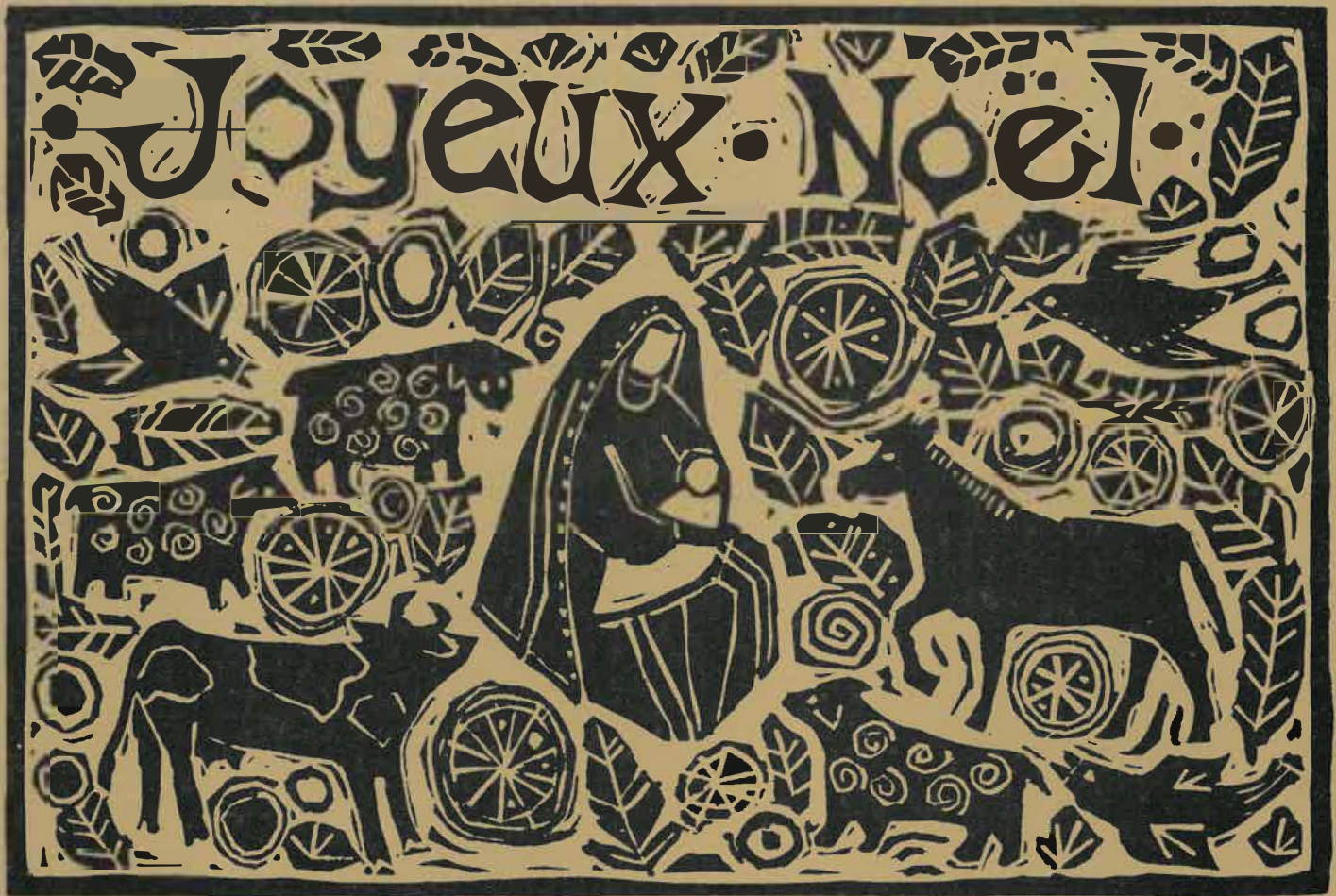


The Living CHURCH

December 21, 1958

25 cents



The Seminary Press, Valparaiso, Ind.

Christmas, 1958



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The Living CHURCH

Volume 137 Established 1878 Number 25

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

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Things To Come

December

21. Fourth Sunday in Advent
22. St. Thomas (transferred from December 21)
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

January

1. Circumcision
4. Christmas II
6. The Epiphany
11. Epiphany I
14. Installation of Bishop Lichtenberger as Presiding Bishop, Washington Cathedral, Washington, D. C.
18. Epiphany II
Week of Prayer for Christian Unity, World Council of Churches, to 25.
25. Septagesima
National Girls' Friendly Society Week to February 1.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial 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.

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

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.

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

LETTERS

LIVING 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. (Most letters are abridged by the editor.)

The Festival of Santanalia

With the yearly advent of Thanksgiving day, the glorious pagan festival of Santanalia (cf. *Saturnalia*) begins with joyful processions down city streets. Commercial chapels decorate their showcase shrines with bells and stars to announce the yearly rocketship arrival of the great deity Santa Claus. To the sacred hymns of Christmas the merchant-priests collect the fees for the yearly sacrifice of present giving.

Meanwhile, small groups of Christians gather in dimly lit chapels before purple clothed altars to beg the Creator of the stars at night to send Emmanuel.

Have I exaggerated? Not much.

Children learn the "I want" religion of the deified Santa Claus, just as a pagan child might have learned about Saturn. Are children so sub-Christian that they must be taught to celebrate the coming of Santa Claus far more than the Advent of Christ? Or is it that we older people do not care what anyone believes, so long as each child gets a present, each client gets a season's greetings card, and everyone looks happy at the office parties.

This is not a smack at the material side of life. Remember the Magi with the giving of gifts, send cards to loved ones, have friends in for egg nog. But let's face it. The problem confronting the Church this penitential season of Advent is not how to "put Christ back into Christmas." Christ is there and has been for some 1959 years. The Church is once again faced with the yearly relapse of her members into partial, or even complete, paganism.

Let true Christians stop celebrating the Santanalia, that they may wait until December 25 to celebrate a joyful 12-day Christmas.

STERLING RAYBURN
University of the South

Sewanee, Tenn.

Freedoms

In reply to the letter [L.C., November 23] from Herbert Mainwaring, L. Francis Ellsbree, James J. Managhan, and the letter from Charlotte C. Starr, and to all other confused and disappointed Episcopalians in regard to the report of the Bishops' Committee on Memorials and Petitions:

What good would have come from a strong stand from the House of Bishops against one man's teachings and preachings and printings? What would have happened to the freedom of speech and freedom of the press that we Episcopalians have and is denied the Romans and other sects? A definite stand would have called more attention to, and placed more emphasis on, an unpleasant situation all the better ignored. Like you, I feel strongly against such teachings but I love our freedom.

FLORENCE ROGERS INGRAM
Homemaker

Jacksonville, Fla.

Cheers

Cheers for Arthur Walmsley and the Christian Social Relations Department of National Council [L. C., November 23]. Such a realistic approach to the place of the Church in the life of the laity is most encouraging. It is high time the Church quit fooling itself about the importance of the Church institution among its people with the exception of the "inner core" in any parish. With this kind of an approach to the job of the Church, there is hope that it will reach many who heretofore have stayed away because the Church did not affect them where they live.

Cheers, too, for the article by the Very Rev. William S. Lea in the same issue. The parish priest who is so tied down by organization and administrative detail cannot be either a man of prayer or a trail blazer in these Christian social relations. A national Church magazine which explored the avenues of approach suggested by the CSR department would help the parish priest to be something more than an administrative slave for the maintenance of an unrealistic institution for a minority of the population. When the parish priest can be a man of God and prayer who brings God into focus on the problems with which people live everyday, the Church will have a new birth and new life.

(Rev.) JOHN F. PUTNEY

St. Louis, Mo.

Quiet Change

Your item of November 30, page 6, under the heading "Quiet Change" needs a couple of corrections. John Pairman Brown, who served as editor of the *Witness* while he was in the U.S., found that restrictions were placed on his writing when he took a position as professor at the American University of Beirut. That will be understandable to LIVING CHURCH readers — Lebanon being the hot spot that it is. And since the *Witness* has always encouraged writers — editors or anybody else — to be uninhibited, it was agreed that he would be a contributing editor as long as he remains in a country where there is strict censorship.

I long since became convinced that naming a son "junior" is a mistake: it is too easy to get them mixed up with a couple of other guys, as the story goes. Anyhow there are two Spoffords connected with the *Witness*: the old man is on our masthead as managing editor, with "Sr." after the name; the young man is down as contributing editor, with "Jr." after the name.

Your "Quiet Change" piece knocks the old man off before he's ready to go.

(Rev.) W. B. SPOFFORD, Sr.
Managing Editor,
The Witness

Tunkhannock, Pa.

Mr. Cooper

There is a temptation to be self-indulgent, and blithely to accept the flattery imparted by your innocent mistake in giving me the title, "Reverend." But the trouble is it undoes about 90% of the effectiveness of my remarks under the heading "Miami Beach and Nicea" [L. C., December 7].

It would be most unbecoming, if not impertinent, of a priest thus pompously to down-grade his Right Reverend superior officers as a group. It makes for a very bad and

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FREDERICK COOPER
St. Clements Church

Philadelphia, Pa.

Apocrypha for Advent

Permit me to thank you for the article "Translation Problems in the Apocrypha" by the Rev. Dr. Swaim [L.C., December 7]. I found it wonderfully instructive and interesting reading. It was good to have it in time for the Second Sunday in Advent.

(Rev.) WALTER S. POND
Savanna, Ill.

Tracing Back Farther

Mr. Clifford Morehouse, in his statement [L.C., December 7] that Bishop Lichtenberger is the first Presiding Bishop to have Old Catholic orders, cites as his authority the table of the Succession of Living American Bishops in the current issue of the *Episcopal Church Annual*.

If he had consulted the complete table of succession, which used to be published in the *Living Church Annual*, he would have found that in 1915 the Old Catholic Bishop de Landesberghes et de Rache participated in the consecration of the Rt. Rev. Hiram



Richard Hulse of Cuba. Bishop Hulse took part in the consecration of Bishop Dallas of New Hampshire, who participated in the consecration of Bishop Hobson of Southern Ohio, and the orders were transmitted through him to Bishop Sherrill, who is thus our first Presiding Bishop in the Old Catholic succession.

Moreover, it would seem that a similar lineage can be traced for every American bishop consecrated since 1941 (inclusive), five years before Bishop Jasinski introduced the second stream of Old Catholic orders into the American episcopate.

LAWRENCE N. CRUMB
Nashotah House

Nashotah, Wis.

Kenneth Keating, Presbyterian

Congressman Kenneth Keating [R., N.Y., newly elected to the Senate, L.C., November 16] is a fine active Christian who happens also to be a Presbyterian.

(Rev.) HUGH CHAMBERLIN BURR
Exec. Secy., Federation of Churches
Rochester and Vicinity

Rochester, N. Y.

Neighbors on the Cover

What a thrill to receive my LIVING CHURCH of November 22, and see on the cover Bill Campbell of St. Peter's, Helena, with his wife Jane, and little Elizabeth! I've always felt that this was my magazine, and I feel it now more than ever.

I've come to know the leaders of the Church through your pages, and now, friends from literally "across the street" are on the cover. Thanks for an exciting issue.

JOANNE MAYNARD
(Mrs. Donald)

Helena, Montana

Sweden and England

It is stated [L.C., October 19] that the Swedish Lutheran Church is in communion with the Church of England. This is not strictly true, as all that has been passed by the Canterbury Convocation is this:

"That members of the Church of Sweden qualified to receive the Sacrament in their own Church should be admitted to Holy Communion in ours."

This, however, does not make the Church of England in communion with the Swedish Church. The only non-Anglican Church with which we are in full communion is the Old Catholic Church.

(Rev.) JOHN R. SATTERTHWAITHE
Assistant General Secretary
Church of England Council
on Foreign Relations

London

ACU CYCLE OF PRAYER

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

December

- Emmanuel, Washington, D. C.; St. Thomas', Glen Carbon, Ill.; St. Michael's, El Segundo, Calif.
- St. Thomas', Hollywood, Calif.
- Church of Our Saviour, Milton, Mass.
- St. Barnabas', Chicago, Ill.; Christ Chapel, Brooklyn, N. Y.
- Church of the Messiah, Central Islip, N. Y.; All Saints', Weatherford, Texas.
- St. Stephen's Cathedral, Portland, Ore.
- Sisters of Community St. John the Evangelist, Brooklyn, N. Y.; St. Paul's, Staten Island, N. Y.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Mrs. J. E. G., Rochester, N. Y. 5.00
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\$170.00

The Living Church

Mathematical Art

BOTTICELLI. Text by André Chastel. 57 Illustrations with 53 in Color. Greenwich, Conn.: New York Graphic Society. Pp. 38 plus plates. \$22.50.

Any substantial batch of Christmas cards is almost certain to contain a representation of Sandro Botticelli's "Madonna of the Magnificat," which is equally sure of a place in any representative collection of that master's works — as indeed it is included in *Botticelli*, with text by André Chastel.

This is still another installment in the New York Graphic Society's series, "The Great Masters of the Past" [see L.C., November 30]. Among the selections in the present volume are works based on Classical as well as Christian themes. Of Plate VII (St. Augustine) André Chastel says:

"The composition marks the climax of Botticelli's virile and well-ordered style which places him among the mathematical artists. . . . But it is the expression of tenderness on the face of St. Augustine that is most effective. . . . The saint raises his eyes slightly to gaze at the ray of light which pierces the metal globe; his left hand rests on the writing-table, while the beautifully executed right hand is raised to his heart" (p. 30).

The plates in these volumes would do ideally for framing, though it would spoil the volumes themselves to cut them up in this fashion. But has the Society considered putting out, in addition, individual copies of the plates? If this were done, art lovers could purchase their favorites and have these framed without mutilating the volumes of the set.

FRANCIS C. LIGHTBOURN

John Kenneth Galbraith, Professor of Economics at Harvard University, has been chosen to receive the ninth annual Taminent Book Award. United States Senator Paul H. Douglas was to have presented the \$500 award for Galbraith's bestselling *The Affluent Society* at a luncheon ceremony in the Waldorf-Astoria Hotel, December 13.

The Taminent Book Award goes each year to an outstanding biography or non-fictional work of social significance. In announcing this year's award, the Taminent Institute cited *The Affluent Society* for "the unconventional wisdom with which it analyzed and described the forces shaping the American economy."

The Affluent Society was mentioned in THE LIVING CHURCH of November 16 as one of the notable books of 1957-1958.

In Brief

THE PLACE WE LOVE. Being a History of Calvary Church, Conshohocken, Pa., 1858-1958. Pp. 71. Paper, no price given, but presumably available from Fayette St. at Fourth Ave., Conshohocken, Pa. A history of the parish, with a number of photographs. Parish has had 13 rectors in its 100 years. Longest tenure: that of the Rev. Stanley R. West, D.D. (1924-1954). Present rector, the Rev. Edward Price, came in 1957. 1958 *Episcopal Church Annual* gives the parish 587 communicants.

BURIAL SERVICES. Compiled by Joseph Buchanan Bernardin. Morehouse-Gorham. Pp. 128. \$3.25. A new edition of a compilation originally made over 20 years ago. Contains Order for the Burial of the Dead and Order for the Burial of a Child from Book of Common Prayer, with additional material marked by line in margin. Contains also a number of additional prayers and a selection of hymns. "Special Burial Office for One for Whom the Prayer Book Office is Not Appropriate" should be particularly useful, as well as much of the other material, though there may be question in some minds as to legality of thus supplementing P.B. Offices. Certainly a generous selection, if not an embarrassment of riches!

LET US KEEP THE FEAST. By C. S. Tatham. Illustrated by Peter Strange. Church Information Board, Church House, Dean's Yard, Westminster, S.W. 1, England, Pa-

per, 5/- by mail (allow 25 cents per shilling when ordering through an American publisher). Describes a number of simple things, traditional and otherwise (e.g., Advent candle), which can be done in the home to mark the fasts and festivals of the Christian Year — from Advent to Trinity.

Books Received

THE GENIUS OF PAUL. By Samuel Standmel. Farrar, Straus and Cudahy. Pp. xii, 239. \$4.

LIGHT FOR YOUR HOME. By Wilson Fagerberg. Augustana. Pp. ix, 50. \$1.50.

IF THE CHURCHES WANT WORLD PEACE. By Norman Hill and Doniver Lund. Macmillan. Pp. vi, 148. \$3.

THE IMPORTANCE OF BEING HUMAN. Some Aspects of the Christian Doctrine of Man. By E. L. Mascall. Columbia University Press. Pp. vi, 118. \$3.

THE ACHIEVEMENT OF T. S. ELIOT. An Essay on the Nature of Poetry. By F. O. Matthiessen. With a chapter on Eliot's later work by C. L. Barber. Third Edition. Oxford University Press. Pp. xxiii, 248. \$4.50.

LUTHER'S WORKS. Volume 14. Selected Psalms III. Jaroslav Pelikan, Editor. Daniel E. Poellot, Assistant Editor. Concordia. Pp. xii, 368. \$5. [A further installment in a projected 55-volume set of Luther's Works.]

ANGLICAN CYCLE OF PRAYER

December

21. York, England
22. Yukon, Canada
23. Yun-Kwei, China
24. Open
25. Open
26. Open
27. Open

CHRISTMAS SOLSTICE

And now our time of silent truce is done;
 Light has invaded earth's dim bivouac
 And death is dying, darkness falling back
 From the relentless passage of the sun.
 Rebelling, dumb, the blind seed quests for light,
 Protesting Lazarus is forced to wake —
 It is not easy for the bud to break,
 Yet how else shall the earth be clothed? The night
 Cracks and is shattered, once the shouting cocks
 Have spoken, there's no binding of the dawn
 Or changing of the path — earth plunges on
 Toward the inevitable equinox
 Where chalice light floods through a world restored;
 The Sun has come and brought his flaming sword.

ANNE MCCONNEY

O GOD, who hast given us grace at this time to celebrate the birth of our Saviour Jesus Christ: We laud and magnify thy glorious Name for the countless blessings which he hath brought unto us, and we beseech thee to grant that we may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *Amen.**

*Scottish Episcopal Prayer Book, Post-Communion, Christmas Day to the Eve of the Epiphany, inclusive.



Eskimo Nativity Scene

The altar-piece of All Saints' Pro-Cathedral, Aklavik, North-West Territories, Canada (Diocese of The Arctic), is famous for its portrayal of the Nativity in terms understandable to the Eskimo people of the region. The painting is the work of Miss Violet Teague, of Melbourne, Australia. St. Mary and the Infant Christ are dressed in the finest of northern furs — ermine. At extreme right is Nascopie-Cree Indian bring-

ing a live beaver, symbolical of beaver sanctuaries which are beneficial to both traders and Indians. Kneeling at right is Hudson's Bay Company man offering white Arctic fox pelts. Behind stands Royal Canadian Mounted Policeman; he offers protection. On left of Madonna an Eskimo offers two walrus tusks. Behind, with reindeer, is Eskimo woman from Baffin Land with baby in her hood. Painting is 8' x 5'.

The Living Church

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

Fourth Sunday in Advent
December 21, 1958

NATIONAL COUNCIL

Few Clues

by BILL ANDREWS

Presiding Bishop Lichtenberger took the helm of the National Council at its December 9-11 meeting in Seabury House. Formalities were kept to a minimum (a few words of welcome exchanged between the Presiding Bishop and a Council spokesman), and a fairly heavy load of routine business was handled with a minimum of debate and confusion.

Practically no clues to the thinking and policies of the new Council members and the new presiding officer were provided, however, for if any serious discussions of policies and strategies took place they must have been held during the two executive sessions which occupied a considerable portion of the Council's time.

The only point handled during these secret sessions which became a part of the public record was a resolution asking the Presiding Bishop to nominate his administrative assistant, who is to be a vice president of National Council, and committing the Council to "make financial provision therefor whenever the Presiding Bishop acts in this matter." General Convention had already placed such financial provision in the budget adopted at Miami Beach.

Since 13 of the 31 members of National Council, including its president and treasurer, were attending their first meeting, considerable time was devoted to the organization of the membership and their familiarization with Council and departmental organization. Bishop Lichtenberger announced these appointments to chairmanships of Council bodies:

Overseas Department, Bishop Wright of East Carolina.

Home Department, Bishop Emrich of Michigan.

Promotion Department, Bishop Hallock of Milwaukee.

Christian Education, Bishop Bayne of Olympia.

Finance Department, Mr. B. Powell Harrison, Jr., of Virginia.

Christian Social Relations Department, Bishop Warnecke of Bethlehem.

Curriculum Development Division, Bishop Smith of Iowa. •

Leadership Training Division, Mrs. T. O. Wedel of Washington.

Children's Division, Mrs. William H. Hannah of Long Island.

Youth Division, Bishop Lewis of Nevada.

Adult Division, Bishop Bayne of Olympia.

Health and Welfare Division, the Rev. Don Frank Fenn of Maryland.

Armed Forces Division, Bishop Loutitt of South Florida.*

Racial Minorities Division, Mrs. Clifford C. Cowin of Ohio.

General Division of Women's Work, Mrs. Paul Turner of Delaware.*

General Division of Laymen's Work, Dr. Richard G. Stone, of North Carolina.

In public sessions, National Council:

✓ Changed pension rules for retired missionary clergy and their widows so that they will benefit by the 20% increase in Church Pension Fund allowances [see also, p. 9] and took similar action on retired Church Mission House employees whose Social Security pensions are increased.

✓ Set new policy for the diminution of college work grants under which grants will be reduced by 10% each year in the second and third years and one-third of the remainder in each of the succeeding three years.

✓ Enlarged the National Council's Committee on trust funds by one member to permit election of Mr. H. M. Addinsell, former treasurer of National Council, who formerly held a seat on the committee *ex-officio*.

✓ Voted a salary of \$12,500 per year plus allowances without housing to Mr. Lindley Franklin, new treasurer of National Council (Mr. Addinsell had always refused to accept a salary).

✓ Continued the 5% cost of living bonus to National Council employees for the year 1959. This does not affect salaries of Council officers.

✓ Appropriated \$1,000 to the College of Preachers to assist in the holding of future clergy training conferences.

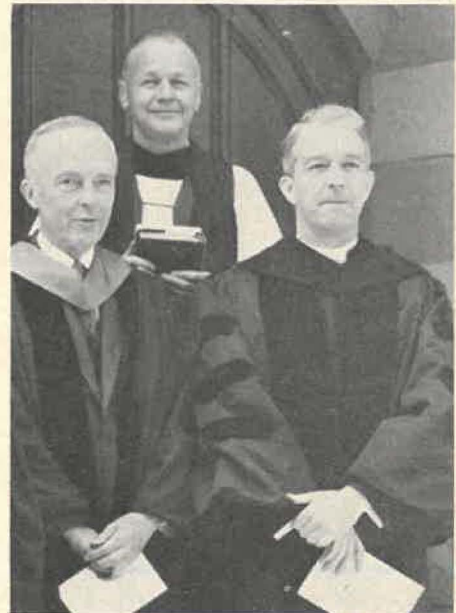
✓ Appropriated \$7,500 for production of a film of the installation of the new Presiding Bishop.

✓ Gratefully accepted the offer of the Episcopal Church Foundation to make available the services of its president, Mr. Robert Jordan, former director of National Council's Promotion Department, to conduct a one-year experimental program in Christian stewardship training at the parish and diocesan level. This program, which would be a contribution of the Foundation, would be reviewed at the end of the year for renewal or cancellation.

✓ Postponed to its February meeting a proposal to set the salaries of the directors of the

Continued on page 10

*Not a member of National Council.



Dean Coburn (right)*

"Inasmuch as we are members one of another. . ."

EPISCOPATE

The Dean Stays On

The Very Rev. John B. Coburn, D.D., dean of the Episcopal Theological School, Cambridge, announced on December 9 that he has declined election as bishop coadjutor of the diocese of Washington [L.C., December 7]. Although he had written to the nominating committee asking that his name be withdrawn from nomination he was, nevertheless, elected at a special convention of the diocese on November 24.

The special convention of the diocese of Washington will be reconvened to elect another coadjutor on a date to be decided by Bishop Dun of Washington after consultation with the standing committee. Convention was recessed on November 24, to provide for the possibility that Dean Coburn might not accept.

In a letter to the Rev. Canon Theodore O. Wedel, chairman of the committee of notification, Dean Coburn said that his short tenure at Cambridge was a primary factor in making his decision: "the simple fact is that I cannot in good conscience state that I have completed here the task to which I believe God has called me and

*At 1958 ETS graduation with (left) James Garfield, president of ETS board of trustees, and Bishop Lawrence, suffragan of Massachusetts.

to which I have still some contribution to make."

Dean Coburn became dean of ETS in July, 1957,* after serving as dean of Trinity Cathedral, Newark, N. J., for four years. Before that he was rector of Grace Church, Amherst, and chaplain of Amherst College. He is president of the Church Society for College Work and has long exercised a fruitful ministry to young people. The dean feels that "in the years immediately before us it is, in my judgment, of critical importance that the whole Church, on a wider and deeper level than ever before, recognize and accept responsibility for the preparation of men for the ministry in ways that are relevant, wise, and creative for the mission of the Church to the contemporary world."

In his letter to Dr. Wedel, Dean Coburn said:

"I am possessed of a deep conviction about the place of theological education in the Church. Perhaps the most important area in the inner life of the Church is the preparation of men in mind and spirit for the sacred ministry. . . .

"We are, I believe, on the threshold of a new era in theological education. The traditional ways of preparing men for the ministry are in process of change in order that new, pressing needs in the Church may be met. . . . It is essential that there also be maintained the high standards of learning and Godly life traditionally expected of men preparing for ordination in this Church. . . .

"Inasmuch as we are members one of another — parishes, dioceses, theological seminaries, bishops, priests, deacons, laity — the strength of one member strengthens the whole Body. . . . I can only refer to what I believe my personal loyalty to Jesus Christ calls on me to affirm: that it is in theological education that I can best serve Him in His Ministry at this time. . . .

"There is no need for me to make mention again of the high regard in which I hold the office of bishop in the Church in general and in the diocese of Washington in particular. The members of the special convention, have, I know, made their decision in response to what they considered to be the leading of the Holy Spirit. By the guidance of the same Spirit, I must respect that decision and at the same time decline to respond to it. That this decision of mine will cause pain to some members of Christ's Body there can be no doubt. For this I am truly sorry. Yet there also can be no doubt that in the mysterious Providence of Almighty God the eternal workings of His Spirit will turn even this to His glory and to the upbuilding of His Church. . . ."

Installation Tickets For a Goodly Number

Tickets for the installation of Presiding Bishop Lichtenberger will be mailed after January first to those who have made requests. In making this announcement, the Rev. Canon Robert A. George, canon

*Bishop Dun was elected diocesan of Washington in 1944 after serving as dean of ETS for four years, and as a professor there for 20 years.

God comes to us at Christmas; we do not go in search of Him! This we know when we believe that Christmas really happened. If Christ is Saviour and Lord, then He is always coming to us, seeking us, reaching out to us. We have only to turn and open our hearts and there He is.

When someone asks how can we keep Christmas in such a world as this, what do we say? We say that it was into a world like this that Christ was born; in fact, it was this very world. It is not the circumstances of our lives but the coming of Christ that makes us joyful.

Do we have a sense of expectancy as we celebrate Christmas? Or do we make a brave effort to be gay and try to bring before our eyes for a time the picture of the manger, the Mother and Child, the shepherds and the angels and wise men? If you have tried, then you know how such a picture always seems unreal. The picture fades, as figures on a screen in a theater fade, because we are not involved; those figures re-created in our imagination never move towards us and take us into the action.

To keep Christmas is not to go in search of what is called "the Christmas spirit"; it is to know that God in Christ is forever moving towards us, calling us to be His people and to do His will. We hear the cries of the suffering and the homeless and the persecuted and God will not let us turn them away. He is drawing us to Himself that His care for all men may show itself in our lives.

The Most Rev. ARTHUR LICHTENBERGER
PRESIDING BISHOP

of Washington Cathedral, where the installation will take place on January 14, said:

"The Committee on Arrangements desires to satisfy requests for any who may wish to attend, and still provide in an orderly fashion for authorized delegates and participants in the service.

"Because of the many participants and guests, admission to the installation service will be by ticket only. The Committee on Arrangements is preparing tickets for official representatives of the many dioceses and missionary districts. Church, government, and denominational representatives, are receiving tickets. Participants in the service, the family of Bishop Lichtenberger, and the press will have special tickets.

"The Cathedral is considerably larger than at the time Bishop Sherrill was installed. We feel a goodly number of people may be able to attend the service, and many requests are already coming to the Cathedral. We are referring all ticket requests to the Committee on Arrangements."

Officiating in the service will be retired Presiding Bishop Sherrill (who was installed in the cathedral 12 years ago to the day), Bishop Dun of Washington, the Rev. Canon Theodore O. Wedel, President of the House of Deputies, the Rev. Alexander M. Rodger, Secretary of the House of Bishops, the Rev. Canon C. Rankin Barnes, Secretary of the House of Deputies, the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral; and the Hon. Stuart Symington, United States Senator from Missouri.

At the Dinner, Now

by the Ven. CHARLES F. REHKOPF

A fond farewell was bid to Bishop and Mrs. Lichtenberger on December 4 when 574 of their friends gave them a testimonial dinner. The event was to pay tribute to the "Head Man and His Lady" as they left Missouri for Connecticut and New York, where Bishop Lichtenberger will take up duties as the Presiding Bishop. The Gold Room of Hotel Sheraton-Jefferson in St. Louis was nearly filled to capacity by the diners. No sentimental words were spoken but sentiment was there just the same as the Lichtenbergers made their last formal appearance in the diocese of Missouri.

The dinner closed an eventful day. A special meeting of the diocesan convention called to choose a bishop coadjutor had resulted early in the afternoon in the election of the Rev. George L. Cadigan on the first ballot [L.C., December 14]. A remarkable spirit of unity was manifest in this election which amazed everyone, even Dr. Cadigan's most loyal supporters.

Later in the afternoon Bishop Lichtenberger, assisted by the Very Rev. Ned Cole, Jr., and the cathedral choir of boys, sang Evensong in Christ Church Cathedral, the bishop's seat for the past six years.

An "Ode to Mo and Flo," to the tune of the *Battle Hymn of the Republic* was



The Lichtenbergers
With links and charms, an ode.

PRIMATE'S RETIREMENT: A cable from L.C. Ireland correspondent, the Rev. Charles Gray-Stack, reports that the primate of Ireland and Archbishop of Armagh, the Most Rev. John A. F. Gregg, D.D., will retire in mid-February.



FATTENED CHECKS: *Protection Points* (bulletin put out by Church Pension Fund) notes that by January 1 "about 2,950 individual beneficiaries [clergy, their widows, and minor dependent orphans] will begin receiving, with their January 1, 1959 checks, increases aggregating about \$600,000 a year." This is in accord with General Convention action voting a 20% increase for beneficiaries covered by the Church Pension Fund. *Protection Points* also reminds clergy who have not yet formally chosen to come under Social Security that they have until April 15, 1959 to do so.



THE ROOF-CRUSHER: Central New York's diocesan office reports it "has no reason to suppose that there is any emergency from Church point of view" in the storm which put snowbound Oswego in the headlines and the prayers of the nation. Central New York correspondent, the Rev. Henry Hadley, wired on December 11 that it was then "impossible to reach local rectors by telephone, but it is most probable that there was no damage to local Episcopal churches." At press time no word had been received of any injury suffered by Churchpeople or Church property in the eastern seaboard area affected by the roof-crushing snow.

SPECIAL HANDLING: A recent decision by Italy's Constitutional Court ruling that non-Roman Catholic religious groups there may open churches without prior government permission will not affect Anglican churches in Italy in any way. Bishop Nash, who is bishop in charge of American churches in Europe, explains that Anglican churches in Italy have always had special handling because, unlike other English-speaking Churches, they have "never carried on a propaganda to attract Italians."



"USELESS" PEACE RESOLUTIONS: The Bishop of Manchester, England, the Rt. Rev. W. D. L. Greer, has called peace resolutions, including the one made at the Lambeth Conference, "useless." He added, "we would have done something effective and something which would have hit the public's mind had we been able to condemn unconditionally not the retention of nuclear weapons, but the use of such weapons." He also urged Britain to be a peacemaker by attacking at cost to itself the cause of war, which, he said, was poverty.



PLAN FOR PROTEST: A group of clergy and laymen in the Church of Sweden have mapped plans to protest the decision of the Church to ordain women. Their spokesman, Dean G. A. Danell, said the dissenting group will urge people to stay in the Church and oppose ordination. "If we do not succeed," he said, "there will be no other course than to establish a free Church." [See also, p. 4.]

sung at the dinner.

Bishop Lichtenberger received a set of gold cuff links engraved with the seal of the Presiding Bishop; his wife was given a charm bracelet; and both were presented with a check of nearly \$3,500 for their personal use.

Copies of the monthly diocesan newspaper, *Now*, were distributed reporting Dr. Cadigan's election which had occurred only six hours earlier.

PUBLIC AFFAIRS

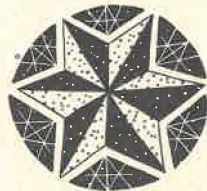
Fr. Gusweller's Crusade

A threat to blow up the Church of St. Matthew and St. Timothy in New York City unless the rector ended his campaign against graft payments by slum landlords to city regulatory officials, was received by the Rev. James A. Gusweller. He told the press that he was not frightened by threats and "No matter what is said, I will continue to expose these dreadful landlord payoffs to city officials." Police assigned a guard over the church after the letter was received.

Fr. Gusweller has been collecting tape-recorded testimony from slum tenements in the neighborhood of his 84th street church. He has also turned over to the district attorney's office a hand-written list of bribes paid to city inspectors which is purported to have been drawn up by a former slum landlord.

The threat note received by Fr. Gusweller reads: "Lay off else we will blow your church up. You will be cut down to size. The Gang." Fr. Gusweller believes the handwriting is that of a not-too-well educated adult.

New York newspapers were full in early December of stories of serious violations of health and safety rules in slum housing, and one boy had been killed in an accident in an elevator already known by inspectors to be unsafe.



The Cover

This week's cover is taken from one of the Christmas cards put out by the Seminary Press, whose motto is "contemporary art for the life of the modern Church." The Press was started seven years ago by four students of Concordia Seminary, a Missouri Synod Lutheran seminary in St. Louis, who felt that the true Christmas spirit was lacking in most commercial greeting cards. They thought many people would appreciate cards with strong, contempo-

rary designs coupled to the rich heritage of Christmas liturgies and chorales.

The card shown on the cover [original is printed green on white] was drawn by Marylyn Turner, an art student now in Highland Park, N. J. A total of nine artists have been represented on the cards, but the first series and a majority of those since have been done by Martin Marty, who is an associate editor of the *Christian Century* magazine.

Headquarters of the Seminary Press moved to Valparaiso, Ind. (P.O. Box 189) after the founders were graduated from Concordia, and two of them carry on the business as a sideline to their instructorships at Valparaiso University.

National Council

Continued from page 7

new general divisions (Women's and Laymen's) at \$8,500 and of associate directors at \$6,500.

✓ Voted formal and joyous thanks to the Women of the Church (after a mild terminological snarl over what to call them) for their generous United Thank Offering gifts to the work of the Church. This followed the report that the women had appropriated \$383,000 to overseas work, \$154,000 to home missions, and \$74,000 to repair of buildings in the missions fields. These are new appropriations in addition to the \$828,000 appropriated from UTO funds at the Triennial in Miami Beach.

✓ Passed a few minor by-law changes to regularize the position of women members of National Council by changing references to "the executive board of the Woman's Auxiliary" to "the General Division of Women's Work."

✓ Voted to pay an overdraft of \$5,000 in the General Convention account (Miami Beach was expensive!) from undesignated legacies.

✓ Appropriated \$17,500 to help the Bishop of Central America build a parish house and district office in San Jose, Costa Rica, and loaned him another \$9,000 for the same purpose repayable in three yearly installments.

✓ Passed, necessarily but with an expressed sense of the unfitness of the procedure, an appropriation of \$17,500 from the Constable Fund to continue the Small Schools Publication project of the Christian Education Department. Through misunderstanding, the Program and Budget Committee had originally recommended to General Convention this appropriation, but Convention deleted it when it discovered that Constable Fund money is for *unbudgeted* items. However, no alternative funds were voted for the project by Convention.

✓ Appropriated \$15,000 for the purchase of autos for overseas missionaries.

✓ Postponed action on a request from the House of Young Laymen that its members be considered adults and be aided by the Adult Division of the Christian Education Department.

✓ Approved appointment by the Presiding Bishop of the Rev. Canon Frederick A. McDonald, now headmaster of Iolani School, Honolulu, as representative of the Armed Forces Division in Europe. He will be permanently stationed in Europe, visit military chaplains, and minister to service congregations which are priestless.

✓ Heard a report by the Rev. David Hunter, director of the Christian Education Department, in which he said, "We find one-third of the Church is using the Seabury Series; one-third is much opposed to the Seabury Series; and the middle one-third indicates real interest with varying amounts of expectation of using the Seabury Series, but with no use whatever at the present time. Our mission is to the whole Church. I, therefore, believe that the main task before the department at the present time is that of finding new approaches, that we believe in, to that one-third to two-thirds of the Church with whom we are not now in communication."

Nearest thing to a lively debate and division of opinion in public sessions

came on a proposal of the Finance Department that all motion picture making in the future be under the direction and

More National Council news next week

control of the Promotion Department. Obvious inspiration for this proposal was an earlier adoption of an \$11,000 deficiency appropriation to permit finishing a film by the Christian Education Department for which \$30,000 had been appropriated and spent.

Bishop Hines of Texas asked that the matter be referred to the various departments for study before action was taken. Mr. John Reinhardt, director of the Promotion Department, disclaimed any desire to censor content of films, and said his department did not make the request for the change. Bishop Bentley stressed the satisfactory quality of the films made, by the Promotion Department for the Overseas Department. After debate, Bishop Hines' proposal to delay action was passed by a vote of 11 to 9.

BEQUESTS

"What Good I May"

"Endeavoring to do what good I may," Miss Lillian R. Richmond, 84, last surviving member of a prominent Buffalo family and active Churchwoman, left an estate estimated at more than \$1,000,000 to 26 religious, charitable, and other institutions. Miss Richmond died on November 4.

Chief beneficiary is St. Paul's Cathedral, Buffalo, which receives \$145,000 and 25% of three trust funds, plus one-fifth of her residuary estate. The diocese of Western New York received a bequest of \$70,000, 26% of the trust funds, and one-fifth of the residuary estate. The Charity Foundation of the diocese of Western New York received \$20,000 and one-fifth of the residuary estate.

Four Buffalo parishes also received cash bequests as follows: St. Paul's Church, Harris Hill, \$15,000; Trinity Church, Buffalo, \$5,000; Church of the Ascension, Buffalo, \$2,500; St. Philip's Church, Buffalo, \$2,500.

Hobart College, Geneva, N. Y. received \$60,000; General Theological Seminary, \$25,000; St. James Church, Great Barrington, Mass., \$2,500. The Domestic and Foreign Missionary Society of the Church received \$100,000 for foreign missions and an additional \$100,000 for domestic missions.

Other bequests named hospitals in Buffalo and Great Barrington as well as other charitable organizations.

In her will Miss Richmond stated she was acting "in accordance with what I believe would be the wishes of my late parents and brothers hoping the beneficiaries of my estate will consider them as gifts of my brothers as well as myself."

CLERGY

100th Birthday

The Rev. Dr. J. Chauncey Linsley observed his 100th birthday on December 1.

Among congratulatory messages he received were telegrams from President Eisenhower and Presiding Bishop Lichtenberger, and two letters from Abraham Ribicoff, Governor of Connecticut. A message adopted by convention of the diocese of Connecticut said:

"The diocese of Connecticut through its bishops and clergy and lay delegates assembled in special convention on October 29, 1958 extend to you our affectionate and heartfelt greetings on the occasion of your one hundredth birthday on December 1, 1958. We rejoice that it has been our privilege to have you as a priest in our diocese for nearly 70 years following your ordination to the priesthood by the Rt. Rev. John Williams, D.D., of blessed memory. Your contributions to the Church through your rectorship at Woodbury, at Bethlehem, and at Torrington, as well as your years of service as lecturer in pastoral theology and warden of the Mission Hostel at the Berkeley Divinity School, your service to the national Church through so many General Conventions — all these are symbols of your Christian devotion and effectiveness. Most important of all, however, we are grateful for your example of Christianity in action as you have exemplified the best in the traditions of the Christian Church.

"We give thanks that you have been spared to us for a century and we pray that God's richest blessings will continue to be yours."

Bishop Gray celebrated the Holy Communion on December 1 at Tranquil House, Warren, Conn., where Dr. Linsley lives. In attendance were Dr. Linsley's brother, the Rev. S. Wolcott Linsley of New Haven, and his nephew, Chaplain (Col.) John Chauncey Wolcott Linsley, and the Rev. Willoughby Newton, rector of St. Andrew's Church, Marble Dale, Conn.

NCC

A Mighty Voice

by PETER DAY

The Churches and "all American citizens" were called upon to study the message of the recent Cleveland Conference on World Order [L. C., December 7] in a resolution adopted by the General Board of the National Council of Churches at its meeting in Chicago, December 3 and 4. The action was more than routine because it had the nature of a reply to widespread criticisms of the Conference's recommendations on Red China.

Explaining that the distinguished clerical and lay Church leaders who met in the fifth World Order Study Conference "spoke only for themselves," the General Board's resolution asserted that "they spoke with a mighty voice." Any action of the NCC itself upon such issues, how-

Continued on page 14

ORTHODOXY

Anti-"Anti-Trinitarians"

A resolution was adopted in Athens at the close of the month-long Triennial Assembly of the Orthodox Church in Greece reaffirming that only lay theologians may represent the Church in the World Council of Churches.

The Assembly took this stand because it is of the opinion that some WCC member bodies deny the doctrine of the Holy Trinity and "it is not possible for representatives of the Orthodox Church in Greece to take part in Councils together with anti-Trinitarians."

[Doctrinal basis of World Council is that member Churches must believe in "Jesus Christ as God and Saviour." There are some — e.g., Quakers — which avoid precise credal statements, but no member Church formally denies the deity of the Holy Ghost or the Trinity-in-unity of the Godhead.]

In other actions, the Assembly ruled that followers of the old Julian Calendar may still celebrate feasts according to that time table, but only if the services are performed by priests belonging to the state Orthodox Church.

The Assembly also prescribed that canonical divorces may be granted only to couples who have been separated for over ten years; voted to ask the government to ban open-air Roman Catholic religious processions in Greece; and set up a committee to discuss with government officials the question of raising pastors' salaries.

Officials said the Assembly had been able to deal with only "a few" of the topics on the agenda.

The Orthodox Church in Greece is a member of the World Council of Churches and was represented by a delegation of lay theologians at the Council's Second Assembly at Evanston, Ill., in 1954. [RNS]

ENGLAND

Labour Bishop

Considerable interest in the British press has been aroused by the appointment of the Rev. Mervyn Stockwood as Bishop of Southwark (a diocese which includes the southern half of London and adjacent suburbs). Mr. Stockwood is well known for his Socialist views. The *Spectator* magazine comments, "is it the first time that the Crown has nominated a Labour bishop during a Tory regime? This is a great tribute both to the integrity of government advisers and to the ministry of Stockwood himself."

At present Mr. Stockwood is vicar of Great St. Mary's, Cambridge, where he has "made the moribund University church come alive in a remarkable way," according to the *Spectator*. He is a Socialist

member of the Cambridge City Council. Three years ago he wrote a book on his visit to Russia, *I Went to Moscow*.

A London paper has referred to him as the "Bow-tie Bishop" because he does not always wear a clerical collar. Another comment on his dress is in the *Spectator*, which says "it is good to hear that at least one bishop will be sufficiently independent-minded to break with the episcopal custom of wearing hunting attire."

FAITH AND PRACTICE

The Element of Eternity

from RELIGIOUS NEWS SERVICE dispatches

Dr. Joost de Blank, Archbishop of Capetown, in a major public statement after returning from visits to England [for Lambeth] and the United States, delivered a blistering attack on the South African government's policy of apartheid. He spoke at the biennial synod of Capetown.

Stressing that apartheid involves "cruelty and callousness" and therefore "even the slightest smell of apartheid must be removed from our Churches," he said:

"We dare not let ourselves be contaminated by such a social poison. Man cannot touch pitch without being defiled — and we are forbidden to have any fellowship with unfruitful works of darkness."

Dr. de Blank noted that it was the implementation of apartheid in 1949 that first aroused the wrath of his predecessor, the late Dr. Geoffrey Hare Clayton.

"In 1953," Dr. de Blank said, "he itemized the folly and dangers of the Group Areas Act, and the following year he spoke with the strongest disapproval of the Bantu Education Act. In 1956, he warned against the removal of non-European students from universities and spoke strongly against the inevitable results of removing entrenched clauses of the Union constitution."

Dr. de Blank told the synod "I remind you of these matters in order to set in perspective the calumny and contumely to which I have been subjected since coming to this country. I came," he said, "determined to follow the example of Buddha, to maintain 'a noble silence' until constrained to raise my voice. But after seeing the ghastly squalor wherein many of Christ's little ones were forced to live in Windemere (an African shantytown on the outskirts of Capetown), and the ruthless separation of man and wife under the Native Laws Amendment Act, I had to speak out."

Dr. de Blank was installed as Archbishop of Capetown in September, 1957. He has frequently been criticized by pro-apartheid elements and demands have been made to have him "deported" from the country. In his synod address, he said:

"In all this controversy in which the Church is still involved, one thing which surprised me is the vociferous minority who believe that concern for humanity and social justice is politics and not Christianity. Something must be seriously wrong in the teaching of the Church schools and the communication of faith in homes and in Church sermons if the people can grow to maturity and still hold such gravely heretical views. Anyone who has such a temporal and irreligious view of the Church's function and responsibility has not begun to understand the element of eternity in our most holy faith and sails uncomfortably close to blasphemy."

Part of Dr. de Blank's talk was devoted to what he described as the "desperate shortage" of Anglican clergy in the Union of South Africa. He said the problem was made doubly serious because of growing Moslem influence in the country.

"We are faced," he said, "with an active and resurgent Islam throughout Africa and our own Mission to Moslems has all too often to report losses of Christians to the Moslem faith, usually through marriage."

"However," he added, "the truth of the matter is that Islam not only preaches brotherhood but lives it."

Climax

The synod unanimously adopted a resolution calling on all its parishes to eliminate racial discrimination "in a manner appropriate to them." Also adopted was a resolution calling for establishment of a Church school which would be integrated from the start, "if such a school is feasible."

In the face of this dramatic climax to Dr. de Blank's charge, South African Anglicans did not find themselves guiltless:

The Rev. F. J. Rumsey said that the fact that the doors of the churches are open to all races is "jubilantly advertised, implying that all is well in the Church with regard to racialism." But, he added, "this is only half true. Once inside, you will find an invisible barrier. Non-whites usually suffer from differentiation of treatment . . . and take an inferior place."

Archdeacon C. Griffith Green objected to the resolution on setting up an integrated school: "Adults can live up to these ideals. . . . It is unfair to the children to send them to such a school. Furthermore my impression is the clergy are afraid that should those (racial) barriers be removed, they will lose the financial support of their white members."

Canon T. G. Le Mesurier said the color bar is "inherent in people" and the Church has accepted it in the past. Although he said he was "totally opposed to apartheid," he said he was "not awfully ashamed" of his prejudice, especially "when I learn that the Bantu has even stronger prejudice."



The Rev. Lloyd R. Gillmet, D.D., rector of the Church of St. John the Evangelist, St. Paul, Minn., for the past 12 years, has accepted a call to become dean of **St. Paul's Cathedral, Los Angeles**, early in February, 1959. In November St. Paul's became the third fully-constituted Episcopal Church cathedral in the U.S. [L. C., November 16 and December 14]. Dr. Gillmet, Phi Beta Kappa, graduate of ETS, and ex-Navy chaplain, has for several years been a panelist on the "American Religious Town Hall."



Dr. Gillmet

A large, solid brass crucifix was stolen from above the high altar of **Philadelphia's St. George's Church** (61st and Hazel Ave.) on Thanksgiving Day. The Rev. Fr. William Ivan Edwards, the rector, described it as weighing nearly 50 pounds and valued at about \$400. He appealed to police to look for it.

The Rev. Leonard Hodgson, regius professor of Divinity in the University of Oxford, gave two **Whitman foundation lectures** at **Nashotah House**, November 24 and 25. Canon Hodgson lectured on "Reconciliation with God" and "The Ministry of Reconciliation." A leading theologian of the Anglican Communion, and a recent Gifford Lecturer, Canon Hodgson handled his theme with a deep pastoral concern, undergirded by an evident spiritual maturity. The greatest indictment uttered by our Lord to his ministers, said Canon Hodgson, was the passage from St. John 10:13: "The hireling fleeth, because he is an hireling, and careth not for the sheep."

Simulated \$1,000 checks totalling \$16,000,000 have been mailed to alumni and friends of the **University of the South**. An anonymous alumnus offered to write a real check for \$1,000 for each university class if half its living members send gifts of any size during 1958, and a like check for each of 15 Sewanee clubs which obtain gifts according to quotas assigned. The benefactor said he would write up to \$50,000. The promotional effort is part of Sewanee's second century development effort.

A 25-minute movie, in color and with sound, has been given the **University of the South**. Donor is Sewanee's new trustee from the diocese of Atlanta, **Harvey Booth**, vice president for public relations of **Southern Bell Telephone and Telegraph Company of Atlanta**.

The movie takes a tour of Sewanee, visiting classrooms, chapels, and athletics.

Expression Through Drawing



I saw a murder the other Sunday. It happened in a third grade classroom. *The teacher killed a child's eager desire to express himself.* It happened so swiftly that it could hardly be noticed. This is what I saw: The boy had started to draw some objects that might have been people, all in a line, and in one corner he drew a square with small circles around the edges. The teacher saw his drawings, and said severely, "Edgar, that isn't what we are supposed to be drawing. Our story was about the Creation, and the other children are all drawing the sun and moon and stars."

The boy said nothing — just sat there quietly, not looking at the others. But he stopped drawing and did nothing more until the end of the period. The fun was gone out of it, and his creative urge was crushed. Later, he took his paper home, and showed it to his mother. She reported that he had told her it was a picture of their family on a picnic; the square was the cloth on the grass and the circles were the plates around it.

"The teacher didn't like it," he told his mother. A little later he explained to her that he thought God had created their family, and that he wanted to draw what they often did together. Will he be as apt to draw again what he wants to express?

This teacher had used free hand drawing, but had tried to prescribe its use by the class with symbols which she had chosen.

In another class I witnessed another crime. The lesson was about the rainbow after the landing of the ark, and each child was given a printed sheet with an outline drawing to color. There had been some talk about the colors of the rainbow, and some of the children were getting them in the right order of the spectrum through the oversight of several assistants. Several, though, were simply scribbling, using colors of their own choosing. One child chose to color the stripes vertically, not following the curve of the drawing. The teacher noticed this and said, "Now you've spoiled your paper! Do you want to take that home to your mother? You know that isn't the way it goes." Then she remarked to me within the hearing of the child, "Isn't it funny — some of the crazy things they do?"

The teacher had ridiculed the child, had not tried to find out why the child

had chosen a different way, and had been trying to produce neat and acceptable pictures to show off. But behind all this was the use of printed outline drawings for the children to color, a device employed by a teacher under the impression that this was suitable self-expression.

Some might say that this is not important. But it is to those who understand the use of art with children. The above incident happens in hundreds of classes every week, and the adverse effects are not realized at the time.

In an illuminating article in the November issue of our new monthly magazine, *Christian Education Findings*, Mrs. E. M. Young of Roanoke, Va., tells about "Art in the Church School." She writes, "You are not asked to teach them to draw. In fact, any good art teacher knows that teaching children how to draw, as most people understand the term, merely destroys the child's own creative impression, and is really impossible until a child, somewhere just before the teens, feels the need for it himself."

Self-expression through some form of drawing or painting on a flat surface is a normal and ready experience for all of life. Unfortunately all too many of us had this prime urge killed in childhood by some sort of mismanagement.

These are some cautions in using any form of art work with children:

(1) Never touch a child's work if you can help it. Even if he asks for help, do not take his crayon and try to improve it. Rather, say patiently, "How do you feel it should be?"

(2) Don't make an exhibit of the "best" pictures. If you hang them up, show all from the class. The seemingly poor drawing may be the richest in personal meaning. Children do not draw for an audience, but to express something for which they have no words.

(3) Do not ask the child to explain the meaning of his picture. When you are not able to recognize objects in a child's creative efforts, you are tempted to point and say "What is it?" If you wait, the child will probably tell you; if he does not, you can simply say, "Tell me about this."

So, no more printed outlines, and that endless "coloring"! Pass out full sheets of construction paper, and let them do it their own way. Be sympathetic and understanding and don't kill that fragile and native urge to express feeling in more than words.

Christmas Candle and Gospel Fire

In his first Christmas message as Presiding Bishop [page 8], Bishop Lichtenberger points out that the Christian's reason for joy at Christmas time is not that mankind has something else to be joyous about, but that the coming of Christ is good news in itself.

The message of Christmas is not, "God's in His heaven all's right with the world." Rather, it is, "God has come down to dwell among us, therefore all will be right with the world."

The news of this cosmic event that happened 2,000 years ago in far-off Judea has come to us by a long and round-about journey. Asia, Africa, and Europe learned of it before it was brought to America. Men on fire with the Gospel brought its message to strange places, and it was carried from these to other places, from nation to nation and from continent to continent.

Today, Christmas is a great day of rejoicing for many nations. But the call is as strong as ever for bringing the message of Christmas to lands where the vast majority of the common people for whom Christ was born know little or nothing about Him.

Every Christian is a participant in this world mission of the Church of Christ. The Episcopal Church has a responsibility to tell the Good News of the Incarnation to the people of far-away places, not just because this is the job of "the Church," nor simply because of our nation's political, economic, and military involvement with such places, but primarily because each individual Episcopalian, as a recipient of the message, has the responsibility for passing it on.

The joy of Christmas is a person-to-person matter. Our exchanging of Christmas gifts is symbolic of this person-to-person quality of the Feast. And similarly, the world mission of the Church is, or ought to be, basically a person-to-person thing.

Those of us who stay at home and give money for the carrying out of the Church's world program are in danger of falling into a perfunctory and sentimental attitude toward the work of the Church overseas. A lot of money is given through parish, diocese, and National Council to the Overseas Department, which apportions it out to the missionary districts to support the work of the men and women in the field. At least, it seems like a lot of money when it is looked at from the giving end. When it is spread out across the areas in which the Church is working, it doesn't look quite so ample.

However, the amount of money is not the real problem. The problem is that we, as individual Churchmen, are trying to pay our way out of missionary concern and involvement rather than to pay our way into it. The idea that "foreign missions" might

be an area of excitement, interest, challenge, and accomplishment for the stay-at-home Christian in the local parish hardly occurs to anybody. Our great overseas program is like an emotionally neglected child whose parents shower money and gifts upon him without ever thinking of the one thing he most needs — their attention and affection.

This is a Christmas subject. When you have heard some good news, you want to pass it on, because you live your joy all over again by sharing it with the next man. When Christmas has come to you, if it has really come home to you, you can't wait to bring it to somebody else. This is the real dynamic of the Church's worldwide missionary program. If this joy is lacking, the program has no dynamic at all.

We can't shame ourselves into being missionaries, or exhort each other to pay our missionary "tax" cheerfully. Such dreary, merely dutiful motivations, such concessions to conscience, snuff out the joy of the Good News like the extinguishing of a candle.

As we light our Christmas candles this year, let us think of the Light that shineth in the darkness of our times, and pray that God may show us some way in which we may help that Light to penetrate the darkness in our own hearts, in our city streets, and in all the murky corners of our world.

One of the English martyrs of Reformation times said that he hoped the burning of his body would be like the lighting of a candle that would never be put out. We, too, must pray to be so consumed with the love of God and the joy of His Incarnation that our light will shine before men in testimony to the Uncreated Light.

Dean Coburn's Decision

The relative importance of the various bishoprics of the Episcopal Church is to a considerable extent a matter of opinion, but certainly the diocese of Washington is one of the most important. Though the diocese is only the 14th largest in number of communicants, the see city is the most influential political center on earth in a day when politics is a vital factor in every man's life.

Thus, we were both glad and sorry when the diocese of Washington chose the Very Rev. Dr. John B. Coburn as its bishop. We were happy that a man ideally suited to this post was called; but sorry that he was being called away from the deanship of the Episcopal Theological School, Cambridge, Mass. For ETS, as the generating center of the Liberal, or Broad Church, movement, needed the continued leadership of a man of Dean Coburn's qualifications just as much as Washington needed him. We feel that he has made the right choice in deciding that his immediate responsibility is to the Episcopal Theological School and the work of theological education.

ETS today faces a changing intellectual climate in the world. The whole foundation of humane and "enlightened" Christianity has been deeply under-

mined by new trends in natural science, in psychology and the social sciences, in the practice of politics, and in philosophy and theology. Anglicanism is Anglicanism because it is liberal in spirit. Anglican Catholicism is liberal Catholicism, Anglican Evangelicalism is liberal Evangelicalism. ETS is important not only because it educates men for the ministry, but because it does so in the liberal tradition.

Liberalism with a capital "L," sometimes known as Modernism, prepared its own downfall in the late 19th and early 20th centuries. Like the scholasticism of the Middle Ages, it placed a little too much reliance on the power of the human mind to penetrate all mysteries, and find the answers to all questions. Following the new emphases of the Renaissance, it was overconfident of progress, of the power of education, of the inherent goodness of man, of the self-determination of the individual. All these idols have been shown to have feet of crumbling clay, and those who have served them have had to face the judgment and the grace of God.

"Grace" is the key word. Men under grace can believe in education, in the validity of human reason, and even — under God's grace — in human good will and human progress. Though our age seems to be locked in desperate combat with resurgent demonic forces, it is still possible to believe that a man can live and die and leave the world a better place because he lived and died as he did.

A Mighty Voice

Continued from page 10

ever, would be taken independently after study and recommendation by appropriate Council units.

Orthodox leaders present made clear that they did not associate themselves with the Cleveland Conference findings. Bishop Trifa, Romanian Orthodox, told the General Board that many members of his Church had received the Conference message with "sadness." It is all very well to preach against the wrong-doing of the United States, he said, but "Who is going to preach against the wrong-doing of Russia?" The Churches behind the Iron Curtain are not able to do so. Meanwhile, those who suffer under Communist repression find only in the Roman Catholic Church a voice that remembers them and their predicament.

Since the question before the General Board was not endorsement of the message, but a more general statement that it should be studied, Bishop Trifa did not vote either for or against the resolution. However, the Greek Orthodox present, headed by Bishops Athenagoras and Ezekiel, asked to be recorded in opposition.

Most distinctive feature of the meeting was an evening session on the work of the Department on Worship and the Arts in which Dr. Truman Douglas, Department chairman, introduced a series of speakers on the Church's responsibilities to the arts and the witness of the arts to the Churches. Architecture, music, paint-

In today's world, liberalism is not a set of ideas, but a spirit. It can no longer be a spirit of confidence in man's ability to solve all his problems unaided; rather it must be a spirit of confidence in God's will to give man the aid he needs to solve his problems. The serpent's promise, "Ye shall be as gods," must be replaced by Jesus' word, "I said ye are gods."

Something of this witness to human freedom under God's grace is what we see as Dean Coburn's contribution to the spirit and orientation of the Episcopal Theological School — not primarily as a formal intellectual position but rather as a quality of life, a way of looking at things.

Among the clergy, it is sometimes said that it is hard to find a Liberal under the age of 50. Nevertheless, we hope that the oncoming generation of clergy will espouse its Catholicism, its Evangelicalism, its Neo-Orthodoxy, its Biblical Theology, in the sane and reasonable spirit that welcomes free inquiry, respects spiritual integrity, and has no better worship for the Father than to worship Him in spirit and in truth.

Dean Coburn's decision to remain at his present post bears impressive witness to the importance of theological education in general, and to the strategic place of the seminaries as an area of service to the Church. It also bears witness, we feel, to the special contribution of this particular seminary and the greatness of the task of reshaping that tradition to the conditions of today's world.

ing, and literature were all touched upon, and the value of contemporary expressions in these fields was explained. Bishop Trifa, in the discussion that followed, pointed out the spiritual significance to Orthodox Christians of their own artistic traditions which had helped to overcome the deficiencies of Church leadership during certain periods of history.

Dr. Joseph Sittler of the federated theological faculties of the University of Chicago quoted Dorothy Parker's line, "Brief glimpses have I had of heaven through the little holes in hell," in speaking of the relevance of present-day literature to the presentation of the Gospel. "To be aware of damnation is the necessary prolegomenon to salvation," he said.

In response to a Methodist clergyman who said, "I am almost ashamed to go back to my gothic church," but defended his people's affection for this type of architecture and for such paintings as Sallman's well known face of Christ, Dr. Sittler pointed out that the paintings originally placed in gothic churches had a good deal of damnation in them, with dismembered and tortured bodies a la Hieronymus Bosch.

A message of sympathy for the Our Lady of the Angels School fire was sent to Roman Catholic Archbishop Meyer of Chicago by Dr. Edwin T. Dahlberg, president, on behalf of the NCC officers.

Dr. Dahlberg will spend the Christmas season, as NCC presidents have done in

the past, visiting the men and women of the U.S. armed forces. This year he will go to Spain and North Africa. He spent Christmastide in Alaska last year. Previous presidents have visited Japan and Korea, Newfoundland, Labrador, Greenland, and Alaska.

For five successive Christmases, whoever was Council president has been accompanied by Episcopalian Don Bolles, executive director of the NCC public relations department, who will this year spend his sixth Christmas away from home.

Financial reports to the General Board meeting showed that the Council was \$800,000 in the red for the year through October, having received a little over 12 million dollars and spent a little under 13 million. It is expected, however, that heavy receipts in the last two months will result in a balanced budget for the year.

Next year's budget is on a similar scale, and income is expected to balance outgo. Omitting a huge item of ocean freight charges for Church World Service which are fully reimbursed, the 1959 budget totals \$12,129,270, which is \$423,320 higher than the comparable figure for 1958.

The NCC came out against the bombing of churches, synagogues, and schools, in favor of rural life Sunday (Rogation Sunday) asking the churches to remember that rural life is not all farming, and in favor of the 1959 emphasis of National Library Week (April 12-18) on religious reading.

Alcohol, Alcoholism, and Social Drinking

**A sub-Christian motive
seems to be at work
in those who drink
believing that every
swallow is a concession
to the flesh**



Harold Lambert

Statements on social drinking, presented to General Convention and widely publicized, were only a part of an official pamphlet of the Church's Joint Commission on Alcoholism. Because the pamphlet constitutes careful thinking on a problem of concern to all Churchpeople, THE LIVING CHURCH is reprinting the whole document. The first part was printed last week, and the last part will appear in a succeeding issue, all by permission of Seabury Press. Copies of the pamphlet are available from Seabury Press, Greenwich, Conn., 75 cents.

Part II

Should a Person Drink or Not?

There is a point of view held by many Christians, which stands unequivocally against any use of beverage alcohol by any Christian. This stand against all drinking, even so-called moderate drinking, is summed up in the words of Henry Ward Beecher who said, "To speak about a moderate use of alcohol is like speaking of a moderate use of the plague." This absolute "temperance" point of view has been supported by a segment of Protes-

tantism which began condemning all use of beverage alcohol in the late 18th Century, often defending its views with incorrect biblical exegesis in an attempt to force Holy Scripture into agreement with it. "Grape juice" is read into the Scripture, for example, instead of the plain words for "wine."

Other Christians have come out on a different side of this issue however, and by far the majority of Christians have done so in the past and still do in the present. These people more nearly represent a traditional point of view of Christian ethics, a point of view which declares itself just as clearly against all abuses of beverage alcohol but which does not insist that the only remedy for this abuse is total abstinence for all Christian people at all times. This is the prevailing tradition of the Episcopal Church. We do not underestimate the disastrous consequences that arise from the misuse of alcohol. We agree with the worst pictures painted by reasonable men of the havoc that misuse of alcohol can cause, but ultimately we believe that each Christian man must make the decision himself as to whether or not he will drink alcoholic beverages. He should make his decision in the light of all the facts he can gather about the nature of alcohol and its effects upon man and his relationships

today, with awareness of the theological principles we have briefly summarized, and for reasons that are compatible with Holy Scripture.

When he makes his decision he should be well aware of the following excellent reasons in favor of total abstinence:

(1) He may believe that his drinking is an offense to others who have been or may be hurt by alcohol, in accordance with St. Paul's advice to the Corinthians and Romans (*I Corinthians 8* and *Romans 14:21*).

(2) He may be an alcoholic or he may have some other illness that requires total abstinence.

(3) He may believe that alcohol is a luxury that should be foregone.

(4) He may want to exercise a discipline of fasting for a time, or permanently, as an act of devotion.

(5) He may not like alcoholic beverages or his whole way of life may have never included them.

(6) He may abstain for good occupational reasons, to insure optimum physical, mental, and emotional efficiency.

In adopting total abstinence as a way of life for these or other reasons, however, a Christian must beware of insisting, either explicitly or by self-righteous demeanor, that he is following "a better way" and is thereby setting an example for other men to follow. Total abstinence is not necessarily "a better way" except for him and for the reasons he has chosen it, although the temptation for certain conscientious men to think otherwise is always great.

Similarly, a Christian should not seize too quickly upon the thought that the total abstainer's self-discipline will necessarily support, encourage and uphold a chronic alcoholic who cannot drink moderately. Alcoholics do not always agree that they find support or encouragement in another man's abstinence. Again we say, alcoholism is an illness with many background causes and cannot be adequately, in fact, even meaningfully, explained by reference to development of "a habit." The total abstainer's position may well influence people in his milieu as far as their social drinking habits are concerned, however, especially if the total abstainer has recognized status.

In addition to the values of total abstinence that should be considered by the Christian, we should remember the need for occasional abstinence for occupational reasons. It is important for persons of all walks of life who need sharp senses, keen judgment, and quick reflexes in their work (which we think includes all worthy Christian vocations) to remember the value, in fact, the imperative need, of abstinence for many occasions. We must emphasize this truth. There are times in his profession or business or trade when the Christian should not drink.

If a man does not drink it is important that he not drink for the right reasons. Similarly, it is important that if a man

Continued on page 18

By the Rev. Edward A. Sickler

Rector, All Saints', Parma Heights (Cleveland), Ohio

We often hear the saying "Christmas is for children," and Christmas in the worldly sense most certainly is for children. We do everything within our limits of time and money to make Christmas a happy time for our youngsters.

Adults occasionally exchange gifts, often motivated by a sense of love for each other, but more often by a sense of obligation. Commercial Christmas envelops us and we forget the true Christmas.

We have all seen the happiness of a small child on Christmas morning as he opens one gift after another. He is overwhelmed, delighted, engrossed, enchanted. The child actually becomes the essence of joy and love.

The true Christmas, the Christ Mass, is for children. It is for the child who dwells deep in the inner heart of each one of us, eager, gentle, unspoiled. Christmas brings for us something cleansing and

purifying. We rise above the pressures, forget the obligations, leave behind the trouble in our lives. Childlike, we approach the manger of the infant Jesus, our souls radiant with love for God and His tiny son. And for a short time we ourselves become a very real part of the Christmas story. As we draw near with faith to the altar of God, we offer ourselves, our souls and bodies to be a reasonable, holy and living sacrifice, and in doing so we receive once again His wondrous gift of love and grace in our lives.

Christmas truly is for children, but not only for the young in years. Christmas is for every child of God.

Christmas is for Children

But not only for the young in years (such as these children of St. Timothy's, Detroit), is Christmas.

The Detroit News



sorts and conditions

IF the European elm-bark beetle is a naturalized resident of your town, you know what a dim view the city fathers take of sickly elm-trees. One such ailing giant stood in our yard on the side toward the river when we began to build our house last fall.

AS TREES GO, this was no thing of beauty, but its majestic trunk, as wide as the average dining-room table, made it plain that the old elm had been a sapling in the days when Indians slipped up and down the river in their canoes. We left it where it was when we were clearing the lot, hoping that it would last for a few more years — at least, until the weeping willow we had planted by the bank had arrived at adolescence.

LAST SPRING, however, the old elm put forth only a few undersized leaves, and all these fell long before summer was over. We waited for the city public works department to notice that the tree was dead, and began to get estimates on the cost of cutting it down. Soon the official visit came, and the order was sent to the tree-cutter. He promised to get at the job as soon as the ground was frozen.

BUT SOMETHING that happened up near the North Pole changed a good many things in our continent this November. The planetary air masses arranged themselves in such a way as to visit the midwest with hurricane winds. The same wind that blew windows in and roofs off to the west of us surged through our neighborhood at 9 o'clock one morning, snapped off our great tree at the ground level, and stretched it out one-third of the way across the river. Then the wind went on to whip up the waves of lake Michigan and snap a freighter in half. Only two men survived the repeated capsizing of the rafts that night in the bitter wind and cold.

NEWSPAPERS and magazines have told the sad story of the *Carl D. Bradley*. The fall of our tree was only a minor incident of the same storm. Indeed, the tree had lived out all its years, and we were glad that it ended them at the hand of nature rather than draped with the saws and ropes of the tree surgeon.

AS IS my custom when some emergency is about to come up at home, I was off in Connecticut that week, helping the Church to decide what to do about Christian social relations at the parish level. My wife tells me that in the early morning darkness next day, when she groped her way out to the

kitchen to put the coffee pot on, she saw a shadowy something, about four feet high and whitish, just outside the window. "I didn't think the Druid would be so short," she said to herself as she padded back toward the bedroom. "I suppose he's standing there to be out of the cold."

BACK IN BED, she suddenly thought "Druid? What Druid?" And it didn't take her long to figure out that light falling on a patch of wall inside the house was what she had seen reflected in the window.

IF I RECALL correctly, dryads, not druids, are the tree-dwelling sprites of mythology. But they belong to sunnier climes, and to trees of more gracious aspect. If anything had lived in our tree, it would have been more a druid-type dryad — male, and mournful, and accustomed to wintry blasts.

TREES seem to belong to the symbolism of other religions than Christianity. The ancient prophets fought against the sacred groves patronized by the idolatrous kings of Israel. The modern Christmas tree obviously has little or no relation to the Feast of the Nativity, even though a few stars and Christmas angels are found among the ornaments. The tree in the Garden of Eden was the one that served as the instrument for all mankind's future woes, and the tree of Salvation was one that had been hewn down and shaped into a Cross.

EVEN the greatest of trees testifies only to a sort of mortal immortality, like the immortality of the gods of Greece and Rome. There was a time when it was not and a time is coming when it will be no more, leaving its little dryad (or druid) homeless and forlorn. Though a tree may outspan a series of human generations, the real permanence and durability belongs to the souls of the men and women who cannot reach high enough to touch its lowest branch. The fall of a tree is its end. The death of a man is only his beginning.

AND THIS we know, because of the baby who was born "as at this time" in Bethlehem of Judea two thousand years ago. Some trees are still standing that were 2,000 years old when Christ was born. But when the last tree on earth has fallen to the ground and rotted away, He will still be Lord and Saviour and His praises will still be sung by those to whom He has given the gift of eternal life.

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ALCOHOL

Continued from page 15

drinks he should drink for the right reasons. There is a sub-Christian motivation at work when we see some modern Christians drinking moderately, believing that they are making a concession to the flesh with every swallow. It is not better to see them serving alcoholic beverages to others in their homes as a concession to their friends' flesh, while maintaining a supposed righteousness themselves. This is akin to still others who drink a little bit now and then despite the fact that they "know it is wrong," on the theory that a few drinks taken infrequently enough are not going to hurt them too much.

The prevailing Christian tradition would view these motives as inadequate, this kind of drinking as sub-Christian. Things of the flesh are not to be despised, they are good. They need no defense other than the fact that they are part of creation for man to enjoy. The answer that a modern cocktail or highball is not a "natural" or "original" part of creation does not apply here any more than it does to making and taking medicine for an illness or undergoing surgery, or cooking a vegetable before eating it, any one of which is not a "natural" or "original" part of creation. A Christian who drinks moderately with due regard for the feelings and needs of his brothers and with a conscientious care for the claims of God can drink with thanksgiving to Him for these blessings. Indeed, one of the signs of our sub-Christian motivation here is that we seem to have lost the joy of giving thanks to God for these gifts of alcoholic beverages, as our fathers in Scripture seemed to do quite naturally. "Bless Jehovah, oh my soul . . . who causeth . . . wine that maketh glad the heart of man . . . Praise ye Jehovah." A Christian should never enter any action on which he could not ask God's blessing and for which he could not give God thanks.

So we would submit that our grace and thanks at meals should always include those beverages which may precede or accompany the meals. As bread and wine in Scripture are treated as separate items proper for thanksgiving to the Creator who provided both, so it would be wholesome and good for us to turn to the Creator who has given us both food and drink and be explicit in our prayers, thanking Him in family groups and other gatherings for all His gifts, whenever they are set before us.

It is not irrelevant at this point to note that many forms of the so-called "cocktail party" fail to fulfill the need for wholesome social fellowship and deteriorate into pointless and unhealthy confusion, which we could not ask God to bless and for which we could not give Him thanks.

To be concluded

PEOPLE and places

Appointments Accepted

The Rev. H. Russell Barker, formerly rector of St. Simon's Church, Buffalo, is now rector of St. Matthias' Church, East Aurora, N. Y. Address: 243 Walnut St., East Aurora.

The Rev. Edsel L. Keith, who formerly served St. Paul's Church, Meridian, Miss., is now in charge of a new diocesan mission station in Huntsville, Ala., St. Thomas' Church.

More than 70 persons attended the organizational meeting for St. Thomas'. A number of the charter members came from the Church of the Nativity, Huntsville.

The Rev. Frederick Phillips, who formerly served St. Andrew's and St. Paul's Church, Providence, R. I., is now serving the Church of the Saviour, Providence.

The appointment of Fr. Phillips marks the first time that a white priest has been permanently assigned to serve the Negro congregation. Fr. Phillips will work with the Rev. Canon Russell Deragon, canon pastor of the Cathedral of St. John, Providence.

The Rev. George C. Ruof, formerly rector of St. Paul's Church, Angola, N. Y., is now rector of Trinity Church, Hamburg, N. Y. Address: 36 Linwood Ave.

The Rev. William A. Trevathan, formerly assistant at the Chapel of the Incarnation, New York, is now curate at St. Luke's Chapel of Trinity Parish, 487 Hudson St., New York 14.

Ordinations

Priests

Long Island — By Bishop Hubbard of Spokane, acting for the Bishop of Long Island: The Rev.

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Peter Stretch, on November 29; assistant, Church of the Nativity, Lewiston, Idaho.

Pennsylvania — By Bishop Hart, on November 29: The Rev. John P. Bartholomew, the Rev. Jacob D. Beck, the Rev. William A. Bosbyshell, the Rev. Howard R. Lorenz, and the Rev. William E. Mills, Jr.

Deacons

Montana — By Bishop Sterling: Charles Gautier du Bois, on December 6; vicar, St. Stephens', Choteau.

Armed Forces

Chaplain (Captain) Alfred L. Alley, formerly stationed in Germany with the air force, has been reassigned and may now be addressed in care of the 1405th Air Base Wing Chaplain's Office, Box 795, Scott Air Force Base, Ill.

Chaplain Calvin H. Elliott, USN, formerly addressed c/o FPO, New York, may now be addressed: Chaplains Office, Bldg. 117, U. S. Naval Station, Newport, R. I.

Resignations

The Rev. Robert L. Zell, rector of St. Mary's Memorial Church, Pittsburgh, has resigned and will be non-parochial after January 1. Address: 92 Lexington Ave., Albany 6, N. Y.

Changes of Address

The Rev. Frederick R. Gutekunst, rector of St. Stephen's Church, Jersey City, N. J., has moved from 281 to 328 Union St.

The Rev. George T. Mackey, rector of St. Paul's Church, New Albany, Ind., has had a change of address from E. Main St., to Crestview Dr.

Other Changes

Bishop Voegeli of Haiti and several priests of the Episcopal Church in Haiti received decorations from the Haitian government in November. Clergy honored included the Rev. I. Emmanuel Moreau, the Rev. Canon Roger Desir, the Rev. Pierre Thevenot, the Rev. Raoul Moreau, the Rev. Previus Gay, the Rev. Octave Lafontant, the Rev. Fritz Lafontant, the Rev. Rigal Elisee. Such ranks as "Grand Officier," "Officier," and "Chevalier" were awarded.

The Rev. Dr. Robert J. Plumb, executive sec-

retary of the Armed Forces Division of the National Council, is now an honorary canon of Washington Cathedral.

Depositions

James Anderson Freeman was deposed on November 22 by Bishop Barth of Tennessee, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Births

The Rev. Philip C. Bentley and Mrs. Bentley, of the Yokohama Chapel Center in Japan, announced the birth of Peter Edward on August 20 in the U. S. Naval Hospital in Yokosuka, Japan.

DEATHS

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

The Rev. Reginald James Green, retired priest of the district of Spokane, died in Seattle, Wash., on November 25.

Fr. Green was born in England in 1894. He was priested in 1948, and from that time until his retirement this year, he was professor of economics and business administration at Whitman College, Walla Walla, Wash. As a "weekend priest," he had maintained services at Calvary Church, Waitsburg, Wash., and Grace Church, Dayton, Wash.

Fr. Green is survived by his wife, the former Marcia Elizabeth Herbold, and a son.

The Rev. John S. Willey, retired priest of the diocese of Oklahoma, died November 30, in Daytona Beach, Fla.

He was born in New York City in 1905. Priested in 1933, Mr. Willey was an assistant minister at St. Thomas Church, New York City, from 1933 to 1935, when he became rector of St. Martha's Church and vicar of Chapel of the Atonement,

New York City. From 1939 to 1943 he served as rector of St. Peter's Church, Butler, Pa., and in 1943 he became a chaplain in the U.S.N.R. Mr. Willey was dean of St. Paul's Cathedral, Oklahoma City, Okla., from 1945 until his retirement in 1954. He is survived by his wife, and a daughter, Elizabeth Anne.

Deaconess Laura R. Callaway, retired head of the Deaconess House, Los Angeles, died October 3, at the age of 95.

Deaconess Callaway was born in Montgomery, Ala. Her work began in the Kentucky mountains in 1902, the year she was set apart. From 1903 to 1910 she served the City Mission, Philadelphia. From 1910 to 1912 she was at the Holy Communion Chapel, Philadelphia, and in 1912 began work in California at the Neighborhood Settlement, Los Angeles. Deaconess Callaway served St. Mark's Settlement, Seattle, Wash. from 1914 to 1923, and then the Deaconess House, Los Angeles until retirement in 1950. From 1930 to 1950, she was head deaconess at the Deaconess House.

Since her retirement Deaconess Callaway had been living at the Episcopal Home for the Aged, Alhambra, Calif. She was a member of the Daughters of the King for many years.

Harris Stackpole Shaw, retired organist-choirmaster of Grace Church in Salem, died November 30 at his home in Thomaston, Maine.

Mr. Shaw had retired after 34 years of service as organist-choirmaster at Grace Church.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$9,759.87
Receipts Nos. 1675-1677, Nov. 18-Dec. 4.. 37.10
\$9,796.97

CLASSIFIED

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2 **MANUAL CASAVANT ORGAN**, 28 stops; 24 ranks. Good condition. May be heard. Write: St. Paul's Church, Dedham, Mass.

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ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

WANTED: Curate for an active large Eastern Parish in suburban area. Must be moderate Churchman. Very desirable house, plus salary and car allowance. Please submit photo and give references. Reply Box J-211, The Living Church, Milwaukee 2, Wis.

ASSISTANT CLERGYMAN, New York City parish. Prayer Book Churchman. Reply Box M-209, The Living Church, Milwaukee 2, Wis.

WOMAN TEACHER wanted for science and maths. Degree and education credits essential. Apply: Headmaster, St. Mary's School for Indian Girls. Springfield, South Dakota.

POSITIONS WANTED

PRIEST, married, 32, with present parish of 700 communicants, seeks creative opportunity. Social Work, Education background. Prefer West. Reply Box L-212, The Living Church, Milwaukee 2, Wis.

VERY SUCCESSFUL, experienced Priest, married, no children, proven abilities, devoted pastor, visitor, specializing youth work, desires rectorship in or near city or large town. Desires change due to lack of challenge and completion of work in present parish. Highest references of own Bishops. Available immediately. Reply Box T-210, The Living Church, Milwaukee 2, Wis.

MATURE PRIEST, good health, needs work. Moderate Churchman. Supply work, mission or parish. Reply Box R-208, The Living Church, Milwaukee 2, Wis.

RETREATS

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

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407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

CHURCH DIRECTORY

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 5 HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs
& HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

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

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

KEY—Light face type denotes AM, black face
PM; odd, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; IS, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; 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.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7 (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

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.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8 9:30, 11 & daily as anno

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, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

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
112th 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 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

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 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

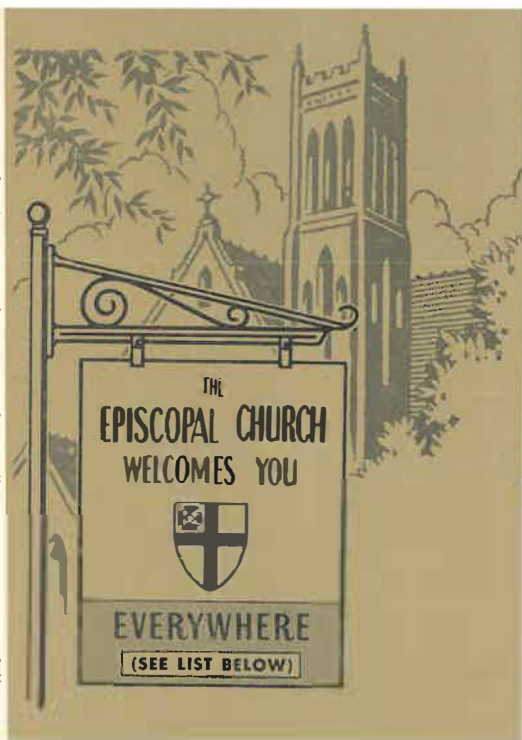
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; 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; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesdays 12:30

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



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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v.
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

MUSKOGEE, OKLA.

GRACE 6th & Court St.
Rev. J. L. B. Williams, r
Sun 8, 10; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & 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; Moss
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

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

CENTRAL AMERICA

SAN JOSE, COSTA RICA

GOOD SHEPHERD Rev. John B. Kelley
1 Bk. So. & 1/2 Bk. E. of Gran Hotel — Tel.
5902 or 7291
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;
Wed HC 9

MANAGUA, NICARAGUA

ALL SAINTS' Rev. Richard Johns
Kilometro 7 1/2 Carretera Sur — Tel. 82-30
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

SAN SALVADOR, EL SALVADOR

ST. JOHN Rev. Jonas E. White
4a. Calle Poniente No. 7, Flor Blanca
Sun HC 7:30, 9 (1 S), 9 MP, CH S 9

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhafer
3-17 Seventh Avenue, Zone 9 — Tel. 9795
Sun HC 8:30 (1, 2, 3, S), HC 9:30 (1S), MP 9:30,
(2, 3, 4, 5, S); Ch S 9:30