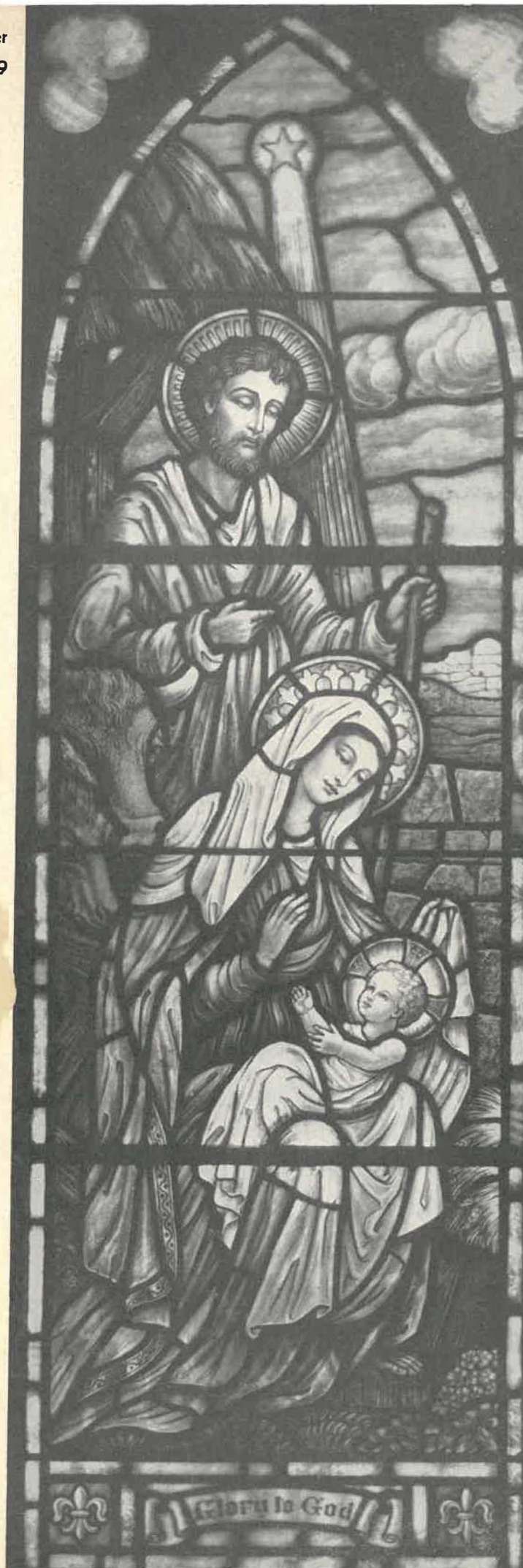


December
5, 1949

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In the Highest

LETTERS

Women in the Church

TO THE EDITOR: There are frequently letters in **THE LIVING CHURCH** and you have commented in editorials on the injustice and undemocratic and unchristian attitude of many parishes and missions toward Christians of other races.

Now the equality of races is fine, democratic, and Christian but what about the inequality of treatment of the sexes by the Church? I live in a missionary district where as long as I can remember, women have been eligible for membership on vestries and bishop's committees and as delegates to the district convocation but apparently there are still numerous dioceses and missionary districts where women are not eligible, and the general Church does not accept them as deputies to General Convention.

Yes, I know all the reasons usually given why women shouldn't receive equal representation. That women are represented by the men of their family. That women are too emotional or haven't sufficient ability, etc. But some of the most faithful Churchwomen, who both in work and pledges for the Church would put many Churchmen to shame, have no husband, father, or sons in the Church. Either they have none or the men of their family simply are not interested in the Church. Many of these same women through competition with men have won considerable recognition and high positions in the business or professional world or in politics.

In many a church two-thirds or three-fourths of its congregations and communicant strength are women. And at least many a mission would have to close except for the work and support given by women.

Nor is this lack of recognition because women have failed to offer themselves for service in the Church professionally. Although all clergy are men, there are probably at least as many women serving the Church professionally as men. Women serve as deaconesses, Church army workers, nurses, social workers, religious educational directors, etc. If there is a lonely post, on some isolated Indian reservation, in Alaska or elsewhere, where it is too lonely or life too difficult for a clergyman and his family, a woman worker is sent at a small fraction of the salary a clergyman would draw. And other than that she cannot give communion, that woman worker will do everything a clergyman does elsewhere. To be sure some kinds of work may require a longer period of preparation or be more difficult. But many of the Church's professional women workers have an equivalent education to many clergy and in many cases their work is much the same.

A great deal has been said of late about raising the clergy's pensions. One seldom hears anything about pensions for women workers, who have served on much smaller salary. How are the women workers expected to save for old age or a rainy day?

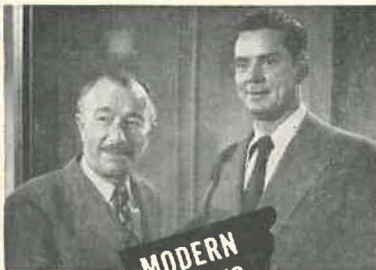
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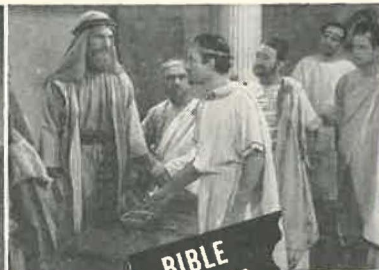
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Things to Come

DECEMBER							JANUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
				1	2	3	1	2	3	4	5	6	7
4	5	6	7	8	9	10	8	9	10	11	12	13	14
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18	19	20	21	22	23	24	22	23	24	25	26	27	28
25	26	27	28	29	30	31	29	30	31				

DECEMBER

25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
Second Triennial Interseminary Conference of North America, Augustana College and Seminary, Rock Island, Ill. (through January 1st).
28. Holy Innocents.

JANUARY

1. Circumcision (First Sunday after Christmas).
3. New York Institute for Religious and Social Studies.
6. The Epiphany.
8. First Sunday after the Epiphany.
10. Convention of Iowa, to elect a Bishop.
15. Second Sunday after the Epiphany.
Church and Economic Life Week (Federal Council; through January 21st).
22. Third Sunday after the Epiphany.
Theological Education Sunday (set by the Presiding Bishop).
24. National Congress on Home Missions, Columbus, Ohio (through 27th).

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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THIS WEEK

DEAN WELLS announced last Sunday his acceptance of election as Bishop of West-Missouri. He told the congregation of St. Paul's Cathedral, Buffalo, that he would remain with them through Easter. At the same service it was announced that Canon Spears, his assistant, had accepted a call to the rectorship of St. Peter's, Auburn, in the diocese of Central New York.

AT SEABURY HOUSE last week, history either was or was not made. Official representatives of eight Protestant Churches (Methodist, Northern Presbyterian, Congregational-Christian Evangelical-Reformed, Disciples, Moravian North, A.M.E. Zion, and C.M.E.) with observers and consultants from five other Churches and five interdenominational bodies met to initiate a serious effort for inclusive Church union.

The Episcopal Church, although it furnished hospitality for the meeting, was not an official participant in it. The Rev. Theodore O. Wedel was present as an observer. Southern Presbyterians, Augustana Lutherans, the Five Years Meeting of Friends (Quakers), the Church of the Brethren, and the Churches of God in North America also were unofficially represented.

Two different union schemes — Dr. E. Stanley Jones's "Union Now" and a proposal for a tighter union at the diocesan level sponsored by Dr. Charles Clayton Morrison — were referred to an executive committee for further study. The group gave itself the name of "The Conference on Church Union." Bishop Holt, Methodist, of St. Louis, was elected chairman.

The significance of the conference will become clear only as the future unrolls. The absence of the Episcopal Church, deplored by some speakers, may actually be a benefit to the development of a practical scheme for a greater measure of unity among American Protestants. Even more notably absent, however, were the Baptists and the Lutherans, whose views on Church unity are equally difficult to fit into a union scheme.

An unidentified woman telephoned the meeting from New York to ask for "the exact hour that the United Protestant Church of America [would] come into existence."

THE GREEK ORTHODOX in the United States, some 1,000,000 strong, have a new spiritual leader — Archbishop Michael of New York, who arrived last week and was enthroned on Sunday. Former Metropolitan of Corinth, he is 57 years old. In an interview with Religious News Service he explained the present attitude of the Greek Church toward the World Council of Churches. The Holy Synod has decided that in future only professors of theology and accredited laymen may take part in Council deliberations, and that no bishops may serve as delegates or hold ad-

ministrative posts. The decision was made to emphasize the fact that the Greek Church limits its affiliation to areas which do not involve dogmatic questions.

AFTER hearing 47 witnesses for the prosecution and none for the defense, a Monroe County (N.Y.) jury found the Rev. George P. Hetenyi, former Roman Catholic priest who had been serving under license in the Episcopal Church, guilty of second-degree murder in the shooting of his wife. He will be sentenced on January 16th.

A BATCH of mail from China arrived in this office on Monday. It brought confirmation of the recent cablegram that Bishop Roberts has resigned to the Chinese House of Bishops, although he has not yet resigned to the American House. He tried to resign some months ago, to help the Chinese Church accommodate itself to the new political trends but was prevailed upon to delay doing so.

ALSO in the China mail was one of Fr. Wood's inimitable letters, reporting that things are going well in Wuchang, and that special contributions can still be forwarded through the National Council treasurer. Fr. Wood, in passing, refers happily to the fact that no one has yet managed to translate the Thirty-Nine Articles into Chinese.

FOR MANY YEARS, The Living Church has made it a custom to give seniors in theological seminaries a one-year free subscription. This year the number is the largest in memory — some 186 students or, at the retail subscription rate, \$1,116. Our ability to carry this sizable sum without undue strain reminds us of the ancient Greek athlete, Milo, who carried a calf up a hill every day until he found that he was able to do the job with a full-grown ox. Paper alone for 186 subscriptions costs almost \$260.

THIS WEEK'S cover picture is of the new nativity window in St. Stephen's Church, Oxford, N. C. The window, made by R. Geissler, Inc., was dedicated some time ago, but we have been saving the picture for use as our Christmas cover.

A GENEROUS subscriber has in past years furnished us with \$200 at Christmas to send The Living Church to those who could not afford it. She has died, and we can therefore make public the name of this kindly benefactor, Miss Bessie Kibbey. May she rest in peace and may light perpetual shine upon her. Now, however, we face the serious problem of finding the means to continue the service she performed over the years. The answer would be a benefactor, or group of benefactors, to send in similar contributions so that we can continue to send The Living Church to everyone who needs it and wants it, whether or not he can afford it. Will you help?

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



All the Christmas Stories

THIS year, with Christmas falling on Sunday, there will be many parishes with no meeting (close to the Feast) of the Church school, and nothing specially planned for the children. With no lesson close to Christmas, the teacher's problem is to make the Feast real to his children, but without any sense of let-down because of telling the stories after. For the best of Christmas, for educational purposes, is the drilling on its deeper meaning afterwards, thereby not spoiling the Advent approach.

One recalls the elderly gentleman in a certain parish who made it his hobby to present his annual protest at having the wise men and camels discovered in the crèche on Christmas eve. "They jump the gun out in the business district with their decorations and everything, but at least we in the Church can put the wise men in their place. It's our Day, isn't it?" he would say. "We ought to know. Don't you read your Bible?"

Keeping things in their right order, getting the whole of the Christmas story into the heads and hearts of our pupils, is our golden opportunity each year. The early Church gathered together its treasury of precious anecdotes clustering about the Infancy, and we do well to know them and drill on them. Yet thousands of our people, old and young, go through the Christmas activities each year without ever getting more than a warm sentiment, a glow of good will—unfocussed. They know only sketchily, if at all, the Christian traditions surrounding this crisis of history which was passed in the stable.

A LITTLE RESEARCH

If you will go through the opening of St. Matthew's and St. Luke's gospels, you will discover that there are no less than seven events preceding, and seven following, the Birth. Together they form the lovely Christmas cycle which is the heritage of all Christian children. They may know Hansel and Gretel, and Beauty and the Beast, and the others, but do they know these?

Let's list them. Before the Nativity:

1. Gabriel tells Zacharias the coming birth of John Baptist.

2. Gabriel announces the Incarnation to Mary.

3. Mary visits Elizabeth and sings *Magnificat*.

4. John Baptist is born; Zacharias sings *Benedictus*.

5. An angel advises Joseph.

6. The journey from Nazareth to Bethlehem.

7. No room in the inn. Then Christ is born, and these events occur in the hours and days following:

1. Angels appear to the shepherds.

2. The shepherds find the Child, and prove the sign.

3. The circumcision (8 days after the Nativity.)

4. The Wise Men arrive (12th night.)

5. Presentation in the Temple (40 days.)

6. Joseph is warned by an angel.

7. The flight from Herod into Egypt.

KNOW WELL YOUR NOEL

This is the sequence of events arranged in their chronological order. Every Church teacher should have them on his mind, ready to present without confusion, at any time. In St. Mark's gospel, our Lord is seen bursting upon the world as a grown man, his origin unknown. But in the Christmas stories, we have from St. Luke and St. Matthew the inner secrets of the beloved community. These are Mary's stories. And they should be ours and our children's, if our children are to receive the fullness of their inheritance.

Let there then be plenty of drill each year on the beloved events. The littlest ones cannot receive them yet, but if every child, as he grows older, is given afresh these things, year by year, each Christmas, he will be well grounded in the Faith.

This is the opportunity of the Sundays following Christmas. We need not spend the whole lesson on it, but we need frequently to study the details and their meanings. We have known children who knew perfectly every scene in Dickens' *Christmas Carol* from hearing its traditional reading every year. But some of those same children could not pass a simple test on the Bible.



—NOTICE—

Because of an unavoidable delay in printing and binding

The 1950 Living Church Annual

publication date is postponed for two weeks

New publication date

January 10, 1950

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CHRISTMAS DAY

GENERAL

EPISCOPATE

West Virginia Elects Rev. Wilburn C. Campbell, Coadjutor

The Rev. Wilburn C. Campbell, rector of the Church of the Ascension, Pittsburgh, Pa., was elected Bishop Coadjutor of the diocese of West Virginia on a third ballot at a special meeting of the council of the diocese held on December 14th.

Election was made unanimous after the third ballot when a majority of both orders was obtained.

Nominations were made at an opening session the evening of December 13th. Others nominated were: the Rev. Messrs. J. M. Waterman, S.T.D. John H. A. Bomberger, Cornelius C. Tarplee, Harry S. Longley, D.D., H. Carlton Fox, Frederic F. Bush, Jr., and Robert A. Magill.

A committee consisting of the Rev. Messrs. J. Fredrik Virgin, J. Moulton Thomas, and Frederic F. Bush, Jr., was appointed to notify Fr. Campbell.

Fr. Campbell was born at Waynesville, N. C., November 8, 1910. He was graduated in 1932 from Amherst College, and studied for two years at Bexley Hall, Gambier, Ohio, and for one year at the General Theological Seminary, from which he was graduated in 1935. He was made deacon June, 1935, by the late Bishop Rogers of Ohio, and was priested February, 1936, by the late Bishop Creighton of Michigan, acting for the Bishop of Ohio.

His first charge was mission work at Sea Cliff, L. I., 1936-1938, from which he was called to All Saints' Church, Brooklyn. In 1946 he became rector of the Church of the Ascension, Pittsburgh.

From 1942 to 1946 Fr. Campbell was organizer and first director of laymen's work under the National Council, in which capacity he traveled 40,000 miles a year through every diocese and domestic missionary district.

During his rectorship of the Church of the Ascension, Pittsburgh, 75 adults were presented for confirmation in two years and missionary givings increased from \$2500 in 1946 to \$8100 in 1949. The parish has a parochial school of five grades.

Fr. Campbell has been a member of the standing committee of the diocese of Pittsburgh for the past three years, a



BISHOP-ELECT CAMPBELL: *First director of laymen's work for National Council.*

member of the department of missions, and of the board of examining chaplains. He has been a member of the Committee on Missions of General Convention and of the Joint Commission on Industrial Areas. He is chaplain for Episcopal students at the University of Pittsburgh.

Fr. Campbell was married June, 1935, to Janet Louise Jobson. They have two children. Mrs. Campbell is at present vice president and educational secretary, Woman's Auxiliary, diocese of Pittsburgh, and was a delegate to the Triennial Convention at San Francisco.

FINANCE

Givings to Churches Tops Billion Dollar Mark

For the first time since the United Stewardship Council has been publishing statistics of giving of the Churches, the total is over the one billion mark—namely, \$1,001,574,371. The figure represents combined giving for local church expenses and for benevolence of the 52 non-Roman bodies reporting for 1948.

There are 200 bodies in the United States, mostly small, not included in the report. It is estimated that the figures

for these and other denominational and interdenominational agencies not included in the report would add up to the largest contribution ever made to church work.

The giving to budget benevolence is \$14,855,468 more than last year. Total benevolence increased \$2,826,830, while congregational expenses increased \$135,351,702. Total contributions increased \$138,603,682, an increase of 13.6% above the preceding year.

The Council credits the Episcopal Church with substantial gains. Total benevolence amounted to \$11,653,264 as against \$9,604,146 for 1947, with congregational expenses at \$54,197,604 for 1948 as compared with 1947 figures of \$47,925,164.

Thus total contributions for the Church amounted to \$68,850,868 as against \$57,529,310 for 1947.

INTERCHURCH

"Ideas, Not Atomic Bombs"

"Ideas, not atomic bombs; food, not guns; plowshares, not swords; tools of production, not implements of destruction," are "the primary resources with which the West must promote peace in the Pacific," according to a report of the Department of International Justice and Goodwill, Federal Council of Churches, adopted by the Council's executive committee which met recently in Atlanta, Ga., in conjunction with the second Southeastern Interchurch Convocation.

The committee urged a reshaping of American policy in the Far East to help the masses of the people. In adopting the Department's report, the committee said that American churches would welcome a "bold proclamation" of such a policy by President Truman before a joint session of Congress.

The report recommended that the United States government move for an early peace treaty with Japan and strive by economic means to halt the spread of Communism in the Far East.

It criticized the government for having "become aligned in popular world opinion with the maintenance of the status quo rather than with the forces making for a new Asia."

"The fear that Russia might control Asia must not tempt us into reliance upon military strategy," the committee said, "when it is obvious that Commu-

mist influence cannot be arrested apart from a general effort to further the economic betterment and growing independence of the Asiatic peoples."

Stressing the large missionary stake which non-Roman Christians have in China, the report urged changes in the United States foreign policy toward that country along "more constructive moral, economic, and social lines."

It stated that the "ideological clash and power struggle" in Asia had shaken the "moral position of this nation," due partly to hostile propaganda and in part to "our seeming inability to formulate a policy related to the realities of the revolutionary era emerging in Asia."

The report diagnosed the present civil war in China "not only as a test of arms, but also as a social and political convulsion of revolutionary proportions." It called upon the government to realize that further Communist advances could not be halted by military action alone.

A major recommendation of the report was for the development of new types of missionary endeavor to relate the Christian Gospel more realistically to the problems of the Orient. [RNS]

Unequal, Unchristian, Illegal

With only Southern Presbyterians dissenting, the executive committee voted Federal Council intervention with a plea before the United States Supreme Court in the case of a Texas negro, Herman Marion Sweatt, who is seeking admission to a white state university. Mr. Sweatt is attacking the traditional Southern theory of "separate but equal" facilities for negroes. The Council will argue that separation itself is unequal, un-Christian, and illegal discrimination.

Public Schools Must Teach "Goodness and Power of God"

Speaking before the same Convocation Dr. Luther A. Weigle, dean-emeritus of Yale Divinity School, said that American public schools must teach "the goodness and power of God," because silence in the classroom on religion suggests to children that religion is unimportant in life. "They cannot help but notice the omission," he said. "It is bound to discredit religion in their minds."

Dr. Weigle, former president of the Federal Council called for public school religious training "without bias, affectation, or strain." He declared, however, that federal aid to higher education would be a step toward calamity.

To Erase Misunderstandings

In concluding sessions of the convocation delegates of 15 non-Roman bodies from 10 states adopted a race relations

program designed to "erase the misunderstandings and divisions among people of the South."

A program of action in seven fields of Church and community life was mapped, with approved reports of seven committees calling for concerted action in social relations, evangelism, education, stewardship, youth, Church planning, and adjustment, and for local inter-church councils.

A committee headed by Dr. George S. Mitchell of Atlanta outlined the recommendations for improving race relations. These include: working to correct mistakes of history and false tradition, "upon which much prejudice is based"; encouraging ministerial associations to become interracial; close cooperation on the part of Negro and white Christians in obtaining equality of educational opportunity, and systematic exchange of ministers, speakers, and choirs in Negro and white churches.

The committee called upon the Church "to proclaim the ethical and spiritual basis of all phases of life, whether economic, social, legal, medical, or welfare" and "to look carefully at the sources of her own income and investments, facing up to her duties as an employer of labor." [RNS]

NATIONAL COUNCIL

By ELIZABETH McCracken

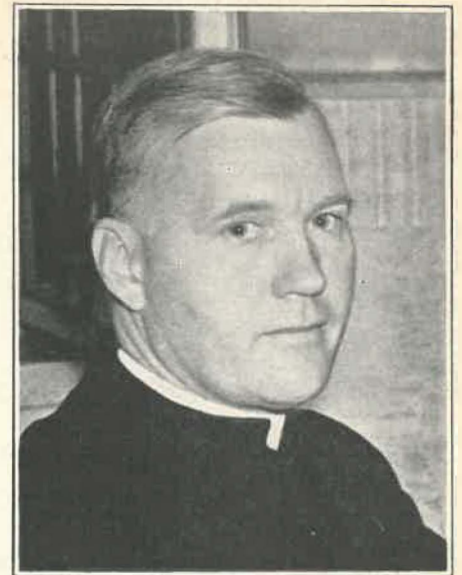
Buckling Down

Although National Council members at their December meeting did more listening than acting, the tone of the reports and the resolutions that were passed seemed to indicate that the Church is buckling down to the task of meeting some of its gravest needs. In the absence of Bishop Sherrill, Bishop Bentley presided.

It Takes Time

Vital to the Church's Program is the One World in Christ campaign. And the job of inspiring 1,650,000 Churchmen to make the campaign a success is not one that can be done at the last minute. So said Bishop Hobson in his report to the Council as chairman of the Department of Promotion. So far only 800 out of 4,000 parishes had ordered the material which National Council is providing to help the parishes inform Churchmen of the Church's need. The campaign, which is intended to raise the remainder of the 1950 Church budget (Every Member Canvass is already raising part of it) will get under way in January [L. C., November 20th].

The material not only takes time to send out, said Bishop Hobson, but also



BISHOP HOBSON: *The inspiring can't be done at the last minute.*

will take parish time to distribute. "If the parishes let themselves get rushed they are likely to say 'Too late' and push the material into a closet in the parish house."

FORTH'S \$26,000 DEFICIT

Another matter of concern to the Department of Promotion was the revelation of an operating deficit of \$26,000 on *Forth*. Russell E. Dill, treasurer of the Council explained that the deficit was not in the budget because "it is not a budgetary item." It had however been reported, according to James E. Whitney, assistant treasurer.

The Department of Finance recommended that an item of \$7,000 for salaries be transferred from *Forth's* budget (eight years ago when "*Forth* was making money" the appropriation of \$6,000-\$8,000 a year for salaries was begun) and that the salaries be paid instead from the General Church Budget.

Asked why *Forth* was making money eight years ago and was not making it now, Bishop Hobson explained that the subscription price had been raised "only from \$1 to \$1.25, but subscriptions dropped off. I think it is because it is so easy to send a dollar bill, and not easy to send something that won't slip into an envelope."

First Book in Educational Series Published

All six volumes of the teachings of the Church will be ready before the 1952 General Convention, announced the Rev. John Heuss, director of the Department of Christian Education. The first volume of the series, *The Holy Scriptures*, is already on sale (214 pages, \$1.50).

Its authors: the Rev. Robert C. Dentan with the assistance of the Rev. Messrs. Powel M. Dawley, Theodore O. Wedel, Stanley Brown-Serman, James A. Pike, Frederick Q. Shafer, C. Kilmer Myers, Vesper O. Ward, and John Heuss.

The second volume, *Chapters in Church History*, will be ready in May; the third, *The Faith of the Church*, in autumn. The other three volumes: *The Worship of the Church*, *Christian Living*, and *The Church at Work*.

More information on the Bible will be available in six lessons entitled *Consider the Bible*, the Lenten study unit in the Family Study Program. Dr. Theodore Switz, part-time consultant of the Department of Christian Education, outlined the plans for Council members.

Bishop Dun spoke informally:

"First: missionary education, by which we mean informed understanding of the Church's mission and our responsibility,



FR. HEUSS: *The complete Church's Teaching will be ready by 1952.*

including that of the children, to that mission. The Children's offering receives more attention than the missionary education given to the children. It is a considerable item. Add to it the UTO, and you get a large part of the Budget. We must get rid of the idea that what the children are studying is the field to which their money is going. The money goes to the general Budget.

"A slogan has been suggested: 'Give the Kiddies More for Their Money.' We must have enough apparatus for use over a term of years. It must be associated with reference to the field where missionary work is being done—all in the Budget. How can we get a unified program, including the educational work of the Woman's Auxiliary, the Committee on Laymen's Work, and the Department of Christian Education?

"Why can't this Church personalize its missionary work as the other Churches do?

I can't see why. I don't mean because this parish or that may be paying this or that missionary salary. No, I mean the printing of the name of this or that missionary in the parish leaflet, that missionary to be the special interest and concern of the particular parish.

Bishop Hobson of Southern Ohio said: "It is not quite so simple as the Bishop of Washington thinks. We must think it out. It takes some thinking and planning—a lot of thinking and planning."

Council members resolved to consider ways and means of relating a particular missionary to a particular parish.

Pricked Up Ears; Deferred Action

Council members pricked up their ears at the proposal that a Health and Welfare Division be added to the Department of Christian Social Relations to provide a kind of anchor for the 250 Church-affiliated social agencies and conferences and to give them advice and assistance.

Since 1947 the work has been handled by the Department's Committee on Health and Welfare Service. The Rev. John S. Higgins of Rhode Island explained that through a conference for homes for the aged and another conference for child care agencies it has become clear that the institutions and agencies are eager to meet together somewhat regularly to consider mutual problems.

"The time is now ripe," he said, "for a real forward advance in the Church's social ministering to many groups, and especially to aged and children." Giving division status to the Department's Health and Welfare service would constitute such an advance by providing "a more clearly defined entity to which various conferences and other social service



DR. HIGGINS: *For an advance in social ministry, the time is now ripe.*

organizations [such as the Church Association for Seamen's Work and the Episcopal Service for Youth] could be related." Council members listened carefully to Dr. Higgin's explanation, thought they liked the idea, but decided to defer action until the February meeting.

The Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, reported that the Presiding Bishop's Fund for World Relief had received up until November 30th, \$1,026,609.51 in cash and pledges for the year 1949. Of this total, balance due on pledges is \$35,869.12. The amount in actual cash is \$990,740.39. There is still a month in which the balance due may be paid.

Dr. Pepper gave a favorable report of the effectual aid given to Displaced Persons. He said that to date 439 assurances for Displaced Persons had been given by parishes, organizations, and individuals of the Church. Secured or promised are 673 such assurances. The response from the Bishops of the Church for help in their several dioceses in securing assurances has been so warm that the goal of the Department of Christian Social Relations for 1,200 assurances will soon be reached, it is expected.

Congregations of Army People

On the recommendation of the Armed Forces Division the Council voted grants totaling \$11,120 for the General Commission on chaplains and for work among the armed forces in the dioceses and missionary districts of Arizona, Colorado, East Carolina, Eau Claire, Honolulu, Kansas, Long Island, Maryland, New Mexico, Oklahoma, Oregon, New Jersey, Puerto Rico, Panama Canal Zone, and South Dakota.

Reporting for the Armed Forces Division, the Rev. Percy G. Hall, executive secretary, told of promising work in Lawton, Okla., where congregations of Army people and civilians are growing rapidly, and recently there have been 50 baptisms and 31 confirmations (mostly adults). The town is about ten miles from an artillery training school. He holds a service twice a month at Fort Sill, entertains recruits and junior officers in his home, and manages to meet newcomers. The Division is giving financial aid to this work.

Dr. Hall told also of work at White Sounds Experimental Station near Alamogoro, N. M. The Division supplied advice and funds to help purchase a surplus army barrack, to be made over into a parish house.

From Tokyo the Division has learned from Chaplain Ellenberg that for the first time in occupied history there is a united effort to assist in rebuilding

Church buildings. The Anglican Church Club of Tokyo has accepted as its project the rebuilding and embellishment of Holy Trinity Church, originally the first American cathedral on Japanese soil. Mrs. Douglas MacArthur has assumed the honorary chairmanship of the drive for funds and Mr. Douglas Overton is general chairman.

Since the last Council meeting the division has endorsed 27 new applicants for chaplaincies, and issued 208 reendorsements. There are at this time 66 Episcopal chaplains on active duty and 369 in the Officers Reserve Corps.

First Negro Woman Director

St. Paul's Polytechnic Institute, Lawrenceville, Va., has elected a Negro woman to its board of directors for the first time. She is Miss F. Alexander, educator from the diocese of Mississippi. The announcement was made by M. M. Millikan, secretary and assistant director of the American Church Institute for Negroes.

Mr. Millikan also made known the retirement of the Rev. J. Alvin Russell as principal of St. Paul's Polytechnic Institute at Lawrenceville, Va.

The Council on the recommendation of the Department of Finance voted that the interest on the trust funds of the Bishop Payne Divinity School (which is being closed) be made available to the American Church Institute for Negroes for theological education purposes. The money will include the interest on the sum allocated to the Divinity School from the Reconstruction and Advance Fund.

\$15,000 for Roanridge

The Council voted \$15,000 for the Town and Country Institute at Roanridge, Mo., to expedite completion of a portion of the building program by next summer when the space will be urgently needed.

Itemized Budget

National Council received, and referred to all divisions and departments, a lengthy letter from the Program and Budget Committee of General Convention. It accompanied the finally corrected budget for 1950, thanked National Council officers and staff for their complete cooperation with the Committee, and offered some suggestions about future procedures.

Among these was the need for an itemized budget to be placed in the hands of the Committee, with complete breakdown of appropriations for the various Departments. Such data would be in the hands of the Committee at least 30 days before the opening of General

Convention. Also that department heads should not change the budget as adopted by National Council, unless by request of the Council or the Committee.

FLUID APPROPRIATIONS

The Committee would "reemphasize the policy of the Home Department, that missionary grants in general should be considered fluid and not static appropriations remaining the same year after year." A revolutionary policy in setting up appropriations is recommended, with over-all reductions from year to year in old appropriations, so that a maximum amount of appropriations can be given to new work.

The Committee recommended that National Council study the matter of travel and salary increases, which study should "develop an equitable basis for disbursing the money appropriated for those purposes in both foreign and domestic fields."

Everywhere Enthusiastic

Laymen who complete their study under the Laymen's Training Program [L. C., October 23d] will henceforth be called Associate Field Officers, the Council decided. It also voted to make the present training plan a continuing program.

The Rev. Arnold M. Lewis, director of the Presiding Bishop's Committee on Laymen's Work, reported:

"The original idea was to train 25 laymen as a beginning. We settled on 16, and had a conference at Seabury House, October 21st to 23d, under Ted Gannaway. Some, not all, of the 16 were men prominent in the Church. All were just the men we wanted. We had hoped to go on and train 500. The figure is now up to 1,100. Already we have had 44 conferences. In some cases, dioceses combined. Thus far, 63 dioceses have asked for conferences; 835 laymen have been trained. All except two of the dioceses in the second province have come in. We had a magnificent conference in the diocese of New York. The laymen everywhere are enthusiastic."

Last Report

The Rev. William Crittenden, who recently resigned as executive secretary of the division of Youth to become archdeacon of Southern Ohio, made his last report at the December meeting of the Council. It was a vivid account of the Youth Conference in Oakland during the General Convention. The Council passed a resolution of appreciation of Fr. Crittenden's excellent work as head of the Division.

College Work Chairman

The division of College Work decided not to elect a permanent chair-

man until the February meeting, when the new executive secretary, the Rev. Roger Blanchard, who takes office on January 1st, would be present. Bishop Nash of Massachusetts, temporary chairman, announced that a faculty institute on theology would be held at Hamilton College in June, 1950.

Appointments

The Rev. Kenneth E. Heim of the Virginia Theological Seminary was appointed as liaison officer of the National Council with the missionary district of Mexico. Lindley M. Franklin was appointed as assistant treasurer of that same district.

A Chinese, K. Yoh, was appointed China Treasurer in Shanghai, to succeed Charles P. Gilson, who has resigned to take Holy Orders.

The Rev. Francis J. Moore, rector of the Church of the Advent, Cincinnati, has been appointed editor of the Forward Movement publications, to succeed the Rev. Canon Gilbert P. Symons. The Rev. M. M. Warren, new council member from Atlanta, replaces the Bishop as chairman of the children's division.

Bishop Keeler of Minnesota has been elected by the Sixth Province to represent it on the National Council, succeeding the late Bishop Haines of Iowa.

In the Department of Christian education, the Very Rev. Richard Watson of Olympia replaces Bishop Carpenter of Alabama as Chairman of the Youth Division. The Department announced the appointment of the Rev. Donald W. Crawford and Miss Frances Bailey as members of the Editorial Board which is preparing the new Church school curriculum materials.

The Presiding Bishop has appointed as the members of the new National Council Committee on Ecumenical Relations, Bishop Dun of Washington, the Rev. John S. Higgins of Rhode Island, and James Garfield of Massachusetts.

Bishops Roberts and Craighill Resign

Bishop Chen, Acting Presiding Bishop of the Chinese Church, informed the National Council by cable of the resignations of the two remaining foreign Bishops: Bishop Craighill of Anking and Bishop Roberts of Shanghai. It is expected that the Chung Hua Sheng Kung Hui will soon fill the vacancies by electing Chinese Bishops.

Approval

The Council passed a resolution expressing wholehearted approval of the proposed International Christian University in Japan, and wished the Foundation success in its financial appeal.



THE BRIDGE

By the Rev. Marion Matics

ONE idea: an idea profoundly simple, yet simply profound. So simple that, to a degree, children understand; so profound that the wisest of men find one life too short for the mastery of its implications.

It is the idea of the bridge. On the one side is God. On the other side is man. In between there is a gulf. There must be a bridge.

Look at it this way.

God is big. Man is tiny.

God is infinite. Man cannot even imagine infinity.

God is the Source of strength. Man is weak.

God is pure. Man is mixed of good and evil virtue.

God is Creator. Man is creature.

God is Spirit. Man is flesh.

Man cannot experience God with his senses. He cannot picture God in his mind. There is a gulf, an abyss, a chasm between them. There must be a bridge.

This is the idea of Christmas: The bridge between God and man.

This is the reason for Christmas joy: for the carols and the trimmings, for the holy wreath and the red and green decorations, and the little children with their presents. This is the reason for all of the exuberance of the season: communication between God and man is established, over the abyss between them there is a bridge.

The manner in which the bridge came about is extraordinary. The progressive revelation of God to man in the Old Testament, the searchings and strivings of the priests and prophets of the old

Jerusalem, may be likened to the foundations of the bridge. The saints and martyrs of the Church, holy and pious Christian people everywhere, may be considered as the traffic across the bridge once established. The span itself is most remarkable. The bridge is the Christmas Baby.

GOD-IN-MAN

The bridge between Spirit and flesh is God-in-man, the mystical Man-God. As a man, naturally a baby. (What kind of crude imitation of a man would it be that appeared full-grown upon the earth?) As God, worthy of all adoration and devotion. God-in-man, the Christmas Baby, is the Bridge.

Once again we hear the beautiful story of how it all came about: the messianic prophecies . . . John the Baptist, the voice crying in the wilderness, "Repent ye, for the kingdom of heaven is at hand" . . . the Mother of God, with St. Joseph, journeying to Bethlehem . . . the inn . . . no room at the inn . . . the manger . . . the shepherds . . . angels . . . peace and good will thunder across the sky . . . the wise men of the east . . . the slaughter of the innocent children . . . that wonderful career of healing and teaching and loving the world out of its sins . . . and, then, the Passion . . . the Resurrection and the Ascension . . . the coming of the Holy Ghost . . . and, at last, the Universal Church.

The outcome of it all was the bridging of the gulf that existed between God and man.

The modern world is like people

spiritually hungry and starving on one side of the abyss, while on the other side is all of the spiritual food and strength that there is; yet the people rove desperately up and down their side of the abyss and will not cross over to God's side, the land of the new Jerusalem of abundance and of plenty. The bridge is there! Why will the people not avail themselves of the Bridge? Why will they not cross and come to God through Jesus Christ our Lord?

Perhaps the people fear, but they should not fear. The Bridge is a Bridge of Love, the one tremendous fact of Love. Why should they fear the holy Child?

Out of the depths of the loving God-head comes the Christchild. Out of the mysterious and mystical Being of God comes, as a flash of light, a spoken Word, a token of Love, a fact of Incarnation that enables man to come to God—and God to come to man.

On Christmas morning we go to Bethlehem. To Bethlehem, "the house of bread." The sacred white Wafer is another humble token: another glorious Incarnational Fact.

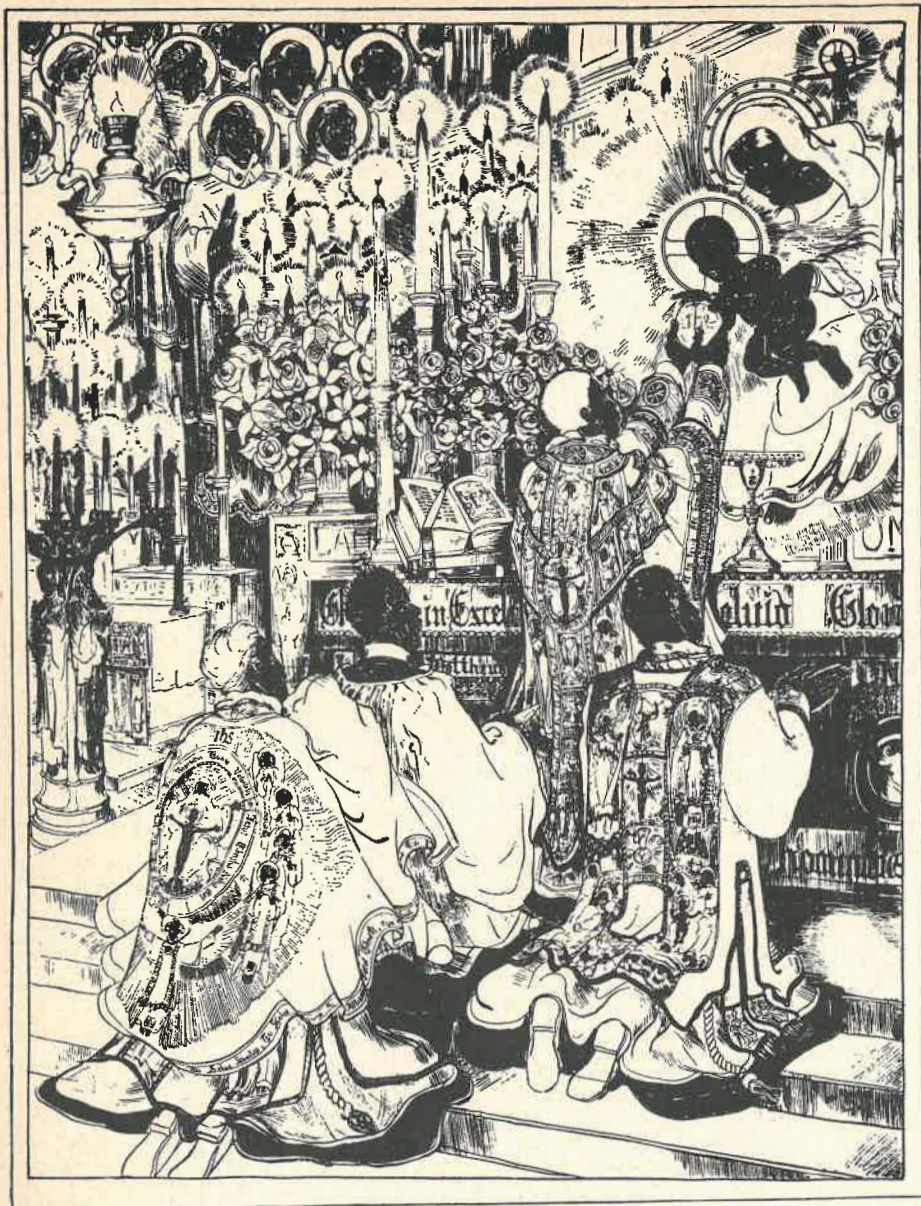
Walk the Bridge with humility and with joy.

With God.

Through God.

To God.

On Christmas morning the confused many become the sublime one. There is only one Fact, one Glory, one Good News to shout to all the world: Across the abyss of darkness is the Christmas Bridge to God.



SOLEMN EUCHARIST OF THE NATIVITY: "The arts form a tabernacle for the Eucharistic Christ." In this drawing, conceived as the author knelt at Midnight Mass, Mr. Crite follows the convention whereby our Lord is pictured in terms of the artist's race.

The Incarnation

AND THE ARTS

By Allan Rohan Crite

IT MUST ever be realized that in Christian art the driving force, the creative energy, is none other than that which was released in the Incarnation itself and in the extension of this, in sacramental form, in the Holy Eucharist. For around the altar is woven the entire fabric of the worship of the Church.

Unless this is clearly recognized—that the arts of the Church were and are produced for their specific use in the act of worship—the understanding of their meaning and purpose will be largely lost. The creative energy initially released in the Incarnation has expanded, and is still expanding into ever wider forms of expression in both the visible and the audible arts. Painting, sculpture, architecture—these and many more types of art expression form, so to speak, a tabernacle, richly adorned, for the Eucharistic Christ. He is the source of that inspiration that lies behind all true Christian art.

Man is made in the image and likeness of God—not of course in the sense that God has arms, legs, and other bodily attributes, of which ours are the copy—but in the sense that it is of the nature of man, as well as of God, to create: man imitates God the Creator by his own creations. It is significant to note here that most of the art in the world is religious art, testifying to the almost instinctive recognition of a spiritual power transcending the physical world.

According to Christian teaching, the supreme event in the world was that by which God Himself came down to man, breaking through the barriers of time and space to touch a specific point in history; it is this we call the Incarnation. The story of the Gospels is the account not of a man so filled with the Spirit of God that He became as God, but rather of God who, in the inscrutable and amazing expression of His love, became man. This story still brings response—response in the act of creation.

To express itself love creates. The most obvious example of this is seen in the family, wherein that invisible, intangible reality, the mutual love of husband and wife, receives outward expression in their children, the sacramental vehicle of their love.

So, as man comes face to face with the love of God expressed in the Incarnation and in the extension of that reality in the Blessed Sacrament of the altar, that love becomes reflected in all that man does to express, in human terms, something of the eternal mystery of God. This is the background of religious art; and unless

it is clearly understood and recognized, much will be lost in comprehension and evaluation.

It is not sufficient to look at Byzantine or medieval or any other type of painting from the technological point of view alone. Matters such as color composition, techniques, perspective, etc., etc., important though they are, are but the means — a sort of grammar — to express the inexpressible: which is the advent of Eternity into time, the wonder and glory of God in history, expressed all the way from the tenderness of the Holy Nativity, through the tremendous and awesome sacrifice of Calvary, to the transcendent dazzling beauty of the Resurrection. All of this is the story of the divine creative love of God.

And it is this wondrous mystery which is reflected in all true Christian art, in spite of all that may be deficient in the work of the craftsman. Seen in the light of this, however, the duty of the artist becomes all the more that of so perfecting the handling of the tools of his craft that there may be no blemishes in the telling of his story; for at best the artist can but lift the corner of the veil to glimpse the glory that is beyond all human understanding.

We can scarcely begin to comprehend what Mary, the Mother of our Blessed Lord, must have felt when she gazed into the eyes of the Infant Saviour and, through the mystery of the Incarnation, gazed into the eyes of God. Something of what she felt has echoed down through the ages, in the myriads upon myriads of paintings expressing in countless ways the infinite tenderness of a mother, enhanced — in her — by that intimate association with God that was hers through the Holy Nativity.

Behind all Christian art is the reality of the inexpressible mystery of Eternity. This is conveyed in especial degree in Byzantine art; for the aim of this — as in a degree of all religious art — is to tell us through familiar forms something which is beyond these forms. This is what is expressed, even if ever so dimly, in all arts of the Church.

It is the purpose of religious art, along with the other media of the Church, to help man, even through his imperfections, to the throne of God. God in His infinite mercy uses this means as a beacon light to Himself. This is the purpose of religious art: to lead men to Him. In the liturgy we have the fabric of a structure of prayer, in the enactment of which the arts are brought into direct and practical use to teach, lead, and inspire by means of the altar — and of the Blessed Sacrament which gives the altar its meaning.

THE LITURGICAL YEAR

The liturgical year, with its emphasis on the different aspects of the life of our Lord, gives us a series of views into the drama of eternity. There is the feeling of

expectancy in the season of Advent; the intimate joys of Christmas and the Epiphany, wherein we become a part of the ever-increasing throng of shepherds and Magi in the adoration of the Christ Child, and share once more in the wonder and mystery and joy of the Mother of our Lord; for in her joy we see a reflection of the joy of all mothers, as they look upon their newborn with that hope and expectancy which comes with the birth of a new life; there is the solemn sense of dedication in Lent, the culminating sacrifice of Passiontide, the climax of Good Friday, and then the glory of the Resurrection, as early in the morning this streaks across the darkened sky and bursts forth in the Easter Dawn; we see next the mystery of the Ascension and the coming to life within us of the Holy

Ghost — and all of this gathered up and expressed in the Institution of the Blessed Sacrament on Maundy Thursday; for in that service we are all bound together with the holy apostles and all the congregation of the faithful into one living body until the end of time; for we are caught up in a living stream of prayer, devotion, and praise to Almighty God. Before us on the altar is the visible evidence of this unity.

Thus around the liturgy of the Holy Eucharist has gathered to itself, and thus has God gathered to Himself, the means of expression given to men of His own creative nature; thus do the arts, reflecting the thoughts and feelings of the different ages and races of mankind, serve as visible expressions of the creativity of God through men.

A LESSON IN HUMILITY

ONCE within a tiny nation,
In a small and humble town,
In a rude and lowly stable,
God from Heav'n to earth came down —
Not amid majestic splendor,
Seated on a throne of gold,
But in form a little infant,
Meek and harmless to behold.

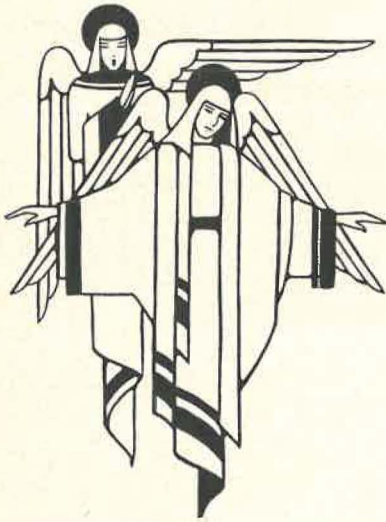
See how God chose not the mighty
Nor the rich nor high of birth
As the agents of His coming
To the sinful race of earth;
But among a folk oppressed,
In a village poor and small,
Of a young and lowly Virgin,
Christ was born to save us all.

Now again, as through the ages,
In humility and love
Even so he comes amongst us
With His blessings from above.
Humble still is His appearance —
Now 'tis simple bread and wine —
But, with faith, beneath those tokens,
We perceive the Christ divine.

Hail, O Jesu, God's Anointed!
Hail, O Thou whence all began!
Hail, O King, for us made humble!
Hail, O God, for us made man!
Lord, we greet Thee and adore Thee,
From on high now come to earth.
Make our heart Thy lowly dwelling;
Make our life Thy place of birth.

DON L. IRISH.

Alleluia. Unto us a child is born;



CHRISTMAS LULLABY

HEARKEN, maid, your Babe is crying,
See the Son of Heaven's might;
Over Him yon beasts are sighing,
He is lost in earth's dark night.
Take Him, Mother, hold Him near thee,
You alone of us are worthy.

See the cavern dark and dreary,
Wintry wind and snow around.
He, your Son, is cold and weary;
He is poor while men abound.
Take Him, Mother, hold Him near thee,
You alone of us are worthy.

He, the Fountain of creation,
Left His Father's fond embrace.
Man He seeks to bring salvation,
Yet His own refuse His grace.
Take Him, Mother, hold Him near thee,
You alone of us are worthy.

JOSEPH WITTKOFSKI.

PRAYER LULLABY

WRAP him in thy mantle, Mary.
Take his smallness to thy breast,
Where the little Lord of Heaven
Used to rest.

Let him feel no lack, Madonna.
With thy love enfold
One so little. Through the darkness
Warm him in the cold.

For thy tenderness, unsleeping,
Stills our fears.
Lady, to thy holy keeping
We entrust his years.

FRANCES STOAKLEY LANKFORD.



Come, let us adore him. Alleluia.



NATIVITY

HERE, where the static current of delight
Etches its tree shapes on the silent wind,
All time stands motionless. Grey branches thinned
Seem lovelier than cherries blossomed white
In our brief Aprils. By the subtle power
Of love's direction, pointed to a star,
We know the Moment of the perfect hour —
We find the stable where the shepherds are.

ROSAMOND BARTON TAPLEY.



A CHRISTMAS SONG — 1949

WHO told the sparrow, who informed the jay
Their Lord had come on that first Christmas Day?
What faithful Star, a silver bird, set free
Bright wings to guide them where the Christ would be?
What woke the swallows in the rafters dim
To leave their nests and fly to worship Him?
We only know a melody was heard
And sang within the hearts of man and bird.

LOUISA BOYD GILE.

WINTER PRAYER

UNCONTROVERSIAL snow in silent breaths
Grant us Thy peace
quietly quietly covers taut nerves of earth
with sleep.
Remember not our offences
Somewhere a child laughs
restoring the innocent years.
For unto us this day
The frosty smell of pine cleanly pervades
pervades the hills.
O hallowed, encircling in whiteness,
too far, we have strayed too far:
call us home.
O Lamb of God.

MARY ELIZABETH OSBORN.



“What Child is This?”

What child is this, who, laid to rest
On Mary's lap is sleeping?
Whom angels greet with anthems sweet,
While shepherds watch are keeping?

SO asks a seventeenth century English carol; and so asks the world today. Who is this Jesus, whose birthday we celebrate on Christmas Day?

Many reject Him altogether. The Jews of His own day did so on religious grounds. They denied His claim to be the Messiah, for whom they were looking, and for whom orthodox Judaism is still looking. He was not, they said, what He claimed to be; therefore they disowned Him and cried out for His death.

The Romans rejected Him because He claimed to be a king, and caused a civil commotion. They could not understand a King whose realm was spiritual. Anyone who claimed royal prerogatives and did not carefully subordinate them to the imperial authority was a traitor; therefore they executed Him.

Within the framework of historic Christianity, there have been four theories about the nature of Christ condemned by general councils as heretical. Arius denied that Christ was truly God; his theory was condemned by the Council of Nicaea in 325. Apollinarius denied that He was truly human; his theory was condemned by the Council of Constantinople in 381. Nestorius denied that the divine and human natures of Christ were united in one Person; Eutyches that Christ had both a divine and a human nature. These contrary theories were condemned respectively by the Councils of Ephesus in 431 and of Chalcedon in 451. Yet each of these false or partial interpretations of our Lord is to be found today among professing Christians; one may even read them on Christmas cards blithely sent by one Episcopalian to another! And to them has been added a modern and far more dangerous heresy: that it doesn't matter what we believe as long as we "live right."

What we believe is really of the utmost importance; for as a man believes, so he acts. If money is his true god, he may render lip-service to our Lord, but when the chips are down he will play for the highest financial stakes, regardless of the social or economic consequences. If power is his deity, nothing will be allowed to stand in the way of his attainment of it, however ruthless the means. If social acceptance is his criterion, he will do his utmost to become "well adjusted"—regardless of the glaring faults of the surroundings to which he is adjusting himself. And if he believes in Jesus Christ as Lord and Saviour—*really* believes—he will follow Him if necessary to the totalitarian concentration camp or the martyr's

death. So what we believe does matter a great deal.

There ought to be no confusion as to what Christians believe about Jesus Christ. St. Luke tells it in his beautiful account of the Virgin Birth—one of the greatest and loveliest passages in all literature. It begins with the message of the angel to Blessed Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." And again, when this event has taken place, an angel proclaimed its significance to the shepherds watching their flock by night: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Why lies he in such mean estate
Where ox and ass are feeding?
Good Christians fear: for sinners here
The silent Word is pleading.

St. John tells us about that Word, in the Christmas Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

That Child is none other than the Son of God, "who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." This is our Lord and Saviour, true God and true man.

Jesus was not just a good man and a great leader. Nor, on the other hand, is He something foreign to our human nature, an intrusion of pure spirit into the realm of the physical. He is both God and man; therefore He was born to a human mother but with the eternal God as His Father.

So bring him incense, gold, and myrrh,
Come, peasant, king, to own him,
The King of kings salvation brings,
Let loving hearts enthrone him.

As the shepherds and the kings knelt to worship Him in the manger at Bethlehem two thousand years ago, so we kneel to worship Him at His altar-throne in the Christmas Eucharist. Every parish church is a Bethlehem, a House of Bread, in which we find Him just as truly as they did.

When the priest turns to us and says "Ye who

COMMUNION

WHITE, fragile Host,
A sip of Wine;
Yet at what cost
That Christ is mine!

WILLIAM PAUL BARND'S.

do truly and earnestly repent . . . draw near with faith and take this holy Sacrament to your comfort," he is really inviting us to join the kneeling shepherds and the wise men, and the saints of every age, and all the folk in every generation who love God and try to follow Him, in paying homage to our Lord and King. We can "draw near" to Him, too; just as near as they did; but we must do so by faith and with true repentance and the firm intention to lead a new life and to walk from henceforth in His holy ways.

Christmas can be for us this year the beginning of a genuinely new life, one devoted to His cause and hidden in His life. But we must penetrate through the maze of customs and traditions, however beautiful in themselves, that sometimes keep us from discerning the real object of our devotion; and seek to find Him whose birthday we are observing, and to worship Him only, not merely with our lips but in our lives.

This, this is Christ the King,
Whom shepherds guard and angels sing;
Haste, haste to bring him laud,
The babe, the son of Mary.

Tears for Jerusalem

IN ONE of the most poignant passages of Scripture, we are told that our Lord turned His eyes toward Jerusalem in sadness; and, it is recorded that He wept. So, on the eve of His Birthday in 1949, He must be moved in His divine Manhood to weep anew for the Holy City, the bone of contention between two nations that acknowledge Him not, and the victim of international politics.

It was as long ago as November, 1947, that the U. N. General Assembly declared: "The city of Jerusalem shall be established as a *corpus separatum* under a special international regime and shall be administered by the United Nations." Last fortnight, by a vote of 38 to 14, with seven countries abstaining, the General Assembly reaffirmed that action, despite opposition by the United States and Britain.

But between those two dates many things have happened. The U. N. Mediator, Count Bernadotte,

was assassinated. The State of Israel came into being, and conquered two-thirds of the Holy City, while the other third is held by Hashemite Jordan, the Moslem kingdom of which Abdullah is the fanatical ruler. Both Israel and Jordan are defying the United Nations, and the Jewish mayor of Jerusalem has gone so far as to threaten to fight "with all the means at our disposal, and if necessary with arms" to prevent the carrying out of the U. N. decision.

The integrity of the United Nations itself is at stake in this matter. If the authority of the U. N. can be successfully defied by Israel and Jordan, while the great powers are at loggerheads over the issue, the United Nations will have advanced far along the same path that led to the destruction of the old League of Nations. We regret that our own country, by its vacillations over the past two years and its apparent unwillingness to accept the vote of a two-thirds majority, seems to be contributing not a little to this trend toward destruction of international authority.

The primary concern of the Christian Churches, as Dr. O. Frederick Nolde pointed out in a letter to members of the Political Committee last month, is with people, rather than with places. It is important that the Holy Places in the Jerusalem-Bethlehem area be protected; but it is even more important that the Christian people, with all inhabitants of the Holy City, be guaranteed in their human rights and liberties. We are very much afraid that neither Israel nor Jordan can be counted upon for that guarantee; the record is against both of them. That is the principal reason for which we favor internationalization. And we still hope that a way may be found to carry out this policy of the United Nations effectively, without renewed strife and bloodshed in the Holy Land.

Worthy Causes

AS the year draws to a close, many will want to make year-end gifts to worthy causes, as well as to their own parish churches. Without disparaging other appeals—and what a multitude of them there are!—we call to the attention of our readers some of the causes for which we have made editorial ap-

THE VISION

BEFORE the Virgin's picture she had knelt
Until her eyes, accustomed to the gloom,
Saw things unseeable . . . a narrow room —
As in a stable — with a Presence felt
Of sudden starlight and the lovely, wild,
Clear shape of beauty, cast into a Child.

ROSAMOND BARTON TAPPLEY.

peals in recent months, and for which we carry accounts in THE LIVING CHURCH RELIEF FUND.

Particularly moving at this Christmas season is the need of the Christians of Bethlehem and of the refugees in their midst. We have asked every reader to send at least \$1.00 for this purpose, as a special Christmas offering. Such contributions should be designated "For Bethlehem."

Many members of THE LIVING CHURCH FAMILY heard Bishop Chang of Fukien on his visit to this country a year ago; others have read about him in our columns. He is now carrying on his Christian work behind Communist lines, and needs our help more than ever. It is still possible for him to draw upon funds deposited to his account. Contributions for this purpose should be designated: "For Bishop Chang's Work."

Other Relief Funds include: Save the Children, New Guinea, CARE for Old Catholics, CARE for Japanese Churchmen, the Bishop of Honduras, the Bishop of Honolulu, St. Gregory's Priory, and Canterbury College.

Checks for any of these purposes should be made payable to THE LIVING CHURCH RELIEF FUND, with notation as to the specific account for which they are intended. Send them to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee 3, Wis. They will be acknowledged in an early issue, and will be disbursed with meticulous care and with no deduction for the expense of our administration, which is borne entirely by THE LIVING CHURCH itself. Funds are kept separate from those of the publisher, and the accounts are audited annually by a certified public accountant.

FOREIGN

UNITED NATIONS

A Granted Plea

The plea of the Hereros has been granted. The South-West African tribes will be permitted to present their grievances to the Permanent Court of International Justice.

The United Nations granted permission by a one-vote majority after the Rev. Michael Scott spoke before the U.N. Trusteeship Committee. The Anglican priest has been crusading on behalf of the natives for years.

The hearing before the international tribunal represents a peak of success in his efforts to free the South-West African natives from discrimination, exploitation, mistreatment, and the government's legislation aimed at annexing the mandated territory of South-West Africa. [L. C., December 11th].

ENGLAND

African Development

An assurance that the British government seeks to foster the economic and social development of the territories of Basutoland, Swaziland, and the Bechuanaland Protectorate was given in London to a deputation representing the British Council of Churches and the Conference of British Missionary Societies.

Included in the deputation were the Bishop of London; Dr. Kenneth G. Grubb, chairman of the Council's International Department; and the Rev. R. K. Orchard, representing the Missionary Societies.

The territories are to receive about 3,340,000 pounds, to be spent in check-

ing soil erosion, water supply improvements, and for bettering communications, education, health and agricultural methods.

Heresy Belongs to Canon Law

The Church Assembly recently voted to delete from the much debated Bishops' Retirement Measure the clause concerning charges against bishops which involved matters of doctrine, ritual, and ceremonial, according to the London *Church Times*.

It was felt that when the Measure came before Parliament, attention would be focussed upon this clause, controversial in its character, to the exclusion of the other relatively non-controversial parts of the measure [*those providing for removal of bishops for physical or mental incompetence*], and that passage of the Measure as a whole might thus be indefinitely delayed; also that dealing with heresy is a matter for Canon Law.

The Measure was referred to an Appointed Committee. Text of the final motion adopted by the Assembly follows:

"The Assembly does not desire that the Measure should make provision for the entertaining of complaints against bishops for conduct involving questions of doctrine, but requests the Convocations to give some priority to the making of such provision in the course of their revision of the Canons."

Promotion of Tolerance

The Archbishop of Canterbury, in a Christmas message to the British Council of Christians and Jews, said religious and racial tolerance must be promoted everywhere.

"There are countries in which the

chief obstacle to tolerance is to be found in government policy and action," he said. "In others, where there are full liberties for all, the obstacle is to be found more insidiously in the prejudices and antipathies which divide citizens and affect general opinion."

Dr. Fisher declared that intolerance could not be curbed by "telling people to be tolerant." He said:

"It takes more than that to subdue prejudices and irrational antipathies and turn them to the restraints of understanding and forbearance. It needs submission to Divine law and Divine love; it is a task of the spirit.

"In that task Christians and Jews on the council cooperate, and in doing so show the true tolerance which they also try to propagate. They can do so because under their different spiritual insights and disciplines, they equally look to the Divine law and the Divine love to guide them.

"In that fellowship they combat intolerance and, in these days of strife, uphold the better way. The times need urgently the work which the council does and the council needs the support of Christian and Jew alike.

"But it is a task where combined action gives added strength. On these issues Christians and Jews stand together. They can also act together."

GERMANY

Bishops Ignore Division

Bishops of the Evangelical Church in the Soviet Zone of Occupation, meeting in the British sector of Berlin, declared their Church does not recognize any separation of East and West Germany.

The declaration came during a discussion of religious education for youth in the Soviet Zone. The bishops said they

could no longer provide an efficient religious program, despite financial aid from Church-goers.

They asserted that the problem could be satisfactorily solved only "by a Christian solidarity of all member Churches and all Christians throughout the whole of Germany."

Under the provisions of a Soviet-sponsored law, religious classes are no longer part of the regular school curriculum. Thus, the Church must continue them with its own funds and personnel. The bishops say the normal receipts of their Church are inadequate to finance the program.

It was also decided to open negotia-

tions with Eastern government authorities with a view to ending "disturbances" which were said to be disrupting Evangelical deaconess organizations in the Soviet Zone.

The bishops said these "disturbances" were created by attacks launched by the Communist Party and local authorities. In Saxony-Anhalt, it was reported, seven deaconess nurses' training schools and three main houses were closed recently by order of the former "German Economic Commission." [RNS]

HUNGARY

Grants to Roman Catholics Cut

State subsidies for Churches will be decreased from an equivalent of \$5,200,000 to \$3,333,000 in the 1950 budget, Finance Minister Stephen Kossa told the Hungarian parliament in Budapest.

He said that although the Roman Catholic Church had "refused peaceful coöperation" with the Communist-controlled regime, the government will continue to make grants for the payment of clergymen's salaries and other essential needs.

That the Catholic Church will be most affected by the curtailment of State subsidies was indicated when the Minister said that the Protestant Churches will continue to receive "undiminished grants" because of agreements they have signed with the State. [RNS]

ROMANIA

New Orthodox Church

A new independent Ruthenian Orthodox Church is being set up in Romania under the over-all jurisdiction of Patriarch Justinian of the Romanian Orthodox Church, the official government gazette announced in Bucharest.

The Church will comprise members of the Greek Catholic Church who were "converted" to Eastern Orthodoxy after their group was dissolved by government decree in 1948 and its properties turned over to the Romanian Orthodox Church. The former so-called Uniates were chiefly Carpatho-Russians from south Poland and south Czechoslovakia.

Plans are being made to establish a Ruthenian Orthodox diocese which will have headquarters in Sighet, Maramures County, near the Polish and Czechoslovak borders. Pending the election of a bishop, the new Church's affairs will be managed by Father Vasile Penzes.

Once the second largest body of Eastern Rite Catholics, the Greek Catholic Church in Romania had been in union with Rome for 250 years when it was forced out of existence by the Communist government. It had about 1,300,000

adherents, many of whom reportedly accepted Orthodoxy under pressure of the government. [RNS]

BULGARIA

Prediction

The last foreign Roman Catholic priest expelled from Communist-dominated Bulgaria is now in Rome. He is Father Czokan, a Slovene Jesuit who was educated in France, and spent 14 years in Sofia.

Father Czokan reported that 28 French, Italian, and Yugoslav priests and nuns have also been forced to leave Bulgaria in recent months.

He predicted that the Sofia government would intensify its anti-Church campaign after the December 18th elections, singling out for special targets Protestant and Catholic clergymen suspected of having contacts outside the country. [RNS]

EAST ASIA

The Central Task

Christianity and Communism are fundamentally incompatible, the Conference of East Asian Churches declared in resolutions on the role of the Church in social and political life. The Conference met in Bangkok, Thailand.

"A Christian viewing Communism," the Conference asserted, "must distinguish between a social revolution which seeks justice, and a totalitarian ideology which interprets and perverts it."

"Because Communism lacks a conception of the independence of moral reality over and against power, it denies the supremacy of the moral law over power politics and hence eventually defeats the very purpose of social revolution. . . ."

Regarding Communism in China, the Conference said:

"The revolution in China, though led by Communists, may not yet have manifested fully the evil consequences of the moral relativism integral to Communism, and the Churches' task in China may be specifically to seek to provide a moral and religious foundation for the new sense of social freedom and economic injustice among the people."

The Conference also stated that "the most fundamental freedom is religious freedom," and expressed hope that the religious liberty clause in the United Nations Charter of Human Rights "will be increasingly acknowledged as a standard of action in this field."

Turning to the Churches' social mission, the delegates said that religious bodies in East Asia "should take the initiative in bridging the gap between Church and organized labor in town and village." [RNS]

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	\$ 40.00

SEMINARIES

Brother Petroc's Return

By ELIZABETH McCracken

The students of the General Theological Seminary selected for their 1949 play *Brother Petroc's Return*, by Emmet Lavery. Three performances were given: on December 8th, 9th, and 10th, in the Auditorium of Seabury Hall. The play was well cast, all the many parts, leading and minor, being competently acted. Jack H. Smith, as Brother Petroc; A. Harold Whisler, Jr., as the Abbot; Donald St. Cyr, as the Sub-Prior, James H. B. Kenyon, as Dom Maurus, were memorable. Their interpretations of their several difficult parts will be long remembered as among the best of many fine performances seen through the years at the Seminary plays. Leonard Heech directed the play, assisted by Henry Breul and John Murphy. C. Edward Howlett was the Scenic Manager, and John Holt the Business Manager. John Murphy designed the scenery, which was made by the Seminary Maintenance Staff. The Rev. Dr. Powel M. Dawley was Faculty Advisor, and the Rev. Dr. M. Bowyer Stewart gave assistance with the beautiful music.

Brother Petroc's Return consists of a Prologue, the scene being the Benedictine Abbey of St. Brioc in Cornwall, in the year 1549; and of three Acts, their scene also being in St. Brioc's Abbey, 400 years later. Brother Petroc, who was twenty-seven years old in 1549, "returns." The main theme is his effort to "return," in mind and spirit as well

as in body, and the efforts of the present Benedictine community to help him. The play, while in prose, has the lyric beauty, the sense of mystery, found in Cornwall itself, as well as in its ancient and modern literature. The players caught this in a remarkable way.

The funds realized by the play go toward the support of the Missionary Society of the Seminary, to which everyone in Chelsea Square belongs. Each year, the society sends \$2,200 to the Mission of St. Francis, Upi, in the Philippine Islands. The society supports also the Mission to Chelsea, the work done by the students with the children of the neighborhood. The necessary money, in addition to that raised by the play, comes from pledges of members of the Missionary Society, and profits from the Seminary Book Store.

COLLEGES

Department of Religion at Sewanee

Until this year the efforts of the University of the South to emphasize spiritual as well as intellectual training have consisted, in the main, of daily chapel service and, as carefully specified in the plans of the founders, close contact with the "Christian gentlemen" of the faculty.

Early this month the new vice chancellor, Dr. Boylston Green, announced a department of religion at the undergraduate level, designed to prepare students for educated Christian citizenship. The Rev. Richard Hooker Wilmer, (Ph.D., Oxford) university chaplain, will direct

the department and the Rev. Frederick Q. Shafer, S.T.B., associate professor, will assist. The curriculum will be integrated with that of the philosophy department.

Dr. Wilmer pointed out that the present course is not designed for the pre-theological student. The student preparing for the ministry, he said, would be specifically counseled to "build the broadest possible base for his graduate work by taking non-theological courses as an undergraduate."

B O O K S

REV. C. E. SIMCOX, Ph.D., Editor

Mystical Experience

INTRODUCTION TO COMPARATIVE MYSTICISM. By Jacques De Marquette. New York: Philosophical Library, 1949.

The author of this book, after discussing the nature and scope of mysticism, gives expositions of Indian, Buddhist, Greek, Hebrew, and Islamic mysticism. He concludes with an arresting chapter on "The Message of Mysticism." Through this comparative study the reader can see similarities in the various mystical theologies treated.

Thinkers of different religious traditions can mutually help one another, and as Christians we can have our own insights deepened by a book like this, as it sets forth the ways in which some of the major faiths of the world have found God and are found of Him.

The author believes in the religious validity of mysticism. It is a timely emphasis in a day when men tend to trust much in the visible and seem sceptical about the invisible.

There is much talk these days in some Christian circles about ecumenicity, but even if an organically united Christendom were achieved, the world would not be united religiously. It is possible that the common basis between various world religions is in mysticism. The author writes:

"Mysticism tends to create new men, and in the measure that the solutions of the different world and social crises depend upon a change of heart of the present generation, mysticism, in the diffusion of its milder forms, seems called to play an important part in the establishment of a better and more harmonious world order." (Page 205.)

It is a broadening experience merely to read over the extensive bibliography of this book and to glance down its lengthy and interesting index. In this study East and West happily meet on a subject of vital importance.

WILLIAM PAUL BARNDT.



Roger Geffen.

BROTHER PETROC'S RETURN: Scene from 1949 GTS play.

DIOCESAN

CENTRAL NEW YORK

Investment Fund

Seventy-three parishes and missions in Central New York are using a central fund for investment purposes, and are receiving \$27,092 in dividends this year. Since the inception of the fund in July, 1946, \$70,374 has been paid in dividends. Trustees of the diocese manage the fund with the aid of an investment counsel.

HONOLULU

Services on Wake

Weekly services of the Church are being held on Wake Island through arrangements made by Bishop Kennedy of Honolulu.

A lay reader is conducting the services, and a priest is sent each month for a Communion service. The Rev. Frederick A. McDonald, rector of St. Clement's Church, Honolulu, celebrated the first Communion service on November 27th.

Wake Island, together with Guam and Midway, passed to the Honolulu jurisdiction this last fall.

DEATHS

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

Luther Bunyan Moore, Priest

St. Paul's Church, Romeo, Mich., was not large enough to accommodate the townspeople who wished to attend the funeral for the Rev. Luther Bunyan Moore, so services were held at the First Congregational Church. Bishop Emrich of Michigan officiated.

Mr. Moore, who had been registrar of the diocese of Michigan and editor of the Michigan edition of *Forth*, died suddenly at his home in Romeo, Mich., on December 1st. In 1943 Mr. Moore had been forced by ill health to retire as missionary-in-charge of three Michigan churches. He had held the three cures — St. John's, Dryden, St. Philip's, Rochester, St. Paul's, Romeo — since 1932. The present missionary-in-charge of St. Paul's, the Rev. James R. Colby, assisted at the funeral.

At the time of his death, Mr. Moore was writing a history of the diocese of Michigan. Earlier in the year he had published a resumé of the history under the title "Where the Saints Have Trod."

Mr. Moore was born in Elgin, Ore. He studied at William Jewell College, Baylor University, and the University of Texas. He was graduated from the University of California with honor. His

Christ-mass

The Saviour of The World is born! We cannot decide, even for ourselves, which of the two great Feasts brings us the more joy, Christmas or Easter. Each is thrilling. But we do know that, when we come to our Christ-Mass, something is born in us that touches our very core. When we ponder on the marvelous Gift which Our Father has sent for us and for our salvation, His very Own Blessed Son, and that we can come and meet Him on His Birthday in the Family House of God, it just seems to sweep away all that is unworthy in us, and to lift us to heights never quite touched at other times. As we come to The Altar Rail to meet Him, knowing that with Him is all the Company of Heaven, including our own loved ones there, it is simply impossible to come away from that sacred place with un-

dimmed eyes. Who cares? Such tears are badges of love, joy, remembrance, and high thanksgiving. THIS is what avails for us at our Christ-Mass, if we ALL will but come with shriven hearts, souls, and bodies, and offer up our homage to The Little King, Who let Himself be born in a manger instead of a gaudy palace. Don't let ANYTHING but illness, or young children, keep you away from His Birthday Celebration this year. What a joy it will be to Jesus if He can but see all who profess to be Christians there before His Altar, waiting to receive Him into themselves. Jesus will be happy, The Whole Company of Heaven will be happy, and we, ourselves, will know exaltation. God's blessings be upon you and those you love this happy Christ-mastide!

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COLLEGES

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DEATHS

training for the ministry he received at the Episcopal Theological School. Mr. Moore was ordained deacon in 1918 and priest in 1919.

Before receiving the appointment that he held at his retirement he had served churches in Flagstaff and Williams, Arizona (1917-1922); Church of the Redeemer, South Boston, Mass. (1923); Jamaica Plain, Mich., (1923-1928).

Surviving Mr. Moore are his wife, Sybil Mason Moore, and a son, Peter.

Emilie Wheaton Hurd

Emilie Wheaton Hurd (Mrs. John Hurd) died on December 9th at her home in Jamaica Plain, Massachusetts, after a long illness. Funeral services were held in the Church of the Advent, Boston, on December 11th.

Emilie Wheaton Porter was born in Keene, New Hampshire, February 10, 1871. She prepared for college at Dana Hall, Wellesley, going after graduation to Wellesley College, from which she graduated in 1894. In 1898 she was married to John Hurd, of Boston, the late Bishop Hall of Vermont, then rector of the Church of the Advent, performing the ceremony. Mr. Hurd died in 1937.

Mrs. Hurd was throughout her life active in Church matters, holding many high offices in the diocese of Massachusetts. She was actively associated with the late Robert Hallowell Gardner and with the late Bishop Brent on several committees for Church Unity. Her knowledge of the faith and worship of the Church made her particularly valuable in this important work. Never at any time did she yield to any efforts made by anyone to compromise the Church by taking short cuts. Her knowledge of canon law was clear and always available. Mrs. Hurd was for many years Assistant Companion-in-Charge of the Society of the Companions of the Holy Cross. On the death of Miss Emily M. Morgan, the founder of the society and its head from the foundation in 1888 until her death in 1937, Mrs. Hurd became its head.

A devoted alumna of Wellesley College, Mrs. Hurd was in charge of the Metropolitan Boston area for the Wellesley Fiftieth Anniversary Fund. She was Treasurer of St. Monica's Home for Aged Colored Women, a member of the Jamaica Plain Family Society, and of the Red Cross. She was an Associate of the Sisters of St. Margaret.

Mrs. Hurd is survived by five sons: John Hurd of Hanover, New Hampshire; Porter Hurd, of Philadelphia; Richard Hurd of Franconia, New Hampshire; Frederick Hurd, of New York; and Christopher W. Hurd of Lincoln, Massachusetts.

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C H A N G E S

Appointments Accepted

The Rev. Charles Bailey, formerly vicar at the Church of the Holy Apostles, Glassel Park, Los Angeles, is now curate at St. Paul's Church, San Diego, Calif. Address: 310 Laurel St., San Diego 1, Calif.

The Rev. Albert N. Barrenger, formerly vicar of St. John's Church, Huntingdon, Pa., is now vicar of St. Stephen's Church, Mount Carmel, Pa., and Holy Trinity Church, Centralia. Address: 104 S. Maple St., Mount Carmel, Pa.

The Rev. Clifford C. Covington, formerly vicar of St. David's Church, Spokane, Wash., is now rector of St. Luke's Church, Buffalo, Wyo.

The Rev. John F. Davidson, who is canonically connected with the Church of England in Canada and has been assistant at St. John's Church, Troy, N. Y., is now assistant at St. George's Church, New York City. Address: 207 E. Sixteenth St., New York 3.

The Rev. Cornelius R. Dawson, who was formerly in charge of the Negro congregations in Martinsville, Bedford, Lynchburg, and Roanoke, Va., is now serving St. Philip's Chapel, 2324 Shannon Pl., S. E., Washington, D. C.

The Rev. George E. Harper, formerly priest in charge of St. Cyprian's Church, Hampton, Va., and St. Augustine's, Newport News, will become priest in charge of Holy Trinity Church, Nashville, Tenn., and Holy Comforter Church, Columbia, Tenn. Address: 1510 Sigler St., Nashville 4, Tenn.

The Rev. L. B. Hastings, formerly non-parochial priest of the diocese of Milwaukee, is now priest in charge of St. Andrew's Church, Monroe, Wis.

The Rev. Henry H. Heard, formerly rector of St. Mark's Church, Hanna, Wyo., will become rector of St. Paul's Church, Clay Center, Kans., on January 8th. Address: 1010 Sixth St., Clay Center, Kans.

The Rev. George B. Holmes, formerly priest in charge of St. James' Church and Christ Chapel at Boydton, Va., and the churches at Castle Heights, Chase City, and Clarksville, will become rector of Christ Church, Pulaski, Va., on January 1st.

The Rev. Robert H. Moore, formerly priest in charge of St. Paul's Church, Waxahachie, Tex., and St. Thomas', Ennis, is now vicar of Holy Cross Church, North East, Pa., and St. Mary's Church, Erie. Address: P. O. Box 361, North East, Pa.

The Rev. Ronald Stewart Morissey, formerly rector of St. Paul's Church, Quincy, Fla., is now rector of St. Michael's Church, Oakfield, N. Y., and curate of St. James' Church, Batavia, N. Y. Address: St. Michael's Rectory, Oakfield, N. Y.

The Rev. Walter E. Muir, formerly rector of Gethsemane Church, Sherrill, N. Y., and priest in charge of Trinity Church, Canastota, is now rector of St. Michael's Church, Geneseo, N. Y., and of St. Michael's Mission, Piffard. Address: 12 Main St., Geneseo, N. Y.

The Rev. Charles W. Newman, formerly vicar of St. Paul's Chapel, Trinity Parish, New York City, is now rector of All Saints' Church, Ashmont, Boston, Mass. Address: 209 Ashmont St., Boston 24, Mass.

The Rev. Levi M. Rouillard, formerly director, off-reservation work in South Dakota under the Home Missions Council of North America, with residence in McLaughlin, S. D., will on January

1st become priest in charge of the Black Hills Mission in Rapid City, S. D., with address in Rapid City.

The Rev. Frederick Q. Shafer, formerly rector of St. Mary's Church, Cold Spring, N. Y., and assistant professor of religion at Bard College, is now associate professor of religion, in charge of the department of religion, at the University of the South. Address: Morgan's Steep, Sewanee, Tenn.

The Rev. Henry S. Sizer, Jr., formerly rector of St. Andrew's Church, Meriden, Conn., is now rector of St. James' Church in Florence, Italy, in the convocation of American Churches in Europe. Address: 15 Via Bernardo Rucellai, Florence, Italy.

The Rev. Andrus B. Smith, formerly vicar of River Terrace Chapel and All Saints' Chapel, Benning, both in the District of Columbia, will on January 1st become rector of Holy Comforter Church in St. Andrew's Parish, Seventh and Oglethorpe Sts., N. W., Washington, D. C. Residence after January 1st, 926 Madison St., N. W., Washington, D. C.

The Rev. Robert M. Stevenson, who was recently ordained to the diaconate in the diocese of New York, is now assistant at St. James' Church, South Pasadena, Calif.

The Rev. William W. Swift, formerly rector of St. Thomas' Church, Elizabethton, Tenn., is now rector of St. Paul's Church, Carlinville, Ill., and priest in charge of St. Peter's Church, Chesterfield, Ill. Address: 417 S. Broad St., Carlinville, Ill.

The Rev. Norman John Thurston, formerly vicar of Ascension Church, Ontonagon, Mich., will become priest in charge of Christ Church, Jordan, N. Y., on January 1st. Address: Jordan, N. Y.

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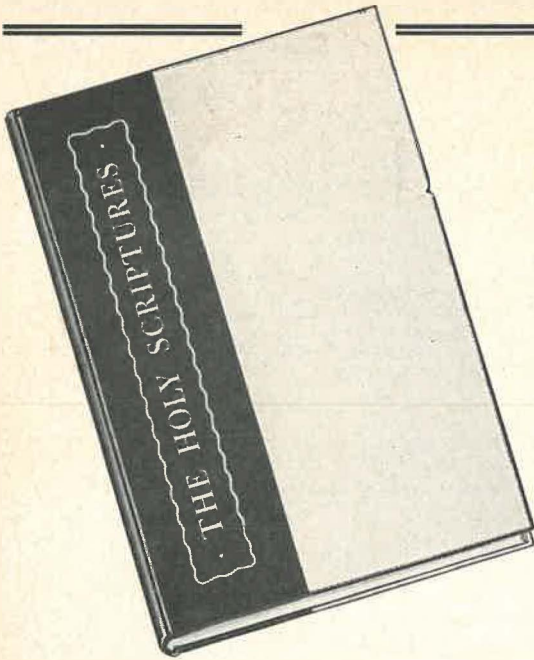
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and
A Happy New Year
To All



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