

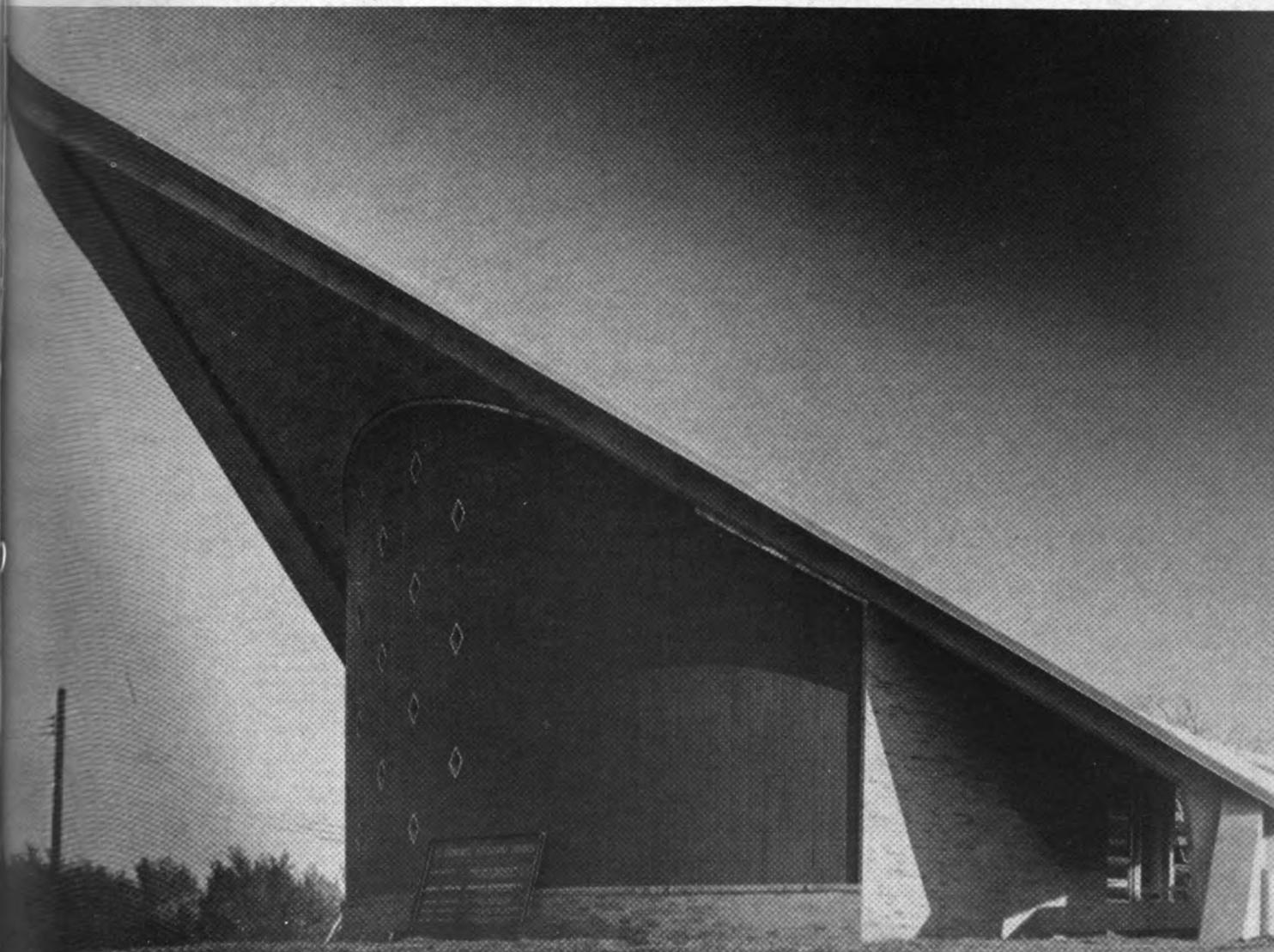
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Photo by Edward Schleis

Three Bishops Discuss

The Next Presiding Bishop

See Page 14

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Volume No. 135 Established 1878 Number

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

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NANCI A. LYMAN Managing Editor
JEAN DRYSDALE Assistant to the Editor
JUDITH KELLER News Editor
REV. F. C. LIGHTBOURN Literary Editor
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ALLAN E. SHUBERT COMPANY
3818 Chestnut St., Philadelphia 4

Chicago: Los Angeles
154 East Erie St. 439 So. Western Ave.
Deland, Fla.: San Francisco:
202 Conrad Bldg.: 605 Market St.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 4 E. Michigan St., Milwaukee 2, Wis. Entered second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage 50 cents a year additional; foreign postage, \$1.00 a year additional.

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18.	Ember Day
20.	Ember Day
21.	St. Thomas Ember Day
22.	Fourth Sunday in Advent
25.	Christmas Day
26.	St. Stephen
27.	St. John Evangelist
28.	Holy Innocents
29.	First Sunday after Christmas

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DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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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.

BOOKS

No Mere Dreamer

CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD. By **Arnold Toynbee.**
New York: Charles Scribner's Sons.
Pp. 116. \$2.75.

One can always be certain that a new book by Arnold Toynbee means controversy. Usually, it is the orthodox historians he rankles. This time, I fear, his volume is more likely to set off a small but resounding explosion in theological circles. In it (while modestly claiming that he is "not a theologian," merely "an historian with a Christian upbringing and background") he argues with his usual power and logical skill for a greater unity of action between the "higher religions." That there is common ground enough for such action, Toynbee carefully demonstrates. He considers as the higher religions, Buddhism in all its forms, Hinduism, and the Judeo-Christian-Islamic complex and shows that they share "the conviction that Man is not the greatest spiritual presence in the Universe, but that there is a greater presence — God or absolute reality — and that the true end of Man is to place himself in harmony with this."

His next step is to show what it is that these higher religions must unite against. In brief it is "the old religion of man-worship in the form of collective human power." This revival of idolatry at present takes the guise of a Nationalist or Communist ideology (though it has had other names in the past) and is supremely dangerous because it "is animated by Jewish-Christian-Muslim fanaticism . . . is equipped with Western technology . . . and challenges all the higher religions."

Toynbee is no mere dreamer. He understands the tremendous difficulties involved. But he also grasps the necessity for action. He sees and suggests a way through which coöperation of the type he advocates would be possible. It is a path that is studded with dangerous pitfalls, but it is also one that we must learn to walk if we are to survive. He proposes such intimate inter-religious action because he is convinced that "it is possible for us, while holding that our own convictions are true and right, to recognize that, in some measure, all the higher religions are also revelations of what is true and right. They also come from God and each presents some facet of God's truth." This is a monstrous dose for us to swallow.

The steps Toynbee uses to develop his arguments make provocative reading. It

Continued on page 13

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Receiving Holy Communion

Exodus 16:2-15, 35; John 6:30-35, 47-58; I Corin-
thians 10:1-4, 15-17; Psalm 84.

For Christians, worship involves not only the hearing of God's Word, but the regular receiving of Holy Communion. This is the sacrament of "life in Christ" as Baptism is the sacrament of "newness of life." As the Christian participates regularly in the sacred meal of his religion, he both reminds himself of his dependence on the life of Christ and actually receives that life through an effective means instituted by our Lord Himself.

Christian commentators have always seen a dim foreshadowing of the act of communion in the Old Testament story of the manna in the wilderness (Exod. 16:2-15,35), which is our first selection. The setting of the story is the desert after their escape from Egypt under the leadership of Moses. There they began to complain of their meager diet and to think with longing of the abundance of food they had enjoyed in the rich land of Egypt (v. 3). So God, who can take care of His people in the most barren of regions, provided them with "bread from heaven" (4), "angels' food" as it is called in one of the Psalms (78:24f, Prayer Book and King James Versions). The Hebrews themselves called it "manna" from a phrase supposedly meaning "What is it?" The story comes to us from the ancient traditions of Israel, handed down for many generations by word of mouth, and it is impossible to tell precisely what historical actualities underlie it. But, whatever the facts of history may be, the story was impressed upon the minds of later ages as a vivid symbol of God's ability to care for His people and to feed them, if necessary, with supernatural food.

The story of the manna in the wilderness is the text for the great Eucharistic discourse recorded in John 6:30-35, 47-58. The people are said to have asked Jesus for a miracle like the one which Moses performed in obtaining heavenly food for the children of Israel (vss. 31f). The answer was that a far greater miracle had already taken place. The manna was perishable bread which took care only of men's physical needs; Jesus Himself was the eternal bread which satisfies the hunger and thirst of men's souls (32-35, 47-50). The thread of the argument is a subtle

one which moves almost imperceptibly from a general discussion of Christ as the bread of life to a more specific account of the sacrament of Holy Communion as the means by which that bread is received. Down to v. 30 the thought is plainly that of the Incarnation of the Son of God as an act which occurred in the past and continues in the present; suddenly, in the latter part of v. 51, the tense of the verb shifts to the future and our Lord is represented as speaking of the bread which He will give one day and which will be identical with His flesh offered upon the cross for the life of the world. The reference to Holy Communion becomes unmistakable in vss. 53-56 which speak not only of His flesh, which is the bread, but also of His blood, which is obviously the Eucharistic wine. If one looks again at any of the accounts of the Last Supper, such as Mark 14:22-24, the meaning of the words becomes plain. V. 56 says more explicitly than any other passage in the New Testament that Holy Communion is the primary means by which a Christian maintains and renews his life in Christ.

In another connection we have already examined one of St. Paul's important Eucharistic passages (I Cor. 11:20-34). The second is I Cor. 10:1-4,15-17 in which, interestingly enough, Paul also makes use of the Old Testament story of the manna in the wilderness. To the thought of the manna as the bread of communion he adds the thought of the water from the rock (Exod. 17:6) as the drink of communion (v. 4). The specific application to the Eucharist is made in vss. 16f and the important conclusion drawn that through receiving the sacrament Christians are not only brought into communion with Christ but with each other. It is of interest to notice that in vss. 5-14—omitted here for the sake of clarity—Paul introduces the note of moral obedience as an essential ingredient of the sacramental life, just as he does in 11:27-32. The receiving of Holy Communion is not merely an occasion for mystical enjoyment, but for penitence and moral re-



Finally, we turn back in the Old Testament to one of the psalms which has always been used as a preparatory devotion for Holy Communion and which expresses better than any other the emotions which a Christian should feel as he approaches the Table of the Lord. We have seen previously how the pious Jew regarded the Temple as the actual dwelling place of God on earth, so that a visit there had much the same value for him as the receiving of Holy Communion has for the Christian. The author of the psalm was a devout Jew who lived in some distant part of the country and could visit the temple only after a pilgrimage which led him through difficult and even dangerous territory (v. 6). He wishes that, like the birds (3) or some of the priestly attendants (4), he could live in the temple courts all his life. This was, of course, impossible for him, but nevertheless his periodic visits there were sufficient to give him a sense of increasing strength (7) and a more certain knowledge that the Lord is a "light and defence" (11, PBV). True to the biblical point of view, he knows that the joys of communion with God in His temple will be given only to those who "live a godly life" (11, PBV) — to those who are prepared to obey God's law and seek His will as well as to enjoy the comforting sense of His Presence.

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.

A Preference

Just a note to tell you that I especially like the "News Briefs," and the editorial *Organized Religion* in recent issues. I trust that the "Christian Communication" column by the Rev. Malcolm Boyd will be a regular feature.

JACK H. YESNER
Catonsville, Md.

Will the Church Lose Today?

Bishop Murray's article "Get That Transfer" [L.C., November 13th], raises one of several problems facing our Church in the rapidly expanding suburbs. This tremendous movement of people to the suburbs has often been noted; it appears to be as great or greater than the trek to the West a century ago. Our Church lost out then, are we to lose out today?

To leave the securing of a transfer solely to the parishioner is, in our age, really unworkable. After 30 years in the priesthood, the times when newcomers have presented me their transfers on their own have been exceedingly rare. If my experience is at all typical, I believe it is because the average Episcopalian has little knowledge of this privilege, or understands his responsibility in this connection. Few parish priests have

ever written me of the removal to my parish of a former parishioner. The reason, no doubt, in most cases is that they have not known of the removal of the parishioner.

These data become still more confused by our very inadequate parish boundaries. Town limits mean little today; communities do not follow political lines, and the modern rapid transportation has changed the picture. Add to this the out-moded idea that we must permit our roving Episcopalians to worship where they please. Are we not at fault to let them decide this question of their Church-home on the grounds of their own choosing? Usually the decision is made on very strange grounds: proximity of nearest Church whatever its denomination, the personality of the minister, Churchmanship, social standing of a parish, etc. Something is wrong somewhere.

I would suggest that we tighten up our rules; make them clear and definite. Lay down clearly defined parish boundaries. Make the parish priest responsible for all Episcopalians within his parish, certainly in the suburbs; and permit him to secure their transfers himself, if they are not presented to him within a reasonable time. Our letter of transfer forms should give more data about the real status of those being transferred.

(Rev.) NORMAN S. HOWELL
Rector, Trinity Church

Tariffville, Conn.

Refugee Problem

I believe the majority of concerned Christian people in America are unaware of the multitudinous personal tragedies resulting from the failure of our State Department and Congress to face realistically our responsibility to deal with the refugee problem, particularly in terms of the Hungarian refugees.

Here is a case in point: Two young boys were taken from Austria to Canada. They hopefully anticipated that they were on their way to join their uncle and aunt in the U.S. The uncle and aunt have done everything they know to get their nephews into this country. The situation was so acute to them that they went, by train, all the way from Florida to Canada to see the boys and discover that they were living in absolute poverty. They have been unable to secure a job in Canada.

The uncle and aunt are willing to sponsor the boys and assume full financial responsibility for them, but because of our present immigration laws there is no possibility of getting them out of Canada. A letter from our National Council Department of Christian Social Relations, in answer to an inquiry in regard to this problem, informs me that if these two boys were to register today at the United States Consulate for Immigration they would have to wait many many years.

Our National Department is doing its best to persuade the authorities to allow these boys and others like them to immigrate to the States, but so far they are a voice crying in the wilderness. It takes public opinion to bring these things about. Where is the conscience of the Church? Have we not a responsibility, as Christian people, to speak to our government in regard to such conditions as these? It takes personal letters to our congressmen and senators. They will listen, but the voice of Christ has to be raised.

(Rev.) A. REES HAY

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Psalm 150 (King James Version)

The Living Church

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

December 15, 1957

National Council of Churches Elects Baptist As President

**Cynthia Wedel, Charles P. Taft among new vice-presidents;
Four more Churches join NCC, bringing total to 34 Churches.**

By BILL ANDREWS

Noble expressions of Christian social concern contrasted sharply with a polite haziness in theological matters in the opening sessions of the 4th General Assembly of the National Council of Churches meeting in St. Louis December 1st through 6th.

Spokesmen from a variety of Christian viewpoints sounded challenging notes on such themes as racial segregation, international relations, nuclear energy, social services, and the special needs of numerous groups of underprivileged people.

It remained to be established, midway in the sessions, whether or not the delegates felt secure enough in the fellowship of the body to proceed beyond politeness to free, frank and sharp statement of the differences dividing the 34 constituent bodies of NCC and the 40 other bodies associated with certain of its units and regional committees.

Elections

New president of the NCC is (as *THE LIVING CHURCH* predicted two weeks ago) the Rev. Edwin T. Dahlberg, minister of the Delmar Avenue Baptist Church of St. Louis. He succeeds the Rev. Eugene Carson Blake of the Presbyterian Church. Dr. Roy G. Ross was re-elected general secretary and Dr. R. H. Edwin Espy, a layman, was elected associate general secretary. Among the 12 vice-presidents elected were Episcopalians Charles P. Taft and Cynthia Wedel.

At a press conference, the new NCC president commented that he did not think a sweeping religious revival was yet with us. He hopes that Southern Baptists and Missouri Synod Lutherans will join with the NCC in the future, and feels that Roman Catholics should be invited to send observers to NCC. He himself holds membership in both Southern and American Baptist Conventions.

Mr. Dahlberg commented on the importance of going on from the Oberlin Conference on Faith and Order with more research and development in the theological field. It is good, he said, that we have so far concentrated on active programs, but we now realize that unless we come to grips with theological questions, sacraments, views of the ministry

plans are more modest spacewise; immediate plans call for a Christmas trip to the armed forces in Alaska.

Four New Members

Preceding the Assembly meeting, the General Board of NCC met and voted to recommend for membership in NCC two bodies with a communicant strength of 365,000. These were the diocese of the Armenian Church in North America and the Polish National Catholic Church of America, the latter being an Old Catholic body in communion with the Episcopal Church. In addition to the diocese of the Armenian Church of North America and the Polish National Catholic Church, two other new communions became members of the NCC; the Free Magyar Reformed Church in North America, and the Serbian Eastern Orthodox Church. The General Board also voted a budget of \$19,000,000 for 1958. Both actions were upheld in the Assembly.

General theme of the Assembly sessions was "Oneness in Christ, across the nations, across the races, across the denominations." Speaking of this "oneness in Christ," Bishop Sherrill told the Assem-

such as that of the Episcopal Church, we will fail to become one in Christ.

Commenting on the recent developments in space missiles, Mr. Dahlberg said that the sputnik, like the voyage of Columbus, will spark reawakening religious and spiritual interest, as will future developments and achievements in space travel. He commented that Christ is the redeemer of all worlds. His own travel



RNS Photo

Representatives of 34 major non-Roman communions marched in a colorful procession at the triennial General Assembly of the National Council of Churches in St. Louis, Mo. About 800 delegates representing 37,000 Church members attended the six-day meeting, as well as over 1,000 observers and visitors.

bly, "There is no magic formula evolved by conference of Church leaders and of theologians which will give us a complete solution to this problem [of Christian unity] . . . Unity is here as a gift of God. It is necessary that we confer and work together, but no man-made unity is possible or will suffice."

The delegation of the Episcopal Church consisted of the following: Bishops Sherrill, C. Smith, Lichtenberger, Warnecke, Hallock, Baker, Stokes, Jones, Sherman, and Leland Stark.

Priests: Canon J. V. Butler, Gardiner Day, Dean Roger Blanchard, Leland B. Henry, William S. Lea, Smythe H. Lindsay, Albert A. Chambers, Robert L. Miller, Dean John C. Leffler, Shirley B. Goodwin, Glenn F. Lewis. Alternates: William Clark, Frank Rowley, J. Kenneth Morris.

Laymen: Charles P. Taft, Albert A. Smooth, Peter Day, John C. Rauch, Henry Kraft.

Laywomen: Mrs. Lawrence P. Doty, Mrs. John Sonnenfeld, Jr., Mrs. Paul C. Turner, Mrs. Milton C. Borman, Mrs. James Merserau. Alternate: Mrs. Raleigh Johnson.

College students: Miss Andrea Liller and Miss Jane Romeyn.

Robed Procession

During the conference a Communion Service was held at the cathedral in St. Louis, with Bishop Sherrill celebrant and Bishop Lichtenberger assisting. There were about 80 present at the service, which preceded a breakfast.

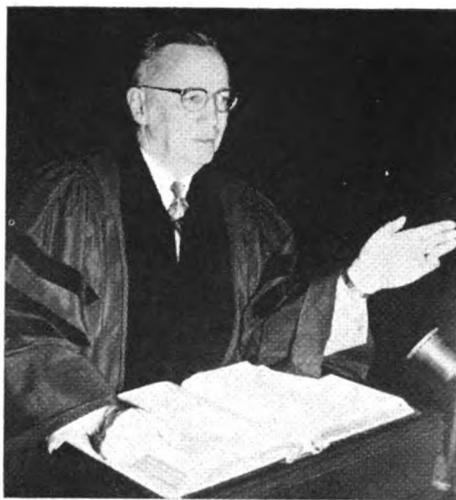
Sessions opened Sunday night with a robed procession of 80 delegates in Kiel Auditorium. Each denominational delegation was led by seminarians, and the music was supplied by organ and trumpet. Retiring NCC President Eugene C. Blake delivered the sermon.

Opening weekday sessions of the Assembly proper were devoted mainly to reports of various NCC bodies and staff personnel. Sub-sessions were devoted to such special topics as missions, Christian education, and life and work.

A slow and laborious process, begun long before the Assembly met and continuing through the week, was the preparation of the Assembly message and resolutions. Size of the Assembly and other considerations lead to the use of a multi-step process of draft reports, critiques, reviews and revisions.

NCC Status Questioned

Principal visible controversy of the General Board meeting and early Assembly sessions was the status of NCC itself. A proposal to extend representation at Assembly meetings to local and regional Councils of Churches was presented to the Board and encountered opposition, notably from the Lutherans, who saw in the move a departure from NCC policy and a step toward the development of something like a super-Church. The Board



New NCC President Dr. Edwin Dahlberg.

voted to delay action on the proposal to a later date.

Dr. Truman B. Douglas of the Congregational Christian Church spoke out

strongly for a stronger and more independent NCC. He claimed for NCC that at a number of crucial points its witness is more faithful and more nearly adequate than that of the member denominations. He said we should give such bodies as NCC "freedom and authority to be instruments of denominational self-criticism — and indeed of mutual criticism — in the sharpest possible way."

Resolutions passed by the Assembly include:

✓ A resolution on the nuclear-space age, which calls for work for peace, disarmament within a U.N. framework.

✓ A segregation resolution which said "racial segregation is contradictory to the teachings of Jesus."

✓ A resolution on exposed corruption in labor, backing the labor forces which are working to clean up the unions. The resolution called for similar investigation in management. A telegram was sent to Mr. Meany at the AFL-CIO convention, endorsing clean-up.

Quotes from NCC Assembly

INDESTRUCTIBLE: Bishop Sherrill, saying, "I can well believe that gates of hell will never prevail against the Christian Church, for every fragment of the Church seems to have the quality of indestructibility."

ONLY HOPE: Opening service sermon by Dr. E. C. Blake, NCC president, contained these words: "Our only long range hope must be that God is powerful enough some how, some way to convert the Communists. And while we work and pray for that, we must pray that the free world's actions may be good and wise enough that God may be able to bring us to His renewal and salvation rather than His judgment."

PRESIDENTIAL EPISTLE: NCC received from President Eisenhower a letter saying, in part:

"Founded on faith and built by work, America has grown strong over the years until now she is a bulwark of Western civilization. But this is not a static bulwark fashioned out of steel and gold. This is a living bulwark of neighborly concern.

"In keeping this truth ever before the eyes of our citizens, the Churches of America play a vital role. United in a world fellowship, you see the needs of all people and are free to urge upon us the world responsibilities which are concomitant with our power.

"At the same time, equipped with deep insight, you assure us that our outward programs of security and defense must be matched with inward signs of justice and charity at home. As you teach the brotherhood of man, each American citizen being assured of an equal opportunity to grow and serve the common good, you enable us to advance the welfare of all."

DISFIGURED AND DISTORTED: Dr. O. F. Nolde of New York said: "This troubled world, disfigured and distorted as it is, is still God's world. . . . Here as everywhere, Christ is our hope. . . . Impelled by this faith, all our actions will be but humble, grateful, and obedient acknowledgment that He has redeemed the world."

DEEP LONGING: Dr. Martin Luther King, embattled Negro leader of Montgomery, Ala., said: "This determination of Negro Americans to win freedom from all forms of oppression springs from the same deep longing for freedom that motivates oppressed peoples all over the world."

SPUTNIKITIS: Dr. Roswell P. Barnes on the "almost frenzied public reaction" to Russian sputnikal progress: "We dare not surrender our moral and spiritual values in the process of striving for scientific achievement. . . . We have reacted out of fear and jealousy, suggesting that we concur in their estimate as to what is of fundamental importance, namely, technological achievement."

HANGOVER CURSE: Commenting on attempts to prove that Scripture endorses segregation, Dr. Liston Pope of Yale Divinity School, referred to the use of Noah's curse of his son, Ham. "By strange feats of genealogy it is assumed that Ham was the forebear of the Africans; by stranger leaps in exposition, it comes to be assumed that it was God who cursed the descendants of Ham. The text clearly indicates that Noah pronounced the curse, and also permits the inference that he had a hangover at the time."

Court Upholds Melish Ousting

The Rev. William Howard Melish has been ordered by the New York state Court of Appeals to vacate his position as supply pastor of Holy Trinity Church, Brooklyn, N. Y. His supporters were ordered by the court to cease interference with the church's affairs or property.

The decision, handed down December 5th, declared that the 1956 vestry meetings naming Dr. Herman S. Sidener as rector of Holy Trinity constituted lawful quorums according to canon law, and the court therefore declared Dr. Sidener rector.

The case had been brought to the Court of Appeals by the supporters of Mr. Melish, who had appealed the decision of the Brooklyn Supreme Court's Appellate Division, which had stated that Mr. Melish should be ousted as supply pastor of Holy Trinity.

There were no plans to open Holy Trinity for worship Sunday, December 8th. Early the next week the vestry was to meet with Dr. Sidener to plan what steps should now be taken at Holy Trinity.

Mr. Melish was quoted as saying, "The next step to regain the pulpit will be determined after studying the text of the [court] decision." Three possibilities open to the Melish supporters are: (1) to appeal for a court stay of action (which will cause the decision to take effect at some later date), (2) to ask a motion for reargument, or (3) to take the case to the U.S. Supreme Court.

Church Young People Oppose Lethargy in Public Affairs

By JEAN SPEISER

A determination to combat any lethargy and inaction by the Episcopal Church in the field of public affairs at home and abroad was expressed by 25 Church young people at a seminar on international relations held November 29th to December 1st in New York City.

The seminar, first of its kind, was made possible by a grant from the Woman's Auxiliary, and was sponsored by the Division of Christian Citizenship, Department of Christian Social Relations of the National Council. Five delegates each were chosen by five sponsoring groups: Girls' Friendly Society, St. Andrew's Junior Brotherhood, Church Preparatory Schools, the Christian Social Relations department of five dioceses, and the Youth Division, Department of Christian Education of the National Council.

So great was its success that the Division hopes to find a way to conduct similar seminars, during 1958, for college and adult groups. In the case of the junior and high-school students at the 1957 seminar, half the expenses were assured by the grant, half by their sponsoring group. Many of them came from great distances — California, Utah, far North, and deep South.

Hub of the group's research activities was United Nations headquarters, near their hotel. Only a few of them had visited the United Nations, and they set out eagerly for their first pilgrimage. Lunch in the delegates' dining room, an official welcome from a member of the Secretariat, and attendance at meetings of several U.N. committees filled the first day.

Brain-Twisters

It was the supper-meeting at St. Bartholomew's Church that started the flow of brain-cracking questions and enthusiastic arguments during a "Youth Wants to Know — What the Church is Doing on the International Scene" panel. Church leaders were panelists, and obliged to give thorough-going answers to such questions as:

"What has the Church done to meet the Communist challenge in Asia?"

"How has it related to the programs of the United Nations?"

"What is it doing about segregation?"

This last subject provoked perhaps the most spirited interchange, a white delegate from North Carolina and a Negro delegate from Washington, D. C. providing most of the challenges. There was disagreement as to whether integration should be speedy or slow, but it was agreed it was not only a national but a world problem, impossible to localize.

Assured that the Episcopal Church was doing "as well as any other," delegates urged "We must do *better* than any other!"

The question of United Nations versus world government started a lively discussion.

A moderate conclusion was reached: That world government was a remote possibility, seemingly, at present, and that the United Nations should be supported in all its works while open and optimistic consideration of the more ambitious projects should be taking place.

Students had an opportunity to learn the work of specialized agencies of the United Nations following the morning discussion, when they heard reports from representatives of Technical Assistance, World Health, Children's Emergency Fund, UNESCO and others, and questioned them further during an informal box-lunch at headquarters.

Church and Politics

That afternoon the former director of the Christian Citizenship Division of the National Council, the Rev. Dr. Moran Weston was leader. Among the questions directed at him was "The Church in politics — should it be, or not?"

"It is," replied Dr. Weston, who is pastor of St. Philip's Church, New York City, "whether it likes it or not. It owns property, it sponsors legislation."

Among the greatest concerns of the young people were Communism ("The Church is too complacent; it should encourage more open discussion in Church schools and other groups. You have to learn about the enemy if you're going to fight him successfully") and the acceleration of science study and research being urged by the government for this age group. Their attitude was surprising and enlightening:

"Let us not be overwhelmed by science," they agreed, in essence. "We need more courses in international relations, more study of world affairs."

And, they decided, it was their individual obligation to go home and ask for these courses, and, if the schools were not prepared to meet their requests, see that they were set up by the Church, or community.

Very steadily, they concluded, in this sputnik-studded era, science was not the whole answer.

Some defeats are only installments to victory. — JACOB A. RIIS.

Forward in Erie

Seabury-Western Inherits Trust Funds from Benefactor's Estate

Seabury-Western Theological Seminary, Evanston, Ill., has inherited approximately \$500,000 from the estate of the late Angus Hibbard, prominent Chicago executive and inventor of the telephone industry's "busy signal." The announcement was made November 27th by the Very Rev. Charles U. Harris, Dean. The money will be invested and the income used for operating expenses and increases in faculty salaries. The fund will be known as the Angus Hibbard Memorial Fund.

Mr. Hibbard died in 1945. Under the terms of his will, the seminary was made a residuary legatee of three trusts in his estate, in the approximate amounts of \$22,000, \$140,000 and \$350,000.

During his lifetime, Mr. Hibbard was a major benefactor of the seminary and served as vice-president of the Seabury-Western Theological Seminary Corporation.

Chicago Diocese Aids Old Catholic Cathedral

By WOLFGANG KVAHL

It was a great day in the life of the Old Catholic Church in Germany when a new cathedral was dedicated in the West German capital city of Bonn recently. A large congregation attended. Old Catholic priests had come from all over Germany; the Rt. Rev. Johannes Josef Demmel, Bishop of the Old Catholics in Germany was the officiator, assisted by the Suffragan Bishop Dr. Otto Steinwachs.

At an official reception afterwards greetings were read from the Protestants, the federal president of Germany, the government, and the rector of the uni-



Old Catholic Cathedral.

versity, while the Archbishop of Canterbury sent a representative. The suffragan bishop and the Lord Mayor of Bonn addressed the gathering.

Since there was not enough money for an episcopal throne — other needs being more pressing to the Church — an Episcopal priest who saw the new cathedral sent a letter to his bishop, Bishop Burrill of Chicago, asking him to help in the construction of a bishop's throne in the Bonn Cathedral. Bishop Burrill, in reply, sent \$100 and wrote, "I am pleased to do this for it means that the Church in this country (U.S.A.) and the diocese (Chicago) can have a small part in the reconstruction of the Church in Germany." Thus, this important symbol of Catholicity and Apostolic Succession, to which the Old Catholic Church bears witness, could be constructed.

The former cathedral was destroyed by bombs during the last world war. The new one is situated in the governmental street of the German Federal Republic and represents a dignified modern style.

Beneath the tabernacle there is inlaid a mosaic showing the ancient Church symbol of the pelican.

At present Old Catholic parishes and centers of worship are to be found in 225 places in Germany numbering some 40,000 members and served by over 50 priests.

Dr. Reuel Howe Heads New Pastoral Studies Institute

A unique educational opportunity for clergymen who have been out of seminary and are in the parish ministry has been provided through the efforts of a group of laymen of the diocese of Michigan. A program of post-graduate ministerial training, headed by the Rev. Reuel Howe, well-known professor of pastoral theology at the Virginia Theological Seminary, is now underway, in Bloomfield Hills, Mich.

The new endeavor, titled the Institute of Advanced Pastoral Studies, serves all major non-Roman Churches. The institute came into being when a group of Michigan laymen raised a fund of \$100,000, negotiated the use of Cranbrook House, a large private residence, and invited Dr. Howe to take over as director. The idea of the program, which fired the laymen's enthusiasm, had long been nurtured in Dr. Howe's mind.

The institute is interested in the total work of the ministry: pastoral care, teaching, preaching, parish administration, relations to the community, and the minister's life as well as his work. The group attending each of the 10-day sessions consists of a dozen clergymen who have been individually invited. The curriculum for each session is tailor-made, based upon the needs revealed in a questionnaire sent to those who have been invited.

Classes got underway this fall, and Dr. Howe plans to hold 13 10-day sessions this year. Each day of a session includes a carefully planned period of worship and Bible study at the start, with a seminar and study period in the morning, afternoon, and evening.

To maintain the broad interchurch background of each group, Dr. Howe has written to, and received nominations from, seminaries of most major non-Roman Churches. In the brief time the institute has actually been in operation there already have been clergymen present from the Episcopal, Presbyterian, Congregational, Methodist, Lutheran, Christian, and Evangelical and United Brethren Churches.

Dr. Howe commented, "I would summarize the value of this institute in two ways: a) the contribution it seeks to make to the advanced training of clergy, and b) the recognition that comes to these ministers from different denominations, as they study and worship together, that in spite of differences they have common tasks and common resources."

Actors Tithe Their Talents For Church Drama Group

For the past few months, a "strange partnership" has been in effect between the Church of the Heavenly Rest, New York City, and theatrical agents along Broadway's side streets and in Madison Avenue's TV studios.

The agents have been assisting parishioners in finding additional talent to augment the cast of John Masefield's "The Coming of Christ," first production of the York Players of the Church of the Heavenly Rest scheduled for December 22. All of the actors lined up for the cast are donating their services to the new group.

This "tithing of talent," as the Rev. R. Sherman Beattie, of the church staff, has said, is making possible this latest — and perhaps biggest — step toward the return of drama to the regular life and worship of a parish church.

The York Players are being guided, in addition to Father Beattie, by a "steering committee" composed of parishioners who also happen to be professionals from Broadway and TV. They are putting their skills in the fields of costuming, production, choreography, etc., to work in this group.

"The York Players will be a regular part of parish life and will present at least four productions a year. Our play will be drawn from the religious work of such eminent writers as John Masefield, Dorothy Sayers, Charles Williams and others," said Fr. Beattie.

In addition, "York Players will seek to produce one or more new plays each year. We would like to present not only the work of an unknown, but also the work of any known playwright who has been unable to get a religious drama on Broadway."

New Dean and Rector Named For Kansas City Cathedral

The Rev. Donald Robertson Woodward has been elected dean by the cathedral vestry of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The new dean and rector, who was nominated by Bishop Welles, will fill the post vacated by the Rt. Rev. Clarence R. Haden, now bishop coadjutor of Sacramento. He will assume his new post on January 26th.

Dean-elect Woodward has been rector of St. Paul's Church in Burlington, Vt. since 1953. He has been active in diocesan affairs in Vermont, having served on the executive council, as an examining chaplain, as a deputy to General Convention delegate to the synod, and chairman of diocesan departments.

Fr. Woodward is married and has four children. His wife, the former Madeline Proctor, has been a captain in the WAC and was active in student work for the

Sputnik Teaches that All Nations Are Indefensible, Warns Former Missionary

A former medical missionary to China and present member of the U.S. delegation to the United Nations, Congressman Walter H. Judd of Minnesota told a community gathering at St. James' Church, Manhattan, N. Y., recently that complete dedication to the cause of freedom for peoples everywhere was our only hope of survival.

The final speaker in a lecture series sponsored for the fourth year by St. James, Epiphany, and their New York neighbors — Madison and Central Presbyterian Churches — warned that we could not enjoy the luxury of freedom for ourselves alone "while half of God's children writhe in agony. We must stretch our minds," he said, to contemplate the world-wide conflicts, and share the responsibility of doing something to solve them.

As a beginning, he suggested, we should accept the lesson of the U.S.S.R.'s sputnik as evidence that our country, like every other country, is indefensible, and embark on a three-point program from which we dare not deviate until the cold war is won. These are its essentials:

1. Do nothing to give aid and comfort to the enemy (which he unhesitatingly defined, in the light of his work there as a missionary under the Communist regime, as China and U.S.S.R.).

This includes, first, the question of United Nations membership for Communist China, to which Dr. Judd is unalterably opposed.

2. The West must stay strong, and help keep the other free nations free. "There is a conspiracy dedicated to our

destruction. We can't get off this planet and run away from it; what do we do? We have wealth, will, and weapons, and these we must use to the utmost.

"By weapons I mean not the horror of the super-bombs that destroy civilizations, but weapons carefully calculated to do the job against military targets, that may precisely wipe out the machinery of war.

"Foreign aid — not a gift program, but a partnership program — is a mighty weapon. Nothing the government has done before this in foreign relations has produced so much for so little."

3. We must never forget our allies behind the Iron Curtain.

We are wrestling today, Dr. Judd pointed out, with the problem of putting together again what we so arbitrarily divided (Germany and Korea). We must not repeat this error, nor the tragedy of broken promises, nor anything else that will make them lose faith in us.

Shift of Power

There are certain major trends working in the world today that make our assignment more difficult, the speaker pointed out. One is the shift of power from West to East (the reaction against colonialism of the new nations) and the desire of these and other countries for violent, rapid change.

"This is the Communist way," Dr. Judd reminded, "and therein lies its great appeal to youth. It is a process of pulling themselves together by means of barbarism and violence."

Dr. Judd reminded that our power — which we cannot allow to idle along, but must be developed to the hilt — comes "not just from truth alone, but from dedication."

"When man is discouraged," he concluded, "God has His chance. Maybe that's where we are today."

South Florida Prepares For General Convention In Miami Beach

The diocese of South Florida has been busy for many months preparing for the entertainment of the 59th General Convention of the Church and the Triennial Convention of the Woman's Auxiliary. Bishop Louttit has given episcopal oversight of Convention preparations into the hands of the suffragan bishop, the Rt. Rev. William F. Moses.

A diocesan-wide committee was formed, which has elected an executive committee, made up of members living within the Miami Deanery, with the Rev. Don H. Copeland as chairman. Policies were adopted, and the executive committee was charged with the responsibility of setting up a local organization to provide entertainment for the General Convention.

Chairman of the committee on arrangements for General Convention is Brig. General Lewis B. Rock, Retired, who served for 29 years in the U.S. Marine Corps Reserve, with active duty in World War I and II. He was the business manager of the Rochester, N. Y. *Journal* and the Chicago *Daily News*, and was the owner and publisher of the Dayton (Ohio) *Journal-Herald*. His home is in Homestead, Florida, where he is a member of St. John's Church.

Offices in Miami Beach

The temporary offices of Gen. Rock and the Arrangements Committee are in the parish house of St. Stephen's, Miami, of which Fr. Copeland is rector. All communications concerning General Convention should be addressed to Gen. Lewis B. Rock, P. O. Box 318, Miami 33, Fla. Permanent offices will probably be set up in the city of Miami Beach instead of in the city of Miami as at present.

The opening service of General Convention will be held in Exhibition Hall in Miami Beach, which when completed will seat 15,000 people. The Woman's Auxiliary United Thank Offering presentation service will be held in the same building. The opening service of the Convention will be held at 8:00 p.m. on October 5, 1958.

The Committee on Housing and Registrations does not want to receive requests for hotel reservations until April 1, 1958. Any requests received before that time will be acknowledged and filed in order of receipt, but reservations will not be made until that date. The Convention Committee has an ample number of rooms under contract for the Convention dates. During the month of March, 1958, all bishops, elected deputies, and delegates to the Triennial will receive full information in regard to hotels and rates and locations, and a blank form for requesting reservations.



Bishop Gray of Connecticut, the Very Rev. Richard H. Wilmer, and Presiding Bishop Sherrill, at the installation of Dean Wilmer as Dean of Berkeley Divinity School, New Haven, Conn. Forty institutions ranging from the University of Oxford, founded in the 12th century, to the Seminary of the Southwest, (1947), were represented at the service. Bishop Sherrill and seven other bishops were present.

Many Pilgrims Pray At Anglican Shrine

By the Rev. DEWI MORGAN

During the ministry of one parish priest, the tiny Norfolk village of Walsingham (population about 1,000) has been transformed from an insignificant spot on the map to "the English Lourdes." The priest is the Rev. Alred Hope Patten, who went to Walsingham in 1921.

When Fr. Patten went there a few antiquarians remembered that during the Middle Ages Walsingham had been one of Europe's chief places of pilgrimage. Five hundred years ago pilgrims had so thickly crowded the roads around Walsingham that they had reminded people of the multitudinous stars of the Milky Way — and hence the Milky Way became known as the Walsingham Way.

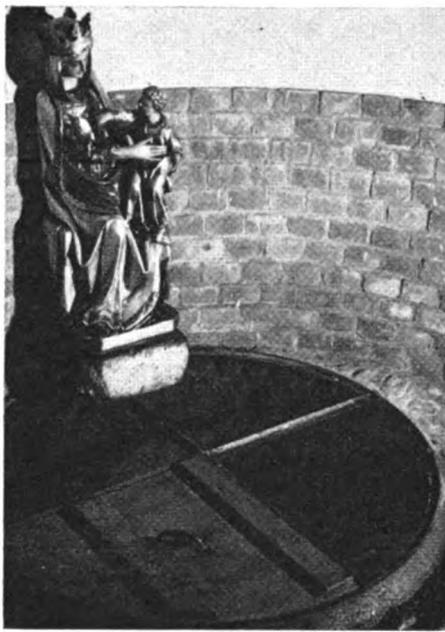
Those pilgrims believed that a vision of our Lady had been seen there by a Lady Richeldis before the Norman conquerors came to England and that, under the vision's instructions, Lady Richeldis had built a Holy House.

When Fr. Patten reached Walsingham 36 years ago he determined to revive this traditional devotion. Pilgrims began to trickle along. Nowadays they reach a hundred thousand or so each year.

In little more than a decade after Fr. Patten had led this revival there came the opportunity to replace the shrine which the Reformation had swept away. It was at that time that an anonymous donor gave a piece of land. The workmen arrived and began digging. And to everyone's amazement, they uncovered the ancient foundations — in a place in which no one had believed them to be. Equally unexpected was the result of cutting down an apple tree. When workmen came to dig up its roots they found themselves uncovering the ancient Well of our Lady. It was found that these foundations compared exactly with the measurements of Walsingham which William of Worcester had made in 1476 and Erasmus had confirmed in 1562.

The guardians of the shrine at Walsingham have sought no publicity. But it has become known. And not least of the reasons for its growing fame are the remarkable number of answers which have been received to prayers said at Walsingham. The sick have been healed at the well and agnostics have been converted by the prayers of the faithful there. So demanding have become the duties of Fr. Patten and the priests associated with him that Walsingham must now have more full time priests.

Since this Walsingham revival began in 1921 Roman Catholics have also hallowed a shrine nearby, while Orthodox Christians also have their own particular focal



Our Lady at the Well at Walsingham.

point of devotion there, the latter being in close association with the Anglican.

Walsingham has been transformed in 36 years. And perhaps the not least significant proof of that is that the British government has recently gone to great trouble to lay on adequate sewage to this village which has always been without it. Such a tourist attraction cannot be left neglected!

NEWS BRIEFS

COUGH - COUGH: Boy Scouts now Scotch-tape packets of cough drops to the pews of a Presbyterian Church in Minneapolis before each service. Previously, the ushers had been supplied with drops to give mid-sermon coughers, but experience showed few coughers would leave their pews to seek out the drop-supplying usher. New method speeds the achievement of relief and silence.

WAY DOWN THE LINE: The Very Rev. James A. Pike, reporting on his recent tour in Europe, said that the United States was the first nation to "dangle the hope of freedom" before the Iron Curtain countries, but now it is 13th in meeting the needs of these people. The dean of the Cathedral of St. John the Divine, New York City, told his congregation that there are thousands of refugees "rotting in prison camps" thus illustrating the existent need which must be met.

KEEP YOUR MONEY: This month, when a delegation from the Moscow Patriarchate is expected to visit Jerusalem to offer financial aid to the Greek Orthodox Patriarchate there, the money will be turned down. Reports say that such an offer has

been made before and has been turned down and it will be refused again. Patriarch Benediktos of Jerusalem was quoted as saying that relations between his patriarchate and the Russian Church would not go beyond "well-understood good neighbors."

THE NEED CONTINUES: While it is true that Russia regards itself as a land of mass atheism, there must nonetheless remain a number of staunch hold-outs because the campaign to rid men's souls of thoughts of God continues on relentlessly. Radio Moscow is continuing a stepped-up anti-religious broadcast program. And an article in a recent issue of *Nauka i Khizn* (Science and Life) urges that the anti-religious campaign should devote special attention to young people until Communism "fully and completely uproots the remnants of religious beliefs and superstitions."

Firefighters Save Valuables From Partly Burned-Out Church

Firemen and volunteer firefighters braved dense smoke and flames to rescue priceless furnishings and equipment from St. Bernard's Church, Bernardsville, N. J., November 13th. About half the church, which was built in 1898, was burned out by the blaze which started in the sacristy.

The Rev. Edward N. Maxwell, rector gave high praise to the efforts of the firefighters. Nearly all the church's valuable possessions were saved, although many were charred or blackened. One youth tore the processional cross from a burning wall and carried it to safety.

The "bishop's chair" a nine-foot-high, carved oaken piece which had been donated to the church was saved. It came from an Italian monastery and is estimated to be 500 years old. Two priceless candelabra dating back 300 years and said to be mates of those in Westminster Abbey were taken to safety.

The sacristy, located in the bell tower section of the church building, was completely burned out, as was the organ console, although the organ pipes apparently were undamaged.

Sewanee Combines Three Fields For New Radioisotope Course

A new approach to scientific education is being undertaken at the University of the South in Sewanee, Tenn. A course cutting across three disciplines — physics, chemistry, and biology — will give basic training in the techniques for using radioisotopes. As far as is known, this will be the first course of its kind offered to undergraduates in the United States.

A newly equipped isotope laboratory has been installed for the course as well as for faculty research, and has been approved by the Atomic Energy Com-

BOOKS

Continued from page 3

would not be fair to spoil them by attempted summary. The book is short enough as it is. One thing is certain, however, whether you wind up agreeing with his advocacy of inter-religious coöperation or not, *Christianity Among the Religions of the World* will certainly force you to take another — more charitable — look at all faiths.

ROBERT H. GLAUBER

CHRIST AND ADAM. By Karl Barth. Harpers. Pp. 96. \$2.

Karl Barth's *Christ and Adam*, now at last available in English, could be the first sign of a possible solution to the seeming incompatibility of Barthian neo-orthodoxy with traditional natural theology.

In 95 pages of exegesis on Romans 5 Barth takes Christ, not Adam, as the archetype of natural man. Man, in his essential nature, says Barth, is to be seen perfectly only in Christ, so that even before the Incarnation the Jesus Christ to "come would have been the only true man in an absolute sense. Adam represented defective man, rebellious in all things to the purposes of God in history — man after the fall, and not as God originally created him."

The following quotation will amply illustrate that the way may now be clear for a rapprochement of natural theology and neo-orthodoxy:

"What is said in vv. 1-11 [Romans] is not just 'religious' truth that only applies to specially talented, specially qualified, or specially guided men; it is truth for *all* men, whether they know it or not, as surely as they are all Adam's children and heirs . . . the Christian sphere is not limited to the 'religious' sphere. What is Christian is secretly but fundamentally identical with what is *universally human*. Nothing in true human nature can ever be alien or irrelevant to the Christian . . . for Christ stands above and is first, and Adam stands below and is second. Man's nature in Adam is not, as is usually assumed, his true and original nature; it is only truly human in so far as it reflects and corresponds to essential human nature as it is found in Christ" (pp. 89-90).

This is not to say that Barth would yet admit the legitimate place of a natural theology or its conclusions. But he clears the way. The basis of all natural theology is that revealed knowledge perfects and fulfills the natural reason, and cannot contradict or reverse its conclusions. Barth has here examined the "natural man" from the standpoint of revelation, and found that even before faith and redemption in Christ, man is essentially one only because of original creation in God's image.

Here is a continuity, a oneness in

Christ of the before and the after, which when admitted will allow for the continuity and fulfilment of legitimate "natural reason" in that which is revealed.

Thomas Aquinas and Richard Hooker both admit that prevenient grace is required even for the proper exercise of the purely natural reason; now Barth shows the same fact in other terms: even fallen Adam — because *his essential nature is in fact rooted in archetypal man Christ* — is capable of some activity which is not discontinuous but "fundamentally identical" with that of the Christian.

For a complete reconciliation of the theology of *Christ and Adam* with traditional natural theology, all that would remain is the definition of man's essential nature in terms of his essential rationality.

William Pauck, in his Introduction to the book, remarks that the Barthian exegesis of Romans 5 is "revolutionary" and "new" in taking Christ, and not Adam, as "first" man. Pauck states that in so doing Barth bypasses the "entire exegetical and theological tradition built upon this chapter of the Pauline Epistle" and that he "offers an entirely new and unprecedented interpretation of the conception of man implied in the Apostle's view of the relation between Christ and Adam."

This is simply not true. Barth has, in fact, returned to an even older tradition than that of Augustine and the Western Church; he has reaffirmed Irenaeus' treatment of Ephesians 1:10 — "to re-head up all things in Christ" which for Irenaeus was a re-creation of human nature, originally created perfect but later fallen. Christ for Irenaeus, as for the author of Ephesians, was "first man."

It is essential that this be recognized if Barth's exegesis of Romans 5 is to gain the respect of those who — unlike Mr. Pauck — are skeptical of that which contradicts the Fathers. It is to Barth's great credit that he has rescued a central biblical and patristic theme from the oblivion which it has received in Western theology, Roman Catholic and Protestant alike.

JOHN ROSSNER

Books Received

ON THE PHILOSOPHY OF HISTORY. By Jacques Maritain. Edited by Joseph W. Evans. Scribners. Pp. xi, 180. \$3.50.

MAN IN NATURE AND IN GRACE. By Stuart Barton Babbage, Dean of St. Paul's Cathedral, and Principal of Ridley College, Melbourne. Eerdmans. Pp. 125. \$1.50. [A Pathway Book.]

PASSION PERSPECTIVES. Sermons for Lent. By G. Erik Hagg, Pastor of Faith Lutheran Church, Moline, Ill. Augustana Book Concern. Pp. x, 79. \$1.75.

RELIGION IN MODERN LIFE. George G. Hackman, Charles W. Kegley, Viljo K. Nikander. Macmillan. Pp. viii, 480. \$4.25.

RICHARD BAXTER PURITAN POLITICS. By Richard Schlatter. Rutgers University Press. Pp. 178. \$4.50.

mission. Three professors, specialists in the three fields involved, will conduct the course in turn. The three men feel that the three sciences cannot be isolated, and so have worked out the combined course.

Besides giving basic training in new research tools so important to the modern world, the professors hope that actual work with isotopes will stimulate promising students to go on to advanced training in nuclear technology. The isotope course at Sewanee, which will be offered for the first time starting in February, 1958, is expected to be a first step toward work on nuclear reactors, atomic-powered aircraft, biological effects of radiation, and other challenges of the greatest urgency. The course will prepare students for later specialized industrial training as well as for advanced research.

Church's Housing Allowance Saves Tax Money for Clergy

Clergymen who have sought, for income tax purposes, to deduct amounts spent for utilities and other expenses of parsonage living, can deduct such expenses only if part of their salaries are set aside in the books of their churches as "housing allowance." This information was released by the Internal Revenue Service office in Washington, D. C., recently.

The housing allowance given the minister does not have to be paid him by separate check. It merely needs to be set up on the books of the church so that it is separately identifiable. Such allowances will be deductible from the clergyman's gross income to the extent they are actually used to pay utility bills.

This statement was made by the Internal Revenue Service in reply to inquiries received from clergymen who asked if the clergyman's utility exemption, provided in new regulations released last June, applies to a minister who pays for utilities when the parsonage is furnished to him by the church without cost. Such clergymen can deduct utility expenses if they are paid for out of a "housing allowance" such as explained above, according to the statement.

The provision is retroactive to January 1, 1955, so a minister can be eligible for a refund on 1955 and 1956 taxes if his church adopts a resolution retroactively designating part of his income as a housing allowance. Such retroactive resolutions must be adopted before January 1st, and after that date housing expenses will not be deductible unless there is an advance designation by the appropriate group.

The June regulations also exempt from taxes any expense incurred by a clergyman in obtaining housing, including amounts paid for purchase of a house or for maintenance and utilities in a house already owned by him. [RNS]

THREE BISHOPS DISCUSS

The Next Presiding

Only two men have served the Church as Presiding Bishop since the position was defined in essentially its present terms. The second of these men, Bishop Sherrill, retires next year, and General Convention must select his successor and decide whether or not to change the canons defining the position.

THE LIVING CHURCH asked three distinguished bishops, representatives of different viewpoints, to answer two questions. The answers were given by mail, and the bishops had no opportunity to discuss the questions face-to-face, a process that might either have established larger areas of agreement or sharpened the disagreements. The editor has slightly condensed the answers.

Participants in this symposium-by-mail are:

Bishop DeWolfe of Long Island
Bishop Dun of Washington
Bishop Penick of North Carolina

Question No. 1

Should General Convention make any changes in the definition of the responsibilities and authority of the office of Presiding Bishop?

Bishop Penick replied, "The office of Presiding Bishop has gradually accumulated so many responsibilities that its duties need to be re-studied and carefully defined."

Bishops DeWolfe and Dun both said that changes should not be made in the canons.

Bishop DeWolfe said, "In the American Church, we have a penchant for limiting the authority of those consecrated for or elected to high and responsible office. The canons should not fence the Presiding Bishop in. Section 4, Canon 2, defining the duties of the Presiding Bishop, impresses me as being quite satisfactory as it stands."

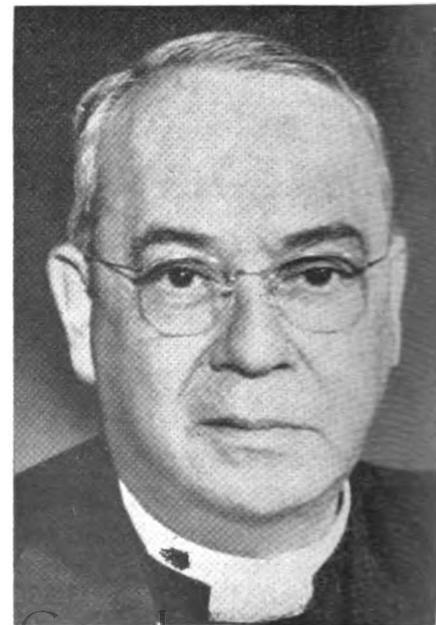
Though Bishop DeWolfe answered the question as stated with a flat negative, he did propose a change in the method of electing a Presiding Bishop, saying, "Since the Presiding Bishop is very much more than the presiding officer of the House of Bishops, I believe the House of Deputies should have a more decisive role in the election of the Presiding Bishop than the Constitution presently provides."

Bishop Dun stated his views on this question as follows: "The House of Bishops needs a presiding officer who is more than a temporary chairman. It needs one who in his own person can draw the bishops together in loyalty to our Lord, to the Church and her mission, and to one another. His second role — as president of the National Council — gives substance to his leadership in the House of Bishops. National Council needs a president to preside at its meetings and, even more, to gather together under one administrative head the many-sided plans and activities of the Council's departments and divisions and committees. This dual role is very demanding and strenuous, but experience shows that it is not impossible for a strong and able and dedicated man. I do not see how it can be broken up or limited without serious loss."

Bishop Penick, in advocating canonical changes, declared: "The care of all the churches' constitutes more of a burden than one man can bear. I have known all the Presiding Bishops since my consecration in 1922. They have all been noble men of the stuff of which giants are made. But they have held an impossible office. The Presiding Bishop must be an

incessant traveller, a wise administrator, a skillful executive, an experienced financier, a missionary strategist, an ecclesiastical diplomat. He is expected to speak with authority on vital subjects. Above all, he must furnish inspired leadership for the Church in things pertaining to the Gospel of Christ. Other demands have centered around this high office. Who is equal to these things?

"I have never heard a syllable of complaint from any Presiding Bishop. Perhaps we should complain for him and admit that we are asking him to discharge the responsibilities of an unreasonably overloaded office. If canonical changes are necessary to renovate the most honorable and difficult position in our Church, I would vote for them heartily, not to relieve the Presiding Bishop of the responsibilities that properly inhere in his office, but to release him from secondary administrative details to devote his unencumbered energies to the major concerns of the Church."



BISHOP DeWOLFE

Bishop

Question No. 2

What sort of man should be selected as the next Presiding Bishop of the Church?

Bishop Penick reworded the second question to apply to one elected as Presiding Bishop under canons which altered the office to "reduce its demands to a simple pattern, chiefly concerned with the major responsibilities of leadership."

Bishops Dun and DeWolfe assumed that the new Presiding Bishop would be elected to the office as it is now defined.

Bishop Penick said, "I believe that the Church assumes that its Presiding Bishop is a man of God, anointed 'with the Holy Ghost and with power.' His leadership should be broad and deep, transcending every partisanship and over-reaching national and even denominational boundaries. Prophetic talent is most desirable. The Church always welcomes a voice that speaks in terms of the Christian

Gospel directly to its membership and to others in behalf of the Church. Scholarship that is genuine enough to be simple and carry a popular appeal would help give confidence to the Presiding Bishop's voice and pen. Imagination is essential to strong leadership. So is insight that discerns correctly the signs of the times. So is vision that sees clearly and boldly what the Church of the future ought to do, especially in the missionary field.

"Can such a Presiding Bishop be found in the Church? I think so, if we ask for the guidance of the Holy Spirit before the vote is taken."

Serve Nine to 12 Years

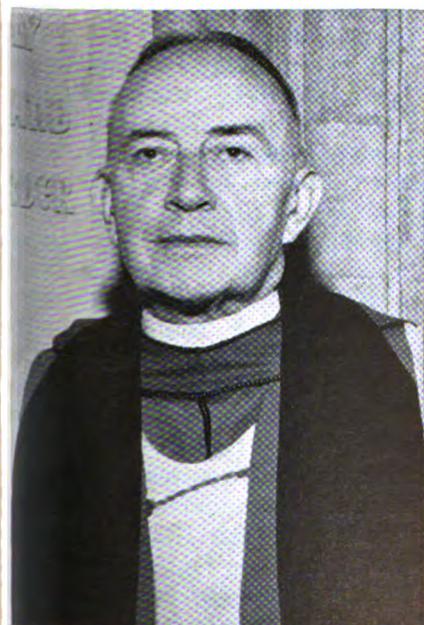
Bishop Dun began by asking how old the new Presiding Bishop should be, a fact which determines the length of his term of office. "His term should be long enough to permit him to grasp the total life of the Church and to establish relationships that will make possible a significant impact," Bishop Dun said. "It must not be so long that he will go stale or be worn down. It must not be so long that the Church will be subject too largely to the inescapable individuality of a particular Presiding Bishop. I would look for a man to serve from nine to 12 years. That points to a bishop born between 1897 and 1902. Of course, I would stretch those dates up or down for a superlatively qualified man, but I would begin by looking in this range." LIVING CHURCH finds the following bishops with jurisdiction who fit this age requirement: [See page 16].

Aside from the age recommendation, Bishop Dun said the new Presiding Bishop should be, "A dedicated, godly man. A simple man, unspoiled by conspicuous position, with dignity

but no tendency to strut or develop an official facade. A man of evident moral and intellectual stature, with strong convictions joined with the capacity to respect the differing convictions of others; not necessarily a scholar, but capable of thinking clearly and speaking plainly about the complex task and strategy of the Church in the contemporary world; a man capable of lonely decisions and not in constant need of reassurance and approval; a friendly, out-reaching man, but not so genial that one never knows where he stands; a man of whom we can be proud as he represents us all, with all our interesting differences, in the nation and in the wider Christian fellowship.

"Is there any such man born between 1897 and 1902? I do not know. But that is what I shall be looking for."

Bishop DeWolfe stated that St. John Chrysostom answered the question quite fully centuries ago when he preferred New Testament standards of piety and learning to athletic ability. "Our Presiding Bishop must measure up," Bishop DeWolfe said, "to the standard St. Paul set in his Epistle to Titus (1:7-9) by way of his 'holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine and convict the gainsayers.' Our Presiding Bishop should be altogether orthodox in the faith and unreservedly committed to the liturgy and sacramental practice of the Church as promulgated in and by the Book of Common Prayer. He should be a



BISHOP DUN



BISHOP PENICK

staunch upholder of the Anglican Communion despite current ecumenical tensions and world conditions. If the Anglican Communion has the mission to bear effective and fruitful witness, before all of Christendom, of the Catholic and Apostolic heritage which she has received of God, our Presiding Bishop must speak out at all times with conviction and charity as God's steward. In whatever role he is called upon to exercise statesmanship, he should first of all operate as the Presiding *Bishop* of this Church, whose statesmanship reflects in sharp focus that basic commitment.

"When tensions arise, as they will inevitably, between the pastoral and administrative demands of his office, the Presiding Bishop should be prepared to give priority to his exercise of the pastoral office. Other agents are abundantly available to take care of the administrator's duties; no satisfactory substitute as the *pastor pastorum* can take the place of the Presiding Bishop in person. It is only he who can be the father in God of our bishops and so of the clergy and laity of our Church as a whole. However pressing upon the Presiding Bishop the determination and execution of the Church's missionary program may necessarily be, we need in the Presiding Bishop an Apostle of the 20th century, rather than a businessman who does not take our Lord at His word when He says, "My Kingdom is not of this world."

When it comes to consoling the bereaved the Christian is one up on the unbeliever

How to Write a Letter of Condolence

By the Rev. Francis C. Lightbourn
Literary Editor of The Living Church

Sooner or later everyone has occasion to write a letter of condolence. Yet many persons find it difficult, if not agonizing, at such times to put into words anything that might seem helpful to the individual concerned.

Why is this so? Why is it that men and women who are not ordinarily tongue-tied become tongue-tied (or rather pen-tied) the minute they try to set down on paper a few words of comfort to someone who has lost a husband or wife, or other near relative?

Perhaps it is because we feel that we simply do not know what will be helpful under the circumstances. Individuals differ so from one another — in taste, in temperament, in reaction to sorrow. In our very efforts to be kind we may, quite unintentionally, add to a grief that is already too heavy to bear. We share a natural reticence in writing about anything so intimate as bereavement. Perhaps we think that a eulogy of the departed is expected, and we may — quite sincerely — shrink from offering one.

It is here that the professing Christian has an advantage over others. It must indeed be difficult for the athe-

ist or agnostic, unless he can pull some apt quotation from pagan literature, to write anything more edifying than that death is "just one of those things." And it may be even more difficult for the merely nominal Christian to frame words of real comfort. But the Christian who works faithfully at his religion is the one who in this matter scores.

He will presumably write to Mary that he is "sorry" to learn of John's death; for in all probability this word — or some word similar — will in some sense be a true expression of his feeling. If it is not, perhaps he should ask himself whether he should be writing at all. Or he may be able to fall back upon the perfectly neutral "shocked," if in other respects that covers the particular situation.

When the departed person has been through a long period of intense suffering, so that nobody could honestly think his death anything but a merciful relief, the opening phrase can be varied somewhat: "John had borne such pain for so many years that his death can hardly be regarded as other than a blessing" — or something similar.

DIOCESANS

Who could serve
nine years

Barry (Alb.)
Barth (Tenn.)
Burroughs (Ohio)
Carpenter (Ala.)
Gray (Conn.)
Gray (Miss.)
Kellogg (Minn.)
Pardue (Pitts.)

Who could serve
12 years

Carruthers (S.C.)
Donegan (N.Y.)
Horstick (Eau Claire)
Jones (W. Tex.)
Lichtenberger (Mo.)
Miller (Easton)
Moody (Lex.)

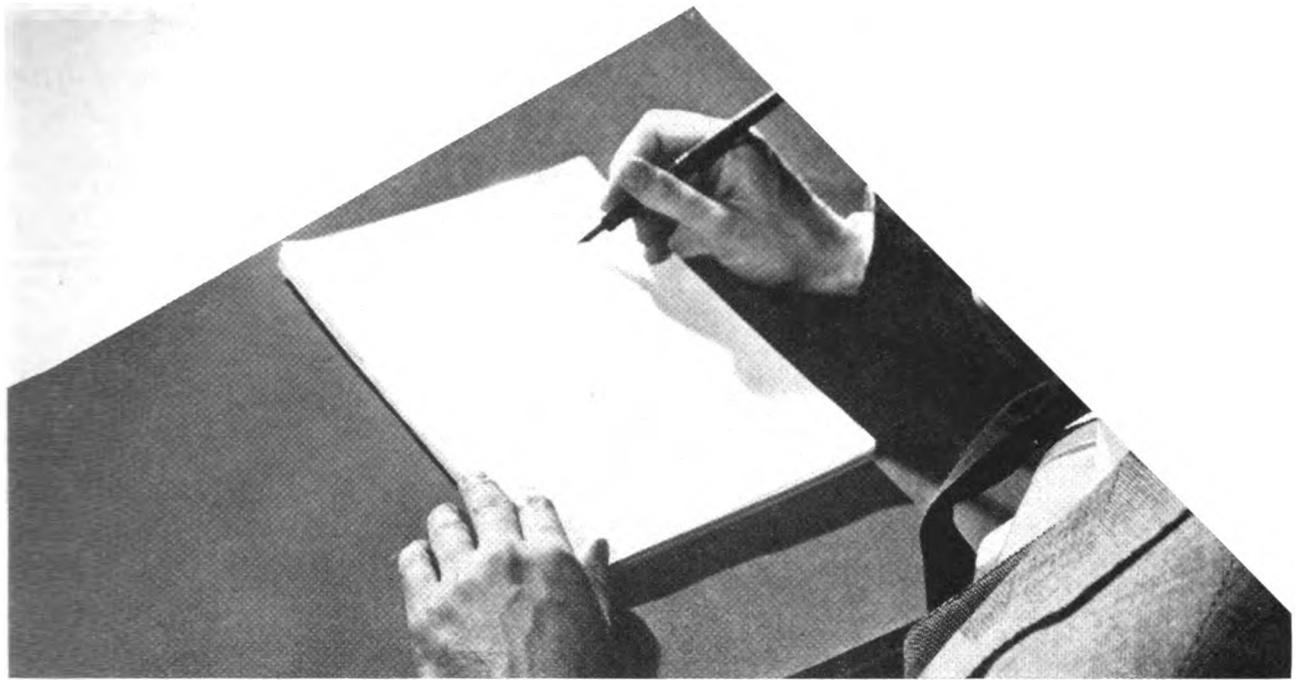
MISSIONARY BISHOPS AND COADJUTORS

Who could serve
nine years

Baker (N.C.)
Barton (E. Ore.)
Melcher (Cen. Brazil)
Walters (S. Joaquin)

Who could serve
12 years

Gesner (S.D.)
Hubbard (Spo.)
Kennedy (Hon.)
Lewis (Nev.)
Watson (Utah)



But in most cases the Christian can begin by the commonly accepted convention that he is "sorry," or "grieved," or "shocked" to learn of John's death. And he will do well to call it by its one-syllable Anglo-Saxon name, "death," and not by the euphemism, "passing," or some similar expression. After all the Christian professes belief in a Lord who was "crucified, dead, and buried." Finding some circumlocution, therefore, for the stark fact of death is simply a form of wriggling out of reality.

The Christian then will begin by expressing sorrow or a like sentiment, and will go on to convey his sympathy. So far his letter is no different from any that a materialist might write; up to this point he identifies himself with the common run of humanity. But there is something which, as a professing Christian, he can always add: he can assure the recipient of his prayers, both for the departed person and for those he leaves behind.

This is something which the atheist or agnostic, by the very terms of his commitment, cannot offer: it rounds out a paragraph that otherwise might seem curt, and it involves the writer in doing something; from a "practical" point of view, perhaps, not very much, but from the Christian standpoint the greatest thing possible — praying.

Thus one Christian — certainly one Episcopalian — might write to another after this manner:

Dear Consolata:

It was a shock to me to learn this morning of Julian's death, and I write to assure you of my sympathy and sorrow in your bereavement. But as Christians we believe, of course, that the departed are with our Lord, on a higher plane of existence as it were, where we in turn hope to follow them.

Thus I shall remember Julian in my prayers, as I know you will also be doing; nor shall I forget to pray that God may support and comfort you in your not unnatural sense of loss.

Sincerely,
Anastasia

If you do not feel up to quite all this, or if it seems too sermonic —

the sort of thing one's pastor might be expected to write — I submit a form which is brevity itself, but which the assurance of prayer saves from unfeeling abruptness:

Dear Alexander:

I am indeed saddened by Euphemia's death, and I hasten to assure you of my sympathy in your sorrow and of my prayers both for her and for yourself.

Sincerely,
Dolores

There is but one piece of unfinished business: when you have thus assured somebody of your prayers, be sure that you do say such prayers — at least just once.

PRAYERS ON THE OCCASION OF A DEATH

For the Bereaved

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy servant for whom our prayers are offered. Remember him, O Lord, in mercy; endue his soul with patience; comfort him with a sense of thy goodness; lift up thy countenance upon him, and give him peace; through Jesus Christ our Lord. Amen.

Book of Common Prayer

These prayers are here given in the order in which it is traditional to pray for the living and the dead, the

For the Departed

REMEMBER, O LORD, thy servant ———, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

Book of Common Prayer (adapted)

departed being commemorated last, as they have entered upon the final stage of their existence.

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Appointments Accepted

The Rev. George William Beale, formerly rector of St. John's Church, Bedford, Va., in charge of St. Philip's, Bedford, will on January 1st become director of Christian education in the diocese of Kentucky.

The Rev. Thom Williamson Blair, formerly rector of St. Luke's Church, Salisbury, N. C., in charge of its associated missions, is now rector of Christ Church, Charlotte, N. C. Address: 1412 Providence Rd.

The Rev. Bernard G. Buley, formerly rector of St. James' Church, Milwaukee, will on February 1st become rector of St. Matthias' Church, Waukesha, Wis.

The Rev. Edward S. T. Hale, who formerly served missions in Tracy City, Gruettl, and Foster Falls, Tenn., is now in charge of St. Mark's Church, Roxboro, N. C., Christ Church, Milton, and St. Luke's, Yanceyville, with address in Roxboro.

The Grundy County Herald, in announcing the Rev. Mr. Hale's departure from Tennessee, listed his many civic activities, as well as the improvements made in the church property at Tracy City. The story included a reminder of some of the littler things that had endeared him to the community:

"He was responsible for the planting of over 100 dogwood trees on the Tracy City-Monteaule Highway, instrumental in sanding the beach at the Grundy Lakes on two different occasions, raising money to rebuild Dock at the Lakes. . . . The Rev. Mr. Hale came to us as a deacon, hardly dry behind the ears. . . . Ed, as he is familiarly known in these parts, will be badly missed."

The Rev. George Kemp, assistant at St. Paul's Church, Winston-Salem, N. C., is now also chaplain to Episcopal Church students at Wake Forest and Salem Colleges.

The Rev. C. B. W. Maddock, formerly rector of St. Matthias' Church, Waukesha, Wis., will on January 1st become rector of St. Paul's Memorial Church, Detroit.

The Rev. Robert F. McGregor, a canon of the Washington Cathedral, will become dean of Trinity Cathedral, Newark, early in February.

The Rev. Mr. McGregor is chairman of the department of Christian social relations for the diocese of Washington and is on the advisory board of the Church and Group Life Laboratories. In Newark he will succeed the Very Rev. Dr. John Coburn, now dean of ETS.

The Rev. Thomas Smith, Jr., formerly in charge of St. James' Church, Emporia, Va., and St. Thomas', Freeman, is now in charge of St. Stephen's Church, Winston-Salem, N. C. Address: 1108 N. Highland Ave.

The Rev. William E. Stark, formerly vicar of St. John's Church, Mount Vernon, Ind., will on January 1st become vicar of St. John's Church, Bedford, Ind.

Missionaries

Deaconess Mary E. S. Dawson has returned to her work at the Mission of St. Francis of Assisi, Upi, Philippines, after furlough in the United States.

The Rev. Wayne S. Shipley, who has been serving St. Christopher's Chapel, Trinity Parish, New York, went to the missionary district of Mexico in November.

Mr. William D. Travis flew to Liberia in November to resume his work at the high school in Cape Mount, after furlough in the United States. Mrs. Travis and their younger son planned to join him later.

Resignations

The Rev. James G. Widdfield, rector of St. Paul's Memorial Church, Detroit, since 1925, honorary canon of St. Paul's Cathedral, Detroit, and senior priest of the diocese of Michigan in length of active service, will retire on January 1st. In addition to his work at St. Paul's, the Rev. Mr. Widdfield served with many diocesan departments and committees.

The rector's wife, who served as organist and choir director for 32 years, will also retire in January.

Changes of Address

The Rev. W. A. Havermale, rural dean of the

convocation of Long Beach, diocese of Los Angeles, formerly addressed in Santa Ana, Calif., may now be addressed at 503 Oakmont Ave., Orange, Calif.

The Very Rev. John N. Peabody, dean of the Cathedral of the Incarnation, Baltimore, Md., formerly addressed on University Pl., may now be addressed at 84 Charlcote Pl., Baltimore 18.

The Rev. Sidney T. Ruck, retired priest of the diocese of Albany, will be in Florida until the end of April and may be addressed at 212 Vermont Ave., Daytona Beach.

Ordinations

Priests

Long Island — By Bishop Sherman, Suffragan acting for the Bishop of Long Island: The Rev. George B. Anderson, curate, Trinity Church, Northport, N. Y., November 22d.

By Bishop Sherman, Suffragan, acting for the Bishop of Long Island, on November 23d: The Rev. James Andrew Birdsall, curate, All Saints' Great Neck, N. Y.; the Rev. Louis F. Ferraro, curate, St. Joseph's, Queens Village, N. Y.; the Rev. Richard W. Gray, of St. James', Brookhaven, and St. Andrew's, Mastic Beach; the Rev. George Raymond Kemp, curate, the Church of the Resurrection, Kew Gardens, N. Y.; the Rev. William Vincent Murray, of St. Mary's, Lakewood, and St. Mark's, Medford, N. Y.; the Rev. Arthur Everett Woolley, Jr., curate, St. Alban the Martyr, St. Albans, N. Y.; and the Rev. Harold Louis Wright, of the Church of the Resurrection, East Elmhurst, N. Y.

Oklahoma — By Bishop Powell: The Rev. F. Grover Fulkerson, on October 28th, in Tulsa, Okla. He is executive secretary of the department of Christian social relations of the diocese of Chicago.

West Virginia — By Bishop Campbell: The Rev. Ronald A. Norton, on November 19th; vicar, Holy Spirit, Summit, and Grace Church, Middleway.

Other Changes

Three distinguished jurists, all members of the Episcopal Church in the diocese of Eastern, figured in the news in Maryland recently:

The Hon. Stephen R. Collins (Emmanuel Church, Chestertown) retired from the Court of Appeals. The governor then appointed the Hon. William E. Horney (St. Paul's, Centreville) to the vacant seat and also appointed Mr. Thomas J. Keating Jr. (St. Paul's, Centreville) to Judge Horney's former place on the bench of the Second Judicial Circuit.

According to our correspondent, Judge Horney has rendered invaluable service to the diocese as chairman of the committee to revise the Vestry Act and the current committee on revision of diocesan constitution and canons.

Deaths

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

The Rev. John Keith Hammond, 45 rector of St. John's Church in San Bernardino, Calif., died suddenly there on October 12th of a heart attack. Mr. Hammond was the son of a priest and the brother of three priests, all of whom are serving or have served in the diocese of Los Angeles.

Born in Canada, he came to California with his family, and was ordained priest in 1942. From 1941 to 1943 he was vicar of St. Simon's Church, San Fernando, Calif. He served as vicar of Ascension Mission in Tujunga, Calif., until 1951 when he became rector of Christ Church, Sausalito, Calif. He had been at St. John's in San Bernardino since 1953.

He is survived by his wife, Ruth N. Barr Hammond, his parents, the Rev. and Mrs. S. R. Hammond, of Mill Valley, Calif.; four brothers, the Rev. W. R. Hammond, Beaumont, Calif., the Rev. F. C. Hammond, San Bruno, Calif., the Rev. D. M. Hammond, Mill Valley, Calif., and Reginald Hammond; a sister, and three daughters.

The Rev. Alvin Wilson Skardon, 81, retired priest of the diocese of South Carolina, died in Walterboro, S. C., on November 18th. He had been in ill health some months.

Born in New Orleans, La., Mr. Skardon was ordained priest in 1908. He served at St. John's, New Orleans, from 1905 to 1910, and in 1910 became rector of Grace Church, St. Francisville, La., where he remained until 1922. After spending four years at Christ Church, Bastrop, La., he became rector of St. Jude's, Walterboro, S. C., in 1926, where he served until his retirement in 1937.

Mr. Skardon is survived by his wife, the former Berne Hooper, five sons, one daughter and a grandchild.

The Rev. Vern Swartsfager, 53, rector of the Church of St. John the Evangelist, San Francisco, Calif., died October 27th in San Francisco. He was known for a much-quoted statement, "There is no such thing as a bad boy."

Born in 1904, Fr. Swartsfager was a sports writer on the old Chicago Times and other newspapers for many years, before becoming field secretary for the Brotherhood of St. Andrew in Chicago. In 1943 he became layreader of Christ Church, Calumet, Mich., and after being ordained priest in 1945 he became acting rector of the church. In 1946 he went to Dallas, Texas, as rector of St. Matthew's Cathedral. During his five years there and the ensuing two years at San Antonio, Texas, he gained national attention for his work combatting juvenile delinquency. In Dallas, he founded Kid's World, Inc., an organization of teen-agers. His experiences with underprivileged young people resulted in a book, "The Ringers." He had been rector of the Church of St. John the Evangelist since 1951, and had continued his work with young people, having established a club in his parish for youngsters of the rough and tumble area there; the club now has over 100 members.

Survivors include his wife, Grace Fudge Swartsfager, a son, Amos K., of San Francisco, and three daughters, Mrs. Dianne Townley, San Luis

Obispo, Calif., and Jocelyn, and Jacquelyn, both of San Francisco.

The Rev. William Judson Willson, retired priest of the diocese of Erie, died on August 5th at his home in Crosby, Pa., where he had been living since his retirement in 1937.

Born in 1869, Mr. Willson was ordained priest in 1913 and his first charge was as a missionary in Eldred and Instanter, Pa., from 1912 to 1916. In 1916 he went to Christ Church, Sacket Harbor, N. Y., where he was rector until 1918. After serving two years as rector of St. Mark's, Clark Mills, N. Y., he went to Mississippi as rector of St. John's Church, Aberdeen. Returning to New York in 1922, he served as curate of Christ Church in Corning, N. Y., for three years. From 1926 until his retirement in 1937, Mr. Willson was the rector of St. Michael's, Oakfield, N. Y., and also held the position of principal in the Cary School in Oakfield.

He is survived by his wife, Wilhelmine Putnam Willson, two sons, the Hon. J. P. Willson, judge of the U.S. district court of western Pennsylvania, and Dr. Osborn P. Willson, and three daughters, Mrs. Jackson Savage, Mary, and Alice.

Arthur Austin, lay reader and curator of Old Swedes Church, Wilmington, Del., died at his home in Wilmington on November 14th. He had observed his 75th birthday four days before his death.

After serving as a letter carrier for the Wilmington post office, he retired 18 years ago, and began conducting tours of Old Swedes Church. He continued this activity until he became ill last April. He also was interested in photography and took many pictures of Old Swedes.

Mr. Austin is survived by his wife, Annie J. Orr Austin, and three sisters.

Margaret Stuart Lloyd, deaconess of the Church, died in Wellesley, Mass., on October 20th, after a long illness. Born in New York City in 1871, she was a

graduate of the New York Training School for Deaconesses. Throughout her active life as a deaconess she lived in austere simplicity in the slum areas of Cincinnati, where she served on the staff of Christ Church. Later she served at St. Paul's Cathedral in Boston. For a number of years she owned an old farm in Peterborough, N. H., where she gave many mothers and innumerable children from Boston's south end an opportunity to enjoy country vacations.

Deaconess Lloyd's book of poems, *Late Harvest* was published in 1951. After her retirement she made her home in Wellesley with her friend Miss Geraldine Gordon, and Samuel Lloyd Gordon, her adopted son.

Nellie E. Hodgkins Simpson, 72, wife of the Rev. Thomas A. Simpson, chaplain of St. Luke's Hospital, Kansas City, Mo., died suddenly on September 29th, following a heart attack.

Mrs. Simpson was born in Walsall, Staffordshire, England. She had lived in Kansas City since 1953 when Fr. Simpson became chaplain at St. Luke's Hospital. Before coming to Kansas City, Fr. Simpson was rector of All Saints'; Minot, N. D.

Besides her husband, survivors are a son, Wilbert A. Simpson, of Minneapolis, Minn.; two daughters, Mrs. C. F. Sarjeant, Minneapolis, Minn., and Mrs. Ulric Gwynn, Aberdeen, S. D.; a brother, Alfred Hodgkins, Vancouver, B. C., and four grandchildren.

Sarah Bennett Smythe, widow of the Rev. William Smythe, who served St. Barnabas' Church, Haddington, Philadelphia, Pa., from 1910 to 1914, died on October 6th in Philadelphia. Born in Ireland, Fr. Smythe was priested in 1910, and St. Barnabas' was his first parish.

Mrs. Smythe is survived by her son, the Rev. Thomas B. Smythe, rector of St. Michael's, Birdsboro, Pa., and two grandsons who are also clergymen: the Rev. Thomas B. Smythe, Jr., of Starkville, Miss., and the Rev. William Smythe, of Honolulu, T. H.

THEOLOGICAL EDUCATION SUNDAY 1958 JANUARY 26TH

The Theological Seminaries of our Church are of key significance as any thoughtful communicant must recognize. For in them our clergy are trained for their future tasks. The quality of the ministry affects every man, woman and child in the Church. The Seminaries are centers of light and of learning. In their need of securing adequate facilities with the necessary equipment, they need and deserve the support of all who love and would serve the Church.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 26, 1958, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this cause to the generous support of our Church people.

Henry K. Sherrill
PRESIDING BISHOP.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

EDITORIALS

Block to Vocations

Look at the problem from the viewpoint of the youngster.

The rector says, "There is no higher calling than the priesthood." Aunt Suzy — that's the pious aunt — says, "It would be wonderful if you were a minister."

Maybe even mamma, in her rasher moments, thinks, "Now, if Johnny were to enter the ministry, he would certainly have a chance to show what a nice boy he really is, down underneath."

So Johnny thinks about the matter. Yes, it's a high calling. Maybe it would be wonderful. Maybe down underneath — way down underneath — he is a pretty nice guy.

So, does that make Johnny decide, "I want to be a priest of the Church"?

Maybe — in some cases.

But it is a good deal more likely that Johnny has grown up with a healthy skepticism of the pious pronouncements of his seniors. After all, pop told him to obey the traffic laws — the same pop who chiselled on the same laws when Johnny was five.

And Aunt Suzy, the pious aunt, is the same one who gives 50 cents a week to the Church out of an income of \$5000. And mamma is the same mamma who was always worried for fear Johnny might get his new suit dirty.

So Johnny — even at 20 or 25 — isn't going to accept everything that his family and rector tell him. He's going to check up and see whether they mean it.

Suppose he does check up on what they say about the ministry. What does he find out?

He finds out that this noble calling of the ministry will pay him — when he has worked up to an average salary for Episcopal clergymen, about \$60 a week, plus house, pension, and a few discounts on Main Street. Say, all told, the equivalent of \$4,500 or \$5,000. To gain this exalted salary he needs seven years of post-high-school education and some years of low paid experience, during which he will have to choose between solvency and marriage.

Johnny considers those facts in relation to, say, the going rate for plumbers in his home town, or the earnings of the doctor, lawyer, or dentist.

He discovers that, in terms of financial rewards (which are the terms he has been conditioned to accept) the ministry is almost at the bottom of the heap.

This information may not stop Johnny. Maybe he has a deep and abiding sense that God has called him to His service, and that nothing else matters. Maybe Johnny is the timid type, afraid to tackle a vigorous and outgoing field. Maybe he is a Milquetoast who does what Aunt Suzy wants him to, regardless of anything.

For any of those reasons, Johnny may say, "Yes, the priesthood is my career."

But it is far more likely (particularly if Johnny is a vigorous and outgoing person of the type that makes the finest priest), that he says to himself, "Bunk. All these people with their pious talk about the ministry are just talking. They don't back it up. If the ministry was important, a priest of the Church would receive from the Church the support normally given by society to a well-educated professional man. They don't give that support, which must mean that the work isn't important."

We hear a lot of talk about encouraging vocations. Clergy counsel by the hour. Church groups issue pamphlets. Some Christian educators try to guide their young people toward the ministry.

Yet the simple facts are these: the Episcopal Church has, ever since World War II, refused to offer to its youth a ministry on terms that youth would accept. If it had not been for the influx of converts from non-Episcopalian families into the ministry, if it had not been for the late vocations, if it had not been for some stubborn Episcopalian youth who rejected the standards of their families and their communities, our clergy shortage today would be truly desperate.

Our young men are not rejecting the idea of vocations to the priesthood because they are money-hungry, greedy, grasping. They are rejecting it because they see their elders putting a very low value on the calling of priest.

The solution is not to offer astronomical salaries to our clergy. But a large part of the solution of this critical problem does lie with the parish Church, the vestry, the individual supporter of the Church.

For, until the parish, the vestry, and the individual supporter do work and pray and give to bring the income of its clergyman up to par with that of other highly trained professional men, they bear witness to a scorn of the ministry, a devaluing of the clerical life, that registers profoundly and forcefully upon the minds of the Episcopalian youth.

With adequate salaries, few priests would end their ministry with large bank accounts, for their own responsibility to tithe and feed the flock of Christ would take care of any surplus. But they would stand, among their parishioners and their vestrymen, as workmen proved worthy of their hire at something like the going rate.

When this is done — and only when it is done — the supply of able and vigorous young men into our ministry will be adequate for our needs.

Game for Worldlings

One of the most entertaining and sinister board games to come out since *Monopoly* is *Careers*, currently featured in the Christmas toy displays. It playfully introduces its users to vocational guidance in terms of a semi-realistic, deftly ironic, and completely cynical philosophy of life and work.

The player begins the game by stating the rewards he seeks from life. He may choose to concentrate on one of the three possibilities offered: money, fame, or happiness. Or he may seek all three in any proportion he chooses. Once made, this decision is final for the duration of the game, and no conversion to new values is tolerated.

In the course of the game, the player must choose to follow one of several careers. Business offers the surest way to a comfortable income, if only one avoids the peril of over-ambition. It produces no fame, and the only happiness it offers is the charms of a gorgeous secretary.

For fame and some money, the player seeks politics or Hollywood, both of which are pretty joyless. Even if the Hollywoodian marries a foreign princess, the marriage produces just one-third as much happiness as a seaman's single shore leave in Pango-Pango. There's a prospect of scandal in both fields — but the scandals contrast in results. A political scandal destroys fame but does not impair happiness. A Hollywood scandal produces greatly increased fame and makes the famous one utterly miserable.

The best bets for happiness are farming and seafaring. The farmer's joys are respectably bucolic; those of the sailor are entirely concerned with shore leave, after which, in the Lotus Land of the game, no seaman ever has a hangover.

Careers says flatly that you can buy either fame or happiness, though the cash price for both is high. The fame-hungry rich man can buy a collection of old masters. He doesn't enjoy the paintings; his reward is the fame he gets from being their owner. On the other hand, cars and yachts produce sure and certain happiness in their buyers.

College opens career doors to graduates and guarantees them higher salaries. College days produce some fun, mostly romantic, and the collegian who makes All-American becomes three times as famous as the politico appointed to the Supreme Court. Curiously enough, the Court members are pretty happy, but there's no joy at all in being an All-American.

There is an almost complete lack of social values in the game and a total spiritual vacuum. Not only are there no such careers as social service, education, or the ministry, but the constructive possibilities in the available careers play practically no part in the

rewards. For instance, medicine produces no happiness or fame and is a profitable line of work only if your opponents are in the upper-income brackets and can be shaken down for exorbitant fees.

Success depends not only on the player's ability to advance himself, but upon his skill in frustrating the advancement of his rivals.

Altogether, *Careers* speaks for a hideous and very popular philosophy of work — self-seeking, angle-shooting, grubbing for the material means to feed pocketbook, pride, and emotions.

We don't feel like starting a drive to protect our youth by burning this game in inquisitorial fires. The Department of Christian Education might issue a manual for discussion leaders based upon the situations of the game, but this would be pretty awful unless the Department could manage a constructively tongue-in-cheek attitude to match the game's.

Of course, we could develop a rival game called *Usefulness*, socially and morally very elevating, in which players dash from settlement house to leper colony, from the county hospital to prison chaplaincies. We suspect it would turn out to be pretty dull.

Or we could produce *The Way*, a game of salvation. Players would get baptized, confirmed, go to Communion. There would be temptations and opportunities for private prayer, retreats, and confession, and the scorecards would total up to hell, purgatory, or heaven. But this would raise endless ecumenical problems, and we'd probably have to have special RC, Anglican, and Protestant versions. Episcopalians wouldn't dare let their children play on other than Anglican boards for fear they would be convinced they were bound (in real life, not in the game) for damnation.

To be frank, we think it unlikely that either a game of faith or a game of good works would be a good game. The whole point of any game is to beat the other fellow (or the other team). Each game has its rules and ethics, of course, and some have devices for equalizing the contest between players of unequal skill. Yet, the basic principle of a game is that one man's loss is another man's gain. In the affairs of the spirit and of moral endeavor, the opposite principle applies: one man's loss is everybody's loss; one man's gain is everybody's gain.

If a priest, a social worker, or the right kind of doctor were introduced into *Careers*, he would have the job of trying to help everybody to win. What kind of contest would that be?

There is a place, we think, for contests, for uninhibited efforts to beat the other fellow, in a Christian philosophy of life. But it is a restricted place, and it ought not to be the ruling objective of any man's career — whether he be a farmer, a sailor, a businessman, or a movie star.

The thing to do is to make our children cynical about the game's cynicism and hope for the best.

sorts and conditions

ESCHATOLOGY, a word that seems to have faintly disreputable connotations, is the theme of Advent. This means primarily that we are supposed to think about death, judgment, heaven, and hell — the "four last things" as the Church sees them.

HOWEVER, eschatology has a wider meaning. When we try to understand some of the hard sayings of the New Testament, the scholars tell us, we must understand them "eschatologically." They do not necessarily represent good practical advice about how a man ought to behave in this world — "turn the other cheek" — "let the

dead bury their dead" — but a higher, indeed an impossible, standard which we could not hope to imitate unless today happened to be the last day in history.

RECENTLY I heard a theological professor, the renowned Dr. A. T. Mollegen, give a noteworthy example of the problem of following Christ's leadership in practical situations.

DR. MOLLEGEN told of a class to which he was trying to explain the eschatological outlook, using as an illustration the story of the woman taken in adultery. Christ saved her from execution by challenging the man that was without sin to cast the first stone at her. "This does not mean," Dr. Mollegen said, "that we should stop enforcing the laws until all judges and policemen are right with God. Nor does it mean that people who do wrong should always be allowed to go scot-free. Rather, it shows us Christ as the only one who is able to forgive completely, because His forgiveness is able to awake repentance as ours is not. The story does not call us to imitate Christ, but to recognize that we cannot imitate Him completely. It shows us His uniqueness."

WELL, even as you and I, a theological student took sharp issue with the professor after class. "Of course I gladly admit that Jesus is unique," he said, "but I still think that we are supposed to try to make our lives as much like His as we possibly can — to do what He would do and forgive as He forgives."

NOT LONG afterward, the theological student was graduated and became a chaplain at a nearby college. One day as he was walking down a street of the college town he saw a crowd of students standing looking at a window of a run-down building.

THE NEW chaplain came up to see what was going on. A young woman, obviously under the influence of liquor and probably no better than she ought to be in the first place, was doing a strip-tease in the window to the accompaniment of hoots and cries of encouragement from below.

PROMPT and direct in action, the priest sprinted up the stairs and remonstrated with the woman in the window. The students below cheered lustily at the addition of this element of excitement and drama to the situa-

tion. The woman consigned the priest to perdition and continued her act. Our hero had never been in his life so glad to see a policeman as he was when one came and brought the show to an end.

BUT the priest was not beaten yet. He visited the young woman in jail and offered to try to get her bailed out. The happy ending did not take place. Unrepentant, she told him where he could go.

SOME TIME LATER, the young priest saw Dr. Mollegen again. "Now," he said, "I understand what you meant by the eschatological frame of reference. Next time I try to be like Jesus. I will do it more cautiously."

THAT IS the end of the story. But I don't feel entirely happy about the moral. Indeed, we aren't supposed to be happy about it. Christ condemns our prudence, our half-measures, our compromises, our indignation, and our justice. And as He condemns he redeems.

NOR IS THAT ALL. There is such a thing as sainthood. And a saint is, among other things, a man who undertakes the impossible and impractical and makes it work. The world had not found a satisfactory way of dealing with the young woman whom the chaplain tried to help. Perhaps he appeared at the wrong moment and did not say or do the right thing, but perhaps again there could have been a right moment and a right thing for him to say as Christ's ambassador. She may have thought that he was concerned not with her need but with the impressionable young men below. And perhaps he was. In that case, he probably would have served them more wisely by calling the cops.

ANY TIME you feel the impulse to do something based on the assumption that this is the last moment in history, go ahead and try. The world has a place for a compassion larger than life, a forgiveness that breaks the bounds of prudence, a self-sacrifice that sweeps away the basis of earthly existence. But don't be surprised if the results are less than you expected. Only Christ can really forgive, because only His forgiveness is dynamic in character. Only Christ can really love, because He alone can love without seeking His own advantage. Yet, as Christians we dwell in Him and He in us. When Christ within us loves and forgives and saves, we may for a moment have the privilege of being the window through which His face shines.

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By the Rev. Malcolm Boyd

The Sun Also Goes Down

Frank Sinatra finds his life snarled up by two beautiful women, Rita Hayworth and Kim Novak, in the new Hollywood version of the classic Broadway musical *Pal Joey*. Mr. Sinatra selects Miss Novak, thereby giving Miss Hayworth no voice — while adjusting her furs — but to say “*Bonjour, tristesse.*”

Miss Hayworth says this all the more emphatically because her sex problem has proved to make Mr. Sinatra all that much more desirable a package. Miss Hayworth, it should be said, plays the rich, lapped-up widow who falls for the heel who sings her love songs like “*The Lady Is A Tramp.*” Miss Novak, whose real-life frustrations seem to stem (according to her studio publicity releases) from the fact that she is just a cute girl from next door who has been manufactured into a major Hollywood star, plays a cute girl from next door. Virtue has its way, and Mr. Sinatra chooses Miss Novak, who breathlessly affirms her love until Mr. Sinatra has to remind her, as the film draws to a close, that he has a low boiling-point.

Pal Joey is just multi-million-dollar, technicolored, big-screen, simple fun compared with the screen version of Ernest Hemingway's novel *The Sun Also Rises*. The novel is mostly dialogue and concerns certain members of the lost generation (of the 20's, that is) who are Paris expatriates.

Ava Gardner plays Lady Brett Ashley, another pure specimen of a sex problem, and Tyrone Power is Jake, rendered impotent by a war injury. Of course, Brett loves Jake. This film is honest — with its unhappy ending, prolonged Spanish bull fight scenes, fatiguingly-continued rounds of booze, and all the rest of its early Hemingway. Lady Brett's progression from man to man to man is candidly treated.

But the obvious predicament of the principals is altogether hopeless, and one wants to speak to them about redemption. After lousing up everybody's lives — including her own — Lady Ashley goes into a church to pray for her bullfighter, who was beaten up in her room when one of the Twelve Angry Men, maddened with frustration, discovered him there. The church scene is cliché, with Lady Brett's beautiful face lightened up in prayer. In the film's final scene, Lady Brett allows that God may keep an eye out for some, but not for her. Jake sug-

gests that maybe she hasn't tried hard enough in her relations with God, and Lady Brett (in a binge of self-pity between matches) concedes that this may well be so.

The fade-out finds Lady Brett and Jake in a taxi — and in a situation similar to that in which many men and women find themselves. There is no hope in sight to straighten out the momentary emotional mess, but “there must be a way.” One will simply live on, and surely, the god-who-is-a-benevolent-despot, or else fate itself, will be decent about the whole bloody business.

Yet, the Gospel seems to speak differently. We read there about the necessity for repentance, for a change in the direction of one's life, for an orientation of life in terms of God's will rather than individual egoistic will. If there is any person or thing standing between one and Christ, then that person or thing (in terms of the attachment of one's heart) must be removed from so exalted a position. There is a cross to take upon oneself. Time may be short, and judgment is certain; to drift and to confuse self-pity and *tristesse* with repentance is liable to cost one salvation. The human heart is a dangerous thing; its own salvation lies in Christ's demand upon it.

As Christians, we live in our peculiarly sex-tense mass culture. To help bring it to Christ's salvation — and to offer Him our own intentions so that we may come to His Kingdom, too — we must understand our complex pitfalls. The human heart, given man by God, is good; but its resolutely continued absorption in human affairs which Christ cannot bless may be utterly damning.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

December

16. Christ Church, Plymouth, Mass.
17. St. Paul's, White River Junction, Vt.
18. St. Philip's, Grand Rapids, Mich.; St. George's, Hawthorne, Calif.
19. Sisters of the Holy Nativity, Providence, R. I.
20. Church of the Annunciation, Anna Maria, Fla.
21. Emmanuel Church, Washington, D. C.; St. Thomas', Glen Carbon, Ill.; St. Michael's, El Segundo, Calif.

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Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

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Rev. George L. Gurney, r
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Rev. Frank L. Titus, r; Rev. Wells Folsom
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Huron & Wabash (nearest Loop)
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BALTIMORE, MD.

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CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays: HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. 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 Lorge, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
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, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & 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 (15) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
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 5:15; 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, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.
CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyekki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

UTICA, N. Y.
GRACE downtown Utica
Rev. Stanley P. Gosek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7; Thurs, Sat 7:30; HD anno

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,
Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA
HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven R. Gonzalez, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

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; first Sun, 15; 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.