

# The Living Church



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Madonna and Child  
By Lorenzo Monaco  
(See Page 11)

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### The Spirit of Christmas

**TO THE EDITOR:** To be an object of charity is not to be an object of contempt, but of the highest honor, the love of God. But to be an object of philanthropy is unfortunately often to be the object of contempt; of love, not of God but of the giver's self; the object, not of charity but of vanity.

At Christmas it seems to me that we should be reminded that the spirit of Christmas is that of charity, not of vanity; that the Christmas gift is a gift of fellowship in the love of God, with those in need of our gifts; that the contemptuous spirit toward those who receive our gifts is the complete denial of the Christmas spirit.

(Rev.) FRANK D. SLOCUM.  
 Guilford, Conn.

### Diocesan Insurance

**TO THE EDITOR:** I have read with interest the article, "Go East, Old Man" by the Very Rev. H. Ralph Higgins [L.C., November 10th]. Until I retired and moved east a few months ago I was for six or seven years the president of the Clergymen's Life Insurance Association of the Diocese of Pittsburgh. In this period we have paid to the widows of seven deceased clergy members an average of over \$1500 each.

The plan is very simple. It is described in the constitution of the association enclosed.\* I understand there is a similar organization in the Diocese of Kentucky, but I have no details of their plan. In Pittsburgh about 50 clergy are members. In 40 years the average cost has been \$1.50 per member per year. The cost is so little and the benefit so much that there is little opposition on the part of laymen and clergy to participate. In a diocese of say 10,000 communicants it should not be difficult to enroll 750 lay members, men and women, and all of the clergy.

I have served on many boards, vestries, etc., but to me the work done by this association is real, practical Christianity in action. I have had much satisfaction in managing the association and making it worth while to the clergy in Pittsburgh.

THOMAS C. HAM.  
 Marblehead, Mass.

### Prayer Book Loyalty

**TO THE EDITOR:** It has occurred to me, while thinking upon Fr. Mabry's excellent article [L.C., October 20th] and the comments that have appeared thereon, that it might not be amiss to call attention to the fact that there exists a society the objects of which are "to promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer" and "to uphold and appreciate the English Use both in rite and ceremonial." Membership in

\*The association consists of clerical and lay members, each of whom has agreed to pay \$2 to the association upon notification of the death of a clerical member. These contributions are turned over to the beneficiary previously selected by the clergyman. Lay members receive no benefits.

this society is invited on the broad principle of loyalty to the American Prayer Book, Constitution and Canons, and the common law of the Anglican Communion.

This society, known as the Anglican Society, has published a number of pamphlets, among which the following might be of special interest at this time: "Why Not Try the Prayer Book Use," "A Synopsis of the Ceremonies of a Plain Celebration," "A Study of the Prayer of Consecration," and "English Catholicism." These publications can be secured from the Rev. Rodney F. Cobb, St. Luke's Church, Smethport, Pa.

Let us cease all petty bickering and obey Him who said, "Go into the whole world and preach the gospel to every creature. . . ." Truly we need to become united in a great missionary endeavor.

EUGENE H. THOMPSON, JR.  
 Kansas City, Mo.

### Service Recordings

**TO THE EDITOR:** In view of the recent correspondence [L.C., December 1st] concerning recordings of English Church services, readers of THE LIVING CHURCH may be interested to learn that the records from the Royal School of Church Music, Roper House, St. Dunstan's Street, Canterbury, are most satisfactory and are currently available. I imported several of their records this autumn with great success, and have recently ordered more.

The recordings of Evensong include the sung versicles and responses, Psalm 65 in Anglican chant, *Magnificat* and *Nunc Dimittis* (plainsong with fauxbourdon by Healy Willan), and said creed. The hymns are very well recorded. Their recording of the *Vexilla Regis* (sung in English) is particularly impressive with the antiphonal singing between the men and boys.

Approximately 25 recordings are now issued by the school, and it is a relatively simple matter to import the records directly at reasonable cost, including both original price and customs duty.

PETER CHASE.  
 Providence, R. I.

## The Living Church

Established 1878

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

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FOURTH SUNDAY IN ADVENT

## GENERAL

## EPISCOPATE

**Dr. Nash Elected  
on First Ballot**

The Rev. Norman Burdett Nash, rector of St. Paul's School, Concord, N. H., was elected Coadjutor of the Diocese of Massachusetts at the special convention held in the Cathedral Church of St. Paul, Boston. The will of the delegates was clearly expressed with brotherly amity and unexpected celerity.

Dr. Nash, who was nominated by the Very Rev. Charles L. Taylor, dean of the Episcopal Theological School, was elected on the first ballot by a vote of 114 clerical and 72 lay votes. 100 clerical and 72 lay votes were necessary to elect. The nomination was seconded by Mr. F. Winchester Denio.

Three other candidates were officially nominated: the Rev. Theodore P. Ferris, who received 65 clerical and 43 $\frac{2}{3}$  lay votes; the Very Rev. Arthur C. Lichtenberger, 15 clerical and 18 $\frac{1}{3}$  lay votes; and the Rev. Dr. Arthur L. Kinsolving, 2 clerical and 3 lay votes. The Rev. Gardiner M. Day and the Rev. Richard T. Loring received 1 clerical vote each.

At the close of the morning session, Bishop Sherrill of Massachusetts, Presiding Bishop-elect, said, "You have elected a man who will lead the diocese forward with vision and power," and appointed the Rev. Messrs. Charles C. Wilson, Theodore P. Ferris, Whitney Hale, Dean Taylor, and the Messrs. Denio, William Albert Gallup, James Garfield, and Alexander Whiteside.

It is assumed that, if Dr. Nash accepts, the consecration will be held toward the end of February. Bishop Sherrill announced that he intends to turn over the full duties of the diocesan to the coadjutor. (Bishop Sherrill's resignation as Bishop of the diocese becomes effective June 1, 1947, at which time Dr. Nash would become the diocesan.)

Dr. Nash was born in Bangor, Maine, the son of the Rev. Henry Sylvester Nash and Bessie Keefer (Curtis). He was educated at the Cambridge Latin School, Harvard College, and the Episcopal Theological School. He also holds the degree of S.T.D. from Western Theological Seminary, Trinity College, and Williams College. He was ordained to the diaconate in 1915 and to the priest-



**BISHOP-ELECT WITH FAMILY:** *The Rev. Dr. Norman B. Nash, elected December 11th as Bishop Coadjutor of Massachusetts, is shown with his family and relatives in a festive Christmas group.\**

hood in 1916 by Bishop Lawrence of Massachusetts. Dr. Nash was professor of Christian social ethics at the Episcopal Theological School from 1916 to 1939, and has been rector of St. Paul's School since that time. He was married to Miss Marian Noble in 1917 and they have three children.

**Fr. Bayne Elected Bishop**

Nominated as a surprise candidate at a special convention held in St. Mark's Cathedral, Seattle, Wash., on December 9th, the Rev. Stephen Fielding Bayne, Jr., chaplain of Columbia University, was elected on the fourth ballot to be

\*Back row, left to right: Marianne and Cynthia Nash, daughters; Bessie Fair, niece; Mrs. and Dr. Henry Nash, daughter-in-law and son. Seated: Dr. Nash, Mrs. Norman B. Nash, and Norman Hughes Nash, son of Dr. and Mrs. Nash. Front row: Mrs. Mary (Fair) Gosnell and Isabel Fair, nieces.

Bishop of Olympia upon the retirement of Bishop Huston.† A motion was made and carried to make the election unanimous.

Nearly 500 delegates and interested Churchmen gathered in the cathedral at 10 AM for the service of Holy Communion, at which Bishop Huston was the celebrant, assisted by the Rev. Messrs. Walter G. Horn, Lewis J. Bailey, and Frederick J. G. Kepler.

Five candidates were recommended by the nominating committee: the Very Rev. Charles E. McAllister, and the Rev. Messrs. Elmer B. Christie, Frederick A. Schilling, Robert Magill, and Samuel M. Shoemaker. These were

†The official date for Bishop Huston's retirement is for March 31st, but he has signified his intent to retire sooner if his successor is elected. Therefore the election was understood to be for a diocesan rather than a coadjutor.





REV. STEPHEN F. BAYNE: Elected to succeed Bishop Huston as Bishop of Olympia.

nominated by the delegates at the meeting. Other nominations were the Rev. Clifford L. Samuelson, the Rev. Edward L. Pennington, and Fr. Bayne, who was nominated by the Rev. John P. Craine, and seconded by the Very Rev. Richard S. Watson.

The Bishop-elect was born in New York City, May 21, 1908. He received the degree of B.A. from Amherst College, and the S.T.B. and S.T.M. from the General Theological Seminary, New York City. Bishop Manning of New York ordained him to the diaconate in 1933 and to the priesthood in 1934. Fr. Bayne has been a fellow and tutor at General Seminary, rector of Trinity Church, St. Louis, Mo., and rector of St. John's Church, Northampton, Mass. He became chaplain of Columbia University shortly before Pearl Harbor and entered the chaplains' corps of the Navy in 1944 with the rank of lieutenant. He returned as chaplain of Columbia when he was released from service last February. While he was in the Navy, Fr. Bayne conducted services at St. Mark's Cathedral, during the time his ship, the USS *Salerno Bay*, was being commissioned at Bremerton, Wash.

When informed of his election, Fr.

Bayne said: "Why, this is the most extraordinary thing I ever heard of! I'm simply flabbergasted. It has left me breathless. I didn't even know I was being considered."

The election took place on the eve of Bishop Huston's 70th birthday.

**Bishop Sawyer Enthroned As Bishop of Erie**

The Rt. Rev. Harold Everett Sawyer was formally enthroned as Bishop of Erie on December 5th. The service took place at the Cathedral of St. Paul, Erie, Pa., after which a luncheon was held in his honor.

The service began with a recitation of a psalm, after which the Rev. Thomas L. Small, president of the standing committee of the diocese, led the congregation in the *Kyrie Eleison* and other prayers. The new Bishop then made the declaration of conformity and was led to his chair by the Very Rev. Francis B. Blodgett, who said:

I, Francis, dean of this cathedral church, by the authority committed unto me, do install thee, Right Reverend Father in God, in token of the authority and jurisdiction which canonically belongs to the Bishop of this diocese.

May the Lord bless thee and keep thee. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up the light of His countenance upon thee and give thee peace, both now and evermore. Amen.

Bishop Ward, retired Bishop of Erie, then addressed the new Bishop, and commended to him the spiritual care of the diocese, after which Bishop Sawyer made his address, in which he lamented the untimely death of his predecessor, the late Bishop Wroth, and expressed his appreciation of the honor conferred upon him. The service of Holy Communion followed, with Bishop Sawyer as celebrant, assisted by Bishop Ward, Dean Blodgett, and other clergy.

At the luncheon after the service, the Bishop was the guest of honor of the diocesan clergy, members of the standing committee, the congregation of St. Paul's Cathedral, and other friends and guests.



THE VERY REV. WILLIAM H. NES: His acceptance of the deanship of Nashotah House has been announced. [See page 16.]

CANADA

97.7% of Appeal Funds Are In

In Canada \$4,203,604 of the goal of \$4,300,000 has been received by the Anglican Advance Appeal. Sixteen dioceses have exceeded their quota, and are entitled to a return of 75% of the monies sent in over their accepted objective. Salaries of clergy in non-self-supporting dioceses will be raised to \$1400 on January 1st, \$40,000 will be spent in reconstruction and rehabilitation of the work of the Canadian Church in Japan, and the following sums are available for the various objectives of the Appeal:

Pension Fund for non-self-supporting dioceses	.....	\$750,000
Missionary society of the Church	.....	275,000
Missionary work in self-supporting dioceses	.....	40,000
Religious education	.....	25,000
Social service	.....	15,000
Bombed churches in Britain	.....	50,000
European churches	.....	45,000
General Synod administration	.....	50,000
Returned to dioceses for local needs (20% of cash sent in)	.....	352,114

PRESIDING BISHOP

Committee on Residence Meets

The first meeting of the Committee on a Residence for the Presiding Bishop was held on December 9th. Members of the committee are Bishops Lawrence of Western Massachusetts, chairman, Budlong of Connecticut, Powell of Maryland, the Ven. Frederick M. Adams,

BALLOTING FOR THE BISHOP OF OLYMPIA

	First		Second		Third		Fourth	
	C	L	C	L	C	L	C	L
Charles E. McAllister	12	109	14	134	16	139	17	130
Stephen F. Bayne	7	85	14	109	17	128	20	154
Frederick A. Schilling	3	35	3	18		4	1	2
Elmer B. Christie	8	32	6	24	5	16		
Robert A. Magill	2	11		1				
Clifford L. Samuelson	1	10						
Samuel M. Shoemaker	2	4						
Edward L. Pennington	2	1						
Votes Cast	37	287	38	287	38	287	38	286
Necessary to Elect	20	144	20	144	20	144	20	144



## Opportunity for Peace

**A** YEAR ago on Christmas Day we praised God for the return of peace after four long years of war. As we look back over the past *twelve* months there will doubtless be in the hearts of most of us a feeling of disappointment. The actuality of peace seems far different from the ideal peace of our hopes. We are dismayed by the emergence on a wide scale of those same symptoms—selfishness, hate, greed, pride, suspicion—which in the past have always led to war. Are we not then again crying, "Peace, peace," where there is no peace?

For Christians who understand the real significance of Christmas there is no reason for discouragement. Even on the human level we were warned by our leaders that victory in war would mean not achievement of peace but rather opportunity to win it. As Christians we know that only through Him whose entry into human life we celebrate on Christmas Day can we win a peace which is worthy of the name. "Peace, I leave with you, my peace I give unto you; not as the world giveth, give I unto you." The peace which we have at present is the kind that the world giveth. Like all of this world's gifts it is unstable, impermanent, and unsatisfying. Christmas, however, brings us the assurance that in and through Christ we can transform this imperfect peace into that peace on earth which is promised to men of goodwill.

This promise, like all of God's great gifts, is conditioned upon our coöperation. God alone can produce in human life that goodwill without which true peace is impossible. Christmas assures us that God has begun this work. Christ's command, "Go ye into all the world and preach the Gospel," is an invitation from God to join with Him at this time of opportunity in the effort to develop that degree of goodwill in the lives of men and women everywhere which alone will fulfil the worldwide longing for a just and enduring peace. The fields are already white unto harvest. Shall we not on this Christmas resolve to put ourselves and our resources at God's disposal that He may send forth laborers into His harvest?—*The Most Rev.* HENRY ST. GEORGE TUCKER.

## INTERCHURCH

### Patriarch Acknowledges Gift of Books

The Patriarch of Moscow has written to acknowledge a collection of theological books sent to the Moscow Theological Academy by the Rev. E. R. Hardy of the Berkeley Divinity School on behalf of the members of the Joint Commission on the Russian Orthodox Church and other friends of the Russian Church. (Fr. Hardy's letter asking for books appeared in *THE LIVING CHURCH* of August 19, 1945.) The 40 volumes received by the Academy included Anglican theology and liturgics and patristic works in Greek and English. The full text of the Patriarch's letter follows:

October 4, 1946

Rev. E. R. Hardy, Jr.  
New Haven 11, Conn.

May I ask you to accept our heartfelt gratitude for your gift? We have received in good condition the collection of books which was gathered with such love by the American friends of the Russian Orthodox Church. They will be accepted by our theological academy as a memorable and valuable gift from brother Christians of the American Episcopal Church. We would express the hope that such brotherly preparation will lay a firm foundation for the exchange of learned theological thought between our Christian bodies, and thereby prevent further harmful estrangement from each other.

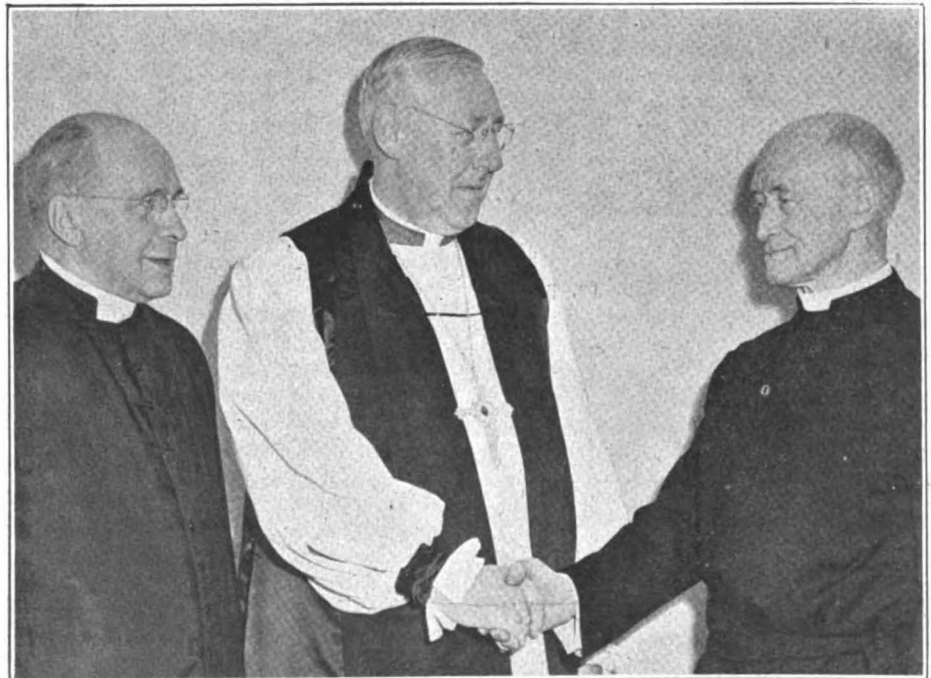
May God bless your labors in the assertion of Christ's truth in the whole world.

✠ ALEXEI,  
Patriarch of Moscow and All Russia.

the Rev. Horace W. Donegan, the Rev. Charles Gomph, Col. Jackson A. Dykman, Mr. Samuel F. Houston, and Mr. Clifford P. Morehouse. Mr. Lindley M. Franklin attended the meeting by invitation, and Bishop Sherrill of Massachusetts was also present.

Bishop Sherrill, Presiding Bishop-elect, told the committee what he thought a suitable residence should be. He suggested a site within 30 miles of New York City, with a house for the Presiding Bishop's use and a larger house for a hostel. He said that he thought a chapel should also be a part of the plan, and that there should be accommodations for conferences, as well as accommodations for returned missionaries and their families.

Two subcommittees were set up: a promotion committee, headed by Dr. Donegan, to publicize the need, and an evaluating committee, of which Col. Dykman is chairman, to consider properties as they become available. Paul B. Badger and Edward S. S. Sunderland were appointed associate members of the committee.



WELCOME TO DIOCESE: *Bishop Sawyer of Erie (center) is welcomed to his diocese by Dean Blodgett and Bishop Ward, retired Bishop of Erie (right).*

# Miracles and the Christian Faith

By the Rev. Frederick Ward Kates

Rector of Christ Church, Oswego, N. Y.

THE approach of Christmas Day with all its reverent pageantry and moving drama, its poetry and joy and gladness, makes many people wonder about the true status of the Christian faith. There is so much about the traditional observance of Christmas that savors of pure fantasy and poetic fancy that many people in our time have come to doubt the wondrous fact which the festal celebration commemorates. These people find in the Christmas drama and ritual of the Church only another indication that the Christian faith is nothing but pious romance built on a myth.

What disturbs these people is that what Christmas Day celebrates is a miracle: the Virgin Birth, the miracle that the Founder of Christianity, Jesus Christ of Nazareth, was born without human father, being conceived by the Holy Ghost and born of the Virgin Mary.

I would say right here that the question of miracles is no purely academic question exclusively for the clergy and cloistered theologians to concern themselves with. The attitude we hold, that every man holds, toward this matter of miracles has a concrete, definite bearing on our personal faith and upon our understanding of the full truth and startling grandeur of the Christian faith.

For some people a discussion of this topic is irrelevant and superfluous. I refer to those people who have witnessed a miracle, or miracles, and I am thinking of those people who have been actually converted, transformed by God's Holy Spirit. Such persons are living and breathing evidence of the fact that miracles are not only possible, but that they do really take place. These people know miracles can and do happen. To such people, and I count myself one of them, any discussion of the possibility, probability, or reality of miracles is really a waste of time, for such people possess the authentic testimony of actual experience to give them certainty and sure knowledge about a subject which for many others is, perforce, still a matter of speculation and surmise and doubt.

## MIRACLES OF THE GOSPEL

But for most people nowadays belief in miracles is difficult, if not impossible. Most people today regard miracles as quite improbable, and view reliance on them as undergirding for faith highly undesirable, as does also the Church. The general run of people nowadays just doesn't like the idea of miracles.

They are bewildered by the wealth of miracles attributed to Jesus and by the conspicuous prominence of them in the Gospel accounts of His life and ministry. Frankly, they would prefer not to see the miracles in the Gospel records. They prefer a non-miraculous Christianity, and they are discomfited and distressed to find miracles playing so important a part in the chronicle of our Lord's career.

This leads us to the first reason why Christians, yes, Christians of this very day, believe in miracles. They know that there is no such thing as a non-miraculous Christianity. The whole Gospel is miraculous from beginning to end: from the song of the angels, the message to the shepherds, the visit of the Wise Men, to Christ's superhuman endurance, faith, and love, on the Cross, to His rising from the dead to live again even until now and centuries without end. Whether we like miracles in Christianity or not, Christian believers know that if miracles are eliminated from the Gospel-story, then we have abandoned the historic faith and have left but a sorry imitation of the real thing.

The importance of miracles in the Christian faith is amply evident when we consider that we can only explain the two major affirmations on which our faith and hope are based as miracles wrought by God—the coming to earth of God in Jesus His Son, and Jesus' triumph over the grave and return to life again. If we claim miracles do not happen, how then can we account for the two great facts that Christmas Day and Easter Day celebrate, save by denying they ever happened and by saying the Gospel reports of Christ's life and the New Testament records of the life of the early Church are not to be believed, either of which statements or both no reputable scholar would make today? Take the Incarnation and the Resurrection, or, in other words, take Christmas Day and Easter Day, out of Christianity, and what have you left? Definitely not much that bears much resemblance to the Christian faith that lights your life and mine.

Like it or not, we must hold on to miracles, the possibility and the fact of supernatural activity by Almighty God, if we wish to adhere to the historic, traditional Christian faith. The supernatural is of the very life-blood of our religion. From beginning to end, the whole Christian story is one stupendous miracle, staggering human belief and evoking in wise men's minds as well as

in children's hearts awe-inspiring wonder and ineffable joy.

That's the way it is: Christianity and miracles are inextricably bound together. Remove the miraculous element from Christianity and it is a mutilated, devitalized, garbled, incomplete, grotesque caricature of the real thing that remains.

## MODERN MIRACLES

For a second reason the Christian believes in miracles and by no means should feel apologetic, embarrassed, or intellectually on the defensive, because the faith he professes requires him to believe in the possibility and fact of miraculous activity in this world on the part of God. Miracles are highly respectable these days, if one would be sophisticated intellectually. They are, according to our finest minds today, both very possible and entirely likely. A man is not a dolt or a fool for believing in miracles. The man who declares dogmatically and with hearty gusto that miracles don't happen simply identifies himself as a man who ought to catch up with contemporary knowledge and thought.

Today's science encourages and even compels belief in the miraculous. More and more, miracles are being credited by physical scientists as very possible events. The opposition to the possibility of miracles from the side of the natural and physical sciences is no longer formidable, for the universe is nowadays being discerned as to a scheme in which miracle is a very likely event. As men of learning now understand our universe, anything is considered possible. The studies of our scientists these days have taught them, as they should teach us, to be humble and reverent and childlike in the face of the mysterious universe. We know now that nothing is impossible and we define a miracle simply as something we do not yet understand. No longer do the wisest of our fellows hold a miracle to be impossible merely because the event never happened before. Indeed, the results of present-day science—radar, supersonics, jet and rocket propulsion, fission of the atom—lead us to wonder what will happen next. When Dr. James Conant, president of Harvard University, has solved the riddle of chlorophyll, and when he and other biochemists have almost captured the secret of life itself, we may well pass our days in tingling expectation and hushed wonder of what new about life and our world tomorrow may suddenly reveal.

After years of skepticism, doubt, materialism, and vicious undermining of re-



ligion, people are learning once again to believe in belief. We are finding that the earth, the universe, even ourselves, are all wondrous and wonderful things, things that have God in them as their most significant element and dimension. We understand at last that "a miracle is God's use of His own law-abiding power to work out in ways surprising to us His will for our lives and for the world."

We see now that a miracle is not some irrational act on the part of God, that a "miracle is neither the violation nor the suspension of a law of nature." We now understand that miracles are just unusual instances in which we see

manifest the power of God in a more pronounced degree than normally.

### THE MIRACLE OF JESUS

Thirdly, the Christian believes in miracles, for he knows of no other way to account for and to explain Jesus of Nazareth than by saying He is the supreme miracle of all this world has known and seen.

Jesus Christ of Nazareth; He is the great miracle of all. That such a person, that such a personality, ever lived upon this earth is miracle enough. That even today, 1900 years after He died on the Cross, men and women and children discover He is living still and that His pres-

ence with them in everyday life is undeniable and real, and that for millions He is their ever-present Companion and Friend—this is even far greater miracle.

The story of Jesus' birth is a miracle, yes; but that He was ever born at all is the truly wonderful miracle. The fact that such a person as Jesus of Nazareth ever lived, to say nothing of the fact that He still lives, awes the Christian mind and imagination; and the Christian is able to explain the historical phenomenon of this astounding personality and life only by saying that Jesus of Nazareth is God's supreme miracle of all.

We believe in the miracles Jesus wrought, on the one hand, because the credibility and reliability of the Gospel records, which no serious scholar impugns, enable us to believe that the miracles Christ is reported to have effected, He actually did perform. On the other hand and more cogent a reason, we believe in the miracles Jesus wrought because of what we know and believe of Him. That Christ, God's supreme miracle of all, should have worked what we term miracles surprises me not a bit. But I should be surprised, indeed, if He, who lived in the most perfect and complete communion with God the Father and whose power was the natural fruit of that fellowship, had not worked wonders in the minds and hearts and souls and bodies of men.

## Brightly the Stars

Words by Marion Ryan

Music by Winefred Ryan

Bright-ly the stars shone on Beth - le - hem the  
 Nev - er a crea - ture in sta - ble cold where  
 Ox - en and lambs — and friend-ly kine pressed

night of our Sav - iour's birth, and  
 Je - sus our Lord was born, but  
 clos-er the wind to keep from

an - gels sang "Good will to men and  
 drew a - near to shield Him there thru  
 Ho - ly Moth-er and Heav-en-ly Babe on

peace to all on earth."  
 Christ-mas night and morn.  
 low - ly straw a - sleep.

### THIS AGE OF MIRACLES

Say not, the age of miracles is past. Pray rather, that the age of miracles will be forever here. For there are in our world mighty evils to combat, alarming dangers to surmount, cruel diseases to be conquered, and it seems to many of us that only miraculous intervention by God can accomplish these things.

We know that on August 6, 1945, a new age was born and that on that day man as we know him and man's world as we know it became instantly obsolete. And we know that modern man must span a gap between his former, now dead, world almost immediately or perish. We must transform from competitive men into coöperative men. We must transform from national men to world men, from world warriors into world citizens. World government must come soon or we perish, and we know the time is fearfully short. What save miracles wrought by God can preclude our experiencing the fate that failure to adjust to life in the atomic age now upon us will mean?

Say not, the age of miracles is past. Pray rather, that the age of miracles is still with us today that modern man, who has himself wrought marvelous miracles, may not be destroyed, and his world with him. For, in answer to our prayer, Almighty God will and does and can intervene in this world that He has created to save.

## Peace On Earth

**C**HRISTMAS means different things to different people. To some it is a purely secular festival, a time of friendliness and good cheer, with holly and Christmas trees and plum pudding and the exchange of gifts in the traditional manner. The newspaper and magazine advertisements foster this idea, and there is little doubt that it is the prevailing mood in the modern American scene.

To others, Christmas is essentially a mockery — humbug, as the unregenerate Scrooge put it. It is a time of false gaiety, of retreat into unreality, of crying “peace, peace,” when there is no peace. Such persons are to be pitied, for their hearts are hardened, and there is no health in them.

To others, Christmas is a time of sad memories — memories of other years, when loved ones now absent were here to help celebrate the feast; when childish voices now silent were raised to greet the festal dawn. These may, indeed, “keep the feast,” but they keep it with sadness in their hearts, not for its present values but for the poignant memories it evokes.

To still others, Christmas is a time for worldly benevolences — for baskets to the poor, and parties for the underprivileged. These have their reward.

But to those of us who know and live the Catholic Faith, Christmas is far more than any of these things. It is indeed a time of festivity, a time of poignant but not sad memories, a time of cheer and benevolence; but it is more than these.

Christmas is the feast of the Incarnation, the perennial reminder that “God so loved the world

that he gave his only-begotten Son,” for us men and for our salvation.

God loved the world — why? The world, at least the world of mankind, has constantly neglected God, or defied Him. When He sent His Son into the world, worldly men put Him to shameful death as a criminal. They have continued to neglect and defy Him, or worse, to commit hideous sins in His name.

Yet God still loves the world. He still holds out to men their capacity to become the sons of God, and the inheritors of the Kingdom of Heaven. Why?

Because God knows the divine capabilities that lie within us. He knows them because He put them there. He created man in His own image. And He knows, far better than we do, what great things are possible if and when we live up to those capabilities and truly reflect His image.

Of course, God also knows the depths of depravity of which men are capable. He has deliberately permitted us to choose evil instead of good, if we wish to do so. That is His gift of free will, and it is the greatest gift He has given us. For without it we would be mere automatons, who had no choice but to do the will of the Master, like the genii in *Arabian Nights* whose first words upon emerging from their bottle-prisons were: “To hear is to obey, O Master.”

**G**OD might have created a world in which there would be no evil, and in which every creature would serve Him without question. In such a world there would presumably be no pain, no suffering, no death. Perhaps indeed He did create such a world, as the Book of Genesis and other ancient traditions suggest. The records of the rocks and of the stars do not preclude that possibility; they merely put it millions of years farther back and make the creation and fall more cosmic than the writers of the Old Testament could have imagined.

But whenever and however God gave man his soul. He gave him with it the power to choose between good and evil. Mankind has exercised that choice ever since, sometimes for good, sometimes for evil. In individual men the preponderance of choices has been one way or the other — some have become notable saints, others notorious sinners. But even the greatest saints have within themselves the capacity for evil, and the greatest sinners the capacity for good. It is up to each of us to choose — not once, but hundreds of times a day, in a variety of ways, both great and small.

The message of the angels to the shepherds that first Christmas was a message of peace — not of

### SONNET ON CHRISTMAS EVE

**T**HE wistful folk are out to church tonight,  
 Mixing with those who go as to a fair  
 To see what entertainment will be there;  
 Wishing, as children wish “star-light, star-bright,”  
 That they by sudden occult magic might  
 Upon this Christmas Eve be made aware  
 Of what man lives for, why he yearns, and where  
 In heaven is any star to give him light.

Thus do men always, deep in hope and grief,  
 Turn like astrologers another leaf;  
 Forgetful of the time God turned a table.  
 For it was night, and while from near and far  
 Men searched with rebel eyes to find a star,  
 God found, with more simplicity, a stable.

THOMAS V. BARRETT.



some far-off, remote heavenly peace, but of "Peace on Earth." But it was qualified; the promised peace was not for all, but "to men of goodwill." Free will was not to be overruled, even by the coming of the Son of God Himself into the world of humanity. Men could, and would, still choose evil. But they would no longer have the excuse of ignorance. Christ Himself would show them the Way; and to those who would walk in that way as men of goodwill He promised peace on earth.

Today the world cries out for peace. It has had enough of war. Yet nearly two years after the close of the greatest war in history there is no peace. There is only bitterness, and hunger, and strife, and contention, and selfishness.

Yet into the world comes again the message of the Christmas angels: "Glory to God in the highest, and on earth peace to men of goodwill."

We *can* have peace, both individually and as a world. It is God's will that we should have peace. But it is up to us to fulfil the requirements if we are to profit by His promise. We must prove ourselves to be men of goodwill; we must render to God the allegiance that is His, and recognize ourselves to be His children. We must *first* sing: "Glory to God in the highest"; then we shall hear the antiphonal refrain of the angels.

### *The UN Does Better*

THE United Nations General Assembly has completed its first American session on a note of high hopefulness. The cause of disarmament, which seemed about to founder on the rock of Russo-American disagreement about the atomic bomb, emerged triumphant, at least for the time being. While important differences continue to exist, the way is opened for progress toward the goal of a world freed from the fear of an arms race on a hitherto unprecedented scale. The question of international trusteeship has also passed from the realm of the theoretical into that of the practical, though only the initial steps have been taken to make this potentially important part of the charter effective.

The Commission on Human Rights has begun its study of the basic patterns of behavior that must undergird the relations of countries to their own citizens if they are to grow into a united world.

And the United Nations has found a home — not in some pleasant residential area, surrounded by a verdant buffer zone, but in the heart of already overcrowded Manhattan. Mr. Rockefeller's offer was a magnanimous one, but it may be questioned whether a world capital can be built within the greatest metropolis of that world, and whether it is wise to continue the over-expansion that has made New York perhaps the most harried, hurried, and hectic city in the United States.

The General Assembly began in an atmosphere of



### THE PACIFIC NORTHWEST

THIS is written on a train, "Somewhere in Minnesota." I am returning from my first trip to the Pacific Northwest, the main purpose of which was to attend the Biennial Meeting of the Federal Council of Churches.

Of the Federal Council meeting I have already written editorially. There is little to add, except perhaps one or two humorous sidelights. One was the earnest brother who told the assembled delegates that he didn't hold with "dogma or other unchristian sentiments." Another was the Churchman who complained of the lack of ash-trays, and received instead a tract on the evils of tobacco.

From Seattle I went to Portland, where I spent a pleasant weekend as the guest of Bishop Dagwell and of my old friends Mr. and Mrs. Douglas W. Polivka, of the cathedral congregation. Despite the shortness of my visit, I was able to see several of the parishes and diocesan institutions, and I met most of the clergy of the Diocese of Oregon at a clericus luncheon. They impress me as a fine cross-section of the clergy of our Church, and certainly they have a tremendous opportunity to promote the spread of Christ's Kingdom in this rapidly growing section of the country.

I was especially favorably impressed with the Good Samaritan Hospital in Portland. Unlike many such institutions, the connection of this hospital with the Church is not merely a nominal one, but is a close and active tie. Not only does the Bishop give definite guidance to the board of directors, of which he is president, but he and the clergy of the diocese, together with the ministers of the Methodist Church, conducted a successful recruiting campaign for nurses. Thus Good Samaritan was one of the few hospitals in the country to make its quota, and it now has 150 young women enrolled in its 3-year training course for nurses. There is also a definite program of religious ministry to patients under the direction of the chaplain, the Rev. Bernard F. Geiser.

Frank J. Walter, administrator of the hospital, took us through and showed us the work that is being done, at the same time explaining their plans for expansion. Like most hospitals, Good Samaritan is overcrowded, but they have not made that an excuse for slovenliness or carelessness. The present hospital has 430 beds; a new building that will be erected as soon as conditions are right will contain 300 beds and will greatly improve the efficiency of the hospital.

Even as it stands, and despite its shortage of manpower and supplies, Good Samaritan Hospital is an institution of which the Church may be proud. If it achieves its aim in the near future, it will be one of the best and most modern hospitals in the Northwest.

CLIFFORD P. MOREHOUSE.

gloom and distrust. Its early sessions were stormy, but in its latter days the gloom was largely dispelled, and the assembly adjourned with the hopefulness and prestige of the United Nations at the highest level since the signing of its Charter in San Francisco. May it continue on that high level as the actions of 1947 succeed the plans of 1946.

# We Beheld His Glory

By Edna G. Robins

WHEN the Blessed Virgin Mary wrapped her Son in swaddling bands and laid Him in the manger, there was none of the pomp and majesty that surrounds an earthly king to reveal His greatness. Yet the angels recognized their Lord in the lowly crib; they marvelled at His greatness, though He was to all outward seeming a poor helpless Babe; they worshiped Him though no earthly splendor surrounded Him at His birth.

The angels adored Him for His obedience to the Father's will. This obedience led Him away from His heavenly home, away from His divine joys, away from the brightness of God's eternal splendor to seek a sin-worn, despairing world. Only the love of God could see any hope for mankind; only the eyes of God could see any possibility of beauty in the human race, any use in attempting the redemption of mankind. Jesus begins in the manger to carry out the Father's plan for the salvation of the world.

Then, too, the angels adored Jesus for His humility. He did not seek out the palace of a king for His birth-place, or some lofty mansion of the rich. He was content with the stable, with the ministrations of His lovely maiden mother, of His grave and anxious foster-father. He did not resent the presence of the placid beasts in their stalls. He did not demand a retinue of servants to minister to Him for a wage. He preferred to be served by those who tended Him purely for love. In His patient lowliness He was content to be rejected by the innkeeper who could not bother, in the press of worldly business, to see that room was made somehow for the blessed mother or that help was offered to her in her hour of need.

The angels worship the divine Child because they see in Him the Light of the world. On that holy night the world lay in spiritual darkness. Men's hearts were heavy with fear; their eyes were blinded with pride; their souls were dying through mortal sin. But from the manger the light of Christ streamed out to pierce the gloom of a world that had lost the way home to God. That Light would be a beacon of eternal brightness to make clear and plain with an unquenchable radiance the way of salvation.

The angels adored Jesus, too, because they saw Him as pure Love,

undefiled, undefeated, His beauty undimmed by the trappings of earthly royalty, more touching in its very simplicity.

As the angels adored Him, so the simple-hearted came to pay Him homage. The shepherds, who considered the heavens in their night-watches, were startled but not dismayed by the unusual brilliance of the holy night. When they found the manger and the lovely Child, their souls were attuned to the spiritual joy of the sacred presence.

So, too, the Wise Men, who had sacrificed their time, their wealth, and their strength in answer to a call, were not at a loss when they found the royal Babe cradled in such rude surroundings. In the simplicity and sincerity of their hearts, without condescension or self-consciousness, they bent the knee as they beheld His glory.

As we come at the Midnight Mass to our Christmas Communion, we find our blessed Lord hidden in the simplicity of the sacred Host. We have made the altar bright with lights to welcome Him; the priests are robed in gorgeous vestments to do Him honor; the incense is rising in fragrant clouds; but the Lord Jesus, in the same humility for which the angels adored Him in the manger, is

## BETHLEHEM GARDEN,

THE proud larkspurs bend to imbue  
The Virgin's robe with gold and blue,

And for her wimple, soft and white,  
Madonna lilies lend their light.

They who her banded hair behold  
Learn of the daffodil's pure gold.

On the wan sadness of her face  
White roses leave a satin trace.

The waxen stars of Bethlehem  
Weave for her brow a diadem,

And every breathing blossom throws  
Incense around her rapt repose.

Upon her breast, the Gardner lays  
A bleeding heart for all her days.

Leaving within her gentian eyes  
The shadow of her sacrifice.

MILDRED RUSSELL HOWLAND.



seeking a resting-place in the darkness and lowliness of our trembling human hearts. At this Mass of the Angels we try to unite in worship with those blessed spirits, taught by them to behold His glory in the obedience and humility with which He comes to us, in the light which He sheds on our yearning souls, in the love which has sent Him down to pardon and redeem us.



## WHO IS THIS THAT'S BORN OF MARY?

WHO is this that's born of Mary, meanly cradled in a stall?  
'Tis the Son of God from heaven, who has come to save us all;  
God from God, of God begotten, God Himself to earth come down,  
To redeem our lost condition, and His wondrous work to crown.

Condescending to befriend us, lo, He lays His glory by;  
In a manger gently sleeping, see the world's Redeemer lie;  
Born a King, and yet so lowly, sheltered in a cattle shed,  
With the oxen feeding round Him, and the straw to make His bed.

Shepherds kneel with great amazement, angels watch about the place;  
Mary's heart exults with wonder at the miracle of grace.  
From the East the Wise Men bearing gold and frankincense and myrrh  
Bring their gifts to lay before Him, guided by a shining star.

So would we with deep devotion come and kneel before Him now,  
And a diadem of praises place upon His infant brow;  
Hail Him Lord of earth and heaven, lay our tribute at His feet,  
Love and serve Him without ceasing, whom to serve is ever meet.

Holy Jesu, Son of Mary, blessed be Thy holy birth;  
Blessed art Thou in Thy coming to this poor sin-darkened earth.  
King of kings and Lord of glory, who didst deign with us to dwell,  
May Thy peace be ever with us, Jesu Lord, Emmanuel!

L. M. A. HAUGHWOUT.



## THE GLASTONBURY THORN

**B**ELLIGERENCE moves, rightful in the blood—long heritage of man from nature and from history: both like-motiving, strong-powering. They must be certain enemies who live beyond the species and the clan; suspect, suspicious. Deep nature bid the animal hold closely, against all, his brief, small share of life—and for it, fight.

The pasture-seeking nomad followed herd and fold, in his gaunt wanderings; with all cold lack contending, could afford no warmth for flowering of soft impulse; was quick to sudden strife. Thus we were; and thus, in part, we are. Shall we be thus, unending?

Now we are burdened, driven creatures; bent under the dire load of heavy destiny—created and creative, through these years. Yet, shall we not—once more—pull (and strain hard) for the new bitter goad of boundless circumstance, and haunting fears? We move beneath a threatening red sky within this new day's solemn, frightening dawn. Shall we tread only the old trampled circles; or under nearing thunder, lie supine? Man is more than pawn of circumstance. May he not (in thankfulness, alive) hold all the hesitant small gains of amity close and secure; strive, mightily, to harness each brief flood of aspiration?

Contention, anger, move within the avenues of blood; swift fire the answering nerve. To trouble, man is born. There is no help: except that—like the Glastonbury Thorn—our nature be unnaturally reversed: that ancient, dry, and indurated wood should—quickening in swift miracle—put out new leaf and bud.

MARGARET STOCKWELL TALBERT.

## BORN TO MY WORLD

**T**HE silent crèche and hymn and anthem  
Praise the stillness of the night the Christ  
Was born. Strange, ruthless piety!  
You have taken away my Lord,  
And I know not where you have laid Him.

Were streets deserted, the night so still  
In crowded Bethlehem, keeping festival,  
The Holy Family lone travelers,  
And Joseph last to knock and call?  
There were a hundred others seeking shelter!

"No room at the inn"? Had Joseph's purse  
The extra shekels to slip the keeper  
Of that wretched inn when none were watching,  
Or mine the dollars for crass bribery,  
Doors had opened to apartment and to inn.

Did Mary never moan with pain  
As other mothers, in such labor, do?  
Was Joseph but a stupid dolt? Not he!  
He paced the floor and wrung his hands  
And cried at the injustice of a dirty stable.

Could shepherds who had seen the heavens rend  
And heard the angels sing, come quietly  
To worship; then softly steal away?  
They were excited babbling men,  
And ox and ass were roused and restless.

Lord, you came not to a stillness  
But to the discord of my world. Give me,  
Give me, then, O Lord, this faith:  
Out of the clamor, the confusion, the crowding,  
You and a new world were born.

HERMAN J. SMITH.

## Madonna and Child

(See Cover Picture)

**T**HE painting, "Madonna and Child,"\* by Lorenzo Monaco (c. 1370-1425), in many ways typical of early Italian Renaissance religious art, is a particularly fitting illustration for the Christmas season. In its quiet dignity and sympathetic treatment of the Madonna and the infant Jesus it effectively strikes the note of universality and serenity which is identified with Christmas.

The artist, Lorenzo Monaco, according to best sources, is said to have been born in 1370 in Sienna, Italy. His artistic career, like that of many another 14th and 15th century painter of religious subject, springs from his personal identification with the Church as a Camaldolese monk.

In this, one of his well-known works, can be seen his Siennese heritage in the use of gold leaf, the flat decorative forms, and the linear refinement of the design, but the new spirit of humanism softens and melts, the traditional formality. The interpretation of Mary's features and of the infant Jesus is gentle and human, escaping the austerity of earlier Siennese and Byzantine devotional images.

The humanization of religious painting during the 15th century was a natural parallel to the new philosophy of Humanism preached by St. Francis of Assisi and a further expression of the awakening Renaissance intellect.

In works such as the one shown, Lorenzo Monaco, Fra Angelico, Fra Filippo Lippi and others pointed the way to the new interpretation of religious subjects which was to be one of the greatest achievements of the Renaissance.

The piety and simple sincerity of the artist are reflected in the quiet dignity of the design, achieving a balance between the formal devotional image and the later realism which was to become perhaps too literal in its treatment.

Lorenzo is known for a large volume of excellent works ranging from large frescoes and triptychs to exquisite illuminations for the Codex of 1409 in the Laurenziana Library. It is little wonder that the works of this master had a profound influence on his contemporaries and that Florentine art is indebted to him, for all of his works have the charming simplicity and sensitivity of this work.

CLAYTON CHARLES,  
Director of Education,  
Milwaukee Art Institute.

\*On indefinite loan to the Milwaukee Art Institute from the Metropolitan Museum of Art, New York City.



**NOTICE OF ERROR IN THE  
1947 LITURGICAL DESK  
CALENDAR**

An error has been made in gathering some of the sheets of the Episcopal Edition of the 1947 Liturgical Desk Calendar. In some copies a few pages of the Roman Catholic edition have been inserted by mistake.

The way in which you can "spot" the wrong pages is by inspecting the right-hand page. Any such page which has the word "memoranda" at the top is a sheet from the Roman Catholic edition and anything printed on the reverse of that sheet does not belong in the Episcopal Edition.

Please check your copy of the Calendar and notify us if you find any incorrect sheets. We will then send you a correct copy by return mail. Do not return the incorrect copy to us.

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**Bishop Sturtevant Leads in  
Meditation on Fellowship**

Bishop Sturtevant of Fond du Lac led in a meditation at a worship service of the Biennial Meeting on the primary truth of the Christian Church as a community of disciples living and serving together with Christ at the center. He likened the Church to the group at the table at the Last Supper, saying:

The fellowship there established and from there extended is the most fruitful and lasting that the world has ever known.

As the achievements of that community have made them the most glorious pages in history, so they are the hope of history today and tomorrow. The significant principle of the fellowship is in its constant communion with Christ, and through Him with all the members. When the disciples received the Body of their Lord at the table they became His Body, the Church. The continuing fellowship of that body is the only certain foundation for the peaceful fellowship of all races and nations.

Our world is one because humanity is one and the Body of Christ is one. "God has made all flesh of one blood."

The function of the Christian Church is to develop the essential sense of community in all lands which must undergird any attempt to organize the world politically. The Church must undertake the practical task of giving spiritual faith a living content.

Love must be the dominant note of the fellowship of Christians, and the Church must supply that factor to any man-made organization in the economic, political, or social fields if they are to succeed.

**Urban-Rural Strategy**

One of the highlights of the second day's session of the Federal Council was the address given by Mrs. Kathleen Bliss, of London, editor of *Christian Newsletter*. In speaking on the subject "The Church in Relation to the Daily Life and Work of the World," she said she would speak about her "own backyard which happens to be Britain," stating she felt the problems which the Churches face there and in the United States are not as different from each other as might be expected. She affirmed her belief that the Church should enter the sphere of politics, not as an institution or a pressure group but through the consciousness and action of Christian men and women who as citizens and Church members play their part in public affairs. "To keep out of politics," she said, "is to keep out of touch with the common life of men." Suggesting the unique position of the Church in England where "the political 'left' grew up within the Christian tradition," she explained that most of the labor leaders come from the little nonconformist chapels that dot England's coast, where

preachers have taught the art of "give and take" rather than "take."

The theme for the day was "Next Steps in Church Planning and Strategy," and the first address, "Our Opportunity in City and Country," was presented by E. C. Farnham, executive secretary of the Southern California Council of Protestant Churches. He said:

If the first next step in rural and city church strategy is a new appreciation of the fact of the community and of its determining effects upon the future of religion and the Church, then my second step is like unto it, namely: drastic adjustments in denominational practices whereby we act now as though we were actually one Church, even while enjoying our denominational distinctions. Realistic Churchmanship in the local community is no longer just a matter of parishes and denominations. It is a matter of a Church which acts with corporateness.

This should be a time of straight talking. When scientists who know the facts about this atomic day ask anxiously, "Will the Church move fast enough and powerfully enough to save civilization?" we have no right under God to be playing at peccadillos in this matter of corporate action and corporate strategy. Real strategy calls for a better coordination and use of our resources.

**Council Censures Statement in  
Mrs. Roosevelt's Column**

At the morning session on December 5th attention was called to Mrs. Eleanor Roosevelt's column of that date in which she had written:

I see by the papers that Pastor Martin Niemöller, German Lutheran Churchman who was jailed by the Nazis, has arrived in this country and is scheduled to make a lecture tour. I understand that Dr. Niemöller has stated in the past that he was against the Nazis because of what they did to the Church, but that he had no quarrel with them politically. And I think I remember reading a report that, when his country went to war, he offered his services for submarine work in the navy.

One may applaud his bravery and his devotion to his Church, but one can hardly applaud his attitude on the Nazi politics, and I cannot quite see why we should be asked to listen to his lectures. I am sure he is a good man according to his lights, but his lights are not those of the people of the United States who did not like the Hitler political doctrines.

The whole body of the Council rose in a unanimous vote to send the following wire to Mrs. Roosevelt:

Deeply regret the misinformation on which your remarks about Pastor Niemöller in your column of December 5th are based. The record clearly shows he repeatedly spoke against the political aims of the Nazis. As early as 1933 he was forbidden to preach as a result of his speak-

ing against Hitler's racialistic program. We urge you to correct erroneous impression created by your column and give recognition to the fact that Niemoeller took a courageous stand against Nazi politics long before our country was alert to their danger.\*

**New Department Created**

The Federal Council approved the creation of a Department of Pastoral Services, which had been recommended by the Commission on Religion and Health, which is to be continued but is to be under the direction of the Department. A new commission on ministry in institutions was created, which is also to be under the direction of the Department. As made, the establishment of the Department does not call for the addition of new personnel, and it was expected that the Rev. Seward Hiltner, who has served as executive secretary of the Commission on Religion and Health for eight years would head the new Department.

**Women Hear Two Leaders at Lunch**

Mrs. Harper Sibley, president of the United Council of Church Women, and Mrs. Thomas H. Binstead of Cardiff, Wales, were the guest speakers at a women's luncheon held December 4th.

Mrs. Sibley, a member of the Episcopal Church, in speaking of the ministry of women, said, "The Church has lost too much in depriving itself of the creative and spiritual outlook of women."

**UNITY AMONG RACES**

Mrs. Binstead outlined some of the rugged war years which her country had faced and spoke particularly of the unity prevailing among the different races represented in the port of Cardiff, from which she visualized unity among the races of the world.

\*In reply to an inquiry on the subject by *Newsweek*, Pastor Niemoeller made the following written statement, regarded as his first public explanation of the matter:

"I sent a letter to Admiral Raeder in September, 1939, announcing that I was in a concentration camp but able to do military service. My intention was to get out of prison for the time being. The sense of my volunteering was the following idea: (1) If Hitler would win the war, Germany would be destroyed by this anti-Christian tyrant, who would be able to perform his aim of doing away with any not Nazi-controlled religion, i.e. with every human spiritual life; (2) if Hitler would lose the war, Germany would be lost also, as it was not to be hoped for that the victorious nations according to their experiences would grant the German nation any chance of a new beginning; (3) the one thing for a German man loving his people and his country could not be anything else than that during the war—and before it would be either gained or lost—it would become possible to overthrow the Hitler regime and to come to a negotiated peace. I intended to act in this direction and to do so I had to be free. Later, many of my personal friends wrote me after the 20th July 1944 [the day of the generals' *putsch*, when a hidden bomb almost killed Hitler] that this was also their plan and attitude.

"My letter was answered months later by Keitel, who refused to have me back in the Wehrmacht."

# Jesus' Birthday

That's what Christmas is, Jesus' Birthday! And it makes us so happy to see and learn of greater numbers of Christian people celebrating Christmas-tide in these years more and more as Jesus Himself would prefer. True it is that countless thousands of pagan Americans are still making of that Holy Season an orgy of drinking and dissipation, spending and giving, without one thought of Him Whose day it is—and The Blessed Lord Jesus must really hide His Face in His Hands at some of the things He sees done in an alleged celebration of Christmas. Isn't that horrible?

Don't you find yourselves growing more and more thoughtful about Christ and Christmas each year that you live? We do. This year, can't we ALL agree to do certain things which we KNOW Our Lord would love to have us do for Him, as a present to Him, as it were? First of all, let us bring Him OURSELVES, our souls and our bodies, WHOLLY given to Him as He may care to use them. Then, that those souls and bodies might be meet and fit for Him, let us all cleanse those souls and bodies by a good Confession. He'd like that, for He loves repentance and

repentant sinners, and He loves to grant healing and forgiveness. And then, let us give to Him, first, before we spend most of it for ourselves or our loved ones, a truly glorious gift of our money or whatever else we have that we can give in its place which will advance His Kingdom in the hearts of men. Let us all pray and plan for THAT gift.

And then we believe that Jesus would want some unfortunate soul, some lonely soul, some really poor soul, some soul stricken by grave misfortune, truly and sweetly remembered by Christian people on His Birthday.

And, last of all, we believe that Jesus would want ALL of us there at the Great Feast in The Family House of God at Christmastide, when He will preside at The Great High Altar and break anew His Precious Body and give it to us again in Holy Communion at the Christ-Mass. You all will be there, even if you have to crawl, won't you? We believe you will.

The choicest blessings of our hearts be upon you, our friends, and upon those you love both here and up where Jesus is, and may there be that glow in your bosom that comes only when Our Blessed Lord is there in residence!

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## FOREIGN

### CONTINENT

#### Dr. Kirshner Reports on Visit To Areas Served by Federation

"The moral danger which Europe has suffered exceeds the physical destruction and is far more difficult to repair," it is reported by Dr. Howard E. Kirshner, vice-chairman of the Save the Children Federation. Dr. Kirshner arrived recently in New York City after four months spent in seven countries of Europe.\* He went to Europe to survey the operation of the Federation's child and school sponsorship program which is being conducted in several of the countries visited and to report on existing needs. On his return to America, he said:

A return to active, sincere religion is needed to restore integrity and the high ideals of a lost civilization. Much more must be done to revive a crippled educational system and to restore philosophy, literature, and art. In the face of handicaps that must be experienced to be appreciated, and contending with hardships that discourage all but the toughest, the people of Europe, in general, are working with courage and intelligence to overcome their suffering.

Selective relief for children who need it is the greatest need in Western and Northern Europe today and should be continued for several years. The acute crisis in that area has passed, but the long, bitter struggle against cold, undernourishment, lack of housing and clothing will continue for many years.

Last year at this time, I came home with a dramatic story of tragedy. This year I am happy to report much improvement, but the first enthusiasm of liberation is gone and the people of Europe now realize in the cold, grey light of reality that they are faced with years of toil and bitter hardship if they are to succeed in rehousing themselves, restoring their economy, and getting back to what one might call livable conditions.

The Save the Children Federation has found sponsors for more than 1,000 schools in France, Holland, Belgium, and Norway, in which some thirty to fifty thousand children are receiving help and is also assisting in these countries and among war refugees in Sweden over 3,000 individual children for whom personal sponsors have been found in America.

Recently the Federation has undertaken a small relief program in Finland where, according to Dr. Kirshner, the suffering is more acute than anywhere else in Western or Northern Europe. He further reported:

Aside from Finland, Italy, and Central Europe, there is, in general, enough food

\*Finland, Sweden, Norway, Holland, Belgium, France, and Switzerland.

for a minimum standard of existence. Prices, however, are very high, and the low income groups are not properly nourished. A whole generation of children is subnormal in size, weight, and energy. Millions of these children are not going to school in bad weather because they do not have sufficient clothing or shoes. Millions also are going to school in barracks, temporary buildings, or crowded in with other children in schools that are still standing.

Infant mortality has shown an alarming increase. Tuberculosis claims an increasing number of victims. Until food, clothing, warmth, medical supplies, housing, and equipment for sanatoria are available in large quantities, no one can foresee the extent of the ravages which this plague will cause.

Norway has accomplished the greatest measure of recovery and is closely followed by Belgium. There is more food in Holland, but that country was so stripped of all moveable goods, that but little progress has been made towards restoring housing, and household and industrial equipment. Mounting debt in all countries, especially in France, remains an unsolved problem. Finland struggles with an enormous indemnity payable to Russia which takes practically all of her foreign exchange. All other countries are able to import quantities of materials for the reviving of their industrial life, but Finland, after sending to Russia a great part of her output, must live on what is left of her own resources.

**Editor's Comment:**

THE LIVING CHURCH FAMILY has generously contributed more than \$8,000 for children in France and other European countries by donations through THE LIVING CHURCH RELIEF FUND; most of these have been forwarded to the Save the Children Federation, the exceptions being donations for countries in which the Federation does not operate. At this Christmas season, we hope that many will be moved to contribute not only to this work, but also to the Federation's general funds, a large share of which is devoted to work with children in poverty-stricken mountain areas of the United States.

**ENGLAND**

**Protestants and Anglicans To Discuss Union Schemes**

The National Federation of Free Church Councils has announced in London that it will appoint representatives to meet delegates from the Church of

England to discuss the question of Church union. The federation embraces all Protestant faiths.

A preliminary meeting of Methodists, Presbyterians, and Anglicans has already taken place at the invitation of the Archbishop of Canterbury, according to the Rev. Frank Ballard, moderator of the Free Church Federal Council. He said the "closest possible coöperation of all Christian people" is needed in view of the "extremely critical times." [RNS]

**Dr. Fisher Warns of Abuses**

Writing in the *Diocesan Notes* of the Diocese of Canterbury the Archbishop of Canterbury has asked that all parish priests who are in the habit of having a midnight celebration of the Holy Eucharist at Christmas to consider very carefully whether it makes for edification. "It has for some an emotional appeal; for many I fear lest it is used chiefly as an easy and attractive way of freeing Christmas Day of obligations. There have been very undesirable incidents in connection with this service."

"Where it is held, I earnestly ask that parish priests will require notice beforehand of those who intend to communicate, and take every possible step to avoid abuses. I am quite sure that . . . this practice is one that should be diminished rather than extended."

**Three Bishops Retiring; One Elected**

Three bishops of the Church of England have announced their intention to retire in the near future: the Bishop of Malmesbury, Suffragan of Bristol, the Rt. Rev. Ronald E. Ramsey; the Bishop of Whitby, Suffragan of York, the Rt. Rev. Harold E. Hubbard; and the Bishop of Fulham, Suffragan of London, the Rt. Rev. Basil S. Batty. Dr. Ramsey has been chairman of the board of pensions for the clergy for some years and will continue to hold that position after giving up his work in the Diocese of Bristol.

The Ven. Ivor Stanley Watkins, archdeacon of Bristol, has been elected to succeed Dr. Ramsey. No date has been set for the consecration.

**SCOTLAND**

**Dr. Danson Dies**

The death of the Most Rev. Ernest Denny Logie Danson was announced December 12th by the Associated Press. Dr. Danson was Primus of the Episcopal Church in Scotland from 1943 to last summer, when ill health forced him to resign that office, although he continued for several months as Bishop of Edinburgh [L.C., June 30th].

**MARRIAGE LAWS**

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- 28. Holy Innocents', San Francisco
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## EDUCATIONAL

### SEMINARIES

#### Dean Nes Accepts Election as Dean of Nashotah House

The Very Rev. William Hamilton Nes, D.D., of Christ Church Cathedral, New Orleans, La., has announced his acceptance of election as dean of Nashotah House, Nashotah, Wis. His election will become effective with the resignation of the Very Rev. E. J. M. Nutter, and he and his family plan to be in residence at Nashotah by the middle of August, 1947.

Dean Nes was born in York, Pa., in 1895, the son of William Jefferson Nes and Julie Etta (Sullivan). His undergraduate work was done at Harvard College, from which he received the B.A. degree. He was graduated from the Virginia Theological Seminary in 1921 with the degree of B.D. In addition, he holds the theological diploma with distinction from Oxford University, England. Bishop Harding of Washington ordained him to the diaconate in 1920 and to the priesthood in 1921. Dean Nes was rector of Holy Trinity Parish, Collington, Md., from 1921 to 1927, when he became dean of Christ Church Cathedral. He was married to Miss Mary Robinson Lineback in 1918. They have four children.

Dean Nes has long been a leader of the Catholic movement in the South. A scholar of distinction, he has been active in the Church Congress, and many will remember the memorable paper he presented before the Congress some years ago, on "The Relevance of the Cross." He is also well known as an author, among his works are *The Breach with Rome* and *What is the Episcopal Church?*

Dean Nutter has been president and dean of the House since 1925, serving longer than another dean in the history of Nashotah House. He will be of pension age in the autumn of 1947, and informed the trustees last spring of his intention to retire on reaching that age. Dean Nutter has served the House with distinction and vigor, but the pressure of the war years, with the accelerated program of theological training required by the government regulations, has tired him out.

## CHURCH CALENDAR

### December

22. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
29. First Sunday after Christmas.
31. New Year's Eve. (Tuesday.)

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## EASTERN OREGON

### Bishop Barton Makes Visit

Bishop Barton of Eastern Oregon, who was consecrated on November 26th, is making his first visit to his district. An itinerary has been planned which will enable him to visit almost every parish and mission in his jurisdiction during his two weeks' visit.

The Bishop's first official act was to assist at the celebration of the Holy Communion at the Church of the Redeemer, Pendleton. He also preached at the late celebration.

Bishop Barton's first Confirmation was held the same evening at St. James' Church, Milton, when a class of four was presented to him by the Rev. H. Gordon Neal.

The Bishop and his family are expected to take up residence in the district in January.

## NEW YORK

### Exhibition of Manuscripts

The Pierpont Morgan Library, New York City, is again holding the Christmas exhibition of illuminated manu-

scripts. One hundred medieval manuscripts are on view, open at the pages showing the story of the Nativity. Each year the books are open at different places. The exhibition, which is free, opened on November 25th and will close on February 15th.

The illuminations show the scenes of the life of the Blessed Virgin, beginning with her own nativity, and including her espousal, the Annunciation, the Visitation, the Nativity, and the coming of the three kings. A few illuminations set forth the prophecies of the Incarnation. The actual manuscripts date from the 9th to the 16th century, with a few drawings of the 17th century included.

### Woman's Auxiliary Meets

Bishop Manning of New York presided at the Advent meeting of the Woman's Auxiliary, in Synod Hall, New York City, on December 3d, for the 24th and last time. The Bishop has been absent from only one Advent meeting, that of last year, when he was in St. Luke's Hospital. A large company was present, members coming from all over the diocese. Bishop Manning expressed his appreciation of the Auxiliary and his confidence in its fine work. The diocesan president, Mrs. James S. McCulloh, welcomed Bishop Manning.

There were three speakers: the Rev. Raymond M. O'Brien, director of religious education of the Diocese of New York, on "Youth's Strength to Build"; Mrs. Evelyn Fox, representative of the YWCA, on "Europe's Plight"; and the Rev. Frank L. Titus, assistant secretary of the Overseas Department.

At the Corporate Communion in the Cathedral of St. John the Divine, Bishop Gilbert, Suffragan of New York, was the celebrant and the preacher. The United Thank Offering was presented. The collection was added to the amount still to be raised to complete the 1946 pledge of \$34,500.

### Church of the Holy Communion Observes 100th Anniversary

The Church of the Holy Communion, New York City, is celebrating the 100th anniversary of the consecration of the church on the four Sundays in Advent. On December 1st there was a celebration of the Holy Communion, at which Bishop Gilbert, Suffragan of New York, was the preacher. The concluding service is on December 22d, at which Bishop Sterrett of Bethlehem is the preacher.

It was through the efforts of the first rector of the parish, the Rev. Dr. William A. Muhlenberg, that St. Luke's Hospital, New York City, was established. The Rev. Worcester Perkins has been rector of the church since 1930.

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## DEATHS

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

### Charles Burdick Alford, Priest

The Rev. Charles Burdick Alford, 73, a retired priest of the Diocese of Albany, died at St. Peter's Hospital, Albany, December 7th. The Requiem in the presence of Bishop Oldham of Albany was celebrated by the Rev. James W. Pennock at the Cathedral of All Saints, Albany. The diocesan priests' choir sang for the service. Interment was in the Lake George, N. Y., cemetery.

Fr. Alford was born in Cropsey, Ill. He was educated at Syracuse University, and served as a Methodist minister for six years. He was ordained to the diaconate by Bishop Doane of Albany in 1907, and to the priesthood in 1908 by Bishop Nelson of Albany. Fr. Alford's entire ministry had been spent in the Diocese of Albany.

He is survived by six sons and two daughters.

### Clarence Adrian Langston, Priest

The Rev. Clarence Adrian Langston, 79, a retired priest of the Diocese of Virginia, died at his home in Baltimore, Md., on November 27th. Funeral services were held on December 1st in the Pohick Church, Lorton, Va., of which Mr. Langston was a former rector, by the Rev. Clarence E. Buxton and the Rev. Percy Foster Hall. Burial was in the Pohick Cemetery.

Mr. Langston received the B.A. degree from Allegheny College in 1896, and attended the Harvard Divinity School. Bishop Nelson of Atlanta ordained him to the diaconate in 1906 and to the priesthood in 1907. During his ministry, Mr. Langston had been in charge of parishes in the Dioceses of Atlanta, Ohio, and Virginia. He was rector of the Pohick Church from 1928 until his retirement in 1939.

### John Randolph Lewis, Priest

The Rev. Dr. John Randolph Lewis, 59, rector of St. Mark's Church, Charleston, S. C., died at his home on December 4th. Funeral services were held at St. Mark's Church on December 6th by Bishop Carruthers of South Carolina, assisted by the Rev. S. B. Mackey, the Rev. St. Julian A. Simpkins, and the Rev. S. C. Usher.

Dr. Lewis was born in Portsmouth, Va., the son of Ashley Hall Lewis and Josephine (Churchill). He was educated at Union University, the Bishop Payne Divinity School, and received the degree of Doctor of Divinity from Livingston College in 1925. Before becoming rector of St. Mark's, Dr. Lewis

had had parishes in the Dioceses of Kentucky, Georgia, and South Florida.

### Henry Rasmussen-Taxdal, Priest

The Rev. Henry Rasmussen-Taxdal, 53, rector of St. John's Church, Ashland, Pa., died June 21st of a cerebral hemorrhage. Fr. Rasmussen-Taxdal had only recently been released from the chaplain's corps in the Navy.

He was born in Baltimore, Md., and was graduated from the University of Maryland. He did graduate work at Dickinson College, Berkeley Divinity School, Philadelphia Divinity School, and the Episcopal Theological School. He was ordained to the diaconate in 1922 by Bishop Thompson of Southern Virginia, and to the priesthood the following year by Bishop Tucker of Ohio. Fr. Rasmussen-Taxdal had been on the faculty of St. John's School, Ossining, N. Y., and the Boys' Latin School, Baltimore. He was formerly in the psychiatric division of the Navy and was later commissioned a chaplain in the first World War. After his release from service he was priest in charge of the Church of the Epiphany, Norfolk, and the Church of the Advent, Ocean View, Va. His last parish before entering the Navy in the second World War was St. George's Church, Nanticoke, Pa. He

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THE LIVING CHURCH

## DEATHS

had been chaplain of the American Legion Post in Nanticoke and a member of the department of religious education in the Diocese of Bethlehem.

### Vernon Southall Tupper, Sr.

Mr. Vernon Southall Tupper, Sr., 66, chairman of the board of regents of the University of the South, Sewanee, Tenn., died in St. Thomas' Hospital, Nashville, on December 1st. He had been ill for more than two weeks.

In addition to his chairmanship of the board of regents, Mr. Tupper was a member of the board of trustees of the university, chairman of the executive committee and a member of the board of Peabody College, and a member of the board of trustees of Fisk University. In tribute to Mr. Tupper, the mayor of

Nashville said that he was "unquestionably Nashville's leading citizen."

At a dinner in honor of Mr. Tupper in 1944, a \$12,500 scholarship was established at the University of the South, to be known as the Vernon Southall Tupper Scholarship.

Mr. Tupper had been president of the Nashville Roller Mills since 1939.

### Gates E. Michael Young, Priest

The Rev. Gates Edmund Michael Young, rector of St. Andrew's Church, Youngstown, Ohio, died suddenly at his home on December 2d. He had taken his services as usual on the preceding Sunday.

Mr. Young was a graduate of Wooster College, and had been a minister of the Presbyterian Church before his or-

dination. He was ordained to the diaconate and to the priesthood in 1922 by Bishop McElwain of Minnesota, remaining in that diocese until going to the Diocese of Ohio in 1925. While in the latter diocese, Mr. Young had been rector of Grace Church, Ravenna; Calvary Church, Sandusky; chaplain of the Ohio Sailors' and Soldiers' Home, Sandusky; and had been rector of St. Andrew's since 1940.

Funeral services were held at St. Andrew's Church on December 4th by Bishop Tucker of Ohio, assisted by the Rev. Dr. William R. Kinder and the Ven. Donald Wonders. Interment was on the following day in Sandusky, with services by the Rev. Charles Gross and the Rev. Paul L. Savanack.

Mr. Young is survived by his wife, one daughter, and two sons.

# CHURCH SERVICES



### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean; r; Rev. Philip T. Fifer, Th.B.; Rev. H. H. Wiesbauer, canons  
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Low Mass 8, Sung Mass 10; Ch S 9:30; Daily: Low Mass 7, except Thurs 9:30; Confessions: Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** Rev. James Marchison Duncan, r;  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r;  
6720 Stewart Avenue  
Sun 7:30, 9, 11. Others posted

### CINCINNATI, OHIO

**ST. MICHAEL & ALL ANGELS** Rev. Benjamin  
3612 Reading Rd., Avondale R. Priest, r  
Sun Mass: 8, & 10:45 (High)

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D., r; Rev. William O. Homer, B.D., c  
Masses: Sun 7, 9 and 11; Mon and Wed 10:30; Tues and Fri 7; Thurs and Sat 9

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Hollywood's Little Church Around the Corner  
Sun Masses: 8, 9:30 & 11

### NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

**ASCENSION** Rev. Roscoe Thornton Foust, r  
Fifth Avenue & 10th Street  
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11 (Mon Wed Sat); 5:30 V (Tues through Fri)  
This Church is open all day & all night.

### NEW YORK CITY—Cont.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong. Special Music  
Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th & Broadway  
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. Greig Taber  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); Confessions: Thurs 4:30 to 5:30, Fri 12 to 1, 4:30 to 5:30, 7 to 8; Sat 2 to 5, 7 to 9

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily except Sat. 12:10

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

### NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 and 10 Holy Eu; Wed 9:30

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. Between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30; Sung Eu & Ser. 11; Cho Evensong & Address 4; Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne; Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10, HD 10

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30  
Other services announced

**TRINITY** Rev. Richard E. Benson, r  
616 N. Euclid  
Masses: Sun 7:30 & 11; 1st Sun 9 only

### SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean  
Sun Masses: 8 & 11. Daily: 7:30

### WASHINGTON, D. C.

**ST. AGNES'** 46 Que St., N.W.  
Rev. A. J. Dubois, S.T.B.  
Sun Masses 7:30, Low; 9:30, Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 & by appt.

**EPIPHANY** G st. West of 13 N.W.  
Rev. Charles W. Shearin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.  
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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# CHANGES

## Appointments Accepted

The Rev. **Raymond W. Davis**, formerly chaplain of St. Cornelius' Chapel, Governor's Island, N. Y., is now assistant at St. Peter's, Morristown, N. J., and may be addressed there.

The Rev. **Ernest E. Forster**, formerly rector of Trinity, Milford, Mass., has returned to the China mission field. Address: American Church Mission, Shanghai, China.

The Rev. **Arthur C. Freeman** is now serving as Bishop's missionary in the Diocese of Mississippi, and is currently conducting services at St. Andrew's, Jackson, Miss.

The Rev. **West Greenwood**, formerly chaplain of St. Katharine's School, Davenport, Iowa, is now priest in charge of the Church of the Redeemer and St. Luke's Church, Asheville, N. C. Address: Box 169, Asheville, N. C.

The Rev. **Arthur W. Hargate**, rector of St. Timothy's, Massillon, will become rector of Trinity, Toledo, January 1st. Address: 316 Adams St., Toledo, Ohio.

## Military Service

### Separations

The Rev. **Kenneth E. Helm**, formerly a chaplain in the Navy, is now a member of the faculty at the Virginia Theological Seminary, Alexandria, Va., and may be addressed there.

The Rev. **Enoch R. L. Jones, Jr.**, formerly a chaplain in the Navy, is now vicar of St. John's, Needles, Calif., and may be addressed there.

The Rev. **E. William Strauser**, formerly a chaplain in the Army, is now priest in charge of St. Ignatius', Antioch, and St. Andrew's, Greyslake, Ill. Address: St. Ignatius Rectory, Antioch, Ill.

## Resignations

The Rev. **Percy T. Olton**, formerly rector of St. James', Newark, N. J., has retired. Address: Hanover, Va.

## Changes of Address

The Rt. Rev. **Stephen C. Clark**, formerly addressed at 1466 N. Los Robles Ave., Pasadena 6, Calif., should now be addressed at 233 E. First Ave., Salt Lake City 3, Utah.

The Rev. **Grover Alison**, formerly addressed at Rt. 6, San Jose, Fla., should now be addressed at Rt. 11, Box 83, Jacksonville 7, Fla.

The Rev. **Edward B. Ferguson, Jr.**, formerly addressed at St. Peter's Church, Port Chester, should now be addressed at 39 Glen Ave., Port Chester, N. Y.

## Ordinations

### Priests

**Arkansas:** The Rev. **Jonathan Nesbitt Mitchell** was ordained to the priesthood by Bishop Mitchell of Arkansas on December 7th at St. John's Church, Camden, Ark. He was presented by the Rev. Paul R. Abbott and Bishop Mitchell preached the sermon. Mr. Mitchell is rector of St. John's Church, Camden, and may be addressed there.

### Depositions

The Rev. **Charles Flint Kellogg**, presbyter, was deposed from the Sacred Ministry by Bishop Manning of New York on November 16th in the Cathedral of St. John the Divine and in the presence of the Rev. Thomas A. Sparks and the Rev. Edward N. West. The action was taken under the provisions of Canon 59, Section 1, with the advice and consent of the clerical members of the standing committee, after his formal renunciation in writing of the ministry of the Church. The action was taken for causes which do not affect his moral character.

### Layworkers

**Mr. L. A. Crosson** of Bellmore, N. Y., is now layreader in charge of St. Paul's Mission, Eagle, Alaska, and may be addressed there.

### Women Workers

**Miss Mary Ellis Buntun** of Del Rio, Texas, is now assistant housemother at St. Mark's Mission, Nenana, Alaska, and may be addressed there.

## Corrections

In the story [L.C., December 8th] of the Greek Orthodox students who have arrived to study at American seminaries, the name of the Very Rev. Archimandrite **Kyprianos Th. Kyriakides** was misspelled.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended.

### CARE for Old Catholics

Previously acknowledged .....	\$1,883.62
Episcopal Students, Canterbury Club, College of the Pacific .....	25.00
Mrs. C. H. W. Foster .....	20.00
Anonymous .....	10.00
A. B. ....	10.00
Rt. Rev. Henry H. Daniels .....	10.00
Mrs. H. McK. Harrison .....	10.00
Woman's Auxiliary, St. Andrew's Church, Meriden, Conn. ....	10.00
	<b>\$1,978.62</b>

### European Children

Previously acknowledged .....	\$3,574.77
Mrs. G. W. Talbot .....	10.00
St. George's Church, Texas City, Texas .....	8.75
	<b>\$3,593.52</b>

### Children in France

Previously acknowledged .....	\$4,938.78
Mrs. Edw. D. Mohr .....	16.00
St. Luke's Auxiliary, Anchorage, Ky....	16.00
St. Peter's Guild, Rockport, Texas .....	8.00
	<b>\$4,978.78</b>

### China Relief

Mrs. Ann Taylor (food fund) .....	\$10.00
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*A Merry Christmas*  
and  
*A Happy New Year*  
To All



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