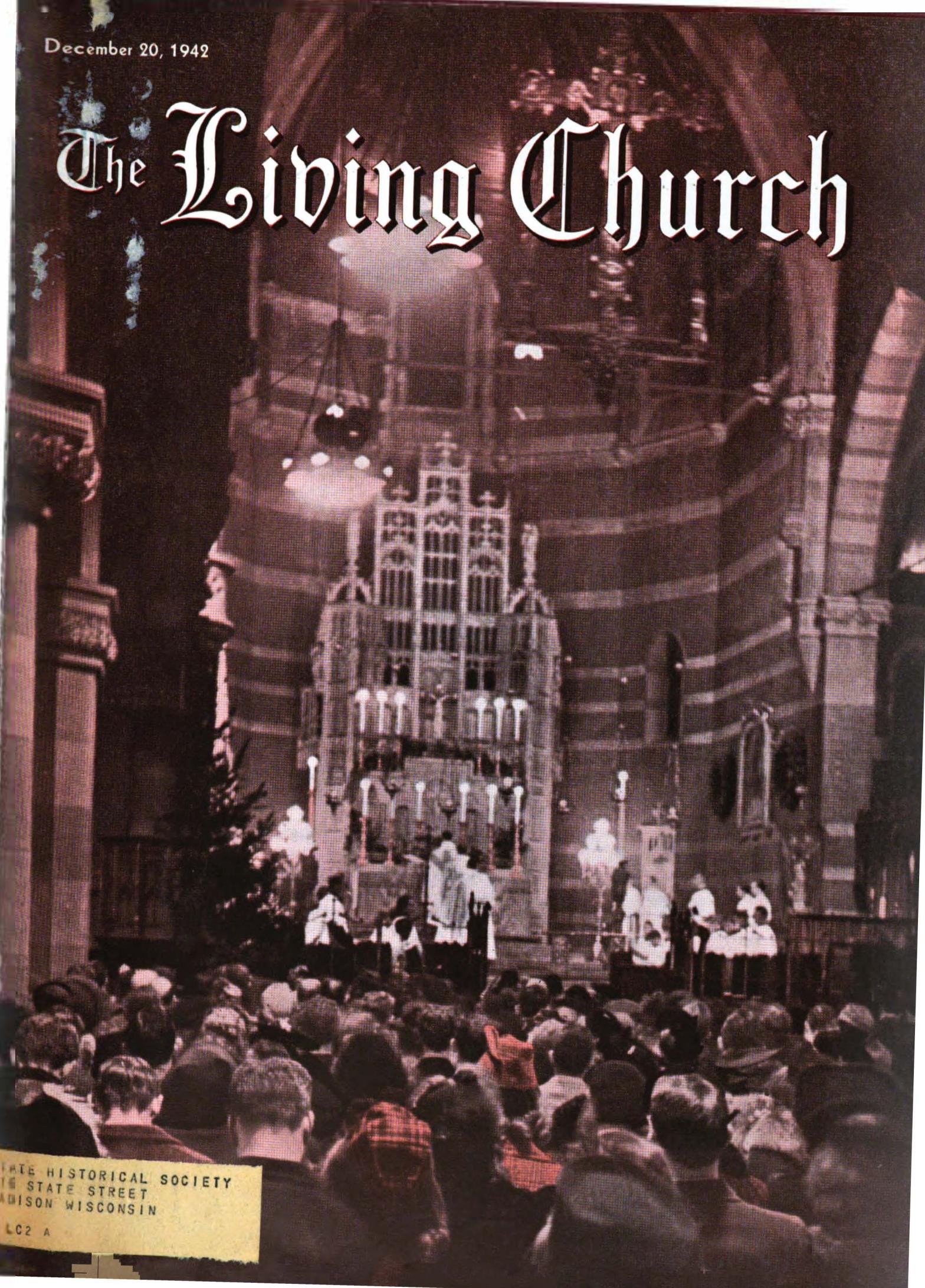


December 20, 1942

The Living Church



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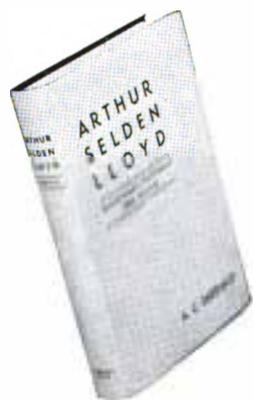
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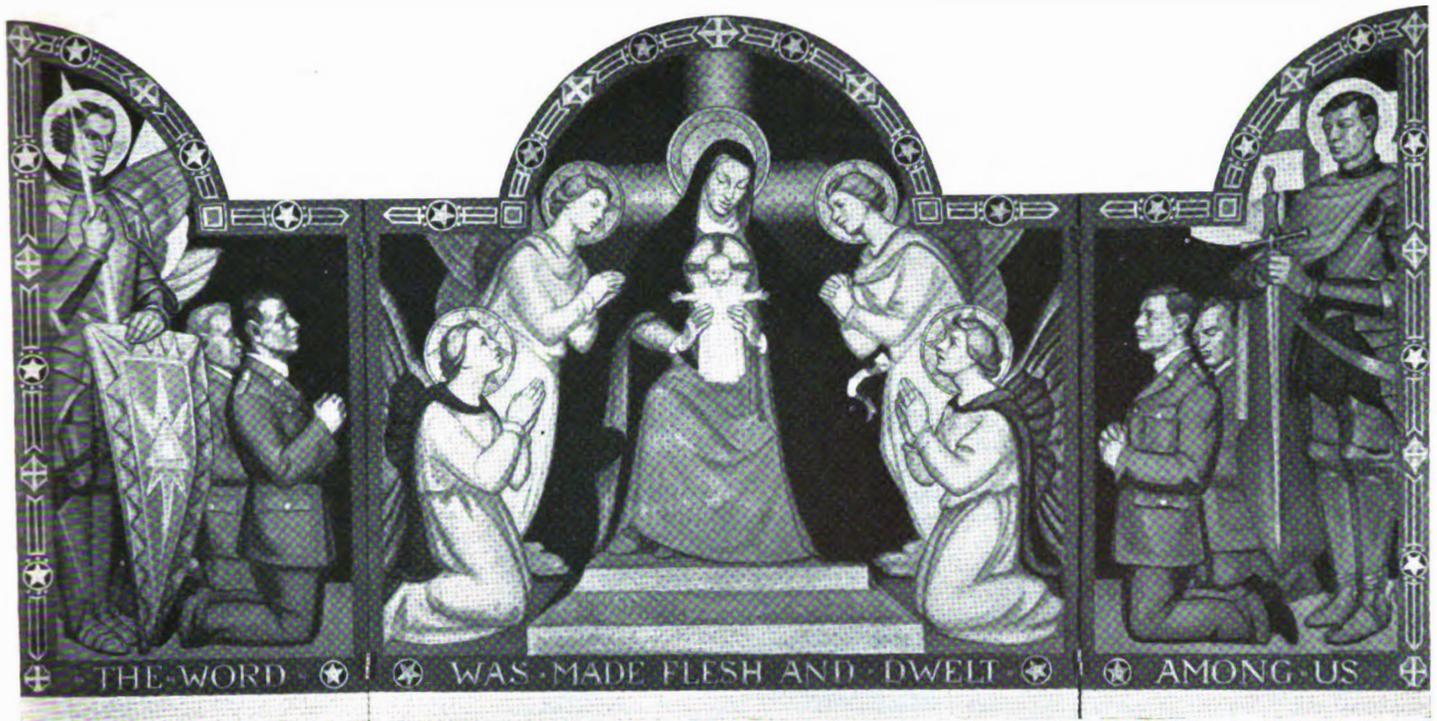
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MADONNA AND CHILD: A triptych by Rachel Richardson for the U.S.S. American Legion.

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VOL. CV

The Living Church

NO. 25

"Asleep in the Hay"

TENDERLY they spread the hay
Beneath the Baby weight,
Pillowing His radiancy,
Humble and elate.

Hay that grew through summer days
Sweet and tall and free
Along the quiet country ways
To cradle Deity.

Splendor came to earth that day,
God-head manifest;
Blessed was the fragrant hay
Where Innocence found rest.

VIRGINIA E. HUNTINGTON.



Christmas

IN THE silence, long ago,
Came God's gift to you and me,
'Neath the bright star's burning glow
With sweet angel minstrelsy.

Bare the head and bend the knee,
Mary wondering watch is keeping,
Where, to succor you and me,
Love made visible lies sleeping.

Open wide the heart's closed portal,
Come, Love, enter, outward shine,
Make us, Love, like Thee immortal,
Raise us—make us, too, divine!

CLAFLIN KEYES.



Tropical Christmas

THE lotus sunset petals
The eastern waves with gold;
In twilight wakened jungles
Shrill monkey echoes scold.

The Southern Cross loops candles
Athwart a Mango tree
And every palm tree whispers
The Wisemen's prophecy.

Nostalgic dreams the exiled heart
Of the snow on Christmas morn,
Though every star in the Southern Cross
Remembers how Christ was born!

AMY LEE SPENCER.



THE COVER ILLUSTRATION shows the Christmas Eucharist at the Church of the Advent, Boston.

A Christmas Carol

A BABY cradled was in straw
A fairer Babe ye never saw
Nor ever was there fairer maid
Than she who Him in manger laid
That star-lit night of long ago
When God took pity on man's woe.

When born on earth was Christ the King
The white robed angels sweet did sing
And shepherds who were sore afraid
Worshipped the Babe in manger laid
That star-lit night of long ago
When God took pity on man's woe.

We cannot hear the angels sing
Nor can we see our Lord and King
And hidden from us is the face
Of blessed Mary full of grace
Who nursed her Babe so long ago
When God took pity on man's woe.

But here upon His altar throne
Christ comes once more to greet His own
Our Lord of Love—our Life—our Light
Brings peace on earth this holy night
As on that night of long ago
When God took pity on man's woe.

So lift your voices high and sing
All glory be to Christ the King
For Mary's Babe is God and Lord
And by all men to be adored
As shepherds worshiped long ago
When God took pity on man's woe.

EDWIN AINGER POWELL.



FEDERAL COUNCIL

The Church Has "A Valid and Inescapable Concern" in the War

The Christian Church has "a valid and inescapable concern" in the war, according to a statement adopted by the Federal Council of Churches of Christ in America at its biennial session, held in Cleveland, Ohio, during the week ending December 12th. The statement, presented by Dr. John Foster Dulles, noted Presbyterian layman and chairman of the Council's Commission on the Bases of a Just and Durable Peace, described the avowed aims of the Axis powers as anti-Christian and called for a United Nations victory.

After an extensive debate, the statement was amended by the addition of a closing paragraph recognizing the right of Christians to hold the pacifist position.

The text of the statement follows:

"A year ago, immediately following the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its executive committee in special session, made a statement of its position.

"That statement pointed out that our country had entered the war in order to preserve the ideals and institutions of free men, and affirmed our determination to defend our heritage of freedom and democratic ideals from the menace of rival systems from without and from the degradation of abuse or neglect from within. The statement also outlined the responsibility resting upon the Churches to minister to a people now standing in special need of moral and spiritual resources, to care for those suffering from the war, to provide chaplains for the men in the armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the Church an ecumenical fellowship with all Christians everywhere.

THE ISSUES AT STAKE

"The Federal Council, assembled in plenary session for the first time since the outbreak of the war, now adds to the earlier message a special statement concerning the issues which it has become increasingly clear are at stake in the war, and for which great numbers of young men in our churches are prepared to undergo great sacrifices, even if necessary, the sacrifice of their lives.

"We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian Church, as a supra-national ecumenical fellowship, might have little or nothing to say about the issues at stake. Beneath the conflict of nations we discern a crisis of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence.

"In the conflict, the Christian Church has a valid and inescapable concern. Although we may differ in our appraisal of the historical factors that have produced

the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles.

"The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort (1) To subject every realm of personal freedom to the tyranny of the state; (2) To substitute the arbitrary decisions of a



MR. DULLES: "No thoughtful Christian can be indifferent. . . ."

dictatorship for an ordered regime of law and justice; (3) To establish the domination of an alleged master-race in place of a democratic fellowship of races; (4) To deprive free nations of their own governments and make them vassals of a supreme military power; (5) To exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them.

CHRISTIAN OBJECTIVES

"Such avowed aims as these are not merely un-Christian, they are positively anti-Christian. They frankly repudiate the

best elements that Christianity has contributed to the shaping of civilization.

"If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable set-back to those who seek such Christian objectives as the following: (1) To maintain responsible freedom of thought, freedom of conscience, freedom of economic opportunity, freedom of worship and of religious life; (2) To establish for all men a system of justice based on law; (3) To develop a brotherhood of equal opportunity for all races; (4) To work for a political world-order which shall more fully express the unity of mankind as one family of God; (5) To educate youth in the understanding of Christian objectives and personal commitment to them.

"We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory. God has ways of working that are beyond our human limitations. He has used for His Kingdom the loyal witness of Christians even in the face of worst tyranny, but we are obligated as Christians to exercise such foresight as He has given us to make practical decisions in the light of our best understanding of the world, of the moral consequences, and in accordance with the dictates of conscience.

GOD'S POWER UNLIMITED

"We do not hold that a victory of the United Nations would in itself guarantee the achievement of any Christian goals. Their achievement, which is the essential victory for which Christians strive, depends upon the acceptance of the will of God in the hearts of men. But we are convinced, beyond any room for doubt, that the external conditions will be vastly more favorable to working for Christian social objectives in the event of the military success of the United Nations, than in the event of their defeat.

"A victory of the United Nations would at least afford in many lands a degree of freedom in Christian service of which so far as the human eye can see, an Axis victory would rob us. No thoughtful Christian, therefore, can be indifferent to the outcome of the war.

WORLD-WIDE FELLOWSHIP

"We make our judgment with greater confidence, because we know that in the Axis nations themselves, there are many Christians who hold the same view, who see as clearly as we the radical contradiction between Christianity and Nazism, and who share with us the conviction that the triumph of Nazi principles would be a disaster to ecumenical Christianity. The triumph of an unqualified nationalism, such as is rooted in the State Shintoism of Japan, would be likewise hostile to the ecumenical ideal.

"As Christians, we take our stand, not as the mouthpiece of any national cause, but as members of a world-wide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose government regimes our nation is at war, and we commit ourselves to the

The Living Church

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working for a just and durable peace as the outcome of the victory of righteousness that we seek.

"We recognize that, whatever the issues of war may seem to be, there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council, in adopting this resolution, does so without denying the right of Christians to hold to that position, recognized by the Oxford Conference of 1937 as one of those which true Christians may hold."

One Orthodox, Two Protestant Bodies Join the Federal Council

Three additional religious bodies were admitted to full membership in the Federal Council of Churches: the Presbyterian Church in the U. S. (Southern Presbyterians), the Church of the Brethren, and the Ukrainian Orthodox Church of America.

The Ukrainian body is the second Eastern Orthodox Church to be admitted to membership in the Federal Council. (The Syrian Orthodox under Metropolitan Bashir was the first.) The Ukrainian Church, which has about 20,000 adherents, is one of the newest members of the Orthodox communion in America, and while it is autonomous, its head, Bishop Bohdan, is also recognized as a member of the Greek Orthodox hierarchy. Most of the members are former Uniate Catholics, the Church having separated from Rome in 1928 and entered into communion with the Ecumenical Patriarchate, from which it received the episcopate.

At a later session, Metropolitan Bashir reported that the Russian and Greek Orthodox had also expressed interest in joining the Federal Council, but had not been able to act in time to be received at this biennial session. In order to avoid the necessity for a delay of two years, the Federal Council voted to authorize its executive committee to receive either or both of these Churches into membership, if and when they might be ready to apply, and appointed a committee to confer with their metropolitan archbishops.

Elections

Two Episcopalians were elected new officers of the Federal Council: The Most Rev. Henry St. George Tucker succeeds Dr. Luther A. Weigle as president; Harper Sibley, former president of the Chamber of Commerce of the United States, prominent layman and distinguished business and financial figure, is the new treasurer, succeeding Frank H. Mann of the American Bible Society.

Dr. J. McDowell Richards, president of the Columbia Theological Seminary, Decatur, Ga., was elected vice-president. He is one of the leading younger figures in the Presbyterian Church of the United States (Southern). He takes the position of Dr. Albert Day, Pasadena, Calif.

The present secretary, Dr. Charles H. Spears of New York City, was reelected.

Bishop Tucker was formally installed at a service in Trinity Cathedral, Cleveland. He did not preside at any of this year's sessions, this being the duty of Dr. Weigle.

Plans for "North American Council" Debated

At a joint session of the seven interdenominational agencies meeting in Cleveland during the week ending December 7th, a plan for a "North American Council of Churches" was presented by Dr. Luther A. Weigle, retiring president of the Federal Council and chairman of the committee which drafted the plan.

About 500 delegates of many Christian communions heard the proposals. These were referred to the seven agencies for study and debate, and thence to the constituent Churches.

Besides the Federal Council, the interested agencies are: the Foreign Missions Conference of North America; the Home Missions Council of North America; the International Council of Religious Education; the Missionary Education Movement of the United States and Canada; the United Council of Church Women; the United Stewardship Council; and the Council of Church Boards of Education. The last-named did not take part in the Cleveland meetings.

Unanimity as to desirability of the new plan, which will take over the functions of the seven interdenominational organizations, was not by any means evident.

ACTION INDEFINITE

The Foreign Missions Conference, after heated debate, referred the plan to member denominational boards without signifying

either approval or disapproval. The United Council of Church Women, while approving the principle of coöperation in general, deferred action until the plan can be given further study.

A major debate over technical details featured discussions of the plan at the three sessions of the Federal Council which were devoted to the report. At last a unanimous resolution approved the report as presented, but left final action in the hands of the Council's executive committee, which will transmit its recommendations to the constituent communions.

The resolution specified that a joint conference of representatives from Canada and the United States be held, "at the earliest possible moment" to consider future relationships of the Churches of the two countries, and that the results of this conference be included in suggested changes in the plan.

DIFFICULTIES IN CANADA?

At an earlier session, some delegates had questioned, on technical grounds, the inclusion of Canadian Churches in the proposed super-federation.

The Rev. Gordon A. Sisco, general secretary of the United Church of Canada, predicted that Anglicans, Baptists and Presbyterians of Canada probably would not join the federated body. Anglicans, he said, do not favor the predominant Protestantism of the proposed North American Council.

The Council's resolution called upon the committee on further procedure to con-

The Episcopal Church and the Federal Council

¶ *First member of the Episcopal Church to become president of the Federal Council, the Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, kindly consented to prepare this exclusive statement for THE LIVING CHURCH, telling the background of his acceptance of this strategic position.*

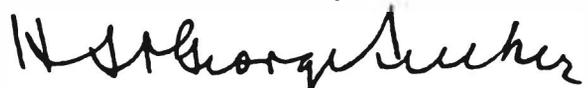
WHEN the nominating committee of the Federal Council of Churches notified me of their decision to present my name to the biennial meeting as president, my first inclination was to decline their generous proposal on the ground of lack of time.

The committee, however, assured me that the responsibilities involved could be fulfilled in the limited time that I would be able to give to the Federal Council as its president. This assurance removed the only ground that I had for declining their offer. Their selection was not, I realized, due to my personal qualifications for such an office. It was obviously an expression of their desire to offer to the Church which I represented the honor and privilege of leadership in the work of the Council during the next two years.

The acceptance of membership in the Federal Council by the General Convention at Kansas City implied an obligation for our Church to take its full share in the Council's activities. When

therefore the call came to undertake this particular responsibility, the obligation to respond to it seemed to me to be obvious.

Quite apart from this, however, this kind of participation in the work of the Federal Council opens up to our Church a valuable channel through which it can make a contribution to the present world situation. If the Christian Church is to be a vital factor in the solution of the problems that confront us at the present time, the activities of its various branches must be coördinated. It is not enough to sing, "Like a mighty army moves the Church of God." We must confirm our belief in that principle by unity of action. Evil is so firmly entrenched in human society that we cannot hope to dislodge it by scattered, disconnected assaults. The Federal Council offers us an opportunity to coördinate our efforts and thus enable Christ to fulfil in our time His promise that against His Church "the gates of hell shall not prevail."



vene the joint conference, and requested the committee to report any suggested changes in the proposed constitution of the North American Council to the executive committee of the Federal Council not later than June 30, 1943.

The merger plan provides for a committee on further procedure to which suggestions for changes will come. The committee is empowered to arrange for and conduct a constitutional convention for the formation of the new Council when, in its judgment, a sufficient number of the interdenominational agencies, but in no case less than six, have approved the report.

OBJECTIVES

The objects of the proposed North American Council of Churches, as embodied in the draft constitution, are seven in number. They are: (1) To manifest the essential oneness of the coöperating Churches in spirit and purpose for the furtherance of their common mission in the world. (2) To carry on such work of the Churches as they desire to be done in coöperation rather than in separation. (3) To continue and extend the work of the interdenominational agencies named in the preamble, together with such additional objects and purposes as may from time to time be agreed upon by the coöperating Churches. (4) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches. (5) To foster and encourage coöperation between two or more denominations. (6) To promote coöperation among local churches and to further the development of councils of churches in communities, states, provinces or larger territorial units. (7) To maintain fellowship and coöperation with similar Councils in other areas of the world.

DIVISIONS

It is proposed that the Council consist of the following Divisions: Church and Community, Christian Education, Home Missions and Foreign Missions. It is provided that each of these four Divisions may establish and maintain direct relations with the denominational boards and agencies corresponding to its field of operation, including those of denominations which are not constituent members of the Council, and with other organizations carrying similar interests.

In addition to the Divisions, it is recommended that Commissions be set up to deal with the following interests: Missionary Education; Stewardship; Evangelism; Social, Industrial and Race Relations; International Justice and Goodwill; and Education for Service.

It is further recommended that the Council, when established, shall maintain five Service Bureaus covering the interests of the coöperating denominations in the fields of Research, Publications, Religious Radio, Church Building and Architecture, and Publicity.

Provisions are made for representation in the Council of state councils of churches within the United States and of provincial councils of churches within Canada.

Latin-America and the Roman Catholic Church

The recent outspoken statement of the Roman Hierarchy condemning non-Roman missions in Latin America [L. C., November 29th] was answered in equally outspoken language by the Federal Council of Churches at its Cleveland meeting.

The Federal Council, together with the Foreign Missions Conference of North America and the Home Missions Council, asserted that the Roman Catholic stand "does violence both to historic truth and to contemporary fact."

The substance of the statement follows:

"The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. . . . Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

MISSIONS

"In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also coöperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

"This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men

and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

INTOLERANCE

"It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

"First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

"Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

"Third: We affirm, with full and firsthand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

"Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world."

In debate preceding the adoption of the statement on Latin America, the fear was expressed that the statement might have a

bad effect on present and future coöperation with Roman Catholics on other matters—notably on matters of postwar reconstruction. The Federal Council adopted a resolution which cited existing worldwide coöperation between Roman Catholics, Anglicans, and Protestants, and added: "We record our readiness and desire to coöperate with the Roman Catholic Church in the United States in a mutual effort for the welfare of society as a whole and, in such ways as may prove possible, to bear common testimony to the guiding principles of the Christian faith in relation to the post-war world."

Budget

The Federal Council of Churches at its Cleveland meeting adopted a tentative budget for 1943 of \$415,000, subject to revision by the executive committee in view of available income.

The budget presented expenditures in three parts: \$300,000 for normal expenses (the same sum as in 1942); \$90,000 for special war-time needs, including the enlarged work of the Commission on Aliens and Prisoners of War and the Committee on the Resettlement of Japanese Americans (\$15,000 more than last year); and a "supplementary budget" of \$25,000, which is not to be undertaken unless funds are secured from new sources or unexpected savings are effected in other expenditures.

The supplementary budget comprises four items: a director of public relations to succeed John Fortson, now an officer in the Navy; a woman associate general secretary; an executive for the department of social service; and a special budget for the newly appointed "Commission on Democracy in Racial and Cultural Relations."

Resolutions

In addition to action more extensively reported, the Federal Council of Churches adopted resolutions on a number of other important matters. The Council

- Approved the statement of guiding principles for a just and durable peace adopted by its commission on this subject and by the Delaware Conference.
- Underlining the desperate plight of conquered European peoples—especially the Belgians—urged the application of famine relief plans similar to that now in operation in Greece.
- Instructed its secretary to communicate with the British Ambassador, Lord Halifax, "expressing the concern of American Christians" that further attempts at breaking the Indian deadlock be made.
- Urged member communions and clergymen to pay particular attention to the need for many more army and navy chaplains, "the greatest spiritual and evangelistic opportunity among American young men today."
- Endorsed the President's call to prayer on New Year's Day, and urged the people to take part in it and the Churches to organize community services and special observances in their own sanctuaries.
- Praised leaders of government, industry, and labor for their concern with the re-

ligious life of war industrial areas, and suggested that any approach to these leaders to secure further coöperation be made by "interfaith committees."

¶ Adopted a constitutional amendment providing that vacancies on the executive committee be filled by the constituent denominations instead of by the committee itself.

UNITY

Division of Opinion Foreshadowed By Cleveland Meeting

Probability that there might be majority and minority reports from the Commission on Approaches to Unity was seen when that Commission met at Trinity Cathedral, Cleveland, December 10th and 11th.

In the absence of Bishop Parsons, chairman of the commission, the sessions were opened by the vice-chairman, the Rev. Dr. Howard C. Robbins. At his suggestion that a bishop be elected to serve as chairman, the commission elected Bishop Fenner of Kansas, who presided at the rest of the morning session. Other Commission members present were Bishops Wilson of Eau Claire, Strider of West Virginia, Stevens of Los Angeles, and Oldham of Albany (associate); Deans Angus Dun of Cambridge, A. C. Zabriskie of Virginia, and Theodore O. Wedel of Washington, the Rev. Dr. Francis C. Bloodgood of Madison, Wis., Clifford P. Morehouse of Milwaukee, Wis., and John C. Spaulding of Detroit.

It was announced that Bishop Parsons had received a letter from the Archbishop of Canterbury commending the general effort for reunion but reserving judgment on "any particular schemes."

BASIC PRINCIPLES

Discussion of a tentative draft of a report to General Convention showed that members of the Commission are not unanimous with regard to the Basic Principles Plan. A drafting committee, with Bishop Oldham as chairman, was asked to redraft the proposed report, and it was suggested that other members might prepare one or more alternative reports for consideration by the Commission at its meeting in June. At that time the Commission's report, with a minority report if necessary, will be put into final form. Meanwhile the Commission asked that the Church be reminded that the Basic Principles Plan was submitted to the dioceses "for study and report" and not for any action.

CONFERENCE WITH METHODISTS

The afternoon of December 10th and the day of December 11th were occupied with joint sessions with the representatives of the Commission on Interdenominational Relations of the Methodist Church.

Bishop E. G. Richardson of Philadelphia, chairman of the Methodist Commission, was elected chairman of the joint sessions. The Methodists were represented also by Bishops James Baker of Los Angeles, Robert Jones of Columbus, Ohio, Titus Lowe of Indianapolis, the Rev.

Messrs. A. C. Caton of Orange, New Jersey, Robert W. Goodloe of Dallas, Texas, Charles W. Jeffras of Springfield, Mass., Ormal Miller of Topeka, Kansas, C. G. Stater of Wheeling, West Virginia, F. W. Mueller, of Philadelphia, and two laymen, C. D. Metcalf of Batesville, Arkansas, and Louis N. Tate, M.D., of Galesburg, Illinois.

Papers were read on Doctrinal Standards by Prof. Edward Lewis of Drew Seminary and Bishop Strider, on Church Polity by Bishop Titus Lowe of Indianapolis and President Kenneth Sills of Bowdoin College, on the Ministry by Dean Angus Dun of Cambridge and Prof. R. W. Goodloe of the Southern Methodist University, Dallas, on the Sacraments by Bishop W. Bertrand Stevens of Los Angeles and the Rev. Oscar T. Olson of Cleveland.

Friendly and frank discussion followed on the general theme of Methodist "immediate experience" and Episcopal "historic form." It was agreed to confer again, after General Convention.

FORWARD MOVEMENT

Business Office to Move

Back to Cincinnati

Because the Rev. Harold J. Weaver, business manager of the publication division of Forward Movement, is shortly to leave St. John's Church, Sharon, Pa., to become executive secretary of the Army and Navy Commission in the diocese of Kentucky, the business office will move on December 28th from Sharon to Cincinnati.

At the request of the Presiding Bishop, Bishop Hobson of Southern Ohio agreed to make space available in the diocesan headquarters at 412 Sycamore Street, Cincinnati. Mr. Weaver will continue as business manager.

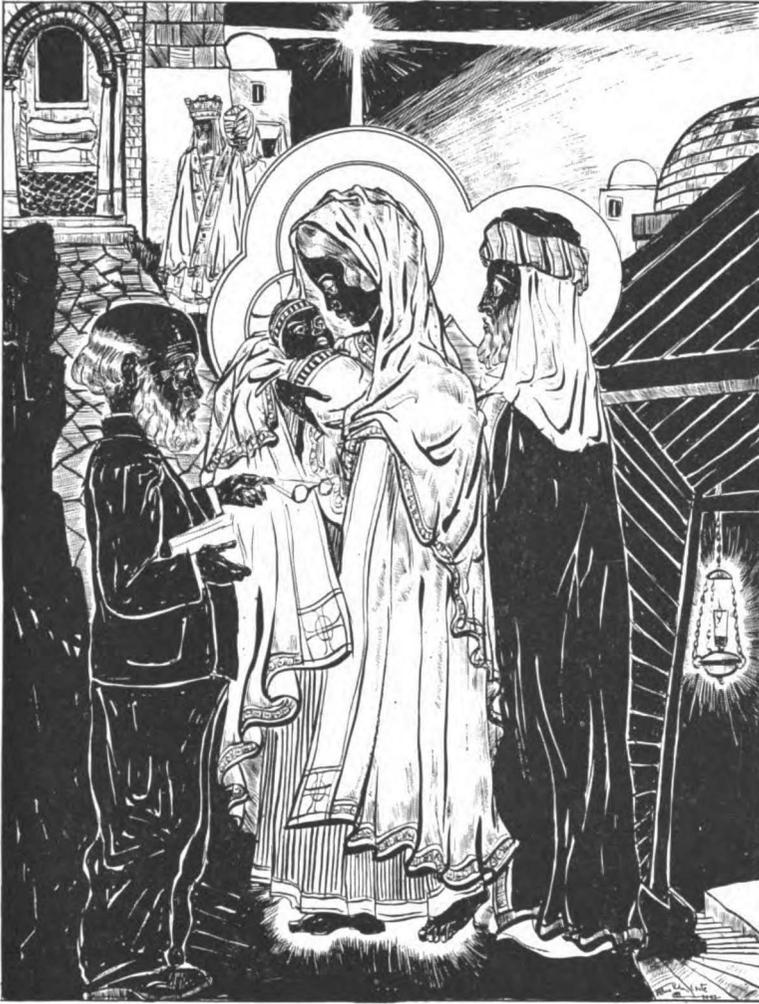
Literature Distribution

Reports submitted by the Forward in Service secretaries, the Rev. Arthur M. Sherman, and the Rev. C. Avery Mason, indicated widespread participation in the Forward in Service program through the Church. Nearly 150,000 copies of Forward in Service literature for the current season have been distributed. Special study groups have been set up in 153 parishes and 100 special youth study groups are being organized.

The Church in Canada, through the Archbishop of Toronto, has requested Forward in Service materials.

An average of 2,500,000 copies of Forward Movement literature is being distributed by the Forward Movement publication division, according to a report by the Rev. Harold J. Weaver, business manager. This figure includes copies of Forward—day by day, which has now attained a circulation ranging from 275,000 to 350,000 copies per issue.

The Presiding Bishop paid special tribute to the Rev. Canon Gilbert Symons, editor of Forward Movement literature, and Mr. Weaver.



Courtesy of Cowley Magazine.

"THEY DONE TOOK HIM FROM THE MANGER": *The picture is one of a series by the gifted Negro artist, Allan Rohan Crite, illustrating the Christmas Spiritual, "O Mary, Where is Your Child?"*

O Mary, Where Is Your Child?

READ in the Gospel of Matthew,
 The Gospel of Luke and John;
 Read in the Gospel and learn the news,
 How the little Boy Child was born.
 Read about Mary and Joseph come,
 A-riding on a donkey from afar;
 Slept in a stable of Bethlehem,
 Where the shepherds done seen the star.

O Mary, Where is your Baby?
 They done took Him from the manger,
 And carried Him to the throne.

Read about the Elders and Hebrew priests,
 A preaching in the tabernacle hall;
 Standing in a wonder at the Words they heard,
 From a Little Boy Child so small.
 Little Boy how old You is?
 Tell it if You let it be told.
 Little Boy how old You is?
 I ain't but twelve years old.

O Mary, Where is your Baby?
 They done took Him from the manger,
 And carried Him to the throne.

A NEGRO SPIRITUAL.

The Peace of Christmas

By the Rt. Rev.

Benjamin F. P. Ivins, D.D.

Bishop of Milwaukee

AS WE think again of that first Christmas at Bethlehem we realize that there were many outward manifestations. There was the great light which shone all around over the place where Jesus lay. There was the choir of angels singing in the heavens, and there was the visit of the Shepherds. But, in spite of all these the feel and impression of that night is of serenity and peace. The same may be said of the life and ministry of Jesus. Much of his life was spent in thronged highways and populous places. We see Him at a wedding party, in the synagogues, feeding 7,000 people, and in many other large groups during that ministry, and finally the center of the mob on Palm Sunday and Good Friday. And



INTERNATIONAL CHRISTMAS: Chinese, Japanese-Hawaiian, Chinese, Chinese-Hawaiian, Japanese, Chinese-Hawaiian-Caucasian, Japanese, Filipino, Filipino-Korean, and Chinese are the nationalities of these children photographed a few years ago at St. Elizabeth's mission kindergarten, Honolulu, during a Christmas pageant.

yet we think of Him as a lonely figure, at peace, and radiating peace, the perfect personification and exemplification of peace.

So it is too with us, in our contact with Jesus. We may participate in services where there are large numbers of people, may make our Communion with a great many others, or may worship with really huge throngs, as shall be the experience of most of us on Christmas Day. Yet, we seem to be alone with Him, and find peace in our hearts and minds and souls.

This "Peace of God which passeth all understanding" is a precious thing. It is our haven and security in the midst of turmoil and confusion in life, our comfort and stay in disappointment and sorrow, our surety and hope in darkness and death. Truly, without this peace which we find in Jesus, life would be difficult, empty, meaningless, and incomprehensible.

INWARD PEACE—OUTWARD STRIFE

Why then is it that, while Christians know this peace inwardly, life itself is so confused, and there is so much strife and actual warfare? For there are multitudes of Christians throughout the world, in Germany, Italy, and even in Japan, as well as in France and England and the Americas. There are Christians in labor unions and in manufacturers' associations, in the home of the poor and the rich, on farms and in the cities, among blacks and whites. Yet, life is characterized and marred by strife and conflict and exploitation and actual warfare between these groups until men's hearts fail them; and howsoever much they may find inward peace in Jesus, their lives as they live them day by day are a series of regroupings of themselves into various sects and societies and groups and nations to compete and vie with, or actually to fight with, another group.

The psychologists have a word for it, this failure to put our real, our inner selves into outward living. But we do not need psychology to explain the difficulty to us. Jesus has told us. He told us in His denunciation of the hypocrites of His day, in His directions to the rich young ruler, in the parable of the Prodigal son,

and in that of the Talents, as He did in so many other of His teachings. It all sounds very simple, namely to live as we profess, to practice as we believe, and to realize that others too, all Christians everywhere, know the inward peace of God as we know it, the peace that is Christmas. Let us therefore predicate all our relations with others upon this fact, and this in all our relationships in life. Let us begin at home, with the members of our own families, in our relationships with our social acquaintances, our business associates, our contacts with members of other races and colors, our civic and political activities, and finally in our international relationships.

THE KEY

We have here the key to the solution of the problems that perplex men and cause wars, this Christmas peace which is in our individual hearts now, and is in the hearts of such a multitude throughout the world, and yet which is kept so deeply buried there that on the very anniversary of Jesus' birth men shall be cheating and scheming against one another, shall actually be killing one another. Can we not learn to live daily, in every one of our contacts in life recognizing and realizing that all Christians know this inner peace as we do, and bring it actively into life?

"Then shall come the time when wars shall be no more,
Oppression, lust and crime, shall flee His face before."

A sweet, a beautiful, a heart-wrenching, a choking spectacle is that manger at Bethlehem, with the sweet and gentle Mother, the protecting and anxious Joseph. Actually our emotions are stirred by Christmas as by no other experience in life, and, it is a recurring phenomenon, constantly, throughout life, at each Christmas and in every Communion. Let us live daily on that high level and realize that others know it too. Let us assume it in others and we shall find a response in kind. Then shall the kingdoms of this world become the Kingdom of our Lord and of His Christ.

In simple terms, let us keep Christmas every day.



Cradle Hymn of the Virgin

"Dormi Jesu, Mater ridet,
Quae tam dulcem somnum videt,
Dormi Jesu blandule;
Si non dormis, mater plorat,
Inter fila cantans orat,
Blande, veni, somnule."

"SLEEP my Jesu, tenderly!"
Sang a mother long ago,
'Neath the soft Judean starlight,
Keeping watch into the far night,
Crooning lovingly and low,
"Sleep, my Jesu, tenderly!"

"Come, soft slumber, balmily,
Kiss his eyelids soft and fair,"
Sang the mother, while adoring
Angels joined the chorus, soaring,
In strange melody and rare—
"Come, soft slumber, balmily!"

"If thou sleep not, mother mourns,"
Sang the virgin meek and mild,
Clasping close, with pure affection,
To her bosom's sure protection,
Jesus Christ, her little child—
"If thou sleep not, mother mourns."

"Sleep my Jesu, tenderly!
Take thy rest and fear no ill,
Mother's arms shall safe enfold thee,
While the wond'ring kings behold thee,
And with gifts thy cradle fill.
Sleep, my Jesu, tenderly!"

ABBIE F. JUDD.



A Realistic Christmas

AMOS APPLEBY prides himself on being a realist. "We're in this war and we've got to see it through," he often says, and of course we agree with him. He practices what he preaches, too; works long hours at his job in the plant which, thanks largely to his efforts, was one of the first in this community to win the Army-Navy "E" pennant, buys war bonds with his savings, gave his time to the war chest campaign. And he hasn't forgotten his parish; he always finds time to take his share in the vestry's work, and he attends the 6 o'clock "war worker's Mass" that the rector has instituted for the benefit of those who, like Amos, have war jobs to do on Sundays. He isn't one of those fair-weather Christians who have shelved their religion for the duration, not by a long shot.

But the other day we began to wonder whether maybe Amos' realism might not be getting in the way of reality. It was on the crowded bus, where he was standing on one of our feet while, with the fine impartial democracy that characterizes the 5:15 express bus, an unknown lady of weight and color stood on the other one. "We've got to be realistic about Christmas this year," said Amos. "We're cutting out the tree and the decorations. No cards of course, and mighty few presents. Got to concentrate on winning the war, you know. That's our job this year. And war doesn't take time out for Christmas."

Well, of course, there's a lot of truth in what Amos said. War doesn't take time out for Christmas, not this modern total war. We thought about it as we walked home from the bus stop, shoving our hands deep into our pockets to protect them from the numbing cold. Gone are the days of the Civil War, when soldiers of the North and South exchanged cigars between the opposing picket lines; gone the days of World War I, when Germans sang "O Tannenbaum" in their trenches, and Americans replied with "O Little Town of Bethlehem" from theirs. But then we thought of another Christmas Eve, as bitter as this one, when Washington and a handful of tattered soldiers crossed the Delaware among the ice floes to fall upon the unsuspecting Hessians. That was war, too.

And then it occurred to us that Christmas is really meant for times like these. Without it, and the message of the Incarnation for which it stands, there would be no meaning to the world at all; no silver lining to the cloudy present, no hope for the misty future. God so loved the world that He sent His only Son into it, dirty and mean and sinful as it was and is—for what? For us men and our salvation; to save us from our sins and from our selves.

And Christ is still in this world, and still reveals Himself to those who seek Him. He is in the Blessed Sacrament on the altar of our parish church, where the dimly glowing red lamp gives a foretaste of the magnificent beauty of the midnight Eucharist. He is in our homes, shining through the eager eyes of the boys and girls who look forward to Christmas with as much excited anticipation as we did in happier days. He is in the crowded slum areas, where there are so many of His children jumbled together. He is with our boys on Guadalcanal, and in Alaska, and Iceland, and Algiers; yes, and He is in Germany and Italy and Japan, too, ready to

enter in wherever there is a faithful soul to bid Him welcome.

We must be realists this Christmas, of course. It is no time for extravagant and luxurious gifts, or for wasteful self-indulgence. But we must not let realism obscure reality. This is Christmas, the birthday of the Son of God. Let us keep it as such, in our churches and in our homes.

STRANGELY, our thoughts went back to the bus, and we remembered not only Amos Appleby but that Negro woman. What was it that had vaguely impressed us about her, that made us think of her again as we meditated about the significance of this year's Christmas? Oh, yes, now we remembered, it was that tiny sprig of holly that she had pinned to her coat. And now we remembered where we had seen her before. It was at church, of course, and it was at the Christmas Eucharist last year. Ordinarily, we suppose, she attends St. Cyprian's mission, in the part of the city in which she lives, but at Christmas she always comes to the Midnight Mass at the parish church. Last year, we remember, she happened to kneel next to us at the altar rail.

And suddenly another thought flashed across our mind. We hoped we might find ourself next to her again this year

Today's Gospel

The Fourth Sunday in Advent

"MAKE straight the way of the Lord." This age-old line, quoted from the prophet Isaiah, comes to us today from the Holy Gospel and bids us prepare for the coming manifestation of God, and we should so take it as an admonition to prepare for Christmas. The Advent Season has been reminding us of the coming, and a thoughtful Advent should make our Christmas Communion a great blessing. Make straight the way, so that God may come to you in the Holy Sacrament. Find time in the rush of preparation to realize the truth that God is coming to you. Plan your time so that God can come straight to you. Open your heart to Him so that He may speak straight to you. Make a straight way of prayer—praying often, as you prepare and as you make your Communion, "Come to my heart, Lord Jesus, there is room in my heart for Thee."

Christmas Day.

"THE Word was made flesh." The eternal Son of God veiled His glory in human flesh, hid His divine power in mortal weakness, was made Man, entered our life by being born of a virgin: and therefore we keep this feast. All this is so tremendous in its implications that the world takes an easier way and celebrates by stressing matters of lesser importance, talks vaguely of peace and goodwill, of giving pleasure, and centers on a Santa Claus. But we know that through the Incarnation power is given us to become sons of God; and we remember with thanksgiving the love of God so poured out that He gave us His only begotten Son. As we make our Christmas Communion let us thank God that His blessed Son came to dwell among us and promise to use to the full the power offered us to become true sons of God.



A. H. Schaefer.

CHRISTMAS EUCHARIST: This picture, representing the focal point of the Church's Christmas worship was posed after the Christmas service at St. Andrew's, Buffalo, last year by the Rev. Gordon L. Graser, rector, and his acolytes.

as we knelt to receive our Lord on His birthday. For it would be a reminder to us that Christmas is still Christmas in wartime; and that our Lord comes gladly into the hearts and souls of all who love Him; white or black, at home or abroad, in the United Nations, the occupied countries, or the Axis lands. War can't shut Him out. Only our own sin can do that.

Christmas Reminder

IN THEIR Christmas and year-end benefactions, we hope that the members of THE LIVING CHURCH FAMILY will particularly remember two causes in which they have already shown special interest. One is that of the prisoners of war in all countries—more than eight million men of every nation and race and creed, idle behind barbed wire because of the misfortunes of war. The International YMCA is engaged in raising a million dollar fund to provide them with those ministrations to their needs, physical, mental, and spiritual, which mean the vital difference between hope and despair. Our National Council has wholeheartedly endorsed the appeal, and THE LIVING CHURCH RELIEF FUND, together with the Presiding Bishop's Fund, has been asked to serve as a channel for our Church's contributions to this cause.

The other project of special interest is our own nursery shelter, Barton Place, for bombed-out English youngsters between 2 and 5 years old. A letter just received from the superintendent, Miss Halstead, says that the babes are looking forward eagerly to their Christmas party, and are hoping that some of their parents and friends can be with them on that delightful occasion—though they have been isolated because of chicken pox and are holding their thumbs lest a new case keep them in quarantine through the holidays. This week we shall cable over the proceeds of our Shelter Christmas Fund, but we still need about a thousand dollars for maintenance of

the nursery during the current year and for the cost of the air-raid shelter constructed at our insistence.

Checks for both of these worthy causes should be made payable to THE LIVING CHURCH RELIEF FUND, and designated "For Prisoners of War" or "For the Nursery Shelter." Please make them as generous as possible, and send them to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis.

Fifty Years Later

HOW do the poems published in THE LIVING CHURCH look fifty years later? In consultation with Miss Portia Martin, whose verses have often graced our columns, the editors have been going over *Lyrics of The Living Church*, a compilation of the poems published in the magazine between 1878 and 1891, under the editorship of the late Dr. Charles W. Leffingwell.

The result, we fear, is rather discouraging. It cannot be said that any of the poems in *Lyrics* is a masterpiece. Preachiness and triteness characterize most of them, and few have any real values that withstand the erosion of time.

Perhaps a dozen of the poems retain enough vitality after a half-century to be interesting reading today. One of these, the Cradle Hymn of the Virgin, appears in this issue. The brief Latin lullaby with which it begins is one copied by Samuel Taylor Coleridge from a print of the Virgin in a village church in Germany, and a translation is to be found among his verses. Miss Judd's poem sketches a lovely imaginative setting for the lullaby.

Wisconsin's Losses

AS Christmas approaches, citizens of Milwaukee and all Wisconsin have been saddened by two events which, humanly speaking, are most unhappy and untimely. First our Governor-elect, Orland S. Loomis, died suddenly, less than a month before he was to be inaugurated into his high office, leaving the state in confusion as to the succession when Governor Heil's term expires. Mr. Loomis was an able and conscientious man, whose political record was clean and constructive. He was a loyal member of the Presbyterian Church.

Now comes the news, a week before Christmas, that Milwaukee's popular young mayor, Carl Zeidler, who was given leave of absence last spring to serve as a naval officer, is reported missing in action. He was the commander of a gun crew on a merchant vessel when last heard from. A Lutheran, Mayor Zeidler nevertheless knew and loved the Episcopal Church, for he once sang in the choir of St. John's Church, Milwaukee. One hopes that that uncertain word "missing," which troubles so many of our homes this Christmas, may not be his final epitaph, but that he may be spared to return some day to his civic leadership and to the continuation of a promising career.

Chaplain Guerry

THROUGH an unfortunate oversight we failed to record correctly the present work of the Rev. Edward B. Guerry, author of the article, *The Law of Love and the Struggle for Freedom*, which appeared in the December 13th issue. After the article had been accepted, but before it was published, the Rev. Mr. Guerry gave effective expression to the principles he expounded by becoming an army chaplain.

Flower Legends of Christmas

By Winifred Heath

OF ALL God's gifts to the children of Earth not one is lovelier or has brought with it a richer, deeper gift than the true legend of Christmas. Nor has any other tale traveled so far and wide across the world. The birds, the beasts, the fish, and particularly the plants have had their share in Christmas when all the world grows kind.

Even the humble cabbage has played a quaint part and an old story tells us how a peasant who wanted a good meal of cabbage on Christmas Eve stole into a neighbor's garden and went off with one. But just as he had filled his basket the little Lord Jesus went by on a white horse and thus He spoke to the greedy peasant: "Because thou hast stolen on the holy night thou shalt immediately sit in the moon with thy basket of cabbage," and thereupon the guilty peasant was carried off to sit in the moon to the end of time as a warning to all greedy folk.

The chick peas, the broom, and the flax, all have been punished because they rustled and so gave away the hiding place of the Mother and her Babe. Ever since the chick peas and the broom have rustled and been restless, but the flax was forgiven and so she may stay quietly in the field. It was the kindly juniper who opened out his branches and gathered in the Holy Family and for that he has been for ever blessed.

Yet another tree there is which knows no rest since that long ago Christmas Eve. For the aspen of all the worshipping trees, and the birds and other living things refused to do homage when the little Lord of Life went by in His gentle

Mother's arms. And so ever since must she quiver and quake like a soul in trouble:

"Still in the dark and tangled wood
Still doth the aspen quiver
The haughty tree doth bear the curse
Her leaflets aye must shiver."

But they are very few, these unhappy ones, and there are countless happy flower legends. One of the loveliest has to do with the Christmas Rose, which is said to have flowered first in the Garden of Eden. Still those with very wide-awake noses will detect the fragrance of the world's first flowers in all the petaled children who came after.

This beautiful old tale has to do with the shepherds, the quiet people who have watched their sheep on the hills of the Holy Land since the days of Abraham, and long before him. Among the shepherds gathered on the hills of Palestine on Christmas Eve there were two who had their young sister with them. These three followed the star to Bethlehem, carrying gifts in their hands for the Christ Child. But the little shepherd maid had nothing and she sorrowed. Then as she walked sadly beside her good brothers there came a sudden light and an angel appeared scattering the whitest blooms this earth had ever seen on the hills. Quickly the little maid gathered them up and carried a great fragrant bunch to give to the little King of all the World.

The Christmas Rose is a native of Great Britain and the flowers are not always white but sometimes yellow, scar-

let, purple, rose color or even evergreen until they are fully open. Even when the flower begins to fade it is still beautiful, turning an exquisite pink.

Our good neighbors to the south in the colorful country of Mexico have a legend which resembles that of the European Christmas Rose. But theirs is a very different bloom, a flame flower, the poinsettia. It is also called the Painted Leaf, a name which besides being poetical is botanically correct. For those gorgeous scarlet petal banners are really not true flowers but bracts which have been blessed with color. The real flower is a tiny red and gold bloom at the heart of those glorified leaves. But because the Master Artist does all things well even those tiny blooms are exquisite in form and color.

It was our first ambassador to Mexico, Joel Poinsett who introduced this Mexican flower to the United States, and little did he dream how popular it would become. To the people of Mexico the poinsettia is the Flower of the Holy Night and there is a lovely old tale which tells of a little peasant maid who was going to church on Christmas Eve. She was not rushing along happily with the rest, but lagging behind, her eyes wet with tears, for like the little shepherd maid of long ago she had no gift for the Christ Child. So unhappy was she that she knelt down to say a small prayer and ask a little comforting. As she got up from her knees the little Maria's eyes lit up again, for where she had knelt there were the most glorious crimson blooms she had ever seen. Here was a lovelier flower gift than anyone had ever taken to the altar of the little church.

Another famous Christmas flower and a very quaint character in the floral world is the Rose of Jericho. According to the legend this flower sprang up in the desert at all the places where the white feet of Mary stopped on their flight to Egypt and it is said that this most wonderful Syrian flower will always bloom at Christmastime.

The Rose of Jericho, which is not a rose, really belongs to the mustard family and is said to have closed at the Crucifixion and to have opened again at the Resurrection; it is therefore also known as the Resurrection Plant, and regarded with a great deal of awe by the native Arabs who dwell in the Syrian Desert. It is really a very clever little plant for it has adapted itself in wonderful fashion to its dry and dusty homeland. When there is not a drop of water to be had anywhere the Rose of Jericho just curls up into a dry ball and waits for a friendly wind to give it a push, when it goes gaily gamboling along until it finds some moisture somewhere. There it settles down, opens up, sheds its seeds and stays put until another dry spell comes along.

Even the thorn has its place in Christmas Lore and the most famous perhaps

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of all Christmas legends is that of the Glastonbury Hawthorn. According to this very ancient tale after the death of Jesus, Joseph of Arimathea came over to England to Glastonbury Abby. A few days before Christmas he climbed to the top of Weary-All-Hill and left his sturdy staff in the ground. On Christmas Eve it changed to a hawthorn bush bearing pure white fragrant blossoms. It is said that this first famous bush flowered every Christmas until during the unhappy days of the Civil War in England (1641-1660) it was cut down. Not only the original tree but all the cuttings had this same habit of flowering at Christmas.

When in 1752 the calendar was changed people wondered just what the Glastonbury Thorn would do, for the new calendar brought Christmas Day 12 days earlier. Well, the Glastonbury Thorn ignored the new calendar and bloomed on January 5th, which would have been Christmas Day before 1752. At one town in Buckinghamshire 2,000 people turned out on Christmas Eve to see what a certain Christmas flowering blackthorn would do and since that sturdy tree refused to pay any attention to the new calendar the good people of Quainton also decided to ignore it.

There are many legends written around the Christmas tree. One of them tells that the first was the fir whose home was Germany. St. Winfred of Britain went as a missionary to the people of Germany back in the 8th century. With his own axe he cut down the mighty oak beneath which the people had been wont to offer up human sacrifices. And as the tree fell there appeared a slender fir with its green tip spiring to the skies. St. Winfred bade them make this for ever after their tree of sacrifice, a sacrifice of love and service.

Another tale comes out of Germany. It speaks of the little pine trees which wept because they must spend their days in the winter forest while their bird friends flew down to the warm south. The bluff North Wind heard their plaint and went to tell the little Lord Jesus at Bethlehem. And the Lord of all Life who wanted all things happy sent back word to the sad little pines that if they would be happy then they must do some kind thing. So the little pines listened and they spread out their branches to shelter the ferns and other little plants at their feet; and they called to the snow birds to take refuge from the cold in their fragrant branches. So their good friend the Wind went back to tell the little Lord Jesus what the pines had done for love of Him. So He came to them and blessed them, and hung gifts for the little ones upon their branches, and said that they should be forever the special tree of the children at Christmastime.

Our Lord Himself grown to manhood walked often over the flower filled hills of Palestine and down in the quiet valleys, stopping as He went to bless the lilies of the field. So it is good that they and all the plant world should have their part on Christmas Day; those petaled messengers of God who bring so much of light and beauty to our earth home the whole year round.



Christmas Joy To You All!

We are truly such humble, simple-minded Christians that we come up to Our Blessed Lord's Birthday with the feeling of a child. We see and feel no involved theological repercussions in The Incarnation. We only know that for us, Martin Luther's words are our words, and we hope they are yours, too. See if they aren't:

"Be near me, Lord Jesus,
I ask Thee to stay
Close by me forever,
And love me, I pray—"

We send you our hearts' greetings, wherever you are, friends of ours, whether here in civil life and comfort, or with The Forces wherever they may be (God bless, preserve and keep you, service-folk all). And, now, just this word. We usually celebrate one's birthday in the manner which that particular person would most enjoy, being after all **their** birthday. Christmas, don't forget, is Our Blessed Lord's very own Birthday. How befitting, therefore, that we celebrate it in a way that **He** would most enjoy, and not in a splurge of our own, which could very easily be quite distasteful to Him.

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STRICTLY BUSINESS

MERRY Christmas to you, subscribers and advertisers, one and all!

That comes from the heart of every one of the ten employees in our Milwaukee office. Each knows we have as loyal a group of subscribers and advertisers as there is.



NOW IS the time, says El Vera, for all good LC readers to come to the aid of the Nursery Shelter. El Vera herself hasn't been with us long but, good little mouse that she is, she already has a soft spot in her heart for the "under-lives" who live at Barton Place in Exeter, England. We need \$4,400 to care for the children for the year. We still have about \$1,200 to go.

"Don't worry," says El Vera, "our readers won't let the poor kids down!"



THE LIVING CHURCH is the smaller half of the Morehouse-Gorham Co., the main office of course being in New York City. Nevertheless we here in Milwaukee claim one first honor.

The firm has six men in the armed forces: Edward F. Buetow, Fred Nordhorn, Frank Wright, Henry G. Koepfer, and John W. Gardiner from New York and Ray Kundert from our subscription department. Buetow, Nordhorn, and Kundert went in about the same time. Buetow is now a warrant officer and Nordhorn is a sergeant.

Today we heard from Ray:

"I'm looking out of the rear window and getting a beautiful view of Pike's peak. . . . This is really a marvelous place—the deep snow and cold are just the things I like. . . . They almost killed me at the other fort, but now I'm climbing mountains. Superman is what they're making out of me! . . . Oh, yes—I almost forgot! I'm now a Second Lieutenant, better known as a 'Shavetail!'"

So Lieutenant Kundert, our Wisconsin Swiss, his eyes on the mountain top, leads them all!



WE say Merry Christmas!
The Dutch say *Hartelijke Kerstgroeten!*

The French say *Joyeux Noel!*
The Germans say *Froehliche Weihnachten!*

The Poles say *Wesołych Świąt Bożego Narodzenia!*

The Italians say *Bono Natale!*

The Portuguese say *Boas Festas!*

The Spaniards say *Felice Pascuas!*

The Swedes say *God Jul!*

But the heart is pretty much the same in any nation!

Leon McCracken

Business Manager.



BOOKS



ELIZABETH McCracken, EDITOR

Calendars for 1943

By ELIZABETH McCracken

CHURCHPEOPLE will still find most of their old favorites among the Church calendars on the calendar counter of book shops and book departments in general shops. Many of them are the same size and are as attractive as usual. Those which are smaller are still just as good, and the price is slightly less than in some years.

What is popularly known as the "K Kalendar," or *The Christian Year and Church Kalendar* (H. M. Jacobs, \$1.00) may be had with either a red or a blue cover and silk cord. This calendar is a daily guide for the clergy, members of altar guilds, and other Church workers. It also is a valuable textbook for men and women who have recently become Church members. It is really an encyclopedia and dictionary, as well as a calendar.

Another favorite calendar, like the "K Kalendar" in form, though smaller, is *The Churchman Red and Gold Calendar* (Churchman, 75 cts.). Instead of a wooden stick, this turns on a metal spiral. The cover is red and gold, and the silk cord is red. This calendar, too, contains helpful information about Church matters, in addition to the lectionary and other material.

The 1943 edition of *The Scripture Text Calendar: Churchman's Edition* (Morehouse-Gorham, 30 cts.) has a colored picture for each month. There are references for daily Bible readings, and also a Golden Text for every day. The days of the Church Year are indicated. This is a favorite calendar with older people and with shut-ins. It is larger than the other two turning calendars and, with its pictures, is ornamental. In the upper left-hand corner, the monthly changes of the moon are given.

The two Ashby kalendars (Ashby, 25 cts. each) are always in demand. The simpler one, *The Ashby Church Kalendar*, gives the liturgical color for each day, but includes only the Red Letter Saints. The other, *The Ashby Ordo Kalendar*, gives the colors for all the days in the Church of England Kalendar. Both provide liturgical helps.

Two desk calendars are available. There is that favorite, formerly *The Desk Kalendar*, and now *The Episcopal Church Lesson Calendar* (Morehouse-Gorham, 25 cts.). This consists of the kalendar pages from THE LIVING CHURCH ANNUAL. It has the great practical advantage of being an engagement book as well as a Church calendar and lectionary.

The other desk calendar is *The Liturgical Desk Kalendar: 1942-1943* (Franklin X. McCormick, \$1.50). This is a Roman Catholic calendar, bound in soft leather and full of information.

So far as we know *The Phillips Brooks Calendar* (Samuel Ward, 65 cts.) has never changed its form since the publication of the first edition. As ever, it is printed in brown and fastened with a brown silk cord. Bishop Brooks' picture is,

as usual, on the cover. One month is shown at a time, divided into sufficiently large spaces for day-by-day engagements. The great advantage of this calendar is that one has only to glance at it, hanging on the wall, to refresh the memory as to that month's engagements.

Among the smaller calendars *The Dodge Art Calendars* (Dodge, 50 cts.) are pleasing. One has quotations from the Bible; the other six of the series are secular, with such titles as Friendship, Cheer and Contentment, and Sunshine. They are loose-leafed, and have a ribbon for hanging. Still smaller Dodge calendars (15 cts. each) are *Old Favorites* and *Happiness*. These, with golden cardboard covers, have inspirational quotations for each month, from well-known authors. Another type of small wall calendar is that issued by Hale, Cushman & Flint, 25 cts. Each calendar has a colored religious picture. The calendar itself is a block, one leaf to a month.

And now the two little calendars, for slipping into a Prayer Book or Bible. One is a folder, with a colored picture on the cover, the Church calendar inside, and several prayers on the back (Hale, Cushman & Flint; 10 cts.). The other is the *Forward Movement Kalendar*. This is an attractive card, containing the calendar, with the dates of the religious and national holidays of the year. It is convenient for pocket or purse (Forward Movement, 2 for 1 cent).

The well-known and much-loved little Mowbray Church Kalendar has not yet come from England. Several book shops, to our certain knowledge, have ordered it, and so have several persons in charge of cards in parishes. Mowbray has sent word that these orders are being filled. Churchpeople who cannot get them in time for Christmas, may still like to procure them by the beginning of the year, if they can.



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**Bishop Tucker to Broadcast
Christmas Day**

Presiding Bishop Tucker will appear on the Mutual Broadcasting System's Minute of Prayer on Christmas Day, delivering an original prayer devoted to Our Hopes and Prayers for the Coming Year.

The broadcast will be carried on Mutual's coast-to-coast network at 6:00 P.M. EWT, Friday, December 25th.

Minute of Prayer is radio's shortest regularly scheduled program, and is heard Mondays through Saturdays at 6:00 P.M., the program lasting exactly one minute.

Christmas on the Air in War-Time
By SUZETTE G. STUART

Carols from an English cathedral, a United States soldiers' party in London, a Scottish Christmas party, holiday observances in Cairo, greetings from Canada, South Africa, New Zealand, and India by direct broadcasts from six continents—Europe, Africa, Australia, North America, and Asia—this will be the great United Nations program on Christmas Day, 9-10:15 A.M., EWT, by the British Broadcasting Corporation, carried by the Mutual network to American listeners. Even from the relentlessly bombed island of Malta will be broadcast the merriment of a children's party.

Handel's "Joy to the world" and his great Hallelujah Chorus will ring out to a war-torn world just after midnight on Christmas Day over the Columbia network (12:05 to 1 A.M., EWT) in a Christmas Carol program on which Lotte Lehmann, famed soprano of the Metropolitan Opera, will sing the Virgin's slumber Song by Reger, *La Vierge à la Crèche* by Dell'Acqua, Gruber's "Silent night," and "Lo, how a rose e'er blooming" by Praetorius, the latter with chorus. Music will be rendered by the Columbia Concert Orchestra, Howard Barlow conducting, and Julius Mattfeld, organist.

CHRISTMAS CAROL

Christmas Eve will bring Lionel Barrymore again in the *Christmas Carol* (NBC, 10 P.M., EWT), that immortal story of goodwill. A special program of Cornish Christmas carols sung by a choir of 40 rich-voiced Cornish miners will replace the usual drama on Columbia's *Death Valley Days* (8:30-8:55 P.M., EWT). This program will be picked up from a natural amphitheater deep down in the Idaho-Maryland Mine in Grass Valley, Calif. Also over Columbia will be heard Norman

Corwin's rhymed fantasy, *The Plot to Overthrow Christmas*, relating a plot in Hades headed by Mephisto (substitute Hitler) to wipe out the Christmas spirit on the earth. (8-8:30 P.M., EWT.).

The World Today this Christmas Eve will be reminiscent of Christmas two years ago when we were not yet in the present war. Columbia's correspondent William L. Shirer will broadcast from the submarine base in New London, Conn., and contrast his surroundings with the Christmas Eve he spent in 1940 at the German submarine base at Emden. The program will include a roundup of CBS correspondents in Honolulu, London, Cairo, Algiers, and Washington. (9:30-10 P.M., EWT.)

MIDNIGHT MASS

Midnight Mass at St. Patrick's Cathedral in New York is scheduled for a coast-to-coast broadcast over the Mutual network on Christmas Eve (really Christmas Day, 12 midnight to 1:45 A.M., EWT). Local stations may have later announcements of Episcopal services not available now.

All Angels' Church, New York City, will give a Christmas service to be broadcast from 11:30 to 12:00 noon on Christmas morning over the Blue Network. It will be carried from coast to coast and will be short-waved to many parts of the world.

New Year's Eve brings the start of the second year of *The First Line*, Columbia's dramatizations based on data provided by the United States Navy. The traditions of the Navy are brought out in a general picture of the part our Navy has played and is playing in our national life. Microphones set up on the spot where the Navy is at work, complicated sound effects for realism, and a full studio orchestra for musical background make this a live and informing program. (10-10:30 P.M., EWT.)

Also of a factual nature on New Year's Eve will be the coast-to-coast pickups by Bill Slocum on Columbia's *The American Scene 1943* (really New Year's Day, 12:05 to 1 A.M., EWT) of war workers and various activities of immediate national interest. This time in other years has been devoted to a resume by CBS of the year just ending. This year our eyes strain toward tomorrow's world.

THE MESSIAH

For the seventh consecutive season Handel's *Messiah* will be heard over the Columbia network, the date this year being December 21st (actually December 22d, 12:05-1 A.M., EWT). The chorus is directed by Paul N. Craig.

The Navy Plays Santa Claus will come direct from the Brooklyn (N. Y.) Navy YMCA on December 21st over Mutual, with interviews with sailors whose ships are in port (9:15-9:30 P.M., EWT). Mutual's real-life Army camp show *This is Fort Dix* begins its third year on the air on Sunday, December 20th, with the continued purpose to offer a vehicle on the air through which the average soldier can make contacts with his friends and relatives. (3-3:30 P.M. EWT.)

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DIOCESAN

NEW YORK

Plaque in Memory of President's Mother

Sumner Welles, Under-Secretary of State, made an address at the dedication of a plaque in honor of President Roosevelt's mother, in St. Paul's Church, Eastchester, Mount Vernon, N. Y., on Sunday, December 6th.

Judge Edward R. Finch of the Court of Appeals, read a letter from the President to the Rev. W. Harold Weigle, rector of St. Paul's.

OHIO-ALASKA

Novel Christmas Gift

The choir of Advent Church, Lakewood, Ohio, gave the former priest-in-charge, the Rev. George Jones, a novel Christmas present. The Rev. Mr. and Mrs. Jones are now missionaries at St. Stephen's Mission, Fort Yukon, Alaska.

Because of transportation difficulties, a small present was necessary. One of the choir members has a recording phonograph on which the choir recorded their Thanksgiving anthem and several Christmas carols. Then, on the other side of the disc, the Rev. Arthur Pritchett, present priest-in-charge, and the choir sent their personal greetings to the Rev. Mr. and Mrs. Jones.

It is hoped that Santa Claus gets the

recordings past the censor in time for the big Christmas Eve party at St. Stephen's Mission. Presents for this party have been sent by several parishes in the diocese of Ohio. The party starts at 8 P.M. with the entire village in attendance.

NORTH CAROLINA

Church Fire

Early Sunday morning December 6th, the Church of the Epiphany at Leaksville, N. C., caught fire, and considerable damage was done before the fire could be extinguished. Most of the furniture was saved. The church was an old frame building. Fortunately there is an empty Presbyterian church close by which was generously put at the disposal of the congregation by the Presbyterian authorities, so there will be no break in the services.

SALINA

Former Swedenborgian Minister Becomes Lay-Reader

The Rev. Sherman Newton, the only remaining Swedenborgian minister in Kansas, was confirmed recently with his wife in the Episcopal Church, and has been placed at Clay Center as layreader in charge, pending further study leading to ordination to the priesthood.

LIVING CHURCH RELIEF FUND

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

Living Church Nursery Shelter

Previously acknowledged	\$2,984.46
Mary G. Ellett	25.00
British Sewing Group, Gethsemane Church, Minneapolis, Minn.	15.00
Anonymous, Brookline, Mass.	10.00
Communion Alms, St. James' Church, Kingessing, Phila.	10.00
In Memory of E. T. B.	10.00
Lt. Col. F. S. Gardner, U. S. A.	10.00
Dr. John B. Jackson	10.00
Rev. and Mrs. John C. Lord	10.00
Mrs. Harriet B. Rankin	10.00
A. W. S., and A. D. S.	5.00
F. C. B.	5.00
Miss Helen G. Child	5.00
Edith M. Clark	5.00
Mrs. Chester E. Dimick	5.00
Mrs. Warren R. Dix	5.00
In Memory of J. W.	5.00
In Memory of K. J. P.	5.00
E. P. and J. L. Morehouse	5.00
Deaconess M. W. Nicholas	5.00
Miss Florence E. Parrott	5.00
Rev. Earnest D. Richards	5.00
Charles Smith	5.00
Rev. Charles Henry Webb	5.00
R. H.	3.00
Rev. W. R. Haynsworth	3.00
St. Agnes Church School, Sandpoint, Idaho	3.00
Mrs. J. R. Boswell	2.00
Mrs. A. M. Fitzpatrick	2.00
Virginia R. Holbrook	2.00
Rev. and Mrs. J. S. W., Sodus, N. Y.	2.00
Mr. and Mrs. C. T. Day	1.00
Mrs. Ethel P. Martin	1.00

\$3,183.46

Shelter Christmas Fund

Previously acknowledged	\$ 48.50
Mrs. Harriet B. Rankin	10.00
Miss Caroline B. Cooke	5.00
In Memory of Julian Corbett Leavell	5.00
	\$ 68.50
Charles E. Craske (about \$4.00)	£1

China Relief Fund

British Sewing Group, Gethsemane Church, Minneapolis, Minn.	\$ 5.00
Jack H. Cooper	5.00
A. L. G.	5.00
In Memory of Rev. W. P. Law	5.00
Hazeldeane Cook	4.50
Mrs. J. R. Beswell	1.00
	\$ 25.50

Greek Relief Fund

A. L. G.	\$ 5.00
Mrs. J. R. Boswell	2.00
	\$ 7.00

War Prisoners Aid

Previously acknowledged	\$ 146.00
A. B. C.	50.00
Dr. Walter Lowrie	50.00
Employees and patients, St. Barnabas' Free Home, Gibsonia, Pa.	36.00
Deaconess Katharine E. Phelps	25.00
St. Barnabas' Brotherhood, Gibsonia, Pa.	20.00
Annie G. French	10.00
Mrs. A. G. Myers	10.00
F. C. B.	5.00
A. L. G.	5.00
Miss Henrietta Davis	5.00
G. O.	5.00
Mrs. Franklin Smith	2.00
Martha S. Arvedson	1.00

\$ 370.00

DEATHS

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

As THE LIVING CHURCH went to press, news was received of the death in Philadelphia of the Rev. Percy T. Fenn, D.D., former rector of St. Paul's Church, Berlin, Md.; and in New York of Helen Gilman Noyes Brown, wife of the Rev. Dr. William Adams Brown. Mrs. Brown was a communicant of Trinity parish, New York, and was active in many Church and social welfare activities. Further details will be reported next week.

Aaron Cutler Coburn, Priest

The Rev. Aaron Cutler Coburn, headmaster of the Wooster School for boys near Danbury, Conn., died suddenly in New York City on December 2nd. Born in Brooklyn, Conn., the son of Dr. J. M. Coburn and Abbie M. Cutler Coburn, he was graduated from Amherst College in 1907 and from the Philadelphia Divinity School in 1911. After a year as assistant minister in Grace Church, New York City, Dr. Coburn became rector of St. James' Church, Danbury, Conn. He founded the Wooster School in 1926. In 1936 he received the honorary degree of Litt.D. from Hobart College.

Dr. Coburn is survived by his widow, Eugenia Bowen Woolfolk, and three children. A private funeral service was held in the Chapel of the Wooster School on December 5th.

Marmaduke Hare, Priest

The Very Rev. Marmaduke Hare, former dean of Trinity Cathedral, Davenport, Iowa, died at his home in New York City on December 12th.

Born in Knottingley, Yorkshire, England, in 1856, the son of the Rev. Robert Henry and Margaret Leighton Hare, he received his higher education at Hull Medical College and at King's College, London, where he received his degree as a doctor of medicine. He practiced medicine for a time, but gave it up to begin studies for the ministry of the Church of England.

Dean Hare was graduated from Dorchester Theological College in 1879. From 1880 to 1884 he served as a chaplain with the British Army during the Boer War in South Africa, where he married the daughter of the premier, Sir Thomas Watson. Returning to London, he served in a number of parishes. When his wife died in 1899 he came to Canada and the United States, serving in parishes in Toronto, Albany, and New Milford, Conn.

In 1907 he was called to Davenport as rector and dean of the Cathedral, where he remained until his retirement in 1928. Later he was attached for a time to the Cathedral of St. John the Divine in an honorary capacity. He was married to Miss Anna Lyster in 1910.

Dean Hare served as chairman of the Board of Domestic and Foreign Missions, as a deputy to General Convention on three different occasions, as a trustee of St. Luke's hospital, St. Katherine's School, and of Friendly House.

Russell R. Ingersoll, Priest

The Rev. Russell Richard Ingersoll, 35, died in a Seattle Hospital, December 8th, after a 10 day illness. He was the new rector of St. Stephen's Church, having taken up his duties there September 1st.

Mr. Ingersoll was born in Denver, but most of his schooling was received in Seattle, at Broadway High School and the University of Washington. He graduated from General Theological Seminary in New York in 1934 and was ordained to the priesthood in January, 1935, in St. Mark's Cathedral, Seattle, by Bishop Huston of Olympia. He became curate of St. John the Evangelist Church in St. Paul, and later chaplain at Shattuck School for Boys at Faribault, Minn. He also had been dean of St. Paul's Pro-Cathedral, Mishawaka, Ind., and for a time had been acting rector of St. Paul's Church, Bellingham, Wash.

Mr. Ingersoll had served also as secretary of the diocese of Indiana, and as advisor of the House of Young Churchmen in the diocese of Olympia.

Surviving are his widow, Mrs. Jeanette Ingersoll and two children, Russell William Ingersoll and Judith Ann and his stepfather, Richard G. Holmes of Vancouver, B. C.

Services were held at St. Stephen's Church on December 11th, and were conducted by Bishop Huston of Olympia. Selected members of the clergy were pallbearers and the vestrymen of St. Stephens' were honorary pallbearers.

Richard S. Underwood, Priest

The Rev. Richard S. Underwood died at his home in Kirkland, Wash., on December 9th after an illness of several months, at the age of 41.

Born at Nashville, Tenn., Mr. Underwood was graduated from the University of Montana with his B. A. degree in 1923, and received his M.A. degree in Pittsburgh in 1928. He was ordained deacon in 1933 and priest in 1935, the latter by the Rt. Rev. Daniel T. Huntington, Bishop of Anking, China. He taught in the American Church Mission in China from 1923 to 1936.

Mr. Underwood came to the diocese of Olympia in 1939 and was priest-in-charge of St. John's Mission, Kirkland, and Emmanuel Mission, Mercer Island, up to his death. He was on the diocesan Council and on the faculty of the summer conference, and was exceedingly helpful as a councilor to the students at the University of Washington.

Mrs. James Foster

Mrs. James Foster of Studley, Kans., died November 20th of a heart illness. Mrs. Foster, with other persons, organized St. Nicholas' Church at Studley in 1933. Her home has been the Studley headquarters for clergy of the Hays' associate mission and other travelling clergymen since that time. She was a descendant of one of the King Christians of Denmark.

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CHANGES

Appointments Accepted

DANIELS, Rev. GEORGE EARL, formerly vicar of Trinity Church, Collinsville, Conn., and Christ Church, Unionville, Conn., is to become associate minister of St. Paul's Church, New Haven, Conn., effective January 15th. Address: 57 Olive Street, New Haven, Conn.

GATES, Rev. W. FRED JR., priest in charge of St. John's Church, Old Hickory, Tenn., is to be rector of St. Peter's parish, Columbia, Tenn., in charge of missions at Mount Pleasant and Pulaski, Tenn., effective January 1st. Address: 309 West Seventh Street, Columbia, Tenn.

GOODWIN, Rev. CHARLES, vicar of St. Paul's parish, Waterville, Conn., is to be rector of Grace Church, Yantic, Conn., effective January 1st. Address: Grace Church rectory, Yantic, Conn.

MURPHY, Rev. DuBose, formerly rector of the Church of St. Clement, El Paso, Tex., became the rector of Christ Church, Tuscaloosa, Ala., on December 15th.

PICKFELS, Rev. JOHN L., formerly rector of the Church of Reconciliation, Webster, Mass., is to be rector of St. Luke's Church, East Greenwich, R. I. Address: 86 Rector Street, East Greenwich, R. I.

ROSE, Rev. DEANE E., priest in charge of the Church of the Good Shepherd, St. Ignace; St. Andrew's, Moran; St. Stephen's, Detour, Mich., is to be rector of Trinity Church, Grand Ledge, Mich., and priest in charge of Grace Church, Charlotte, Mich., effective January 1st. Address: Grand Ledge, Mich.

SPERRY, Rev. WILLIAM B., vicar of Grace Chapel, New York City, is to be vicar of Grace Church, Dalton; St. Luke's, Lanesboro; and supervise the industrial defense area work in greater Pittsfield, Mass., effective January 15th. Address: Grace Church Rectory, Dalton, Mass.

THRASHER, Rev. THOMAS R., formerly rector of St. Peter's parish, Columbia, Tenn., has been rector of the Church of the Advent, Indianapolis, Ind., since December 1st. Address: 30 East 37th Street, Indianapolis, Ind.

Ordinations

PRIESTS

CONNECTICUT—Bishop Budlong of Connecticut ordained to the priesthood on December 11th in Christ Church Cathedral, Hartford, Conn., the following:

The Rev. **LEVERETT BRAINARD DAVIS** was presented by the Rev. Remsen B. Ogilby.

The Rev. **MAURICE GEORGE FOULKES** was presented by the Rev. Donald W. Greene.

The Rev. **HARRY WRIGHT HEERMANS** was presented by his father, the Rev. Nile W. Heermans.

The Rev. **GEORGE WILLIAM SMITH JR.**, was presented by the Rev. Frederick H. Nason.

The Rev. **SEYMOUR ST. JOHN** was presented by his father, the Rev. George C. St. John.

The Rev. **Clyde D. Wilson** preached the sermon.

MICHIGAN—Bishop Creighton of Michigan ordained the Rev. **JOHN R. SCARLETT** and the Rev. **MAURICE HOPSON** to the priesthood in St. Paul's

Church, Jackson, Mich., on December 7th. The Rev. Mr. Scarlett, presented by the Rev. Howard Harper, is curate at St. Paul's, Jackson. The Rev. Mr. Hopson, presented by the Rev. William R. Wood, is vicar of All Saints', Brooklyn, Mich. The Rev. Clarence W. Brickman preached the sermon.

SOUTH FLORIDA—The Rev. **LORRAINE BURGEE** was ordained to the priesthood by Bishop Wing of South Florida in St. Stephen's Church, Coconut Grove, Miami, Fla., on December 7th. He was presented by the Rev. Rex Wilkes; the Rev. George W. Gasque preached the sermon. The Rev. Mr. BURGEE has been appointed priest in charge of St. John's Church, Homestead, Fla., where he has served since his ordination to the diaconate.

VERMONT—The Rev. **WALTER FRISBEF HENDRICKS JR.** was ordained to the priesthood on December 3d in Zion Church, Manchester Center, Vt., by Bishop VanDyck of Vermont. He was presented by the Rev. Karl Tiedeman, who also preached the sermon. The Rev. Mr. Hendricks will be rector of Zion Church, Manchester Center, Vt.; St. John's Chapel, Manchester, and St. Paul's, Wells, Vt.

WEST VIRGINIA—The Rev. **ANDREW B. JONES** was ordained priest on December 13th in St. Luke's Church, Welch, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. J. W. Hobson; the Rev. Dr. R. O. Kevin preached the sermon. The Rev. Mr. Jones will be rector of McDowell parish, Welch, W. Va.



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GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

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DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75
(Only Episcopal Church in Waldo County)
Rev. James L. Hayes, S.T.M.
Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3171
Rev. Geo. Paull T. Sargent, D.D., Rector

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

The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2230
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2450
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—700
Rev. Frank L. Vernon, D.D., rector

Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—818
Rev. G. W. Gasque, Locum Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge

Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1073
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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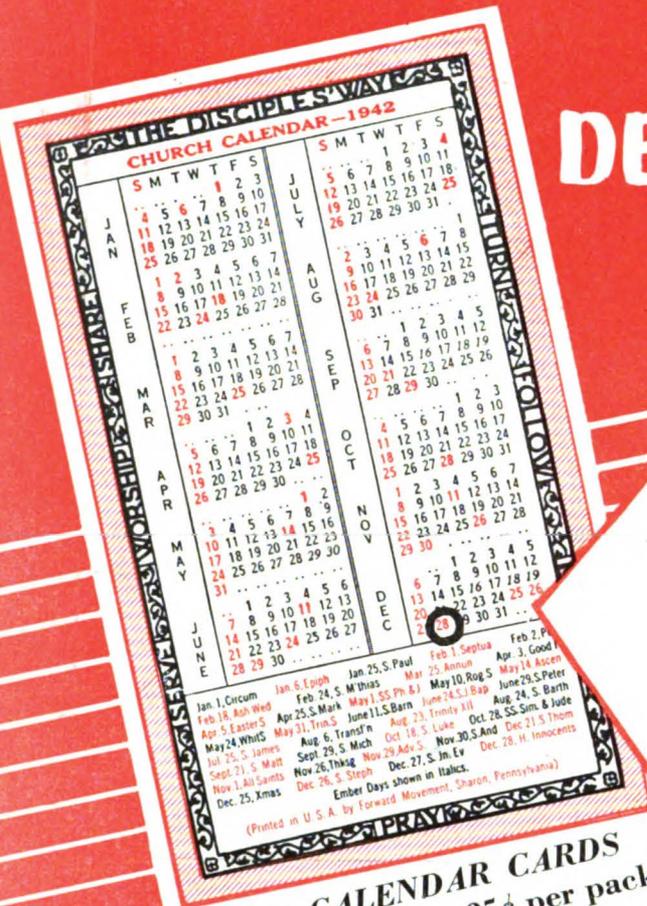
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Effective Date Dec. 28, 1942