, stems from this source. Every line leads towards Mary's gentle face in the center of the picture. But in this, her greatest hour, she knows no earthly pride. She bows her head in humility before the Son of God. Neither Joseph nor the good-natured animals can take part in the mystic communion between Mother and Child; yet they belong to the Christmas scene just as the lowly shepherds who crowd the doorway to catch a glimpse of the wondrous Babe.

The whole picture breathes quiet joy. Subtle variations of black and white surfaces create a sense of dancing light. The rigid masonry dissolves under the arabesques of growing plants and clinging ivy; Gothic arches swing across melodiously and echo the outline of the central group. Every form stands out clearly, and angelic voices fill the morning with their hymns of praise.

Cover, Courtesy of Museum of Fine Arts, Boston

of being shot by the Germans. His wife was made to stand across the street and look on. In true fiction manner, the American paratroopers arrived at that moment and the Germans fled.

After lunch we took off for the theater. It was gaily decorated with French flags brought out of hiding after the Germans left and a huge Christmas tree. The seats of the theater had been moved to the sides and there were long tables for the children. The older people sat at the back and viewed the proceedings. The program began with an orchestra called "Liberty Jazz" playing several numbers including the "Beer Barrel Polka." Then Pere Noel appeared. He wore his white suit, his long beard and his sabots. He greeted the children and then greeted the two American officers who were present (myself and the chaplain from the next hospital).

Then two very small children were called onto the stage and each given a picture to hold while Pere Noel read another speech addressed to us. I thought I understood that address but was just a little afraid I was wrong, so when the other chaplain asked me what was going on I told him to wait a minute. But I had understood, for the two kids came down the aisle and presented each of us with a picture. Lovely oil paintings of scenes of our town. On the back was a little note stating that the picture was a gift of the Civilian Committee and it was signed by each member of the committee and also

by Pere Noel. That floored both of us but we contained ourselves long enough to ask the interpreter to express our gratitude to the French civilians for their gift. I shall prize that picture so long as I live.

THE STAR SPANGLED BANNER

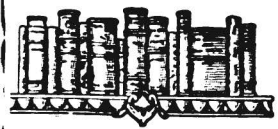
After the presentation of the pictures, the orchestra played the *Star Spangled Banner*. We suddenly realized that we were being feted as official representatives of the United States, and were very proud.

After that little ceremony the children ate their cookies and drank their chocolate. The orchestra played again and then the children all joined hands and danced around the tables singing their lovely folk-songs.

Pere Noel then came on the stage and gave each child a package. What was in the packages I do not know because by that time it was five o'clock—pardon me, 17 hours—and time for us to get back to the hospital.

One more thing must be added. Christmas weather was not the kind you read about in books, nor was it the kind you hear about. Rather it was the kind you sing about in Christmas carols. Clear sky, brilliant moon, countless stars, and extremely heavy frost. It hardly seemed possible that the world could have both that kind of night and war at the same time.

And so ends the story of a GI Christmas in Normandy.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

"That They May Be One"

THE COMING GREAT CHURCH. By Theodore O. Wedel. New York: The Macmillan Company, 1945. Pp. 160 (including index). \$2.

When one has read this book, one can easily understand why it was a recent choice of the Religious Book Club. With such a splendid piece of writing available, which breathes a spirit of love for God and for His fellowship among men, of statesmanship of high order, of earnest quest for understanding, of yearning and beseeching to have done with smugness and isolationism—it would have been almost calamitous if such a book had not been circulated as widely as possible.

This is not to say that one can necessarily go down the line in all-out agreement with everything that Dr. Wedel has written into his great book. I doubt not, for example, that most non-Anglicans will deplore the Anglican tone and presuppositions from which the author is never fully able to escape. Such is his tribute to the Book of Common Prayer as a unifying force (p. 114); his long, careful, and non-dogmatic argument for Church order under the historic episcopate (Chapter IV, *passim*); and his insistence that no Church having such episcopate can become a party to union within "the Great Church" until peace has been made with the doctrine of apostolic succession (p. 135). And yet, Dr. Wedel has rather effectively disarmed these objectors in the introduction, where he gives an account of his own spiritual pilgrimage.

Some, perhaps most, Anglo-Catholics will wince at many a thrust, such as his assertion that following the discipline of Rome cannot effect the development of "another Catholic Church" (p. 11); and that the "Liturgical Movement . . . is introducing Reformation practices in liturgical life which seem revolutionary even to Anglo-Catholics" (p. 101). One can hear many of them howl when he carefully reasons that to accept Tradition as fully binding (without a pope to modify it, or even nullify it if need be) can conceivably lead the movement into a blind alley of sectarianism (pp. 103-104); but he has given us something to ponder soberly. Nor will they like his declaration that the Anglican reformers, and the Prayer Book, have judged as "unchurchly" a "sacerdotal Mass, without the Fellowship partaking" (p. 104); but again I think what he says is to be examined and investigated, and not airily dismissed. Their historians and dogmatists (and many such among Anglicans in general) may object to his resting the argument for the historic episcopate mainly on pragmatic and historical grounds (p. 134). For one thing, it proves too much, because it comes too dangerously close to the Roman practice of accepting history as dogma—a practice which he rightly attacks elsewhere and which is most glaringly apparent in rest-

ing the divine inspiration of the Bible in the Vulgate translation. Nor, I think, will most Anglicans agree with him that apostolicity has come to mean the preservation of a schism "between priesthood and people . . . as of the essence of the Church" (p. 147).

One final "anti" opinion, and I shall have had my fling with Dr. Wedel. In a remarkable section of his first chapter, in which he marshals the limitations, shortcomings, fragmentations, and near-apostasies in much of Protestantism before the rise of neo-Orthodoxy, he does less than justice to Lutheranism. All that he says is tragically true; yet the picture would be more accurate if he had pointed out that one great communion (numerically the largest of all Protestant bodies) had never so fallen by the wayside.

And now for the greatness of this book. Item one might be the author's indictment of the pale Golden-Rule-Sermon-on-the-Mount type of religion to which reference was made in the preceding paragraph. It is a section which shows his rare powers of discernment and his deep understanding of what "Church" means and ought to be and do.

Item two might well be the bold and daring figure of speech, analogy, or what you will, whereby he likens the indwelling of the Church by the Holy Spirit to the *esprit de corps* of any corporate body working toward a common purpose. Let the reader of this review not suppose that Dr. Wedel reduces the Third Person of the Blessed Trinity to a mere *esprit de corps*, or that he is in any way diminishing His Divine Personality. There is, of course, a weakness in any analogy, especially in one which is drawn between the Infinite and the finite. But go and read this chapter, and see with what skill, reverence, and superb artistry the author has developed his theme.

Item three would be the entire third chapter, "The Catholic-Protestant Chasm," with special reference to his treatment of the problem of Tradition and his insistence that Tradition-fundamentalism is of a piece with Bible-fundamentalism. We Anglicans come in for more soul-searching in this chapter, when he says: "It will not be easy for the ecumenical movement to include historic Catholicism fully in its purview. Any Anglican can testify to the agony of mediation. Anglicans have lived over the Catholic-Protestant chasm for four hundred years" (p. 83). Then he proceeds to elaborate on that theme.

Somewhere among the items (I am not sure just where—perhaps it ought to be a separate item) is Dr. Wedel's likening of the ecumenical movement in non-Roman Christianity to the Liturgical Movement in the Roman Catholic Church. In each he senses a groping toward that which is in the tradition on the other side of the "chasm"—a yearning toward that without which Christianity has neither wholeness

nor unity. In both movements he sees evidence of the blowing of the same winds of the Spirit among God's people on earth.

All in all, one must salute Dr. Wedel for a great piece of work, carefully thought out and planned, carried forward with sound scholarship and Christian love, brought to completion with conspicuous success—a masterly contribution to the intellectual and spiritual basis for ecumenical aspiration.

In Brief

There Is a Spirit (by Kenneth Boulding. New York: Fellowship Publications, 1943. Pp. 26. 75 cts.) is a slender volume of verse which takes for its point of departure the last recorded utterance of James Nayler, that strange character of the 17th century civil war in England. Nayler was by turns a soldier, a contemplative, a preacher, a revolutionary with delusions of grandeur, a leader of the Society of Friends. He was nearly always colorful; he was always a mystic. In his dying statement the mystic and contemplative were in the ascendant. Mr. Boulding has taken the principal clauses of that statement and developed a series of meditations on them. He has preferred, for purposes of clarity and discipline, to cast his meditations into a sonnet sequence. The result is 26 sonnets of the Petrarchan form. As is the case in most sonnet sequences, there is occasional nodding, but generally the verse is of high order. Thus:

" . . . I, a member of creation sing
The burning oneness binding every-
thing."

"Yet hate is short, and love is very long."

"And if I should be merciful, I know
It is Thy mercy, Lord, in overflow."

"And yet—and yet—if God should suffer
too,
And share and love and die: may we
not see
The paradox . . . blaze into mystery?"

An interesting pamphlet issued by the National Council of American Soviet Friendship, New York, is *Religion Today in the U.S.S.R.* (by William Howard Melish, 1945. Pp. 48. 15 cts.). The author, a priest of the Church, is an authority on Soviet life, and his pamphlet describes in simple terms what religious institutions are at present in existence in Russia. It tells of their organization, their finances, their relationship to the state, and their increasingly important role in the life of the citizens. The booklet answers many of the questions that Americans have been wanting to ask concerning the status and freedom of religion and the points of tension which have arisen. It does much to allay certain fears that we may have had, and shows how thoroughly we have been victimized in the past by propaganda from sources which had a quantity of axes to grind.

Church school superintendents and teachers may well be grateful for *The Castle* (by Ralph J. Spinner. Illustrated by the same. Published by the author, St.

Ambrose Church, Chicago Heights, Ill. 25 cts., plus 10 cts. for Teachers Instruction Manual). To quote from the Instruction Manual, it is "a short unit of Christian Education, intended to give the younger child a brief outline of his life in the Church, and the older child a review of what he has already learned." Fr. Spinner has succeeded in his intention by means of sound pedagogic procedure and a real gift for parable. The symbolism of the unit is built around the medieval castle as a place of strength and security. Its various parts are interpreted in terms of elements of the Faith as bulwarks against evil and as resources with which to wage war against wrong. The illustrations are excellent, and the "things to do" will be a source of pleasure and solid instruction for the child.

The *Manual of the Guild of St. Barnabas* has recently been revised and reissued by the Guild (Newark, N. J. 75 cts.). It is an undoubted aid to nurses who seek to deepen their own spiritual life and to minister to the well being of their patients. The revised edition has been enriched with the inclusion of additional prayers appropriate to the varying conditions that confront nurses as they seek to bring comfort to those in their care. It will be found useful by anyone conducting devotions in schools of nursing; by sick persons who may wish to implement their spiritual aspirations in illness and toward

recovery; and by clergy who visit the sick and are seeking appropriate prayers and scriptural passages.

A Book of Sermons

THE SUPREME POSSESSION. By G. Ray Jordan. New York: Abingdon-Cokesbury Press, 1945. Pp. 187. \$1.50.

The Supreme Possession is a book of 15 inspiring sermons on various themes that are alive and truly challenging in Christian thought and action. Each sermon-chapter is heralded by fitting Scripture and generously sprinkled throughout with human happenings, anecdotes, and quotations, coming not only from the infinite past but woven from the intricate present as well. The gifted veteran author writes from the vantage point of an abundant pastoral ministry of outstanding success, a wide experience, and deep study. Dr. Jordan crystalizes Christian thinking with truth and conviction.

These sermons are for studied reading and meditation, to be perused with pleasure and profit by men, women, and youths in every walk of life. They constitute a splendid handbook of religion that covers essentials in a practical, convincing way that can be understood by all. For lay people this is a guide, for clergy a treasured resource; and every reader is the better for knowing this religious book of enduring worth.

HULDA FRITZEMEIER.

THE BIBLE

Bible Sermon Nets 20 Shillings

By earnestly urging the members of Upton Parish Church in Buckinghamshire, England, to read the Bible, the rector of Slough earned 20 shillings under the terms of a will 225 years old.

In 1720, Benjamin Lane provided funds for the yearly purchase of six Bibles for the poor. Because "Bibles are of little use unless frequently read," he requested that a sermon be preached annually "showing the excellency of the Scriptures," and specified that 20 shillings be paid for the sermon. [RNS]

Plans for Russian Scriptures

Preparations for the distribution of Russian Scriptures, if and when permitted in the Soviet Union, have been made by the American Bible Society, it was revealed at the 27th annual gathering in New York of the Society's advisory council.

Bible work was carried on in Russia for a century by the British and Foreign Bible Society of London, mainly through a Russian Bible Society.

"We hope to encourage the foundation of a Russian society," said the Rev. Arthur Henry Wilkinson, secretary of the British agency. "If it needs funds, the American Bible Society and we will be very happy to supply the funds." [RNS]

A Merry Christmas
and
A Happy New Year
TO ALL

Morehouse - Gorham Co.

DIOCESAN

MICHIGAN

Memorial to Bishop Page

Children in the Church schools of the diocese of Michigan are honoring the memory of the former Bishop of the diocese, the late Rt. Rev. Herman Page, in contributing to the Herman Page Memorial Foundation during the Advent season. Bishop Creighton, the present Bishop, has designated the annual Bishop's Advent Offering from the Church schools for this purpose, and the children are using mite boxes similar to Lenten mite boxes to raise money for the fund. Bishop Page was noted throughout the Church for his emphasis on Christian education; under his leadership from 1923 to 1940 the Church schools of the diocese showed an increase in membership greater than that of any other diocese in the Church.

The Herman Page Foundation fund is being raised concurrently with the appeal of the Reconstruction and Advance Fund.

MASSACHUSETTS

New Director for Seamen's Club

Chaplain Raymond S. Hall, who is nationally known for his courageous work with the 502d Parachute Infantry of the 101st Airborne Division, is the new director of the Seamen's Club of Boston, an institution sponsored by the Episcopal City Mission, and ministering annually to many thousands of seamen of the Navy, Coast Guard, and Merchant Marine. The Rev. Charles M. Charlton is now retiring as director.

Chaplain Hall returns to the diocese where he was rector of St. John's Church, Lowell, until applying for a commission in July, 1941. While at Fort Bragg and Fort Benning in the South, he learned to take the parachute jumps with his men, insisting on sharing all of their training and dangers.

His service record is a distinguished one and includes landing on the Normandy beaches on Invasion Day, and being wounded and hospitalized to England; he later took part in the invasion of Holland and was captured by the Germans. He was sent as a prisoner of war to Poland, where he managed to escape and gain the Russian lines. An arduous journey followed before he reached home by way of the Black Sea, Egypt, and Italy.

WEST TEXAS

Winter Youth Conference

"Let Us Rise Up and Build" was the theme for the ninth winter conference of the young people of West Texas. The special speaker was Bishop Hines, Co-adjutor of Texas. Discussion groups developed different phases of the theme. Bishop Jones installed the newly elected officers at a Sunday morning service at Christ Church, San Antonio, using as sub-

December 23, 1945

THE CHURCH PENSION FUND

and its subsidiaries

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"Gold Stars"—by Bishop Conkling of Chicago. A little pamphlet, 6 x 9, which sells at five cents each; four cents each for ten or more; and three cents each, for 25 or more, postage additional. The article originally appeared in THE LIVING CHURCH of September 30th and several thousand copies, in pamphlet form, have been distributed. The little pamphlet is for the bereaved and its eloquent and simple expression of the Church's message of faith and hope will find its way into many hearts.

☆ ☆ ☆

"The Administration of The Holy Communion"—by the Rev. David R. Cochran. A 12-page pamphlet, being a reprint of the three articles which appeared in THE LIVING CHURCH in April and May. It is a discussion of the historical, theological, liturgical, and medical factors involved in the methods of administering the Holy Communion. This pamphlet sells for 15 cts. in single copies, and 10 cts. each for 10 or more copies, plus postage.

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ject for his sermon, "Signs of the Times."

The conference began on a Friday night and extended through Sunday morning. Events included a corporate Communion, a formal dance and a banquet. The attendance, 194, was the largest ever noted in the nine years of its existence.

OLYMPIA

Seminary Receives Portrait

A portrait of Annie Wright was formally presented to the Annie Wright Seminary, Tacoma, Wash., at an impressive ceremony on December 8th. Guest of honor for this memorable occasion was Miss Priscilla R. Toland of Philadelphia, granddaughter of Annie Wright, who represented her mother, Mrs. Thomas Harney, donor of the portrait. Miss Ruth Jenkins, headmistress, introduced the Hon. Harry S. Cain, mayor of Tacoma, who spoke on the history and hopes of the seminary. Miss Toland unveiled the life-size portrait, and Bishop Huston of Olympia, as president of the board of trustees, accepted the gift in the name of the seminary.

When the Annie Wright Seminary was founded in 1884, Charles B. Wright, vice-president of the Northern Pacific Railroad and president of the Tacoma Land Company, gave \$50,000 toward the original building. In recognition of this generosity Bishop Paddock named the girls' school after his eldest daughter, Annie Wright, then 18 years of age. Miss Annie Wright took part in the laying of the cornerstone, and it was a fitting sequel that Miss Priscilla, her granddaughter now at a similar age, should have been present at the unveiling of her portrait.

ATLANTA

Chaplain Harrison Awarded DSC

Chaplain Edward H. Harrison, former rector of Grace Church, Gainesville, Ga., was awarded the Distinguished Service Cross for extraordinary heroism in connection with military operations against an armed enemy.

His citation notes the period from January 20th to February 6th, during the fierce fighting in the Saar-Moselle area, as the time Chaplain Harrison distinguished himself by his heroic devotion to duty. He was constantly with foremost assaulting units, braving intense enemy fire to aid in evacuating wounded men. Without thought of his own safety, he entered dangerous mine fields to remove casualties and organized and led litter-bearer teams through artillery, mortar, and small arms fire. His complete devotion to duty was a

CHURCH CALENDAR

December

23. Fourth Sunday in Advent.
25. Christmas Day. (Tuesday.)
26. St. Stephen. (Wednesday.)
27. St. John Evangelist. (Thursday.)
28. Holy Innocents. (Friday.)
30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

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DIRECTOR GIRLS' WORK, young woman, full-time, large New York City parish, training and experience important. Applicants state fully qualifications. Reply Box G-3013, The Living Church, Milwaukee 3, Wis.

WANTED—Housemother for Girls' Boarding School. Address the Sister Superior, St. John Baptist School, Mendham, New Jersey.

Christmas Services

WANTED—Priest or Deacon to assist at the Christmas Services. Write, Priest in Charge, Church of the Messiah, Glens Falls, New York.

POSITIONS WANTED

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound churchman. Correspondence invited with bishops. Reply Box C-3025, The Living Church, Milwaukee 3, Wis.

NAVY CHAPLAIN to be discharged January 1, desires parish in small city. Married. Three children. A growing post-war parish needs priest with knowledge of today's young men and women. Rectory and \$3000 stipend. Am worth it. Reply Box J-3023, The Living Church, Milwaukee 3, Wis.

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ORGANIST, well-known, about to retire, would like to hear from Church in southern Texas that wishes to develop congregational singing. Reply Box C-3022, The Living Church, Milwaukee 3, Wis.

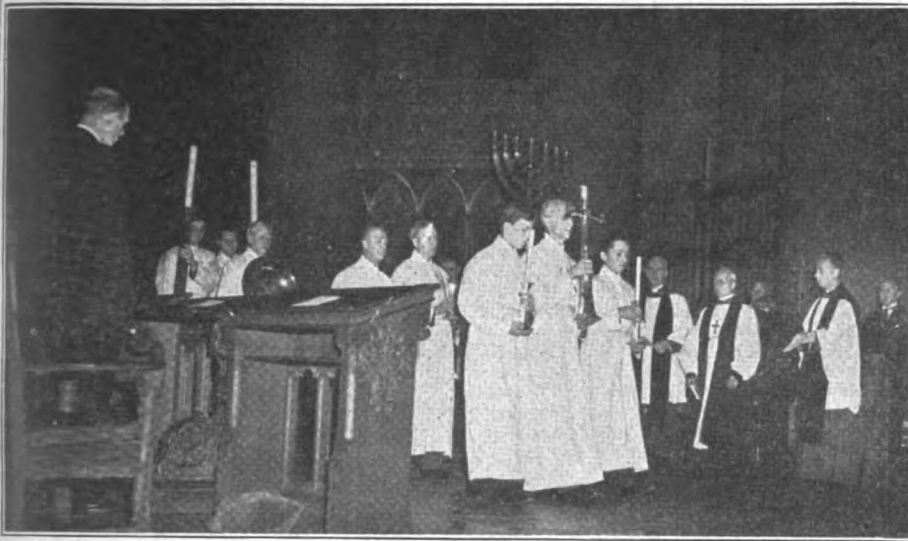
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THE LIVING CHURCH



BRITISH ALTAR ORNAMENTS: Beginning the return trip to London.

constant inspiration to those with whom he served.

Chaplain Harrison was married last June to Laura Boellaard, a young Dutch girl whom he met in Paris. A letter of introduction from a mutual friend in the United States did the trick, for it seems that Laura Boellaard was the granddaughter of Chaplain Harrison's family physician. She had moved to the continent as a child.

NEW YORK

British Altar Plate Restored To Chapel of Savoy

Eight treasured altar ornaments, belonging to the Royal Chapel of the Savoy in London and held in the United States for safekeeping during the war, were returned to the British ambassador, the Earl of

Halifax, who accepted them in behalf of King George VI, at a ceremony of solemn splendor in the Cathedral of St. John the Divine, New York, December 9th.

The silver pieces, consisting of two great candle standards, two altar candlesticks, two altar vases, one altar cross, and a large alms basin, were brought to this country to be exhibited at the World's Fair as relics of the chapel in the old Royal Palace of Savoy, which was burned in 1381. When the war began, the silver was placed in the custody of St. John's to prevent its possible destruction by the enemy in transit.

Bishop William T. Manning, officiating at the special service, described the temporary placing of the altar silver in this country as "a fitting symbol of the deep and vital fellowship" between the two countries, and declared that while differences often would arise between England and the United States, "We know that the chief human hope for the peace and welfare of the world lies in the fellowship of the English-speaking peoples."

Lord Halifax, expressing the gratitude of "His Majesty the King for the service you have rendered," accepted the return of the silver. The silver was then placed on exhibition for the afternoon.

NORTH CAROLINA

Charlotte Parish to Build

In 1943 a new congregation was organized in a residential district in Charlotte. It was named Christ Church. At the last convention this new parish reported 399 communicants. Because of war conditions, no steps had been taken toward building until now. Services and Sunday school have been held in two vacant stores, but these stores have to be given up in 1946. So it has become imperative to build. It is planned to erect the parish house first. This first unit will cost about \$100,000 and over half of this is already in hand. An excellent situation has been secured, and the lot is already paid for. The rector is the Rev. M. George Henry.

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CHANGES

Appointments Accepted

Brown, Rev. Philip M., who was separated recently from the Navy, is acting rector of Calvary Church, Pittsburgh, where he will serve until the rector of the parish is released from the Navy, probably in early spring.

Cowles, Rev. William C., formerly curate of St. Peter's Church, Peekskill, N. Y., is now a student at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Curzon, Rev. Don, formerly of Hagersville, Ont., will be vicar in charge of Trinity Church, Denison, Ia., and St. John's Church, Vail, effective January 1st.

Downes, Canon Everett J., diocesan director of Christian education and youth in West Missouri, is now also rector of St. John's Church, Springfield, Mo. Address: 1412 N. Benton Ave., Springfield, Mo.

Evans, Rev. John J., formerly of St. Matthew's Church, Chatfield, Minn., has joined the staff of

the City Mission in Philadelphia. Address: 225 S Third St., Philadelphia 6.

Griffin, Rev. Herbert H., formerly rector of Trinity Church, Sharpsburg, and priest in charge of All Saints' Church, Rosedale, Pa., will be a canon in the cathedral of the diocese of Bethlehem

Hall, Rev. Charles F., formerly rector of Grace Church, Medford, Mass., is now rector of St. Paul's Church, Concord, N. H. Address: 121 Center St., Concord, N. H.

Joseph, Rev. James, formerly of St. Paul's Church, Coffeyville, Kans., will be priest in charge of St. Peter's Church, Brentwood, Pa., as of January 1st.

Magee, Rev. John G., who has been in charge of St. John's Church, Washington, during the absence in Naval service of the rector, the Rev. Dr. C. Leslie Glenn, is now minister to Episcopal students at Yale University.

Nichols, Rev. Christopher, formerly priest in charge of St. Mark's Church, Anaconda, Mont., is now rector of St. Mark's Church, Anaconda, and priest in charge of St. Andrew's Mission, Philipsburg, Mont. Address: 520 Main St., Anaconda, Mont.

Rudder, Rev. Samuel D., formerly rector of St. Barnabas' Church, Brooklyn, is now priest in charge of Holy Cross Church, Pittsburgh.

Scarlett, Rev. John R., formerly rector of St. Peter's Church, Tecumseh, Mich., will be curate of St. Paul's Church, Rochester, N. Y., as of January 1st.

Smith, Rev. John Ward, formerly of the Church of the Transfiguration, Ironwood, Mich., has become rector of the Church of the Redemption, Philadelphia. Address: 19 N. 56th St., Philadelphia 39.

Vache, Rev. Jean Andre, formerly one of the ministers of Calvary Church, Pittsburgh, is now priest in charge of Grace Church, Mt. Washington, Pa.

Wilson, Rev. Leslie E., formerly priest in charge of Trinity Church, Mattoon, Ill., is now vicar of St. Paul's Church, Holdenville, Okla. Address: 305 N. Oak St., Holdenville, Okla.

Military Service

Changes of Address—Chaplain William H. Jefferys may now be addressed c/o Port Chaplain, O.T. Det. N.Y.P.E., c/o Postmaster, Brooklyn, N. Y.

Lt. Com. Enoch Jones, (ChC) USNR, may be addressed at U. S. Naval Personnel Separation Center, Norman, Okla., where he is now chaplain.

Chaplain Walter C. Klein, U. S. Navy, new address: USS Alpine, Naval Air Base, San Diego, Calif.

Chaplain Charles H. Urban, U. S. Army, new address: 9th Service Command, Camp Adair, Ore.

Separations—The Rev. William Francis Burke, who has been a chaplain in the Army for the past five years, is now rector of St. Thomas' Church, Orange, Va.

Chaplain William Hugh Fryer, U. S. Army, has accepted a call to be rector of Trinity Church, Coatesville, Pa. Address after January 1st: 327 E. Lincoln Highway, Coatesville, Pa.

The Rev. Donald H. V. Hallock, formerly a colonel of the General Staff Corps, assigned as director of personnel for the Sixth Service Command, is now rector of St. John's Church, Grand Haven, Mich. Address: 425 Howard St.

Resignations

The Rev. James H. Dew-Brittain, priest-in-charge of St. James' Church, Independence, Ia., retired from the active ministry on December 1st. Address: Independence, Ia.

The Rev. Dr. H. Boyd Edwards has resigned as rector of the Church of the Ascension, Pittsburgh, effective May 1st. Dr. Edwards has been rector of the Church of the Ascension since 1926 and is retiring from the active ministry.

The Rev. Henry N. Hyde has resigned after 15 years as rector of All Saints' Church, Portsmouth, Ohio, effective February 15th, when he will retire after a ministry of 44 years.

The Rev. James Trimbull Marshall jr. resigned as priest-in-charge of Grace Church, Mt. Washington, Pa., on November 11th, because of ill health. The Rev. Mr. Marshall will go to Cali-

DEATHS

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

Ethelward W. Pigion, Priest

The Rev. Ethelward W. Pigion, rector emeritus of St. Michael's Church, Yakima, Wash., died at his home in Seattle, December 3d. He had been ill for some time, before and since his retirement early this year. He was 62 years old.

The Rev. Mr. Pigion was a native of Ontario, Canada, and a graduate of Fargo College, N. D., and of the Berkeley Divinity School. After serving as a missionary among the Sioux Indians, he held pastorates in Florida and in Huron, S. D. He became rector of St. Michael's in 1925. He is survived by his wife, Marie, and two children, a son and a daughter. Another son was killed in 1944 while training as a Navy pilot.

Bishop Cross read the burial office in St. Michael's Church on December 6th. He was assisted by the Rev. Robert L. Baxter, present rector, the Rev. Oliver Cleveland, the Rev. F. A. Schilling, and the Rev. W. A. Gilbert. A Requiem Eucharist was celebrated at an earlier hour. Burial was in Yakima.

Stuart Berwick Miller

Mr. Stuart Berwick Miller, treasurer of the diocese of Northern Michigan, died suddenly on December 3d. For a number of years he had served as treasurer and as treasurer of the trust association. Coming into office at a most difficult time in diocesan history, he recreated confidence throughout northern Michigan in the Church.

Sixty-three at the time of death, Mr. Miller had reached the age of retirement with the DuPont Powder Company, but he devoted himself to the diocesan work and to the chairmanship of the rationing board, where he served for over 7,000 hours.

He is survived by his widow, Mrs. Imogene Rankin Miller, and one son. Burial services were held at St. Paul's Church, Marquette, with the Rev. John G. Carlton officiating, assisted by Bishop Page of Northern Michigan.

fornia, where he hopes to reestablish himself in the work of the Church.

The Rev. Edmund Joseph Walenta, OMC, retired priest of the diocese of New Jersey and one-time resident priest of the Convent of St. Anne, Kingston, N. Y., has retired permanently to St. Barnabas' House-by-the-Lake, North East, Pa.

Changes of Address

Pfeiffer, Rev. C. Thacher, formerly 207 E. Calaveras St., Altadena, Calif., now 869½ Douglas St., Los Angeles, Calif.

Ordinations

Priests

Michigan—The Rev. Alan Curtis Miller, since last June deacon-in-charge of St. Mark's Church,

Detroit, was ordained to the priesthood on December 8d at St. Mark's Church by Bishop Creighton of Michigan. Preacher at the service was the Rev. Harold E. Wagner. The candidate was presented by the Rev. Percy D. Jones.

West Texas—The Rev. Harlan Paul Osborne was ordained to the priesthood on November 30th at the Church of the Advent, Alice, Tex., by Bishop Jones of West Texas. He was presented by the Rev. Charles Hill. The Rev. Benjamin Minifie preached the sermon. The Rev. Mr. Osborne will be rector of the Church of the Advent, Alice, and priest in charge of the Church of the Epiphany, Kingsville, Tex. Address: Kingsville, Tex.

Deacons

Iowa—Dale Wayne Cosand was ordained to the

diaconate by Bishop Haines of Iowa on November 30th at Christ Church, Waterloo. He will serve under the archdeacon of Northwest Iowa, with residence in Spencer.

Diocesan Positions

The Rev. Charles W. Carnan Jr. has been appointed chairman of the department of church schools in the diocesan department of Christian education of Southern Virginia.

Mr. William E. Keys has been appointed editor of the Texas Churchman. Address: c/o University of Texas Station, Austin, Texas.

The Rev. Henry Stuart Paynter is now director of publicity of the diocese of Pennsylvania. He is also assistant at St. George's Church, Ardmore, Pa. Address: Church House, 202 S. 19th St., Philadelphia 3.



CHURCH SERVICES



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The Church of the Ascension, Fifth Avenue and 10th Street, New York
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Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
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Church of Heavenly Rest, 5th Ave. at 90th St., New York
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Chapel of the Intercession, 155th St. and Broadway, New York
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Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
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Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
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Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10. Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

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Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
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Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
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Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 12; Saints' Days, 11 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean.
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11. Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop
Our Saviour 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

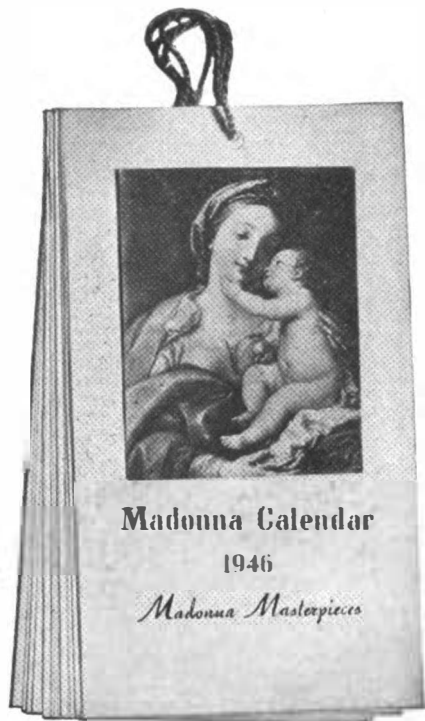
MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

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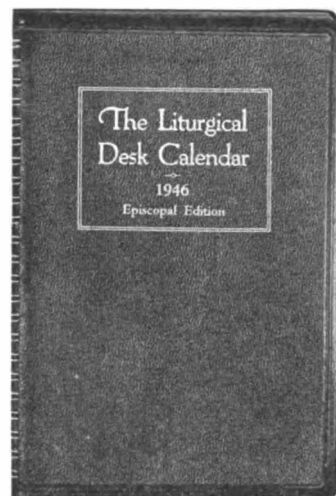


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