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Important News About

Your Christmas Eve^{*} Radio Program

FRIDAY EVENING - DECEMBER 24th

“BECAUSE we feel what all mankind feels tonight, we depart from our usual program of drama to bring you a special program celebrating Christmas in the universal language of all mankind.” With these opening words, one of the most beautiful and unusual radio programs ever broadcast, will be presented Christmas Eve by the families of The Protestant Episcopal Church and The Episcopal Actors’ Guild.

The Right Reverend HENRY KNOX SHERRILL

Presiding Bishop of The Protestant Episcopal Church,
will read The Story of the Nativity from The Gospel according to St. Luke.

GLADYS SWARTHOUT

will introduce for the first time on the air *The Silent Stars*, a song especially written for her by the famous American composer, John Jacob Niles.

LAWRENCE TIBBETT

has chosen for his solo *Cantique de Noel*, traditional Christmas song written over a century ago by the French composer, Adolph Adam.

Nathan Kroll’s orchestra and a large choral group will present a program of both seldom-heard and best-loved songs and carols.

Join with your family and friends to hear your special Christmas week program. And why not invite those you know who are not Church members to join with you in listening to this unusual and beautiful program.

THE TIME: *8 PM (EST), 7 PM (CST), 8 PM (MST), 7 PM (PST)
THE NETWORK: *Over 500 stations of the Mutual Broadcasting System

***IMPORTANT NOTE:** There are still some parishes not covered by the 500 stations of the Mutual Broadcasting System’s coast-to-coast network. Most of these parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that GREAT SCENES FROM GREAT PLAYS program will be heard on Thursday or Saturday or at a different time from that shown above. All clergymen have received a complete list of stations and times of broadcast.



Activities for Small Children

“WHAT shall I have them do?” is the despairing cry of many a teacher of young children — in the kindergarten or first grade. She has learned the hard way that you cannot long talk to them, cannot long hold their attention with anything. They do not listen because they have little mental content to listen with. A small child, like a puppy, we have come to realize, is in constant motion until the moment when he drops asleep.

But happy group activities can be invented, and we all clutch eagerly at things worked out in other schools. Too few of these get into the published teachers' guides, and there is almost no effective means of exchanging ideas anywhere in the Church. There is a great call for the publication of a book of suggestions which might be called Tested Projects. Or possibly just, What Shall We Do? With the thought that some readers may clip them for future use, we give below several tested activities which made wonderful lessons, and can be repeated in any school, large or small.

The Lost Lamb. A lamb is cut out very simply, from traced outline. On this cotton batting pasted, making it truly a woolly lamb. No matter how messy, the maker loves his own lamb! Story of farmer being kind to baby lamb, taking into his kitchen, feeding on bottle. [They had a piece of white paper, like bottle, and pretended to feed their lamb.] Lambs are placed around the room, under chairs, etc. All go about hunting for their lamb. Each knows his own!

David's Harp. They learned to sing the negro spiritual, “David and Saul.” Leader taught it by singing, no piano. “O David, play on your harp,” etc., with lines simplified at points. Children pretended to strum harps as they sang. They loved it, kept on doing at home. From any standard collection of Negro spirituals.

Palm Sunday. All pretended they were the crowd awaiting Jesus. Form rows, shout Hosanna. Pretend to climb trees and tear down branches. [For this, better have the long strips of palm leaves, not the crosses made of palms — an anachronism.] They went on shouting Hosanna at home.

Easter: the miracle of new life and growth. Tell Jesus' story of the mustard seed. Have seeds planted in Dixie cups. If planted well, and watered during the

week, there will be a sprout to take home on Easter. Or, use small glass jars, fill with folded blotters, kept wet. Place a few lima beans in each. Will sprout in a week, and can be watched for two Sundays. The roots can be seen reaching out.

The Ointment. Story of Mary Magdalene at supper. Several flowers are shown, and all smell them. A number of small bottles are ready, each of which has had a few drops of perfume or any good fragrance, but several different odors. The children loved to smell them all, told long after about the beautiful gift. Some even recalled the fact that a beautiful thing can be remembered long after the act. (Why can't we employ all the five senses in religion?)

The Beasts at the Manger. This is the singing of an old carol. The action consists in letting different children be the donkey, cow, etc. The learning takes several Sundays in December, and it is finally sung at the school carol service.

THE FRIENDLY BEASTS (12th Century English)

Jesus our brother, kind and good,
Was humbly born in a stable rude,
And the friendly beasts around Him stood,
Jesus our brother, kind and good.

“I,” said the donkey, shaggy and brown,
“I carried His mother up hill and down,
“I carried her safely to Bethlehem town;
“I,” said the donkey, shaggy and brown.

“I,” said the cow, all white and red,
“I gave Him my manger for His bed,
“I gave Him my hay to pillow His head;
“I,” said the cow, all white and red.

“I,” said the sheep with the curly horn,
“I gave Him my wool for His blanket warm;

“He wore my coat on Christmas morn;
“I,” said the sheep with the curly horn.

“I,” said the dove, from the rafters high,
“Cooed Him to sleep, my mate and I,
“We cooed Him to sleep, my mate and I;
“I,” said the dove from the rafters high.

And every beast, by some good spell
In the stable dark was glad to tell,
Of the gift he gave Immanuel,
The gift he gave Immanuel.

Words and music may be found in book entitled *Christmas — an Annual of Christmas Literature and Art*, Vol. 12, Augsburg Publishing House, Minneapolis. Another source is *Merry Christmas*, published by Alfred A. Knopf, New York, 1943.

1949 Church

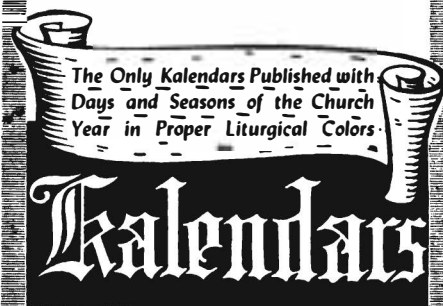
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A Great Need for Negroes

ST. AGNES HOSPITAL, RALEIGH, N. C.

St. Agnes Hospital affords the best opportunity for the exercise of benevolence for those who are accustomed to allocate a portion of their income to charity at the close of each year, and they will welcome this information as providing them with an opportunity to make their gifts count in the highest degree in the relief of human need.

The Trustees are assured of gifts of \$40,000.00 for a central heating plant at the Hospital, provided a like amount is raised for the purpose. The heating plant will cost more than \$80,000.00.

The Hospital is now heated by four inadequate furnaces (one in each building) and is without steam for sterilizing purposes. The heating plant will insure steam and will greatly reduce the cost of operation.

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RELIGION IN ART

By DR. WALTER L. NATHAN

(See Cover Illustration)

Botticelli: The Nativity

Florence under the Medici was first among the cities of Italy in the wealth of her merchant princes and the skill of her master craftsmen, first also in learning and the arts. Sandro Botticelli, too, profited from Medici patronage and in turn adorned the city's churches and palaces with his much admired works. But while he clothed his Madonnas and saints in unexcelled grace and sweetness he achieved perhaps his greatest triumphs in such famous pagan canvases as the "Primavera" and the "Birth of Venus."

Later in life Botticelli bitterly repented the worldly spirit of these paintings. In 1494 the Medici were expelled from Florence owing largely to the tremendous influence of their fanatical opponent, Savonarola. For a few years the city of Florence seemed destined to become, under the leadership of the extraordinary preacher, the "city of God" of which St. Augustine had written a thousand years earlier—but the people's ardor did not last. Pope Alexander Borgia, incensed by Savonarola's denunciation of his sinful living, finally had him arrested and tried. Steadfast despite cruel torture, Savonarola with two of his friends died at the stake on May 23, 1498.

Botticelli witnessed these events and recorded them in a diary. The teachings of the fiery priest, and his martyrdom, made a lasting impression on the sensitive artist. He spent his last years in rarely broken seclusion; the few pictures painted between 1498 and his death in 1510, among them "The Nativity" of 1500, are fervently spiritual in character. The original is in the National Gallery, London.

A Greek inscription along the upper border of "The Nativity" refers to the prophecy in the book of Revelation of the coming King of Peace. That is why the angels carry olive branches in their hands, why shepherds and kings are crowned with these symbols of peace. So, too, are the three men in the foreground. In their idealized figures Botticelli paid tribute to the memory of Savonarola and his companions in death, for they who gave their lives for Christ now share the angels' joy.

Against a pale blue sky which opens in shimmering gold above the clouds other angels dance in a solemn and marvelously beautiful circle. But does Mary hear the angelic choirs? In chaste loveliness she kneels under the arch of the cave where she has brought forth her Son. She, purest of all human beings, was also the first to adore the Saviour of mankind.

FOURTH SUNDAY IN ADVENT

GENERAL

PALESTINE

Truce, but No Transportation for Christmas Pilgrims

Christian pilgrims from the Old City of Jerusalem are expected to be able to visit Bethlehem for traditional Christmas observances, as a result of the renewed truce agreement between Israeli and Arab commanders.

However, it is likely that members of religious communities and other pilgrims in the Old City may have to walk the five miles to Bethlehem, since apparently no means of transport will be available.

[RNS]

CHINA

Evacuation Continues

A letter dated November 25th, from Bishop Roberts of Shanghai, told the National Council of continued evacuation of missionaries in China.

The Rev. and Mrs. Alfred B. Starratt, Dr. and Mrs. Paul Ward, Mr. and Mrs. Arthur J. Allen, and Mr. and Mrs. Walter P. Allen, are going to Hongkong; Sisters Anita and Augusta and Mrs. Walworth Tyng are going to Shanghai for evacuation; the Anking staff is still remaining in Anking; and the Wuhu workers are in Shanghai, except for Bishop Craighill who is still in Wuhu.

Mrs. Craighill, Miss Elda Smith,

John Morrett, Miss Bessie Sims, and the Rev. and Mrs. J. M. Wilson expected to sail November 29th on the transport *Republic*. A cable received later stated that Sister Augusta left December 2d for Boston by air.

Bishop Roberts' letter was reassuring, on the whole, as to the present situation: "Please bear in mind," he wrote, "that we are in constant touch with the highest authorities over here on the whole subject. . . . Last week I met with a group of missionaries at Consul Cabot's house, with Ambassador Leighton Stuart present and the whole situation was thoroughly gone into. I am, myself, a member of the American Association, Committee, which is composed of about 25 Americans from all walks of life in this city, and we get the latest information and generally try to follow a common policy. . . . Please encourage relatives and friends of the workers here to relax and not be worried."

LIBERIA

A Contribution to Combat the Evils of Civilization

After hearing a sermon on "the evils of civilization and the bad habits of some Americans in their neglect of Christianity," the native congregation of the Holy Cross Mission, Kailahun, Sierra Leone, West Africa, sent an offering of \$22.25 to Bishop Conkling of Chicago. They asked that he use it to further the work being done by the Negro congregations of the Church in Chicago.

In the letter which accompanied the check, the Rev. Ralph T. Milligan, OHC, says:

"This represents the total of our Easter offering, saved through Lent, 1948, by the 300 Christians and catechumens in Bolahun and the outstations. Through this offering we try to teach our people about their responsibility for missions of the Church throughout the world. Last year we sent it to the Philippines.

"We have a rule about offerings. Nothing is expected from the hearers, but the catechumens (those receiving instruction in the doctrine of Christianity) are expected to give three cents a month, and the Christians five cents. Even this is hard for them as there is little money in this country. As in the early Church, much of our Sunday offering is in kind, and three or five

cents a month from our people is equal to fifty cents or a dollar from someone at home."

NATIONAL COUNCIL

December Meeting

By ELIZABETH McCracken

The December meeting of the National Council, December 7th-9th, was devoted largely to reports from the departments and divisions. The Presiding Bishop, speaking at the opening session, said that it was important because these reports showed what was being done in preparation for the General Convention. Other matters of great importance presented were the situation in China; aid to a project planned by Bishop Keeler for the Japanese residents of Minneapolis and St. Paul; the "family courses" to be launched by the Council during the Epiphany season and in Lent; and Seabury House.

The most serious problems considered were the budget and the difficulties and dangers faced by the Church in China. The Presiding Bishop spoke of the budget immediately after his general opening remarks, saying:

"I am troubled about the 1949 budget. We may have evacuations from China, and other great demands on that budget. Also, there must be preparations for General Convention, with another demand for money to cover that. I shall appeal to the dioceses to send *all* they can—not to hold

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funds in reserve, cautiously. We have to make up the budget on expectancies. Many dioceses are very cautious in stating their expectancies, for fear of setting a figure beyond what they may get in. We had better tell the dioceses *now* that the situation is serious, instead of waiting and announcing a deficit in February, and making a desperate appeal."

The Council's new treasurer, Russell E. Dill, then reported, speaking in some detail about the budgetary anxieties for both 1948 and 1949. Mr. Dill said:

"We find ourselves with \$456,759.03 expectancies not yet paid—outstanding assets. I have written nice little notes to the dioceses, asking for these funds. The money situation has never been so bad at this time of year as it is now. If we don't get that \$456,759.03 which is owed us, we must borrow from the banks to meet 1948 obligations.

"For 1949, we shall be embarrassed in meeting the budget unless a miracle happens. The outlook is definitely discouraging. The arrow is pointing away from an increase. I don't know what to do—I am too new here. Perhaps you and Dr. Franklin know and will tell me."

Champion McD. Davis of East Carolina asked a question as Mr. Dill paused, saying:

"Are there unpaid bills?"

Mr. Dill replied emphatically, saying:

"No, the bills are paid. The trouble is about getting the money to keep on paying them, without borrowing. The outlook looks bad."

The Rev. John S. Higgins of Rhode Island brought out a cheering fact, when he said:

"The Every Member Canvass is only a few weeks in process. We can't tell yet, can we? We may get all we need."

Bishop McKinstry of Delaware asked how much worse the 1948 situation was than that of last year at this same date. Mr. Dill answered, to the surprise of everyone:

"Last year payments were 101%; this year they are 98%."

There was a chorus from the Council, all the members exclaiming: "That is not so bad!"

Bishop McKinstry of Delaware added a word, saying:

"There is plenty of time to pray, before the end of December."

Mr. Dill said to this:

"There is time, too, to write letters; but the outlook is bad."

The Presiding Bishop spoke next, saying:

"We shall get the money for 1948. It is promised. The difficulty is with 1949. So

many dioceses pledge as little as they can, to be *sure* of meeting it. I hope we can persuade them to be less cautious. In view of the coming demands, we must begin *now* to tell the dioceses. The outlook for 1949 is not encouraging. We must make it better, by informing the dioceses."

At a later session, Bishop Haines of Iowa reopened the discussion on the budget, saying:

"We passed the budgetary statements by rather carelessly, I think. The Presiding Bishop said that he would write letters to all the bishops. I don't believe that will do the trick. If we go to General Convention with an advance budget, for the next Triennium, with the budget for 1948 unmet, and with a cut 1949 budget, we won't get much support for an advance program and budget. I offer this resolution:

"Resolved, that in view of the apparent seriousness of the budgetary outlook for 1949 in the National Council, the members of the Council undertake, wherever necessary, to encourage and stimulate, by personal approach or otherwise, in their several dioceses and provinces, the pledging in full of the diocesan quotas for 1949."

The resolution was unanimously adopted. Bishop Peabody then took the floor to make an eminently practical comment upon it, saying:

"This resolution will go down as a pious hope unless some one is pinned down to do something about it."

The Presiding Bishop agreed, and suggested a procedure, saying:

"If Dr. Barnes [secretary of the National Council] will divide the National Council members into provinces by tomorrow morning, we can divide the work among them."

This was agreed upon. At the session on the last morning, the Rev. Dr. C. Rankin Barnes, secretary of the Council presented the list. The members from the several provinces then organized informally, for the work proposed. In some instances a bishop was appointed chairman by the group; in others, a priest with marked experience; in still others, a layman.

The Church in China

Bishop Peabody of Central New York, reporting for the Overseas Department in the absence in the Far East of Bishop Bentley, vice-president of the Council and director of the Overseas Department, called upon J. Earl Fowler, assistant secretary of that department, to tell the Council about recent cables from China to the Council. Mr. Fowler said:

"The most important cable has been from Bishop Roberts of Shanghai, asking that \$91,000, covering the salaries for the first six months of 1949, be sent now. Remittances to the interior of China may become impossible. We feel in the Depart-

ment that if we send \$91,000 to China now, we might lose all of it. The missionaries might get nothing at all of it. If we required them to turn it into silver dollars, how could they take care of \$91,000 in silver dollars? How could they even spend them? Our people in China are informed that passports will not be renewed, if not used now. The Government must want to get Americans out. This is the first time that we have ever had to face total evacuation."

The Presiding Bishop interjected a question here, saying:

"What do they want to do with the \$91,000?"

Mr. Fowler replied, saying:

"Bishop Roberts says that Americans *must* get out, he thinks. He wants to send the money into the interior, for Chinese Christian workers and Chinese work, so that they won't perish. It is a serious matter; we should remember our duty to the Chinese. We have to remember, too, that we may simply lose our \$91,000, with no way to replace it."

The Presiding Bishop made another suggestion, saying:

"If we send \$91,000 and lose it, so that they don't get it, why risk it? Why not send regularly, as we do now, month by month?"

Mr. Fowler answered, saying:

"We don't know whether we could get money into China later on. I think we *could*. The Communists in one place mentioned in one communication are not opposed to Christians, but are kind to them; but we can't right now get any money in there."

Mrs. Harper Sibley of Rochester put in a word, saying:

"The Board of Foreign Missions met yesterday. They have full information. Couldn't we get in touch with them and postpone discussion until tomorrow? I don't want to vote until we know more."

Mr. Fowler replied, saying:

"We know as much as they do. We are in close touch."

Mr. Dill secured the floor at this point, to say:

"We needn't send \$91,000 at once. I move that the matter be referred to the officers of the Council, to take action as they follow the situation in communications from our bishops in China."

The motion was seconded and unanimously adopted. At a later session, the question of the evacuation of missionaries in China came up again. Mr. Dill answered, saying:

"Some are being flown home. Some are at ports, ready to leave. We don't know *what* we shall need to meet the cost of evacuations. We have already spent some money."

It was voted to appropriate to the

China Emergency Fund the remaining assets in the anonymous gift of approximately \$39,750, received in 1937, to be used for the cost of evacuation of missionaries and their families, should this become necessary. The following resolution also was adopted:

"The National Council, meeting at this time of civil strife in China, desires to express to the Chung Hua Sheng Hui deep sympathy in her trials and sure confidence in her witness to the Faith that overcometh the world. We assure our brethren of our oneness with them and of our prayers for them and for China in her travail."

The following amounts were approved for use in the event of evacuation, in response to a request of Bishop Roberts of Shanghai and the treasurer of the China Mission: \$10,000 for Shanghai hospitals; \$4,000 for St. Andrew's Hospitals, Wusih; \$1,000 each for St. John's Middle School, Soochow Academy, and Mahan School. No decision was immediately made by the officers as to when to send further amounts, in view of conditions in China.

Japanese Mission in Twin Cities

Another important matter involving financial aid was presented to the Council by the Rev. Dr. George A. Wieland, director of the Home Department, in the form of a letter from Bishop Keeler of Minnesota. Bishop Keeler wrote that there is a large Christian Japanese colony in Minneapolis and St. Paul, amounting to over 1,000 persons. While the parishes of the Twin Cities are serving these people as well as they can, there is need for a center for them. A good house, large enough for living quarters for the Rev. Daisuke Kitagawa, (the highly esteemed Japanese priest, known to many Americans), as well as for uses as a center, is on the market. A parish hall and a chapel could be established in this house. The property also includes a barn. Bishop Keeler wrote that the whole property could be bought for \$16,000. The diocese of Minnesota would provide \$6,000; \$10,000 was asked from the Council. Here could be made a strong Japanese mission, under Fr. Kitagawa. Time is important, since others want to buy the property, on which Bishop Keeler has a limited option.

The Council heard Bishop Keeler's letter, with a postscript in which he said that he would be in Washington, at the College of Preachers while the Council was in session, and could be reached there. The Presiding Bishop waited a moment; when no one spoke, he said:

"Dr. Higgins, you were rector of a large church there [Gethsemane, Minneapolis] for some years. You have just come from

there. [to Rhode Island] You must know something about this. What about it?"

Dr. Higgins replied, saying:

"Yes, I do. There are about 1,000 Japanese in Minneapolis and St. Paul and attending the Episcopal Church. Fr. Kitagawa is a fine man. He told me that the Japanese liked going to the different parishes, and did not care to be segregated. This is the first I have heard of this plan for a center for them."

Bishop Dun of Washington, the next speaker, developed further the idea of absorption into the existing parishes, saying:

"Wouldn't it be better for Kitagawa to integrate them into the white congregations? The second generation will be absorbed into white groups, in school. Why not now, into such groups in the Church?"

Alexander Whiteside of Massachusetts made a valuable contribution to the discussion here, when he said:

"Bishop Keeler is a sensible man. Kitagawa is a leader of his people. They must know what they are about when they propose this center."

After some further discussion, the Presiding Bishop asked Bishop Dun to telephone Bishop Keeler at the College of Preachers.

Bishop Dun complied. At a later session, he gave an interesting account of his conversation with Bishop Keeler, saying:

"Bishop Keeler made it clear that he and Kitagawa and the local Council of Churches are sure that this center is a desirable plan. The Japanese people in the Twin Cities have congregated in one area. I felt convinced that the \$10,000 would be a good investment. There will be a chapel in the house; but the main purpose of the house will be a gathering place which the Japanese will feel is their own—for recreation, for group organizations of various kinds, and all the other parish house activities. They may, of course, attend church services where they wish. The chapel in the house will not be a parish church, though it will be used for the usual purposes of a chapel in a parish house."

The \$10,000 was then voted to Bishop Keeler, with certain conditions in the event that the house, at any time in the future, be no longer needed for this present purpose, and be sold. The money comes from the Kate Latham legacy.

The "Family Courses"

Dr. Theodore Switz, consultant to the Department of Christian Education, gave the Council a detailed explanation of the Epiphany study program, "Successful Marriage and the Christian Family," with suggestions as to how to use the material provided by the Department: four pamphlets, with a valuable

guide entitled "How to Organize a Lively Meeting." Dr. Switz reviewed each of the four study pamphlets: (1) "Marriage: 1949 Model vs. Christian Marriage," (2) "Building a Successful Marriage," (3) "Personal Adjustments in Marriage," (4) "How the Church Helps the Christian Family." He suggested that, when a group comes together to use the program, it should first be divided into smaller groups of five, who would first discuss the subject of the meeting. Then, all the smaller groups would re-assemble as one large group, for further discussion. This method of procedure gives all the members more confidence in expressing their views.

The Epiphany program has four periods. Dr. Switz emphasized the fact that it could be used at any other season. The series is now ready, and sets were distributed to the members of the Council. They examined it carefully between sessions, and there was general enthusiastic approval of it.

The second program is not yet ready. The general subject will be "The Prayer Book Speaks in Our Uncertain Age." There will be five pamphlets. While the series will not confine itself entirely to the history of the Prayer Book, the choice of the subject is part of the 400th anniversary of the English Book of Common Prayer.

When Dr. Switz finished his presentation, there was a brief discussion, opened by E. Townsend Look of New York, who said:

"I hope that this type of work is being called to the attention of the theological seminaries. They should be told that material of great use to them comes from the National Council."

Bishop Peabody of Central New York remarked:

"The reason the clergy are so inept in this field is because they have such poor examples of good teaching and teaching techniques set before them at General Convention. Better work is needed there."

MONEY FOR EDUCATION?

Bishop Dun, of Washington, chairman of the Department of Christian Education, gave the routine report, saying:

"The Department does not require extended time just now for its report. Our problem is how to meet the publication needs of the Department, financially. This is particularly urgent as regards the new curriculum. We must solve the financial problem involved."

No one offered any suggestions, and Bishop Carpenter of Alabama arose to report on the Youth Division. He announced that a Youth Conference would doubtless be held in San Francisco at the time of the General Convention, ar-

ranged on much the same lines as the Youth Conference at the General Convention of 1946 in Philadelphia. A pleasant incident in connection with the reports from the Department of Christian Education was the presentation to the National Council of Mrs. Dora P. Chaplin, the newly appointed associate editor on the professional staff in charge of curriculum in the Department.

Great Scenes from Great Plays

Bishop McKinstry of Delaware, chairman of the Department of Promotion, began his report by saying:

"The major part of our report will be given in executive session; but it will interest you to hear of the 10%, and sometimes 25% increases, in church attendance since we put on 'Great Scenes from Great Plays.' There have been three classes of attitude toward this in the parishes. Some rectors didn't connect the increase with the radio program; they didn't even ask the new people why they came, or do anything more than shake hands with them at the door after the church services. One rector asked for a show of hands of those in church that Sunday morning who had heard the radio program. Then he did nothing more about it. The best technique of which I have heard was in my own diocese. [Laughter] The rector of a certain parish had cards in the pews. He asked *everyone* there to fill them out. As a result he now has twenty prospects for Confirmation.

"Dr. Ferris, the most conservative rector of the most conservative parish [Trinity] in Boston—the most conservative city in the land, rushed up to Bob Jordan and almost embraced him, saying, 'This has done wonders for my parish.' That is only one example of enthusiastic response."

American Church Institute for Negroes

M. M. Millikan, secretary and assistant director of the American Church Institute for Negroes, gave the report of the Institute. He began by saying that the Institute had been criticized because of its failure to give detailed reports of the institutions of the Institute, and because he himself did not talk loud enough to be heard. He then read his long and important report. The Council was startled to learn that the recent establishment of public high schools for Negroes in New Orleans had drawn many pupils away from the Gaudet School, and that it seemed certain that the school would close in due season. The Gailor Industrial School in Tennessee now has a staff of teachers paid by the state. This means a divided control of the school. Whether a satisfactory cooperation can be worked out (as in another such situation) remains to be seen. It appeared likely that public, free education would gradually

absorb the pupils of most of the Institute schools.

There was a silence when Mr. Millikan ended his report. Then Bishop Peabody of Central New York asked:

"What will happen to the money allocated to the Institute schools, in that case?"

Mr. Millikan replied:

"It will be re-allocated. If we have no schools, it is obvious that we must use the money somewhere else."

Bishop Whittemore of Western Michigan put another question, saying:

"Don't changing conditions mean different commitments?"

Before Mr. Millikan could answer, Bishop Arkansas brought the discussion back to the main point, saying:

"Does this mean that Gailor School will close?"

Mr. Millikan replied, saying:

"I don't know. The Institute can't close it. But it can't carry it there. Bishop Dandridge may feel that the money can be used to serve the purpose better. The teachers are now state-paid and are under state control. The authorities think that Gailor School will revert to the county, at little cost to the county. If Gailor is given up, it would not be a total loss. The school owns a farm, across the road from the school. That could be sold."

Bishop Mitchell explained his question, saying:

"I was not thinking about the money aspect. Gailor School was a *missionary* enterprise. I am sorry to think it should cease to exist, as that."

Mr. Millikan brought out another side of the problem, saying:

"In that area, the Negroes are three out of four in the population. The white people don't want the Negroes raised to a point where they could compete with them. I wish that the Church could continue Gailor School, but it can't."

Dr. Jackson A. Dykman of Long Island asked about the other school mentioned, saying:

"Does this mean that we are pulling out of Gaudet School in New Orleans? Anyone who knows New Orleans is impressed by what the Roman Catholics are doing in educational work for Negroes. It is a mistake to trust to Long and get out because of what he says the state is doing and intending to do. The scene may change."

Mr. Millikan said in reply to this:

"It is not Long but the Mayor of New Orleans who is doing it, along with other civic acts. The public schools draw pupils from all private schools—not only from Gaudet."

Bishop Peabody of Central New York was then called upon to make the report for the Special Committee on the Insti-

tute of the Council of which he was chairman, appointed to confer with a special committee of the board of trustees of the Institute. Bishop Peabody read the report, signed by Bishop Penick of North Carolina, W. H. Jackson, and Louis J. Hunter, the Institute committee. The report stipulated:

"(1) To assure a closer integration with other parts of the National organization, the custom of electing the Presiding Bishop president of the Institute will be dropped. (Bishop Sherrill has asked to be relieved of the responsibility.) Instead, it will be the policy of the Institute to elect the director of the Home Department as a trustee and as president of the Institute. This step will provide a common head for the three related fields of work—the Division of Domestic Missions, the Division of College Work, and the Institute.

"(2) The budgets of the Institute should be submitted to the Home Department for review and by it to the appropriate committee of, and for subsequent approval by, the National Council.

"(3) While the trustees of the Institute must be elected by the Board thereof, it would be contrary to policy to have a membership that did not command the full confidence of the National Council which is the Institute's main source of funds. . . . It will be the policy of the Institute to report to the National Council the slate of trustees proposed for election from time to time, to seek the endorsement of said slate, and to respect all deletions therefrom, prior to election.

"(4) In keeping with the foregoing, it is proposed that at the February meeting of the National Council the Institute will present a slate of trustees which it is proposed to elect at the next meeting of the Board of Trustees."

The report was unanimously approved by the National Council. Due account was taken of the fact that the Institute is a separate corporation, and that its actions must be in keeping with its charter and by-laws and as approved by its trustees.

Dr. Clark G. Kuebler of Fond du Lac asked if there were any requirement as to Church membership on the part of trustees. The Presiding Bishop replied:

"The names of the nominees are submitted here. So you can keep out all heretics."

Army and Navy Division

The Army and Navy Division presented a report to the Council through its executive secretary, the Rev. Dr. Percy G. Hall. He said in part:

"We still have 59 chaplains in the service: 35 in the Army, 17 in the Navy, and 7 in Veterans Administration hospitals. We also have 5 part-time chaplains in

these hospitals. In the Reserve Corps of the U. S. Army we have 147 chaplains, and in the U. S. Naval Reserve we have 162 chaplains. In the National Guard we have 26 chaplains. Since our last meeting we have endorsed 2 chaplains for Extended Active Duty in the Army; 3 for inactive Reserve Corps, 2 Auxiliary chaplains, 3 for the National Guard, and 2 for the Naval Reserve. There are 16 chaplains reendorsed: 14 for the Officers' Reserve Corps in the Army and 2 for the National Guard.

"One of the most important problems which is confronting us at the present time is the care of our men and women who are enlisting and who are being drafted into the armed forces. The army is taking the Selective Service men at present and will do so for the next year. There have been enough enlistments in the Navy and Army Air Force to cover the quota required by those two branches of the service. Because so many of the 18-year old men are enlisting for a year of service, the number of men called into Selective Service has been cut down. . . . This is not expected to continue, and there will be more and more inducted men into the service through the Selective Service Act.

"Inasmuch as the training areas are so few and cover wide areas, it will be necessary for the whole Church to work toward one goal and support the work in the dioceses where the Army camps are located. . . . With this in mind, the Division has been working on definite instructions to send out to all the clergy of our Church."

Bishop Hart of Pennsylvania, Chairman of the Army and Navy Division, sent a report, saying that he had finally received word from the Secretary of the Army, Kenneth Royal, that men enlisting and being drafted will be given an opportunity to name their religious preference. Navy Recruiting officers have been instructed to ask new recruits to give this information.

Bishop Dun of Washington resigned as one of the representatives of the Division on the General Commission of Chaplains in Washington. Bishop Louttit, Suffragan Bishop of South Florida, was appointed by the Presiding Bishop to fill the vacant place.

The Presiding Bishop made a significant comment on the report, saying:

"During the war, the dioceses were awake to the loneliness of the chaplains. They are not nearly so awake now. It is the loneliest job in the world, to be an Army or a Navy chaplain in some remote post. I hope that the Army and Division will take this into account."

Christian Social Relations

The Rev. Dr. Robert A. Magill of Southwestern Virginia, chairman of the Department of Christian Social Relations, expressed the appreciation of the Department for the work of the Department of Promotion, which had raised \$1,458,000 in 1948 for the Presiding Bishop's Fund for World Relief.

Episcopal Church Delegation at Federal Council Meeting



Among the members of the Episcopal Church present at the biennial meeting of the Federal Council of Churches in Cincinnati were: (left to right, seated) Mr. and Mrs. George Schoedinger; the Ven. Anthony R. Parsley; the Rev. A. Ronald Merrix, National Council field officer; Mrs. Henry Hill Pierce, New York; Bishop Scarlett of Missouri; Mrs. Henry Wise Hobson; Mrs. Nelson Burroughs, Cincinnati; Bishop Sturtevant of Fond du Lac; the Rev. Nelson Burroughs; the Rev. John S. Higgins; Bishop Hobson of Southern Ohio; the Rev. John M. Burgess, chaplain, Howard University; Bishop Mallett of Northern Indiana; (Standing) the Rev. Robert S. Lambert, Cincinnati; the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver; Mr. Harper Sibley, treasurer, the Federal Council; Miss Mary Johnson; Miss Gardner, Nashville; Mrs. Robert S. Lambert; Bishop Sterrett of Bethlehem, chairman, the Federal Council nominating committee; the Rev. James W. Kennedy, Lexington, Ky.; Mrs. Marble; the Very Rev. Claude Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; Mr. Marble; and the Rev. Francis J. Moore.

Of this, \$1,000,000 was raised on the 29th of February; the \$458,000 extra came from contributions over and above the February 29th collection. Some dioceses had the Fund in their budgets, and there were other gifts. The Episcopal Church is the largest contributor of undesignated funds to Church World Service, which is doing the relief work with which this Church is directly concerned, in Europe. Church World Service has two divisions: European and Asiatic.

RURAL WORK

Joint Commission to Meet

Having already held area meetings in the Eastern, Midwestern, and Western sections of the country, General Convention's Joint Commission on Rural Work has scheduled a session for the entire Commission in Kansas City, Mo., the last week in January, according to Bishop Lewis of Nevada, Commission chairman.

The sectional meetings, which were held at Seabury House, Greenwich, Conn.; Kansas City, and San Jose, were concerned with evaluation of the present rural work program with a view to the report to be made to General Convention and adoption of emphases to be made during the next triennium.

FEDERAL COUNCIL

Two Church Groups Added to Membership List

The Federal Council of Churches, meeting in Cincinnati for its 40th anniversary convention, voted unanimously to receive into membership two additional Church bodies—the Religious Society of Friends of Philadelphia and Vicinity and the Romanian Orthodox Church in North America.

Embracing a membership of 4,865, the Quaker group has fifty places of worship in Eastern Pennsylvania, Southern New Jersey, Delaware, and a part of Maryland. It is closely related in faith and witness to the Five Years Meeting of Friends, which was a charter member of the Federal Council, but is independent.

The Romanian Orthodox Church in North America, which has a membership of 21,000 in 42 local parishes, is autonomous in all administrative matters; on faith and doctrine, it recognizes the canonical and spiritual authority of the Holy Synod of the Romanian Orthodox Church.

With the addition of the two Churches, the membership of the Federal Council totals 27 communions.

[RNS]

God So Loved The World

IT WAS just before the Christmas vacation. The students of two Church schools, one for boys and one for girls, were singing carols in the choir stalls of a great cathedral. Relatives and friends joined in. A festive spirit filled the hearts of all. Soon the young people would be going home, to begin the round of parties and events that quite properly mark the season. But midnight of Christmas Eve, or early Christmas morning, would find most of them on their knees before God's holy altar; for they had been taught that Christmas means much more than a time for social activities.

In the busy stores and shops, harrassed clerks were trying to wait upon thousands of impatient shoppers, each attempting to complete his or her "list" in time to get parcels off to Aunt Minnie or Uncle Joe in time for Christmas. For weeks the aisles had been decorated with artificial greens and holly; and the strains of "Silent night" and "The first noel" had mingled with the voices of shoppers, until some of the workers thought it would be nice if they never heard another Christmas carol: "Santa Claus, ma'am? Fifth floor, kiddies' department." "Christmas cheer? Liquor department, Broadway entrance."

Snatches of conversations, here and there. "No, I can't go to church on Christmas; I have to get the turkey into the oven three hours before dinner." "What can I get for Sue? She has everything." "Last year my husband gave me a washing machine. Im-

agine! What would he think if I gave him a dictating machine?" "I think all this business about Christmas is silly, don't you? Nobody really believes in it now; it's just kept up by the merchants so they can make more money."

Nobody believes in what? In that nebulous thing called the spirit of Christmas, that old Scrooge scorned until he learned better? Of course people believe in it; you do, yourself, or you wouldn't be down here shopping. It's a great thing, too. Even if that were the whole of Christmas — and alas it is for many moderns — it would be better than nothing. A time of year when people think of others rather than of themselves; that's something, isn't it? A time when children are the privileged characters; that's not to be scorned, is it? Even a secular Christmas is better than no Christmas at all.

BUT it isn't enough. No, not nearly enough. It's just the outward and visible sign of Christmas, and not even all of that. It's just the gift wrapping, so to speak. If you want to know what Christmas really is, you have to untie the ribbons and take off that fancy wrapping, and find out what lies deep within. It's a gift — a gift of love that passes human understanding. It isn't just a human gift either, it is the Gift of God.

For God so loved the world — this material, self-seeking, tumultuous, topsy-turvy world of ours —



LORENZO MONACO: "The Manger"

The three paintings shown on this and succeeding pages (photographs by Camera Clix) are striking examples of the varied approaches of different artists to the mystery of the Nativity.

THE FIELD UNSOWN

LO! a mighty wonder,
Glorious to behold:
Yields the field unplanted
Fruit a thousandfold!
Boundless is the harvest;
Endless is the store,
Feeding hungry spirits
Now and evermore.

Mary, Ever-Virgin,
Is the unsown field;
For through her as Mother
God is now revealed;
He Himself the Harvest,
Jesus, Christ and Lord —
Living Bread from Heaven,
Faithful souls' Reward.

Praise your God, ye nations,
Coming down to earth;
Laud His Virgin Mother;
Hail His holy Birth.
Deity and Manhood
Now in Him unite.
Rise, O earth, to greet Him —
Lord and Life and Light!

DON L. IRIS, i.

that He gave. And the Gift was His only-begotten Son. Why?" "To the end that all who believe in him should not perish, but have everlasting life."

What a Christmas Gift! It is the very prototype of all Christmas gifts; the Gift of God to ordinary, sinful, unworthy human beings like us. No wonder it calls forth the best that is in us, and leads us to give gifts to one another on the anniversary of that greatest of all gifts. No wonder the spirit of Christmas softens the hearts of many who are hard and cold the rest of the year. No wonder even the outer wrappings and ribbons of that Gift delight the heart. But how much greater, how much more significant is the holy Gift itself.

IT WAS on a clear winter night in the little town of Bethlehem that the Holy Child was born. He was God's Son, and God's great Gift — the very Word of God, who was made flesh and dwelt among us, full of grace and truth.

And where is Bethlehem? Any one of those boys and girls singing in the Cathedral could tell you. Most of the shoppers have some idea, and the clerks, too. It is far across the waters, over there in a troubled land called Palestine; the Holy Land of the Bible, now a battleground in which many today are as homeless as was the Son of Man, who had not where to lay His head.

And when did all this happen? They could answer that, too. Nineteen and a half centuries ago, more or less. Nobody knows the exact date, but that's close enough. It was when Herod was king; and jealous he was when the Wise Men told him that a greater King had been born in his domain.

Well, yes, those answers are right, as far as they go. But there's more to it than that; oh, far more. And you don't have to get a passport and an Israeli visa, or book passage on a ship or plane, and make a long hazardous voyage, to go to Bethlehem and join in the worship of the Holy Babe. For we are as close to Bethlehem as the shepherds were on that starry night when they tended their flock on the Judean hillside. Bethlehem is just down the street, or over the hill; it is as near as your own parish church. For Bethlehem is the House of Bread, and the Holy Gift is as timeless as eternity itself. You may kneel at the crib and worship the Holy Infant, just as truly as they did; and the Gift is for you just as much as for them.

SOME people don't love God. Some say they don't even believe in Him. What a pity! But what arrogance, too. God will get along somehow, if we don't love Him; even if we don't believe in Him. But what if He didn't believe in us? What if He didn't love us? Then He wouldn't have sent His Son to save us, and to show us what He is like. Probably He would have destroyed us long ago, for we must long since have worn out the patience of any God who was not



CARLÓ DOLSI: "Virgin With Child"

CHRIST-MASS

WITHIN my palm is placed a Wafer white —
 (A Holy Child was born for us tonight.
 How radiant — how beautiful that Light).

Up to my lips is held a Cup of Wine —
 (O, Holy Child we know Thou art the Vine
 And we the branches. Keep us always Thine).

LUCY A. K. ADEE.

the God of Love. And that goes whether you are thinking of the history of the human race, or of your own individual life. In either case it is a story of constant turning away from Him, of choosing evil instead of good, sinfulness instead of righteousness. No man is good enough of his own nature, will, and volition to serve God, let alone to see Him, to enter into communion with Him. "Lord, I am not worthy that thou shouldst come under my roof" — who is? — "but speak the word only, and my soul shall be healed."

Arnold J. Toynbee has made more of a study of the rise and fall of civilizations than any man alive. If anyone can see history in its broadest sweep, he is the one. Says he, in *Civilization on Trial* (page 162): "If mankind is going to run amok with atom bombs, I personally should look to the Negrito Pygmies of Central Africa to salvage some fraction of the present heritage of mankind." But he thinks that if we let



"BASSANO" (*Jacopo Da Ponte*): "Adoration of the Shepherds"

AT BETHLEHEM'S GATE

WHAT is it that you seek in Bethlehem
 This winter night, you children of the poor?
 "We seek a child. A child is born tonight
 In Bethlehem and waits for us alone.
 He knows our need — our want of warmth and rest.
 He knows our weakness and our need for bread,
 And he will lift us from our toil and tears
 And give us food for all the years ahead."

What do you seek tonight in Bethlehem,
 This star-lit night, poor children of mankind?
 From palaces and mansions you have come,
 In rich men's clothes and in the dress of kings.
 The road leads on to Babylon and Rome;
 Why do you pause? Why do you stop in front
 Of Bethlehem's gate? "A Child is born tonight,
 And if we come to Him we shall not want."

VICTORIA SAFFELLE JOHNSON.

human nature take its course, even the African Negroes might not survive. In that case, he gives the future to the insects. "If the ants and bees were one day to acquire even that glimmer of intellectual understanding that man has possessed in his day, and if they were then to make their own shot at seeing history in perspective, they might see the advent of the mammals, and the brief reign of the human mammal, as almost irrelevant episodes, 'full of sound and fury, signifying nothing.'"

But on a later page, Toynbee takes a more optimistic view. If Christianity is true to itself, the picture may be quite different. "And then one may look forward" (he says on page 240) "to what may happen when Caesar's empire decays — for Caesar's empire always does decay after a run of a few hundred years. What may happen is that Christianity may be left as the spiritual heir of all the other higher religions, . . . the Christian Church as an institution may be left as the social heir of all the other churches and all the civilizations."

This may seem to be getting rather far afield, for a Christmas editorial; but actually it isn't. What it boils down to is that the future is pretty much up to us; it depends rather largely on whether or not we

accept that Divine Gift that is offered to us in the mystery of the Incarnation. It's up to those boys and girls in the cathedral, to those hurrying shoppers and harried clerks, to you and to me.

BETHLEHEM, the House of Bread, is our parish church. There, in the Christmas Eucharist, we give thanks to our Holy Father, "because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin."

Then the Holy Gift is given to us, to each one of us individually, as we kneel before His altar-manger. "The Body of our Lord Jesus Christ, which was given for thee, . . . the Blood of our Lord Jesus Christ, which was shed for thee . . ."

This is no mere memorial of something that happened centuries ago in a distant land; this is the reality itself, happening right now, to us. God feeds us, with the spiritual food of the most precious Body and Blood of His Son our Saviour Jesus Christ. It is the same Body that lay in the manger that first Christmas Day, that was nourished by Blessed Mary

His Mother; it is the same Blood that was shed for us on Calvary. And it makes us blood brothers of one another, "very members incorporate" in His mystical Body the Church, the "blessed company of all faithful people."

Will this Church be the heir of our civilization, of all our human experience? Or shall we commit racial suicide, and give the world over to the insects? The choice appears to be largely up to us, for God will not compel our love or obedience.

"God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." That is the original and greatest Christmas Gift. Are we prepared to receive it, and to reciprocate that divine love to the best of our human ability?

"Snake Pits" in Real Life

TO THE thousands who were shocked at reading *The Snake Pit* will now be added the hundreds of thousands who see the movie of the same name. But how many will realize that the frightful conditions depicted in that grim picture are understated, and that they are largely unnecessary?

Dr. Douglas Pratt, staff psychiatrist of the National Mental Health Foundation, writes in the *New York Herald Tribune* that the film has naturally had

to omit some of the sociological background of the institution for the insane shown in it, and so cannot give the real reason for the frightful conditions. "If the audience believes that the illness alone is responsible," he says, "the effect might be to increase popular fear and hopelessness in the face of mental disease. . . . I believe that it is important to show that the responsibility for these conditions rests elsewhere."

The real responsibility, according to Dr. Pratt, "lies, in fact, with the citizen himself, because he has been apathetic in seeing to it that his hospitals are adequately supported. At the same time the elected representatives of the people cannot be absolved of their responsibility."

Dr. Pratt recalls that Mary Jane Ward, author of *The Snake Pit*, took Rockland State Hospital in New York as the basis for the descriptions in her book. Yet in October 1948, three years after publication of the book and nearly two years after the Governor had promised improvement, this institution was still so overcrowded that 500 children were regularly sleeping on mattresses next to each other, on floors of halls and day rooms. New York State institutions in general are 35% overcrowded, and little or nothing is being done to relieve the situation, according to this authority.

What is true of New York is doubtless true of many other states. Is it true of your state, your county, your community?

Don't fail to see *The Snake Pit* when it comes to your neighborhood theater. But then don't go home and forget about it. Find out from your state legislators and your Governor whether those conditions apply in your own state. Ask a psychiatrist who is familiar with the situation locally to tell your social service department, your parish men's club, or your Auxiliary about the situation in the state institution nearest your home. Then ask yourself and your fellow-Churchmen what you, as Christian men and women, can and ought to do about it.

B. Z. Stambaugh

THIS Christmas, Dr. B. Z. Stambaugh, well known to the readers of THE LIVING CHURCH through his devotional articles, is keeping the feast in the nearer presence of his Lord. Because he was the author of several articles for Christmas issues, it is appropriate that his death be recorded in this 1948 Christmas number.

Dr. Stambaugh's most recent article for THE LIVING CHURCH was "One Who Failed," a story of the Last Judgment, published in our issue of October 10th. The ringing "This day ye shall be with Me in Paradise" with which the story ended will surely be the reward of this good and faithful servant. May the Lord God grant him eternal rest, and may light perpetual shine upon him!

OF AN EARLY BOTTICELLI

UNTARNISHED, though century by century
has passed like cloud above it:
still fresh to see . . . as new
from the young master's hand.
How filtered is the cool, sweet light —
so glowing in the golden view
of distant hill and stream —
in the pale portico, thus
falling upon these figures in the moveless dream
of their eternity.
Pellucid light lies on the lovely blue
of folded Mantle; upon the Virgin's gentle grace;
the circlings of gossamer — thin nimbus . . .
upon the angel's wise, calm face,
always fore-knowing.

The angel offers now, earth's final fruits —
earth's utmost solemn fruits —
to the young child of Heaven . . .
the poignant gift of grapes
and grains of wheat
(the sacramental bread, the awesome wine)
and infant hands — the human; the divine —
stretch forth to take; to eat.
Small, haloed, holy head;
small human hands and feet
. . . the mystic leaven.

MARGARET STOCKWELL TALBERT.

The Agony of the Incarnation

By the Rev. Carroll E. Simcox

Chaplain, St. Francis House, Madison, Wisconsin

IT IS very hard to write about Christianity today without drawing in quite shamelessly parasitical fashion upon the wit and wisdom of C. S. Lewis. I begin with this flashing simile from his book, *Miracles*:

"In the Christian story God descends to re-ascend. He comes down; down from the heights of absolute being into time and space, down into humanity; down further still, if embryologists are right, to recapitulate in the womb ancient and pre-human phases of life; down to the very roots and sea-bed of the Nature He had created. But He goes down to come up again and bring the whole ruined world up with Him. One has the picture of a strong man stooping lower and lower to get himself underneath some great complicated burden. He must stoop in order to lift, he must almost disappear under the load before he incredibly straightens his back and marches off with the whole mass swaying on his shoulders. Or one may think of a diver, first reducing himself to nakedness, then glancing in mid-air, then gone with a splash, vanished, rushing down through green and warm water into black and cold water, down through increasing pressure into the death-like region of ooze and slime and old decay; then up again, back to colour and light, his lungs almost bursting, till suddenly he breaks surface again, holding in his hand the dripping, precious thing that he went down to recover. He and it are both coloured now that they have come up into the light: down below, where it lay colourless in the dark, he lost his colour, too."

It is surely an audacious metaphor, and to the Greek it can only be foolishness and to the Jew only a shocking scandal. For God is the Absolute, says the Greek, and It could not dive if It would. God is the high and lofty one that inhabiteth eternity, says the Jew, and though He could dive it is blasphemy to say that He would. It is hardly necessary for me to remind my readers that there are today, as of old, only four ways of thinking about God: the atheistic, which says that there is no God to dive; the Greek way — saying that God could not dive; the Jewish way — saying that God would not dive; and the Christian way — saying that God did dive.

We believe that He did dive, and that He landed at Bethlehem. And at this point we shall have to leave Mr. Lewis' wonderful metaphor of the divine Diver for some others, keeping his also in mind as we do so, and coming back to it from time to time.

Fortunately, we need no metaphor to explain what happened at Bethlehem. We can speak quite prosaically of the

holy birth, even though every believer becomes a poet in impulse and spirit when he speaks of it. But this much we know as the central fact: the God-Man was born as an ordinary baby. And nothing is more familiar to us, more prosaic — albeit more wonderful and mysterious — than the birth of a baby.

WHY?

But why? "Why God a Man?"

Surely God did not make this dive without purpose, whimsically and capriciously. There is an attribute of God which we may reasonably call the divine playfulness: we see it everywhere in His creation. But it is not what lies behind the Incarnation in the eternal counsels. He came to redeem, to restore His lost creation. Man had strayed from His ways like a lost sheep. The Good Shepherd had to come to find him. This is the simplest metaphor we have to express God's motive in the Incarnation, and the soundest, it being the one God Himself chose to use (St. Luke 15).

But if He had come in His eternal Form of Godhead He could never have accomplished His mission. And here we have to take a liberty even with God's own figure of the Good Shepherd and the lost sheep to make a point with which our Lord was not dealing when He spoke that parable. The truth is that men are not sheep nor in all respects like sheep: in some ways they are much harder to reach and to handle. The shepherd when he goes out into the hills to find a stray does not cease to be a man and he certainly does not undergo a metamorphosis into a sheep. But God became Man in the course of His saving pursuit. Here I add hastily that He did not cease to be God in becoming Man: that would be a heresy for which I should merit sternest anathema. He remained God, but became Man. It is as though the shepherd, without ceasing to be a man "under the fleece," were somehow to take upon himself the form and nature of a sheep for the accomplishment of his rescue: reasoning that the silly wanderer might follow another sheep back to the fold while a human would-be rescuer would only frighten him farther away. This shepherd-made-sheep might be able to make the right sort of contact with the lost fool.

God was driven to some such expediency as this by our folly and our incapacity to hear and heed the divine Voice. So He became Man. He would and could come to us, and in such a form and mode of being as would make possi-

ble a real, saving contact between the Hunter and the lost.

HOW HE DID IT

His task was complicated by His own terms and conditions. He would not coerce us to return to Him. Every Christian ought to know why: there is no love in coercion. What matters to Him is that we respond to His love, and such a response is either voluntary on our part or it is not a response at all. How is He, then, to win us back, to take us willing captives of love, while preserving His own terms? Let Dom Gregory Dix tell us how God proceeds:

"It looks insoluble. But the power of God and the wisdom of God found a way — a way so powerful that only God could be trusted to do it, and so subtle that it needed a long preparation of man, if he was to understand and freely to accept it. That preparation is the Old Testament and the long history it records. Without that the Gospel could never have been, or been understood. God Himself, the Living God, would enter in person and without reserve into that vast network of seed and blood that binds all the human generations. From *within* that communion of sinners, through *their* freedom, God Himself would freely work out the return of man's love to God. Even God's entrance into manhood must be freely conceded. It depended on the consent of a woman. That is the glory of Mary the Virgin, that she alone ever *gave* to God something that was not His by right — creaturehood. And so God came into the world, bone of our bone and flesh of our flesh, very Man, the son of His Mother. There was nothing unearthly about Him, nothing even remote from ordinary life, with all its freedom and all its sin. He is a man of His own time and place and He takes His full part in the life of His time and place. After thirty unspoiled years of quiet human preparation, He goes into politics — not even idealistic politics, but corrupt Oriental politics, tortuous, murderous, vile. The man who would be Messiah in first century Palestine necessarily handled the most explosive problem in the whole Near East. With a conduct humanly skilful but totally innocent He threads His way through that whirlpool of human fear and hatred and pride and treachery and greed, until in the end all those representative human sins discharge their terrible consequences upon Him. He had foreseen that. He accepts all those consequences deliberately, willingly, lovingly, but never once deviates because of them from His own course, which is set so fixedly by the love of God. As man He took all the consequences of those representative human sins upon Himself, and did not for one instant cease to love with the love of God. 'He suffered

under Pontius Pilate, was crucified, dead and buried. That, from the point of view of the Prince of this world, is about where the story ought to have stopped" (Dix, *The Power and Wisdom of God*. Dacre Press 1948. P. 23).

"CHRIST WAS BORN FOR THIS"

All of this may seem a digression from the Bethlehem story. Dom Gregory is dealing with the Atonement rather than the Incarnation as such. But they cannot be separated. Christ was born that He might have a human life to sacrifice for us men and for our salvation. He knew well beforehand and all along that His dive would carry Him all the way down into the dark depths "of ooze and slime and old decay." The real glory of Bethlehem is not that a star shone and that angels sang; it was rather that "Christ was born for *this*"—for the agony of working out our redemption on a cross.

"He became what we are in order that He might make us what He is": so says St. Athanasius in one of the immortal epigrams of Christian insight. But it was not easy and effortless on His part. He did not postpone the sacrifice to the end: what began on Palm Sunday was only "the last and fiercest fight." But what began at Bethlehem was the war of which St. John speaks: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The whole Incarnation is a sacrifice and a struggle. That the eternal King of Heaven, the second Person of the glorious and undivided Trinity, was willing and glad to stoop to us, to dive for us; to plunge from the Throne down, down, to where we lay colorless in the dark, and in the cruel throes of His struggle "to lose His colour too"—it is for this that we rightly sing Glory to Him in the highest.

Much Ado About Santa Claus

By Albertine Appy Noecker

WHAT shall we do about Santa Claus?

Most parents puzzle over this problem when the child is still in his infancy and find very shortly that for several years they don't need to do anything. Santa Claus surrounds us. We can no more deny Santa Claus than we could deny Christmas trees. There he is, or more accurately, there they are. Tiny Jim and Jane delight in the physical examples of Santa Claus a long time before they begin to question, "How? Where?"

There does, however, come a time when children begin to sort out details. Then they get Santa Claus all mixed up with God, are hurt because their playmates seem to have a better Santa Claus than they, and wonder if mom and dad have pulled a fast one after all. Gesell and Ilg, in their recent book, *The Child from Five to Ten*, give a year by year account of a typical child's attitude toward Santa Claus, as follows:

"Up to two-and-a-half the physical Santa is usually feared. . . . A year later he begins to be somewhat meaningful and interesting. . . . The 4-year old is a true believer and accepts every detail of the myth. The 5-year old embraces the realism of Santa's clothes, his laugh, his reindeers. The 6-year old hears doubtings but he fiercely repels suspicion. His belief is more emotional, his enjoyment more intense. If he has a lively mind he imagines not only old Santa himself, but Santa's wife, home, workshop, and the ledger in which the

names of good children are enrolled.

"Reflective 7 has moments of skepticism, or we should say, moments of constructive criticism. His natural science . . . does not permit him to believe that Santa comes down the chimney. At age 8, the notion of Santa Claus is more etherealized, but is by no means surrendered. . . . By the age of 9 or 10 the Santa myth has been generally abandoned."

This shows graphically the step by step move from complete and awe-struck belief to some sort of disbelief, sometimes accomplished happily and sometimes resulting in shock one way or another. Here may be a way to help the child through an easy transition from belief to "it's more fun to know."

Some years ago when teaching a heterogeneous group of young children, I was put to it in answering the dreadful question, "Is there a Santa Clause?" to retain for the realistic parents' sake, fact; and to retain for the romantic parents' sake, fun. Some of my colleagues had adopted a vague technique by which they distracted the child in some such way as: "How do you think Santa Claus can come down the chimney?" or "Do you think he lives at the North Pole?" Of course all the children within earshot talk at once and *all* have ideas. This technique temporarily satisfies some children but to every child comes the time when he must *know*. I knew that for my group that time was *now* and that the parents and I would have to decide on a united front: one which would not affront either the realists or the romantics. The following story, mainly truth, resulted:

* * *

Did you know that Christmas is someone's birthday? We celebrate Christmas because it is Jesus' birthday.

Whenever anyone has a birthday his friends help him to be happy. Not everyone knows about all birthdays, but everyone knows about Jesus' birthday because He is so good and kind to all and we all love Him.

One day when Jesus was walking with some of His friends He stopped to bless some children. His friends asked Him why He bothered. He answered that He loved little children very much and that whenever anyone did something to make a little child happy it made Him happy too.

In another country a long time after that, a man named Nicholas wanted to do something to make Jesus happy on His birthday. Nicholas couldn't do it for Jesus Himself, so, remembering what Jesus had said, he made some children

We Too Must Give

By the Rev. John T. Payne

Christ Church, Eastport, Maine

God so loved . . . that He gave . . .
WE, TOO, must give, for giving is of the essence of Love, and Love is the fulfilling of the Law. Giving may bring delight to the heart of the recipient, it is certain to bring joy to the heart of the giver. What we keep we lose; only what we give do we retain. This, too, is a spiritual law which none can evade. The best gifts are not those we buy in the market places, wrap in colored paper, and adorn with festal tinsel, but those we give from the treasures of our hearts and wrap in the intangibles of grace and goodwill;

To little children — Smiles of encouragement and words of cheer as they step, a little bewilderingly, into the first experiences of life;

To youth — a helping hand in their quest for good romance and adventure, without which youth cannot live;

To old age — some opportunity for dreaming dreams;

To life and the things of life — some measure of devotion which will enliven the common ways and ennoble the common tasks;

And to posterity — the legacy of a good name and of a good work well done.

NEW YORK

**The Mission in the Cathedral
a Unique Event**

By ELIZABETH McCRACKEN

The diocesan mission, conducted by the Rev. Bryan Green of Birmingham, England, had a great beginning in the County Center, White Plains, in the Westchester Convocation [L. C., November 21st]; continued with marked success in five other convocations [L. C., November 28th]; and culminated in the Convocation of Manhattan, with such a week of services in the Cathedral of St. John the Divine as had never been seen or heard in any church in New York. Not only Churchpeople and members of other religious bodies, who crowded into the Cathedral every night from November 28th to December 5th, declared that this was a fact; New Yorkers, on buses and subway trains, and standing on street corners, were heard discussing the event, unique in ecclesiastical history of the city.

ATTENDANCE

Fr. Green was desirous that figures as nearly exact as possible of the attendance should be secured. This was done by the Rev. Canon Edward N. West each night. On the first night, there were 7,000 in the cathedral. Preparations had been made for 3,000. The crossing had been curtained off, and a pulpit and altar set up at the east ending of the nave. When, three-quarters of an hour before the beginning of the service, every seat had been taken and 2,000 persons were standing, the curtains were drawn and the chairs of the crossing were turned around. Thus the people surrounded the altar and the pulpit completely. Other chairs were placed wherever possible; but still, hundreds stood.

On the second night, Monday, 3,800 were present; on Tuesday, 4,000; on Wednesday, 4,100; on Thursday, 4,300; on Friday, 4,500. There was no service on Saturday night. For Sunday, the last night, preparations were made for 7,000, but 10,000 came. Eight thousand sat in the cathedral and two thousand in the crypt, where the service was electrically relayed. The choir and the chapels were full and worshippers were crowded shoulder to shoulder on the sanctuary steps.

Most of the people came from New York City, but there were hundreds from the suburbs and from more distant places. Chartered buses brought groups of students from Yale and from Princeton. Special sections were reserved for high school and college students, and these were filled every night. On Friday evening, in response to a particular invi-

tation from Fr. Green, given at the preceding night's service, throngs of engaged couples and young married people came to the mission. Another interesting group on that night was made up of young girls, students, with their "dates." Fr. Green gave this invitation on two preceding nights, saying that he knew Friday night was "date" night. Even older persons, accustomed to dealing with young people, were astonished to observe the very large number of girls, with their "dates." Fr. Green, as he had promised that he would do, walked up and down the nave before the service, greeting this throng of young people personally.

THE SERVICES

The services of the mission lasted an hour each night. The singing began before the actual opening of a service. The Rev. Frank Leeming, headmaster of St. Peter's School, Peekskill, was at the organ every night, playing before the singing and for it. The Rev. James Green, canon precenter of the cathedral and head of the choir school, led the singing, standing in the pulpit. The missionary remarked, before the sermon one evening, that never in an English cathedral would one find the precenter singing "Safe in the Arms of Jesus" and other Gospel hymns, accompanied by the headmaster of a boys' school. Bishop Donegan, chairman of the diocesan mission, on another evening, mentioned this to the congregation and said that no one had ever before seen this happen in an American cathedral.

At the end of the preliminary singing, Bishop Donegan read from the Bible and led the people in prayer. An appreciable interval of this prayer was silent. Fr. Green, at the end, called for an even longer time of silence for prayer. These periods of absolute silence, kept by such a multitude, were memorable.

Fr. Green then preached, usually for forty minutes. The intentness with which the immense congregations listened was impressive. The titles of the seven sermons indicate their subjects: "The Rich Young Ruler," "A Personal Encounter with Christ," "Jesus — the Son of God," "The Meaning of the Cross," "Forgiveness," "Jonah or Jesus," and the sermon of the last night, on St. John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The theme of the series of sermons as a whole might be summed up in the words: "What it means to be a Christian." The preacher made it clear that it means conversion, complete surrender to the love of God, revealed to man in the Incarnation and the Crucifixion and

happy instead. Could you guess how he did it? On Christmas morning some little children found presents in their shoes just as we sometimes find presents in our stockings. They wondered who had done it but Nicholas didn't wait for "thank you's," nor did he expect a gift in return. He was glad just to make them happy for Jesus' sake.

Nicholas loved Jesus so much that he did many nice things for people; and he came to be known as Saint Nicholas. In time people found out who'd been leaving the gifts and many folk began to do the same, just for Jesus. Always after that when children found surprise presents on Christmas morning, they liked to think Saint Nicholas had left them.

In another place children liked the lovely story too, but they said the name in a different way. They called it Sant Nikolaas. When American children heard the story they called the same name Santa Claus.

That is why we say that Santa Claus brings the presents we are surprised with on Christmas morning — the presents that someone leaves to make little children happy and in that way to make Jesus happy, too, on His birthday.

* * *

In recent years two of my own children have passed through the wonder-what-it's-all-about stage, and to both of them I told this story. One needed it for his own security at 5, the other went gaily on without questions until he was 8. Both were happy with the explanation. Both want to be sure we don't tell their sister about it until she's had a few years' fun in not knowing. One peculiar aftermath proved quite charming. We were questioned as to the factual origin of gifts received from Santa Claus for years back. "Who really gave us this?" became an oft repeated phrase and each revelation a new source of joy!

At about the time I was making use of the story for my own family I ran across an old Czechoslovakian carol that expresses much the same idea. The words are a translation:

"Dear little Lord Jesus, your birthday is coming.

We are all of us waiting to greet you that day;

And I have a candle to put in the window
For this Christmas Eve to light you the way.

"Please help us remember whatever we do
That all of the presents are really for you
For you were born to show children like me

How God wants us all to live and to be."

To help children, to ease what might be shock for them, is always our prime impulse. If in gently putting Santa Claus in his place we also help to reaffirm the holiness of the Christmas season, we give Jesus and His children a gift indeed.

the Resurrection and the Ascension. Man has seen God in Christ. Sin is "away-ness from God." Forgiveness is "a coming back into friendship again, and it comes with faith in God." The "forgiven life" is the life lived in Christ, its standard being always His Life. Everlasting life, with Christ, is the Gift of God to man.

Fr. Green's homiletic method was as unusual and remarkable as his congregations. A trained theologian and a practicing Catholic, he stressed the necessity of the Church and the Sacraments, saying more than once: "You cannot be a Christian alone, nor outside the Church. The Church is a community, the Christian community. Each Christian is a member of the fellowship. He must be, to be a Christian." That emphasis was not unusual. It was the way in which Fr. Green used illustrations, following up a story that made the people laugh with a passionately moving appeal to them to give their lives to Christ, that was so striking. He never once allowed any moment to become emotional in the revivalistic sense. Even in his most intense moments, he was quiet, and so were the people, in theirs.

For example, in the Friday night sermon, on "Jonah or Jesus," Fr. Green said that a Jonah was a tension that was keeping the boat of a life rocking on a high sea. The tension might be fear, or sin, or pride, or any other tension. The Jonah, whatever it is, must be thrown overboard. The young people laughed as the preacher said this, with a gesture. Then he said: "What then? It is not enough to throw Jonah overboard; you must ask Jesus to come on board. He will; He is there, walking on the water toward your boat, saying: 'Peace, it is I.'"

AFTER-MEETINGS

After the service each night there were group meetings, held in different parts of the Cathedral. At these, the clergy of the Manhattan convocation, easily recognizable because they were wearing their cassocks, talked with individuals or small groups; heard confessions; or made appointments for future help. Several thousand stayed every night for the after-meetings. On certain days, Fr. Green had hours when he heard confessions. A service of thanksgiving for the mission was announced for Tuesday, December 7th.

Bishop Gilbert and Bishop Donegan were present every night. Bishop Gilbert pronounced the Benediction each time, except on Tuesday night, one of the nights when Bishop Manning was present and gave the Blessing. The three bishops were deeply moved by the spirit in the Cathedral throughout the mission. The people treated one another not as strangers but as neighbors, though

few of them had met before the mission. Members of parishes did not sit together. People came as individuals, and became a fellowship.

Service of Thanksgiving

The Cathedral of St. John the Divine was again crowded to the doors on the evening of December 7th, when a service of Thanksgiving for the Mission was held; 9,000 were present. Fr. Green preached on "The Fellowship of the Church." A special order had been arranged, with a Bidding Prayer, the General Thanksgiving, a Lesson, Psalms, and prayers. Bishop Gilbert presided, and Bishop Donegan took part. The Cathedral choir of 40 boys and 25 men sang an anthem and *Te Deum*. The vast congregation joined in the singing of the hymns.

At the Benediction, Fr. Green stood beside Bishop Gilbert at the High Altar. He wore his cassock, as he had done throughout the mission. The two Bishops wore their robes, though they also during the mission had worn their cassocks. As at all the other services of this memorable mission, the people showed that they were deeply impressed. Quiet as they were, it is evident to all who described the service, that they were thrilled.

Already have come in evidences of the effects of the mission. Full accounts of the follow-up plans being made in the diocese, from one end of it to the other, will be given later in **THE LIVING CHURCH**.

Fr. Green has left for Birmingham, Ala., where preparations have been made for a short mission. Bishop Carpenter, in New York for the Council meeting, mentioned the mission with enthusiasm. Among other arrangements, the Mayor of Birmingham will read the First Lesson at the first service. Fr. Green is bringing to the Mayor a letter from the Lord Mayor of Birmingham, England. He is also bringing greetings to Bishop Carpenter from the Bishop of Birmingham, England. Fr. Green's desire to visit Birmingham, Ala., came from the fact that he is rector of the civic church in the English Birmingham: St. Martin's-in-the-Bull-Ring.

Bishop Donegan on the Mission

Bishop Donegan, in an interview toward the close of the diocesan mission, answered several of the questions that have been asked by people about the cathedral mission. The first question was to why the mission in that great building was such a success. He said:

"I believe it has been such a success because of prayer and because of the preparation made for it, though the time of preparation was far too short. Another



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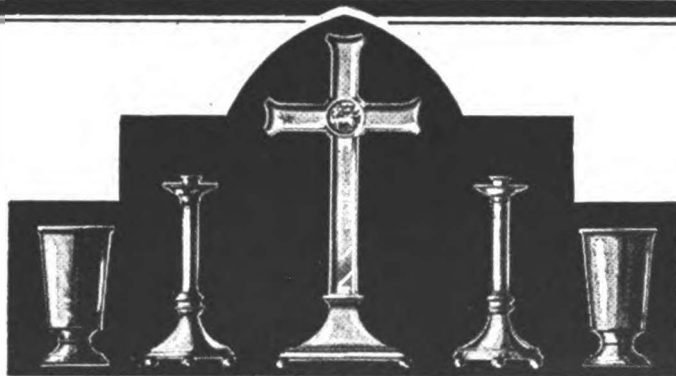
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important reason for its success has been the faithful coöperation of the clergy and congregation of every parish. It has shown an effectual desire to witness for Christ, on the part of the Episcopal Church, and to witness in a mission. The clergy and people believed that it was God's will that the Episcopal Church should witness for Christ in this way. The mission has been amazingly blessed, here in the Cathedral and everywhere throughout the diocese. It is extraordinary how things have fitted together, and how opportunities have opened up."

In reply to a question as to the effect of the mission, Bishop Donegan said earnestly:

"It has helped the cause of Christian unity, because it has brought together clergy and lay people of many denominations, every night. In our diocese, it has strengthened the increasing spirit of fellowship among clergy and people."

The questions then turned to the subject of missions, wherever held, and Bishop Donegan spoke at some length on several aspects of any mission, the first being its objectives, saying:

"The chief object is to bring people to God in Christ. The missionary will use all aids provided by the Church. A mission is not a retreat nor a conference to discuss religious problems. Its one purpose is to bring people to conversion through our Lord. It also reveals that modern people are hungry for religion and will listen when the Faith is presented with simplicity and sincerity. Bryan Green illustrates the fact that sound theological preaching can be presented in very simple English."

In answer to a question about the best place for a mission to be held, Bishop Donegan said:

"The parish church is the best place, usually. For certain kinds of missions, a secular building is preferable. If, for instance, heckling were expected, a hall would be a better place."

Replying to a question about mission preaching, Bishop Donegan said earnestly:

"Mission preaching, and all preaching, should have the qualities that bring forth a response. Preaching should awaken a sense of spiritual need, and bring people into a closer fellowship with God and the Christian Church."

Coming back to the diocesan mission, particularly in the cathedral, Bishop Donegan said:

"It has pointed up the need of schools for training the clergy to take missions. The clergy must train the laity to become evangelists. It would be wonderful if we could have missions conducted by Christian laymen."

Bishop Donegan then made this interesting statement:

"Having been associated with Fr. Green makes it clear to me that the best mis-

sioners are parish priests, not professional missionaries. Fr. Green's life is behind his words. His own great faith certainly gives him power as a preacher. I believe, however, that what gives him power as a missionary that others have not is that he is a rector of a parish. That is another reason why he is so effective. He knows people and their spiritual needs, and can go beneath the surface. An itinerant evangelist cannot know people as a parish priest does."

Speaking of the follow-up of the mission, Bishop Donegan said:

"It must always be done by the clergy. Fr. Green urges, as a central part of that follow-up, Bible study. He is a Biblical theologian. The Sacraments, the Church, he finds in the Bible. Also there he finds the right way to help people—our Lord's way."

ATLANTA

Cerebral Palsy School Opened

In cooperation with the Cerebral Palsy Society of Georgia, St. Luke's Church, Atlanta, Ga., opened the first cerebral palsy school in Georgia on December 7th, it was announced by the Rev. J. Milton Richardson, rector.

This school, which is held in the recently rebuilt and remodeled parish house of St. Luke's Church, will enroll cerebral palsied boys and girls from four to eight years of age. The aim of this special school is to give children with cerebral palsy a chance at normal life.

Pupils will be given eyesight, ear, speech coordination, and mental tests as the bases for their training. There will be conferences with the mothers of such handicapped children to give them an understanding of what the children need and of what they can do for them at home.

In addition to a teacher for the school provided by the Atlanta board of education, there will be a medical director of the school provided by the Aidmore Crippled Children's Hospital of Atlanta. Arrangements have been made to have a physiotherapist visit the school daily to give each child the therapy prescribed by his personal physician. The Junior League Speech School will provide a speech teacher to give the children speech therapy.

NEWARK

Dr. Gomph Honored

A parish reception, honoring the Rev. Dr. Charles Lewis Gomph on his 35th anniversary as rector of Grace Church, Newark, N. J., was held at Grace Church the evening of December 1st. Both Bishop Washburn of Newark and Bishop Ludlow, Suffragan of the diocese, attended the reception and spoke briefly.

In Quietness and Joy

We Episcopalians have a rare opportunity at our Christmas Eucharist. We are privileged to come as guests to this Birthday Celebration of Our Blessed Lord, to bend low before His Altar, and actually to receive within us His Precious Body and Blood in The Blessed Sacrament. Think of it! There, in our churches, in the glory of light and color, gleaming vestments, and heart-singing music, there comes a silence—then we hear the quiet voice of the priest, reverently lowered, saying those few words during which Jesus actually comes as He promised. One moment all is as before. Then a bell, and the quiet words, and Jesus is there! And the faithful are invited to that Heavenly Feast, the like of which can be found nowhere else on earth, but at His Altars.

Lest we miss our opportunity, though, as many do, be it known that Jesus, through His Holy Church, lays down certain conditions regarding His guests, and their manner of coming. They must come in love and charity with all men, must have confessed their

sins, and determined to lead a new life. (Prayer Book, page 293, and it has not been revised!) The Church has always taught the necessity for solemnly preparing for Holy Communion, and, naturally one does not come well prepared when one dashes in in evening clothes, with liquor-laden breath from some late evening revel. That business of evening clothes at Midnight Mass has, thank God, become frowned upon by The Church because of what it indicates. Cocktails and Communion simply do not jibe. Can you imagine Jesus wanting those who love Him coming to His Altar in other than a quiet, holy and happy mood? Can we Episcopalians ever think of worshipping The Christ Child there in any manner not seemly to Him, or His Holy Church?

Take full advantage of that priceless opportunity then, dear fellow Episcopalians. Be there surely at midnight or dawn, lay your offering down, and open all your hearts' doors and bid Him come in! That's all He ever wants for His Christmas gift!

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DEATHS

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

Belvo Z. Stambaugh, Priest

The Rev. Belvo Z. Stambaugh, rector of the Church of the Redeemer, Lorain, Ohio, died suddenly on December 1st at the age of 60 years.

Dr. Stambaugh, ordained in 1922, had formerly been a minister of the Methodist Church. After graduating from Nebraska Wesleyan University he studied at the Boston University School of Theology. In 1934 Kenyon College, Gambier, Ohio, awarded him the honorary degree of Doctor of Divinity.

As a deacon he was on the staff of St. Paul's Cathedral, Detroit; in 1922 he became rector of Christ Church, Adrian, Mich. From 1926 to 1943 he was rector of the Church of Our Saviour, Akron, Ohio. The past five years he had served the parish in Lorain.

In the diocese of Ohio he served in numerous capacities as a member of the standing committee and the diocesan council, chairman of the department of missions, alternate deputy to General Convention, and for ten years, as an examining chaplain for the diocese.

The Burial Office was read in the Church of the Redeemer, Lorain, on December 3d by Bishop Tucker of Ohio, assisted by clergy of the diocese. Dr. Stambaugh is survived by his wife, Mrs. Mary Bulla Stambaugh, and five children.

Thomas Delong Windiate, Priest

The Rev. Thomas Delong Windiate, rector emeritus of Christ Church, Kensington, Md., died on All Saints' Day in Holy Family Hospital, Manitowoc, Wis., where he was being treated for injuries and exposure resulting from a fall.

He was born May 3, 1865, in Manitowoc, was graduated from the University of the South in 1900, and was ordained deacon in 1899 and priest in 1900 by Bishop Gailor of Tennessee. He was rector of the Church of the Good Shepherd, Memphis, Tenn., 1900 to 1906; rector of St. Paul's Church, Fayetteville, Ark., 1906 to 1909; canon of Trinity Cathedral, Little Rock, Ark., 1908 to 1909; Archdeacon of Nashville, Tenn., 1909 to 1917; rector of Christ Church, Kensington, Md., in the diocese of Washington, from 1917 until he retired in 1934. In the course of his ministry he founded Trinity Church, Memphis, Tenn., St. Raphael's Institute, Monterey, Tenn., (which conferred on him the degree of Doctor of Laws); St. Luke's Community House, Nashville, Tenn., Elizabeth House, White Bluff, Tenn., and the Paradise Home for Children, Nashville, Tenn. He attended the first Conference on Faith

and Order at Geneva, Switzerland, in 1930, was the author of books and pamphlets on the Church, and served on diocesan boards and committees. After retiring from the active ministry he spent the greater part of his time in Manitowoc. He is survived by a brother, Burt W. Windiate of Lindsay, Calif., a sister, Mrs. Earl Decker of Dixon, Tenn., and nieces.

Mrs. William L. Balthis

On November 21st, Pearl Dixon Balthis, wife of Mr. William L. Balthis of Gastonia, N. C., died at her home after an illness of several years.

Although she was extremely active in civic affairs, such as the Red Cross, the Tuberculosis association, and the Tiny Tims Society of the North Carolina Orthopaedic Hospital, Mrs. Balthis devoted an important part of her life and work to her church.

She served St. Mark's Church, Gastonia, as choir director and was for 30 years a representative of the Woman's Auxiliary at Triennial Meetings. She was frequently an Auxiliary officer, serving as diocesan custodian of the UTO and as representative to the provincial Department of Missions.

Walter Blaino

When Walter Blaino, Negro sexton of St. Luke's Church, Atlanta, died after nearly 50 years of service, his funeral was attended by hundreds of friends, both White and Negro, and local newspapers commented editorially on his life and work.

The funeral was from St. Luke's, with the rector, the Rev. J. Milton Richardson, officiating, with Bishop Walker of Atlanta and the Rev. S. C. Usher assisting.

Laura P. Clark

The death of Miss Laura Placidia Clark, bishop's secretary and treasurer for the missionary district of Anking, China, occurred in St. Elizabeth's Hospital, Shanghai, on November 26th after several weeks' illness.

Miss Clark was born in Hamilton, N. C., and graduated from St. Mary's School, Raleigh. After a few years of business experience she sailed for China in December, 1934, to act as secretary to Bishop Huntington of the Anking district, with office in Wuhu. After Bishop Huntington's retirement, she continued work under Bishop Craighill and in recent years has also been treasurer of the district.

In 1942, during the war, she was interned in Shanghai, and after intern-

DEATHS

ment she stayed on for a time to be with Sister Constance of the Community of the Transfiguration, who was too ill to leave. After a few months' rest in the United States, Miss Clark returned to China in the spring of 1947 and until her recent illness gave most of her attention to the district accounts which have been extremely complicated by inflation.

Two brothers and two sisters survive Miss Clark. Bishop Gordon of Alaska is a nephew.

Mrs. Harvey H. Duryee

On November 15th, at the age of 76 years, Mrs. Harvey H. Duryee died of an apoplectic stroke at her home in La Canada, Calif.

In 1902, Mr. and Mrs. Duryee, together with Henry B. Ely, their brother-in-law, and others, founded St. Matthias' parish, Los Angeles. Mr. Duryee has since died.

Last sacraments were administered by the Rev. Harley G. Smith. A Requiem Mass was held at St. Matthias' Church, with the Rev. James L. McLane officiating.

THE LIVING CHURCH RELIEF FUND

CARE for Old Catholics

Previously acknowledged	\$7,271.39
Eugene H. Thompson, Jr.....	25.00
Cell of SS Columba and Francis.....	10.00
Miss Lina Lawrence	10.00
Rambler's Club, Philadelphia	10.00
G. B. S.	10.00
St. Luke's Society, Sewanee, Tenn.....	10.00
F. G. W.	10.00
Katharine Lee Jones	5.00
	<hr/>
	\$7,361.39

Middle East Relief

Previously acknowledged	\$ 602.50
Miss Lina Lawrence	10.00
Miss Marian Wilkinson	8.00
Rev. C. H. Mallery	7.00
	<hr/>
	\$ 627.50

New Guinea Mission

Edgar P. H. James	\$ 5.00
Billy Nalle and Don Lybbert	5.00
Mrs. H. F. Simpson	5.00
Veteran	5.00
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	\$ 20.00

Save the Children Federation

Previously acknowledged	\$5,128.16
St. Luke's Auxiliary, Anchorage, Ky....	16.00
Mrs. Charles Hall Brown	10.00
Convent of the Holy Nativity, Fond du Lac, Wis.	1.82
	<hr/>
	\$5,155.98

Children in France

St. Peter's Guild, Rockport, Texas	\$ 8.00
Miss Caroline B. Cooke	2.50
	<hr/>
	\$ 10.50

Japanese Brotherhood of St. Andrew

Previously acknowledged	\$ 366.82
Church of St. Jude and The Nativity, Philadelphia	3.18
	<hr/>
	\$ 370.00

EDUCATIONAL

THE MINISTRY

Revised Syllabus on Theological Studies Published

A new and revised edition of *Theological Studies and Examinations: A Syllabus* has been published under the sponsorship of General Convention's Joint Commission on Theological Education.

An earlier edition of this syllabus had been in use in the Church for some 15 or more years but had, in the course of time, become somewhat outmoded. The present revision brings the guide up to date for use by boards of examining chaplains and theological students. Its aim is "to interpret the canons governing ordinations in the Protestant Episcopal Church in the United States of America, to guide postulants and candidates in their preparation for the examinations required by the canons, and to suggest to bishops, seminary authorities, and examining chaplains the standards of intellectual achievement this Church seeks to uphold in its clergy."

The syllabus is the product of some five years' work. Copies may be secured from national headquarters at the cost of twenty-five cents a copy.

SEMINARIES

Fr. Hebert Lectures at Berkeley Divinity School

The chapel hall at Berkeley Divinity School was crowded on November 22d for the Mary Fitch Page Lecture on The Authority of the Bible, delivered by the visiting English lecturer, the Rev. A. G. Hebert. Bishop Budlong of Connecticut presided, and the Very Rev. Dr. P. L. Urban, dean of the school, introduced the speaker.

Fr. Hebert stated during his lecture:

"We see today a flight from authority to freedom, and still more from freedom to authority, both in Church and State. Christian freedom is not merely ability to do what one wants, but the state of being liberated in Christ. As such it depends on the mighty acts of God recorded in the Bible and witnessed to by the Church.

"Only God has absolute authority — hence one should not expect to find detailed infallibility in the Bible (as in fundamentalism) or in the Church (as in its Catholic counterpart). Our attitude towards authority must be loyal, yet critical; alert, yet reverent.

"If the Papacy should some day be interpreted not in terms of infallibility, but of faithful witness to the truth, that would be a great day for the Church. Through the Scripture, God calls us to that service, even that bondage to Christ, as St. Paul calls it, which is perfect freedom in Christ."

NOTICES

DIED

THOMPSON, Bertric Ayleworth, died November 13, 1948, age 61 years, son of Rev. Benjamin F. Thompson, Dover, Delaware. Burial service, Christ Church, Dover, November 16. Interment in Churchyard. Survived by his widow, Grace Lyman Thompson, two brothers, John Stockett, and William Heyl Thompson, and his parents.

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CURATE—for suburban parish in New York area; Prayer Book Churchman; to do pastoral work and work with young people; salary, \$3000 and \$1000 house allowance. Reply Box B-201, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

DEVOTED CHURCHWOMAN, some income, experienced in secretarial and Church work, will give services in any Parish if living expenses are provided. Reply Box G-202, The Living Church, Milwaukee 3, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER, Churchman, 33 yrs. old. Full time position is desired. Interested in developing a singing church. Especially interested in the youth of the church. Reply Box G-198, The Living Church, Milwaukee 3, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CHANGES

Appointments Accepted

The Rev. **William P. Barrett**, formerly rector of Trinity Church, Danville, Ky., is now chaplain (Captain) in Chaplains' Section, Headquarters 10th Infantry Division, Fort Riley, Kans., and may be so addressed.

The Rev. **John Philip Beauchamp**, formerly rector of St. Paul's Church, Portsmouth, R. I., is now rector of St. Philip's Church, West Warwick, R. I. Address: 1565 Main St., West Warwick, R. I.

The Rev. **Allen O. Birchenough**, formerly rector of St. Mark's Church, Des Moines, Ia., is now rector of Grace Church, W. Cedar St., Ravenna, Ohio, and may be addressed there.

The Rev. **E. Tanner Brown**, formerly rector of St. Clement's Church, Honolulu, T. H., is now priest in charge of St. Mark's Mission, S. Palo Alto, Calif. Address: 1736 Waverly St., Palo Alto, Calif.

The Rev. **Charles W. Carnan, Jr.**, formerly rector of Galilee Church, Virginia Beach, Va., is now executive secretary of the Church Society for College Work in the diocese of California and honorary canon of Grace Cathedral, San Francisco. Address: 1055 Taylor St., San Francisco.

The Rev. **Paul Chelna**, formerly associate priest of the Corn Creek Mission with residence at Allen, S. Dak., is now priest in charge of Holy Innocents' Chapel, Parmelee, S. Dak., and may be addressed: Parmelee, S. Dak.

The Rev. **Frank G. Coleman**, who formerly served the Church in New Brunswick, Canada, has accepted appointment as rector of Trinity Church, Arlington, N. J. Address: 575 Kearny Ave., Arlington, N. J.

The Rev. **William F. Corker**, formerly rector of the Church of the Good Shepherd, Scranton, Pa., is now rector of St. Michael's Church, New York City. Address: St. Michael's Church, Amsterdam Ave. and 99th St., New York 25, N. Y.

The Rev. **Arthur H. Coxe**, formerly of Grace Memorial Church, Lynchburg, Va., is now rector of Nelson Parish, with residence at Arrington, Va.

The Rev. **Lionel T. DeForest** has been since August 1st rector of Grace Church, Galveston, Tex. Address: 1115 Thirty-Sixth St., Galveston, Tex.

The Rev. **Herbert J. Dowling**, formerly rector of the Church of the Good Shepherd, Pawtucket, R. I., is now rector of St. Matthew's Church, Jamestown, R. I. Address: St. Matthew's Rectory, Jamestown, R. I.

The Rev. **Leslie DeV. Dunton**, formerly assistant rector of Epiphany Church, Seattle, Wash., is now rector of St. Luke's Church, Grants Pass, Ore. Address: 412 East D St., Grants Pass, Ore.

The Rev. **Austin J. T. Ecker**, member of the staff of the Detroit City Mission and director of the Big Brother and Big Sister work at the Juvenile Court there, has become rector of St. Peter's Church, Detroit, and will use the parish as a base of operations for continued social service work. The Rev. Mr. Ecker succeeds the Rev. Henry J. Simpson, who resigned recently to enter private psychiatric practice.

The Rev. **Robert P. Frazier**, formerly associate of the Good Shepherd Mission, Fort Defiance, Ariz., is now vicar of the Church of the Epiphany, Flagstaff, and St. John's, Winslow, with supervision of Indian work among the Havasu in Supai, Ariz. Address: 409 N. Humphrey St., Flagstaff, Ariz.

The Rev. **Gordon E. Gillett**, director of youth work and chaplain to the Bishop of Long Island, has accepted election as rector of St. Paul's Church, Peoria, Ill., effective December 15th. Address: 601 Main St., Peoria, Ill.

The Rev. **George Paul Hetenyi**, who was received into the Church from the Roman Catholic Church in March, is now rector of St. Michael's Church, Oakfield, N. Y. He also served for a brief period as priest in charge of the Church of the Good Shepherd, Wake Village, Tex. Address: 13 Main St., Oakfield, N. Y.

The Rev. **Ernest M. Hoyt**, formerly assistant at St. James' Church, Fordham, New York City, is now priest in charge of St. Mary's Church, Dyersburg, and Holy Innocents', Trenton, Tenn. Address: 508 King Ave., Dyersburg, Tenn.

The Rev. **Robert L. Johnson**, formerly assistant at Trinity Church, Houston, Tex., is now rector of St. Thomas' Church, Wharton, Tex.

The Rev. **Wayne L. Johnson**, who formerly served St. Paul's Church, Brookings, S. Dak., and was priest in charge of the Church of the Redeemer, Flandreau, is now curate of St. John's Church, Decatur, Ill.

The Rev. **Andrew B. Jones**, formerly rector of St. Stephen's Church, Beckley, W. Va., is now rector of St. Mark's Parish, Frederick and Washington Counties, Md. This includes St. Mark's, Petersville; St. Luke's Pleasant Valley; and Grace Church, Brunswick. Address: P. O. Box 125, Brunswick, Md.

The Rev. **Gordon Tyron Jones**, rector of St. Mary's Memorial Church, Haledon, N. J., is now archdeacon of Paterson. Address as usual: 447 Belmont Ave., Haledon, Paterson 2, N. J.

The Rev. **Harold H. Kelley**, formerly director of the Seamen's Church Institute, New York City, is now assistant of St. Mark's Church, Berkeley, Calif. Address: 2314 Bancroft Way, Berkeley, Calif.

The Rev. **Arthur L. Kenyon**, formerly rector of St. James' Church, Bucyrus, Ohio, is now rector of Trinity Church, Findlay, Ohio, and may be addressed there.

The Rev. **John R. Kittenger**, formerly vicar of St. Paul's Church, Marfa, Tex., is now priest in charge of St. Paul's Church, Brookings, S. Dak.

The Rev. **A. Bruce Lauenborg**, formerly vicar of Redeemer Church, Avon Park, Fla., and vicar of St. Ann's Church, Wauchula, Fla., is now rector of Grace Church, Ocala, Fla. Address: 411 E. Broadway, Ocala, Fla.

The Rev. **Martin T. Lord**, formerly of the Church in Eire, is now rector of St. Matthew's Church, Bogalusa, La.

The Rev. **James D. Moffett**, formerly rector of St. John's Church, Worthington, Ohio, is now on the staff of the Chapel of the Intercession, Trinity Parish, New York. Address: 530 W. 155th St., New York 32, N. Y.

The Rev. **Sidney L. Morgan**, who formerly served Holy Trinity Church, Gillette, Wyo.; Christ Church, Newcastle; and the Church of the Good Shepherd, Sundance, is now vicar of St. John's and St. Andrew's Churches, Tacoma, Wash. Address: 1107 S. 38th St., Tacoma, Wash.

The Rev. **Phillip W. Roberts**, formerly rector of St. Thomas' Church, Brandon, Vt., and priest in charge of Grace Church, Forestdale, Vt., is now a chaplain in the armed forces.

The Rev. **Cyril C. Rouillard**, formerly associate priest of Rosebud Indian Mission, Parmelee, S. Dak., is now priest in charge of Yankton Mission, S. Dak., under direction of the Rev. Dr. Paul H. Barbour. Address: Greenwood, S. Dak.

The Rev. **Charles F. Schilling**, formerly rector of Trinity Church, St. Augustine, Fla., is now rector of St. Paul's Church, Augusta, Ga.

The Rev. **W. R. Scott, Jr.**, formerly vicar of St. Mark's, Plainview, Tex.; All Saints', Canyon; and St. Thomas', Hereford, is now rector of St. Matthew's Parish, Newton, Kans. Address: 614 Poplar, Newton, Kans.

The Rev. **Robert L. Seekins**, formerly rector of St. Thomas' Church, Providence, R. I., is now vicar of St. John's Church, Old Orchard, Me. Address: 4 Fern Ave., Old Orchard, Me.

The Rev. **Dorsey Green Smith, Jr.**, formerly curate of Christ Church, Houston, Tex., is now rector of St. Paul's, Houston, Tex. Address: St. Paul's Church, Park Place Blvd., Houston, Tex.

The Rev. **Sherrill B. Smith**, formerly rector of Christ Church, Swansea, and priest in charge of the Mission of Our Saviour, Somerset, Mass., is now full-time rector of Christ Church, Swansea. The mission at Somerset is now under the Ven. Herbert L. Johnson, archdeacon of New Bedford, and is ministered to by Mr. George R. Dewhurst, lay reader.

The Rev. **Frederick K. Smythe**, formerly priest in charge of Emmanuel Church, Alexandria, Minn.; St. Paul's, Glenwood; and All Saints', Morris, is now priest in charge of St. John's, Hallock, Minn.; Christ Church, St. Vincent; and St. Peter's, War Road. Address: Hallock, Minn. (This is a new field that has been set up by the diocese of Minnesota. For many years these missions have been served by clergy of the diocese of Brandon in Canada.)

The Rev. **George A. Stams**, formerly priest in charge of St. Andrew's Church, Evanston, Ill., is now rector of the Church of Our Merciful Saviour,

Louisville. Address: 473 S. 11th St., Louisville 3, Ky.

The Rev. **Richard Briggs Stott**, formerly priest in charge of St. John's by the Sea, West Haven, Conn., is now chaplain to Episcopal students at Cornell University. Address: Barnes Hall, Cornell University, Ithaca, N. Y.

The Rev. **David M. Talbot**, formerly curate of the Church of Our Saviour, Akron, Ohio, is now rector of Trinity Church, Coshocton, Ohio. Address: 424 Mulberry St., Coshocton, Ohio.

The Rev. **Francis W. Voelcker**, who is working at the University of Chicago for the degree of Doctor of Philosophy, is affiliated with St. Paul's Church, Chicago, on a part-time basis. Address: 1312 E. 49th St., Chicago 15.

The Rev. **Frank E. Walker**, formerly vicar of St. James' Church, Alpine, Tex., is now vicar of St. Mark's Church, Mt. Pleasant, Tex., and St. Philip's Church, Sulphur Springs. Address: General Delivery, Mt. Pleasant, Tex.

The Rev. **David A. Works**, formerly a student at the Virginia Theological Seminary, is now minister in charge of Christ Church, North Conway, N. H.

Resignations

The Rev. **Paul Little**, rector of All Saints' Church, San Francisco, is temporarily relinquishing parish work because of serious illness. New address: 456 Cornell Ave., San Mateo, Calif.

Changes of Address

The Rev. **Dr. Frederick D. Butler** should be addressed at P. O. Box 21, Ripon, Wis.

The Rev. **Alwyn E. Butcher**, formerly in San Francisco, should now be addressed at 251 Monroe Drive, Palo Alto, Calif.

The Rev. **Oliver B. Dale, S.S.J.E.**, should now be addressed at 31 Lenox St., Boston 18. He remains as vicar of the Church of St. Augustine and St. Martin's, 29 Lenox St., Boston, and is on the clergy staff of the Church of St. John the Evangelist, Boston.

The Rev. **Ernest H. Forster**, formerly addressed at the American Church Mission, Hsiakwan, Nanking, China, should now be addressed at the Central Theological School, House 47, St. John's University, Shanghai 27, China.

The Rev. **G. DeH. Franklin** should now be addressed at 101 N. Grandview Ave., Daytona Beach, Fla.

The Rev. **G. E. Gooderham** should be addressed at 808 N. Beaver St., Flagstaff, Ariz.

The Rev. **Joseph H. Hall, III**, should now be addressed at 207 St. Mark's St., Philadelphia 4. The Rev. Mr. Hall is instructor in history and theology at the Philadelphia Divinity School.

The Rev. **Lewis Carter Harrison** should now be addressed at 6411 Threep Chopt Road, Richmond 21, Va.

The Rev. **Solomon N. Jacobs**, formerly in Mason, Tenn., and Philadelphia, Pa., should now be addressed at P. O. Box 256, New Jersey State Hospital, Marlboro, N. J.

The Rev. **E. A. LeMoine** has temporarily returned to St. Peter's Naval Base, Charleston, S. C., and should be addressed at 13 Sixth St., Naval Base 51, Charleston, S. C.

The Rev. **Leo K. D. Patterson** should be addressed at St. Gregory's Priory, Three Rivers, Mich. Fr. Patterson resigned recently as priest in charge of St. Augustine's Mission, Gary, Ind.

The Rev. **David N. Peoples, O.S.A.**, formerly addressed at St. Augustine's Priory, Enterprise, Fla., should now be addressed at Good Shepherd Monastery, Orange City, Fla.

The Rev. **Anthony Pentikis** should now be addressed at 2538 S. E. Thirty-Third St., Portland, Oregon.

The Rev. **James Richards**, who recently became associate rector of St. Paul's Church, Washington, D. C., should be addressed at 2430 K St., N. W., Washington 7, D. C.

The Rev. **Charles H. Ricker** should now be addressed at 16 Hayes Drive, Eastchester, Tuckahoe 7, New York.

The Rev. **Edmund T. Simpson** is now residing at 7922 Palm Ave., Lemon Grove, Calif.

The Rev. **Philip T. Soderstrom** should now be

CHANGES

addressed at 3968 S. Normandie, Los Angeles 37, California.

The Rev. C. P. Sparling should now be addressed at 5530 Le Jeune Road, Coral Gables 34, Fla.

The Rev. Charles E. Taylor should now be addressed at 2219 Clark St., Dallas, Texas. He remains priest in charge of St. Phillip's Church, Dallas.

The Ven. Henry A. Willey should now be addressed at Box 236, Lihue, Kauai, Hawaii.

The Rev. S. Russell Wilson, formerly addressed at Drew University, should now be addressed at State Teachers College, Elizabeth City, N. C.

The Rev. C. E. Wilmer should now be addressed at a new box number: Hotel Mirasol, Box 2180, Tampa 1, Fla.

Depositions

The Rev. Edward E. Rodgers was deposed from the ministry by Bishop DeWolfe of Long Island on November 20th, for causes which do not affect his moral character.

Restorations

The Rev. Francis J. Tromp was restored to the

office of priesthood on November 30th by Bishop Conkling of Chicago. Sentence of Deposition had been imposed in 1932.

Marriages

The Rev. David R. Covell, Jr., and Miss Carolyn Louise Daley were married on November 18th in St. Andrew's Memorial Church, Detroit. The Rev. John L. O'Hear performed the ceremony assisted by the Rev. Seward H. Bean, rector of St. Andrew's. The Rev. Mr. Covell is assistant minister of St. Paul's Church, Cleveland Heights, and may be addressed at 10812 Shaker Blvd., Cleveland 4, Ohio.

Degrees Conferred

The Rt. Rev. Theodore N. Barth, recently consecrated Bishop Coadjutor of Tennessee, was awarded the honorary degree of Doctor of Divinity by the University of the South on November 4th.

The Rev. Robert H. Whitaker received the degree of Doctor of Philosophy in the field of Church history on October 28d from the University of Edinburgh. Inasmuch as Fr. Whitaker

was enroute to the Philippines, where he has joined the staff of St. Andrew's Theological Seminary in Manila, the degree was conferred in absentia.

Deaconesses

Deaconess Muriel Bloor, formerly at the Church of St. Michael and All Angels, Toronto, is now deaconess and director of Christian education at St. Paul's Church, Walla Walla, Wash.

Deaconess Ruth Johnson, formerly head deaconess of the New York Training School for Deaconesses, has accepted election as executive secretary of the National Conference of Deaconesses with headquarters in New York. Address: 419 W. 110th St., New York 25, N. Y.

Lay Workers

Mr. Wilfred Lee Milner, formerly resident worker at St. Andrew's Community Center, Maryus, Va., is now lay minister in charge of St. Andrew's Church, Irving, N. Y., and lay assistant to the priest in charge of the mission of St. Paul's, Angola, N. Y., and the Indian Church of the Good Shepherd in Irving. Address: Central Ave., Unit 8 C, Veterans' Housing Project, Fredonia, N. Y.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fona, D.D., r
Sun 7:30, 9:30, 11; H Eu daily.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri
Benediction 8; Confessions Sat 4-5, 8-9.

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Gruner
2015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs, Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. MATTHEW'S Rev. F. Rickard Meyers
2019 St. Antoine Street
Sun Masses: 7:30 & 11, 10:40 MP; C by appt

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed & HD 10

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins—MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Soloman; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

INDIANAPOLIS, IND.

ADVENT Rev. Leman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

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

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

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

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily: 8:30 HC; Thurs & HD 11 HC

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Reiff
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45; EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Horning,
Rev. Walter Morley, associates
Sun 8, 9:15, 11, 7:30; Wed 7, 9:30; Thurs, HD 9:30



A Merry Christmas
and
A Happy New Year
To All



MOREHOUSE-GORHAM CO.
NEW YORK AND CHICAGO

Things have not greatly changed—

In 1833 a Seminary Dean said this in his report to the Trustees:

I have visited all the rooms in the building. A few of them require slight repairs, chiefly of plastering; the grates of several of the stoves need fixing; some of the rooms still annoy the occupants by smoking; and, in one, a leak along the flue is injuring the plaster. In other respects, I believe, the building is in good condition.

The institutions which train our spiritual leaders still depend upon the people of the Church for their maintenance.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; 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.