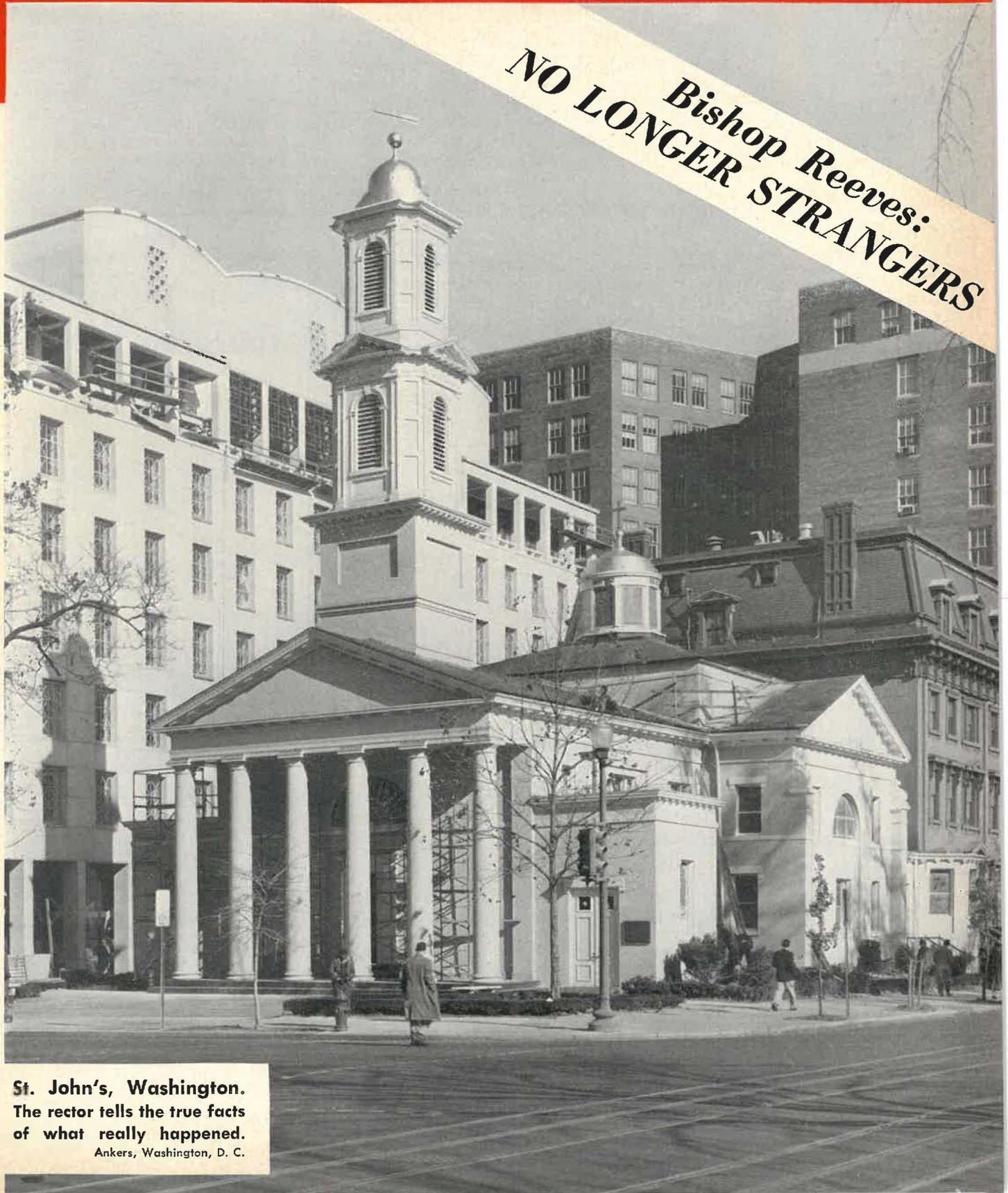


the Living **CHURCH**

December 11, 1955

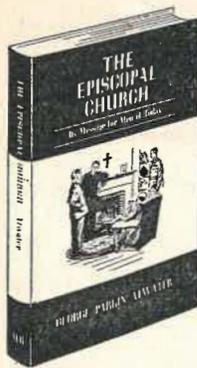
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*Bishop Reeves:
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the Living CHURCH

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

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 14. Ember Day
 16. Ember Day
 17. Ember Day
 18. Fourth Sunday in Advent
 21. St. Thomas
 25. Christmas Day
 26. St. Stephen
 27. St. John Evangelist
 28. Holy Innocents

January

1. Circumcision
 6. Epiphany
 8. First Sunday after Epiphany
 15. Second Sunday after Epiphany
 18. Week of Prayer for Christian Unity, World Council, to 25th.
 22. Third Sunday after Epiphany

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

MAN POWER

A column for laymen
By Lee H. Bristol, Jr.

Remember the Servicemen

According to Russell B. Sprague, diocesan chairman of Louisiana laymen, one of three main projects his men are undertaking this year is a special campaign to interest more laymen in helping the Church to keep in touch with servicemen. His laymen's committee for this project lists these specific things which ordinary laymen can do to help local churches keep in touch with parishioners serving in the Armed Forces. When a man from your church is in service, for example, they suggest:

1. Write him a note with the latest parish and town news — about everything in general — things his family won't get around to telling him. Chances are, he won't be as surprised at hearing from you as he will be glad you took the trouble.

2. Send Christmas and Easter cards, etc. Every serviceman especially appreciates this sort of remembrance.

3. Mail him the local newspaper when it has news you think might especially interest him.

4. Get in touch with acquaintances you might know near military installations and ask them to invite the boy from your church to attend services with them, visit in their homes, etc.

5. Write the rector in the town nearest the camp, giving him the name, rank, and serial number of the boys from your parish, and ask him to get in touch with them.

6. See to it that your church welcomes any visiting serviceman and his family.

7. Mail your serviceman the parish bulletin or perhaps an interesting pamphlet from the tract-rack in the narthex.

8. Suggest to your rector that he periodically include at regular services a prayer for those about to enter the Armed Forces.

It is now some 10 years since I was myself in the Army, but I know I shall never forget the kindnesses showed to servicemen by many of our churches. This report of what Louisiana laymen are doing today made me wonder if there isn't more that we laymen in parishes in other dioceses could be doing, too?

Prayers for Peace

"Praying for peace — beginning with myself" is the theme of a new program, sponsored by the Brotherhood of St. An-

drew, which was undertaken this fall, beginning November 20th. The program, originally conceived by Pittsburgh layman George M. Bogue, is well described in a brief pamphlet put out by the Brotherhood headquarters. The pamphlet explains the "why," "how," "when," and the "who" of this program, which is by no means limited to members of the Brotherhood. (For information write the Brotherhood of St. Andrew, 709 W. Market St., York, Pa.)

In the September issue of *St. Andrew's Cross*, the Bishop of West Virginia explains that the peace prayers program is "not another gadget or gimmick" but is as simple as the faith which inspired it.

"It says that the heart of peace is the heart of the individual. There is no use praying to God to bring peace in our time, unless and until we as individuals desire and work for peace, beginning with ourselves," the Bishop said.

Accordingly, the program calls on the Churchman not only to pray for peace, but also to work hard at deepening his own spiritual life as a necessary first step toward furthering world peace.

"We're told that the motivating spirit at a recent Geneva conference was one of neighborly concern," Brotherhood Vice-President Cliff Lee writes. "What the world needs is our Christian concern for each other. We are not asking for victory or achievement for ourselves alone. We want to pray for grace to understand the needs and aspirations of our neighbors, whom we should try always to love as ourselves. May we pray each day so to let the Lord guide us and all men that we may be worthy of His promised peace — a peace far beyond our human understanding."

We wish the Brotherhood every success in the great new program, the keynote of which is expressed in their beautiful prayer:

"O God, who only makest us to dwell in safety, open my eyes to see myself as others see me, and to see others as Thou seest them. Help me to love those I do not like and to be of good will toward those I meet daily. Only then dare I pray for the peace of the world in the name of the Prince of Peace, Jesus Christ, our Saviour. Amen."

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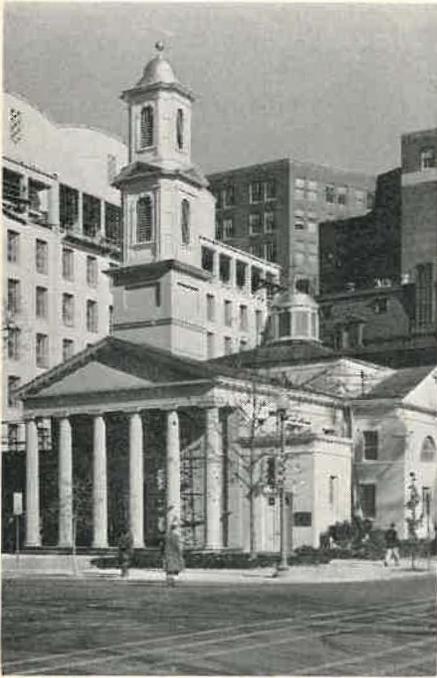
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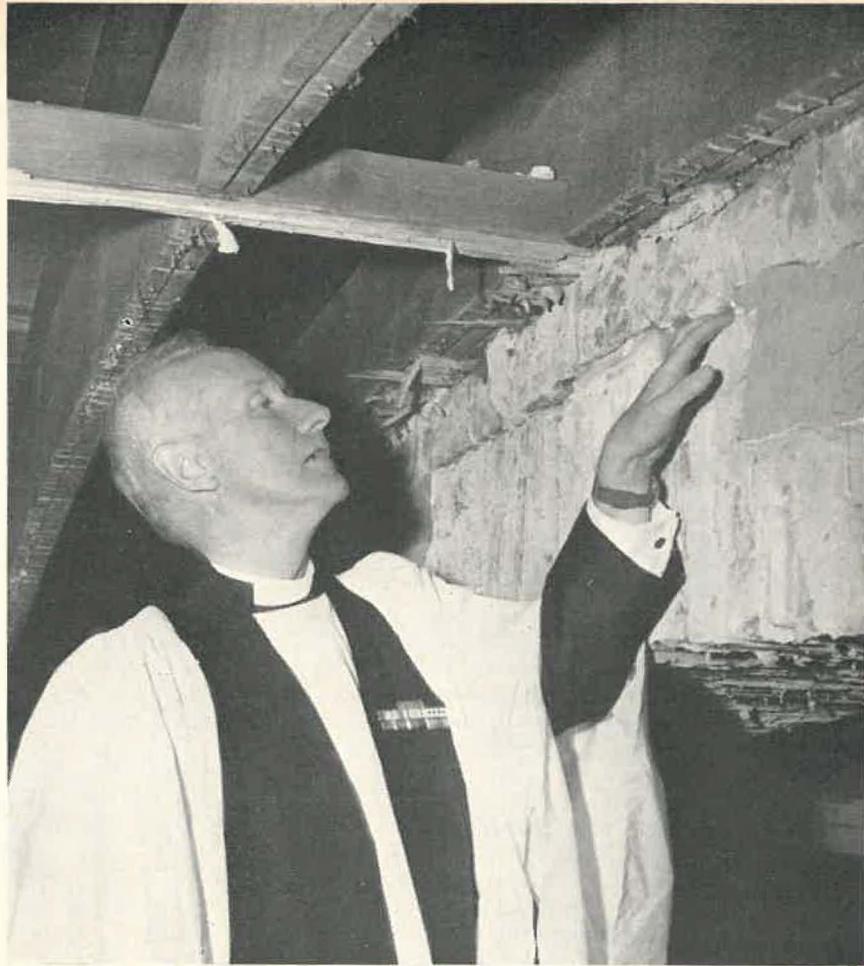
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the Living CHURCH



BUILDINGS that surround St. John's figure significantly in its story. Shown here, at left of church, is A.F. of L. building; at right, visible on cover, newly acquired parish house. (Veterans' Administration building can be seen in rear.)



Walter Oates, Washington Evening Star

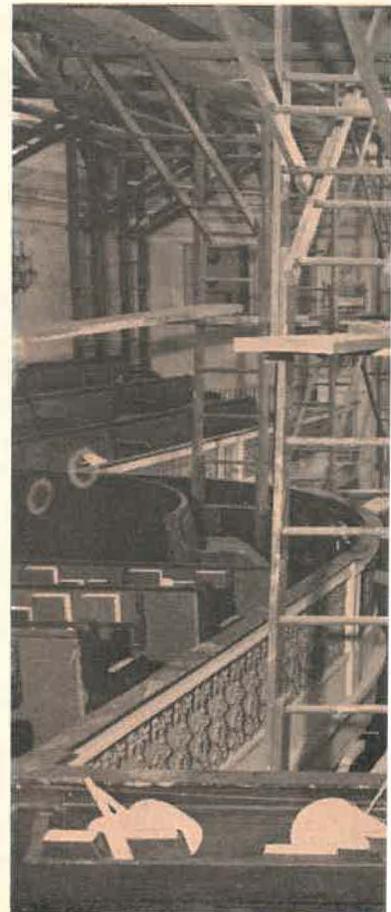
What Really Happened to St. John's?

By the Rev. C. Leslie Glenn

“St. John's in Washington is collapsing” is the startling news that has shown us how many friends an old parish has. A Naval officer member in Seattle hears it one night on the radio in his ship; people who were baptized in St. John's 75 years ago or married here 50 years ago write from New York. A Roman Catholic monsignor stops one Sunday morning on the way to Mass with his mother and two sisters (Dominican as well as

blood sisters) and says he will pass the hat among his friends. *The Stars and Stripes* carries the story so when the rector preaches to the U.S. Air Force in England, airmen and officers take up an offering on six bases. One woman goes to California by coach instead of Pullman to have some money to give, and a crippled woman makes \$100 selling home-made cookies. Such incidents could be multiplied. “Lord, I have loved the habitation of thine house.”

Many churches, new and old, have



The Living Church

The rector of St. John's, Washington, D. C., gives the true facts behind the sensational news that "the Church of the Presidents" is collapsing.

received similar outpourings of affection. But the experience at St. John's has led to inaccurate rumors, widely publicized.

The dangerous situation in the roof was discovered last summer when painters erected scaffolding to paint the interior. It was due to defective materials and workmanship in the original 1815 construction and the 1824 addition. Remedial measures were taken at once and the edifice now conforms to the rigid requirements of the building code. The termites found in the porch and tower were such as might afflict any old church, a commonplace catastrophe, and they also have been dealt with.

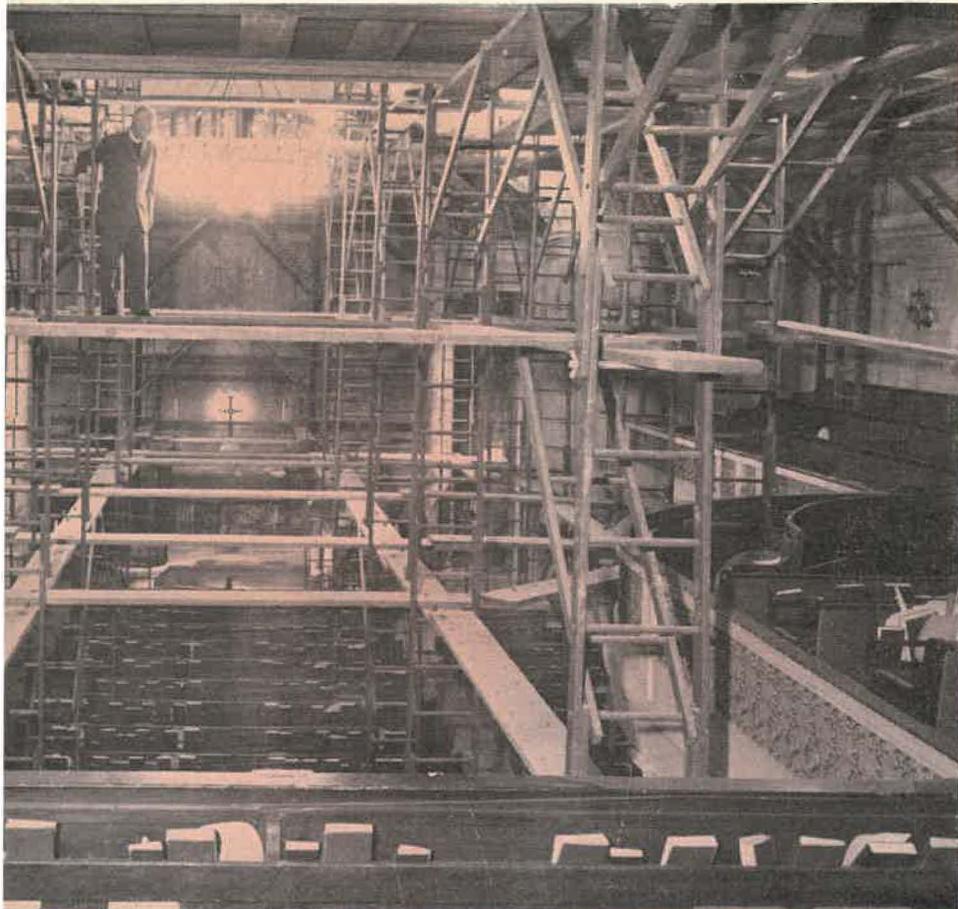
The cost of these repairs is \$50,000, not \$500,000, as erroneously reported. The \$450,000 difference is not carelessness in adding a cipher, but a newly acquired parish house, which cost

TERMITES WERE NOT REAL CULPRITS when roof threatened to go. Dr. Glenn prowled around painters' scaffolding (left) and checked rafters (below) himself after amazing discovery.

\$450,000. For this purpose we had saved since the war \$200,000, and we raised last year \$200,000, leaving a total of \$50,000 to go. We were feeling happy over the acquisition of the house on Lafayette Square on which we owed only \$50,000, when the second \$50,000 bill for the roof confronted us (plus an unexpectedly collapsed pipe organ which may add another \$20,000). We emerge from this experience with a debt of about \$100,000, a magnificent parish house, an historic but sound church, and heartfelt gratitude to our friends. It is their generosity that prompts this public explanation of our finances. While this has been going on, the parish has given \$17,000 a year to missions, and \$13,000 to what we hope will eventually be a total contribution of \$40,000 toward Builders for Christ.

The happy story of the new parish house may also need precise retelling. One misunderstanding is that St. John's allowed an office building to be built next to the church on land which it sold because it was offered

Randolph Routh, Washington Evening Star



a large sum. St. John's never owned the land next to the church. It tried for a century to buy it. The land belonged with the old house behind the Church and right next to it. House and land, stable, and garden, entirely surrounded the Church. The house itself on Lafayette Square was built in 1836, soon after the church, and was once occupied by Lord Ashburton, who negotiated the Canadian Boundary Treaty with Daniel Webster. We can only suppose that St. John's tried to buy one or the other arm of the L-shaped piece in 1873 before it built a parish hall and rectory up 16th Street separated unfortunately from the church by 50 yards.

We do know that every rector since Bishop Leonard — Bishop Mackay-Smith, Dr. Roland Cotton Smith, Dr. Robert Johnston, Bishop Oliver J. Hart, and myself—directly approached the lady who lived in the old house for 89 years and asked her to sell it to St. John's. When I first called, she laughed and began the conversation by saying she guessed my errand and it was useless. Incidentally, another false rumor ought to be laid to rest, that she disliked St. John's. This widely circulated story distressed her, for she was baptized in St. John's, attended its Sunday School and then, when she was grown, went to her family's church, Epiphany. The only thing she disliked was our persistence in trying to buy her property! She felt the same way toward the U.S. Veterans' Bureau when they tried to buy her property and she made a counter offer to buy the Veterans' Bureau.

This redoubtable lady's name was Mrs. Benjamin H. Buckingham, born Margaret Coleman Freeman. When she died in 1946 her estate sold the house and grounds to the American Federation of Labor for one million dollars. We promptly went into negotiation with them for part of the property and made a large cash offer for a small piece on 16th Street which was refused. It is said that they considered building an L-shaped building around St. John's but the late Daniel Tobin, then president of the Teamsters' Union, dissuaded them by saying "It's bad luck to build *around* a church. *Next* to one, yes, but never *around* one." Thanks to Mr. Tobin, if the story is authentic.

It seems more likely that the whole plan of an L-shaped building was unsatisfactory. In any event, fortunately for St. John's, the American Federation of Labor decided to build in the

"back yard," the 16th Street side of the old house, and offered the church the H Street side with the house. The price was our 16th Street property plus a sum of money corresponding to the difference in area between the pieces of land. The building they have nearly finished as a national home for the American Federation of Labor is beautifully designed, set purposely well away from St. John's and 10 feet further back from the street than the church. It has the enthusiastic approval of the parishioners and of the Fine Arts Commission of the District of Columbia. Out of many misgivings has arisen the conviction that the old church, once in an empty city of magnificent distances with no neighbor but the White House, has been provided by Ralph Walker and his associated architects with an even better setting in the present crowded city.

Our relations with the American Federation of Labor have always been of the happiest, beginning with the late Mr. William Green and continuing with Mr. George Meany, the present president, and Mr. William Schnitzler, the secretary. The vestry of St. John's sat with the vice presidents of the Federation at the dedication of their building and the rector gave the invocation. Mr. Meany gave half of his royalty last year for an article in *Fortune* to St. John's Church Orphanage and the other half to St. Joseph's, a Roman Catholic Orphanage.

The American Federation of Labor is going to allow worshippers to park in their basement garage on Sundays.

St. John's never sought endowment in the days when its parishioners numbered many of the well-to-do. The money of its parishioners was used to start the Washington Cathedral and construct three of its chapels, to build St. Albans School, the National Cathedral School, the Cathedral Library, and the Church Orphanage Association of St. John's. When the Bishop lived in Baltimore, before 1895, St. John's was used for diocesan ordinations and at one time it was asked to become the Cathedral of the new diocese of Washington. It was felt that its central location would be advantageous. But it had always been a family church and still is, and this was the reason given for wishing to remain a parish. On Sundays now, with the wide streets of the city relatively free from traffic, families are able to come from all over metropolitan Washington. It is a unique feature of this city that the largest churches

of every denomination are the downtown churches.

St. John's Sunday School is not as large as it was in 1890, but is growing toward that with our expanded facilities. The sessions are held at 11:00 while parents are in church. Under Bishop Hart, rector from 1934 to 1940, the first deliberate effort was made to collect money toward an endowment for the parish itself. This was doubled in 1946 by the generous bequest of Captain John Rufus Edie, USN (retired), who left his entire estate.

It was only then that it was possible to make current repairs without putting on drives supplemental to the



BAD LUCK to build around a church, a union official said. Outcome: new office building for American Federation of Labor seems to provide an even better setting for St. John's than before. Cut is of President Eisenhower, Mr. Meaney, Dr. Glenn, at A. F. of L. cornerstone laying.

Every Member Canvass. St. John's and its neighbor churches minister to temporary government people on all levels. Many of these think of themselves as temporary residents of Washington with church responsibilities back home. To some degree, they are like college students or Armed Forces personnel who must be ministered to long before they assume their church's financial burdens. Thus Captain Edie's gift has enabled St. John's to witness to crowds of people coming and going in war and peace.

Continuing backwards in our material history, the days before World War I were quieter in the parish because Washington was not yet a world capital. Each administration brought new people to the city who did not return home when their congressman father died or when politics changed

office holders, or who chose to retire here among old friends in the Army or Navy. It was in the last century, when Washington was underchurched, St. John's and the other older churches were difficult to get into. The reason, however, was material space, not social distinction.

A similarly physical explanation can be given for calling St. John's the Church of the Presidents, a title which other churches in the city also may claim. St. John's is nearer the White House than any other church, an important consideration before the automobile, and that material factor partly explains its greater number of Presidents. It has had cabinet officers, generals, senators, and admirals, but such people are as common in Washington as vice presidents of banks in New York, or movie stars in California, and every Washington church has them. I would rather tell of the lady who sat in front of Woodrow Wilson and when I asked once what he looked like, she said, "I don't know, I never turned around!" Or the parishioner from the French Embassy whom I asked what he did at the Embassy, and he told me he was the Second Cook.

We are glad that our new parish house is home-like and gracious because there are many people in our city who are not living at home in families; therefore the church does well to provide social life for them. Through the club room to the altar, through the altar into the club room, the traffic is two-way.

A complete picture of our material condition includes the rectory, a block and a half away on Farragut Square. This is a spacious house built by Captain and Mrs. Nathan Sargent, U.S.N., about 1880, and occupied until her death by Miss Helen Louise Sargent, their daughter, who left it to the church in 1948. Miss Sargent had made it a center for entertaining and the tradition carries on.

"St. John's was never an eating church," said one person when the first kitchen was built in 1940, but Bishop Mackay-Smith wrote of St. John's in 1890, "It has always been a friendly church, because we dined with each other all week, and worshipped together on Sunday." In this century, the dining is done in the parish house and rectory, as well as in the homes, but it's the same idea, a parish church, a family of God, who like each other as well as love each other, and where the newcomer is welcomed quickly.

What is Advent?*

The word Advent means "coming," and during the four weeks or so before Christmas the Holy Catholic Church answers a number of questions about this "coming."

Who is coming? Jesus Christ, God the Son, is coming. The Son of the Father in Heaven leaves his home to come to earth. He comes as Man, born of a woman, Mary the Virgin. He does not stop being God, but he also becomes Man.

To whom is He coming? He comes to us, to every man, woman, and child. God, as Man, comes to *men*. He lives among us, works among us, suffers among us; and while He does these things among us, he judges us — that is to say, we choose whether we will let Him live with us, work with us, suffer with us — or whether we won't. According to what we choose, so we are judged.

When is He coming? In one way He has already come. On Christmas Day He came into the world as we come into it. But He did not come in comfort, born in a rich family. — He came poor, born in a stable at Bethlehem in Judah. For 33 years He lived on earth, and then, after suffering crucifixion, he "rose again from the dead and ascended into Heaven," going back to His Father with the manhood He had taken. And — He is to come again, this second time in glory, and "every eye shall see Him." According to what we have chosen — to be *with* Him or to be without Him — so shall we be judged.

What is He coming for? He comes, as on Christmas Day, to save us from our sins. That is why he is called Jesus, which means "Saviour." He makes us "at one" with God, for he is God and Man. This is called the Atonement; or making one. Just now we have the grace and power to allow us to be made one with God through Him, if we want to. But, at his second coming there will be *no more chances*. The dead will rise again, and with the "quick," or living, all will appear, in two groups, before the Judgment Seat.

To be *with* Jesus we call Heaven; to be *without* Him we call Hell.

At the end of the world it will be one or the other for all of us — which, depends on *you* and *me* — *now*.

*Reprinted from St. Silas' Newspaper, Pentonville, London, England.

sorts and conditions

WHILE there have been many complimentary letters about the appearance of **THE LIVING CHURCH** in its new format, there have been a number of letters from older readers who appear to react to color on the magazine about the same way I react to lipstick on my daughter. On other people's daughters, make-up is all right; but on mine, it is an indication that she is interested in making an impression on people outside the family circle. And I'm not sure I like that!

HOWEVER, if **THE LIVING CHURCH** is to be of maximum usefulness to the Church, it too, should be making an impression beyond its present family circle. We of the staff think color may help to produce this desirable result. If it does, I am sure that its value will be apparent to everyone.

THE COST of color is one of those mysterious things that are characteristic of modern economics. For each copy of the magazine printed, the color cost is well under one cent per copy — perhaps 37 or 38 cents a year per subscriber. This adds up to a tidy sum, but if the result of using color is a substantial increase in subscribers, it is quite possible that the total cost of the magazine per subscriber (at present, about \$9.00 per year) will drop enough to make up the difference and more besides. The majority of our costs would be the same if we had 100 subscribers or 100,000, and the more people there are to take a share of these costs, the less each of them has to pay.

ONCE upon a time, the religious press was as strong as the secular press, but the former fell behind at about the beginning of the 20th century, partly because it did not keep up with new trends and techniques.

WHICH reminds me of a statistic about the Episcopal Church in general that may be a sign of something wrong. In the last year for which I know the figures — 1951 — the total income of the Church was about \$90,000,000.00. In the same year, the total value of land and buildings was about \$475,000,000.00, or more than five times the Church's income. That is an awfully big pile of brick and stone. More recent figures will soon be available, with much larger totals in both brackets, but I doubt that the proportion will be very different.

DOES the Church overbuild? Does it under-use its expensive plant? Does it get anchored down in unfavorable locations by inability to move or sell?

A business that did such a small amount of total sales on such a large capital investment would be a strange phenomenon indeed.

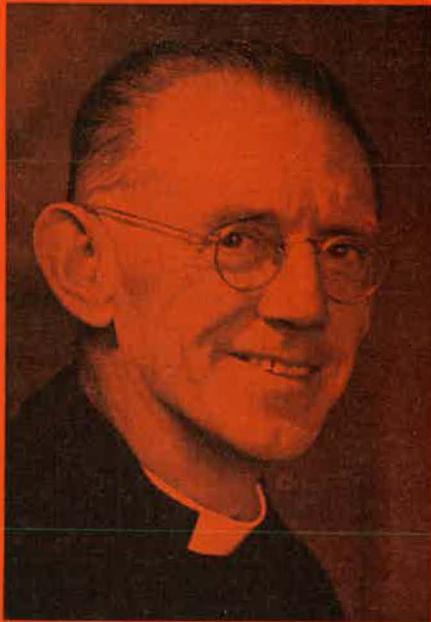
THE WORK of the Church cannot, of course, be adequately measured in dollars. But behind every dollar there is a human being whose giving and getting creates the values which money exchanges. There were 2½ million men, women, and children in the Church in the year that I am speaking of — 1951 — and, on the average, they each gave \$36 to the Church that year and occupied \$150-worth of space for Church purposes. Considering that the space they occupied for residential purposes was probably well over ten times the value of the space they occupied in church, I am not so sure that they were overburdened by their share of the total ecclesiastical real estate. Still, there are signs that the activity within the buildings was at a minimum in comparison with the cost of the buildings themselves.

FOR EXAMPLE, during that year parochial current expenses amounted to about \$39,000,000; diocesan assessments, primarily for the support of the Bishop and his office, amounted to \$2,000,000 (it costs less than a dollar a year to be an Episcopalian!). These two items, covering clerical stipends, salaries of lay workers, light, heat, supplies, and other running expenses, parochial and diocesan, taken all together, came to about \$16.40 per year per Church member. Missionary contributions, diocesan and national, amounted to a little over \$3.00 per member; other special offerings, a little over 70 cents. This leaves about \$17.00 per member over, most of which went into capital in one form or another.

IT MAY seem paradoxical that the things in life that are free — such spiritual things as worship, ministrations, counseling, teaching, visiting, healing — should cost money. But money represents primarily the time of people. And the Church would surely bear its best witness to spiritual things if it did concentrate its time, its money, on freeing men and women for the service of God and man.

BUT the figures indicate that the Episcopal Church spends more on goods than on services—more on the material than on the spiritual. While it is true that the material things the Church buys are dedicated to the service of God, there is still a question of proportion that needs to be answered.

PETER DAY.



No Longer Strangers*

*to one another, but fellow-citizens, will be the
races of mankind when they let the grace of
God fashion them into a community of believers*

By the Rt. Rev. Richard Ambrose Reeves
Bishop of Johannesburg

It is understandable that many people in all parts of the world are preoccupied with the perils of nuclear warfare. But there is a danger that such a preoccupation with the possibility of war may blind us to, and distract us from, the serious issues raised for this generation by the ever-increasing demands of 1,700 millions of colored peoples in the world upon the 700 millions of economically dominant white people.

It may well be that the peace of the world depends as much upon the answers that are given to the questions raised by this issue, as it does on discovering how Communist and non-Communist may coexist on the same planet. Indeed a bold policy for feeding the starving millions of Asia and the undernourished millions of Africa in present circumstances, might well be a better insurance against war, than the continual piling up of greater and greater stocks of atomic weapons. At any rate, as far as Africa is concerned, and in particular South Africa, much that is now happening is fertilizing the soil of African life in such a way that it will be all too easy for the seeds of conflict to grow and flourish in the coming days.

Not that the question of race relations is confined to the continent of Africa. At a time when the colored peoples of the world outnumber the white people almost by three to one, and when the members of the different

racial and cultural groups are being brought into ever closer contact and communication with one another, racial issues are becoming almost a universal problem. Such a situation makes it inevitable that the white and colored peoples of the world will have to make radical readjustments in their attitudes to one another if they are ever to learn to live together in peace.

It is the difficulties involved in trying to do this very thing which give rise to the so-called "color problem," and which result in differences of material welfare, culture, and economic development between the members of various racial groups becoming hopelessly confused with racial differences. This confusion in turn gives rise to manifestations of color prejudice, racial discrimination, and social separation. By such means many people in many parts of the world seek to resolve their own conflicts and to deal with their own anxieties. In fact a great deal of racial tension is the result of a deep sense of insecurity and the fear of losing a particular social status.

At the same time, the fact that this is one of the most stubborn problems facing the whole world at this time, does not excuse any of us from directing our attention to this issue. On the contrary, the fact that those at present in authority in South Africa claim that they have a plan which will deal satisfactorily with these questions makes it specially incumbent upon Christians in the Union to scrutinize their proposals with great care.

Yet legislation can only be understood in its proper context if, as I said earlier, we direct our attention seriously to the policy of compulsory segregation which is being so assiduously followed in South Africa at the present time. We cannot escape noticing that this is happening at the very time when determined efforts are being made in many parts of the world to remove the political, economic, and social disabilities from which the colored people have suffered so long. Equally determined attempts are being made here to segregate those in the various racial groups from one another in order to perpetuate the continued domination of the white minority in South Africa. Without question the exponents of this policy sincerely desire also to contribute to the welfare of racial groups other than the white one, but we must not be under any illusion that their main purpose is the preservation, at all cost, of white domination.

For this reason we ought to examine calmly and seriously this basic concept of "apartheid" which lies behind all the present policies in South Africa. Yet we at once are confronted with the difficulty which is caused by the varying connotations that are given to this word by different people. In its idealized form of total separation, the policy of apartheid looks forward to the time when there will be completely self-sufficient African communities in

*From an address to Johannesburg Diocesan Synod 1955.



RNS

GOD has set in Africa its inhabitants, whether they be Africans (like the children singing carols in the picture at the left) or white people (like the Johannesburg police in the picture at the right).

South Africa. Most people recognize that such a separation involving giving up all black labor with the tremendous economic consequences that would result from taking that step, make such a proposal quite impracticable. White and black are too clearly bound up together in our economy for such a course to be possible.

It is quite impracticable to return most Africans to the reserves, for these areas cannot maintain the population at present living in them. This is one of the notorious facts which are so often overlooked. Further, one of the major misconceptions propagated by the exponents of geographical segregation is that there are irreconcilable differences between the culture of the African and the European. None would deny that, at present, there are deep cultural differences between them. At the same time, it is sheer nonsense to pretend that all Africans are irrevocably divided from Europeans by their tribal affiliations, language, and social habits. On the contrary, increasing numbers of them are becoming inextricably interwoven into the life of the white community. We need to recognize that total segregation and geographical separation are both completely impossible in South Africa.

The fact is that the only form of separation and segregation which can be applied in South Africa is the form which we are experiencing at the present time: a form of racial sectarianism which is leading slowly but surely to a rising tide of anger against the white man, and which is making coöperation among the different racial groups increasingly difficult.

Behind the present policies there

lies the assumption that "racial tensions are brought about when members of different races live in juxtaposition and that it is in the interests of racial peace that focal points of contact should be eliminated as far as possible." This, I believe, brings us very near to the heart of the matter; for, while the question of race relationships is bound up with many economic, political, and administrative issues, at heart it is a human question.

The claim that those of various ethnic groups can only live peacefully in the same land if they go their separate ways in isolation from one another because of their difference of language, culture, and color is a flat denial of both the witness of the Bible and the age-long practice of the Church. One of the most important lessons God has set us to learn in this world is that of learning to live together. In the noisy speeches that are made in favor of apartheid far too little attention is paid to the fact that all racial problems are human problems, and this not only in the sense that they relate to the needs of human beings, but also that they must be solved by human beings.

Let us face the fact that it is God who has set us all in this land, whatever may be our ethnic group, cultural background, and language, so that we may learn to live together. That we can never do if we meet merely in a servant-master relationship and for the rest are content to go our own ways. If we ever had any doubt about this, such doubts ought to have been removed by the attempt that has been made deliberately and systematically during these last years to accomplish this very thing. These last years have

seen the rise of racial animosity, the great increase of crime and violence among the African urban population, and a growth of political discontent.

Much is heard in these days of the necessity for preserving Western civilization in our land. Let us not forget that any civilization is bound to inspire all who come in contact with it with an urge to independence, an ambition to learn, and a passion for human dignity. Such inspiration cannot be kept from the African peoples. As human beings exposed to the influence of civilization, they are bound to go on struggling to secure those things which are due to them because of their value as human beings in the sight of God.

But grievous as have been the results of the policies of these last years upon the non-Europeans, I am even more perturbed by the effects of such policies upon many white people. There has been, I believe, a noticeable loss in integrity, among many Europeans in recent times. This shows itself in many ways: in a growth in drunkenness and loose living; in the increasing breakdown of family life; in a general deterioration in standards of conduct.

It would be an exaggeration to link all this too closely with the policy of compulsory segregation, but I am persuaded that there is some connection between them. History has many examples to show of the evil effects upon a ruling class which has been determined at all cost to retain all the power in its own hands. Too little attention is being paid to the effect that the policies which are now being implemented are having upon the character and moral fibre of the white people in this land.

Continued on page 18

EDITORIALS

Housekeeping Chores

Preoccupation with great events and heroic decisions seldom become so great that eating, sleeping, and scrubbing floors can be neglected. Similarly, while the Church in the Province of South Africa is heroically bearing its witness for Christian race relations, as indicated in Bishop Reeves' article (p. 8), it has to attend to its housekeeping chores.

One of the less happy of these, previously reported in *THE LIVING CHURCH* of October 2d and October 23d, has been discussed with interpretation and comment by the *Christian Century* of October 26th and brought to the attention of the general American public by *Time* of November 14th. This is the problem of a schism between the Anglican province of South Africa and a small group of parishes of English background who are associated in a body called the Church of England in South Africa.

The "Church of England" group has recently elected a retired Anglican Bishop, the Rt. Rev. Frederick Bingley Morris, to be its chief shepherd. The Archbishop of Canterbury, as we have previously reported, issued a statement asserting that the "Church of England" group "has no place in the constitutional system of the Church of England," condemning Bishop Morris' acceptance of his election, and warning that "unless Bishop Morris withdraws from this position I must regard him as having put himself out of Communion with the See of Canterbury and outside the fellowship of the Anglican Communion."

The *Christian Century* describes the situation as "a sad spectacle, the sort of thing which inspires Tillichian reflections on the activities of the demonic in Church life. . . . a dissipation of Anglican attention and strength that will play right into the hands of the racialists in the South African government."

While the numerical strength of the parties in a situation of this kind is not the only, nor even perhaps the most important key to an understanding of it, we think that the *Christian Century* may have misjudged the present size of the Church of England group. Efforts have been persistently made over the years to heal the schism, which dates back to the mid-19th century. So successful have these efforts been that only about 10% of the numbers given by the *Christian Century* can now be found within the dissident group.

The *Christian Century* says that the Church of England in South Africa has about 3,000 European and 40,000 African members. Our information is that

the European membership is about 1,500 and the African membership about 3,000. There are seven ordained clergy and 10 African "ministers" who are not episcopally ordained. As recently as the last provincial synod (on November 15th, which is of course subsequent to the *Christian Century* report) two more parishes of the CESA entered into union with the Anglican province, which has over 800 clergy and some 800,000 Church members. It would not be beyond the bounds of reasonable interpretation to view the election of the Bishop as a desperation measure by irreconcilables to perpetuate a schism that the vast majority of South African-Anglicans are ready to end.

Living in a tragic world, the Church does indeed encounter tragedy in its own life when two who accept the same Lord cannot accept each other. But, in general, the recent history of Anglicanism in South Africa seems to us to represent a healing, rather than a hardening, of schism.

The historic roots of the schism go back to the days of the colorful Bishop J. W. Colenso, who was deposed in 1863 for his modernistic views. He was upheld in his rights to the see by the courts, and some of his congregations followed him into schism. This group's numbers were increased by accessions of Evangelical parishes that were out of sympathy with the progress of the Catholic Movement in the Province of South Africa. The Evangelical group won the right to its separate existence and ownership of property in the law courts in a series of historic cases.

One of the first autonomous Anglican provinces to be formed, the Church in the Province of South Africa represented a type of relationship to the Church of England which was new to British legal principles. The Church recognized the new province as the continuing body with which it was in communion; but the secular courts recognized the right of the "Church of England" group to continue as a part of the Church of England — the established Church — without being a part of the province with which the Church of England was in communion in South Africa!

The legal issues were incredibly complex, involving the interpretation of oaths of obedience, the dates of royal grants of authority to civil governments and ecclesiastical persons, etc. If the principles on which the secular courts decided at that time were accepted by the Church, it would be well-nigh impossible for the Church of England to grant autonomy to its daughter Churches. Any group of Anglicans anywhere would be able to challenge their local Church government by declaring themselves a part of the established Church of England.

The Archbishop of Canterbury has rightly declared in no uncertain terms that the Church of England will not countenance the establishment of a competing episcopate in its name in other countries where a branch of the Anglican communion is at work. The South African Province itself has, on the other hand,

made every possible concession to win the dissidents back. The principle has been laid down that if any of the CESA congregations or clergy should wish to give their allegiance to the diocesan bishop, nothing would be required of them other than what would be required in the Church of England.

On this basis, the *Cape Argus* of November 15th reported, St. John's Wynberg, and St. Peter's, Mowbray, have made a formal "declaration of association" with the Church in the Province of South Africa. They have not become a part of the legal diocesan organization, but have expressed the desire to do so if certain difficulties can be surmounted.

From another source it is reported that one of the CESA congregations in Cape Town, Holy Trinity, has put its church up for sale, because declining congregations are unable to keep it going.

In concluding its discussion of the schism, the *Christian Century* comments:

"There may be Anglicans who will feel that the threatened excommunication of Bishop Morris is so entirely a matter within Anglicanism that outsiders should not comment on it. But anything which threatens to divide and weaken a Christian communion in so vital an area for the Christian future as is South Africa today is of concern to all other Christians."

We do not feel that this is "entirely a matter within Anglicanism" at all. On the contrary, we believe that it is a matter of ecumenical significance. If the episcopate is to exist and function in the united Christendom of the future, we think that one of its functions will be to do precisely what the Anglican episcopate is doing in this situation. If the great struggle for the visible unity of the Church is to bear fruit, it must ultimately result in straightforward, forthright declarations about who is in communion with whom, which body is synodically and episcopally united with what, and in separation from those who harden and perpetuate divisions.

In other words, we think that the *Christian Century* ought to comment on such a situation as this, but that its comment should be approximately the opposite of what it was.

Cremation

The Christian is buried "in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead." For this reason, and also because the body of every man is the holy vehicle of the spirit within, the Holy Catholic Church has always resisted any ceremony or practice which would be an indignity to the body or would treat it as a thing of no value.

It is a fascinating scientific fact that the body is

not a certain set of physical constituents. Its chemical building blocks today are not the same as those of yesterday, and in seven years or so all of them have been replaced by new ones. Rather, the body is an order, an arrangement of constantly changing atoms and molecules. The pattern, originally set by the genes within the cells and modified by each individual's history, is unique for each person. And, though we do not know much about the Resurrection Body, Scripture teaches us that it will have some clear relationship with the "pattern" or order or arrangement that we knew on earth — "this corruptible shall put on incorruption; this mortal shall put on immortality." We believe in "the Resurrection of the Body."

In ancient times, the practice of cremation was an effort simply to dispose of the bodies of the dead, and in some times and places it was practiced as a deliberate denial of belief in the resurrection. In modern times, it has also been used by disbelievers in the Resurrection with the same general idea in mind. However, as Bishop Gore has pointed out, there is no real conflict between the practice of cremation and the Christian belief in the Resurrection of the Body; and to contemporary Christians cremation offers once again the possibility of a burial place within the consecrated and worshipful precincts of the Churchyard. This privilege of our ancestors has become almost an impossibility in modern city conditions unless cremation is practiced.

A columbarium, such as that in the crypt of the Chapel of the Intercession, New York, is a place for keeping the cremated remains of the deceased in a dignified manner on consecrated ground, "in sure and certain hope of the Resurrection." It testifies to the holiness of the body as clearly as does the cemetery, and is a place of prayer and peace. We see no reason why churches might not include such a place of repose for departed parishioners in their building plans.

When the body is cremated, however, a question is sometimes brought up about the nature of the committal sentence — whether it should be modified to refer to the cremation. In our opinion, the cremation of the body is not the committal. The committal is the reverent placing of the remains in the place where they are to rest — the columbarium. We should think that the funeral service might best proceed to, but not through the committal, if it takes place before the cremation; and then, some days later, the regular committal would be said, perhaps with just the family present, at the time the remains are deposited in the columbarium.

If the Church approves of cremation, it does not do so as a means of destroying the body, but rather as a means of preserving it in a manner befitting its sacred character and its witness to the Resurrection. Accordingly, we believe that cremated remains should at all times be treated as the Church would have us deal with the bodies of the dead.



UNITED THANK OFFERING was made by the Service Branch of the Woman's Auxiliary, meeting for the first time at the Washington Cathedral. Chaplain Luther Miller greets women after service.

Military Should Give Spiritual Guidance, Chaplain Says

Navy priest tells top Armed Forces wives that home, school, and church have failed in teaching moral principles

The Armed Forces must now take over where the home, the Church, and the school have failed in the inculcation of moral principles in young people, according to Chaplain Calvin H. Elliot of the Navy, who spoke recently to a group of Churchwomen who have a relationship to the Armed Forces. He said that through a weakening of the home, the difficulty of the Churches to get time to teach young people, and the technical strait jackets placed on the schools in teaching moral principles, the time has come when the Armed Forces must take over such training.

Refugee Bishop Penetrates Curtain Via VOA

A special address over the Voice of America to the Chinese mainland was broadcast recently by the Rt. Rev. Quentin K. Y. Huang, author and lecturer on Church life behind the Bamboo Curtain.

Bishop Huang, a refugee from Red China, is also associate rector of the Church of St. Stephen and the Incarnation, Washington. [The Holy Catholic Church in China, of which he is a Bishop, is in communion with the Episcopal Church.]

Speaking in the Mandarin dialect, Bishop Huang urged Christians in China to persevere for peace with faith and a prayerful and charitable heart.

The Anglican Bishop, who was jailed for three and a half months in 1950 by the Communists, is the author of a book, *Now I Can Tell*, which deals with his experiences. Bishop Huang at one time refused an offer by the Communists to take charge of churches in Southwest China and made his escape by traveling 700 miles over the Burma Road.

Since coming to the United States, the Bishop has lectured in 42 states. Married and the father of four children, Bishop Huang makes his home in Washington, D. C.

The women were gathered at the Washington Cathedral to make their United Thank Offering and to rededicate their efforts to the work of God. For the first time, a united service was held for the Service Branch of the Woman's Auxiliary. Until now separate branches of the W.A. in the Army, Navy, Air Force, Coast Guard, and Marines met to study and plan methods of bringing religion to bear on their various military services.

Members of the Service Branch of the W.A. in the Washington area include the wives of many of the top military and

Born on a Mountain

The University of the South, which observes it was "born on a mountain in Tennessee" in 1857, expects to have an enrollment of 600 by its centennial year.

governmental leaders of the country. Overall chairman is Mrs. Charles S. Thomas, wife of the Secretary of the Navy. Chaplain Luther D. Miller, former Chief of Army Chaplains and present Canon of the Cathedral, was celebrant at the Communion service, assisted by Chaplain James Mayo of the Air Force.

Strike Delays 1956 Annual

Publication of the 1956 *Episcopal Church Annual*, previously scheduled for December 27th, will be delayed several weeks, on account of a strike in the plant in which it is printed and bound. The publishers, Morehouse-Gorham Co., announce that they regret this delay, and hope to be able to ship copies before the end of January, though, they add, no definite date can be set at this time.

Aid to South Africa Continues in Crisis

In the light of the continuing crisis in South Africa over racial questions, the Foundation for the Propagation of the Faith, with headquarters at 347 Madison Avenue, New York, has announced plans to continue its financial support to South Africa on a regular basis until such time as the Church school emergency there is over.

Plans are under way to invite interested persons to become members of a special South African Committee and to contribute toward the maintenance of African schools.

The Rev. Everett B. Bosshard, assistant of the Church of St. Mary the Virgin, New York, is president of the foundation, and the Rev. John M. Scott of St. James' Church, Long Beach, N. Y., is treasurer.

Meanwhile, Religious News Service reported that the synod of the Anglican Church's Province of South Africa had gone on record as favoring the extension of the right to vote to all persons capable of exercising it, without discrimination between men on the grounds of race. [See page 8 for significant address delivered to synod by Archbishop Reeves.]

Highest Paid Among Lowest Paid

A clergyman today is one of the lowest paid professional persons in this wealthiest of nations. This is the finding reported by the National Council of Churches after a study of the latest available (1949) records of three large Churches, the only ones that provide this information.

The research showed that some ministers' salaries are slightly on the increase, but that they still do not keep pace with those of most lay persons.

The Episcopal Church clergy, who traditionally have a higher salary level than most other ministers, again showed a higher average than the other two Churches reported (United Presbyterian and Congregational Christian). The Episcopal Church's average annual salary for the clergy was \$4,555. The figure includes an estimated rental value for the rectory or vicarage.

Tin Traders and Tonsures Are Clues to Welsh Church Origins

Distinguished priest of Church in Wales teaches at Berkeley

By ELIZABETH McCRACKEN

No one knows where the Church in Wales came from, but the distinctive Celtic tonsure is one indication that it may have come from the Christian East, through Phoenician tin traders. This theory was expounded in an interview by a distinguished Welsh priest, the Rev. Dr. Kingsley Archdall. "How early these traders came," he said, "we do not know. If you have commercial contacts, you have other contacts with people from afar." He said that Phoenician names still exist in Devonshire and Cornwall.

No one knows how old the Church in Wales is either, but it is older than Canterbury, according to Dr. Archdall, and has an unbroken history.* And the Christian Church was in Britain as early as the third century, and had its own customs, "not derived from Rome."

The Celtic tonsure to this day, Dr. Archdall said, "is a distinct thing, and unlike the Roman. It comes from ear to ear, across the top of the head. All the hair in front is cut off."

Another distinction in the early Church in Britain was that the abbot was more important than the bishop in the hierarchy. "This fits in with the tribal organization of the Celt." Dates of festivals were also different, Dr. Archdall added.

By late in the fifth century, he said, the Church was found all around the Irish Sea: in Cornwall, Cumberland, Ireland, and Wales. "Just as in the Mediterranean area, you get civilization around the Mediterranean Sea, so you get it around the Irish Sea. When the Romans left and the Saxons came marauding, the Celts went west, and looked out to the Irish Sea. That is why St. David's Cathedral looks to the west."

The cathedral is located in the diocese of the same name, which is where Dr. Archdall comes from. His title is "Principal and Professor of Theology in St. David's College, Lampeter, Wales." He is also a canon of St. David's Cathedral. He is in the United States as visiting fellow of Yale University and visiting professor at Berkeley Divinity School for the academic year, 1955 to 1956.

Dr. Archdall's distinguished career is typical of visitors to Berkeley: After being graduated at the top of the First Honors List in 1911 at Cambridge University, he became fellow and lecturer of Corpus Christi College, Cambridge. Four years later he was made dean of Newcastle Cathedral, New South Wales. From there he went to Armidale School, New South Wales, as headmaster. He also became

*The Church in Wales became a separate self-governing province of the Anglican Communion in 1920. It is divided into six dioceses. The Bishop of Llandaff, the Most Rev. John Morgan, D.D., has since 1949 been Archbishop.

president of the Headmasters' Association of New South Wales. Next he went to New Zealand, where he had similarly responsible positions.

Back to England in 1935, Dr. Archdall became chaplain of Wellington School. It was in 1938 that he went to St. David's. To round off the record: he is a fellow of Jesus College, Oxford; select preacher at both Oxford and Cambridge Universities; and a member of the World Council's Commission on Faith and Order.

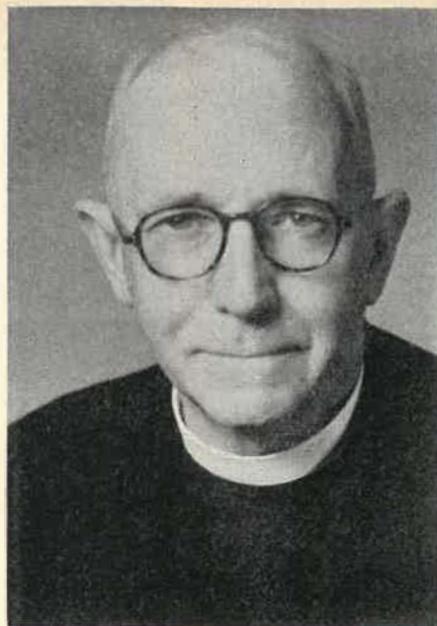
Dr. Archdall knows quite a bit about Church history, and this knowledge he thinks is important for a priest, along with knowledge of the Bible and Christian doctrine. But a priest's learning should not stop there, he believes. A priest can be learned about these things, he said, "and yet find himself unable to build up the Body of Christ, unless he knows, from personal experience, the worship of the Church, with its dual and intertwined activity of Word and Sacraments, and the whole field which is covered by the words, 'ascetic theology,' and 'moral theology.'"

Speaking specifically on the principles of theological education Dr. Archdall said:

"First of all, theological education demands a certain state of general education. The higher that can be the better will be the super-structure of theological knowledge which can be built thereon. Of course, there are exceptions to every rule. *But* the position today is similar to what it was in the early catechetical schools of the Church. In those schools, the language, the literature, the history, and the philosophy of the Hellenistic world was a basic study on which and into which the specific theological disciplines were developed.

"And what are these theological disciplines? It would be a platitude to say that a priest of the Church must know the Holy Scriptures, the history of the Church, and its dogmatic theology. Along with these studies, there is the huge problem raised by the words 'Christian ethics' — which is simply the turning of Christian theology into action, individual and corporate.

"The modern world needs spiritual enlightenment, and a return to the doctrine of grace. The study of moral theology, with its teaching of the combination of the natural and the theological virtues,



DR. ARCHDALL: You have to know whether you are on your way to New York or to Boston.

is a necessary accompaniment to the fresh study of 'ascetic theology.' This scheme of study should lead to a growth in the capacity to *pray* the Christian Creed, and turn the hearing and study of the Bible into a means of personal and corporal spiritual growth.

"Nothing can be so important to the Church in any country as to have the correct principle of theological education; for only thus can we know whether we are moving toward the ideal or away from it. Unless you *know* whether you are on your way to New York or Boston, you cannot tell whether you are proceeding on your journey or going in the opposite direction."

"The Church must recover the sense of direction; for, as the theology of the Church is today, so will her effective representation of our Lord be tomorrow. If we have a living theology, the preaching of the Church will recover its power. It is not much use preaching about the application of the Gospel in various directions if we are not clear what the Gospel is which has been entrusted to the Church and on which the Church depends. This means a recovery of systematic preaching of the message and doctrines on which the Christian Faith is built. I think the recovery of the preaching of the Church is one of the major issues of our time."

Vandal Captured

A vandal who damaged St. Paul's Church, Brainerd, Minn., and attempted to set it afire [L. C., September 18th], has been captured in Fairmont, Minn. The vandal, who claims he has robbed, desecrated, or burned over 3000 churches, gives as his reason that he "hates churches" because people who wouldn't give him a job go to churches.

Bishop Donegan Decries "Religious Tests" For Public Office

Bishop Donegan of New York attacked the practice of providing probation officers for New York's Children's Court "on the basis of a religious test" at a Thanksgiving Day service at the Cathedral of St. John the Divine. The New York diocesan Christian social relations department had taken the same stand earlier [L. C., December 4th].

The Bishop took issue with the board of directors of the Protestant Council of the city of New York, which supports the policy of appointing probation officers on a proportionate basis by religious affiliation. An Episcopal Church layman was the only member of the Council's Board to vote against endorsing the policy. New York's laws provide that a child should be placed "wherever possible" with a probation officer of the same faith. While agreeing that this would be "preferable," Bishop Donegan said that any probation officer should make use of the religious institutions of the child's faith, and that it is the role of the clergyman, not the officer, to teach religion and ethics to the child and to provide religious counseling.

He said that the quota system, by which a well qualified Jewish candidate might be denied a position as probation officer because there was only a vacancy for a Protestant officer, is contrary to the provision of the federal Constitution that no religious test shall be required as a qualification for public office.

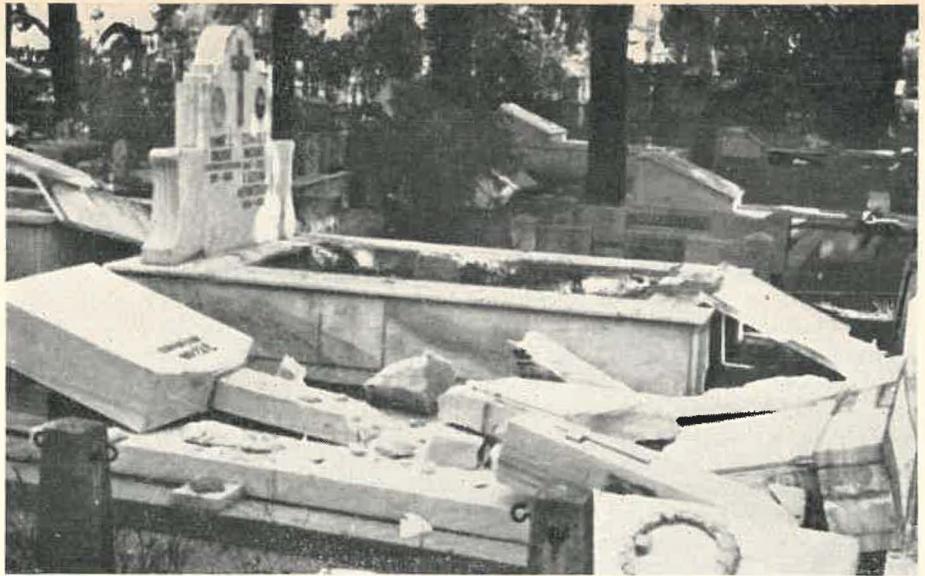
1955 Constitution And Canons on Sale

The official publication of the laws of the Episcopal Church, *Constitution and Canons, 1955*, was scheduled to go on sale December 1st, one month before the date upon which canonical changes made by the recent General Convention go into effect. The book appears in both cloth and paper bindings.

Orders for this publication may be sent to the Order Unit, National Council, 281 Fourth Avenue, New York 10, N. Y., but should specify which binding is desired. The volume is priced at \$2.00 in cloth, and \$1.50 in paper. Orders accompanied by check drawn to H. M. Addinsell, Treasurer, will be shipped postpaid.

Noblest Christian Title

"Server" is the noblest title any Christian can have, according to Bishop Sturtevant of Fond du Lac, who spoke to a diocesan acolyte's festival held at St. Paul's Cathedral, Fond du Lac, Wis., recently. The Bishop told the 250 boys that a server is never off duty, but is a servant of God wherever he goes. The festival was the first held in the diocese in a number of years.



CEMETERY AT SISLI: "Give rest, O Christ, to thy servants with the saints" never was more moving.

Thousands Still Suffering Two Months After Turkish Riots

If World Council did not exist, it would have to be created for moment like this, says Mission of Fellowship member

By the REV. EDWARD ROCHIE HARDY

Two months after the riots which destroyed most of the Christian churches of Istanbul, and the homes and places of Greek citizens [L.C., October 16th, 23d], thousands of people were still suffering the effects of that night of terror. Thousands of homes were without doors or window glass as winter approached, and many people had only the clothes on their backs and no blankets. The Rev. Edward Rochie Hardy reports on a "Mission of Fellowship" of which he was a member, which paid an official visit to the Ecumenical Patriarch of Constantinople from the World Council of Churches, to convey the sympathy of its members and to study what the World Council might do to help. Figures on the number of casualties in the riots are apparently still not available, but the financial loss was an estimated \$300,000,000. Members of the mission expressed to the governor of Istanbul the concern of the Churches that restitution be made by the Turkish government for rebuilding churches, schools and other property destroyed. In the meantime, in order to alleviate the immediate suffering of the people, the World Council plans to make an appeal for immediate inter-Church aid to the extent of \$75,000.*

The Episcopal Church planned to announce the amount of its appropriation for aid to Istanbul by mid-December.

This is Dr. Hardy's report:

On the night of September 6th a terrible blow fell upon this ancient city.

*Other groups also have been urging restitution, among them the Council of Eastern Orthodox Youth Leaders of America. Aimed at future protection of the Ecumenical Patriarchate itself is a move to have the district of Phener in Istanbul, site of the Patriarchate, declared a free state, like the Vatican. It is believed by some that the Turkish government would flatly refuse this idea.

Taking the occasion of a student demonstration in favor of Turkish and against Greek claims to Cyprus, organized mobs of Turks raged through the city for several hours. The attack was directed mainly against Greek-speaking Orthodox Christians (who in Istanbul are of course natives and citizens of the country, and in no way foreigners), but other minority groups also suffered. Before the next morning 70 of the 80 Orthodox Churches were destroyed or seriously damaged, 4000 shops were destroyed, and some 2000 homes ruined, many of them left with neither window-glass nor furniture. All the Greek Orthodox schools were similarly attacked, windows broken, furniture and equipment smashed; the same happened to the Greek Catholic Church and school and to several Armenian and Latin Churches. Deliberate and meaningless attacks were made on the tombs of the Orthodox Cemetery at Sisli, and on the smaller cemetery attached to the Baloukle Monastery.

Worse than the physical damage was the spiritual, the injury done to the goodwill which leaders on both sides have labored to build up between Turks and minority groups in the new Republic of Turkey. None have worked harder in this cause than the Ecumenical Patriarch, Athenagoras I; it has also been dear to the

Governor-Mayor of Istanbul, Dr. Gokay. In view of the proposed demonstration, the Governor had provided for the protection of the Patriarchate; but when conditions got out of hand he was unable to reach the higher authorities to whom he appealed for military assistance until after midnight.

In the near future we may hope that the work of reconciliation will again be carried on. The first Christian reaction, however, was the simple one of sympathy for brothers in sudden distress. As soon as the news came out messages of sympathy were received from all parts of the Christian world, one of the first coming from the Archbishop of Canterbury. At such a moment it is especially fortunate that Churches of diverse Communion are already united in the World Council — as one member of our mission was later to say, if the World Council did not already exist it would have to be created for a moment like this.

Within a few days the Rev. Raymond E. Maxwell, Secretary for Orthodox Churches and Countries of the Division of Inter-church Aid (and, incidentally, a priest of the Episcopal Church), was able to visit Istanbul and report on the conditions he found. It became clear that besides the emergency relief which was already being undertaken, a visible expression of Christian sympathy and interest in the form of a Mission of Fellowship representing the Churches of the World Council would be desirable. The members of this Christian Embassy assembled in Geneva on November 5th, and departed for Istanbul in one of Swissair's efficient flights on the following day.

The Bishop of Malmesbury (Suffragan of Bristol), genial and diplomatic, was recognized by common consent as chairman of the Mission. Pastor Charles Westphal of Paris, Vice President of the Evangelical Federation of France, was a charming representative of the Reformed Churches and the French nation; American members were Professor Hardy of the Berkeley Divinity School, Professor Robert Tobias of Butler University, Indianapolis (a leader in the ecumenical work of the Disciples of Christ), and the hard-working secretary, Fr. Maxwell.

Our first task was what the name implied, to assure the Christians of Istanbul that the rest of the Christian world joins with them in sympathy in their hour of need; the hand of friendship itself counts for more than is sometimes realized. The Mission was received by the Patriarch (whom many will remember from his years as Archbishop in America) and his Synod, and welcomed by priests and people as it visited typical scenes of devastation, churches, schools, homes, and cemeteries. At Sisli we prayed in the ruined chapel — "Give rest, O Christ, to thy servants with the saints" never seemed more moving than here — as also in several of the ruined Churches. Besides meeting

with Greek Orthodox we also called on the Armenian Patriarch, spent an evening with the missionaries of the American Board (Congregational), and received the friendly assistance of the Anglican chaplain and the German pastor.

We were concerned in plans and prospects for recovery, and were glad to know that the highest officials of the Turkish government have repeatedly assumed re-



HOLY TRINITY CHURCH, PERA: The Patriarch counts on Turkey for restoring of churches.

sponsibility for restitution. An emergency grant from the Ministry of Education has enabled the Greek schools to reopen; with funds raised from businessmen a citizen's committee is awarding some compensation to shopowners, concentrating at first on enabling the small storekeepers, whose needs were the most pressing, to reopen. During the riots and after there were many expressions of personal sympathy and individual help; responsible Turks are distressed at the calamity, which affects them as citizens of a modern country belonging to the United Nations and committed to the maintenance of common human rights.

The Mission enjoyed a friendly visit with the Governor, through whom it was in touch with the central authorities on Ankara, and was reassured of the Government's plans and intentions. It is on Turkey and not on outside aid that the Patriarch counts for the tremendous task of restoring the churches.

But meanwhile there are immediate needs for food, clothing and shelter for the families still practically homeless in the present winter. Some help has already been given by the Turkish Red Crescent, and by extension of the activities of the Refugee Service of Inter-Church Aid. But these meet only a fraction of the need. As a further contribution the Mission recommended the raising of \$75,000 to be

sent to the Patriarch for relief (in addition to the contributions made by the Greek Orthodox Church itself). This appeal has now gone out in the name of the World Council, and has already received some response from our Church as from others. As the Bishop of Malmesbury wrote in the report of the Mission—"They look to their Christian brethren for help, shall they look in vain?"

When churches are rebuilt and schools permanently repaired there may be further opportunities of sharing in the revival of church life in this ancient center. Meanwhile the Mission was glad to note that the flame of love and devotion still burns in the Church of Istanbul. Feeding centers, especially for children, have been opened in a number of the damaged church plants (many of which included school, social service center, and rectory as well as church). Services are being held temporarily in chapels or halls. We visited the great hospital at Baloukle, which was fortunately undamaged; it cared for many of the victims of the riots and is able to continue its up-to-date Christian medical work. On the Saturday of our visit we visited the Seminary on the island of Halki, which was only slightly damaged; it is well filled with eager students from the Patriarchate and elsewhere. On Sunday, our last day in Istanbul, we joined with the Patriarch in praying with and for his people at the Liturgy in St. George's Church at the Phanar, perhaps the high point of our adventure, afterwards conferring with a group of laymen from the parishes and institutions of the city. The next morning we were airborne again, with the Mission's mission accomplished, to the glory of God, we trust, and for the welfare of His children.

Alabama Withholds Consent To Harrisburg Election

When the election for suffragan bishop of Harrisburg was held recently, Bishop Heistand, the diocesan, reserved the right to reject any nominees for the position of the suffragan who will assist him [L. C., October 30th. See also editorial, November 27th]. For this reason the standing committee of the diocese of Alabama has refused to give its consent to the consecration of the Rev. Earl M. Honaman as suffragan of Harrisburg.

The committee has sent this statement to the Presiding Bishop: "The news account as given in the Church papers of the election of a suffragan bishop for the diocese of Harrisburg was discussed at some length with expressions of concern over the influence of the diocesan in this election. Upon motion it was unanimously agreed that this Committee would withhold its consent to the consecration of the Rev. Earl M. Honaman, as it was not felt that this was a free election. This action was taken without prejudice to the Rev. Mr. Honaman."

Relations With South India Church: "Temporary Solution to Avert Disaster"

The Rev. Canon C. B. Mortlock, LIVING CHURCH England correspondent, keeps American Churchmen posted on matters of significance to them in the Church of England. This report starts out with the latest development in the controversial relationship between the new Church of South India and the Church of England.

The heads of men's religious communities in England have issued a statement on the resolutions passed this year by the Convocations of Canterbury and York on the Church of South India. [See L. C., July 10th and August 7th.]

The statement says that Convocation has in effect "asked both defenders and opponents to accept a decision distasteful and painful to each of them." The signatories do not believe that there is reasonable ground for thinking that the decisions represent a "weak betrayal of either Catholic or Evangelical aims; certainly they do not in any way promote the idea of Protestant Federation." Rather, it is a "delicately balanced temporary solution to avert disaster."

Judging in this way, the religious leaders assert their conviction that Catholics have been left in a stronger position than since the negotiations for union in South India began.

[In general, the report of the Convocations recommended that the bishops, pres-

byters, and deacons consecrated or ordained at or after the inauguration of the Church of South India should be acknowledged as true bishops, priests, and deacons of the Church of Christ.

[The South India Church was formed a number of years ago by the union of Anglicans and Methodists with a previously united body consisting of Congregationalists, Presbyterians, and Reformed Church members.

[The report of the English Convocations said that bishops and episcopally ordained priests of the South India Church would be permitted to celebrate Holy Communion at Anglican altars while in England, provided they did not also officiate in England in churches with which the Church of England is not in communion, as for example the Presbyterian Church or the Congregational Church. Non-episcopally ordained ministers of the Church of South India would be permitted to preach, but not to perform sacramental ministrations.

[The rather strange difference in the orders of the various South Indian Church ministers is due to the fact that when the new Church was formed, it was decided that all future ordinations to the ministry would be episcopal, but that men who had been ordained as Presbyterian or Congregational ministers, for example, would not have to be reordained. It is this group which lacks the episcopal ordina-

tion held by the Anglican Church to be necessary for the true priesthood.]

English Young People

The matter of principal debate before the autumn session of the Assembly of the Church of England was a report from the Church's Youth Council set up in 1942.

The council is a representative body of men and women, clerical and lay, who are engaged in a variety of fields of youth work. Its aim is to promote the ministry of the Church among boys and girls between the ages of 14 and 25. This ministry is interpreted in the fullest sense as comprising evangelistic, educational, and pastoral work in all aspects of juvenile life: at home, at work, in education, leisure, and national service during the period of conscription. The work is not limited to young members of the Church of England, since the Church bears responsibility to the nation as a whole.

At the meeting, debate initiated by the Bishop of Portsmouth (Dr. Fleming, chairman of the Youth Council), disclosed a general uneasiness about the Church's failure to come to grips with any but a minority of young people.

Princess Margaret

Disappointed by Princess Margaret's decision not to marry Group Captain Townsend, the tabloid press has tried to stir up agitation for the disestablishment of the Church. But a question asked in the House of Commons received a firm refusal by the Prime Minister to appoint a royal commission to inquire into relations between Church and State.

Qualification Rules

A Church measure which will ultimately be submitted for royal assent and so be given statutory force presents an important amendment. It concerns the representation of the laity on the various councils of the Church, from parish to House of Laity of the Assembly.

Hitherto a person who at any time has been convicted of an indictable offense, or against whom a bastardy order or a decree of divorce for adultery or cruelty has been made, was incapable of election to such Church bodies. As amended the disqualification will be for a term of five years, and bishops will have power to grant release from disqualification.

Woodrow Wilson Chapel

The widow of President Woodrow Wilson and his grandson, the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, participated in ceremonies recently marking the beginning of construction of the Woodrow Wilson Memorial Chapel at the Cathedral. President Wilson's body, which now lies in a tomb in the Bethlehem Chapel, will be moved to the new chapel. The 100th anniversary of President Wilson's birth will be celebrated December 28th.



FOUR GENERATIONS of the Seager family participated in the Advent Corporate Communion for men and boys at St. Paul's Church, Watertown, Wis., on November 27th. Shown receiving the chalice from the Rev. William Krueger, rector of St. Paul's, is John C. Seager, who was 92 November 15th. Other members of the family are, left to right, C. J. Seager, J. M. Seager, and S. K. Seager.

BOOKS

ANGLICAN SAINT

BISHOP LANCELOT ANDREWES. A Study in Early Seventeenth Century Religious Thought. By **Maurice F. Reidy, S.J.** Jesuit Studies. Loyola University Press. Pp. xiii, 237. \$3.50.

SERMONS ON THE NATIVITY. By **Lancelot Andrewes.** Baker Book House. Pp. xii, 308. \$2.75.

This year marks the 400th anniversary of the birth of one of the most important figures in the history of English-speaking Christendom, Lancelot Andrewes, bishop of Winchester under James I. It is a pleasure, therefore, to welcome two publications that should do much to acquaint more readers with this great Anglican saint.

It is a striking testimony to the widespread appeal of Andrewes that neither of these volumes emanates from an Anglican source: one comes from Baker Book House — a publishing firm closely linked with conservative Protestantism; the other forms part of a series issuing from a famous Jesuit institution — Loyola University.

We may consider the latter first. Maurice Reidy's *Bishop Lancelot Andrewes* is not a "general" book about Andrewes, and it contains no biographical material. It is devoted, rather, to his doctrinal teaching, and it draws most of its material from the Bishop's own favorite form of expression, his sermons.

This book thus supplies a long-standing need and will prove useful to all students of traditional Anglicanism. Although the subject matter is theological, technical terminology is largely avoided, and the work can be read with pleasure by any reasonably well-informed reader.

Bishop Andrewes did not wish to be an original or a systematic thinker. As Fr. Reidy shows, his objective was rather to bring to life in his own age, as an effective spiritual force, the teachings of the Bible, the Ancient Fathers, the General Councils, and the Liturgies. He was successful enough permanently to influence the direction of Anglican theology and devotion. Fr. Reidy points out that the depth of Bishop Andrewes' personal sanctity was the best proof of the value of his teaching.

This book is a generous tribute from a member of another Christian body. It has, however, certain inadequacies. It does not give enough idea of the relation of Andrewes' thought either to his contempo-

raries, or to the early Fathers by whom he was inspired. Fr. Reidy must also be scolded for his use of the inadmissible adjective "nonsermon"!

Much of Fr. Reidy's material is derived from Bishop Andrewes' famous Christmas sermons. It is fortunate that these are again available under the title, *Sermons on the Nativity* — a volume which is a reprint of an edition that appeared some years ago.

These sermons do not make quick or easy reading, but they do furnish admirable material for meditation at the Christmas or any other season. In an age when Christmas is subjected to such vulgar sentimentalization, devout Churchpeople will be grateful for the lofty biblical and theological context in which the holy bishop expounds the Incarnation of the Lord Christ.

H. BOONE PORTER, JR.

THE TRUE MEANING OF CHRISTMAS. By **Fulton J. Sheen.** Illustrations by **Fritz Kredel.** McGraw-Hill. Pp. 30. \$1.50 (with matching envelope for mailing).

Another book by a bishop — this time a Roman Catholic one — which seeks to provide a context in which the Christmas message can be better understood is *The True Meaning of Christmas*, by Fulton J. Sheen.

This small book, with its charming illustrations, is a simple, vivid, and down-to-earth treatment of the meaning of the Incarnation. Here and there its manner of expression is a little more extravagant than an Anglican would use; for example, "Mary, as a flesh and blood ciborium, lifts up . . . the Host of the world" (p. 22) is not particularly helpful to the wider audience for which the book is obviously intended.

But by and large — and certainly in its substance — there is nothing here that goes counter to Anglican teaching; indeed, Churchmen will be the better instructed for having read the book.

FRANCIS C. LIGHTBOURN

In Brief

SIR THOMAS BROWNE: RELIGIO MEDICI. A New Edition with Biographical and Critical Introduction. By **Jean-Jacques Denonain.** New York: Cambridge University Press. Pp. xxi, 102. \$1.75.

Sir Thomas Browne's *Religio Medici* ("The Religion of a Physician") is a 17th-



BISHOP ANDREWES,* who sought to bring to life the biblical writers and ancient Fathers.

century Anglican classic [L. C., October 16th]. M. Denonain's text of this work (first published in a critical edition in 1953) is said to be the nearest approach yet made to what Browne actually wrote and was reviewed in *THE LIVING CHURCH*. "This new edition provides the same text in a smaller format, with the textual notes of the first edition omitted."

Books Received

THE FAITH OF THE APOSTLES' CREED. By James Franklin Bethune-Baker. Abridged and edited by W. Norman Pittenger. Seabury Press. Pp. 95. Paper, \$1.

READING THE BIBLE TODAY. By Daniel T. Niles. World Christian Books (General Editor: Stephen Neill). Association Press. Pp. 88. \$1.25.

THE CHRISTIAN AS CITIZEN. By John C. Bennett. World Christian Books. Association Press. Pp. 93. \$1.25.

THE CHRISTIAN CHARACTER. By Stephen Neill. World Christian Books. Association Press. Pp. 92. \$1.25.

JOHN'S WITNESS TO JESUS. By George Appleton. World Christian Books. Association Press. Pp. 96. \$1.25.

DEEP RIVER. Reflections on the Religious Insight of Certain of the Negro Spirituals. By Howard Thurman. Illustrated by Elizabeth Orton Jones. Harpers. Pp. 93. \$2.

JUSTICE. A Summing Up of Human and Political Wisdom. By Josef Pieper. Translated by Lawrence E. Lynch. Pantheon Books. Pp. 121. \$2.75.

N. F. S. Grundtvig: An American Study. By Ernest D. Nielson. Augustana Press. Pp. xii, 178. \$2.75.

HE CAME UNTO HIS OWN. A Morality Play for Christmas and Epiphany. By Vera G. Cumberlege. Oxford University Press. Pp. 36. Paper, 40 cents.

*Reproduced by permission from Lancelot Andrewes, by Florence Higham (Morehouse-Gorham, 1952). The original print (1632) is in possession of the provost and chapter of Southwark Cathedral.

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STRANGERS

Continued from page 9

All this suggests that, whatever may be our racial origin, we who claim membership in the body of Christ should lay aside our prejudices and our fears, and search the Scriptures diligently on these matters, and then pray God that He will give us the courage to stand firmly by that which the Bible discloses to us. I say pray for courage advisedly, for one of the most ominous signs of the present situation is the fear that is being created in the hearts and minds of so many people.

This is not surprising when reports are current of correspondence being opened and telephone conversations being tapped, and police raids are carried out on a large scale. Almost weekly there is some fresh indication that we are moving further and further away from the traditional pattern of life in the western countries of the world into a form of society that ever more closely resembles the police state with which we have become only too familiar in the modern world.

Events in recent months are bound to heighten people's fears and to increase the unwillingness of a growing number of people to express themselves freely on matters of public importance. Yet powerful as fear is, we who claim to be Christian need to realize that fear is a most dangerous emotion, for it destroys all power of reason and judgment. Just because of this we need to set ourselves especially in these days to cultivate the cardinal virtue of fortitude. The supreme desire of St. Peter for his converts, in a similar day, was that they should be "stablished, strengthened, settled." We make his words our prayer for you all in these perilous times.

Those who come to live in the love of God are bound to regard the rights and the needs of those around them, whatever may be the ethnic group to which they may belong, as being as important as their own. As St. Thomas Aquinas says, "Charity includes not only love of God, but also a certain friendship with Him. It is sign of a greater love if a man devotes himself to others for his Friend's sake, than if he be willing only to serve his Friend."

Yet we have not discharged our duty when we speak and act as Christians in our personal relationships with those of other races. Because we are members of the Body of Christ we have a special responsibility within

the life of the Church itself. "Let us do good unto all men, especially unto them that are of the household of faith." It has ever been God's intention that men and women of all races should find their place within the Christian community, the holy Church of God.

Whatever may be the color of our skin, our cultural background, our social status, we were all made the children of God by Baptism. There at the font we were all baptized into the death and resurrection of Jesus Christ and sanctified by his Spirit. Now we are the people of God. Now we are the work of His hands. Now we have to show the world that in us who are the Church the grace of God can create racial harmony, build up a corporate spirit, and a common loyalty to the fellowship that is ours in Christ Jesus.

That is never an easy thing to achieve. Here in South Africa at the present time we may find it extremely difficult. But the difficulty must not hide from us the unchanging obligation that is laid upon us in the Church to come to a basis of understanding with those of different races within this Christian fellowship.

It is true that differences in language, and the fact that racial groups are normally separated residentially from one another, means that it is customary for Churchpeople in our multi-racial society to worship in their own racial group. But we ought always to realize that the whole life of the Church is impoverished by this fact. Further, we must be quite clear that no Anglican Church in this diocese is for the exclusive use of any racial group. More than that, there must be times when those of all racial groups have the chance of worshipping together, quite apart from official occasions such as the annual diocesan synod.

Such an opportunity was given at the Wembley Stadium, and we are persuaded that similar occasions must be provided in the future. One of the most encouraging things that has happened since we last met in Synod has been the fact that on special occasions, in some of our parishes and missions, members of different racial groups have come together for worship. We hope that such opportunities will be extended, and that times will be found for Churchpeople in the various ethnic groups to discuss with one another some of the many problems facing us.

While it is true that we are already

united in Christ Jesus, having a common faith and the same forms of worship, we must gather together from time to time, both at the diocesan and the parochial level. Only thus will our fellowship with one another be deepened, and it become possible for us to bear an effective witness in our land at a time when powerful forces are trying relentlessly to divide us from one another. We have the unchanging duty to proclaim what God wills in our relationships with one another and to condemn in justice, deceit, bad faith, and selfish ambition, whenever we find it in the life of society. But most of all we must show through the quality of our life together in the Church that the grace of God is able to fashion us into an integrated community of believers, just because we know that we all stand in the same relationship to God and are of equal value to Him.

Then, and only then, shall we be able to proclaim in the life of the Church that in Christ Jesus we who once were such outsiders have been brought into the very heart of things by His self-sacrifice. He has broken down the dividing wall which separates African from European, Colored from Indian, Afrikaaner from English speaking South African, and out of us all is creating a new race; the holy Church, a people for God's own possession. So we shall no longer be strangers to one another, but in the words of St. Paul, we shall become "Fellow-citizens with the saints, and of the household of God."

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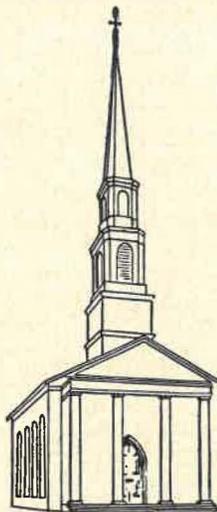
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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Gifts of the Holy Ghost

It is to be regretted that the "Declaration of Intention" forms which were designed by Fr. Charlton [L. C., October 23], have no mention of Gifts of the Holy Ghost which are bestowed in Confirmation. It appears that he has stated only the modern, narrow, Roman view of the so called "layman's ordination" (what then is Baptism?) and the very essence, that is strengthening of the Holy Ghost, the Comforter, is completely ignored.

(Rev.) **JAMES BRICE CLARK**
Rector, St. Barnabas Church
Omaha, Neb.

Cocktails

First, may I congratulate you on your new format? It represents a great improvement in what has always been a very interesting magazine.

Second, thank you for your effective and appropriate answer to the letter of Mrs. Perry [L. C., November 20th]. Her reaction is a sincere one, as is indicated by the fact that she obviously put down the book on reading the paragraph which she quoted in her letter. If she had read further, she would have come across the following (which rounds out the statement which she quotes):

"... Yet this same thing is the instrument of the devil. No one of us has to look very far, perhaps not even beyond the members of our families, to see drink as the means of the destruction of personality, the deflection of fine intentions, the ravager of home life. It is quite understandable that many people have decided that liquor is bad, or that it is more bad than good; and it is equally easy to understand why those whose drinking schedule is limited do it on a basis that a little bit of something bad won't hurt them too much. . . .

"There are a number of good reasons not to [drink]. An alcoholic knows from experience that one drink is likely to "set him off." So he doesn't drink at all. Or a man's financial situation may be such that a glass of ale for him may mean no glass of milk for his child. (But note: the same will be true of sirloin steak — recognized by most 'drys' as a good thing.) Or a man may decide that he should give up cocktails and give the money for some worthwhile cause. (But note: he could with equal reasonableness decide not to ride Pullman any more or buy a cheaper car next time; it's a matter of priority of claims, not of 'good' or 'bad'.)

"Finally, a man may have adopted a habit of life, an integrated pattern of duties and pleasures, of times and places, in which drinking has no place. As long as he doesn't look down upon those whose round of life is different (in the spirit of the Pharisee's 'Thank God I am not as other men'), then there is no reason why he should reopen the question with himself every time he is offered a drink."

As for the banning of *Beyond Anxiety*

from a library, to which Mrs. Perry refers, this is not particularly surprising, being in line with the tendency these days to have banned from libraries books with which someone does not happen to agree.

(Very Rev.) **JAMES A. PIKE**
Dean, Cathedral of St. John the Divine
New York City.

We all love Dean Pike, but I was surprised when you didn't back the Southern lady when she wouldn't swallow his cocktail party Christianity [L. C., November 20th].

One of the most "pious" cocktail parties which I ever attended was held in Towson, Md., where all of us sedate people



sat about a table. As the spirits flowed, a lady golfer felt "renewal." She even cried about it.

She sat down on my lap, showed me pictures of her children and of her very nice husband as she took snapshots from her wallet, and then she showed me a photo of the Cardinal who had confirmed her.

"Did he slap your face when you were confirmed?", I asked.

"Oh yes," she replied, "for he slaps the face of everyone."

The Cardinal should have slapped the faces of both of us.

(Rev.) **NAME WITHHELD**

► Though the writer did not ask to withhold his name, we conclude that this is one of those rare occasions when anonymity is desirable. — Editor.

\$64,000 Question

The Rev. John D. Mears has asked THE LIVING CHURCH to publish this open letter to the Rev. Alvin Kershaw:

Dear Mr. Kershaw:

To say that you let us down, both fellow clergy and lay people, is to put it mildly. I had had misgivings from the start about the propriety of a fellow priest appearing on Revlon's \$64,000 T.V. program [L. C., October 30th, November 6th, November 13th], or any similar large money or merchandise giveaway program. Let's say it's relative to whether you allow your people at the church bazaar to raffle off a quilt or a turkey, or open the sluice gates and permit them to have wheels of

fortune and "give donations" on a freezer or frigidaire.

Yet by your modest demeanor week by week, and by some rather sound and fine comments on the place of Jazz in American life and in the sphere of religion, I began to feel easier about you, and the way you were upholding the dignity of the vocation which we clergy share. I could even stand the title of "Reverend," with which the announcer, knowingly or in doleful ignorance, was addressing you.

Then three things happened in your final appearance Tuesday night, November 1st, which left a bitter taste in my mouth and made me feel ashamed that once again our beloved Episcopal Church came off second best in her tilt at the world.

(1) As a priest of the Church, your sole reason to appear in a money-making program would be to try and raise money for some definite Christian program. Many people would have been ready even to excuse you if you had honestly and frankly stated that this money would now see your children through higher education. Instead, you mouthed some platitudes about helping the "brotherhood of man," and all that vague rot that we are used to hearing from certain secular people.

(2) Under the guise of bringing in an "expert in Jazz," you used Revlon's highly-paid time to allow your friend to announce the Miami University's plans for its 150th Anniversary in 1959.

(3) The poor announcer was left gaping, opening and closing his mouth soundlessly before your display of verbosity, which signified nothing, and which once more sadly confirmed to a listening public that there is nothing more boring than a clergyman who talks too long about nothing.

(Rev.) JOHN D. MEARS

Rector, Church of the Good Shepherd
Buffalo, N. Y.

Canon Arrowsmith

You very kindly give an account [L. C., October 30] of the death of my husband, the Rev. Harold Noel Arrowsmith. There are several mistakes in it.

The most serious is the fact that you state that Canon Arrowsmith is survived by his wife, Helen Fleming Smith Arrowsmith. It should read that he is survived by his wife, Frances Swayne Cook Arrowsmith. His father was the Rev. Harold Arrowsmith and his mother was the former Helen Fleming Smith Arrowsmith. It makes it appear as if I had died and that he had married again. . . .

The other mistakes I would like corrected are, first, that he did not pass away on October 6th, but on October 4th, and second, that he left the Chapel of the Ascension at Wilson Point on March 7th, 1954, and not in 1953.

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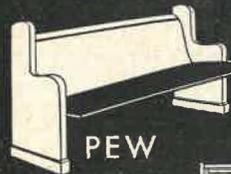
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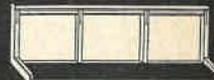
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Heresy

According to a letter by Dr. Russell Carter [L. C., October 16th], he asks, "Should a Catholic refrain from criticising something which is heretical?" It has always been the duty of the Catholic Church to denounce heresy. When undiluted Catholic doctrine is conspicuous by its absence, it is just as heretical as, for example, the denial of the Virgin Birth or Arianism. There is altogether too much of a tendency to "water down" fundamentals for which the martyrs have died. If the Church fails "to state certain orthodox doctrines clearly," then she has lost one of her most vital and important functions.

Dr. Carter asks this question, but neither the editor's comment nor the editorial answers it. RICHARD T. HALL
East Greenbush, N. Y.

► Yes, there are moments when to fail to bear witness to the Catholic Faith is equivalent to countenancing heresy, and is reprehensible. There are many other moments, however, in which absence of a dogmatic statement may have some other, perfectly proper explanation. The point we have previously tried to make editorially is that a suspicious attitude is likely to make the wrong interpretation of silence in a particular case. The argument from silence — i.e., "if he knew it (or believed it) he would have said it" — is one of the most dangerous of all tools of investigation, and we think we detect in the comments of our correspondent a tendency to be rash in its application.

Retirement

I am a retired clergyman who wishes to convey to you his thanks and appreciation for the recent article [L. C., October 30th] "Retirement, A State To Aspire To."

I cannot truthfully say that retirement was a state of life to which I wistfully aspired. For that reason, I am grateful to you for feeling retirement should be, and can be, a state in the life of the aging priest into which by the Church's help he is brought for the use of those spiritual powers and preceptions, which may indeed have increased with age.

As a clergyman retires from the active ministry, because of advancing years, so also in every parish and mission lay people retire from active participation in church life because of old age and physical disability. It is difficult for a busy rector to keep in close touch with them and regularly bring to them the ministrations of the church.

These "shut-ins," over the years, can easily lose all sense of friendly participation in the life of the parish as their number increases and new people are

added to the congregation who have never known them. They are not, by any means, indifferent to their church obligations, or to their privilege to receive its ministrations, if they will notify the rector of the parish. They know he is over burdened by the demands upon him of others.

Like the lost sheep, they need to be gently helped back into the fold. We need very greatly today the ministry of the Good Shepherd of which Jesus spoke so beautifully in the parable of the Lost Sheep. . . . The happiness of this ministry of the Good Shepherd surely may be opened up more and more to the retired priest of the Church, who because of old age has been relieved of the many heavy responsibilities and onerous duties of leadership and pastoral care for those already safely in the fold of the organized parish or mission.

(Rev.) WILLIAM T. RENISON
Stockton, Calif.

Tax Funds

The Rev. William Spofford, Jr., reports a message from the Cleveland Conference [L. C., November 20th] that "Churches should give attention to . . . the use of tax funds for Church-related social welfare programs and in subsidies for Church hospitals."

While the wording of the message is neutral, it is probably safe to infer that favorable attention is hoped for.

There may be reasons why some persons should be forcibly expropriated (taxed) and the proceeds (less something for the expropriator) turned over to others, but I know of no Christian sanction for this process.

Certainly Christians may and even should work for a better world, but I would be perfectly willing to withdraw the sobriquet "do gooders," to which Dr. Eugene Blake objected, from those who seek to have their schemes enforced by State compulsion and would call them what they surely are, "doers of harm."

The title "do gooder" was not conceived in cynicism, but is a kindly epithet meaning we concede that these misguided persons have good intentions. In view of the ghastly results of the use of political power to correct social conditions, I wonder how much longer we can safely assume that confidence in the beneficence of social legislation is simply naive.

How refreshing, by contrast, was Dr. Arnold Toynbee's conclusion, in the same issue, that our problem is to keep our work subordinate to our religion, not, you will notice, to further subordinate it to the State.

Perhaps we have reached the stage where every speaker and writer on social ills will not ask for more taxation and more subsidy. If any such voice was raised at the Cleveland Conference, it certainly should be reported.

ROBERT C. LEA, JR.
Wayne, Pa.

PEOPLE and places

Appointments Accepted

The Rev. Albert C. Baker, formerly rector of Trinity Church, Bessemer, Ala., is now vicar of St. Timothy's Church, Yakima, Wash. Address: Box 2097; 502 N. Crescent Dr.

The Rev. Herbert J. Beadle, Jr., formerly vicar of St. James' Church, Conroe, Tex., is now rector of St. Peter's Church, Brenham, Tex. Address: Box 937.

The Rev. Robert E. Creasy, formerly curate of Trinity Church, San Antonio, Tex., is now vicar of St. Andrew's Church, Robstown, Tex. Address: Box 984.

The Rev. Albert E. Gabriel, formerly vicar of All Saints' Church, New Haven, Conn., is now rector of St. George's Church, Maynard, Mass. Address: 25 Florida Rd.

The Rev. Douglas Pimm, formerly in charge of All Saints' Church, Bayside, L. I., is now in charge of St. Peter's Church, Hebron, Conn.

The Rev. John F. Stevens, formerly rector of St. Patrick's Church, Washington, will on January 1st become rector of St. Timothy's, Houston.

Changes of Address

The Rev. Sidney Bearsheart, who is serving Standing Rock Mission in the missionary district of South Dakota, formerly addressed in Wakpala, may now be addressed: Standing Rock Mission, Little Eagle, S. Dak.

The Rev. Edward B. Guerry, who is serving St. John's Church, Johns Island, S. C., and St. James' Church, James Island, has a new rectory address. Formerly addressed at James Island, Route 5, Charleston, he may now be addressed at 421 Maybank Hwy., Charleston 44.

Ordinations

Priests

Arkansas — By Bishop Mitchell, on November 17th, at Trinity Cathedral, Little Rock (Bishop Brown, Coadjutor, preaching):

The Rev. Willis Andrew Augsburg, presented by the Rev. T. P. Devlin; to be in charge of St. Alban's, Stuttgart, Ark., and St. Peter's, Tollville.

The Rev. John Smith Power, presented by the Rev. Wayne Buchanan; to be in charge of St. Matthew's, Benton, Ark., and St. Michael's, Arkadelphia.

New Jersey — By Bishop Banyard, on November

5th, at Trinity Cathedral, Trenton (Rev. Dr. C. A. Lambelet, preaching):

The Rev. Allen S. Bolinger, presented by the Rev. A. W. Van Duzer; to be curate of the Church of St. Uriel the Archangel, Sea Girt, N. J., with address in Brielle, N. J.

The Rev. E. Thomas Higgons, presented by the Rev. W. C. Heilman; to be vicar of St. Mary's Church, Stone Harbor, N. J.

The Rev. William F. E. Jühr, Jr., presented by the Rev. F. V. Carthy; to be curate of St. Mary's Church, Haddon Heights, N. J.

The Rev. Henry A. Male, Jr., presented by the Rev. R. F. Beattie; to be vicar of St. James' Church, Eatontown, N. J., and St. Andrew's, Highlands.

The Rev. John R. McGrory, Jr., presented by his father, the Rev. John R. McGrory, Sr.; to be curate of Grace Church, Plainfield, N. J.

The Rev. Elmer E. Sullivan, presented by the Very Rev. James E. Purdy; to be vicar of St. Luke's Church, Trenton, N. J.

Spokane — By Bishop Hubbard: The Rev. Robert V. Lancaster, on November 1st, at St. Peter's Church, Pomeroy, where he is vicar; presenter, the Rev. K. R. Dean; preacher, the Rev. A. P. Daughters.

Religious Orders

Dom Maurus Benson, who spent seven years at St. Gregory's Priory, Three Rivers, Mich., (Benedictine Monks) and returned some time ago to England was recently appointed prior of Nashdom Abbey, Burnham, Bucks.

Other Changes

The Rev. Edward H. Campbell, assistant of St. Clement's Church, El Paso, Tex., was recently appointed special national field scout commissioner of the Boy Scouts of America.

we congratulate

Anniversaries

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA on the 171st anniversary of the bestowal of its episcopate, received November 14, 1784, when Samuel Seabury was consecrated by bishops of the Episcopal Church in Scotland. This event was commemorated on November 13th in a service of solemn evensong held at Trinity Church, Bridge-

port, Conn., under the auspices of the Priests' Fellowship of the diocese of Connecticut.

BISHOP GRAY OF CONNECTICUT, who recently celebrated the 15th anniversary of his consecration. The event was commemorated by a service of choral evensong held at Trinity Church, New Haven, Conn., on November 17th, and by the reception and banquet that followed the service.

Organizations

THE GIRLS' FRIENDLY SOCIETY OF THE USA, which has just joined the World Council of the GFS. The World Council, which was formed in England this summer during an international GFS gathering, unites about 66,000 members of the GFS in 20 countries.

Awards

MESSRS. JOHN R. HILL, MARVIN BALDWIN, FRANK TATEM, ALBERT DAVEY, AND PHILIP, GEORGE, AND WILLIAM DUNCAN, who recently received the medal of St. George at the Church of the Advent, Westbury, N. Y. Mr. Hill was builder of the church and vestryman and senior warden for 46 years. The other men sang in the choir, averaging nearly 40 years of service each.

BISHOP BLOCK OF CALIFORNIA, who received the insignia of the Commander of the British Empire recently for his services to the cause of Anglo-American understanding. British Consul General, Sir Robert Hadow, mentioned particularly Bishop Block's hospitality to British troops and seamen visiting California.

New Churches

OLD ST. MONICA'S CHURCH, CRAWFORD, Neb., now the new ST. DUNSTAN'S CHURCH, which was dead and is alive again. The historic old church, which was closed for 33 years, has been rehabilitated and refurbished and now serves a congregation of 18 Indians and White persons. Services are conducted every other Sunday by the Rev. Chandler Sterling, rector of Grace Church, Chadron.

Births

The Rev. WILLIAM PAUL HAUGAARD and Mrs. Haugaard, of St. James' Church, Brewster, Wash., and the Church of the Transfiguration, Twisp, on the birth of their first child, Margaret McKee, on September 26th.

Diocesan Positions

MRS. GARLAND S. SYDNOR, of Richmond, Va., on her appointment by Bishop Goodwin of Virginia as diocesan Woman's Auxiliary president.

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PRIEST ORGANIST, Age 53, desires position as assistant. Married, two grown daughters. References. Reply Box H-265, The Living Church, Milwaukee 2, Wis.

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Rev. W. H. Hanckel, r
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10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibbon, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;
Wkdys HC 7:30 also 10 Wed and Cha HC 8:45
HD; MP 8:30, Ev 5;
The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

NEW YORK, N. Y. (Cont'd)

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
& by appt

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
C Sat 12-1, 4-5

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 9:30, 11 HC; Weekdays HC 7:15 ex Wed
9:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta. Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.