

The WITNESS

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The Creche at The Epiphany, New York

Christmas Number

December 22, 1949

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon; 5 Vespers.
Weekdays: Tues.-Thurs., Prayers—12:30. Thurs., and Holy Days, H.C.—11:45 Fri., Organ Recital—12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

ST. BARTHOLOMEW'S CHURCH New York

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m., Holy Communion.
11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.
Sunday: 8, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
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Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
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Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT

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The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH

NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH

Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Rev. Richard J. Hardman
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

—STORY OF THE WEEK—

The Invention of St. Francis Used More Every Year

*Children and Teachers at the Epiphany, New York,
Stage a Painless Pageant*

★ More parishes every year are turning to the most popular device ever invented for use in Christian churches—St. Francis' Creche, sometimes called the Christmas Crib, or Manger Scene. The development of printing and of the motion picture has not displaced it; nor has the wealth of pictures of the Nativity by great painters been more effective in teaching and reminding and inspiring those of all ages.

Nothing can be more important than the telling of the Good News to a fearsick world, and therefore our news story this week will be that of the Nativity figures at the Church of the Epiphany in New York City.

For a number of years, this congregation has possessed a set of large-sized figures by Robert Robbins, in thirteenth century style. Last year the church school teachers decided to put on the late Father Hastings' "Nativity Plays" in which the statues themselves play the leading roles, being brought in and out by pupils who represent guardian angels.

This brought to light the fact that the set lacked the Shepherds and Kings. Inquiry was made of Mr. Robbins who said he had cast only two shepherds, which had not turned out well, and two kings. Fortunately one of the kings was in duplicate. These figures were carved down in some places and built up in

others, and as a result of this "plaster surgery" a rather large chin on one shepherd became a rather small beard, and a lamb riding on his shoulders disguised his longish neck. (These shepherds can be seen on our cover.) Some extra lambs were found, and were changed in various ways. One became a black sheep; and is claimed by most of the parishioners as their representative at the Manger. One of the twin kings became an Ethiopian in a turban.

This work was done by two members of the Altar Guild, Miss Edith Clayton, and Mrs. Ewen MacVeagh. Mr. Robbins gave general suggestions about the work.

It soon became apparent that small children would not be able to carry the heavy, three-foot high figures without possible damage to themselves and the figures. Therefore the rector, the Rev. Hugh McCandless, turned to another parishioner, Mary Jordan McCampbell, and asked her to design a set which would be just as large but which would be painted on posterboard. Miss McCampbell, who is on the staff of the Museum of Non-Objective Art, turned gladly to this task as a relaxation from her regular work, and produced the very objective designs which are shown on page five.

These designs were colored, cut out, and mounted on light wood bases by the Young Peo-

ple's Fellowship. A free adaptation of Fr. Hastings' plays was arranged, omitting the poetry; and although it was not necessary, one rehearsal was held. As usual, the children who came to the rehearsal did not come to the play, and vice versa, and the presentation was considered a great triumph by the parents of the participants. (See picture on page four.) The Church School teachers rejoiced at not having to provide costumes and dress the actors.

This year the designs are being reproduced in small scale and the children are coloring and making their own Creches. One is going to have the figures mounted on thin washers so they can be moved by a magnet from below. As this goes to press, large match boxes lead in popularity as material for the Stable, with corrugated cardboard for the sloping roof. Small match boxes seem to be the usual lumber out of which the Manger itself is made.

If you do not have a Manger Scene at home—and you should—perhaps you would like to use the figures on the opposite page or have your children do so. They can be tinted with watercolors, then cut out roughly. Then they should be pasted on calling cards, left to dry, and cut out closely, leaving enough of the calling card at the bottom to bend back as a base.

In any case, if the experience of your children is anything like that of the children at the Epiphany, they will have a lot of fun making a tiny Creche for the home, or perhaps working together for one for the Sunday School, by cutting out the figures on the cover and on the opposite page and then following the suggestions above.

EPISCOPAL CHURCH NEWS

WASHINGTON HAS FINE MISSION

★ The Rev. Bryan Green of England addressed unprecedented crowds from the pulpit of Washington Cathedral during the mission which he conducted in the diocese November 13-21. There were 3,700 at the opening service in spite of a pelting rain that drenched the capital. When the crowd could not be accommodated in the cathedral, the congregation filled every chapel, both on the main floor and in the crypts. It is estimated that 30,000 people heard the missionary during his stay in the diocese.

In addressing a meeting of the Auxiliary, attended by Mrs. Truman and Lady Franks, wife of the British ambassador, Mr.

Green stated that the current world unrest is not economic but "a moral and spiritual crisis at the heart of human nature and personality."

Commenting on the mission Bishop Angus Dun said: "Only God can know what the people brought and what they have taken away, but judging by their faces many came as true seekers and many began to find a new or renewed faith. What I hope and pray for that part of the Church for which I have special responsibility is that the mission may mark a turning to the attack. There are masses of people on the fringes of all our Churches and in the general community who know in their hearts that we are faced with a spiritual crisis. They long vaguely for a revival of the Church and a re-

vival of the forces in our national life. But too few pray in full seriousness, 'Revive Thy Church, Revive America, beginning with me'."

GOVERNOR YOUNGDAHL AT CARLETON

★ Governor Youngdahl of Minnesota spent December 9 at Carleton College, Northfield, as a featured guest of the conference on faith and action. He spoke on "the Christian and government" in the college chapel to open the affair. After luncheon he conducted an open session in the course on government offered in the regular college course, this time speaking on how government operates. The conference was attended not only by Carleton students but by ministers from various parts of the state and by many townspeople. It was sponsored by the student religious activities committee under the direction of James C. Flint, dean of the chapel.

BISHOP'S DAY IN DETROIT

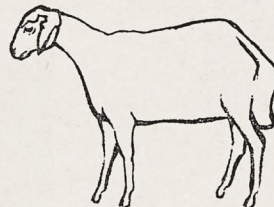
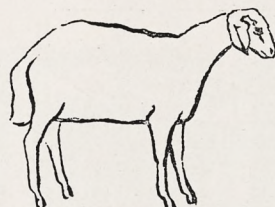
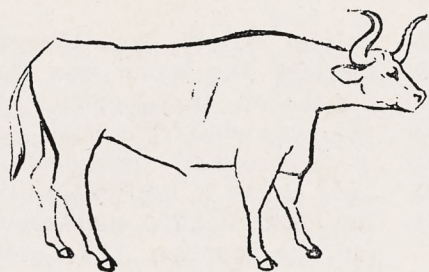
★ The bishop's day meeting of the Auxiliary of Michigan was held at St. Thomas', Detroit, November 28. Bishop Emrich celebrated and later addressed the meeting. Bishop Craighill, retired bishop of Anking, China, and Mrs. Charles R. Dengler of Jackson, were the speakers in the afternoon.

HOLDER PREACHES AT UNIVERSITY

★ The Rev. Ray Holder, rector of Christ Church, Raleigh, N. C., opened religious emphasis week at the University of South Carolina by preaching at Trinity, Columbia, on December 4. He also met with faculty and student groups during the week and gave the convocation address on the 7th.



Children of the Epiphany stage their Pageant as described in the Story of the Week



EPISCOPAL CHURCH NEWS

A CHRISTMAS MESSAGE IN PICTURES

★ On this page and the opposite we present two drawings by Allan R. Crite, a young artist of Cambridge, Mass., who is a communicant of St. Bartholomew's. There are four drawings in a copyrighted booklet issued by the department of social service of the diocese of Massachusetts, 1 Joy Street, Boston. The booklet sells for 15c or 100 for \$10. The single cards for 5c or \$4 for 100. We would suggest that you keep this in mind for your cards next year.

In a brief foreword, under the verse from St. John: "He came unto his own, and his own received him not," Bishop Norman Nash writes: "Such is the theme of these four drawings by the distinguished Negro artist, Allan R. Crite. With stark realism Mr. Crite has set the story of the Incarnation of God against a sordid modern background. He has driven home the bitter truth that the world which has accepted Christianity has rejected Christ. For wherever a human child is neglected or rejected, the Lord Christ suffers in him."

HENRY A. WALLACE THE PREACHER

★ The Hon. Henry A. Wallace, Episcopalian, was the preacher at the Community Church, Boston, November 27, his topic being "the one road to peace." The church "is a free fellowship of men and women united for the study and practice of universal religion, seeking to apply ethical ideals to individual life and the democratic and cooperative principle to all forms of social and economic life." Others to preach at the church this month are Judge Thurman Arnold, formerly of the U. S. circuit court; Albert Deutsch, newspaper writer on

social service topics; Prof. Harry F. Ward, formerly of Union Seminary. The minister of the church is the Rev. Donald G. Lothrop, while the president is another Episcopalian, Mr. Eugene P. Whittier of Winthrop.

CELEBRATION IN ALASKA

★ St. Peter's-by-the-Sea, Sitka, Alaska, celebrated its fiftieth anniversary of Advent Sunday, with the sermon preached by Bishop Gordon. In charge of the church since 1948 is the Rev. Henry H. Chapman.

CAROLINA DIOCESES TRAIN LAYMEN

★ A training conference on the program of the Church was held at Myrtle Beach, S. C., for laymen of the dioceses of East Carolina and South Carolina. There were ten laymen present with Bishop Carruthers from South Carolina, and fifteen with

Bishop Wright from the other diocese. The leader was James Smith of Birmingham, Ala., who was one of the small group of men recently trained at Seabury House to lead in the training of about 1,200 men throughout the country. The Carolina laymen returned to their dioceses and are now travelling about telling vestries and parish groups of the plans of the national Church, in preparation for the drive for five and a half million dollars in March.

CANON RICHARDSON VISITS MICHIGAN

★ Canon Alan Richardson of Durham Cathedral, England, who is the visiting lecturer this year at the Berkeley Divinity School, was a recent visitor in Michigan. He gave two lectures to the clergy of the diocese; preached at St. John's, Saginaw; addressed student groups at the University of Michigan and at Michigan State.



"There was no room for them in the inn."—St. Luke 2:7

"No vacancy." "For rent, no children." Such is often the spirit of our modern world, as it was the spirit of Bethlehem. Mary and Joseph, searching for a refuge, rebuke the callousness of our society, the selfishness of our hearts—Allan Rohan Crite

CONFERENCE ON UNITY

★ A later report on the conference on Church Union, reported on page 20 this week, reveals that Canon Theodore Wedel of Washington was present as an observer for the Episcopal Church. Also present as observers were representatives of the Augustana Lutherans, the Presbyterians (north) and the Church of God. Present as consultants were representatives of the Home Missions Council, the Federal Council of Churches, the International Council of Religious Education and the National Council of Community Churches. H. Paul Douglas told the group that "our plan should make it possible for the Episcopal Church to join eventually," adding that the Episcopal Church is "temporarily frozen" as far as organic union is concerned because of internal difficulty.

CHURCH BENEFITS FROM WILL

★ A number of Episcopal Churches and institutions received bequests from the will of Mrs. W. Bayard Cutting, who died Nov. 15, and whose will was probated Dec. 13. She made bequests totaling over a million dollars. The National Council, \$40,000; New York City Mission Society, \$10,000; Virginia Seminary, \$10,000; Washington Cathedral, \$10,000; General Seminary, \$10,000; House of the Holy Comforter, New York, \$5,000; St. James' Church, New York, \$5,000; St. Martin's Church, Harlem, New York, \$5,000.

DEDICATE NEW WINDOW

★ A new stained glass window was dedicated on November 20th in the Church of St. John the Evangelist, St. Paul, Minn., by the rector, the Rev. Lloyd R. Gillmett. It is a memorial to eleven men of the parish who gave their lives during the war and an emblem of thanksgiving

for the safe return of all others.

The window is designed in a brilliant and colorful palette, with jewel-like quality, beautifully enriching the entire pattern. The design and color will harmonize well with the Annunciation window already in place in the vestibule, and each window will enhance the other and serve as an excellent balance.

VISITS SOUTH DAKOTA BY PLANE

★ The Rev. George Fitzgerald, rector of the Church of St. James the Apostle, New Haven, Conn., hopped into his private plane this past summer and flew to Huron, S. C., where he took charge of the vacant Grace Church for nine weeks of his eleven week vacation. He also took services at Redfield and helped out generally in that vast area of few clergy. He writes that it was a great experience and a real vacation, which he recommends to other clergy. The problem, of course, is to get the private plane.

OHIO YOUNG PEOPLE HAVE MEETING

★ Young people of the diocese of Ohio met at Grace Church, Toledo, December 1-2, with the Rev. William Crittenden of the National Council staff the chief speaker. Bishop Burroughs, recently consecrated Coadjutor, was also there to speak briefly. There were about 160 out-of-town delegates present. On the 3rd, Rector G. M. Brewin took the Bishop on a tour of the city to give him the background for planning church extension in keeping with the growth of the city.

RHODES SCHOLARSHIP FOR ZABRISKIE

★ Philip Zabriskie, Princeton senior and son of Dean Zabriskie of the Virginia Seminary, is one of 32 winners of Rhodes scholarships. Winners are eligible for at least two years study at Oxford University. They provide an annual stipend as well as a bonus for increased cost-of-living expenses.



"She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger."—St. Luke 2:7

God did not wait for the world to be ready for his coming. He anticipated its response. God does not wait for us to become Christ-like before giving us Christ. Though our selfishness cuts men off from men, permits the children of God to live in squalor and misery, God's love never fails. However we forget him, he never forgets us—Allan Rohan Crite

EPISCOPAL CHURCH NEWS

MICHAEL SCOTT RAISES U. N. STORM

★ The Rev. Michael G. Scott, Anglican who is a missionary in South Africa, stirred things up at the U. N. trusteeship committee on Nov. 27 when he pleaded for U. N. action to curb South Africa's rigid segregation policy. His appearance came after four years of ceaseless effort on his part to present the grievances of the natives of Africa. In a session that lasted over an hour, Scott condemned the policies of white supremacy and racial discrimination, the mistreatment and exploitation of natives, and the Union of South Africa government's legislation aimed at annexing the mandated territory of South-West Africa.

G. P. Jooste, South African ambassador to the U. S. and leader of the U. N. delegation, walked out of the session, together with other South Africans, and stated that they would remain away for the balance of the current session. He stated that Mr. Scott was allowed to testify "in spite of unverified credentials and in violation of the legal rights of my government."

Michael Scott has been arrested a number of times by the government of South Africa for his efforts on behalf of the native people.

COMMITTEE TO STUDY IOWA NOMINEES

★ A committee has been named by the standing committee of Iowa to receive nominations for the bishopric of the diocese. The committee will present no nominations nor make recommendations, but will prepare as complete a biography as possible on every man suggested. The committee consists of the Rev. Perry M. Gilfillan of Waterloo, the Rev. Frank L.

Shaffer of Cedar Falls, Mr. Arthur Poe of Cedar Rapids and Mr. Fred Quiner of Des Moines.

RELIGION TAUGHT AT SEWANEE

★ The University of the South has established a department of religion to prepare undergraduates for Christian citizenship. Heading the department is the Rev. Richard H. Wilmer, chaplain, who states that students may choose from 19 courses dealing with comparative religion, the history of Christian thought, ethics and Christian social principles.

ARCHBISHOP URGES ACTION ON ATOM

★ Archbishop Garbett of York last week urged renewed negotiations "on the highest level" for international control of the atomic bomb.

LAYMEN READY FOR CANVASS

★ Laymen's training conferences have been set-up for this month and January where 1,125 men will train for the canvass in March when it is hoped the 1950 budget of five and a half million will be raised.

CAROL, SWEETLY CAROL—1949

Hark! the herald angels sing
 "A good mink coat is just the thing!"
 Peace on earth, and mercy mild,
 "Atom bombs for every child."
 Joyful all ye nations, rise,
 "All the Russians' talk is lies."
 With th' angelic host proclaim
 "Distinctive gifts will bring acclaim."
 Hark! the herald angels sing
 "Odoux's 'Desir' will make her cling."
 Christ, by highest heaven adored;
 "A television set and you'll not be bored."
 Late in time behold him come,
 "Rico Puerto is the rum."
 Veiled in flesh the God-head see;
 "A Panvin gown fresh from Paree."
 Pleased as man with man to dwell;
 "These diamond clips are made to sell."
 Hark! the herald angels sing
 "Get some records of our Bing."
 Mild he lays his glory by,
 "Guns for kiddies don't deny."
 Born to raise the sons of earth,
 "Of our jet-planes there is no dearth."
 Risen with healing in his wings,
 "Griffany's has the choicer things."
 Hail, the Sun of Righteousness!
 "Buy 'Comfy Chairs' and you'll have ease."
 Hark! the herald angels sing
 "Life is short, let's have a fling!"

—Joseph H. Titus

EDITORIALS

Good News for Men

WROTE William Temple, "The most alert and intrusive of reporters could never have hit upon that stable as the scene of a world-shaking event." That God should come to man in the rock-hewn cave of a Judean inn was an utter negation of all expectations founded upon the idea of deity as power and immensity without love. But in that way God came, and it happened then and there as one of the world's numberless births that night, and among the most obscure of them all.

Only the Virgin Mother and the little circle of those who "looked for the consolation of Israel," the shepherds, and later the Magi, can have believed that this birth meant more than the arrival of just another baby into the human scene. Yet thus was the good news sent from God, long anticipated by prophets and hoped for by perplexed and baffled humanity of every age and race, however widely it has since been repudiated by pride that will not listen. Good news in bad times is always a challenge to men's prejudices, and is often mistaken for a delusion of wishful thinking. Many who blindly reject the Christmas gospel profess to know already so much about God that they assert that he cannot break into the world-process to deliver man, certainly not in the fashion of the Christmas story. Chesterton's song of the wise men in "the icy air of godless days" is right to the point: "To find the place where men can pray, the way is all so very plain that we may lose the way."

The Bishop of Southwell, in his recent "Recovery of Man," has shown that "the gospel is anchored in events which occurred at one point in time and space." It is story, history, record of fact, enacted here in our discordant earth; it happened and it carries its own unmistakable meaning. To a Christian this objective character of the gospel is a splendid commonplace. He needs little reminding where lies the source of his saving faith. Christmas dawns this year over a world of dangerous tensions and painful confusion, and in the midst of it the Church sings the Christmas hymns, listens to the Christmas lessons, and prays the Christmas prayers. No earth-born dream, its faith is something of quite another kind than the charming and ever-welcome ebullition of kindly feeling which is the Christmas spirit. Unlike a Christmas tree, this faith has roots, roots which strike deep into the soil

of eternal truth. God has come to man's aid; he has entered into the world's sin and suffering to bring light into his darkness, knowledge to his ignorance, power to his weakness. That is indeed good news about God, and how can it fail to be also "good news for man"?

Could anything be more relevant to the present world situation than God's provision for peace on earth through the message of Bethlehem? Men



know this December day that they need something incomparably more fundamental and far-reaching than fugitive expressions of festal romanticism in cards of greeting and medieval Christmas carols. What man desperately needs is news that will restore the sense of purpose and meaning to life; news that will reconcile East and West by bringing both together to the feet of a recognized and confessed divine authority; news which is both the creed of a world-wide society and the clue to the solution of the stark problems of international politics. "So God loved the world." The way to peace is the road to the manger. There is no other.

"Passion" Is Right

NOW and then there appears in the daily press a fugitive item that indicates the appearance in west Germany of a considerable number of ex-Nazis in positions of authority and influence, particularly men who are—and who were immediately before the late war—active in high financial affairs and who are—and were—in close contact with their opposite numbers in America. We may make whatever deductions seem to us logical from this not unimportant fact. It may have no religious significance at all.

But there has appeared very recently—also in the daily press—an account of something that has distinctly religious significance. The famous Oberammergau "Passion Play" is again to be produced in 1950. The former Christus, Alois Lang, well-known as a former Nazi, will not take part this time, the reason given being that he is too old and not that he was a Nazi. The Christus now is to be played by one Anton Preisinger, who was, like his predecessor, an avowed Nazi. This is about all the daily press has to offer in the way of news from Oberammergau. But reports have begun to come in, from sources that have been invariably reliable, which ought to cause devout American Christians to hesitate before they assume that the forthcoming famous pageant will be a noble demonstration of international Christian fellowship and reconciliation. The gist of these reports is as follows:

The province of Bavaria—and particularly the town of Oberammergau—has been notorious as a stronghold of Nazism. The town showed over ninety percent support of Hitler before and during the war. The Passion Play did not in its latest pre-war performances—and presumably will not this time—follow faithfully the gospel narrative, but presented the story in such a way that the theme of anti-Semitism was very strong. This assertion at least seems reasonable, as the cast was, and doubtless will be again, largely Nazi in belief and feeling. Curiously enough, the report states that in the last performance the only anti-Nazi, Hans Zwickel, was the man who took the part of Judas Iscariot! The present performance of the Passion Play is to receive a subsidy of \$300,000 from American government sources.

Such is the substance of the statements which have come to us from reliable quarters. We do not, of course, vouch for their authenticity, but we are, ourselves, inclined to credit them. We give them to our readers as they came to us, with

the warning that anti-Semitism is an evil force which is growing rather than receding and even the possibility that the famous Oberammergau spectacle may have the result of further inflaming such passions ought to make sincere American Christians very slow to wax enthusiastic over the coming pageant and loth to decide hastily—if they are planning to visit Europe in 1950—to become participants at Oberammergau by attendance at the Passion Play. If these reports that have come to us are true, we can imagine without much difficulty how eagerly Communist party members, here and all over Europe, will seize upon the Passion Play to discount and to ridicule Christian faith and piety as a too-transparent cover for something ignoble and dangerous. We shall pass on to our readers whatever may come to us of further information on this important subject. Meanwhile, a good motto for us all is "Wait and see."

That Is Christmas

By JOHN E. HINES

Bishop Coadjutor of Texas

IF I should write that I know a family which—on the anniversary of the birth of Ludvig Von Beethoven—gathers in a family circle, burns candles in the windows of their home, reads from some biography of Beethoven, and then plays recordings of some of his tremendous music, you would likely say, "That is the measure of influence! For a man who 125 years after the death still has his disciples is great indeed!" However, when the fact is called to your mind that this very week there will be millions of "family circles" and millions of other individuals and the burning of millions of candles and the singing of innumerable carols—all in the honor of one Lord—you will say, and rightly, "That is Christmas!"

Surely, it is a gorgeous story! It is filled with enchantment and romance and bitter realities. Were no God connected thereto, it would still thrill the hearts of men for, within it, are fragile elements which defy the corrosive acids of time: a housing shortage, the simplicity of agrarian life, the portent of prophecy, a singularly brilliant star, the angels' chorus, the darkness of tyranny, and the humility of God! It simply would not make sense if mankind had forgotten this story . . . even if men have forgotten the desperate realities for which it is a symbol.

So, Christmas comes again into our world.

Strangely enough, it is not so different a world from that into which the Christmas story came first. There is still a tyranny which is oppressive. There is darkness. There is even a housing shortage! But we now know that, however real these things may be, they are not ultimate!

God "so loved." This is the kind of world over which the angels sang, "Behold, I bring you good tidings of great joy;" and concerning which St. Paul added, "When these things come to pass, then look up and lift up your heads, for your redemption draweth nigh."

The Incarnation and the Gospel

By ROBERT FINDLAY THOMAS

Rector of Christ Church, Point Pleasant, W. Va.

WE can hardly think of ourselves, or of people we know, as not celebrating Christmas at all. But let us consider a quite popular misconception of Christianity the tendency of which is to make the celebration of Christmas superfluous.



That popular misconception makes the Christian religion consist principally in admiration for the human character of Jesus Christ, and in efforts to imitate Christ's character in one's own life by following Christ's teachings. According to that idea of the gospel, the most important facts about Jesus Christ are not who and what he was in the first place, but

simply how he lived on earth and what he taught. That concept of the Christian religion regards human beings as somewhat benighted and misguided, but as needing only a beautiful example of the good life to set them straight. Thus the gospel is thought of as natural progress: Jesus, born in a stable of peasant parents, becomes the world's master-teacher, and, so to speak, its Saviour; we, now morally immature or imperfect, become good through the external inspiration we find in Christ as our teacher and leader.

Such an understanding of Christianity is a mixture of partial truth, sugar-coated sentimentality, and wishful thinking. Such a concept of Christianity ignores the meaning of Advent and the message of Christmas. Indeed, it leaves

Christmas little more than a pretty legend. For if Christianity essentially begins with the human heroism and teachings of Jesus, then it doesn't begin with his birth, much less with the anticipation of his birth, but with his manhood, or at the earliest with his boyhood. It is not usually in the manner of their birth that men are distinguished as individuals from their fellowmen!

God Came to Earth

BUT there is something tremendously significant about not only the manner but the very fact of Christ's birth. What is significant is the fact that it is God who has come to earth. The gospel begins not with how the man Jesus lived and what he taught, but with the stupendous fact that Jesus is God Incarnate. Essentially the Christian gospel is a story not of man climbing up but of God stooping down. It is a story not of an ascent but of a descent. It is a story not of human heroism but of divine condescension. It is the story of Christ who (according to Philippians 2:6-7) "from the beginning . . . had the nature of God. Yet he did not regard equality with God as something at which he should grasp. Nay, he stripped himself of his glory, and took on him the nature of a bondservant by becoming a man like other men . . ." It is the story of the eternal Son who for our sakes accepted what for him was the imprisonment and exile of a human body. Christianity begins not with a human example but with a divine incarnation. And our instinctive initial reaction to that Incarnation is not admiration; it is utter wonder. Christianity begins not with Christ coming to provide us with an example of the perfect life, but with Christ coming to deliver us from the strong bonds of our present sin. And our first reaction to that coming is not the determination half-heartedly good people have to imitate

their betters; instead it is the profound gratitude undeserving sinners feel toward their Saviour!

As with the gospel's origin, so with its propagation. Primarily the propagation of Christianity doesn't mean telling people about the human life of Jesus and exhorting them to follow his example and obey his teachings. Primarily the propagation of Christianity means extending the benefits of the Incarnation to people—extending, in fact, the Incarnation itself. In the first act of the drama of redemption, God became incarnate in human nature; God became man. In the second act of the drama of redemption, the perfect human life of the Son of God itself becomes incarnate in the Church and her sacraments. As God came down to earth once in history, so to individual human beings he comes perpetually incarnate in the pouring of water in holy baptism, in the bread and wine of holy communion, in the laying on of the bishop's hands in confirmation. And as the Christian gospel for the world began not with Christ's teachings but with the Incarnation, so the Christian life for you and me begins not with our own efforts but with Christ coming to us incarnate in the sacraments. The wondrous mystery of Bethlehem surrounds the baptismal font; the awesome spectacle of Calvary is reenacted at the altar. Thus, as the gospel originates with the Incarnation, so it is propagated through an incarnation.

Incarnate in Man

BUT it is not in the Church and her sacraments that the divine Incarnation culminates. There is a third act in the drama of redemption, wherein our divine and human Lord himself becomes incarnate in other human lives. The incarnation in the sacraments is only an intermediate step, a means to an end. At best it is a restricted incarnation. Light from the sun passing through the dark stratosphere on its way to the earth is analogous to Christ in the sacraments. In the stratosphere light from the sun is invisible, unperceived. But when it reaches that layer of atmosphere which envelops the earth, light from the sun suddenly takes on radiance; we see that light as light. Similarly, when it is released from the sacraments into human nature (where it belongs), Christ's sinless and glorified human nature is revealed and made known. Just as God adequately could be incarnate not in a dog or a tree, or even an angel, but only in man, so Christ, the world's Redeemer, adequately can be incarnate not in a building of stone—no, not even in the precious bread and wine—but only in human nature. God longs to dwell not in ceremonial or sacrament, but in the human heart. God became incarnate

in Christ in order that he might become incarnate in every man.

The Christian life consists not in our striving, in our own strength, to obey the commandments of the historical Jesus; it consists in the risen Christ entering our lives, gradually to make them his own. The Christian life is not an external imitation of Christ; it is an inward reproduction of Christ. It is not a human achievement; it is a divine achievement in humanity. It begins not with the precepts of the Sermon on the Mount but with the miracle of Bethlehem. Originating in an Incarnation, propagated in an incarnation, the gospel finally culminates in an incarnation. We receive, in the holy mysteries, our Lord's blessed body and blood. Our bodies become temples of the Holy Ghost, wherein the blessed sacrament resides. When, having received our Christmas communion, we go out of church into the world, we are—literally—Christ-bearers; hence, potential incarnations of Christ our Lord. In our lives, Bethlehem's joyous event is renewed.

Those are solemn thoughts. Christ, who saved the world, is in us. Will he thereby be inhibited in his mission of salvation, or will he thereby be revealed? Shall we by sin profane the sacred temples our bodies and souls have become? Shall we deny our lives to the King Eternal who has deigned to enter them? No; let us instead determine that we shall be, as God has intended we shall be, individual incarnations of Christ; vehicles of grace, mirrors of the divine loveliness, who rejoice to say with St. Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Let us recognize that, ultimately, it is our lives which are the Incarnation.

No News Tonight

By HARVEY L. WILSON

Correspondent of the Richmond Times fifty years ago

THERE is no news tonight. 'Tis the night before Christmas, and from a nearby church I hear the choir rehearsing "'Tis the Birthday of the King."

There is no news tonight, for the story of the people today, began while shepherds watched their flocks by night and the angelic chorus of "Peace on Earth, Good Will to Men," made music for the years. Happily for us, both rest tonight beyond the inspiration of men, too pure for the touch of a world, and too sacredly sweet for the point of a pen.

There is no news tonight, for 'tis the throbbing of the heart and not the intellectual grandeur of the head upon the throne tomorrow. The future is guided by one golden thread which connects life to its loved ones gone before, while the past is linked to a thousand strings which vibrate as the harp, and flood the soul with melody, not new to any heart, yet unheard by any other.

There is no news tonight, for the din and confusion of the noisy world beyond is lost in the tumult which recollection recalls, and upon which reminiscences ride to the guarded doors of the heart.

There is no news tonight, for the fancied scenes of the future and of toil and endeavor are clouded

by the brilliant flood of the past, which pours its light upon the pictured galleries which time has hung upon the sainted walls of memory.

There is no news tonight, for this is the only day of the year when the bugle call of duty is lost in the discordant note of the tin horn in the hands of a boy; lost in the labor of love, as the altar is built in homes, and lost in the laughter of joy as he gilds the shrine for the passing of the Holy Day.

'Tis the mistletoe, the evergreen and the holly, whose banners are hung above the people today. And while the flag of the country floats for such days, there is no news tonight, for "'Tis the Birthday of the King."

Carols of Christmastide

By JAMES A. WOOD

Organist of the Good Shepherd, Nashua, N. H.

AT this time of the year, both in our secular world and in the Church, we turn our voices and attention to the joyous music that the traditional carols of Christmastide bring. No other



music is as popular or as well-known as certain of our Christmas carols. However, it seems to be unfortunate that the Christmas carols have recently become as commercialized as the giving of gifts and sending of cards. For liturgically correct usage, Christmas carols are not heard in our Episcopal

churches until the first service of the feast of Christmas and then most of them can be used only during the two weeks that follow Christmas. To many this may seem a short time, but how much fresher and more alive the spirit of the carols would be if we hadn't been hearing them over the radio and in every department store and street corner for the preceding month.

For this reason many of our popular carols have lost their vitally religious significance and we grow a little weary of them even when they are sung by our own choirs in our candle-lighted chancels at the proper times.

It is easy to understand why these songs or carols are so popular if we look back a bit at their origin. First, the word "carol" itself originally meant "a song which is danced while it is sung."

In the Middle Ages these songs or carols were danced by choruses of dancers, and were so popular among the people that the Church wisely allowed the carol to enter into its musical program.

Originally, carols were completely secular, bringing still another pagan idea into the Church. For it is interesting to look at our services today and trace back to early times to find, amazingly, how many pagan ideas have been adapted to make an important contribution to the liturgy and ritual of the service.

Thus the Church adapted one more secular form of artistic expression and gave it a new significance as it has in other cases. Although the dance was not introduced with the carol, even the dance was at one time associated with the earlier arts of worship. Several of the psalms indicate that the dance was used in early Jewish worship. We read in psalm 150 "Praise him with timbrel and dance." But as the centuries went by, religious services became more dignified, and, consequently, the dance was eliminated from the divine service. Thus, even though the music of the carols was absorbed by the Church, the dance never gained recognition as an integral part of Christian worship.

Famous Carols

THERE is a definite theatrical quality to many of the carols in use by our churches today, but that is explained by the use of the carols with the

church drama, or mystery play. Many carols were brought into the church with the creche, or stable scene, around the 13th century, when religion was humanized in many aspects. The English Coventry Carol is known to have come into church use with this ceremony, while the beautiful, but little-known German carol "Joseph dear, Joseph mine" (No. 45) rates from a dramatization of the birth of Jesus. Here should also be mentioned one of the most widely known carols, "O Come All Ye Faithful," whose definite origin is still a mystery, but it is believed that this came also from the Christmas drama.

The beautiful words of "O Little Town of Bethlehem" came from the pen of Phillips Brooks, the great bishop of Massachusetts after his visit to Bethlehem in 1868. "Joy to the World" is from that great master of 17th century Germany, George Frederick Handel, the text coming from the Englishman, Isaac Watts, and that vigorous carol "God Rest You Merry, Gentlemen" dates back to 16th century London. Charles Wesley is responsible for the words of the ever-popular carol "Hark! the Herald Angels Sing," for which Mendelssohn, a German-Jew, wrote such stirring music. An interesting, yet confused story concerns the mirth and joyous character of "Good Chrisitan Men. Rejoice" (No. 31). For originally in the 14th century, half was written in Latin,

half in German. Not until the early 16th century was it for the first time unified in the English translation. From the English we have many carols of great and poignant beauty. Among them are "Christians Awake, Salute the Happy Morn" (No. 16) and "Angels from the Realms of Glory," set to the great tune of Henry Smart's "Regent Square." And let us not forget that dignified Christmas song of Tate, "While Shepherds Watched their Flocks" (No. 13).

It is impossible to list all of the hundreds of carols, both familiar and lesser known, without mentioning the most important Christmas carol—the first carol ever sung, in Bethlehem on the night so many years ago, when the world was sent "a Saviour, which is Christ the Lord." For all the many musical settings this carol has received, from Handel's great chorus in the "Messiah" to the florid treatment of the French carol melody, it still carries the truly vital keynote to our great season and festival of Christmas—for what the angels sang was not a long drawn-out, 6-verse carol—but just two simple lines, weighed heavy with a message that even today, 2000 years later, we are still struggling to achieve—"Glory to God in the highest and on earth peace to men of goodwill."

We should encourage interest in Christmas carols by urging further use of the unexcelled carol section of The Hymnal 1940. For here we find one of the finest collections of carols available today. Now that so many of our fine carols have become worn from over-use we must explore some of the less familiar but no less beautiful carols of the Christmas season. Who can disclaim the beauty of "In the Bleak Mid-Winter" (No. 44), "The Snow Lay on the Ground" (No. 36), "Unto us a Boy is Born" (No. 34), "Dost Thou in a Manger Lie" (No. 29)?

The discovery of these unfamiliar and newer carols is for many a rich and vital religious experience which helps us to rekindle a spark of hope so that with fervent hearts we realize anew that "Christ was born to save."

Let's Go and See

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

WHEN the shepherds heard the news that real life had started for them and all the world, they said, "Let's go and see!"

When we hear some part of the gospel and are moved to think, "Wouldn't it be wonderful if that



were really true!" we should follow them and go and see.

But where do you go to see these things which the Lord hath made known?

First you go down on your knees, looking in simple wonder and joy at all you know of true love. Is it real and lasting and right? Or is it imaginary and temporary and a mistake, out of harmony with the real world?

Then, if what you see and know of love convinces you that there you are face to face with God, the only real and true and everlasting God, rise from your knees and walk about a while in the tussle of daily life and watch people who are in some measure possessed and moved by love. Note their joy in the face of suffering, courage in the face of danger and calm in the midst of alarm.

Yes, by all means go and see what the Lord God has done and is doing all about you and in you.

Only God Would Dare

By KENNETH F. ARNOLD

Rector of St. Paul's, Baden, Maryland

IT is said that only the very rich dare to wear ragged clothes. So it is with the Incarnation, only God would dare such an undertaking!

We are accustomed to the superlatives of the movie magnates. They use colossal, gigantic, spectacular, stupendous to describe their mouse-like achievements. The Incarnation demands superlatives that would make the mightiest movie magnate green with envy.

Listen to this string of superlatives—when God became man (and what under heavens could be a more spectacular reversal of roles, calling for the most powerful of all superlatives than this incredible event?)—when God became man he chose the remotest corner of the remotest province of the Roman Empire, Bethlehem. Then he chose to be born under the most forlorn of circumstances, away from home, among strangers, driven thence by the cruel importunities of the tax-gathers.

His birth was not afforded the dignity of human habitation but was accomplished in the lowest covering, a cow barn. His birth was most precarious for he was born (seemingly) an orphan. Only the indulgence of a step-father stood between him and starvation. At the very farthest reach from the royal household he was born of a peasant maid. And as a final indignity,

he was born in the most forlorn of seasons, in the midst of the cruel Palestine winter. As we say, only God would have dared such an undertaking.

Why?

Because God loved the world. Of course, by all worldly standards and the dictates of reason and common sense this was as incredibly fantastic a beginning as it was inept but very obviously God knew what he was doing. We can see by the fruits of the Incarnation that he was justified in this hazardous undertaking. Men everywhere from the times of the Magi to our very own have seen that this child born under such dubious circumstances has won the love and adoration of countless thousands.

The might of the sword, the glitter of wealth, the glamor of position, all these things can buy or compel men's allegiance but love can neither be bought nor compelled. God knew this. As he loves us he wants us to love him. Herein is the mighty miracle and incredible wonder of the Incarnation; the tender helplessness of God become a baby sleeping in his mother's arms has done more to win our love than the most spectacular manifestations of God's might.

It was a hazardous undertaking and only God could have dared it but he was justified.



EPISCOPAL CHURCH NEWS

PREPARED FOR CANVASS

★ A series of meetings, attended by about 1,600 people, were held in the six arch-deaconries of Connecticut in preparation for the every member canvass. Dean Merritt F. Williams of Christ Church Cathedral, Springfield, Mass., a Connecticut deputy to General Convention, and either Bishop Budlong or Bishop Gray spoke at each of the meetings. A movie of missionary work in the diocese was also shown.

Over the weekend of November 26, 44 laymen of the diocese met at Seabury House, Greenwich, for a training conference on the Church's program. It was led by Ted Gannaway of the National Council staff, with the bishops of the diocese also speaking.

MATRICULATION AT PHILADELPHIA

★ Bishop Remington was the speaker at the matriculation service on December 1 at the Philadelphia Divinity School. Thirty students signed the book and were welcomed to the seminary by Dean Gifford.

INDICTS COMMUNITY FOR FAILURES

★ A jury of ten men and two women, sitting in a "Christian Court of Human Relations," found Wilmington, Delaware, "guilty" on four-and-a-half counts of a five-count indictment charging that it has failed in its responsibilities to youth. With respect to the halfcount, the jury reported to Judge Elwood F. Melson—a city jurist—that there is ample opportunity in the city for receiving guidance on marriage and home life. Otherwise it found the community of Wilmington (not necessarily the corporate city) failing on the following points:

(1) To provide and maintain adequate, fair employment and training opportunities for youth.

(2) To provide and maintain adequate housing and wholesome environments.

(3) To establish and maintain equal education for youth. (The second half of this count referred to marriage and home life and the jury said "not guilty" in this respect).

(4) To remove demoralizing influences which lead to illegal and immoral behavior patterns.

(5) To direct youth into proper non-commercial, recreational facilities.

Clergymen took a prominent part in the proceedings, and many were in the audience of several hundred persons, at this unique "trial"—the first community probe to take place in Delaware.

During one phase of the program students from the Howard High School (for Negroes) took the witness stand to testify that they couldn't get jobs because of racial discrimination. They complained that Negroes do not have adequate recreational facilities, that there are no facilities for training Negro nurses in the city, and that there is only one motion picture theatre in Wilmington for Negroes.

Other witnesses charged that lotteries and numbers rackets are rampant in Wilmington, that disorderly houses are frequented by youth, and that many newsstands in the city sell licentious literature that is detrimental to youth. The latter point was made by a newspaper reporter who produced a half-dozen daring publications as evidence.

Although strictly educational and unofficial in its nature, the "trial" is expected to have local repercussions, possibly to the point of instigating some authoritative action to correct certain conditions.

PERMIT REQUIRED FOR PLAYS

★ Just at the time when Christmas plays and pageants are in course of preparation, the Archbishop of Canterbury issued a statement that Nativity or other dramatic presentations may not be performed in Anglican churches without direct authorization in each case. "Great increase in the use of religious drama is to be welcomed and encouraged," the Archbishop declared. "When a play is suitable and the players, even when unskilled, are evidently moved by reverence for their theme, the whole becomes a worshipful act, altogether suitable for the church, and the effect is to deepen reverence and religion in those who see it. But control is very necessary, both to secure that the standards of plays presented are worthy and suitable for presentation in the Church. Generally speaking, the play should have been specially designed for church performance and be closely scriptural in its dignity of language and its scenes. Many excellent plays are better fitted for the church hall."

STUDENTS MEET AT SYRACUSE

★ Members of several Canterbury clubs met at the University of Syracuse Dec. 2-3, for a conference, with students attending from Wells, Cortland State Teachers, Elmira, Colgate, Syracuse and Cornell. Leaders were the Rev. Walter Welsh, chaplain at Syracuse; Robert Page, chaplain at Wells, Richard Stott, chaplain at Cornell, Joseph Mason, chaplain at Cortland. Secretary Andrew Van Dyke of the Episcopal League for Social Action gave three talks to the 40 youth leaders on "the application of Christian doctrine on the campus during our daily lives."

EPISCOPAL CHURCH NEWS

SERVICES HELD ON WAKE

★ Bishop Kennedy of Honolulu has arranged for weekly services on Wake Island. They are conducted by a lay reader, with a priest visiting the Island once a month for a communion service.

BISHOP OLDHAM HONORED

★ Bishop G. Ashton Oldham, retiring as diocesan of Albany on January 1, was the honored guest at a dinner on December 12, attended by members of various organizations of the diocese and by eight bishops of neighboring dioceses: Bishop Gilbert of New York; Bishop DeWolfe of Long Island; Bishops Washburn and Ludlow of Newark; Bishop Gardner of

New Jersey; Bishop Peabody of Central New York; Bishop Scaife of Central New York. The speakers were Bishop Gilbert and Governor Thomas E. Dewey.

BISHOP KEELER REJOINS NATIONAL COUNCIL

★ Bishop Stephen E. Keeler, former National Council member, has rejoined that body by being elected to represent the fifth province, formerly held by the late Bishop Haines of Iowa.

TREASURER DILL REPORTS

★ Russell E. Dill, treasurer of the National Council, reports payments totaling \$2,196,787 to December 1 on expectations of \$2,667,702. It leaves close to a half million dollars to be collected before the close of 1949.

ST. GEORGE'S HAS LIVING CRECHE

★ A living Creche was dedicated following the morning service on December 18 at St. George's, New York. An outdoor pageant represented Mary riding on a donkey, accompanied by Joseph, to the manger with live animals in the churchyard. Throughout this week sheep are grazing on what was once a part of Peter Stuyvesant's pasture.

ROBERT ROBBINS

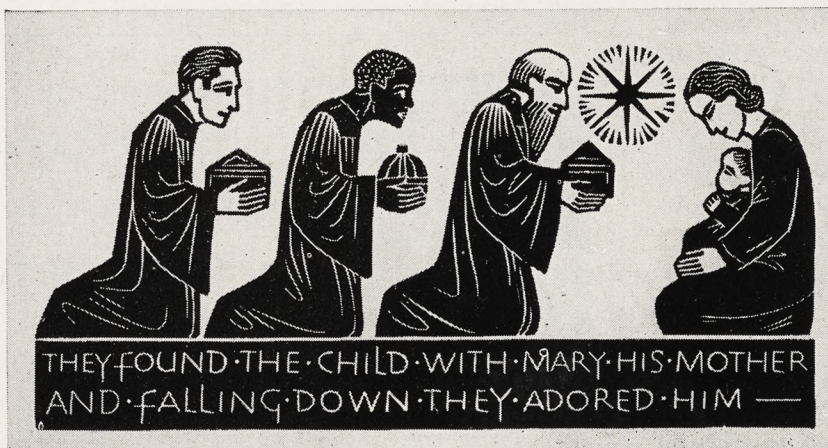
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EPISCOPAL NEWS

CHURCH WOMEN ON AIR

★ Mrs. Harper Sibley and Mrs. Francis B. Sayre, Episcopalians, shared a radio program with Mrs. Ralph J. Bunche, on November 20. Their subject was "Peace is Possible." Mrs. Sibley is the president of the United Council of Church Women; Mrs. Sayre is the wife of the U. S. representative in the U. S. trusteeship committee of U. N.: Mrs. Bunche is the wife of the director of trusteeship and information for non-self governing territories in U. N.

MILLIKEN REPORTS ON NEGRO WORK

★ Bishop McKinstry of Delaware is the new chairman of the American Institute for Negroes, Mr. M. M. Milliken, director, announced in his report to the National Council. He asked the Council to concur with the board of trustees of the Institute in setting up the \$192,000 originally intended for buildings at the now closed Bishop Payne Divinity School, as a fund, the interest of which would provide for the theological education of Negroes. It was accepted. Mr. Milliken also told of eighteen diocese which were going to present the program of the institute at their 1950 conventions. He spoke of the various schools under the jurisdiction, saying that St. Paul's Polytechnic was faced with the resignation of the Rev. J. Alvin Russell as head because of ill health, and Voorhis School in South Carolina was in dire straits because of the failure of

the cotton crop. Okolona College has been extremely active in community relations, especially in its farming demonstrations, and its canning plant, which have been utilized by both Negro and white farmers. St. Augustine's College has let out bids for a new science hall, although they are \$50,000 short of the total cost of \$190,000. The funds to start this have come largely from the Reconstructive and Advance Fund,

with some help from the Rockefeller Foundation. Mr. Milliken said that the institute has an exceptionally good board of trustees, but there have only been two Negroes, and both men, on it, in its history—and that is now. The board has nominated a Negro woman, exceptionally qualified, in the person of Miss F. Alexander of Mississippi. The National Council, which must endorse nominations, enthusiastically and unanimously did so.

Suggestion for a Christmas Gift

THE FIELD OF THE CLOTH OF GOLD
by Thomas V. Barrett

the Author of Mr. Entwistle's Adventures, and Travels of a Gargoyle.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Old Wine in New Bottles. By Gardiner M. Day. Morehouse-Gorham. \$2.00

A clever title of an interesting book on the Ten Commandments! Considering the prestige of the Ten Commandments in the minds of most Christian people, it is surprising how few sermons one hears upon them. Mr. Day has given a modern and up-to-date interpretation which, let us hope, will stimulate other preachers to do likewise.

The Man From Nazareth. By Harry E. Fosdick. Harper. \$3.00.

This is a study of our Lord, as seen through the eyes of his contemporaries—the crowds, the Pharisees, the self-complacent, the outcasts, women and children, the first disciples, militant nationalists, and liberal Jews with a world outlook. Everyone who read Dr. Fosdick's excellent *Guide to Understanding the Bible* should also read this book. It pays adequate attention to modern Biblical criticism,

and at the same time views our Lord as a purely religious figure. It is not a theological treatise, nor is it meant to be; but if theology is to take criticism seriously (and it must) it ought to do so along these lines. Dr. Fosdick is very sympathetic in his attitude toward Judaism, ancient and modern; he understands the importance of accurate exegesis; and he simply does not share the current fad which disregards scholarship, finds in the Bible "what I like," and then twists everything into conformity with the author's theological beliefs or disbeliefs. Exegesis is an objective science, and the facts of philology are as concrete and specific as are those of geology or botany. Dr. Fosdick's book is founded upon real scholarship and will be read many years hence.

The Jesus Paul Preached. By Perry F. Haines. Wilde. \$2.00.

A very homiletical little book which simply detours around the real problems in Paul's theology—and in the New Testament generally. (See for

example the chapter, "A Miracle-Working Jesus": it is notorious that Paul does not refer to the miracles of Jesus!) The statement on page 93, "Jesus claimed to be God," presupposes the historical character of the Fourth Gospel, and, apparently, Paul's acceptance of that view.

The Genius and Mission of the Episcopal Church. By John Sedberry Marshall. Church Historical Society. 25c.

Professor Marshall's Commencement Address at the General Theological Seminary on the general subject of "Anglicanism and the Spirit of Moderation."

The Philosophy of Civilization. By Albert Schweitzer. Macmillan. \$5.

This is the first American edition of two great works by Albert Schweitzer, *The Decay and Restoration of Civilization*, and *Civilization and Ethics*—27 chapters in all. There is a widespread and growing interest in Albert Schweitzer at the present time, and quite properly. He is one of the greatest men in the world. His thoughts on the subject of this book are the product of a lifetime of reflection. Like everything he writes, his thoughts are clear and his style interesting.

Yes, There Is A Clergy Shortage!

BUT OUR SEMINARIES DO NOT PUT OUT THE SIGN: MEN WANTED. WE CONTINUE TO PRAY THAT BISHOPS "MAY LAY HANDS SUDDENLY ON NO MAN, BUT FAITHFULLY AND WISELY MAKE CHOICE OF FIT PERSONS TO SERVE IN THE SACRED MINISTRY . . ."

THE SHORTAGE OF CLERGY MUST BE MET NOT BY RECRUITING MEN FOR THE MINISTRY BUT BY RECRUITING THE BEST MEN.

YOU AS A MEMBER OF THE CHURCH SHARE THAT RESPONSIBILITY. YOU CAN SEE TO IT THAT FIT MEN—THE VERY BEST MEN, ENTER THE SEMINARIES. THAT IS THE ONLY WAY TO MAKE UP THE DEFICIT.

* * * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

OTHER CHURCHES

CATHOLIC PROTEST ON SEX FILM REJECTED

A demand of the Catholic Welfare Committee that the N. Y. health department cease distribution of the sex education film "Human Growth" was rejected by that agency. The welfare group had contended that showing the film amounted to a usurpation of parental prerogatives. "The modest efforts of the department in this area of health information," declared Dr. Herman Hilleboe, commission of health, "supplement and do not in any way supplant parental sex education efforts in the home. Indeed, I firmly believe, as a Christian physician and parent, that morality and medicine must complement and enrich each other and, in consequence, promote an enhancing development of the spiritual and physical being."

METHODISTS MAKE GAINS IN EASTERN EUROPE

Methodist churches in the countries of eastern Europe are making "encouraging progress" it was reported at the annual meeting of the board of missions of that Church, meeting at Buck Hill Falls, Pa. Raymond L. Archer, associate secretary, stated that "there seems to be freedom in those areas for public worship and the conducting of the usual religious programs which belong to our churches."

Reporting on Africa, following a six-months visit, Eugene L. Smith deplored the expropriation of land from the Africans. Frank T. Cartwright, associate secretary for China, reported that the attitude of the Communists toward Christians, both native and foreign, "has proved more tolerant than had been expected."

ROSARY RECITATION IS PLEDGED

A total of 274,341 Roman Catholics in Scranton, Pa. have signed pledges to recite the rosary every day for the rest of their lives.

BAPTISTS ADOPT PRINCIPLES ON RACE RELATIONS

A report urging Baptists to face "more squarely and honestly" the problems of racial and minority groups was adopted at the convention of that church meeting at Raleigh, N. C. The report said that "No racial group because of biological inheritance is superior or inferior to any other group"; also that "all citizens have the right to equal privileges and treatment in our local, state and fed-

eral government," and further that "all racial and minority groups have a right to be represented by members of their own group on bodies concerned with the general welfare of the community—police, education, courts, elections, and so forth." The report also urges Church people to protest against injustices and discriminations.

ROMAN CATHOLICS BACK PRESS

More than 3,000 high school and college journalists attended a national conference in Milwaukee and were told that "the Catholic press must identify itself strongly and fearlessly with the global mission of Christianity."

CONFERENCE ON CHURCH UNITY

A conference on Church union was held at Greenwich, Conn., Dec. 14-16, with representatives of six Churches present: Methodist, Disciples, Evangelical and Reformed, Presbyterian, Congregational-Christian, Moravian.

Representatives of the Brethren and the Friends are there as observers. The main business of the informal meeting, attended by a number of notable Church heads, was "to explore several proposals which will be submitted to interested denominations for a United Church of Christ in America." Chairman of the conference was the Rev. Douglas Horton, secretary of the general council of the Congregational-Christian Churches.



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NEWS OF CHURCHES OVERSEAS

PILGRIMAGE ROUTE MAY BE BARRED

Prospects are that Christian pilgrims will again be barred from using the direct route from Jerusalem to Bethlehem, where traditional Christmas rites are held. Last year they had to take a long route through Arab territory, at the order of the Egyptian military authorities. Permission has been sought from Israeli and Jordan authorities to allow the use of the direct road this year, but the report is that it was refused.

CZECH CABINET APPROVES NEW MARRIAGE LAW

The Czech cabinet has given formal approval to a new marriage law and family code making only civil marriages legal. Church marriages will be permitted, but only after civil rites are performed before state functionaries. The law abolishes church banns and declares that couples will simply make a pre-nuptial statement that there is no obstacle to the marriage. Couples may take either the man's

or the woman's name, but must decide in advance which name their children will have. Property held before marriage remains with the individual owning it, but property acquired after marriage must be shared equally.

Under the family code, parental duties and inheritance rights are equally binding whether the parents are married or unmarried. The code also specifies that birth certificates may not indicate whether children are legitimate or not, and that the law will make no distinction regarding children in this respect. The code also stipulates that the only permissible ground for divorce is "a deep and permanent family breakdown" and that "divorce cannot be granted against the wishes of the innocent party."

CANADIAN CHURCH CAMPAIGN

In an effort to enroll 100,000 new contributors, 50,000 canvassers of the United Church of Canada called at

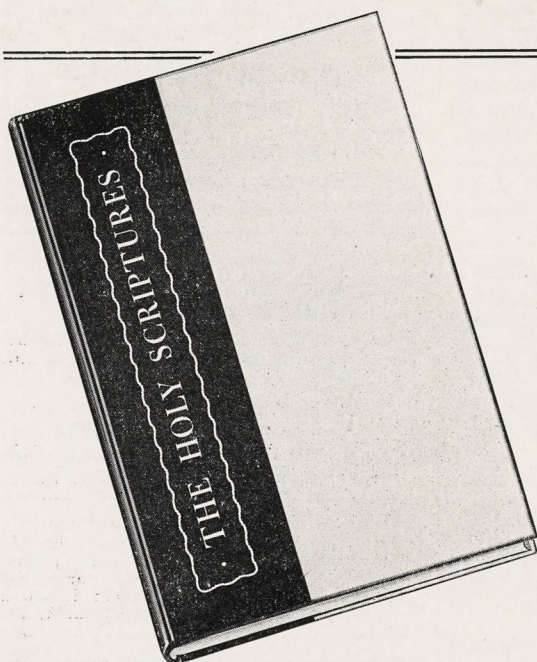
the homes of 500,000 members. Objective of the missionary and maintenance fund is \$2,750,000 this year but will be \$3,000,000 next year which is the 25th anniversary of the united Church which came into being through a merger.

BANGKOK CONFERENCE ON STRATEGY

There were 100 delegates from 16 countries at the conference on Church strategy for the Far East, meeting this month at Bangkok, Thailand. The Rev. Charles W. Ranson, head of the International Missionary Council, told the delegates that changing conditions in Eastern Asia are a challenge to more vigorous Christian living.

DUTCH CHURCH FOR SEGREGATION

Segregation was reaffirmed as the official race policy of the Dutch Reformed Church of South Africa, meeting in synod at Cape Town. The report of the commission claimed that segregation was "in actual fact" the policy of most Churches in the country, and urged that since both natives and Europeans practiced it, "let us also honestly profess it."



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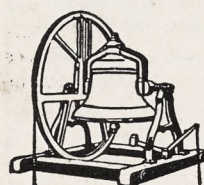
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PEOPLE

CLERGY CHANGES:

STEPHEN C. V. BOWMAN, formerly
of Garland, suburb of Dallas, Texas,
is now on the staff of the Redeemer,
Chestnut Hill, Mass., working under
the Council of Churches in minister-
ing to all Protestants in the Hancock
Village area.

W. HAROLD WEIGLE, rector of St.
Paul's, Eastchester, N. Y., becomes
rector of Church of the Saviour,
Lebanon Springs, N. Y., Jan. 1.

ALFRED M. LONGMIRE, formerly
rector of All Saints', Whitman, Mass.,
and in charge of Trinity, Rockland,
is now in charge of Trinity, Stough-
ton, Mass.

FRANCIS J. MOORE, rector of the
Advent, Cincinnati, has been made
editor of Forward Movement publica-
tions, succeeding Gilbert Symons who
resigned at General Convention.

WILLIAM C. KILPATRICK, formerly
in charge of Trinity, Stoughton, Mass.,
is now in charge of Christ Church,
Medway, Mass. (residence) and of St.
Paul's, Millis.

ORDINATIONS:

WILLIAM E. RIDGEWAY, assistant
at St. George's, Newburgh, N. Y., was
ordained deacon; HOWARD O. BING-
LEY, assistant at the Incarnation,
New York, and ERNEST E. GAYLE,
vicar of St. George's Chapel, Harlem,
New York, were ordained priests on
Dec. 17 at the Cathedral of St. John
the Divine, New York, by Bishop
Gilbert.

JOHN G. MILLS and ROBERT
STEVENSON were ordained priests
on Dec. 15 at St. James, South Pasa-
dena, Calif., by Bishop Campbell. The
former is curate at St. Mark's, Glen-
dale, while the latter, canonically of
the diocese of New York, is curate at
St. James.

DEATHS:

FRANK J. WEBER, 78, for many
years treasurer of the diocese of
Michigan and senior warden of St.
John's, Detroit, died on Nov. 24.

LUTHER B. MOORE, 60, formerly
registrar of the diocese of Michigan
and editor of the diocesan paper, died
suddenly on Dec. 1 at his home in
Romeo, Rich. He retired in 1943 be-
cause of ill health.

LAY WORKERS:

CARL GILSON, treasurer of the China
mission in Shanghai, has resigned to
take holy orders. He is succeeded by
Mr. K. Yok, a native Chinese.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

G. M. BREWIN

Rector of Grace Church, Toledo

The majority of Episcopalians, including the clergy, are astonished when told that the children's offerings to the missionary work of the Church lag but a short way behind the United Thank Offering of the women and in 1934 surpassed it.

Here are the figures furnished by the National Council's treasurer's office:

	United Thank Offering	Children's Offerings
1934	\$808,999	\$922,000
1946	1,631,576	1,219,332
1949	2,000,000	1,510,737

It constitutes a blot on the record of the Church that every triennium the one offering is presented with all the pomp and publicity available, and every member throughout the country is advised of the amount given, while the children's offering is never presented anywhere, and the amount never even announced unless some curious person writes to 281 to find out, then (apparently for the first time) the treasurer finds the answer and gives it to the enquirer.

In every parish and mission the U. T. O. has one or more secretaries who promote the Blue Box continually, and they get very fine results. What, then, would happen if in every parish and mission the same efforts were made to promote the children's offering? If promotion and publicity accomplish anything the result would surely be that the children's gifts would exceed the U. T. O. every triennium. Be that as it may, the Church should have the decency to acknowledge the great contribution of the children and say in public at the General Convention a great big "Thank you! Praise the Lord!"

MRS. ROYAL C. SCHWARTZ
Churchwoman of Utica, N. Y.

As a subscriber to your magazine and a delegate to the last two triennial meetings of the Woman's Auxiliary, I read with interest your editorials of October 20 and 27 regarding the House of Deputies being conservative and lacking in courage to face the realities of the day. By their action I know they believe women should not be heard, but I believe if some of our women were heard in the House of Deputies, that body might be inspired to larger visions. As you and others have said the dele-

gates to Auxiliary demonstrate a clearer understanding of the implications of many phases of Christianity, and until women are allowed to speak and to vote in General Convention isn't the Church being deprived of the complete voice of its members? I believe this last Convention demonstrated the need for a blending of men and women viewpoints.

CHARLES E. L. STEELE
Layman of Romulus, N. Y.

Now that the lay delegates to the California Convention are about through slapping themselves on the back for the wonderful work they did there may I state how it looks to many of us lesser lights.

You ask that letters be brief.

With much fanfare they boast of the largest budget ever voted. With very poor reasoning they explain why they voted down allowing women to be seated as Deputies.

If from men alone the budget was to be raised we all know how far short it would fall. One step from the budget, how many of our churches would be opened even three months from now were the ladies to stay away.

"Taxation without Representation" is the same today as it ever was. Tyranny.

MRS. R. N. WILLCOX
Churchwoman of Dunkirk, N. Y.

The Rev. Samuel Entwistle's Adventures are most delightfully amusing and I hope will be continued from kindergarten through the guild. I chuckle and laugh outright over his troubles, and circulate The Witness among friends who have a sense of humor. As the widow of a clergyman they are vividly realistic and much enjoyed.

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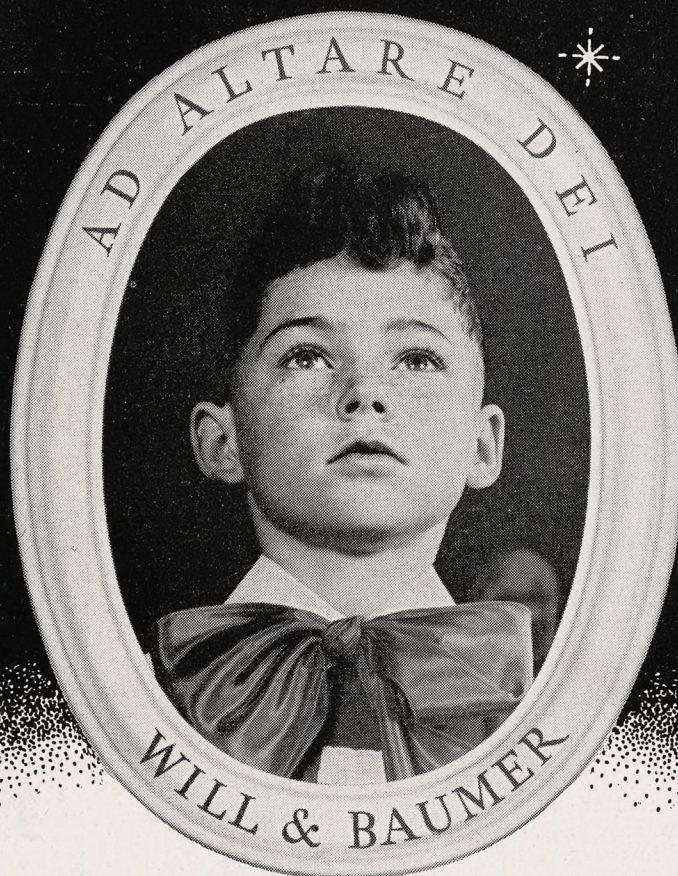
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