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See page 12



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The Living CHURCH

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December

- 8. Second Sunday in Advent
- 10. National Council Meeting, Seabury House, Greenwich, Conn., to 12th United Nations Human Rights Day Executive Committee, U.S. Conference for the World Council of Churches, New York City
- 15. Third Sunday in Advent
- 18. Ember Day
- 20. Ember Day
- 21. St. Thomas Ember Day

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, contribute to the Living Church's chief source of news. In emergency, news may be sent directly to the editor's office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed 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 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.

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

Episcopal Churches and Others . . .

October 20th was observed nationally as Laymen's Sunday this year, again under the joint sponsorship of the Laymen's Movement for a Christian World and the United Church Men of the National Council of Churches. While, as in the past, Episcopal churches were not as active in participating in this annual observance as the bulk of Protestant churches, enough of our parishes observed the day for one New York paper to point out "Laymen's Sunday will be observed tomorrow in Episcopal churches and other churches as well." Trinity Church's President Jacobs spoke in historic St. Peter's Church, Albany. Author Ed Oursler spoke at the Church of the Epiphany in New York City.

In an exclusive LIVING CHURCH interview, TV notable Garry Moore, himself an Episcopalian, declared, "I myself am wildly enthusiastic about the basic idea behind Laymen's Sunday, because I deeply believe in the importance of laymen — not just clergy — sounding a spiritual note in a community and Laymen's Sunday is a happy way of seeing that this happens."

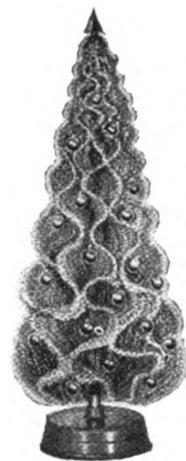
Speaker's Bureau

With Advent Sunday and the widespread scheduling of Corporate Communion breakfasts taken care of, the annual discouraging quest for speakers was again set. Many a program chairman finds himself with the problem of lining up a speaker and not much of a list of potential candidates to invite. It is true that 281 Fourth Ave. does have its excellent Speaker's Bureau, but there seems to be a real need for local dioceses to develop their own bureaus as well. Such a local bureau could fill a real year-round need in providing parishes throughout each diocese with names of speakers who could be counted on to do an effective job. If in your diocese few such laymen speakers exist, for example, maybe it would be for such a bureau to organize a speakers' training course such as Bishop Donegan instituted in New York. . . .

Commendations

The Church of the Advent, Boston, is again to be commended on its annual treasurer's report, as readable a presentation of a parish budget as we have seen. . . . *Congratulations to Colonel Paul Rusch of KEEP who on November 1st celebrates the 30th anniversary of the beginning of his work in Japan. . . .* Congratulations to Parishfield (Michigan) on its new explanatory booklet, "This is Parishfield." This Episcopal center increasingly has become a focal point where concerned Churchmen meet to study ways of being more effective lay ministers. . . . When laymen some years ago voiced the hope that a Meditation Room might be put aside at the U.N., one official warned it would take an archangel to bring such a room into being. Such a room was eventually set aside, after much "crusading" and red tape, and on Monday, November 11th, a small group of laymen and women met at the U.N. to view the newly redecorated room and see for the first time the large mural which was just completed. These men and women, representing different faiths, have called themselves "Friends of the Meditation Room," and one of these men, an editor, has written this prayer for the U.N.:

O God, Creator of the Universe, who hast given to man as a home this world of law and order, we ask forgiveness for all we have done to create lawlessness and disorder. Take from us, men and nations, the selfishness and pride that beget strife and stifle love. Rouse us to pray and work for that unity of mankind that rises above all nations to world brotherhood. And, especially we pray for the Delegates of the United Nations. Give to these men and women a sense of Thy Providence and a knowledge that the good of all people must come before the good of any single person, race, or nation. Amen.



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Diary of a Vestryman

Memos To Me

(Fiction)

By Bill Andrews

December 8, 1957.

A miserable, sloppy day. My feet got good and wet walking the two blocks from the car to the church through the wet slush of uncleaned sidewalks.

(Memo to myself: next vestry meeting urge that we acquire that lot across from the church, gravel it, and provide off-street parking for the congregation.)

On the church steps I met Mrs. Hanson, wearing new galoshes and a faded, worn coat. It suddenly occurred to me that she was arriving at church with dry feet and a serene spirit, partly because she lives eight blocks from the church and can't afford an automobile. Knowing she can't keep her shoes dry, she prepares. I, presuming upon the favor of God and my automobile, assume I won't have to walk and come in oxfords. So I arrive wet and annoyed.

The family service was overcrowded and the church a little over-heated.

(Memo to myself: Ask a good heating contractor if there's some way to warm up a building on a raw day and not have the temperature overshoot when the building fills with people.)

The rector talked about St. Nicholas, and the kids paid him unusually close attention. I still find it hard to adjust the red-suited German Santa Claus to the kindly Greek bishop, but the kids apparently don't.

During the coffee hour after parents' class, Sue and I got into a discussion about bridge strategy with the Havens. Just as I was warming up to prove that, in the matter of pre-emptive bidding I've got an improvement on Goren, Sue interrupted to ask:

"Who is that couple over there in the corner?"

Now, I married a very lovely lady, with charm, taste, and discrimination. But she can be the most annoying —

The irritation faded when I took another look at the couple. The man lives in my neighborhood, I don't know exactly where. We catch the same commuter train most mornings. I suppose I've seen him 200 times in the last year. But I realized as I looked at him that I didn't know his name, what he does for a living, or what he thinks about life.

I excused myself and went over to them. They had looked lonely and un-

happy. But the man (he introduced himself as Larry Carter) brightened when I saw me and recognized a familiar face. It developed that they were just looking for a church. They'd even gone to the trouble of getting a baby sitter so the kids could come to St. Martha's and look over.

Mary Carter explained, "I was raised Lutheran. Larry was baptized Roman Catholic, but he hasn't been to Mass in years. It didn't seem to matter, but now the children are getting up toward kindergarten age, and they ask questions. We talked it over and decided to see if we could find one church for both of us."

Larry said, "It wasn't just that. You see, last week I, I mean we —"

Mary interrupted him firmly, "I don't think our new friend would be interested. But" (she said this to me) "we really want to find a church. The service here is a little strange to us, but we did like it. The class was very interesting, and Mr. Jones seems to be a fine man. There's just one thing. . . ." She hesitated and Larry picked up the conversation.

"I was just saying to Mary before you came over, you Episcopalians have a reputation of being pretty cold fish. Nice, respectable, upper middle class people, but still chilly and stand-offish. We came this morning, and we liked what we heard and saw. Maybe, if I'd come to you earlier. . . ." (Mary's eyebrows arched sharply) "Well, never mind that. What I was going to say was that we came down here to meet people after class, and somebody handed us a cup of coffee, and then we just stood here until you came along. Everybody seemed very friendly to each other, but nobody talked to us. I don't mind — I'm no back-slapper myself — but I'd hate to have the kids come to Sunday school and feel like they weren't wanted."

I gave them the best answers I could. We did want them. But when we get together over coffee we are likely not to notice the stranger. The kids would be in a small class with a teacher who was concerned with them. Yet, when all is said and done, maybe we are a cold congregation. I felt it myself when I first came to St. Martha's. But — and from here I went into the best sales talk I could for the Episcopal Church.

Just about then, Sue came over and introduced her. She and Mary drifted off

meet some other ladies. Larry said to me, "I gather you weren't an Episcopalian. Tell me, does the guy really have answers for the guy who can't define his faith in any clear way, yet who's looking for a faith and answers in the business of living?" I found them here," I said. "Not all them, not yet. But I found more than expected to."

I looked uncertain and unhappy, and took a stab in the dark.

"Look," I said, "you've got something on your mind. I don't think it's theology. How many people act friendly. I don't know, and I don't think it's my business to know what that something is. But why don't you talk to Fr. Jones?"

"I don't think so," Larry said. "You're right of course. I've got a problem — the members. But I guess I've got to work it out."

"With God's help, if there is a God, I can find Him. It's not something that saddles a busy man like him with."

Just then Fr. Jones came into view, and begged him, introduced him to Larry, and took off.

Memo to myself: What do you think you're doing, you lug? You're a vestryman of this parish. Keep your eyes open all the time, and don't let the strangers be ignored. Line up a crew of sensible men and women to see that people are made welcome.)

Another memo to myself: How can you call yourself a Christian when you go out to work hundreds of times with a neighbor and still ignore him as a stranger?)

LETTERS

LETTERS CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Cover Picture

I'm writing to you to tell you how much Jean Coburn and I appreciate being given the honor of the cover picture [L.C., October 1957]. We're also grateful for the good amount on the institution which you gave in the news section. We appreciate very much the good coverage and you may expect more coming from us as things live up here at the school under the active leadership of Jean Coburn.

(Rev.) GABRIEL FARRELL

Administrative Assistant to the Dean
Episcopal Theological School
Cambridge, Mass.

A Sort of Jugglery

The "dual ministry" [L. C., November 3d] seems nothing recognizable as compatible with Catholic scripture, theology, or experience, or consistent with ordination according to the Book of Common Prayer.

The attempt to divest one's self of his priestly character and authority in order to

become (perhaps several times a week, or even a day) a sectarian minister involves mental contortions extraordinary beyond words and a succession of secessions to and from each of the ministries in question.

It also involves ignoring the priest's vow at his ordination to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word. . . ." for it seems not to regard the sectarian doctrines that are upheld by its separation from the Church as "erroneous and strange" but as justifiable and worthy of continuance.

Furthermore, such a "dual ministry" ignores the Prayer Book teaching that the newly baptized — "every adult" . . . "should be confirmed by the Bishop . . . ; so he may be admitted to the Holy Communion." It allows those receiving sectarian baptism to remain unconfirmed, but admits them to Communion in the Church, while, if the Prayer Book rubric at the end of the Confirmation Office is observed, it requires those who are baptized in the Church to wait for making their Communion until they have been confirmed or are ready and desirous to be confirmed. What sort of jugglery is this?

A dual-ministry of the sort in question, it would seem, simply settles sectarians more firmly into their position, while practically saying to Churchmen that it makes no real difference whether they belong to Church or sect.

H. J. MAINWARING

Wollaston, Mass.

Episcopal "Knights of St. Joseph"

Unless something definite is done, in 50 years' time we will still be talking about "the unharnessed man-power of the Episcopal Church." The Roman Catholic Church solved her problem by launching the "Knights of Columbus," and their own laymen aspire to gain membership in this lay order, with all its tremendous impetus and power. Why can't we have a similar-type Order for men in our Church?

There is a real need for a "lodge" type of Order for Episcopal men, with the strictest ironclad rules and rigid discipline, an initiation fee that will make a man value his membership (membership attained cheaply in any organization is *always* despised, and loyalty dies), a ritual of dignity and beauty, uniform and insignia, with symbolic vestments for the officers, planned study courses mandatory upon all members with examinations and awards in graded studies of all phases of the Christian Religion and Episcopal Churchmanship. It should be very hard to get into, with a high standard of membership, and it should be the supreme corps-d'elite of the laymen of the Church.

What basis for its ritual and its name? Surely the traditional progenitor of British Christianity, St. Joseph of Arimathea! We Episcopalians look back for our history and ministry to the earliest beginnings of the One, Holy Catholic Church in Britain. The great British Christian tradition and legend that Joseph, the rich merchant who was a secret disciple, who begged Jesus' body from Pilate after the crucifixion, sailed to the land of Britain (well-known in Christ's time for its connection with the Phoenician traders whose ships travelled regularly to Cornwall for tin) and at Glastonbury in Somersetshire built the first Christian Church edifice, hav-

Continued on page 22

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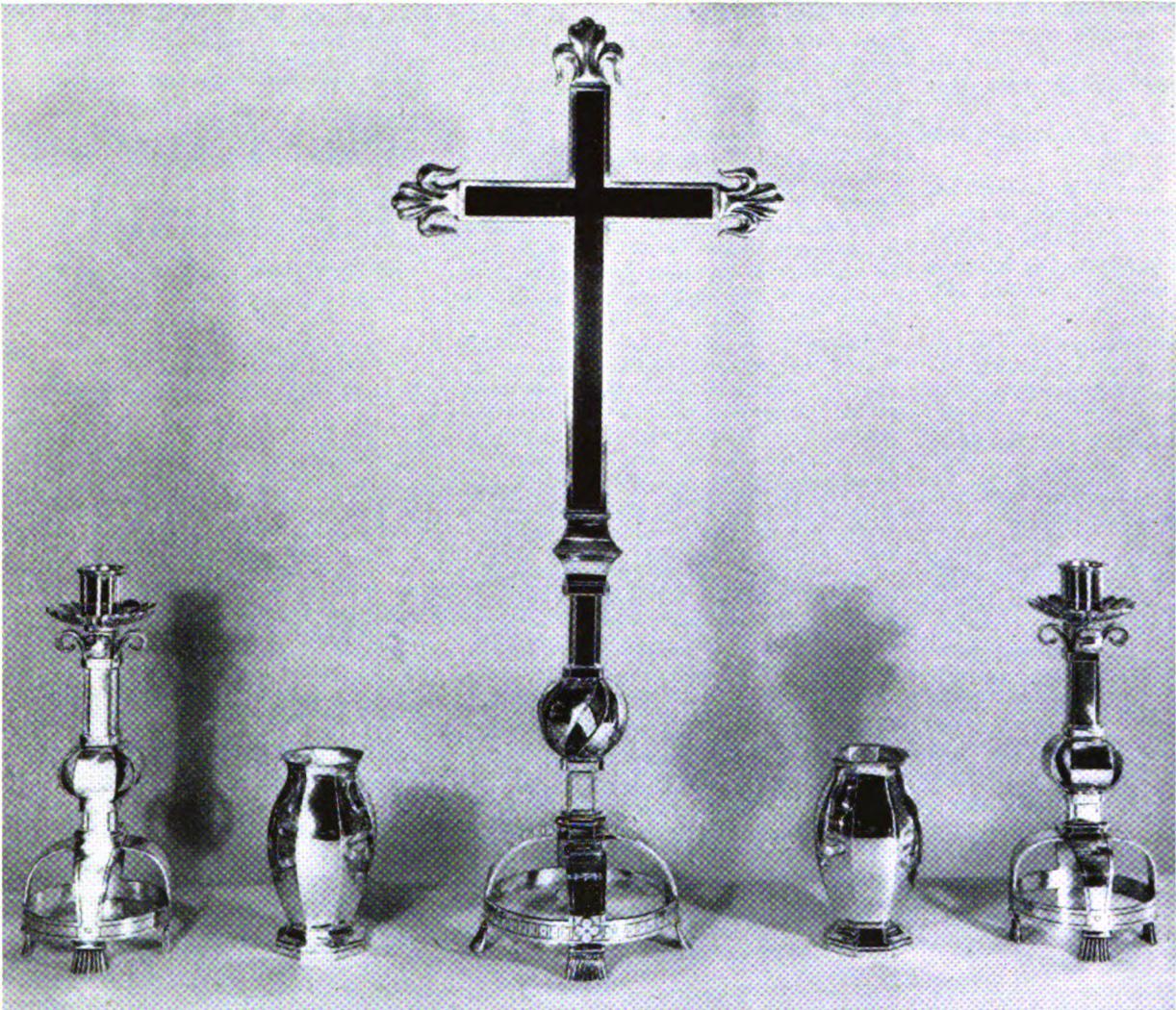
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Our King and Saviour draweth nigh; O come, let us adore Him.

Invitatory to Venite, Sundays in Advent

The Living Church

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

December 8, 1957

Questions and Answers

Bishop Answers Clergy on Marriage Canon Administration, Interpretation

With the hope that more light than would come out of their discussion, Bishop Hart of Pennsylvania and the bishops of the diocese of Pennsylvania took part in a question-answer session at the November 4th clergy meeting. The subject — marriage regulations.

After Bishop Hart's explanation of the procedure used in the diocese of Pennsylvania in the administration of the marriage canons, the clergy asked questions on the subject, including the following:

How can I explain to my congregation that an application which you refused afterwards granted in another diocese in which the applicant had moved?

Bishop Hart replied, "This is due to the fact that some bishops base their decisions on the principle of nullity and some on the principle of divorce. The confusion is caused not so much by the fact that some bishops are liberal, some are conservative, as by the fact that the bishops base their decisions on two essentially different principles."

Is there any likelihood that the canons will be changed by the 1958 General Convention?

The bishop: "You can never tell what the General Convention will do. Our Joint Commission on Matrimony had been working for some 20 years on new canons. In 1946 the commission's recommendations were discarded and the present canons were rather hastily adopted. I understand that at our next General Convention an effort will be made to have the words "in intention" deleted from Canon 18, Sec. 2(b). Our Canon 18 states that marriage is an intention lifelong. If these words were omitted, the only principle upon which a bishop could base a decision would be that of nullity. I doubt very much that this change will be made."

Isn't it sadistic to require a divorced person to write out in full the morbid details of his or her marriage failure?

The bishop: "The procedure varies in different dioceses. Here we have an application form

to be filled out. This is done in order that I may decide whether or not a formal conference is warranted. If so, the conference is held in strictest confidence, with four people present — the applicant, the applicant's pastor, the chancellor, and myself. As far as I know, this confidence has never been violated," Bishop Hart said.

"In some dioceses the bishop conducts the investigation entirely himself and only consults the chancellor when a legal question is involved. In some dioceses there is a committee or court which investigates and makes its recommendation to the bishop. Some clergy think that it is sadistic to have the application filled out unless the applicant is assured beforehand that the application will be granted. Obviously, no such assurance can be given and I do not see anything sadistic in asking the applicant to state in writing his reasons for thinking that the bishop should allow him to be married in the Church."

Essential Point

Couldn't our Church have a simple form of remarriage for those who have been divorced?

"The essential point is not whether the form of service is simple or complex. The essential point is, 'Can it be performed by a priest of our Church?' The clergy must be careful to understand that in public and private services, they act as priests of the Episcopal Church whether they perform marriages in the parish church, a home, a country club, or a hotel. I have had cases where a divorced person thought that he had been remarried by the Episcopal Church because the officiant had used the Marriage Service out of the Book of Common Prayer!" Bishop Hart answered.

Doesn't the reinstatement of our divorced parishioners after their remarriage by another Church or by a civil officer cancel out the marriage canons?

The bishop:

"I think that Canon 16, Sec. 3, govern-

ing the reinstatement of those who have been married otherwise than as this Church provides, does confound many of the clergy and confuse more of the laity. I have had clergy say to me, 'You refuse to allow this couple to come in the front door of the church, but you tell them to come around to the back door and you will let them in.'

"It should be remembered that in many branches of the Anglican Communion divorced people who have remarried are not reinstated. I am heartily in favor of the practice of our Church to reinstate them. I do feel that we should carefully consider our experience with Canon 16. I am sure that this is the information which the bishops at Lambeth will want. Some bishops require at least a year to elapse after the remarriage of a divorced person before said person can be reinstated. I have not observed any time limit in this diocese. In cases when I am convinced that the applicant is honest and sincere in his desire to continue his life in the fellowship of the Church and his application has the unqualified endorsement of his pastor, I have reinstated the applicant immediately. If Canon 16 should be amended to state that a year must elapse after remarriage before an application for reinstatement could be acted upon by a bishop, I would have to change my practice. Personally, I hope that Canon 16 will remain as it is."

Differing Beliefs Are No Bar To Los Angeles Church Schools

Every school associated with the diocese of Los Angeles shall be open to all children who meet the academic and character requirements, regardless of their religious beliefs, according to a new policy established by the diocesan Department of Schools.

The policy statement was issued recently by the Rev. William S. Chalmers, chairman of the department and headmaster of Harvard School, the diocesan school for boys in Coldwater Canyon, North Hollywood, Calif.

The resolution, approved by Bishop Bloy of Los Angeles, and the executive council of the diocese, states:

"All children who meet academic and character requirement, and whose par-

ents desire Episcopal religious training for them, are eligible for acceptance in the Episcopal schools of the Diocese of Los Angeles."

NEWS BRIEFS

IMPERTINENT PRIESTS: Three Roman Catholic priests have been attacked as "impertinent" by the Peiping Radio, Religious News Service reports, for saying that the most important function of the priesthood was to cultivate the moral conduct of the faithful, and that love of one's country is not the most important thing of all. Statements were made at a meeting of the Patriotic Association of Chinese Catholics, an organization which, the Vatican says, was forced upon Chinese RC's by the Communist regime.

CHANGING TIMES: Evensong at Holy Trinity, Woking (U.K.) has been advanced from 6:30 to 6:00 p.m., so the congregation can get home sooner to watch television.

NO PERIL IN PEWS: Brainerd, Minn., Rotary Club says, "Church pews never skid into a ditch, smash against a telephone pole, or get tagged for speeding. They are a safe place to be on Sunday."

THE SHORTAGE IS CASH: Bishop Bentley (vice president of National Council and director of its Overseas Department) told THE LIVING CHURCH the other day that able men and women can be found to fill every overseas position in the Church which can be financed with present funds. Trying to see the bright side, he said, "It's better this way than if we had a lot of money and not enough people to send."

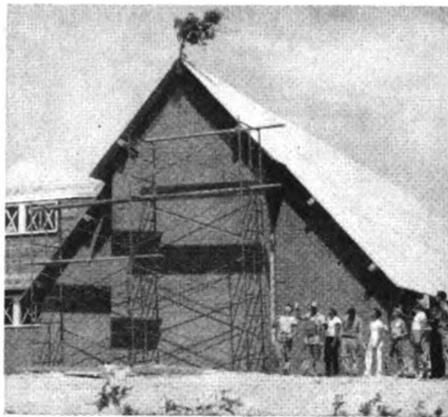
Judges for Church Photo Contest Are Announced

Judges for the Church's 3d Annual Church Photo Contest have been announced by the Church's public relations division, sponsors of the contest.

They are: Robert D. Jordan, executive vice president of the Episcopal Church Foundation, New York City; Irving J. Newman, owner of Keystone Studio, Greenwich, Conn.; and the Rev. Canon Earl L. Conner, assistant secretary of the Division of Urban Industrial Church Work of the National Council.

The Episcopal Church's 3d Annual Photo Contest, which ran from October 1st to October 31st, drew entries from persons of all faiths from across the country and from as far as Puerto Rico.

Photo entries will be judged on their effectiveness in portraying some aspect of the Church's life and work, as well as for photographic excellence. Prizewinners will be announced in December.



The vicar and construction crew of St. Boniface Church, Lindenhurst, L. I., N. Y., toast the new building at the traditional "hoisting of the tree" ceremony. The vicar, the Rev. Edmund W. Olfiers, Jr., held his first service in the church Sept. 15th.

An Arab Is Elected Bishop Of Jordan, Syria, Lebanon

By SAMIR JAMIL HABIBY

Since its establishment in 1905 the Arab Episcopal Church Council has been working and hoping to have an Arab bishop. This year its efforts were crowned with success by the election of the Very Rev. Najib Cub'ain, who is chairman of the council and canon of the Cathedral Church of St. George the Martyr in Jerusalem, Jordan. He will serve as bishop of the diocese of Jordan, Syria, and Lebanon.

Canon Cub'ain will be consecrated on the Feast of Epiphany in 1958 in Jerusalem. The Archbishop of Canterbury will come for the occasion and will be assisted in the consecration by the recently enthroned Archbishop in Jerusalem, the Most Rev. Angus Campbell MacInnes. The bishops and assistant bishops of Egypt, Sudan, Iran, and Libya are also expected to attend the consecration.

The diocese of Jordan, Syria, and Lebanon will form part of the new province of the Middle East, which is under the jurisdiction of Archbishop MacInnes.

The Arab Episcopal Church Council, which was originally formed to be responsible for Arab Anglican affairs, is now, as a result of the formation of the nation of Israel, split into two sections. The small section in the Israeli sector has had all its assets frozen by the Israeli government with the exception of the church buildings. Supervision of the work of the Council in the Israeli sector is not directly possible, since Canon Cub'ain is not allowed by the Israeli government to enter the area.

SHOULD WE CHANGE THE OFFICE OF PRESIDING BISHOP? WHAT KIND OF MAN SHOULD OUR NEXT PRESIDING BISHOP BE?

Bishops DeWolfe, Dun, and Penick discuss these two questions in next week's LIVING CHURCH.

Anglicans Approve British Government Recommendation On Adult Homosexuals

After an unusually stormy debate, the Church of England Assembly, in a close vote, approved, in principle, proposals to make homosexual conduct between consenting adults no longer a criminal offense.

The proposals in question were made by a government committee headed by Sir John Wolfenden. The Assembly's endorsement is believed to have greatly strengthened chances for the Wolfenden recommendation to become law.

Strong support for the Wolfenden recommendation on homosexuality came from the Archbishop of Canterbury, who told the assembly that while homosexuality violates manhood, it is unjust to make the homosexual a criminal.

He argued that it is unfair to brand such a person as a criminal "while the man who breaks up a home by adultery or by habitually seeking his own indulgence by fornication, is regarded as still a respectable man of society, guilty of no offense."

The Wolfenden committee also made far-reaching proposals for the control of prostitution in Britain. These proposals, however, were not considered at the Church of England Assembly. [RNS]

A Mystery Is Solved At St. John's Church

The case of the missing altar vessels which were absent for nearly 30 years from St. John's Church, Brooksville, Fla., was solved recently not by a private eye but by a bank president.

The little mission parish of St. John's opened in 1886, cherished the beautiful silver chalice, the brass candlesticks and vases, and the exquisitely embroidered linens which graced their small church. When the church closed its doors in 1930, the altar vessels were placed in the fireproof vault of the local bank. Since there was no rental, no record of the transaction was entered on the books of the bank.

When the church reopened in 1949, a search was made for the altar furnishings. One communicant remembered hearing her mother tell of placing the box in the bank, but a check of the records was fruitless.

Recently, while preparing to add drive-in facilities, the president of the bank found the box and turned it over to church officials. In the meantime, more ornate vessels and linens had been given to the church by members, but the old altar furnishings will be lovingly preserved in memory of the little group of people who built the mission church of hand-hewn beams and rough lumber and furnished it with hand-made pews.

Navajo Mission Flourishes

When Bishop Watson of Utah visited St. Christopher's Navajo Mission at Bluff, Utah, recently, an entire class of children from one of the government schools was presented to him for confirmation. Ten adults also were presented for confirmation, making a total confirmation group of 45 persons. During the past 12 months, the Rev. William Brown reports that there have been 71 baptisms at the mission.

Lay School of Religion Held By Texas Churches

If a stranger would visit the Church of the Good Shepherd, Corpus Christi, Texas, some Monday evening, he would see some 200 adults "going to school." Their school is the School of Religion, initiated in September by the four Episcopal congregations of the city.

The students meet for two hours each Monday evening for a 12-week series of classes. The first hour is used for a basic course in biblical theology, which is offered for the entire group. During the second hour, the students have the opportunity of selecting one of four electives: Old Testament, the Book of Common Prayer, Church History, and Christian Living. All of these classes are taught by clergy of the local parishes.

Purpose of the endeavor is simply to increase the laymen's knowledge and understanding of Christian teaching with the hope that they will carry this understanding into action in their own parishes. The school is administered through a clergy-lay steering committee. It is hoped that such a school will be held every year in the future.

First English-Born Archbishop, Bishop Morris, Named in Wales

After several hours of secret deliberation, the Electoral College in Wales, on November 5th, announced the election of the Rt. Rev. Alfred Edwin Morris, Bishop of Monmouth, as the next Archbishop of Wales.

As in past elections, the primacy went to the senior bishop of the province, but the election is a break with tradition in that, for the first time since disestablishment, the Archbishop of Wales will not be a Welsh-speaking man.

Born in Worcestershire, England, in 1891, the new Archbishop-elect of Wales has lived most of his life and served all of his ministry in Wales. An honor student throughout his school days, he served as professor of theology and Hebrew at St. David's College, Lampeter, Wales, from 1924 to 1945. In 1945 he was consecrated Bishop of Monmouth.

Japan Hosts World Christian Education Conference in 1958

By PAUL RUSCH

The Nippon Seikokwai (Holy Catholic Church in Japan) has been allotted 160 official delegates to the 14th World Christian Education Conference to be held in Tokyo next August 6th through 13th. The National Council of Churches in Japan has charge of all plans for the gathering, which will be one of the outstanding features of the centennial year marking the reopening of Japan to Christianity.

Provisions are being set up in Tokyo to provide for an attendance of 6,000 religious educators. Twenty-five hundred overseas leaders from approximately 70 nations are expected, while 3,500 places will be reserved for religious educators of the many Christian denominations in Japan. All forenoon study conferences and discussion groups will be held on the campus of spacious, Methodist founded Aoyama Gakuin University. In the afternoon and evening mass meetings will be held in Tokyo's large new Municipal Gymnasium.

The 1958 world conference of Christian educators is expected to attract some of the foremost leaders in this field. In its announcement this month, the Japan National Christian Council gave an allotment of delegates including 200 from Canada, 500 from the United States, 25 from South America, 30 from England, 30 Europeans, 10 from the Middle East representing Jordan, Syria, Iraq, Turkey and Israel, 30 from the African Churches; 30 from the Churches in Ceylon, India, Pakistan and Burma, 120 from Southeast Asian countries including Malaya, Indonesia, Thailand, Hong Kong and Formosa. Hawaii will send 30, the Philippines 40, Australia 40, New Zealand 20, and the Pacific Islands of Fiji, Tonga and Samoa, 5. One thousand places are being held for special visitors and observers.

Five Divisions

The conference will consist of five divisions of study, which in turn will be further divided into 30 smaller discussion groups. The main subjects will be: religious education of children, religious education of the teenage grouping, adult education and the Christian home, general religious education for clergy and Church school leaders, and Christian education leadership for laymen. The featured mass meetings in the Municipal Gymnasium are expected to attract audiences of 20 to 30 thousand and will include opening and closing ceremonies, a Christian education mass meeting, a Church music mass meeting, World Sunday School meeting, and a mass meeting of world youth.

The National Council of the Nippon Seikokwai has just announced the allotment of delegates to the conference: 10 diocesan bishops, 13 delegates of the Church's national committees, three delegates from each of the 10 diocesan committees on religious education, 30 places for the heads of the Church's educational institutions, 30 places for directors of religious education in the Church's institutions, one each of the 10 diocesan directors of kindergarten and nursery schools, five places for the National Church's education committee, five places to the Woman's Auxiliary, three to the Girls' Friendly Society, five to the Brotherhood of St. Andrew in Japan, five to the general young peoples' organizations, and 11 others, providing for missionary participation.

Requests for Building Loans Swamp Church Building Fund

The Church building "boom" which began some 10 years ago has continued unabated, according to the American Church Building Fund Commission. The commission functions to give financial aid to Episcopal parishes and missions in connection with the construction, improvement and repair of their buildings.

In meeting the financial demands of the churches in these times of great parish building activity, the commission finds that the demands upon it are far in excess of its available funds, it was stated in a commission folder issued recently. Requests for building financing are coming to the commission at the rate of more than 100 a year, with the indicated borrowing needs of the churches running over \$2,000,000 annually.

During the year and three-quarters past, funds were available from the turnover of the building fund for 29 new loans, aggregating \$461,450, but for 151 other churches which sought similar assistance during that period, there were no further funds.

As the result of a recent survey, the Rev. William G. Wright, director of National Council's Home Department, predicts that more than \$70,000,000 will be needed by the Church to provide the outside help in the form of loans and grants which is required for the predicted growth of the next 20 years. The anticipated assets of the national Church come nowhere near that figure, and additional capital must be found, according to the Church Building Fund Commission's folder.

The American Church Building Fund Commission grants aid to churches from its permanent fund, a perpetual trust, which has been accumulated and continues to grow through the offerings of congregations, individual gifts, legacies, and occasional transfers from net income when available.

Consents Are Received For Bishop Hatch

The Presiding Bishop has announced that the canonical consents have been received from a majority of the standing committees and of the bishops to the election of the Rt. Rev. Robert McConnell Hatch as Bishop of Western Massachusetts.

Effective November 29th, Bishop Hatch's status on the rolls of the House of Bishops will be changed from the Suffragan Bishop of Connecticut to the Bishop of Western Massachusetts.

University of South Reports Gift Income Is Low in 1957

At first glance, \$736,000 seems to be a nice year's gift total for an institution, but this amount, which was the 1957 gift total reported by the University of the South at Sewanee, Tenn., is almost a million dollars less than the gift income of the school during 1956.

The Rt. Rev. Frank A. Juhan, retired Bishop of Florida, who serves as director of development for the University of the South, said that in 1954 and 1955, as well as in 1956, the school had received at least a million dollars per year. The 1956 total gift income of \$1,700,000 had been a record high.

Over \$597,000 of the 1957 gift total goes for buildings and permanent endowment; \$98,000 goes for operating expenses, and \$35,000 is earmarked for the pediatric wing at Emerald-Hodgson Hospital.

Old Catholic Clergy Serve European Episcopalians

On November 3d in Wurzburg, Germany, five Episcopal candidates were presented to the Rt. Rev. Otto Steinwachs of the Old Catholic Church for confirmation. The candidates had been prepared by a lay reader under the direction of a German priest. One of the candidates and her baby daughter were baptized shortly before being presented for confirmation.

These candidates, together with the other Episcopalians in the Wurzburg area, receive Communion once each month through the ministrations of the Rev. Josef Huemer, rector of the Wurzburg Old Catholic parish.

If members of the Episcopal Church in Germany had to depend completely on the few scattered military and civilian chaplains of the Church in Europe, many Churchmen would go without the ministrations of the clergy much of the time. Fortunately, however, priests of the Old Catholic Church in Germany, with which the Anglican Churches are in communion, often serve communicants of the Episcopal Church.

Scotch Bishops Deny Remarriage Plea; Field Mice Rampant in English Organs

By the Rev. DEWI MORGAN

Ever since the days of the consecration of Samuel Seabury, Americans have known that the Episcopal Church in Scotland is not merely an extension of the Church of England; it is an autonomous Province.

Recently seven bishops of the Episcopal Church in Scotland met to consider the request of the Rev. D. Giles Smith, aged 42, rector of St. Salvador's Church, Dundee, that he should be allowed to marry Florence Thoms, aged 36, who is a school teacher in Dundee. Florence Thoms was formerly a teacher in Jamaica and had married when there. Her marriage in Jamaica was subsequently dissolved.

The matter was brought before the bishops by the Rt. Rev. Eric Graham, Bishop of Brechin. It is the custom of the Scottish bishops to consider such problems corporately. After the bishops' meeting the Bishop of Brechin issued the following statement:

"The standing rule of the Episcopal Church is laid down in its 30th canon (1929); 'No clergyman shall perform the marriage service, nor shall he permit it to be performed in the church which he serves for parties within the forbidden degrees . . . nor for parties either of whom has had a previous marriage dissolved in a civil court, so long as the other spouse in the marriage so dissolved remains alive. This section shall not apply to cases in which a decree of nullity of marriage has been pronounced by a civil court.'

"There has been no question, in the Episcopal Church of Scotland, of departing from this rule. It is the regular custom of the Episcopal Church for all matrimonial problems to be considered by the bishops corporately. The Bishop of Brechin accordingly brought the matter before his brother bishops and in view of their conclusions, reached after the most careful consideration, has decided that there are not sufficient grounds for regarding the canonical prohibition as inapplicable in this particular case."

Color Conscious Mice

All Saints' Church, Goulceby, Louth, Lincolnshire, has had its organ ruined by field mice who seem discriminating in their tastes. They eat the black keys of the organ but do not touch the white!

"The keys were so badly nibbled that some had to be taken out. There are humps on the rest and we now use a reserve organ," said the rector, the Rev. J. L. Day. He himself has been big-game hunting and has succeeded in catching one or two mice each day for the last month.

Not far away from Goulceby is St. Margaret's Church, Werekham, King's Lynn, Norfolk, where the organist also reports mice with a musical taste. These mice, too, have restricted their diets to black keys only.

No one seems able to find a scientific or even a pseudo-scientific reason for the mice's behavior. Perhaps some mouse psychiatrist can help?

From Strength to Strength

One hundred years ago David Livingstone stood in the Sheldonian Theatre in Oxford and appealed to the universities and through them to the Church of England, to send a Christian mission to that part of Africa where he had been the first white man to go.

In November Princess Margaret stood in that same Sheldonian Theatre and paid tribute to the Universities Mission to Central Africa on its centenary.

The princess recalled another occasion on which she had followed in Livingstone's footsteps — when she visited East Africa in 1956. During that trip she had stood in the great Anglican Cathedral in Zanzibar, whose high altar marks the spot where had stood the whipping post at which slaves had been punished until they were beyond recovery.

Princess Margaret recalled the immense changes in Africa in a single century and how, with the great march of civilization, new problems now challenged the Mission. "But to me," she said, "that cathedral in Zanzibar is a symbol of what the Mission has tried to do and what in many places it must still attempt, with redoubled energy in continued response to Livingstone's appeal. . . . It is because of what I have seen that I am especially glad to be here tonight to share in your celebrations and to express my hope and prayer that the Mission will go from strength to strength in the future."

The princess described how when she had been in Zanzibar she had been in a place "where Africa and Asia met" and where there was a teeming population of Arabs, Indians, Pakistanis, and Africans representative of scores of different mainland tribes as well as of the local population. It had seemed to her a happy place, where everyone was free and members of all races had ample opportunities for advancement, very much different from the situation existent in David Livingstone's day.

The work which the U.M.C.A. began in Zanzibar a century ago has now spread 1,500 miles across the mainland of Africa to the borders of Angola and the Belgian Congo and its support to the five dioceses of Zanzibar, Nyasaland, Northern Rhodesia, Masasi, and South-West Tanganyika. It sends out from England priests,

doctors, nurses, educationalists and industrialists.

Where Pocahontas Died

The ancient link between Gravesend, England, where Pocahontas is buried, and America is to be made more intimate still. The mortal remains of the Indian Princess lie in St. George's Parish Church which has now been restored and rededicated as a Chapel of Unity. In that church will be treasured and, on special occasions, used, the chalice and paten which were used at the first Holy Communion Service held for settlers in Virginia three and a half centuries ago. The chalice and paten were presented to the Queen during her visit to Virginia this year and it is by her wish that they are being given to the Chapel of Unity.

The presentation will be made on behalf of the Queen by Dr. P. M. Herbert, the Bishop of Norwich, who holds the ancient royal office of Clerk of the Closet. Bishop Gunn of Southern Virginia, who will be in England for the Lambeth Conference, will be present at the ceremony.

Bishop Reports on Poland At Intercommunion Meeting

Relationships between the Episcopal Church, the Anglican Church of Canada, and the Polish National Catholic Church were discussed by leaders of those churches at the November 19th meeting of the Joint Committee on Intercommunion held at the Diocesan House, Buffalo, N. Y.

Included on the agenda were such topics as participation in Anglican ordinations on the part of bishops of the Polish Church and the officiating of clergy of one communion in churches of another communion. Friendly, informal conversations were the order of the day at the meeting, which was chaired by the Rt. Rev. G. Ashton Oldham, retired Bishop of Albany.

Highlighting the session was the report by Bishop Grochowski of the Polish National Catholic Church on his August-September visit to Poland. Economic conditions in the country are bad, with poorly dressed people who are unable to earn enough to maintain any proper standard of living, said the bishop. Russian attempts to gain the friendship of the Polish people have not succeeded, and by accepting a Communist regime of distinctively Polish character the Poles have retained an element of freedom, the bishop noted. Ninety per cent of the collective farms in Poland have gone back to private ownership, he added.

Anglicans and Episcopalians attending the conference included Archbishop Barfoot, Primate of All Canada, Bishop Scaife of Western New York, Bishop Warnecke of Bethlehem, Bishop Luxton of Huron, Canada, and Bishop Snell, of Toronto, Canada.

Laymen Queried on Church Basis for Integration Stand

"What dogma or creed of the Episcopal Church justifies you in saying you believe in racial integration?" was one of the questions fired at two witnesses appearing before the Virginia state racial activities investigating committee recently. Identified by the Arlington *Daily Sun* as "prominent Episcopal laymen," the two men allegedly were questioned at some length concerning their religious affiliations and beliefs.

One of the Churchmen explained his belief in racial integration on the basis of the first commandment, which holds, he said, that man is created in the image of God. He added that, in his opinion, God makes no distinction between men. He also cited the second part of the summary of the law, "Thou shalt love thy neighbor as thyself." A committee member accused him of "interpreting the Ten Commandments in such a way as to make them conform to your own beliefs."

The witness disagreed. He merely believed in doing what the Commandments say, he replied. When asked whether he had fully read the Book of Common Prayer, the witness said he would not make such a claim. The committeeman charged the witness with setting himself up as a "model of Episcopal dogma" and criticising others for not following his personal beliefs.

According to the *Sun*, a discussion followed in which the legislators and the witness debated whether the Prayer Book calls for prayers for all people and recognizes racial differences among peoples of the earth. The information used by the *Sun* was taken from a transcript of the committee hearing.

Disclosure that the committee on racial activities had been questioning witnesses about their religious beliefs brought protests from clergymen and newspapers in northern Virginia. [RNS]



Rev. M. P. Riker displays the gold chalice.

Parish Gives Rings, Jewelry To Cast its Golden Chalice

Three pint jars of gold jewelry plus a shoe box full of gold plated baubles equaled one golden chalice for Holy Communion, in St. Michael's parish, La Marque, Texas.

The parish, some 650 strong, began a drive for old gold and rings about two years ago, led by their priest, the Rev. M. P. Riker, who had gotten the idea from a similar collection made by a parish in nearby Dallas.

The cup was made in Galveston for \$50, and diamonds included among the jewelry were used to form a cross on the side of the chalice. The cup, estimated to be worth \$3,525, is of 13 carat gold. Contributions were made by 250 families, and enough gold was left over to make a matching paten, which will be ready by Christmas. The chalice is being used only on high holidays.

Shakespeare, Westerns Linked by California Theologian

The growing desire for Westerns on the part of moviegoers and TV viewers and the increased interest in Shakespeare among the better educated, indicate a cultural yearning for a "deeper sanity" according to a theologian who spoke to the opening session of the Religious Education Association of the United States and Canada, held in Chicago November 24th to 27th.

Dr. Robert E. Fitch, dean of the Pacific School of Religion, Berkeley, Calif., told the conference that both Shakespeare and the Western "reject a false complacency . . . welcome significant adventure with all its hazards, and . . . hold fast to the distinction between the clean and the unclean," according to the *New York Times*.

Dr. Fitch characterized the primary secular image of man today as the "complacent man." He described such a man as "a prosperous suburbanite, engrossed in the complications of domestic life and secure as part of the business organization that enables him to earn his daily bread . . . a likable fellow — kindly, affable and decent . . ." who, with "the resources of piety, pills and psychiatry to restore his peace of mind . . . need never be long and deeply troubled."

It is quite possible, according to Dr. Fitch, that such complacent men make up "a large portion of the membership in our churches, temples and synagogues." However, when religion "becomes merely the sycophant of a culture of complacency it breaks the law, it stones the prophets."

Christian Responsibility and the Homosexual



By Roger B. Ray

Our revulsion against homosexuality usually extends also to the individual who is a homosexual. But the homosexual is our neighbor and is a child of God. In the light of recent conclusions by certain psychiatrists as to the causes of homosexual behavior, we are obliged to say to ourselves that but for the Grace of God we might be homosexual, too.

The most recent book on homosexuality written by a psychiatrist is one that can be read and understood by people generally. The author, Dr. Edmund Bergler, who has a background of 30 years of work with homosexuals, says, "In writing this book, I am thinking of the mass of young people — unhappy, bewildered, uninformed, sometimes suicidal — caught, or about to be caught, in a net. I am thinking of those young people who, because of an appalling unavailability of accurate information, erroneously consider their homosexual difficulties to be their final destiny. I am thinking of the young wives of "bisexuals'

who have just found out about their husbands. I am also thinking of unhappy parents of young homosexuals, and especially their mothers, who are horrified and shocked by the sudden and unexpected revelation of their sons' and daughters' troubles. Without justification, these poor parents accuse themselves of having failed in their duty or, leveling mutual accusations, search both family trees for 'faulty inheritance.' All this can be remedied by information combined with treatment, provided the prospective patient really wants to change."

Because of the misconception that the homosexual is incurable, it has not seemed worthwhile until recently to inquire whether any want help or cure. Further, we have tended to lump all homosexuals in one heap without learning that there are several forms of homosexual behavior and several classifications of homosexuality. We have heard that there are "aggressive" and "passive" types, and since the late Dr. Kinsey, we have learned more also

of "bisexuals." Generally, our only conscious contact with homosexuals, if any, has been limited to solicitations from those termed the "aggressives." We have sometimes felt sorry for the homosexual, but generally we have approved our laws. The laws which provide punishment by imprisonment are designed to remove the homosexual from society for a period of time. In prison the homosexual finds many others convicted of the same crime. We have the word of prison wardens that imprisonment does not help, and at the expiration of sentence the convicted homosexual has to be released.

There is a small and growing psychiatric opinion that many homosexuals who honestly want help can be helped, and can be helped sufficiently to conquer the problem. The word "cure" is used by Dr. Bergler under certain circumstances. The Group for the Advancement of Psychiatry, an independent body of about 150 psychiatrists, has published a report on homosexuality [see bibliography, page

BOOKS

A Strange Case

WHICH BOOKS BELONG IN THE BIBLE?
A Study of the Canon. By **Floyd V. Filson**. Westminster Press. Pp. 174. \$3.

Bible Sunday, the Second Sunday in Advent, is a good time to review Floyd V. Filson's *Which Books Belong In The Bible?* This, as the subtitle indicates, is a study of the Canon of Holy Scripture—of how the Bible came to include just those writings that it contains and no others. Thus the development is traced both of the Old Testament Canon and of the New.

But *Which Books Belong In The Bible?* was prompted by the proposed publication (now an accomplished fact) of the Revised Standard Version Apocrypha, and so considerable space is given to the writings that go by this name and to their relation to Holy Scripture.

Dr. Filson, a leading New Testament scholar, is a Presbyterian. It is not surprising, therefore, that he supports in regard to the Apocrypha the position stated in the Westminster Confession, that these books are "of no authority in the Church of God, nor to be otherwise approved or made use of [more] than other human writings."

This differs from the Anglican position, according to which "the Church doth read [the books of the Apocrypha] for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine," and also from the Roman position, which elevates all of the Apocrypha except III and IV Esdras (our I and II Esdras) and the Prayer of Manasses to full scriptural rank.

In the opinion of this reviewer Dr. Filson makes a strong but not entirely convincing case for the exclusion of the Apocrypha. Whether or not the reader is prepared to agree with Dr. Filson on this point, he will find in *Which Books Belong In The Bible?* a readable presentation of the growth of that collection of sacred writings which we know today as the Bible.

FRANCIS C. LIGHTBOURN

In Brief

IN HIM MEET EAST AND WEST. Primary and Junior Leader's Guide. Prepared under the Auspices of the Children's Division, Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 50. Paper, 75 cents.

MISSION RENEWED. A Study Guide on the Mission of the Church with Special Emphasis on the Mission of the Episcopal

2. Advise homosexuals that the secular world has found a way of helping and sometimes curing those who honestly want it.

3. Instruct the repentant homosexual in the Christian faith so that he or she will understand that by surrender to God, sins may be conquered. Parenthetically, I should add, such instruction has to be conducted long enough to enable the person to grow sufficiently in the Faith to acquire some confidence in his or her God-given capacity to conquer this sin.

4. Contribute to public education, not only by denouncing the brutality of present public opinion, and the tragedy of the misconception that all homosexuals are without help, but also by a willingness to stand up and be counted as members of the Body of Christ ready to help the repentant homosexual seeking aid.

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PSYCHIATRIC PROGRAM OF THE CALIFORNIA MEDICAL FACILITY. By **M. R. King**. Proceedings of the 86th Annual Congress of Corrections, 1956. American Correctional Association, N. Y.

This report, which is obtainable to anyone, points up the need for public education so that all may know that the homosexual who wants help can receive it.

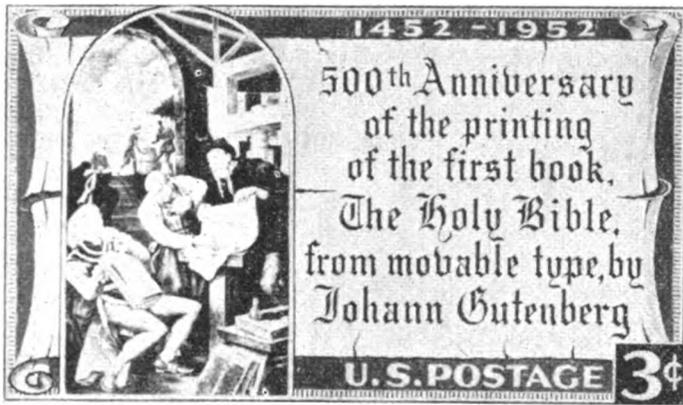
A book, published in England, entitled, *Responsibility*, and written by the Sir Walter Moberly, discusses the awareness of the judiciary there of the conflict between the laws and Christian responsibility. This book does not deal with homosexuality. It does, however, find that the laws are what public opinion support, and that frequently there is a conflict between public opinion and its laws and the administration of justice by Christian standards. In one state, we have seen a judge render an opinion that the incarceration of a homosexual could not bring about rehabilitation and that the rehabilitation of the individual was the goal to be sought.

What, therefore, should the Church do? The commission of a homosexual act is a sin. Whatever the cause, whether an emotional disease in the individual, or the result of certain sociological conditions acting upon groups, the homosexual is a sinner. But when the sinner repents, the Church has salvation to offer. The secular world can never offer as much as can the Church.

Psychiatrists apparently believe that help for the homosexual lies in psychiatric therapy. And so it does. But the homosexuals with whom I have talked, who want rehabilitation, need much more. I am not discrediting the value of psychiatric therapy, but I am saying that these people need the faith and strength and love of God. From instruction in the Faith, they can learn that God is willing to help them as He helps every repentant sinner. From instruction in prayer they can learn to find God. They need our prayers, too. When any man comes to think of his daily life as his offering to God, he has the strength and peace that this world cannot give. This thought is not new, but it is submitted because it has been the acceptance of this concept that has turned the tide for some. From what limited experience I have had with homosexuals who are determined on rehabilitation, I know that nothing has helped them more than this concept.

As members of the Body of Christ, we can:

1. Let homosexuals know that they can come to the Church to discuss their problems with people who will accept them as children of God.



A unique hobby that offers opportunity for Christian service

Collecting Religious Stamps

By Glenn D. Everett

Surely life would be a dull thing if it were all work and no play, but for many persons a hobby fulfills the need for recreation in life.

Stamp collecting, with an estimated 13 million devotees, is America's most popular indoor hobby. International in its scope and universal in its material, the hobby also has many enthusiasts in other countries.

Although most collectors get started, as did this writer, while studying geography in grade school, the hobby is by no means confined to the younger generation. In a day when a good Confederate prison camp cover can fetch \$3,750 at an auction and when a 1924 U.S. airmail stamp with the plane upside down can get \$6,000, stamp collecting is certainly not just

a child's hobby.

Fifty years ago a diligent collector could hope to make a world-wide accumulation that would reflect nearly every significant stamp issue of every country in the world. Today, however, with so many more countries — over 250, counting colonies issuing their own postage — and with commemorative stamps so much in vogue, no enthusiast can hope to collect them all; sooner or later he must specialize. He may like the stamps of Afghanistan or airmail stamps picturing helicopters or perhaps he collects envelopes mailed home by Antarctic expeditions. The possibilities are as endless as they are fascinating. The first question one collector asks another today is: "In what field do you

specialize?"

An increasing number of collectors today, when asked this question, are answering "Religion." Among the thousands of stamps of the world, many depict religious figures, symbols, or institutions.

Many hobbies can be turned into a Christian avocation, and stamp collecting lends itself particularly well to a Christian avocation. Several years ago I discovered for myself that by turning hobby time into a Christian vocation both my hobby and my spiritual life gained. I was no longer collecting colored bits of paper which, mouse-like, I pasted in a bulging album. Instead, I was soon sharing my hobby with Sunday school classes, men's clubs, and other groups who

were eager to see and hear about my collection.

Stories Behind Stamps

No sooner had I begun collecting religious stamps than I discovered another side of this interesting hobby, that of research into the stories that lie behind the persons or institutions depicted on the stamps. The first such project in which I engaged caused quite a little furore here in Washington, D. C., as I recall. A Roman Catholic priest enlisted my help in finding out more about the design of the stamp the United States was issuing September 30, 1952, to commemorate the 500th anniversary of the invention of printing by Gutenberg, and, coincidentally, to mark the date of publication of the Revised Standard Version of the Bible.

The picture on the stamp, taken from a mural in the New York City Public Library, depicted Gutenberg showing a sheaf from the Bible to one of his patrons, Adolf, the Elector of Mainz. The priest had found some reference in a book of German history to one Adolf, Archbishop of Mainz, 1450. Were the two, by chance, the same? Was this a Roman Catholic Archbishop on a U.S. stamp?

To tell the truth, the U.S. Post Office Department didn't know what they were putting on that stamp other than that it was the picture selected by sponsors of the issue, an inter-faith group of five scholars, as being the best of those submitted. It also had the vir-

should have been shown in clerical garb instead of the foppish dress of a 15th-century aristocrat, the Library took more than usual interest in the research. They were, in fact, quite worried.

It was discovered that a German scholar, back in 1872, had published a "History of the City of Mainz" and filed a copyright deposit with the U.S. Copyright Office. In that volume was a good account of Adolf's life. He was both archbishop and elector. Fortunately for the red faces of U.S. Post Office officials, rules of the Church were loose in this period and archbishops dressed as they pleased. Adolf was the sort of archbishop who would take advantage of any such leniency. The *Christian Century*, however, cut loose with an editorial professing to see in Adolf's picture on a U.S. stamp some sort of Papist plot on the postage and a definite violation of separation of Church and State. We had a lot of fun before it all died down.

Sketchy Information

Governments of other countries are often just as sketchy about describing what they put on their stamps. Austria issued a set of stamps honoring restoration of the famous Lutheran school in Vienna. On the set they included the *Bummerlhaus* in Steyr, described as the "first Protestant school in Austria." What denomination? Waldensian, they replied. There are no Waldensians in predominately Roman Catholic Austria today. When was this a Waldensian school? About 1350, they replied off-hand — and that was all they knew. They suggested writing the curator of a museum in Steyr. The year was 1350, almost 200 years before the Reformation!

Eventually from an Evangelical church pastor in Steyr and from scattered sources on the Waldensians the story was pieced together. At five o'clock in the morning when the city was fast asleep the Waldensians of Vienna would meet secretly for worship. Later, they would attend Mass, for heresy must be carefully hidden. Peter Waldo himself, leader of the Poor Men of Lyons, had lived 200 years before this, around 1150. Here were Waldensians in Austria in 1350 and in this building was their secret Protestant seminary where their ministers were trained and ordained! Truly, this pre-Reformation Protestant group was stronger and more

widespread than the accepted historians of the period (all of whom were Roman Catholics and had their books censored by Catholic bishops) have told us. Our research into this one stamp has indicated that the history of the Middle Ages needs a little revision.

Sometimes a stamp almost seems to say to the collector, "Look into my story." In 1956 Iceland issued a set to commemorate the restoration of the ancient cathedral of Skalholt. The visage of St. Thorlacus, "fourth Bishop of Skalholt 1141-61," was seen on one of the stamps. When one goes looking for a 12th-century Icelandic bishop, one must look far indeed. He was a "local saint," i.e. not canonized



by the Pope. A Roman Catholic encyclopedia of the saints contained a footnote reference to the *Thorlakrs-saga*, an old Icelandic book. Find yourself a copy of this and a scholar who prides himself on his ability to read Old Icelandic and there you have one of the most moving stories you ever want to hear. How young Bishop Thorlacus did clean house on the corrupt Church over which he presided from Skalholt Cathedral! Had he not been isolated up there in Iceland, away from the main current of European life, you might have had a Martin Luther right then and there. He got the people behind him and he put through a great many reforms in the Church!

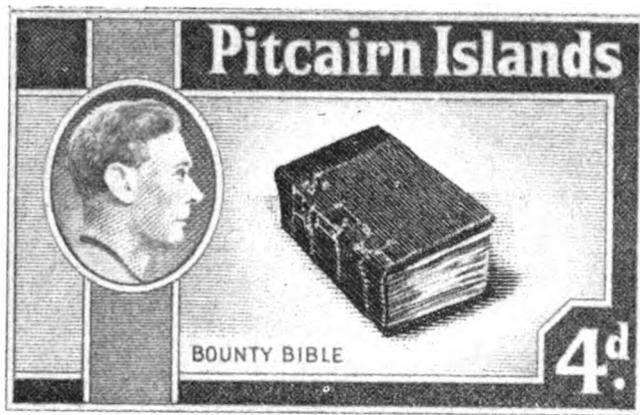
King James Bible

The greatest story I have ever found commemorated on a religious stamp



due of fitting the design, so they used it. The artist, in his brief description, had said it was Gutenberg and Adolf, the Elector of Mainz. That was enough for them.

The Library of Congress was preparing for the first day of sale, with suitable ceremonies in front of the case where the Gutenberg Bible is preserved. Informed of a possible error on the stamp, in that Adolf



is that of a single copy of the King James Bible. This Bible was on H.M.S. Bounty when she sailed under the evil Captain Bligh 150 years ago. It was aboard her when Fletcher Christian and his shipmates took over the ship made famous by the book and movie "Mutiny on the Bounty." And when the mutineers landed, with the girls they had married in Tahiti, out on the remote atoll of Pitcairn Island, the Bible was the only book they had with them.

The sequel to "Mutiny on the Bounty" is not pleasant. Pitcairn was no tropical paradise. The men fought with each other, drank, gambled, and stole each others' wives. Murder stalked the little colony. Fletcher Christian himself was the first to fall. Ultimately, only two of the mutineers were left alive. Only one, John Adams, knew how to read. Slowly, painstakingly, he taught some of the children how to read out of that old Bible. When he was gone, they carried on. In 1862 the British government resolved to move the descendants of the mutineers from Pitcairn to the more abundant land of Norfolk Island. An Anglican missionary met them when they landed. Imagine his astonishment at finding a colony of half-breed Melanesians who had had no contact with the rest of civilization or with the Church for half a century, yet who spoke perfect Elizabethan English, who were profoundly devout Christians, and who could quote more verses of Scripture than could he! With them the Pitcairn Islanders carried their most treasured possession, that battered old ship's Bible!

Some of the islanders returned to Pitcairn. Seventh Day Adventist missionaries called on them in 1882, found to their surprise an island already populated with Bible-quoting fundamentalists and persuaded a majority of them that Saturday should be their

Sabbath. An Episcopal Navy chaplain asserts that he has visited Pitcairn and found one-third of the islanders still loyal to the Anglican Communion which they had joined while on Norfolk. They defer to the majority wish to observe Saturday as the Sabbath, however, in order to avoid disrupting island life. So Pitcairn is the only place where Anglicans worship on Saturday and treat Sunday as a weekday!

When Pitcairn recently built a new school building, they honored the occasion with a set of stamps, one value depicting the new school and the other the Bounty Bible, their first source of education. It was a touching tribute to a great Book.

U. S. Commemoration

One need not go around the world to find fascinating stories on religious stamps. Although the United States does not issue religious stamps, as such, many interesting religious symbols and personages appear on U.S. stamps.

The Episcopal collector need go no farther than the 1927 commemorative stamp depicting a great Anglican layman, George Washington, vestryman of Christ Church, Alexandria, Va., kneeling in the snow of Valley Forge praying for his suffering men and seemingly lost cause. This is one of only two U.S. stamps depicting prayer. The other is the 1948 stamp honoring the four chaplains who went down on the U.S.S. *Dorchester*. A lively topic of debate among theologians and historians is the question of whether George Washington ever would have knelt in the position in which he is depicted.

Many men who have contributed to America's religious liberty have been pictured on U.S. stamps, William Penn in connection with the anniversary of his settlement of Pennsylvania, Roger Williams who led the Rhode

Islanders, the makers of the Pilgrim Compact, the Huguenot-Walloons who sought refuge from religious tyranny, and others. There also have been many famous Episcopal laymen. One could start such a collection with the numerous stamps that have been issued to honor Franklin D. Roosevelt, himself a famous stamp collector. There is no telling how many members of the Anglican Communion have been pictured on stamps or how many good stories lie buried in the world's stamp albums. No telling, that is, until somebody starts collecting them.

A national organization has been founded, called Collectors of Religion on Stamps Society, COROS for short, which brings together collectors of all Churches. Francis Cardinal Spellman is one of the most distinguished members. A number of members of the clergy, Roman Catholic, Greek Orthodox, Episcopal, Lutheran, Methodist, and Presbyterian belong to the 1,000-member group as do laymen of all persuasions, the only such organization devoted to religion which has a completely inter-faith structure of membership and officers. A two-dollar-a-year membership fee brings contacts with collectors of religious stamps in the United States and abroad and a bi-monthly journal, the *COROS*



Chronicle, which lists all the religious subjects of all stamps issued anywhere in the world.

Truly, there are great possibilities here for anyone who is interested in having a hobby that can be shared with others and that can contribute to the building of Christ's Kingdom and the spreading of His gospel throughout the world.*

*Those interested in information on the Collectors of Religion on Stamps Society may write to the author, Glenn D. Everett, at 926 National Press Building, Washington 4, D. C.

BOOKS

Continued from page 13

Church to Japan. Prepared under the auspices of the Youth Division, Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 60. Paper, 95 cents. The 1958 Church School Missionary Offering will be divided between the Church in Japan and the missionary district of Salina. Study materials will focus upon Japan, with all basic material for primary and junior groups included in *In Him Meet East and West*. There are no study materials recommended for kindergarten children, but materials for older boys and girls have been prepared — consisting apparently of *Mission Renewed*.

THE WESLEY ORDERS OF COMMON PRAYER. Edited by Edward C. Hobbs. Methodist Student Movement, P.O. Box 871, Nashville 2, Tenn. \$1. A reproduction of the book of services John Wesley sent to America for use in the new Methodist Church on these shores, adapted to current usage.

MY DAILY PRAYER. A Short Supplication for Every Day in the Year. By F. B. Meyer. Pp. 63. **AS A MAN THINKETH.** By James Allon. Pp. 64. **SAYINGS OF JESUS.** Pp. 60. **FRIENDSHIP.** By Ralph Waldo Emerson. Pp. 55. Further installments in Revell's Inspirational Classics, all available from Fleming H. Revell Company, at \$1 each.

Children's Books

THE WORLD OF POOH. By A. A. Milne. Illustrated by E. H. Shepherd. Dutton. Pp. 314. \$3.95. All lovers of Christopher Robin and Pooh Bear will welcome this new edition in which *Winnie the Pooh* and *The House at Pooh Corner* are published in one volume with all the old black and white illustrations, and with new illustrations in color, including front and back maps of that enchanted world in which Mr. Edward Bear ("a bear of very little brain"), Rabbit, Eeyore, Tigger, Piglet, Kanga, and Roo have their adventures with Christopher Robin. Anyone unacquainted with Pooh should instantly wend his way to the nearest bookstore and get a copy to read before giving it to his favorite child for Christmas.

M.V.L.

Books Received

THE LETTER AND THE SPIRIT. By R. M. Grant. Macmillan. Pp. viii, 163. \$3.50.

DAYS AND CUSTOMS OF ALL FAITHS. By the Rev. Howard V. Harper, D.D. New York: Fleet Publishing Corporation. Pp. xiv, 399. \$4.95.

THE BOOK OF GOD. Adventures from the Old Testament. By April Oursler Armstrong. Adapted from *The Greatest Book Ever Written* by Fulton Oursler. Illustrated by Jules Gottlieb. Doubleday. Pp. 447. \$4.95.

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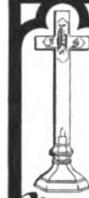
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To most people, though he was Lionel Barrymore, the actor, and they loved him.

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Appointments Accepted

The Rev. Malcolm Boyd, former television and radio executive, who is a columnist for The Living Church, is now serving as locum tenens at St. George's Church, Indianapolis, Ind. Address: 234 W. Morris St., Indianapolis 25.

The Rev. Robert Brock, formerly rector of the Church of the Advent, Medfield, Mass., will be on the staff of St. Peter's Church, Albany, N. Y.

The Rev. Rodney F. Cobb, formerly vicar of St. Paul's Church, Goodland, Kan., the Chapel of the Ascension, Colby, and St. Francis' Chapel, Russell Springs, is now vicar of St. Mary's Church, 2722 W. Bethany Home Rd., Phoenix, Ariz. Residence and mailing address: 1529 W. Highland Ave., Apt. 8, Phoenix.

St. Mary's congregation is only a year old and is located in the northwest part of rapidly growing Phoenix.

The Rev. Walter P. Crossman, formerly rector of St. Andrew's Church, Nogales, Ariz., is now vicar of St. James' Church, Morenci, Ariz., and All Saints', Safford.

The Rev. Armand T. Eyler, formerly rector of St. John's Church, Old Hickory, Tenn., is now chaplain at the University of South Carolina, Columbia, S. C.

The Rev. Mr. Eyler is in charge of the recently purchased Episcopal Church center on Devine Street at the university.

The Rev. Joseph H. Frazer, formerly curate at St. John's Church, Fort Worth, Texas, is now vicar of the Church of the Transfiguration, Dallas. Address: Route 7, Box 394 D.

The Church of the Transfiguration is a new mission, incorporated in the diocese of Dallas last January. The Rev. Dr. Smythe Lindsay, who organized the mission and served as first vicar, recently resigned to devote full time to editorial work on Episcopal Church Day and Our Church Times.

The Rev. Conrad Kimbrough, Jr., formerly vicar of St. Paul's Mission, Suamico, Wis., is now rector of St. Augustine's Church, Rhinelander, Wis. Address: 39 S. Pelham St.

The Rev. Charles R. Lawrence, formerly in charge of St. Bartholomew's Church, Scottsdale, Pa., Trinity, Connellville, and St. John's, Dunbar, is now associate of St. Paul's Church, Westfield, N. J. Address: 116 S. Euclid Ave.

The Rev. Loren B. Mead, formerly rector of Trinity Church, Pinopolis, S. C., in charge of the Guild Hall of the Holy Family, Moncks Corner, S. C., with supply assignments at the Church of the Epiphany, Eutawville, and St. Stephen's Church, St. Stephens, S. C., is now in charge of the Church of the Holy Family, Chapel Hill, N. C.

The Rev. Gerald Vernon Peacock, formerly in charge of St. Peter's Church, Quebec, Canada, is now assistant priest at the Church of St. Edward the Martyr, New York. Address: 14 E. 109th St., New York 29.

The Rev. Lawton W. Riley, formerly rector of Christ Church, Jefferson, Texas, is now serving St. Peter's, Casa Grande, Ariz., and churches at Gila Bend and Ajo.

Reports in the Arizona Church Record indicated that work in the area is developing. It has been possible to divide some of the mission work during the past several years, and St. Michael's, Coolidge, hardly five years of age, is about to become a parish under the leadership of the Rev. MacReynolds Stanley.

The Rev. William G. Shepherd, who has done supply work for St. Matthew's Church, Bedford, N. Y., and served there as locum tenens, has since September 1st been assistant minister. During the week he works as program director for the American Management Association management course.

The Rev. Ernest D. Sillers, formerly rector of St. Paul's Church, Malden, Mass., is now vicar of St. Bartholomew's Church, Rivera, Calif. Address: 7225 Bequette St.

The Rev. Winfield D. Smith, Jr., formerly rector of Grace Church, Weldon, N. C., in charge of the Church of the Saviour, Jackson, is now assistant at Trinity Church, Columbia, S. C.

The Rev. Frank MacD. Spindler, formerly assistant at Grace and St. Peter's Church, Baltimore, Md., is now assistant at the Church of St. Michael and All Angels, Baltimore. Address: 2001 St. Paul St., Baltimore 18.

The Rev. H. A. Zinsler, formerly associate rector of Christ Church, Greenville, S. C., is now canon pastor of the Cathedral of St. Phillip, Atlanta, Ga.

Armed Forces

Chaplain (Capt.) John C. Francis, USA, formerly addressed at the Office of the Post Chaplain, Fort Dix, N. J., may now be addressed at St. Cornelius' Chapel, Governors Island, New York 4, N. Y. He is the new vicar of the Chapel of St. Cornelius the Centurion, which is part of Trinity Parish, New York.

On Governors Island Chaplain Francis succeeds Chaplain John E. Kinney, who is retiring after more than 20 years of active federal service in the U.S. Army. Chaplain Kinney plans to enter the parochial ministry after the first of the year.

Chaplain (Lt. Col.) Walter M. McCracken, formerly addressed at Fort George G. Meade, Md., may now be addressed: U.S. Army Instructor Group, Staunton Military Academy, Staunton, Va.

Resignations

The Rev. Robert Tatum, vicar of St. James' Mission, Morenci, Ariz., and All Saints', Safford, resigned some time ago because of ill health.

Changes of Address

The Rev. Dr. Robert D. Vinter, retired priest of the diocese of Eau Claire, may now be addressed at 2716 Goodwin Ave., Redwood City, Calif.

Diocesan Positions

Mrs. Jabez E. Titman, of St. Andrew's Church, Albany, N. Y., has accepted appointment by the Christian Social Relations Department of the National Council as chairman for world relief and refugee resettlement in the diocese of Albany.

Church Army

Church Army mission sister Hilda Havens, who was formerly at work at the Cathedral of All Saints, Albany, N. Y., is now in Honolulu, where she is instructor in religious education at the Priory School conducted by the Sisters of the Transfiguration.

Miss Florence Wilkins, a teacher at the Tuller School in Tucson, Ariz., was commissioned as a sister in the Church Army. The service was held in the chapel of the training school at Brighton, Mich. She was formerly on the staff of Good Shepherd Mission, Fort Defiance, Ariz.

we congratulate

TRINITY CHURCH, COSHOCTON, Ohio, whose new parish hall addition was dedicated recently by Bishop Burroughs. The rector, the Rev. John C. Hughes, served as master of ceremonies for the celebration, and the Rev. David M. Talbot, formerly rector of the parish, celebrated Holy Communion, assisted by two clergymen who had been candidates for Holy Orders from Trinity.

In 1750, on the site of present-day Coshocton, the first service of Christian worship to be held in the territory of Ohio, so far as records show, was conducted by an Anglican layman in the presence of a few white trappers and a handful of Indians. It predated, by some 69 years, the formation of the diocese of Ohio.

ST. LUKE'S CATHEDRAL, ORLANDO, Fla., on the formal opening and dedication of its new \$330,000 Chapter House on October 20th. Bishop Louttit and Dean Littleford were the officiants for the dedication, which was held in conjunction with a tea and open house. The new building houses a complete electric kitchen, recreation rooms for the young people, choir rooms, Sunday school rooms, and offices for the staff.

The celebration marked the 78th anniversary of the parish and its completion of 55 years as the diocesan cathedral.

GRACE CHURCH, ALEXANDRIA, Va., whose congregation, immediately after the recent consecration of their newly debt-free church building, plan to begin work on a new religious education building. Bishop Goodwin consecrated the church

building, which was completed in 1948. The parish, over 100 years old, separated from Christ Church in Alexandria in 1855, feeling that the worship of God should be freely available to everyone, rather than subject to pew rent as was the case at Christ Church.

Grace Church consecrated their first building in 1860, but the congregation was dispossessed by the U.S. government during the Civil War, and the building was used as a hospital for Union Negro troops. After the war was over, two trustees of the church wrote to a Union general asking for a \$700 indemnity with which to repair the church. The request was paid promptly by the government, and services were resumed in the refurbished building. During the depression the parish decided to move to a new location in suburban Alexandria, and the present church structure was built in this new area. The Rev. Edward L. Merrow is rector.

The new CHAPEL OF ST. AIDAN and the BISHOP INGLEY EPISCOPAL YOUTH CENTER in BOULDER, Colo., which were dedicated recently by Bishop Minnis. The new chapel and center, which will serve the 1,400 Episcopal students at Colorado University, are of contemporary design and are constructed mainly of fire-resisting materials, including outside walls of concrete blocks.

The center is named for Bishop Ingley, retired Bishop of Colorado, under whose episcopate the Church's work was begun at the university. Many



BISHOP INGLEY YOUTH CENTER

gifts were presented to the center and chapel, including the huge brass bell in the belfry, the stained glass window, the altar, and the 18-foot aluminum cross atop the belltower. The chapel seats about 225 persons, and is used for a daily Communion and Vespers, plus two choir offices and two Communion services each Sunday.

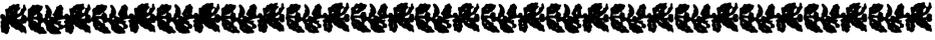
ST. ALBAN'S CHURCH, WASHINGTON, D. C., which was to hold special services of dedication for the new addition to their Satterlee Hall, in late October. The new addition will add 34 new rooms for the use of the parish.

The stone building includes a meeting hall which will seat 250 persons and a remodeled gymnasium. Offices for the rector, the Rev. E. Felix Kroman, his associates, and the director of Christian education will be in the new portion of Satterlee Hall, which includes other offices, a large library, and many rooms for the church school and for youth.

The Rev. MALCOLM RICKER, 32-year-old rector of St. Michael's in Texas City, Texas, who was nominated as a candidate for one of the nation's "Ten Outstanding Young Men," by the city's Junior Chamber of Commerce. He is the first full-time rector of St. Michael's, a parish of more than 680 communicants.

Describing their nominee, a spokesman of the Texas City Jaycees said, "He corrals the inactive church members and those who never had the opportunity of attending church and he does it not with emotional, fire-eating speeches, but by personal contact in private homes. He appeals to logic that fits in with modern-day America's concept of spiritualism in the atomic age."

The Rt. Rev. HERMAN R. PAGE, who observed the 15th anniversary of his consecration as Bishop of Northern Michigan on October 23d. The celebration was marked by an anniversary dinner at Northern Michigan College held after a service of Holy Communion at St. Paul's Church, Marquette, Mich. A purse was presented to Bishop Page by the diocese and Mrs. Page received a purse from the Woman's Auxiliary. On the evening preceding, the bishop and his wife were guests of the clergy and their wives at a dinner and open house in Marquette, where the bishop received a purse from the clergy.



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How Many Days To Judgment?

A Jew looked out upon a troubled world, battered by successive wars. In the foreground of his life rose a city, walled, guarded, rich. On the high ground of the city stood a temple, alive with priests and laymen, ringing with the daily round of worship. Up north, according to the latest news, a new empire mobilized armies of great efficiency, armies superior in numbers and armaments to any the city and its allies could mobilize.

It was a bleak picture upon which the Jew looked, and he wrote it down in all its bleakness — the power of the enemy, the weakness and sin of his own people, the imminence of destruction.

But he did not stop with the writing of mere political and military commentary, or mere threat and condemnation. He wrote also of a hope based upon the assumption that God is the ruler of history; that His people are in His hands, both to chastise and to redeem; that in the power of God the believer knows himself to be a part of an eternal destiny that is finally and unchangeably good. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea," said Isaiah.

We do not yet know how much of truth and how much of bluff there are in Nikita Khrushchev's recent claim that the USSR has beaten the United States in the arms race. That Russia is a formidable power and a serious threat to our safety is certain. It is highly probable that the facts are that neither Russia nor the United States can start a war today without setting in motion forces that will lead to colossal destruction in both nations. And nothing in history justifies us in believing that, merely because war would be disastrous to both parties, war will inevitably be avoided.

We live, then, under conditions of real and deadly danger. It is a danger which we cannot over-ride, either individually or as a nation, by acts of simple decisiveness, production, and heroism. It is no relatively small and relatively poor opponent that glowers at us — no Germany or Japan to be conveniently smothered under our numbers and power once we mobilize our resources and make our will felt.

We face a situation in which, as Khrushchev has pointed out, war could come by accident and in which, it is quite possible, millions of our people and

perhaps our whole industrial fabric might be annihilated.

Without minimizing the need for constructive and intelligent efforts by our leaders and people to maximize our chances of achieving safety and peace, we do need to remember that, in the end, "man proposes but God disposes."

We, like the Jews of pre-Exilic times, are God's children, part of the history which He rules. If we have good grounds for anxiety as to the immediate future, we have sure and certain grounds for knowing that God does, in the end, triumph.

Let us suppose three possibilities:

First, let us suppose an intensification of present conditions of strain and tension, but an avoidance of total war. Americans will, then, face some years of discomfort, economic loss, hard work, and relatively few luxuries. This is not a pleasant prospect, but under such conditions the Christian can live and work and make the choices which, through the mercy of God, lead him to Heaven. Some of the deprivations and anxieties may even prove to be productive of humility and spiritual growth.

Second, let us suppose that total war does strike and that the survivors among us stand, at the end of the war, in the dusty rubble of broken cities, breathing the stench of countless corpses, cooking snared rabbits over wood fires. It is a terrible but perfectly real possibility. But Christians have eaten snared rabbit before, have lived in the broken rubble of shattered cities before, have offered their prayers to God with the smell of death around them before. And if we have any glimmering of the truth about God which we Christians share with our Jewish brethren, we know that from such destruction, hunger, and death come God-given means for man to rise above himself in righteousness of life.

Third, suppose the war starts and scientists miscalculate. Suppose that the tremendous forces uniting the matter of the world are unleashed into a totality of destruction, and that from that moment the planet earth will revolve around the sun as a lifeless cinder. That could happen, if not with today's weapon, perhaps with tomorrow's. But in a profound sense it is the least alarming of the three possibilities. It would be the arrival of precisely the event to which the early Church looked forward with eager hope.

For that will mean only that the purpose of God in the history of man has been fulfilled, and that we will all be brought soon to confront the judgment which, in any case, awaits us all early or late. Life will go on. Your life, mine, the Russians'. But the conditions of life will be changed, and we will have simply moved *en masse* through the change which comes to all men. The saving Christ can deal with us for our good and God's glory as well by the billions as by the handfuls that come to him in the ordinary routine of civilian dying.

Jesus made it clear that the coming Day of the

Lord could not be expected to be an easy and cheery event. If that Day comes to the race of men in a raging inferno of forces his sin has unleashed, it will indeed be terrifying, but not necessarily more terrifying than the personal death that lies a very few days ahead of each of us.

So — be it cold war, hot war, or the end of the world, we can, in calm assurance await the destiny which God, in His justice and mercy, prepares for us and for all men.

“Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.”

Scripture— The Power-Pack

Religious bodies and religious individuals are like machine designers. They construct their blueprints for engines of spiritual power, into which almost every one of them inserts one common prefabricated part — the Holy Scriptures.

The Roman Catholic gives the Scriptures a prominent place in his machine and assumes for it a type of inerrancy. The fundamentalist assumes its inerrancy, and gives it a vastly more inclusive role in his spiritual engine. The Anglican defines it as having the authority of the Word of God and builds his doctrine and worship upon it. The Bultmann follower finds in Scripture significant themes upon which to build a theology. The liberal finds in it — despite the errors he believes it contains — the basis for his interpretations of the world he lives in. The Unitarian, even of the most skeptical type, finds in the Bible inspiration, ethical concepts and great literature to guide him. The child, completely unconcerned with high critical problems, finds in it stories about the world, man, his God and his Saviour, and in those stories a power of love and goodness.

To Churches, individual adults, and children, the Scriptures bring not only the sweet but the bitter. As II Timothy 3:16 puts it, “All Scripture is inspired by God and is profitable for teaching, for reproof, for correction. . . .” Preachers and parents avoid talking about the wrath of God these days, but the Bible helps us to remember the awfulness of His power and the urgency of His demand for righteousness.

The striking thing about the various approaches to the Bible is that *almost all of them work!* This fact, rather than the mere pigheadedness of humanity, explains the persistence of the various views of the nature and authority of Scripture.

The Roman Catholic, the fundamentalist, the Anglican, the liberal, the Unitarian, and the child — all construct their own spiritual engines, with the Scripture inserted as a power-pack. Each engine so pow-

ered, does run, and in this fact there is, for each designer, an appearance of proof in the rightness of his special use of Scripture.

To say this is not to reduce Scripture to a sort of neutral field upon which willful men may find a footing for their own prejudices.

It is, rather, to say that the Word of God does speak to all men, overcoming to a degree their ignorance and willfulness, bringing light and power into otherwise dark and sinful minds.

Under the impact of Scriptures, the life of man is changed. It is conditioned to reject as inadmissible viewpoints which are obviously anti-Scriptural. Even those who seem to us to reject the fullness of what Scripture has to say to man are often stimulated by that Scripture to courses of action and lines of devotion and thought which we must respect.

We have spoken of Holy Scripture in terms of large issues and general schools of thought about their meaning and authority. Yet it may be even more significant that Scriptures ever manage to speak words of power to individuals within a single Communion — words whose personal meaning have great variety.

We pray this Sunday, in the Collect of the Day, “Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ.”

Each of us does inwardly digest them, and it is one of the great (if sometimes misapplied) themes of the Reformation that there is a large element of individual difference (and difference in the same individual from time to time) in the meaningfulness of portions of Scripture.

The Gospel today is a good example. It begins with the words, “And there shall be signs in the sun, and in the moon, and in the stars.” Perhaps, as some critics hold, there was an element of astrology in the thinking of the Apostolic Church. If so, the meaning of these words to contemporaries of Luke was different from what it is to a scientifically enlightened citizen of the 20th century. But, equally, those words ring to all of us far differently from the way they rang in 1956, when the night sky could be considered in strictly Copernican terms, and man’s contrivings had not been added to the field of space.

God has given Holy Scriptures to His people as one of His greatest gifts. The ancient words speak in terms of power and saving truth. They are vibrant with an ever-new excitement, reproof, redirection. They are today, as always, directly applicable to the problems and aspirations of each individual.

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”

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LETTERS

Continued from page 5

ing with him in safe-keeping the Holy Grail or Chalice of the Last Supper — surely this is of immediate significance!

"The Knights of St. Joseph," an Order for Episcopal Laymen, should be launched only with the official imprimatur of the National Church, and should operate under its auspices. Its first big task for the Church must be nation-wide publicity, in newspapers and magazines, "explaining" the Episcopal Church to the families of this nation. This could well be the striking force we need; it must carry no passengers; no man must be allowed to join who will not dedicate himself under oath to obey orders and carry out the work assigned to him by the officers of his parish "lodge." Are the bishops interested?

(Rev.) HARRY LEIGH-PINK

Rector, Emmanuel Church

Grass Valley, Calif.

Obvious Bias

It is distressing to find the story in your October 20th issue, reporting the September 30th meeting of the New York chapter of the American Church Union.

I was not present at this meeting, but I have understood that the discussion of the Church of South India, which was the main feature of the agenda, found Canon Dubois and Fr. Lang in substantial disagreement on the status of the Church of South India. I would have been interested to hear Fr. Lang's statement of his case, but the story gives the impression that he was in agreement with Canon Dubois.

This misleading report brings into question the news-gathering policies of THE LIVING CHURCH. Was this story written by your New York correspondent? If so, how does he justify this one-sided reporting? Was the story sent you by the American Church Union, and if so, is it your policy to accept uncritically news releases which obviously run the risk of reflecting the official "line" of the organization sending you the information? If my version of the meeting is correct, here was a lively difference of opinion between Catholic-minded Churchmen on a subject of great importance in the life of the Church today. How can THE LIVING CHURCH explain the obvious bias of its report?

(Rev.) JOHN M. KRUMM

Chaplain, Columbia University

New York City

► Not bias but incomplete reporting is the fault which we must confess to.—

EDITOR

Point of No Return

"No Crisis in Sight" is the title of THE LIVING CHURCH editorial [November 10th] that proclaims there is no "South India crisis" in Anglicanism."

Millions saw "no crisis in sight" when Chamberlain negotiated "peace in our time" with Hitler. Only a few spoke out against "appeasement" and said the world *did* face a crisis. We all know now that the millions were wrong, and the few were right.

It may be true, as you say, that "there is hardly anybody in the Protestant Episcopal Church in the USA who really believes that

the decision to be made by the General Convention in 1958 is one which will put Anglicanism past the 'point of no return.'"

Believe me, there are those for whom a decision to enter into communion with the Church of South India at the present time would represent the "point of no return." It is for some, spiritually speaking, a matter of life or death. We can not jest about it. We can not treat it lightly.

(Rev.) GEORGE R. TIEBEL

Rector, St. Elizabeth's Church

Floral Park, N. Y.

► THE LIVING CHURCH neither jests about nor treats lightly the CSI question. We still think very few, in fact, will consider it a ground for schism, however it is settled. — EDITOR.

Seeking Information

Recently, a number of the clergy in this diocese have received a letter from the Business Service Company in Harrisburg, Pa., asking them to supply certain information about the use of the Seabury Series in their Church schools. The wording of this letter has suggested to some of the clergy that this inquiry is being made in behalf of our national Department of Christian Education and in order to assist that department in its revision of the Seabury Series.

The letter states that the Company "has been employed by a committee of the clergy of the Church."

It would seem to me highly desirable that the members of this committee should identify themselves in order that those who may wish to respond to the inquiry may know with whom they are dealing and how the information thus secured will be used.

From such preliminary inquiries as I have made, it does not appear that this information could be used by our national department in the revision of the Seabury Series now in process. Obviously, our national department is constantly seeking for constructive comments on its publications and it is quite capable of securing such comments by direct inquiry.

(Rt. Rev.) ANGUS DUN

Bishop of Washington

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Bringing the Christmas Candle

This week we share with you a little service for Christmas time which may be used by any small group of almost any age, and which will be a most uplifting and unforgettable experience. It is a little ceremony which has been used by this writer in different parishes. Its origin is unknown to him.

This beautiful, quaint old rite is done with three or more children — preferably not over a dozen because of crowding and problem of transportation. If a group small enough to go in one auto is organized, it will make the best unit for the ceremony. A class, or portion of a class, is ideal.

By arrangement, the group goes to some home. It may be the home of some aged shut-in, or just a congenial Church family who will accept it in a religious spirit, and with sympathy for childhood. The front door is to be left unlocked. Without ringing or announcing, the children arrive and enter singing "O Little Town of Bethlehem," and perform their action in the hall or living room without any preliminaries. A phone call just before starting will assure that the resident, and some of the family, will be there to hear them and accept their candle. The

best effect has been found to come and go without engaging in conversation. Any adults accompanying the group remain in the background, silent.

The children must meet once or twice in advance. They will have learned the lines, and the simple Latin refrain which is chanted by all at the end of each verse. The notes of the chant are the same each time: *mi-mi-mi-do-mi-mi-mi*.

The Ceremony

(Having entered the house, singing a familiar carol, the group stands before their host.)

1st Child, recites:

Come, Heavenly Child, and on this place
Shed the sweet halo of Thy grace.
Oh burning Love, Oh living Fire,
Consume me with Thy deep desire.

All sing: Laudes Tibi Domine.

2nd Child recites:

Ye gentle friends that gather here,
I have tidings strange and dear,
A message and a speech of cheer.

All sing: Laudes Tibi Domine.

3rd Child recites:

Every stone and every sod
On which this night your feet have trod
Has found a voice to cry, Praise God.

All sing: Laudes Tibi Domine.

1st Child:

And so, upon this Holy Night

On which the angels shone so bright,
I pray you, let us light our light.

All sing: Laudes Tibi Domine.

(*2nd Child produces match, lights it, and lights candle carried by 3rd Child, saying:*)

Thou blessed wax, lift high thy flame
And all our hearts shall do the same,
Burn, holy torch, in Jesus' Name!

(*Hands lighted candle to host.*)

All sing: Laudes Tibi Domine.

3rd Child:

New bless this house, Thou unseen Guest,
Whose favor on us all shall rest:

An open door Thy only quest.

All sing: Laudes Tibi Domine.

All recite in concert:

Come, perfect Peace, and dwell inside;
May peace in every heart abide:
Peace to the whole world, far and wide.

All sing: Veni, Veni, Domine.

Group leaves, singing "Holy Night" without further action.

The host will, of course, place the candle on the mantel or in the window. Some will light other candles from it, until all the windows of the house are shining. "The Light has come to our home. Let it shine out to others." The candle brought by the children is a fairly large one, not too tall, with a base so it can stand.

The time most appreciated is Christmas Eve, just at dusk. After giving the performance at one or two homes (not too many) the children are home in time for supper. But keep it all simple, a child's activity, timeless and eternally full of meaning, without need for explanation — except the translation of the Latin. People are always touched, often to tears, by it. This is one of those precious things, easily made a tradition year after year, which we could wish for every child, every home.

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Rev. Russell K. Nakata, p-in-c

Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays: MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-5:30 & 7:30-8:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; 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.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9, EP & B 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; 1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r

Sun 7:30, 9:15, 11; Wed & HD 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c

Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.

Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7 (Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.

Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r

Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r

Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r

Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r

Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122th St. and Amsterdam Ave.

Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: HC 7:30 (6 & 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 Large, 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 (1S) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

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

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

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. 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. Uyeki, 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)

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

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