

Christmas Number

December 20, 1939

The Living Church



"Holy Night"

(Keystone photo of the famous Correggio picture)

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“SUCCESSFUL LIVING”

by Edgar DeWitt Jones



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300 Fourth Ave., New York, N. Y.

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Negro Missionary Bishop

TO THE EDITOR: Referring to an item on page 11 of *THE LIVING CHURCH* issue of November 29th—Election of Negro Bishop Requested—inasmuch as there is probably going to be considerable correspondence on the subject, we might as well get the record straight to start with.

It was not proposed by the provincial commission on Negro work to "form all Negro congregations in the province into a missionary district." It was proposed that we form a "missionary district to consist of the Negro work in such dioceses as shall by request of their bishops and diocesan conventions ask to have their Negro work included in such missionary district." We also asked that a Negro bishop be elected for this missionary district when it is created.

The provincial commission does not contemplate, nor does it desire, that more than four or five Southern dioceses do so consent. We would like to see about half of our Negro work developed under the plan of the missionary episcopate, and about half remain under the administration of White dioceses, as in the past. We would then be able to see—about 20 years from now—whether or not there is any virtue in the racial episcopate plan which has been considered for years. (Rt. Rev.) MIDDLETON S. BARNWELL, Bishop of Georgia and Chairman of Commission of Negro Work of the Fourth Province. Savannah, Ga.

Russia and Finland

TO THE EDITOR: Russia has invaded Finland. The reason? Russia fears that Finland is going to attack her. Now isn't that too bad? It makes me want to go to Russia at once to help her protect herself against the rapacious foe at her borders. What if Russia measures 8,238,348 square miles against Finland's 149,954? What if the Soviet Union has a population of 161,006,200 persons against Finland's puny 3, 63040? A shot was fired (according to Russian reports) across Russian borders a thousand miles north of Leningrad and Russia must leap to defend herself against the ruthless aggression of bloodthirsty, capitalist Finland!

How anyone not completely blinded by prejudice and propaganda can fail to see the incredible rottenness of a government which resorts to such shabby practice is beyond imagination. But much more incredible is the spectacle of a man calling himself a Christian, let alone a priest, blessing the unholy perpetrator of such an outrage.

Perhaps Fr. Spofford may defend himself by pointing out that capitalist countries like England have used similar tactics in the past. This is no defense. I need not point out that two wrongs never yet made one right. Nor am I condoning past wrongs by whomever committed. I would merely point out that the great defender of the common people, great humanitarian Russia is ruthless and murderous and aggressive whenever it suits her purpose to be so.

Does Fr. Spofford think that Russia's actions in the past few months and especially as of today (and who knows what they may be tomorrow?) would be approved by the "just and righteous God" in whose name he is going to shout to "the disinherited of this world, 'Don't be saps and suckers!'"?

It is doubtless because I am among those who are not "bright enough to understand what is going on" as Fr. Spofford suggested [L. C., November 29th] that I find it difficult to reconcile by any logic (save that which issues from Moscow and Berlin) how a Christian priest can defend the practice of a nation which is the open enemy of God and His Church. The fact that Fr. Spofford sees fit to deride the Papal allegation that Russia is a "godless, atheistic socialism" does not alter one little bit the fact that this is precisely what Communist Russia is.

I find it particularly difficult to reconcile the attitude of loving one's neighbor with the Russian attitude of hating God; of denying His existence; and of putting to death or persecuting all who call on His name. If Fr. Spofford has found (and I don't doubt it for a moment!) some ingenious method of reconciling this contradiction of our Lord's teaching, I should be glad to be enlightened.

(Rev.) WILLIAM J. ALBERTS.

Newark, N. J.

Council of Advice

TO THE EDITOR: In your editorial, "Dioceses and Missionary Districts" [L. C. September 27th], you say "instead of a standing committee, with well defined canonical responsibilities it," [a missionary district] "has a council of advice, which can act only in an advisory capacity to the bishop."

Canon 19 (ii) states: "The council of advice shall perform the duties of a standing committee for such district, except in so far as these canons otherwise provide." The only "otherwise" provisions of the canons that I have found were purely negative, i.e. the council of advice was not mentioned. Canon 9 (ii) states: "The council of advice . . . shall, for the purpose of this and other canons of ordination, have the same powers as the standing committee of a diocese."

Those powers are not of a rubber stamp variety!

Canon 18 states: "It shall be the duty of a bishop, whenever leaving his diocese or . . . district for the space of six months to authorize . . . the council of advice of the district to act as the ecclesiastical authority thereof during his absence."

Some missionary bishops do consider their council of advice simply as rubber stamps; but the Church expects them to advise with authority.

About the only difference between the standing committee and the council of advice is that the former is elected by the diocesan convention, and the latter is appointed by the bishop.

(Very Rev.) CHAS. E. RICE.

Juneau, Alaska.

"Enthusiasm"

TO THE EDITOR: It was George Eliot who so wisely and so beautifully wrote, "Justice is like the kingdom of God: it is not without us as a fact; it is within us as a great yearning." Thus it is that I find myself compelled to express my own "yearning" for justice, and by so doing defend a very fine and understanding article written by the Rev. Frederick D. Tyner, entitled *Enthusiasm*, which appeared in the November 15th issue of *THE LIVING CHURCH*, and which was criticized, in part, by Mr. Bowman of New York, in the issue of December 6th.

Fr. Tyner closed his article by stating, "Enthusiasm means 'In God.'" Mr. Bowman claims that enthusiasm does not mean "In God," but rather "God in one." We cannot deny Mr. Bowman's translation of the word, but neither can we deny the correctness of Fr. Tyner's. As a matter of fact, both are correct and really mean the same thing, and not "the exact converse," as Mr. Bowman would have us believe. The word "enthusiasm" is derived from the Greek word "entheos," which, when analyzed and divided into its two parts, produces the Greek word "en" which means "in," and the word "theos," which of course means "God." Thus, when translated together they mean "In God" as Fr. Tyner has pointed out, or "God in one" as Mr. Bowman has stated. . . .

Evanston, Ill. CHARLES E. BENNISON.

Processional Cross

TO THE EDITOR: In these days of interest in matters liturgical, may I suggest that the clergy endeavor to correct a condition that exists in the majority of Churches. I speak of the care of the processional cross. This article is for the exclusive use of the choir when entering and leaving the church for divine service. During the service it should be placed so that it can be seen by the members of the choir. After the service if it must be kept in the chancel rather than in its proper place in the choir room or sacristy (and duly covered) then let it be placed so that it does not form a line opposite to that of the cross on the altar. In the majority of churches the processional cross is placed so that it can be seen by the congregation, and in such a position it is not only a distraction but also hinders the symmetry of the altar and its furnishings. . . .

Bad Axe, Mich. (Rev.) JOSEPH L. SLAGG.

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"O Come, Let Us Adore Him"

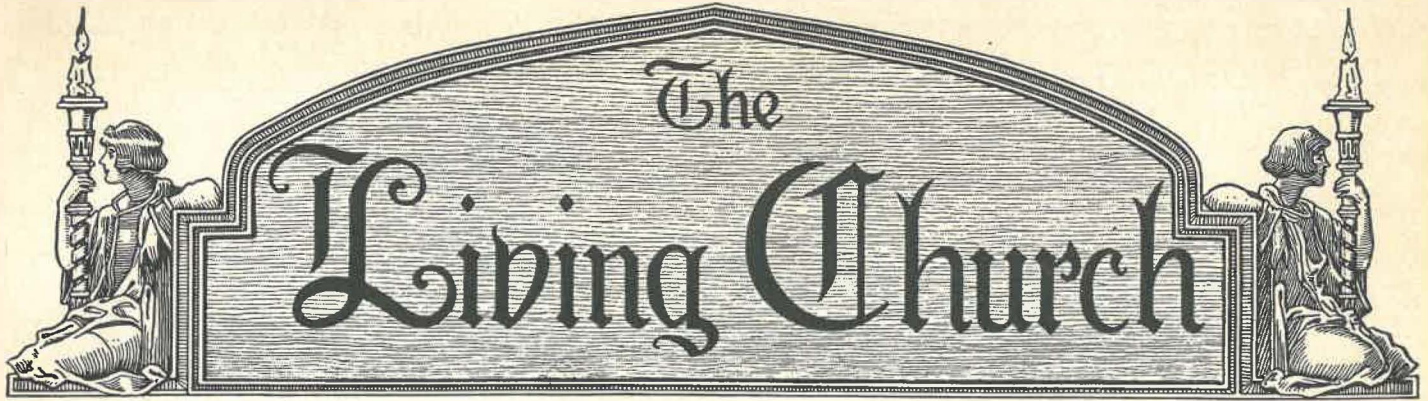
Midnight Mass in All Saints' cathedral, Milwaukee, Wis., photographed by E. T. Howell.

Cradle Deep

CRADLE deep, cradle deep,
Kingly Babe, in kindly sleep—
More than dreams await Thee here,
More than arms of love are near—
Cradle deep, cradle deep;
Jesu, Son of Mary, sleep!

Cradle deep, cradle deep,
Life and death Thy watches keep—
In between the ages spread
Halo-wise about Thy head—
Cradle deep, cradle deep;
Jesu, Son of Mary, sleep!

LILLA VASS SHEPHERD.



VOL. CI

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▲ EDITORIALS AND COMMENTS ▲

Christmas in War Time

CHRISTMAS this year calls us to make a journey with our Lord. It asks us to travel with Him fast and far—"to begin in a world which had no room for Him, and to end our journey in a heaven which He fills with His presence." We see two pictures and it is hard to recognize them as belonging to the same story. The first is a picture of shepherds, kneeling in wonder at the cradle of a newborn child; simple peasants rejoicing at the birth of one seemingly like themselves, though great signs had appeared at His coming and much had been told of what His life would mean. The second picture shows us One who sits upon a throne, clothed in the robes of a High Priest and King, and at His feet the seer of Patmos, fallen as one dead, awestruck, overwhelmed, unnerved, speechless. We miss the meaning of Christmas if we forget that the Babe in the manger and Lord of majesty are one and the same.

Christmas comes then with what someone has called "a gospel of the connections." It ties together the two conceptions of our Lord. It has winsomeness of appeal—"God laid a baby on the doorstep of the world"—but if we stop at the human appeal, Christmas loses its real meaning. The baby, so we believe, is the same as the Lord in majesty, whose "eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the voice of many waters."

An old Christian writer sums up this miracle of the Incarnation in a way that brings home to us its awful mystery: "He who should lie in the Father's bosom was born of a woman; He who went on the wings of the wind lay in a mother's arms; He who was worshipped by the angels of heaven was supping with the publicans on earth, and He whom the Seraphim dared not gaze at was questioned by Pilate and condemned to death." It is hard to believe. We *do* believe, not because we understand, but because God has so made our hearts that, if we cultivate the right frame of mind, we can hardly help believing. Rudolph Otto, indeed, declares that the idea of God's revealing Himself in human form is the height of reasonableness. "If there is a God," he says, "and if He chose to reveal Himself, He could do it no otherwise than thus. Such a conclusion is not the result of logical com-

pulsion; it is an immediate, underivable judgment of pure recognition that defies exposition."

To busy oneself with planning Christmas gaieties and buying Christmas gifts and mailing Christmas cards, often hopelessly incongruous, and yet to have so little faith in the reality of the Greatest Gift the world has ever received and so little understanding of the day's message—that is indeed a tragedy beyond description.

IT IS Christmas—surely the Christmas of this year, amid the war-torn nations of the old world—that bids us look at both sides of the Christian story. It is good, in these days, to know what God really is. These are times that try men's souls. Not only because of a world at war, but because war makes us conscious of so many deeds of darkness in the past. Blood-stained Europe makes more vivid the brutalities of other days. For years, too, we have been growing into a deeper consciousness of the problem of evil. A world with social sins almost unhindered hardly looks like God's world. It is no wonder that men ask whether such a world can come from God. They want a God of love, or they will have no God at all.

And Christmas gives such a God—the God who in the person of Jesus Christ once walked this earth. To say this is not argument. It is better than all arguments the wit of man has framed to explain the mystery of pain and evil. The statement is not dogma; it is life. The Christian believer walks through the world with peace in his heart. He has learned that despite whatever seems to contradict it, the fact of God's love is fact indeed. He knows it because he has looked into the face of Jesus Christ and has seen there the light of the knowledge of the glory of God. Does God love? He gave His only begotten Son. Hear Him.

It is a very wonderful thing the New Testament scholars have done for us in making vivid the human life of our Lord. There is hardly a sentence they have not taken apart, word by word, to discover the real meaning—the first-hand understanding—of the sentence. And they have made the human life of Jesus wonderfully vivid, so that in imagination we may walk with Him, talk with Him, live with Him, almost as realistically as we live with our other friends. Moreover, New Testament

criticism has made more natural the steps by which the early disciples grew into the faith finally promulgated by the Church. We no longer think that Jesus from the first spoke as clearly and definitely of His deity as believers used to think. We no longer see the disciples quite so near full-grown faith as our fathers or grandfathers saw them. If we speak as teachers now, in explaining the deity of Christ, we begin by saying that no one, during the time of His earthly life ever dreamed of His nature and person in fulness of faith. That understanding came afterward. Had He spoken more plainly, or had they in the days of His flesh understood more clearly, their intimacy would have been destroyed and the very purpose of His Incarnation would have been defeated.

So: we have now, because of the labors of the New Testament interpreters, a more reasonable and solid faith than was possible when so little was known of the actual conditions of life in our Lord's day, of the real methods by which He taught, of the language He used and the forms His teaching took. They have made Jesus the Man more real for us than ever before. We have been led naturally and easily, too—not drilled by a coterie of designing dogmatists. "The creeds arose not as a coldly intellectual design, but as a song sung by passionate hearts."

IF ALL this is true, then we shall make much of Christmas this year. First, because we see more clearly the person of the Son of Man and can cling to Him closely, however dark the days. Again, because our faith in Him as "the unveiling of the heart of deity" makes clear to us the real purpose of God for the world.

But—once again, and with special force—we must not so emphasize the love of God as to forget His hatred of evil. That is seen again and again in the teaching of Jesus. We make a mistake if we think of Him as always—to quote a recent writer—speaking with a wooing, almost a cooing, note; a gentle soul who always said lovely things and pronounced upon all sorts and conditions of men indiscriminate benedictions.

That is a false picture of our Lord. He was not all sweetness and light. He loved men and there is something terrible, therefore, when He condemns them. We of this generation forget that there may be such a thing as a day of judgment. How can we really forget as we look upon a world at war? How can we forget that our Lord spoke of His coming in the clouds of heaven? He does come in stormy times—is not that what He means? He comes in times of social upheavals. He sits enthroned above the confusion of nations. He bears a two-edged sword. He still warns men, as He warned them—we forget it—when He was on earth: Flee from the wrath to come.

Christmas comes in war time. May it be a day of joy and gladness. Those of us who remember vividly the first world war cannot forget how British and German soldiers kept Christmas at the trenches, with the guns quieted. Thank God for the Babe of Bethlehem.

Christmas comes in war time. Would that it could be, also, a day of peace. Would that it could be still better, the beginning of *an era of peace*. It could be, if men who worship the Babe would remember that He is now King of kings and Lord of lords.

Do we not need a change of emphasis in our Christmas celebration—a change from over-emphasis on the humanity to a new realization of our Lord's deity? Christmas means both; but, perhaps we have thought too much of Jesus as "meek and gentle" and too little of Him as "Son of God most

high." He is now calling the world to a recognition of His power, His majesty, we may even say His severity. Though our fathers exaggerated their sense of a fear of the Lord we need not be one-sided in utter forgetfulness of their half-truth. We too may see that "it is a fearful thing to fall into the hands of the living God."

For Finnish Relief

CHURCHMEN who wish to make a Christmas gift to assist Finnish victims of Russian aggression will be glad to know that a Finnish Relief Fund, Inc., has been set up with former president Herbert Hoover as national chairman and with headquarters at 420 Lexington avenue, New York City. Contributions may be sent direct or through THE LIVING CHURCH RELIEF FUND, 744 North Fourth street, Milwaukee, Wis., marked "Finnish Relief Fund."



ACKNOWLEDGMENTS

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Star-Birth

AN innkeeper looked at the gathering dusk.
He shook a weatherwise head.
"I'm glad the cattle are all in."
"There will be a storm," he said.

The low-beamed stable was cobweb hung.
In that still dark, nothing was heard,
Except when strawy rustling told
A restless creature stirred.

Oxen's breath rose milky white.
The sheep slept, unaware
God had honored them, that night,
Coming to lie with them, there.

Through the quiet a baby cried,
Whimperingly, for cold.
The mother held it to her warm breast.
She sang a song as old

As shepherds on Judaeen hills,
Sweet as her own pain,
And her lips brushed the pillowed head.
The child slept again.

An old man, tired pondering
Stars, went off to bed.
"I never saw that one before."
This was all he said.

EARL DANIELS.

Remembered Magic

A Christmas Recollection

By Mary Van Fossen Schwab

IT ALL happened a long time ago—Dan and Nell, an eager young clergyman and his golden-haired 19-year-old bride, starting off on their first adventure in living.

They went to a bleak little coal town in Pennsylvania. Went with high hope and ardor and 17 boxes and eight barrels of wedding gifts. And Nell's trousseau. The trousseau was lavish and carefully impractical—her disapproving and apprehensive relatives had seen to that. . . . "At least," said the Philadelphia grandmother, "the dear child shall go into her exile with the proper habiliments of civilization."

So they took possession of their first rectory. Unpacked and arranged the glistening new silver, the china and furniture. And announced to the congregation and the town at large that the rectory was to be "open house."

The response, immediate and unanimous, filled the small frame house and overflowed it. Down through the years and a succession of rectories the procession of callers never was limited to members of their own congregation. Looking back one wonders if, in those oddly assorted gatherings in their crowded parlor (houses boasted "parlors" then and Nell's was rose-colored velour and destined to become so gloriously shabby), if there wasn't the true spirit of "Church unity." . . . Those two—Nell and her black-haired Dan—never did anything because it was politic. I doubt if they would have recognized the words "social service," "welfare," or "relief" as being connected in any way with themselves. What they did was all in the day's work. A day's work ever exciting and satisfying—and they loved it!

In that fabulous trousseau was a white plush coral satin-lined evening cape which proved most useful. The visitors, you see, came at all hours, brought their offspring with them, and remained indefinitely. So when the children drooped and finally dropped from exhaustion, Nell arranged them in serried ranks and spread over all the cape. Usage turned it dingy—it never did, poor wrap, get to any of the places for which it had been intended. But Nell knew no regret.

In that first parish there is an Englishman who recalls what happened when other items in that Philadelphia trousseau took the air.

"It created a stir," he quietly grins, "not unlike changing the guard at Buckingham Palace. Our rector's wife would walk out in a dove grey broadcloth, intricately embroidered in fine black braid. The broadcloth had a train, of course—what lady ever trod Chestnut street without one? The fact it now trailed over unpaved streets was merely one of those things a lady ignored. On her bright head she wore a wide-brimmed hat with a softly streaming veil. And the citizens considered her appearance as much of a treat as circus day or one of the more serious strike disturbances."

My first recollection of her—and it will be the last recollection I have of anyone—that first recollection is the comforting, strengthening touch of her hand. After that I remember the deep blue loveliness of her eyes and the gay tenderness of her smile. She had a zest for life and a deep unselfish love for the people who lived it. The sacrifices she made were joyously easy for her; as in the case of a certain White House reception: For weeks she had saved wedding fees toward the purchase of a new evening gown. "The old one," she pointed out, "is by

way of becoming a uniform." But at the last moment the fees went to buy blankets for an invalid and Nell departed for the White House in her "uniform"—"It's better this way," she gaily assured her family, "I'm sure to be recognized."

Those "certain people of importance" and those who laid claim to no importance whatsoever were drawn to her. "She had," an old friend says, "an amazing diplomacy." . . . Understanding is, I think, the better word. For example:

Nell was giving a formal luncheon party for two old school friends, the wife of the Governor of the state and a very-much-impressed-with-herself writer. The table was set for six . . . yellow and silver shaded candles cast gay shadows over the lace mats, gleaming silver and glass. . . . The guests sat down. And Dan walked in, glowing and confident, with a companion who came rather in the nature of a shock.

"Signor Tara," Dan introduced the short swarthy man in a black and white check suit, light tan shoes and a purple shirt. "The signor," Dan explained, "is appearing with a carnival that opened here yesterday. He is shot out of a cannon."

The ladies gasped audibly. For an instant even Nell looked distinctly baffled. But only for an instant. Then her heart-warming smile came out in all its brilliance and she exclaimed, sincerely delighted,

"How interesting! You must tell me exactly how it's done."

Two extra places were set and the men sat down. Dan, blithely unaware of having created a situation, said: "Signor Tara's wife is in the hospital—I was called to minister to her," and he and Nell smiled on each other with a fond understanding. Why, it was the most natural thing in the world—bringing the signor home to lunch!

Years later the Taras, having advanced to the dignity of acrobats on the Keith Circuit, returned to the city to play an engagement. "Now I do something for *you*," Signor Tara told Nell, proudly; and the money he gave her supplied Christmas baskets for 20 families. . . . "She is a great lady," Tara confided to me, "Si, a great lady. But not the kind of great so she make you feel—how do you say, cheap? You know what I mean, signorina, si?" . . . Yes. I knew what he meant. I had watched her magic for a long time.

Until I was 10 I kept getting Nell and Santa Claus mixed. Then, quite clearly, I saw—they were one! At Christmas time she gave and gave. Especially turkeys to those whose names appeared on the charities' lists as slated for—flour—cereals—salt pork. . . . "There is something about a turkey," she would say, "that is gay as well as nourishing. And some gaiety, my dears, is what we're all meant to have."

Always she supervised the Christmas decorations in the church. She loved doing it and the results achieved outshone anything I see now. . . . The memory of those early Christmas morning services! The smell of spruce—the red glow of poinsettias against the snowy white of the altar hangings—the candles flickering over the white and red and green—the soft pale light from the star—the ache of my knees and back (souvenirs of the preceding night's labors)—and over all the joyous tingling holy spirit of Christmas! . . . Even after these years of her absence, she is so near—so real. It just doesn't seem credible that, as I said, it all happened a long time ago.



The Visitation of the Shepherds

From a Christmas pageant at Christ church, Nara, Japan.

Christ Child

ONCE on a frosty winter night
The Christ Child came to town
And to the manger where He lay
A bright star pointed down.

So Shepherds came to worship there
A Godhead unconfessed,
Smiling as any baby smiles
Upon His mother's breast.

And Mary in her long blue robe,
A pale light round her head,
Among the gentle cows and lambs
Was strangely comforted.

VIRGINIA T. MCCORMICK.

"No Room in the Inn"

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

WHY were our Lady Mary and her spouse St. Joseph sent out to the stable? Why must our Lord be born in a manger? The simple truth is there in St. Luke's words: "She brought forth her first born and laid Him in a manger because there was no room for them in the inn." Jesus and his mother were simply *crowded out*.

What if the inn-keeper had known? What if the guests in the inn had known? Suppose their foresight had been as good as their hindsight would they have made room? And we all answer, "Certainly; why if I had been there that night and had known that the Lord of Heaven was about to be ushered into our human life, I would have given up my place and taken St. Joseph by the hand, and said, 'Sir, bring your wife in and take my place!' I would have bowed before the Lady Mary and reverently said an Ave Maria. I would have breathlessly welcomed into my room the Advent of the Lord!"

And I think you are sincere in what you say. Somehow we all feel that way especially at Christmas. But I am tormented by this further question: Then why is it that now that we know who Jesus is, we still crowd Him out of our lives? We would have acted, we say, thus and so in Syria. But as a matter of fact we don't act that way in America today.

There are three or four—let us say four—major ways in which Jesus Christ still comes seeking entrance to our lives:

My mother, your mother, led us to one door, many years ago, and taught us to kneel down as we welcomed Him in—our daily prayers, especially in the morning. Here we are, wakened into a new day and upon the threshold of it stands God asking to have a place in it. "Behold I stand at the door and knock. If any man hear My voice and open the door I will come in and sup with him and he with Me." Well, what is our answer as we bathe and dress and gulp our food and reach for the newspaper and rush for the train to the office to plunge into the hurly burly of the day? I am afraid the answer is, "I haven't time for even five minutes of welcome to God. There is no room in the day for Him." But you have room for plenty of others, room for all sorts of peddlers of news of the latest crimes, room for burglars and thieves, and politicians. No room for God in the day which after all He builded, which is compact of sky and earth and trees and sounds and drenched through and through in the mystery and miracle of life?

Then there is the Bible. I know how the average man regards it, with a dim kind of reverence: "Holy Book—Sacred Scriptures—my mother used to read it," and all that. But most men never realize that it is distinctly a door through which the grandeur, the majesty, the holiness, the love of God gains entrance to the mind, freshening our stale thought with the winds of the spirit and lighting all the dark corners with the sunshine of faith and hope. Show me a person who daily spends a little time reading the Bible and I'll show you a person who is growing into intimacy with Jesus Christ. Why is it we are fast becoming a nation and a race of trivial superficial Christians? Is it because we have no books? There never were so many. No magazines? Never were there so many magazines. It is because we are so full up with reading words of every sort that there is no room for the word of God.

Or take Sunday—the Lord's Day, as it is called. It is clearly the duty of every Christian to go to Church on the Lord's Day to worship, in the social group, in the fellowship, the Lord

whose day it is. But we litter the day with everything else—with the Sunday paper to begin with, with automobiles, with cleaning up desks and writing letters, with visiting friends and receiving visitors, with going to movies, or listening to the radio, or to concerts or to this and that, and there is no room in the Lord's Day for the Lord. And yet every Lord's Day is another Christmas as it is another Easter. He comes to us in Holy Communion. But what we say is, "Sorry, I haven't any room for You this week."

And there is a fourth way in which He comes asking for entrance. The Church learned very early that wherever there is a human body broken or the precious blood of human faith and hope spilling out, there is Jesus Christ saying "*Take me in!*" Thank God at Christmas we seem to catch the vision. We all feel that somehow when we help a poor child or a poor old man or woman, we are reaching out a friendly loving hand to Christ. He taught us that this is actually so. He Himself said, "I was hungry and ye gave Me food; thirsty and ye gave Me drink; a stranger and ye took Me in; naked and ye clothed Me; sick and ye visited Me; in prison and ye came unto Me. Inasmuch as ye have done it unto the least of one of these My brethren ye have done it unto Me." And yet when Christmastide is over, there are literally tens of thousands of Christians who never till the next Christmas do a thing for the hungry, the ragged, the unemployed, the sick, and the prisoner. And when we who have the heavy responsibility of carrying on the year round the work of the Church in the hospitals and jails and settlement houses, and shelters appeal for help, we are told: "No room in my budget for this cause. All full up with taxes and theater tickets and movies and auto up-keep and house rent and clothing and doctors' bills and what I already give to the support of my local church. No room in my budget!"

It is once more the old story of "No room in the inn," of crowding God into the background.

"Put me in the *foreground!*" is God's call to us. "Seek *first* the Kingdom of God," says Christ. He knows what you need. Seek Him first and all these things shall be added unto you!

Joseph and Mary found the inn at the end of the road, and we are hopeful that when the shadows lengthen and the evening comes and the fever of life is over and our work is done, we too shall come to our home and seek and find a resting place, and hear a voice saying not "No room" but "Enter, enter into the joy of the Lord!" But somehow I feel that if this is to be, then here and now I must welcome into my life every day the Lord of Christmas Day.



THERE is a sudden rush toward little things—
Tinsel and toys and trinkets piled beneath
A balsam bough, while merry laughter rings
And hands touch hands under a holly wreath!

MARGUERITE JANVRIN ADAMS.

Sacred Honors

By Roxie Lou Hill

THIS remarkable little story was received from Sister Winifred Agnes, N.C.T., who reports that it was written by an 8th grade pupil at Bethany Home school, Glendale, Ohio, as a class assignment. We are happy to present it to our readers in exactly the form in which it came to us.

THE dusty and hot crowds had been pouring in all day from every part of the country. Peasants, rich people with servants, the servants' families, all pushing, shoving, and hollering, trying to get place to sleep in my Inn.

I was beginning to feel thankful that people had to come to the city of their ancestors to pay their taxes, for here I was with more business in one day than I had had during all the summer.

My wife, Anna, who had been working hard all day came down stairs and said, "There is no more room, David. What should I do?"

"Make room for them on the roof," I said.

"The roof will hold but 20 people, so count back 20 and send them up," she said.

I began to count back and behind the 20th person my eyes met the eyes of someone filled with agony, and from those met eyes filled with tenderness and pity, but anxiously watching me.

"Sorry, but there is no more room," I said in a forced gruff voice.

"But my wife, sir?" said the man.

"I cannot help it. But if your wife is sick you may have the stable in the back," said I turning my eyes, for the woman had now laid her fair head against the man's shoulder as she was led from the warm crowded room to the cold stable in the back.

It was midnight and I had had little rest when I saw a tall winged creature by my bed, who said, "Come to worship the Son of God Who is born today." I got up and followed behind hosts and hosts of angels singing praises to God.

Now I am a descendant of David and I, with the rest of the devout Jews, had been expecting the Messiah, which God had promised would come from the line of David, and I naturally expected to be led to the palace or maybe to the Temple. But why had I been chosen to go to worship Him in the middle of the night? Why did I not see everybody rushing to the palace? I could not keep these thoughts from chasing around and around through my mind.

Then the thought stopped, broke, and a soft mellow light flooded into my brain as I stood, not at the palace door but at the door of my own stable.

There on adoring knees, before a stall with a tiny baby in it, was my wife. God had given to us who had turned His Son's Mother out into the cold the sacred honor of being the first to know Him without being told, and the first to worship Him.

My wife and I told no one of these wonderful things, but kept them in our hearts like a part of ourselves. And later on, in our old age, we were again offered the sacred honor of knowing that our son, who had now grown into manhood, was one of the first to die for Him.

Life is not to be measured by years but by the manner in which it was spent. If well spent, then it becomes a career far exalted above an aimless existence.

—Bishop Woodcock.

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

CHRISTMAS DAY

DECEMBER 25, 1939

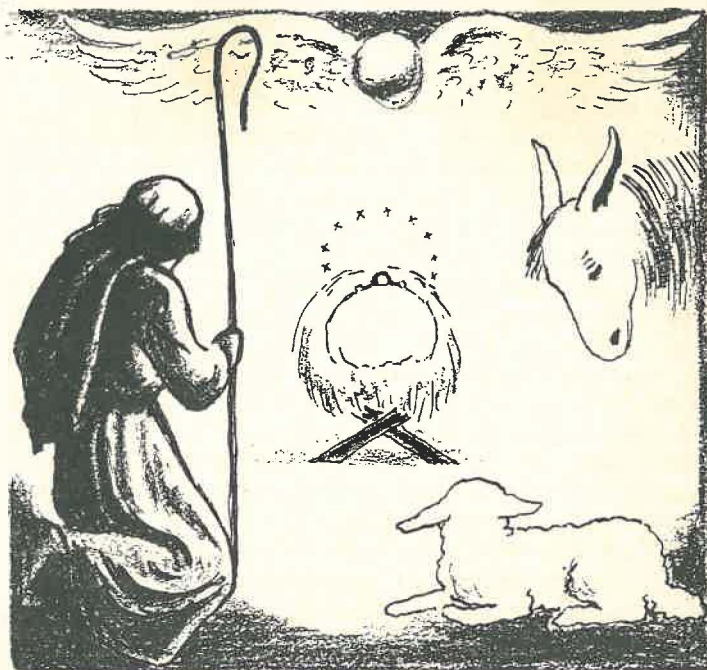
COME, my soul; adore God on the feast of children. "Except you become as little children, you cannot enter into the Kingdom of God." It is a dreadful pride which blinds our adult eyes. By that pride we are persuaded that we ourselves are gods, each the center of a little universe. These worlds which thus we make for ourselves, they have no likeness to the real world, or at best only the likeness of caricature, twisted by astigmatic eyes.

In the real world, we are not gods, but little stumbling children, lost in woods that are always strange and sometimes dark and cruel, little children crying out for God to come and keep us.

Today He comes to meet our childlike need. He comes Himself a child; and all the pomp and splendor of our boast, all honor paid to them whom men call great, all wealth where-with Sir Dives purchases applause, grow pale and unsubstantial before the glory that shines within a stable, the aureole that frames a manger-bed. Here angels sing, while kings and peasants kneel side by side in adoration of a God who lays His glory by for love.

To the altar and to the creche, then, come today the children—children in arms, and tiny boys and girls, and children bearing the burdens of maturity, and old, gray-headed children. Only a child can understand how it is that the great and mighty God can—indeed must—come down to earth and dwell among us men. Only a child can perceive how inevitable it is that Deity should rest in Mary's arms, that the Infinite should be so very small, that in the midst of earth, which is His footstool, He should make His home. Only a child can see the entire reasonableness of God's humility.

Rejoice, then, my soul, with happiness such as eyes grown dim by introspection cannot see, for unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Prince of Peace.



Came Down From Heaven

Some Meanings of the Incarnation

By the Rev. Clifford L. Stanley

KIERKEGAARD exclaims somewhere, "O the wonder of the Incarnation, in which the God of all things came to dwell in an individual." The mystery of the Incarnation consists partly in the fact that the Whole took on individuality and the Infinite assumed finitude. Another great aspect of the Incarnation is reflected in the words of St. Paul, "He hath made Him to be sin for us, who knew no sin." And again, "God sending his own Son in the likeness of sinful flesh." Here the mystery consists in the fact that the Sinless had entered into the sinful and that God entered into the enemy of God.

The major preoccupation of the Greek mind was the problem of the finite and the infinite. After Greek feudalism disintegrated, anarchy prevailed. Every man looked out for himself and in so doing trenched upon the interest of his fellow. In order to live his life a man must rob other life; in order for them to live their life these others must rob him. This means that individuality itself is at fault. A belief that individuality itself is an ill, is tragic pessimism. Out of such a tragic pessimism both Greek tragedy and philosophy were born. This truth is revealed clearly in the Greek love for Being, the complete and therefore unchanging. For the realm of Being is the realm of the whole, of the infinite. The Greek disliked Becoming, process, change. These in turn are the mark of individuality, of the finite.

Mankind is debtor to the Greek for pointing out the inescapably tragic character of individuality. Even in the imperfectly individualized world below man, species lives upon species and nature is "red in tooth and claw." That which is "food" and therefore "life" to one creature is "death" to another. In the human world the tragic struggle is continued and what one nation has another lacks. This robbery, involved in individuality, is more than material. One need not share the principles of Spengler nor carry his idea to his extreme, but like Spengler he may feel keenly the gulf separating various ages and cultures. The life of a nation always means things that no outsider can understand. It is a commonplace that "one half does not know how the other half lives." And even with the fullest desire to communicate, much of the secret of every individual remains locked up in him. If we sum up all this evidence it comes to this: I see much life around me, in this and other ages, from which I am excluded. This exclusion impoverishes me and spoils the life I do possess. The only way for me to live fully would be for me to be all life, to be infinite.

The Greek felt this keenly and his solution was ever to slough off individuality and be merged in the infinite. To be sure, such thinkers as Plato and Aristotle cannot be described in this summary fashion. They deal with ethics and politics. Yet in the end their systems amount to a repudiation of the finite. Their lack of a philosophy of history is significant in this connection. Neo-Platonism, in its abandonment of individuality, states explicitly what was implicit in the whole Greek development. The mystery religions express the same thing. Thus the ill of the finite is overcome by destroying the finite and by losing individuality in the infinite.

Christianity assumes the tragic character of individuality, as shown by the Greek, but proposes another solution, namely

that of Incarnation. The Infinite takes on finiteness, individuality. Meanwhile the Incarnate One, the Son, is God; He is one with the Father through the Holy Ghost. That is, individuality is in this instance both individual and also the All. Thus it has in one and the same moment all the richness of individuality and also the fulness of everything that is. Moreover it is God's good pleasure to incorporate us into the Christ and in this manner His victory extends to us. The tragic character of individuality is overcome in this way yet without eliminating individuality.

How can the infinite be also finite? Are they not contradictory terms? They are, in our logic. If, consequently, we say that an Incarnation is foolish since it is a contradiction in terms, it is manifest that we are making our mind the supreme arbiter of what is possible. God, however, says that in His mind they are not contradictory—He says this by setting forth the One who is both finite and infinite. We can accept our logic or His, but not both of them. If we accept His logic, we die to our own and are resurrected into His. The Christian dies to an individuality which is *based upon himself*. He is reborn to an individuality based upon God. Unlike the Greek he does not die to individuality itself.

THE contradiction which exists in our mind between the finite and the infinite points to a contradiction between God and us. For, as the Incarnation shows, there is no contradiction in His mind between these things. The contradiction between our mind and the mind of God is sin.

The Greek worked out the problem of the finite and the Jew worked out the problem of sin. Perhaps the classical statement of the Jew's work is in the initial chapters of Genesis. The accounts in Genesis represent Semitic myths refashioned in the light of the insights of the prophets. This material is used in explicit manner by St. Paul, but in an implicit manner it underlies the whole New Testament. According to the Genesis stories, God created all things and pronounced them "very good." Then Adam fell into sin, *i.e.*, he contradicted God and set his will against God's will. Consequently he was cast from the Garden of Eden, that is from the state in which he was "very good." The gate to the Garden was barred, which means that since a man acts in terms of what he is, if he is a sinner he can only act sinfully. He cannot work his way back to goodness.

On the basis of the foregoing, two statements can be made about man. First, he is created by God. The divine image, that is, God Himself, is in man. Second, man is fallen, he contradicts God. This does not mean that man is Godless. It means that he is related to the divine but in a contradictory manner.

Since all that man does is based upon what he is, he cannot win his way back to God. For he is a contradiction against God.

But God does not contradict man! God may overcome the gulf and in the Incarnation He does so. God sets forth a Man who has none of the Fall in Him nor any contradiction against God. This Man lives a life of obedience. He is a model man but also a contradicted model, for men do not live obediently. The last obedience demanded of Him is obedience unto death. He does not deserve death, but must

die in order to show men that even the highest human thing is at enmity with God and must be sacrificed. Precisely because He is their Messiah, their highest, He must die. It is because the highest things of men express the contradiction most subtly and destructively. Those who accept this judgment enter into the real meaning of His cross. Since in the cross the highest human possibility (*i.e.*, Messiah) is rejected, to believe in the cross is to die to human life and the contradiction which it expresses. This gives opportunity for a fresh creative act of God which is the Resurrection. The Resurrection is a life which has only God's creativity and none of the Fall in it.

In all this there is a new revelation of God. God is not simply a Creator. He also is a Redeemer. He devotes the Son to death and those who believe in the Son die with Him.

He raises the Son to life again and those who believe in the Son share His Resurrection. In the Resurrection they are at one with God. The oneness of the redeemed with their God is such that it is a distinguishably new work of God. It is the work of God the Holy Spirit. The Holy Spirit is not new but the revelation of the fulness of His work is involved in the Incarnation.

In the eyes of the Church the Incarnation does not seem to be a bare wonder and Christian people do not receive it because they have a love for the marvellous. Rather the Incarnation represents the saving act of God. In the Incarnate One God has overcome both the tragedy of our individual existence and the sinful contradiction upon which men live. In Christ he has made all things one, one with each other and one with Himself.

Books of the Day

Elizabeth McCracken, Editor

Sholem Asch's Great Book

THE NAZARENE. By Sholem Asch. Putnam. \$2.75.

A DISTINGUISHED Jewish novelist has in his maturity (Mr. Asch will be 60 years old in 1940) turned for his material to the Greatest of his own race. Fundamentally his novel is based on the Gospel material, used very fully and with no shadow of doubt cast on its preciseness; this is supplemented by the author's rich knowledge of Jewish usages and his familiarity with the history of the times. But the Jewish material is primary; the reader is actually put back into the authentic life of Palestine in the first century; and in this regard alone the book will be of greater value to most readers than a dozen or so conventional "Lives of Christ."

But not only in this regard. If Mr. Asch's research has not actually brought him into full Christianity, he gives no indication of hesitation. The Nazarene dominates his treatment completely; he makes the reader feel by turns His intense human nearness, awful remoteness and—above all—overwhelming authority: an authority which gives the ultimate solution to the problems of human life; life which in the 20th century is essentially the same as in the first. In part the moral is pointed explicitly by connecting past and present through use of the Wandering Jew theme. But chiefly by vivid character drawing, in which the modern analogies of the historic figures are unmistakable; Mr. Asch has a high genius for making his characters intensely alive.

Three of them are the chief narrators. We first see the Nazarene through the eyes of Cornelius, a Roman officer of high rank, military governor of Jerusalem. His attitude is enmity; Rome's might rests on racial pride and contempt for the weak, and so to Rome the Nazarene is dangerous to the last degree. Teachings of universal brotherhood, compassion for the suffering, looking beyond the present order for the supreme good; such doctrines are an insidious poison. The worst of all is the power of the Nazarene's appeal; Cornelius out of contemptuous curiosity goes to hear Him—to find to his frantic horror that he had been almost persuaded. So dangerous an instigator must be destroyed without mercy!

Then we hear part of the story of Judas Iscariot. Here Mr. Asch essays the apparently impossible but succeeds where most similar attempts have been utter failures. His Judas is a neurotic, who has thrown himself into the Nazarene's service heart and soul; the result is a blind ecstasy of worship—some of the most beautiful passages in the book are put in Judas's mouth—varied with fits of depression and perplexity and with well-meant officiousness. And as the story progresses these fits grow into bewildered terror, when the darkness of the coming days of rejection is realized. Part of Mr. Asch's skill is shown in cutting the story abruptly short and turning the actual account of those days over to a new narrator.

He is Joseph, a disciple of Nicodemus, and like his master is convinced that the Nazarene is a Teacher come from God; he is like his master, too, in never completely surrendering himself to this Teacher. So he recounts the final tragedy with

the deepest sympathy and yet with a certain aloofness; he never feels personally involved and can describe objectively what he has seen and heard. Just so in the later days he is on friendly terms with the disciples and can endorse everything they preach, except the one proclamation that the Nazarene was the Messiah. But Mr. Asch's interpreter, the Wanderer, knows better. In the closing pages he at last wins through to penitence, forgiveness and final release; dying with the confession, "The Messiah of Nazareth."

BURTON SCOTT EASTON.

A Timely Volume for the Laity

RELIGIONS OF UNBELIEF. By André Bremond, S.J. Science and Culture series. Edited by Joseph Husslein, S.J. Bruce Publishing Co. Pp. xxv-163. \$1.75.

FR. BREMOND has produced a timely volume. Today men are reading the works of the Danish Kierkegaard and of his admirer, the Russian philosopher, Leo Chestov, both of whom see a complete contrast between the reason of Greek culture and the faith of Christianity. Fr. Bremond in a long chapter examines the question, "Was Greek thought rationalist?" and concludes that Greek systematic philosophy does not represent the whole of Hellenic culture; and further, he strongly denies that rationalism is the soul of Greek philosophy. He quotes M. Bergson as very rightly noting "the mysticism at the origin and at the close of Greek philosophy." Other chapters are concerned with the religion of Spinoza, of Bertrand Russell, and of H. G. Wells. These are followed by discussions on Religion and the Scientific Age, God and History, with a Conclusion that treats of man's need of God, so keenly felt at the present time.

This should prove a useful book for persons who are interested in or troubled and perplexed by the subjects indicated.

MOTHER MARY MAUDE, CSM.

A Christmas Story for Everyone

THE SISTER OF THE ANGELS. By Elizabeth Goudge. Coward-McCann. \$1.50.

THIS Christmas story is dedicated to those who felt the charm of *A City of Bells*, in other words, "To Those Who Love Henrietta." She and Hugh Anthony still live in the old Canon's house in Torminster and she, at the age of 11, is cherishing a secret passion for the crypt chapel of Nicolas de Malden. On its west wall that great artist had painted a wonderful fresco of the Second Coming (recently restored by a modern Nicolas), but at his death left only a sketch of the First Coming on the east wall. Henrietta has brooded over this sketch; she has rare artistic talent and from it has made a finished version of her own; somehow, however, this has disappeared. Then Christmastide comes to Torminster, hushed and still, with peaked snowy roofs, and the great Cathedral cutting patterns out of the sky. On Christmas Eve Henrietta and Hugh Anthony take a tree to the chapel for the service; as they enter they find that a marvellous thing has happened—and the story ends as the Christmas chimes begin.

M.P.E.

NEWS OF THE CHURCH

Ambassador to Cuba Dies After Operation

Had Been Lay Reader at Cathedral of Holy Trinity, Havana, Since His Arrival on Island

HAVANA, CUBA—The American Ambassador to Cuba, J. Butler Wright, died here December 4th. From the time of his arrival until November 21st, when he was taken ill, he served as lay reader at the Cathedral of the Holy Trinity, Havana.

He was taken ill with what appeared to be acute indigestion. After a pancreatic operation he failed to recover. He died at the Anglo-American hospital in Havana, after an illness of two weeks.

Mrs. Wright was with him, as were his two daughters, at the time of his death.

Joshua Butler Wright was born in Irvington-on-Hudson, N. Y., 62 years ago. He attended Lawrenceville and Princeton, from where he was graduated in 1899. After several years of ranching and banking, and six years in the national guard he entered the diplomatic service in 1909, serving successively in Rumania, Serbia, Belgium, Brazil, Russia, England, and also Hungary, Uruguay, and Czechoslovakia. In the latter countries he represented the United States as minister.

FRIEND OF CORDELL HULL

He was a close friend of Cordell Hull and an admirer of the Good Neighbor policy. He won the confidence of all classes of people upon his appointment as ambassador to Cuba by his command of Spanish, his sincere and friendly efforts for furthering good relations and trade treaties between Cuba and the United States, and the fact that he was *simpático*—which counts for much in Latin America.

Official mourning for three days was decreed throughout the Island and military honors accorded him by the Cuban government as to a Major General.

The funeral service was held in Holy Trinity cathedral on the afternoon of December 7th with representatives of all the departments of the Cuban government and the entire diplomatic corps present. Bishop Blankingship officiated, assisted by Dean Gooden and Canon Barrios.

The funeral procession passed from the cathedral with the body on a gun caisson escorted by detachments of Cuban troops, pall bearers, and the diplomatic corps to the harbor where the U.S.S. *Omaha* was awaiting to convey the body to Washington. The *Omaha* sailed immediately. It was escorted out of the harbor by a Cuban gunboat.

Bishop Blankingship accompanied the family on board, at their special request. Burial was in the national cathedral at Washington.

Says Students' Interest in Religion is Growing

BOSTON (RNS)—College students are showing a greater interest in religion, according to Dean Norman S. Buck of Yale.

Speaking at the annual dinner of the New England alumni association of Phillips Exeter Academy, Dean Buck stated that there is an indefinable change coming over the undergraduates on college campuses that is manifested by a greater seriousness in their quest for a personal philosophy and a greater interest in religion.

"Last year," said Dean Buck, "there was an average attendance of only six to a dozen students at daily chapel at Yale. But this year the attendance ranges from 50 to 150.

"The same is true of Sunday chapel, which likewise is not compulsory. Attendance at Sunday chapel this year has been twice what it was last year."

Youth Group's Founding Observed on 20th Year

BOSTON—The founding of the Young People's Fellowship 20 years ago was observed on December 10th in the cradle of its birth, Church of the Messiah, Auburndale, whose present rector is the Rev. Richard P. McClintock.

Taking part in the service were the Rev. Percival M. Wood of Athol, rector of the Auburndale parish when the Fellowship began; the Rev. Ralph M. Harper, whose parish of St. John's church, Winthrop, was an equally early pioneer in what has become a nation-wide organization; the Rev. Henry McF. B. Ogilby of the Church of our Saviour, Brookline, chairman of the first diocesan commission on youth; Archdeacon Arthur O. Phinney, executive secretary of the diocesan department on youth; and the Rev. Howard M. Lowell of the Church of the Good Shepherd, East Dedham, youth coordinator of the Charles River district in which Auburndale is included. Dr. Frank P. Speare, president of Northwestern university, gave the main address.

The past 20 years of the Young People's Fellowship in the diocese of Massachusetts alone has seen encouraging growth from two groups to 102 parish units and a total membership of 3,000 young people.

Priest to Appear in Anthology

YONKERS, N. Y.—The Rev. van Rensselaer Gibson, whose carols have appeared from time to time in *THE LIVING CHURCH*, has been invited to include a representative poem in the forthcoming *Principal Poets of the World*. Fr. Gibson has been a priest of the church for nearly 25 years. He is now vicar of St. Marv's, Sherwood Park, here.

Social Security for Lay Employes Urged

National Council Adopts Majority Report After Hot Debate; Sees No Danger to Pension Fund

BY ELIZABETH MCCrackEN

NEW YORK—Including lay employes of the Church in social security advantages was approved by the National Council at its session on December 6th, following a lengthy and spirited debate on a majority report submitted by a special committee which had been studying the problem, and a minority report offered by Bishop Davis of Western New York and Bradford Locke, executive vice-president of the Church Pension Fund.

The majority report, signed by all except two of the members of the Committee on Social Insurance, appointed by the Presiding Bishop, namely: the Rev. Dr. W. Russell Bowie, the Rev. Dr. Elmore McN. McKee, Robert V. Fleming, E. W. Palmer, Spencer Miller Jr., and Mrs. Henry Hill Pierce.

The majority report recommended (1) that the National Council express the opinion that all lay employes of the Church should be brought within the coverage of the federal Old Age and Survivors' Insurance Benefits of the Social Security Act; (2) that failing enactment by the Congress of the United States of the necessary amendments to the present act dealing specifically with lay employes of non-profit agencies as well as the Church, some pension provision should be made for such employes of the Church; (3) that in the amendments to the Social Security Act the essential integrity of the Church Pension Fund should be safeguarded by the exclusion of the clergy from the coverage of the act.

MINORITY RECOMMENDATION

The minority report made only one recommendation, which was to the effect that both reports of the Committee on Social Insurance be referred to the Joint Commission for Social Insurance of Lay Employes of General Convention, for study by its members and by the several dioceses and by qualified individuals, to the end that a report may be made to the General Convention of 1940.

An animated debate ensued. It was opened by Spencer Miller Jr., who spoke for the committee members who had signed the majority report.

He said:

"It is odd to find myself one of those in the majority. I think you ought to have two or three facts. There is no question about the moral obligation of the Church to make provision for lay employes. On the other hand, it is a fact that we do not have the privilege of persuading Congress to defer

action on this matter until after the General Convention of 1940. Colleges and social work agencies and some of the other communions, including the great Roman Catholic Church, propose in January 1940, when Congress assembles, to ask that their lay employes be included in the amendments to the social security act. So the position that our Church takes now is important. Our voice should be in advance, instead of not being heard at all.

CRITICIZES PENSION FUND

"Also, the Church Pension Fund will circularize our clergy. Already the Church Pension Fund has presumed to speak for our clergy by sending letters to Washington; I wonder why. The Church Pension Fund is concerned *only* with the clergy. Yet its officials have presumed to speak on this matter of lay employes of the Church. If the National Council cannot speak for the Church in the interim between General Conventions, how can the Church Pension Fund do it?"

"I went to England to look into this matter of social insurance. I had the privilege of talking with the leaders of the Free Churches, as well as with the Archbishop of York. I met no one who saw any reason at all why lay employes should not be brought under the social security act. The Church of England is of course a State Church; but the Free Churches petitioned Parliament to bring their lay employes within the coverage of the act. The recommendations made by the majority report are in uniformity with the usage in England, of all Communions. This is my second point.

"Another point is that there has never been a clearly defined division between the Protestant Episcopal Church and the State in this land. Those two members of the Committee on Social Insurance who brought in the minority report fear that the question of tax-exemption may become involved. I fail to see how bringing lay employes under the act can touch that question in any way. The best constitutional lawyers assure us of this.

URGES ACTION

"Time is of the essence of this whole matter. General Convention has already, in 1934 and 1937, gone on record as approving it. What is involved now is the position that this Church is to take in January, 1940. I covet for the Church the position of leadership. But at least we shall not, I trust, lag behind secular social agencies and other communions in asking Congress for action."

Warren Kearny of Louisiana, the next speaker, said:

"I don't see the difference between the majority and the minority reports. Both stress the duty of the Church to protect her lay employes. So far as I can see, one wants to petition Congress in January, 1940, and the other wants to wait until General Convention can act in October, 1940. How can we present either report to the bishops and get replies in time to do anything with Congress in January?"

Spencer Miller Jr. replied, saying:

"If we pass this majority report, it will neutralize any action the Church Pension Fund may take."

Bishop Davis of Western New York sprang to his feet to say with great warmth:

"That is unfair. The Church Pension Fund is doing, through its appointed trustees, its plain duty; which is to safeguard the Church Pension Fund. When those officials circularize the clergy, they are only doing their duty. I am surprised that Mr. Miller should have

made such a remark as he has made. It is utterly unfair."

MR. MILLER REPLIES

Spencer Miller Jr. replied, saying:

"I am sorry if Bishop Davis thinks I have made a remark which is in bad taste. I know that the Church Pension Fund does think activity toward Congress is within its rights, as well as circularizing the clergy.

"As for Mr. Kearny's question, I would say that I think the majority of the members of the Committee on Social Insurance feel that adoption of their report by the National

Decide Treasurers Must Be Bonded

NEW YORK—The National Council at its December meeting passed a resolution providing that treasurers of aided dioceses and missionary districts shall be placed under bond, or appropriations will be withheld. Dr. Lewis B. Franklin was empowered to secure some form of blanket fidelity bonding which would save expense and which would also provide the Council, for easy reference, with the names of those bonded. It was mentioned that some of the bishops of aided dioceses and missionary districts were opposed to the requirement that treasurers be bonded, but that the rule would be enforced.

Council may help dioceses to know the problem and what to do about it. People in general are confused. We who have been studying it have the right to speak to the Church."

Warren Kearny of Louisiana spoke again, saying:

"As this [the majority report] reads, it has to go to the dioceses before General Convention, and then to General Convention. It can't go to Congress in January, 1940."

Spencer Miller Jr. answered the implied question and said:

"The majority report shows what our mind is. Adopting it here now would be the action of the National Council and would show that the National Council has the capacity to make up its own mind."

MRS. CAIN SPEAKS

Mrs. James R. Cain of Upper South Carolina spoke here, saying:

"Doesn't it have the advantage of placing the points at issue before the Church? Whether we vote for it or not, it should go out."

Bishop Lawrence of Western Massachusetts entered the debate at this point to say:

"Our Joint Commission for Social Insurance of Lay Employes has nothing whatever to do with the government and its Social Security Act. It refers to Church Life Insurance, a subsidiary of the Church Pension Fund."

The Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, made a speech at this point. He said:

"We are faced throughout the Church by this problem. The Church is alarmed lest, if the lay employes are brought under the social security act, it will endanger the Church Pension Fund. The trustees of that fund have grave doubts of *any* social security act or procedure. But, if we do not have

some form of social security for lay employes, there is a sense of great injustice. Unless we do something, we penalize our lay workers.

"Shall we get the best workers if we keep to this unjust practice? Why should the parish church not be on the same moral standard in this matter as the warehouse across the street? We feel that we cannot wait. This Church has a record of passing beautiful resolutions and not living up to them. We may right now be in danger of sitting back and letting others lead, out of fear for the Church Pension Fund. That fund is in no danger at all."

DEAN ROBERTS AGREES

The Very Rev. Dr. Paul Roberts of Colorado, the next speaker, said:

"I asked for this to be brought up now. At the meeting of our province there was alarm expressed lest the Church Pension Fund be hurt. When that fear was allayed, the province voted recommendations similar to those of this majority report. The great thing about putting our lay employes under the Social Security Act is that it takes provision for their old age out of the realm of private charity and makes it an impersonal matter. As things are now, it is hard for the employe and for the parish when the time of retirement comes. I am strongly in favor of the majority report."

William G. Peterkin of West Virginia disagreed emphatically, saying:

"The strangest argument for the majority report is fairness to lay employes. As the social security act was first drawn up, it would have wiped out every Church pension fund of any kind. I am not prepared to turn over to the chance majority of Congress *any* matter affecting the Church."

BISHOP HOBSON

Bishop Hobson of Southern Ohio arose to say:

"To ask Congress to delay action until after our General Convention is absurd. The size of our Church is such that it would be like a tiny little parish asking the General Convention to delay action until they had had a vestry meeting. We are not going to be allowed to choose what Congress will do, nor when."

The Rev. Everett H. Jones of West Texas spoke next, saying:

"I am for the majority report because I have pension provision and my staff has not. As I see it, the National Council is an executive committee of General Convention, to meet emergencies. We have a right to adopt this report; we should shirk a duty if we failed to do it."

Miss Eva D. Corey of Massachusetts took the floor to say:

"I think that General Convention alone can speak for the Church. If we adopt this report, it should be made clear that we are speaking only for the National Council, not for General Convention."

After a few more speeches, adoption of the minority report was moved by William G. Peterkin of West Virginia and defeated. The adoption of the majority report was then moved, seconded, and carried by a large majority.

Bishop Davis mentioned that he and Bradford B. Locke were officers of the Church Pension Fund. They submitted the minority report out of special knowledge of the whole subject.

Executive Sessions Occupy the Council

First Day Almost Entirely Taken
Up with Closed Meetings; Budget
for 1940 Discussed

BY ELIZABETH McCracken

NEW YORK—The Presiding Bishop opened the National Council meeting on the morning of December 5th with the suggestion that the Council go into executive session at 11 o'clock. This gave an hour and a quarter of the morning only for open business. The afternoon was devoted wholly to departmental meetings. Thus, practically the entire first day of the December meeting was in executive session. Bishop Tucker said, in making his request:

"I am not going to make much of an opening statement because I have one or two things to present to the Council which I should like to do in executive session. In order that whatever we do in executive session may get back to the departments, I would suggest that we go into executive session at 11 o'clock. I will defer any preaching or anything of that sort until that time."

Following the executive session, it was announced that the matters therein presented by the Presiding Bishop would be made public at the beginning of the new year.

Still another executive session was held during the last hour on the afternoon of December 6th. From that came official word that the subject discussed was the 1940 budget.

Said the Presiding Bishop:

NEED THREE HUNDRED THOUSAND

"Unless \$300,000 over and above the amounts now available is in actual prospect early in 1940, there must be tragic cuts in our missionary work to that figure. This tragedy should and can be averted by the people of the Church.

"The Church must display her strength, the strength that will make possible a more Christian world, or take a back step and confess that she is unable to meet the needs of today. Christ said: 'Can you not discern the signs of the times?' The Church should go forward, fulfil the mission of Jesus Christ and bear witness that He is Lord and Saviour. God still works miracles and we need to have those miracles worked if human society is to be saved from the conditions into which it is rapidly degenerating.

"The Council is hopeful that serious reductions will not be necessary. In fact, I have encouraging reports from a number of dioceses, indicating that they intend to increase their expectations for 1940. But increases from the dioceses must aggregate \$300,000, the amount we are short on the basis of 1939 expectations, if reductions are to be avoided. If the additional pledges are not in prospect by the time the Council meets in February, it must act decisively. We considered every phase of the budget in our executive session, and missionary areas are being warned of the possibilities of reduction. The fate of the missionary program rests squarely in the hands of those who, within the next few weeks, will determine parochial and diocesan expectations."

Council is Depending on Payment of Expectations

NEW YORK—"The National Council, in expectation of balancing its missionary budget, is depending upon payment in full of diocesan expectations," Dr. Lewis B. Franklin said on December 5th.

At that time there was still to be collected in December a total of \$421,185.76, or 29% of the total expected from the dioceses during the whole year.

"Meeting the 1939 obligations is an important step in the accomplishment of the Church's great task of making Christ known to all the world," Dr. Franklin said.

Expectations for 1939 are \$1,457,223. The amount of \$1,037,037.87 had been paid on December 1st.

Transcribed Addresses to be Broadcast on Dec. 14th

SALISBURY, MD.—Transcribed addresses by the Presiding Bishop and other prominent Churchmen will be heard over Station WSAL here in a special series of daily broadcasts beginning December 19th. The addresses, supplied by the National Council, will be augmented by a half-hour program arranged by the Rev. Albert H. Frost, rector of St. Peter's church.

The Primate's address, dealing with the missionary cause of the Church, will open the series. Other speakers will be Bishop Freeman of Washington, Bishop Stevens of Los Angeles, Fr. Hughson, OHC, Spencer Miller, Jr., and Howard C. Robbins. The programs will be heard from 9 to 9:30 A.M.

Installed as Cathedral Chancellor

WASHINGTON—The Rev. Dr. Theodore Otto Wedel was formally instituted and installed as Canon Chancellor of the Washington cathedral on December 7th. Assisting the Bishop of Washington at the service were Dean Noble C. Powell and Canon William Bradner. The ceremony was witnessed by a congregation in the great crossing of the cathedral. Dr. Wedel will have charge of the program of education at the College of Preachers.

Dr. Franklin Reports on Adjusted Budget for 1940

NEW YORK—Dr. Lewis B. Franklin, treasurer, reported to the National Council that the adjusted budget for 1940 remained at the figure adopted at the October meeting of the Council: \$2,324,128, which is \$924 more than the budget of \$2,323,204 for 1939.

Dr. Franklin also announced that there had been an increase in the amounts of legacies as compared with the same period a year ago.

The figures are: designated legacies, \$12,840; undesignated, \$52,966; specific, \$17,890. The total received up until the December meeting of the Council was \$83,696.

Rev. L. Pitt Called to New York Church

Will Succeed Dr. Bowie at Grace
Church; is to Take Over Duties
After February 1st

NEW YORK—Bishop Manning of New York made a visitation to Grace church here, December 10th, to announce the election of the Rev. Louis W. Pitt as the new rector.

The Bishop said:

"It gives me great pleasure as your Bishop to be with you in this parish of Grace church, with its noble history and its great record of service in the life of the diocese and of the Church. My associations with this parish go back to the days of that honored leader and priest of the Church, Dr. William Reed Huntington, who was rector here when I entered upon the rectorship of Trinity church, and whose friendship and counsel were of untold help to me as I took up my work at Old Trinity.

"And I am here today at the request of your vestry to make an announcement of the highest importance in the history and life of this parish. In making this announcement I must express my appreciation, and I am sure yours also, of the faithfulness and conscientiousness with which your vestry has discharged its great responsibility in finding one qualified to succeed the Rev. Dr. Bowie in this work. I want to say that the action which the vestry have now taken has my hearty approval and is, in my judgment, full of promise for the parish and for the carrying forward of its work.

HAS EXCEPTIONAL EXPERIENCE

"The one whom they have chosen and called is a man of marked gifts and powers, a man of wide experience and a man of God, the Rev. Louis W. Pitt, at present rector of St. Mary's church, Ardmore, Pa.; and I am happy to tell you that Mr. Pitt has accepted the call and will begin his work here on February 1st. Mr. Pitt has had exceptional pastoral and parochial experience, he is a preacher of great spiritual power, he comes to you from a parish and diocese in which he is greatly esteemed and beloved, and I am confident that you will give him your faithful and loyal support in this work to which through your vestry and with the consent of your Bishop you have called him."

The Rev. Louis Wetherbee Pitt was born at Middletown, Conn., on March 7, 1893, the son of George Stuart Pitt and Cornelia Risk Pitt. After graduating from Wesleyan university with the degree of Bachelor of Arts, he went to Berkeley divinity school, from which he was graduated in 1918.

SERVED IN NEWARK

He was made deacon in 1918 and advanced to the priesthood in 1919. Before going to Ardmore as rector of St. Mary's church, he was first the rector of Christ church, Newark, N. J., and priest in charge of the Church of St. Mary Magdalene, Newark, and subsequently rector of St. Mark's church, Newark.

He is married to the former Blanche Parmalee. They have three children—Seldon, Louis Jr., and Elizabeth.

Strategy and Policy Reports on Progress

Study of Policies for Missionary Work in Liberia, With Navajos, and With Negroes Now Underway

By ELIZABETH McCracken

NEW YORK—Part of the report of the Department of Promotion to the National Council was made in executive session, only the following sections of it being given in open meeting. Bishop Hobson of Southern Ohio introduced the report with a speech, saying:

"Experiments made through the project method have been valuable. These projects are educational, not financial, in their purpose. We feel that the *Spirit of Missions* is steadily moving forward in its appeal to the interest of Churchpeople. It is reaching the popular need of the Church.

"The department is handicapped by lack of adequate equipment and money for traveling. The plan is to ask the Forward Movement Commission for \$800 to aid the Promotion Department in the matter of travel and equipment. We also intend to ask again for the grant of \$1,500 for the work of the Rev. Dr. G. Warfield Hobbs in the four activities he has in process in the fields of radio and phonograph. He has done splendid work and made immense progress during the time he has had. The clergy have taken advantage of the modern ideas he has brought to them and many of them now share his enthusiasm for the use of modern equipment and inventions in church promotion work.

"There again, equipment is needed. It is pathetic to compare what other communions have and what we have in our Promotion Department. I went upstairs to try out a phonograph record and the only phonograph available to this National Council was a little instrument loaned by a young lady who is a member of the staff. We must have some money for needed equipment."

MR. BOYLE REPORTS

Joseph E. Boyle, executive secretary of the Department of Promotion, made a short report, saying:

"The first thing I want to ask is: Are you getting the material we are sending out? [Cries of 'No!' 'No!' from various quarters of the Council Room.] Well, there is something wrong somewhere, if you don't get it. Make sure we have the correct address; inquire at the post office. When you do get it, let us know if you don't like it.

"Here are some figures about the *Spirit of Missions*. For the ten months just past of 1939, we have sent out 45,000 copies per month. During the same period of 1938, 28,554 copies were sent out."

Organist's 30th Year

WILKES-BARRE, PA.—City-wide tribute was paid Dr. J. Fowler-Richardson, organist and choirmaster of St. Stephen's church here, on the occasion of his 30th anniversary of service to the parish and the community. During a week of special musical observances, many anthems, canticles, and hymns of Dr. Richardson's own composition were played.



VETERAN SHANGHAI MISSION WORKERS

Left to right, the photograph shows: (Seated) Mrs. W. H. Standing, Miss Elizabeth W. Graves, Dr. A. W. Tucker, Mrs. A. W. Tucker, Bishop Graves (retired Bishop of Shanghai), Mrs. F. L. H. Pott, the Rev. Dr. F. L. H. Pott; (standing) Miss Lucy J. Graves, Mrs. Claude M. Lee, Dr. Claude M. Lee, Dr. E. C. Fullerton, the Rev. C. F. MacRae, Mr. M. P. Walker, the Rev. Dr. M. H. Throop.

Pacifist Fellowship's Executive Committee Meets in New York City

NEW YORK—The executive committee of the newly organized Episcopal Pacifist Fellowship met on December 7th. Announcement was made that the fellowship now numbers 168 members and the treasurer's report shows a balance of \$197. The new organization is affiliated with the Fellowship of Reconciliation.

John Nevin Sayre and Mrs. Henry Hill Pierce were asked to represent the Episcopal Pacifist Fellowship in effecting an agreement of relationship between the two organizations, both Mr. Sayre and Mrs. Pierce being on the executive committees of the two fellowships.

Plans for acquainting the Church with the new fellowship were discussed. All the provinces except the fourth now have representatives. They are: the Rev. Dr. S. Whitney Hale, first; the Rev. Dr. Luke White, second; the Rev. George A. Trowbridge, third; the Rt. Rev. Paul Jones, fifth; the Very Rev. Dr. Paul Roberts, sixth; the Very Rev. John W. Day, seventh; and the Rt. Rev. Dr. Walter Mitchell, eighth.

Dr. A. Kinsolving Talks Over Radio to Expedition

BOSTON—The Rev. Dr. Arthur Lee Kinsolving of Trinity church here, preached a sermon six minutes in length on the evening of December 10th. It was broadcast to the Byrd expedition over Station WRUL.

This was the first address in a series on Old Testament characters arranged by the Rev. William B. Sadtler of St. Mark's Lutheran church, Roxbury. Dr. Kinsolving's subject was The Man Moses.

14 Persons, Gathering for Tea in Shanghai, Represent Over 500 Years of Service

SHANGHAI, CHINA—Fourteen people who met for tea the other day in Shanghai together represented over 500 years' service as missionaries in the diocese.

In 1909 Miss Annie Cheshire, daughter of the then Bishop of North Carolina, arrived in Shanghai. She later married Dr. A. W. Tucker of St. Luke's hospital.

With the exception of the Rev. and Mrs. H. A. McNulty, all now on furlough, the missionaries who were in Shanghai in 1909, and are still on the staff, gathered to mark the 30th anniversary of her arrival.

The 14 included the Tuckers; Bishop Graves; the Rev. Dr. F. L. Hawks Pott, head of St. John's university, and Mrs. Pott; Misses Elizabeth and Lucy Graves; Mrs. W. H. Standing, director of a training work among women in and around Soochow; the Rev. Dr. Cameron F. MacRae, chaplain, St. Luke's hospital; Dr. and Mrs. Claude M. Lee, St. Andrew's hospital, Wusih; Dr. Ellen C. Fullerton, St. Elizabeth's hospital; the Rev. Dr. Montgomery H. Throop, St. John's university; and Mr. M. P. Walker, treasurer of the American Church Mission in China.

Bishop Graves' record of service is longest, 58 years, but the average for the whole group is 39.

There are some other long records in the dioceses of Anking and Hankow: Bishop Huntington, 1895 and Dr. H. B. Taylor, 1905, Anking; the Rev. Robert E. Wood, 1898, Deaconess Gertrude Stewart, 1906, Messrs. R. A. Kemp, 1906, and E. P. Miller, 1908, in Hankow. Other "old China hands," still active elsewhere in the Church, include Bishop Littell, 1898, the Rev. Dr. Arthur M. Sherman, 1899, and the Rev. Thomas P. Maslin, 1903.

Armenian Catholicos of Sis Dies, Aged 90

Had Been Living in Lebanon With His Flock Since World War; Was Prelate Since 1903

By C. T. BRIDGEMAN

JERUSALEM—The 90 year old Armenian Catholicos of Sis, His Holiness Sahak II, who since the World war has been living with his refugee flock in Lebanon, died November 5th at the new seat of the Catholicos at Antelyas, Liban.

The venerable prelate had been Catholicos since 1903 and, after sharing the many trials of his much harried people, had devoted his last years to reestablishing their Church life in the new country where they have found asylum.

His Beatitude Archbishop Mesrob of Jerusalem, where the late Catholicos began his ecclesiastical career, was among the many prelates who attended the funeral. As the throne of the Supreme Catholicos of All Armenians at Etchmiadzin in Soviet Russia has not been filled since the death of the Catholicos last spring, this means that two of the most important sees are now vacant.

The late Catholicos was a worthy successor to a long line of distinguished prelates which extends back to Crusading times. While the main center of Armenian

ecclesiastical organization was in the beginning and now again is in the fatherland in the Caucasus, the throne of Supreme Catholicos has been moved from place to place in the course of centuries as the political fortunes of the Armenian people have ebbed and flowed.

ACCEPTED AS SUPREME CATHOLICOS

After the destruction of the kingdom of Ani in the 11th century and the great migration southwestward, which formed the basis of the new Kingdom of Lesser Armenia, the chief bishop in Cilicia, whose throne was eventually established at the town of Sis, was for some centuries accepted as the Supreme Catholicos.

Although that high title was in 1441 again transferred to the holder of the see of Etchmiadzin in the Caucasus, the incumbent of the see of Sis was allowed to retain the style of Catholicos and to enjoy many privileges not granted to ordinary patriarchs or bishops.

The Catholicos after the destruction of the kingdom of Lesser Armenia remained the effective ruler of his people until in the World war their large settlements at Tarsus, Adana, Marash, and other Cilician towns were destroyed by the deportations.

For a brief period at the end of the war, while the French held Cilicia, the Armenians flocked back hopeful of reestablishing their ancient homes. However, the withdrawal of the French before the advance of Mustafa Kemal in 1921 shattered the dream. They pulled up stakes once again, to seek refuge in the French mandated territories of Syria. Here the

Catholicos of Sis and his clergy had the heart-breaking task of rebuilding the Church life of their people in a new country.

CHOSE COADJUTOR

The already (in 1930) aged prelate found the task too great for his failing health and chose as Coadjutor, Archbishop Babgen Kulessarian, former prelate of Angora, who lived in Boston during the World war and was well known to American Church circles. Catholicos Babgen died in a few years. Since then Archbishop Petros Saradjian of Cyprus has been acting as vicar.

One of the great achievements of the late Catholicos was the establishment of a new center for the hierarchy at Antelyas, near Beirut, Liban, where through the generosity of an Armenian layman he was enabled to purchase at a relatively small sum the buildings and property owned by the Near East Relief. There a new cathedral is in process of building, and a monastery and theological school have been founded.

Armenians are people who have a very real sense of their present responsibilities and future development, but this is because they have vivid memories of the past glories of their race and Church.

A pretty scene must have been enacted when in 1920 the late Catholicos during a visit to Europe visited in Paris the Church of St. Denis on the Left Bank and laid a wreath on the tomb of Leo V, the last Armenian king of Cilicia who died in Paris in 1393.



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South Florida Young People to Provide Scholarship for Negro

LAKELAND, FLA.—A scholarship for a Negro boy or girl in the Bethune-Cookman school at Daytona Beach will be provided by the young people's service leagues of South Florida. This will be the league's diocesan project, it was decided when the young people met in All Saints' church here December 1st and 2d for their 14th annual diocesan convention.

For the national project, the young people chose to aid the work of the Rev. Robert C. Fletcher, general missionary to the deaf and dumb. A world project is scrapbooks for children. Each league will prepare a number of these scrapbooks, which will be sent to foreign missions and hospitals.

Burn Pittsburgh Mortgage

PITTSBURGH—The mortgage on the Church of the Holy Cross here was burned December 10th. The mortgage had been standing against the parish for many years. The church, of which the Rev. Robert D. Brown is rector, is the only Colored congregation in this city.

To Our Friends of the Church at this Christmastide

THIS business of ours, by its very nature, is religious, and we who run it earnestly try to worship Our Blessed Lord in it by the way we serve His Holy Church.

But, now at Christmastide, we want to drop even the veriest suggestion of things commercial, and to tell you how greatly we want this joyous anniversary of Our Blessed Lord Christ's birth to bring to you and to those you love, all His joy, all His sweetness, all His purity, all His faith, all His power, all His Heavenly Grace and Benediction.

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Missionary Projects Are Found Valuable

Bishop Hobson Reports to Council That Method is Educational, Not Financial, in Purpose

NEW YORK—Study of policies for missionary work in Liberia, in the western part of the United States, for work among the Navajo Indians, and among Negroes in the United States is under way by the National Council Committee on Strategy and Policy, it was reported by Mrs. Henry Hill Pierce, at the Council meeting December 7th.

The committee, Mrs. Pierce said, strongly favors the making of surveys, and has established an advisory committee "consisting of members who live in the neighborhood of New York and two co-opted members, to carry on the work of the Committee of Strategy and Policy between meetings of the National Council."

Miss Lily Cheston, Chestnut Hill, Philadelphia, formerly on the staff of the Department of Religious Education, and the Rev. Dr. Niles Carpenter of Buffalo are the co-opted members. Bishop Peabody, Coadjutor of Central New York, and Mrs. Pierce are the other members of the advisory committee.

CONFER WITH HOLY CROSS

In its study of the policies to be recommended for work in Liberia, the committee will confer with representatives of the Order of the Holy Cross and of the Lutheran and Methodist boards. The Very Rev. Paul Roberts serves as a committee of one with power to co-opt additional members for study of the work in the West, while study of the work among Navajos is referred to a group of interested Churchwomen, under direction of the advisory committee.

Work among the Negroes is studied with conference and correspondence with William G. Peterkin, Bishops Penick, Wing, Green, and Carpenter, the Rev. Messrs. Robert I. Johnson and John E. Culmer, and others engaged in this special field of Church work.

The Committee on Strategy and Policy also approved plans drawn up by Bishops Stevens, Fenner, and Peabody to engage Mr. Roberts of the state planning board to complete a survey of Kansas at a cost of \$500. Bishop Tucker offered to contribute \$150, and Bishop Fenner \$50. The committee requested the National Council to give \$300 toward the amount needed.

Bishop Barnwell Addresses Scots

SAVANNAH, GA.—Bishop Barnwell of Georgia was the principal speaker at the annual banquet of St. Andrew's society, an organization of Scots and Americans of Scottish descent. His response to the toast to "the pious and immortal memory of St. Andrew" is said to have been one of the most eloquent ever delivered before the society.

Council Appropriations Are Increased for 1940

NEW YORK—The National Council, at its meeting December 5th to 7th, voted to increase the contribution to the Foreign Missions conference for 1940 to \$3,104, the figure for 1939 having been \$900.

The Council voted also to make an increase of \$500 in the contribution to the Federal Council of Churches of Christ in America.

Dr. John W. Wood, executive secretary of the Department of Foreign Missions, reminded the Council that the Domestic and Foreign Missionary Society of the Church, of which the National Council is the board of directors, is a member of the Foreign Missions conference. The Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, mentioned that through his department the National Council works with the Federal Council.

Post of Director of Education Created at St. George's, N. Y.

NEW YORK—The creation of a new post of director of education at St. George's church here was announced recently by the Rev. Elmore McN. McKee, rector. Miss Margaret D. Jefferson is to take over the work. She spoke recently from the pulpit of St. George's, this being one of the few times on which a woman has addressed the congregation from the pulpit.

Miss Jefferson will have charge of the institute of Christianity, the division of adult instruction, and the male and female branches of the Sunday school.

Ralph Adams Cram, Architect and Episcopalian, Addresses Romans

PEORIA, ILL.—When Roman Catholics met in St. Mary's Roman Catholic cathedral here recently to celebrate the architectural beauties of the building, Ralph Adams Cram, Boston Episcopalian, marched in the colorful procession in the Bishop's retinue. He had a place of honor in the sanctuary.

Mr. Cram delivered an address at the close of the Pontifical Mass. Restoration of St. Mary's cathedral, a six-year program, had been done under the direction of Mr. Cram.

National Council Appointments

NEW YORK—The following appointments were made by the National Council at its December meeting: Miss Elizabeth L. Kirk, to fill a vacancy in the Panama Canal Zone as assistant head worker at the Children's home, Ancon; Miss Lois Biddle Stephens, to succeed Deaconess Cartwright as principal of St. Margaret's school, Pelotas, Brazil; Miss Ollie Mae Saxon, to do work in religious education at St. Mary's mission, Hot Springs, Ark.; and the Rev. Dr. John Henry Brown to take charge of the work at the new Church center at Fort Valley, Ga.

Says Lexington Will be Self-Supporting

Bishop Abbott Announces Change to Take Effect First of Year; Diocesan Debt Paid

LEXINGTON, KY.—The diocese of Lexington on January 1st will become a self-supporting diocese, Bishop Abbott said on December 8th. It will no longer receive its grant from the National Council.

The new step has been made possible, Bishop Abbott said, by the payment of the entire diocesan indebtedness of approximately \$82,000 during the past 10 years and the education of the clergy and the people up to the point where they can take care of their own diocesan needs.

By arrangements with the authorities of the National Church the diocese will begin its life of self-support with a nominal pledge of \$1,000 to the General Church for 1940. The pledge will be increased in later years, as circumstances permit. For 1939 the diocese paid to the national Church a sum of \$5,000.

Diocesan Hymn Festival is Held in St. John's Cathedral, Denver

DENVER, COLO.—A diocesan hymn festival, which it is hoped will become an annual event, was held in St. John's cathedral, Denver, on Advent Sunday evening. Clergy and choirs representing 12 Denver churches took part in the service.

The large congregation joined enthusiastically in singing hymns under the direction of Canon Winfred Douglas. The program included familiar hymns, as well as new words and music to be presented to the Commission on Hymnal Revision.

Church Institutions Get \$65,000 When Pittsburgh Churchman Dies

PITTSBURGH—Sixty-five thousand dollars was left to Church institutions by Harold J. Lewis, who died December 2d. He was a member of the Church of the Redeemer here.

Bequests were \$25,000 to St. Barnabas' free home, Gibsonia; \$15,000 to Church of the Redeemer here; \$10,000 to St. Paul's church, Monongahela; \$10,000 to St. John's church, Donora; \$10,000 to St. Margaret memorial hospital; and \$10,000 to another Episcopal Church home.

Replace Stolen Communion Set

MANDAN, N. D.—To replace a communion set stolen last winter from the automobile of Archdeacon T. A. Simpson, the altar society of the Church of the Transfiguration, New York, has presented the North Dakota Indian field a chalice and paten. The inscription on the chalice reads: "In memorium—George Hendric Houghton—Church of the Transfiguration, New York City."

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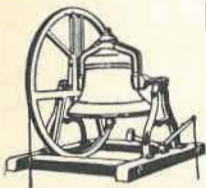
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Christmas Cheer for 2,000 Children Will Be Provided by Honolulu Churchwomen

HONOLULU, T. H.—The Woman's Auxiliary here has undertaken the responsibility of providing Christmas cheer for the children of the mission church schools of the Hawaiian Islands. The women appeal to Churchpeople generally and provide a Christmas treat for 21 missions and about 2,000 children. They provide also a Christmas tree and gifts for the children of St. Mary's home.

The work is under the charge of Mrs. R. M. Clutterbuck of Honolulu, who says, "Each dollar that comes in brings a thrill to the committee as we visualize the happiness it will carry to some isolated group of children who perhaps would have no Christmas party without it."

Another Woman's Auxiliary activity from Hawaii is that of the branch at Schofield barracks, United States Military base, which has started a fund to provide an infirmary at St. Mary's home.

N. Y. Woman's Auxiliary Meets in St. John's, Presents Offering

NEW YORK—The nave of the Cathedral of St. John the Divine was well filled on December 5th when the Woman's Auxiliary of the diocese held its Advent meeting and presented the United Thank Offering of the women of the diocese. Bishop Manning was the celebrant at the Corporate Communion, and Bishop Dallas of New Hampshire the special preacher.

Following luncheon in the undercroft of Synod hall, the annual missionary meeting took place. Synod hall was crowded, even the galleries being in use. Mrs. Charles Gilmore Kerley, diocesan president, presented Bishop Manning, who presided. The speakers took up widely different fields of missionary endeavor. The Rev. F. T. Osborn spoke on Work in Southern Brazil.

Reservation Chapel Consecrated and Indian Catechist Ordained

ST. LOUIS, S. D.—Bishop Roberts of South Dakota consecrated the new St. Thomas' chapel on the Standing Rock reservation on December 5th. This chapel replaces one destroyed several months ago by a cyclone.

The next day Bishop Roberts ordained Patrick Shields, an Indian catechist, to the diaconate in St. Thomas' chapel on the Cheyenne reservation. The candidate was presented by the Rev. Stewart Fraser. Mr. Shields will remain in charge of St. Thomas' chapel, Eagle Butte.

Mark 30th Year of Rectorship

CHICAGO—The Church of the Ascension recently celebrated the 30th anniversary of the rectorship of the Rev. Dr. William Brewster Stoskopf, noting that this was the longest period of active service of any priest in the diocese of Chicago. The Church of the Ascension has had only two rectors in the last 55 years.

National Council to Have 20th Birthday

January 1st Is Day; Headquarters
Building Will Be 45 Years Old
on Same Day

NEW YORK—Twenty years ago on January 1, 1920, the National Council of the Church officially came into being. On the same date, the headquarters building known as the Church Missions house at 281 Fourth avenue, New York, will be 45 years old. When the missions house was 25 years old, a writer in a Church paper said: "Erected by funds contributed for the purpose, it has housed the Board of Missions and many Church societies in the past. Now it is growing too small for the varied missionary activities of the Church!"

Succeeding the former Board of Missions, then under the chairmanship of the Rt. Rev. Arthur Selden Lloyd, the National Council with the Presiding Bishop, was given by canon "charge of the unification, development, and prosecution of the missionary, educational, and social service work of the Church, of which work the Presiding Bishop shall be the executive and administrative head."

As originally constituted the Council had five departments, Missions and Church Extension, Religious Education, Christian Social Service, Finance, and Publicity.

SIX OF ORIGINAL FORCE REMAIN

Six officers who were in the original Council organization remain at the Church Missions house today. They are: Dr. John Wilson Wood, executive secretary of the Department of Missions and Church Extension, now executive secretary of the Department of Foreign Missions; Dr. Lewis B. Franklin, the Council's first treasurer, who holds the same office now; the Rev. Robert W. Patton, then director of the Nationwide Campaign, now director of the American Church Institute for Negroes; the Rev. Franklin J. Clark, prior to the Council's organization secretary of the Board of Missions, now secretary of the Council as well as of the House of Clerical and Lay Deputies of the General Convention; Carl J. Fleischman, in charge of printing and mailing, and Mr. Frank A. Zubrod, assistant treasurer.

In the Woman's Auxiliary, Dr. Grace E. Lindley, executive secretary, is the only officer who has been with the Council from its beginning.

A preliminary meeting of the Council had been held on November 25, 1919, at the cathedral grounds in Washington, and with few exceptions succeeding meetings have been held at the Church Missions house in New York.

In years of service Dr. Wood is the oldest officer of the general Church at national headquarters, as he was elected secretary of the Domestic and Foreign Missionary Society in 1900. Mr. Clark came in 1911, as student secretary, and Dr. Franklin took office as National Council treasurer on January 1, 1920.

NECROLOGY

✠ *May they rest in peace.* ✠

WATERS D. ROBERTS, PRIEST

BOSTON—The Rev. Waters Dewees Roberts, assistant to the late Bishop Phillips Brooks, when the latter was at Trinity church, died at his home here December 9th. He was 74 years old, and had been ill for two years.

Waters Roberts was born in Philadelphia May 10, 1865, the son of Thomas and Elizabeth Bissell Roberts. He attended the University of Pennsylvania and Harvard. From Harvard he received the degree of Bachelor of Arts in 1885. The following three years he spent studying at Episcopal theological school.

Immediately after graduation from the seminary he became assistant at Trinity church. Mr. Roberts spent a winter studying in Germany, from where he returned in 1894 to become rector of St. John's church. In 1908 he became rector of St. Michael's church, Milton.

He is survived by his widow; three daughters, Elizabeth, Margaret, and Katharine; two sons, Thomas and Dr. Charles D. Roberts; a brother, George W. B. Roberts; and a sister, Mrs. Theodore W. Reath.

DR. GEORGE A. GORGAS

HARRISBURG, PA.—Dr. George Albert Gorgas, honorary life vestryman of St. Stephen's cathedral, Harrisburg, and formerly treasurer of the cathedral, died November 12th, after an illness of several years. He was 81 years old. Several years ago he had suffered a stroke. He had been in poor health since that time.

Born near White Hill, Cumberland county, the son of state Senator and Mrs. William Rittenhouse Gorgas, he was a descendant of John Gorgas, a native of Holland, who came to Pennsylvania before the year 1708.

Dr. Gorgas was widely known for his active part in Church and community affairs. He was a 33d degree Mason, a past vice-president of the Harrisburg public library, a former president of the historical society of Dauphin county, a trustee of Harrisburg academy, one of the organizers of the Harrisburg board of trade, and a past president of the state pharmaceutical association.

Dr. Gorgas is survived by his widow, a daughter, a sister, and four grandchildren. The burial service was read by Dean J. Thomas Heistand in St. Stephen's cathedral, November 15th, and the interment was in Camp Hill cemetery.

HERBERT W. HARTMAN

LANCASTER, PA.—Herbert Weidler Hartman, senior warden of St. John's church, Lancaster, in the diocese of Harrisburg, died at his home November 7th. He had been ill for several years.

Mr. Hartman was active in Church affairs in his parish, the diocese, and the national Church. He was a delegate to

many diocesan and general conventions. At one time he was treasurer of the diocese of Harrisburg. He had been chairman of the diocesan finance committee and a member of the executive council.

Born in Lancaster, January 15, 1860, he lived his whole life here. After some years in the banking business, he engaged in manufacturing, and was president of Follmer, Clogg Co., Inc., makers of umbrellas. He was active in community affairs, and during the World war was chairman of the Lancaster chapter of the Red Cross.

He is survived by three sons, a daughter, and a brother, the Rev. Harry G. Hartman. One of his sons, John I. Hartman, is active not only in parochial work, but also in that of the diocese and the national Church.

The burial service on November 10th, read by the rector of the parish, Canon Heber W. Becker, was the first in the newly rebuilt St. John's church.

W. MALCOLM WILLIAMSON

NEW ORLEANS, LA.—W. Malcolm Williamson, for the past 11 years organist and choirmaster of St. Andrew's church, New Orleans, died on December 1st in a local hospital.

He had served previously as organist and choirmaster at St. George's church and also at Grace church, New Orleans. He was 60 years old.

The funeral was held from St. Andrew's church, New Orleans on December 2d, with the rector, the Rev. Girault M. Jones, officiating. Interment was in Greenwood cemetery, New Orleans.

Elect Pittsburgh Archdeacon

PITTSBURGH—The Pittsburgh diocesan council has elected the Rev. Thomas H. Carson as archdeacon for a term of three years. For the past year Mr. Carson has been chaplain at Western penitentiary.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BOLSTER, Rev. GEORGE R. V., formerly of St. John's, Victoria, B. C.; is rector of Trinity Church, Bend, with missions at Cross Keys, Redmond, and Prineville (E.O.). Address, Bend, Oreg.

BULKELEY, Rev. WILLIAM T., formerly in charge of St. Andrew's, Millinocket, and of St. James', Sherman, Maine; is rector of St. Matthew's Church, Hallowell, and in charge of St. Matthias', Richmond, with address at Hallowell, Maine.

CAMPBELL, Rev. ALEXANDER K., formerly assistant to the dean at St. Paul's Cathedral, Los Angeles, Calif.; is vicar of St. David's mission, North Hollywood, Calif.

DIETRICH, Rev. WILLIAM J., formerly vicar of Holy Trinity Chapel, New York City; is rector of Calvary Church, Manheim St. and Pulaski Ave., Germantown, Philadelphia, Pa.

DRAKE, Rev. E. ADDIS, formerly vicar of Trinity Church, Fillmore, Calif. (L.A.); to be rector of the Church of the Good Shepherd, 937 W. 51st Pl., Los Angeles, Calif.

GILFILLAN, Rev. PERRY M., formerly missionary in Minneapolis, Minn.; is rector of the parish of St. Philip and St. Stephen, Detroit, Mich.

KEY, Rev. ROBERT M., formerly vicar of All Saints' mission, Brawley, Calif. (L.A.); is as-

sistant to the dean of St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles, Calif.

MORFIT, Rev. CHARLES C., JR., formerly curate of Christ Church, Baltimore, Md.; to be vicar of All Saints' mission, Brawley, Calif. (L.A.), effective January 1st.

NEWMAN, Rev. CHARLES W., formerly rector of St. Agnes' Church, St. Marys, Pa. (Er.); is rector of St. John's Church, Bellefonte, Pa. (Har.). Address, 12 W. Lamb St.

RUTTER, Rev. Dr. GEORGE M., formerly rector of St. Matthew's, Cleveland, Ohio; to be vicar of Holy Trinity Church, Hollidaysburg, and of St. Peter's, Altoona, Pa. (Har.), with address at 919 Penn St., Hollidaysburg, Pa. Effective January 1st.

NEW ADDRESS

JEWELL, Rev. GEORGE A. P., formerly 127 N. 4th St.; 613 W. Walnut St., Martins Ferry, Ohio.

RESIGNATIONS

LONG, Rev. Dr. C. STANLEY, as rector of Brandon Parish, Burrowsville, Va. (S.V.); address, Los Gatos, Calif.

SATTIG, Rev. JOHN H., as vicar of St. David's mission, North Hollywood, Calif. (L.A.); to retire.

WOOD, Rev. HORACE W., as rector of the Church of the Good Shepherd, Los Angeles, Calif.; to retire, effective January 1st.

ORDINATIONS

DEACONS

LOUISIANA—**IVESON BATCHELOR NOLAND** was ordained to the diaconate in St. James' Church,

Baton Rouge, by Bishop Green of Mississippi, acting for the ecclesiastical authority of the diocese of Louisiana, on November 30th. The candidate was presented by the Rev. Philip P. Werlein and is a senior at Sewanee, Tenn. The Rev. Dr. Bayard H. Jones preached the sermon.

SHANGHAI—**JAMES M. WILSON** was ordained to the diaconate by Bishop Roberts of Shanghai in All Saints' Church, Shanghai, November 5th. The candidate was presented by the Rev. Dr. M. H. Throop and is assistant chaplain at St. Luke's Hospital, with address at 99c Jessfield Rd., Shanghai, China. The Rev. H. S. Wei preached the sermon.

SOUTH DAKOTA—**PATRICK SHIELDS** was ordained deacon by Bishop Roberts of South Dakota in St. Thomas' Chapel, Cheyenne, S. Dak., December 6th. The candidate was presented by the Rev. Stuart D. Frazier, and is in charge of St. Thomas' Chapel. Address, Eagle Butte, S. Dak. The Bishop preached the sermon.

CHURCH CALENDAR

DECEMBER

20. Ember Day. (Wednesday.)
21. St. Thomas. (Thursday.)
- 22, 23. Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day. (Monday.)
26. St. Stephen. (Tuesday.)
27. St. John Evangelist. (Wednesday.)
28. Holy Innocents. (Thursday.)
31. First Sunday after Christmas.

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Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

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THE REV. BENJAMIN W. SOPER, B.A., Rector

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Daily Masses: 8 A.M.
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Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

NEW YORK—Continued

St. Bartholomew's Church, New York

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REV. GEO. PAULL T. SARGENT, D.D., Rector

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Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

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

Sunday Services

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

Holy Communion

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12:00 M., Thursdays and Saints' Days

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NEW YORK—Continued

St. Thomas' Church, New York

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

WISCONSIN

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E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong: 5:30 daily.

COMING EVENTS

January

- 14. Convocation of North Texas, Amarillo, Tex.
- 16. Convention of Springfield, Cairo, Ill.
- 16-17. Convention of Western Michigan, Battle Creek, Mich.
- 17-18. Convention of Nebraska, Omaha; of Oklahoma, Muskogee.
- 21-23. Convention of West Texas, Corpus Christi, Tex.
- 22-24. Convention of Texas, Galveston.
- 23. Convention of Upper South Carolina, Columbia, S. C.; election of Bishop of Louisiana, New Orleans.
- 23-24. Convention of Pittsburgh, Pittsburgh, Pa.; of West Missouri, Kansas City, Mo.
- 23-25. Convention of Mississippi, Aberdeen.

- 24. Convention of Arkansas, Fort Smith; of Atlanta, Atlanta, Ga.; of East Carolina, Wilmington, N. C.; of Louisiana, New Orleans; convocation San Joaquin, Bakersfield, Calif.; convention of Tennessee, Nashville.
- 24-25. Convention of Alabama, Tuscaloosa; of Dallas, Corsicana, Tex.; of Maryland, Baltimore.
- 25. Convocation of Haiti and the Dominican Republic, Port au Prince, Haiti; convocation of Nevada, Elko.
- 25-26. Convention of Los Angeles, Los Angeles, Calif.
- 28-29. Convention of Olympia, Seattle, Wash.
- 30. Convention of California, San Francisco.
- 30-31. Convention of Ohio, Cleveland; of Chicago, Chicago, Ill.
- 31. Convention of Michigan, Detroit.

\$50 in Prizes Is Offered for Best Poster for 1940 General Convention in K.C.

KANSAS CITY, Mo.—Cash prizes totaling \$50, for the best poster relating to General Convention, which will be held here in October, 1940, are being offered by the Kansas City publicity committee, it was announced by Wesley H. Loomis Jr., chairman.

Prizes are: first, \$25; second, \$15; third, \$10. Entries in the contest must be in Mr. Loomis' hands by January 10, 1940. His address is 1307 Telephone building, Kansas City.

C L A S S I F I E D

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ENDICOTT—Caution is suggested in dealing with a man giving his name as Lawrence W. Endicott. He is said to have solicited churches in the diocese of Ohio, presenting a letter of introduction purporting to be from the Rev. Philip J. Jensen, Owings Mills, Md. Further information may be obtained from Mr. Jensen, who has given no such letter of introduction.

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Holy Matrimony

BRIDE'S FULL NAME _____

GROOM'S FULL NAME _____

DATE OF MARRIAGE _____

BACHELOR OR WIDOWER _____ OR MAID _____

NUMBER OF THIS MARRIAGE _____

BAPTIZED _____ IN WHAT DENOMINATION _____

CONFIRMED _____ IN WHAT DENOMINATION _____

AGE _____ DATE OF BIRTH _____ Month _____ Day _____ Year _____

PLACE OF BIRTH—CITY _____ STATE _____

RELIGIOUS AFFILIATION _____

DATE OF BIRTH _____

PLACE OF BIRTH—CITY _____ STATE _____

MOTHER'S MAIDEN NAME _____

PARENTS' RESIDENCE _____

BRIDE'S FULL NAME _____

GROOM'S _____

OCCUPATION _____

MAIDEN OR WIDOW _____ COLOR _____ OR RACE _____

No. 33

HOLY MATRIMONY—Continued

NUMBER OF THIS MARRIAGE _____

IF WIDOW, GIVE MAIDEN NAME _____

WITNESSES _____

CONFIRMED _____

AGE _____ DATE OF BIRTH _____ Month _____ Day _____ Year _____

PLACE OF BIRTH—CITY _____ STATE _____

RELIGIOUS AFFILIATION _____

DATE OF BIRTH _____

PLACE OF BIRTH—CITY _____ STATE _____

MOTHER'S MAIDEN NAME _____

PARENTS' RESIDENCE _____

BRIDE'S FULL NAME _____

GROOM'S _____

OCCUPATION _____

MAIDEN OR WIDOW _____ COLOR _____ OR RACE _____

PERMANENT ADDRESS AFTER MARRIAGE _____

Reverse of No. 33

Confirmation

FULL NAME _____

DATE OF CONFIRMATION _____

PLACE OF CONFIRMATION _____

MOTHER'S MAIDEN NAME _____

RELIGIOUS AFFILIATION OF PARENTS _____

DATE OF BIRTH _____

PLACE OF BIRTH—CITY _____ STATE _____

DATE OF CONFIRMATION _____

PLACE OF CONFIRMATION _____

RELIGIOUS AFFILIATION _____

DATE OF BIRTH _____

PLACE OF BIRTH—CITY _____ STATE _____

RELIGIOUS AFFILIATION _____

DATE OF BIRTH _____

PLACE OF BIRTH—CITY _____ STATE _____

RELIGIOUS AFFILIATION _____

No. 36

Burial

FULL NAME _____

DATE OF DEATH _____

PLACE OF DEATH _____

DATE OF BURIAL _____

PLACE OF BURIAL _____

DATE OF INTERMENT _____

NAME OF UNDERTAKER _____

No. 34

Holy Baptism

FULL NAME _____

DATE OF BAPTISM _____

MOTHER'S MAIDEN NAME _____

RELIGIOUS AFFILIATION OF PARENTS _____

WITNESSES OR SPONSORS

1. RESIDENCE _____

2. RESIDENCE _____

3. RESIDENCE _____

DATE OF BIRTH _____

PLACE OF BIRTH—CITY _____ STATE _____

DATE OF BAPTISM _____

PLACE OF BAPTISM—CITY _____ STATE _____

No. 35

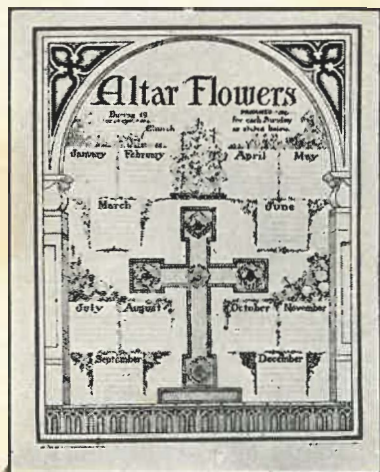
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