

The Living CHURCH

December 20, 1959

25 cents

A Blessed Christmastide

May God give you now, and ever,
by the grace of His Son:

The humility of the shepherds
to kneel before Him,

The reverence of the angels
to adore Him,

The wisdom of the wise men
to seek Him,

And the faith of Mary
to accept Him. *Amen.*

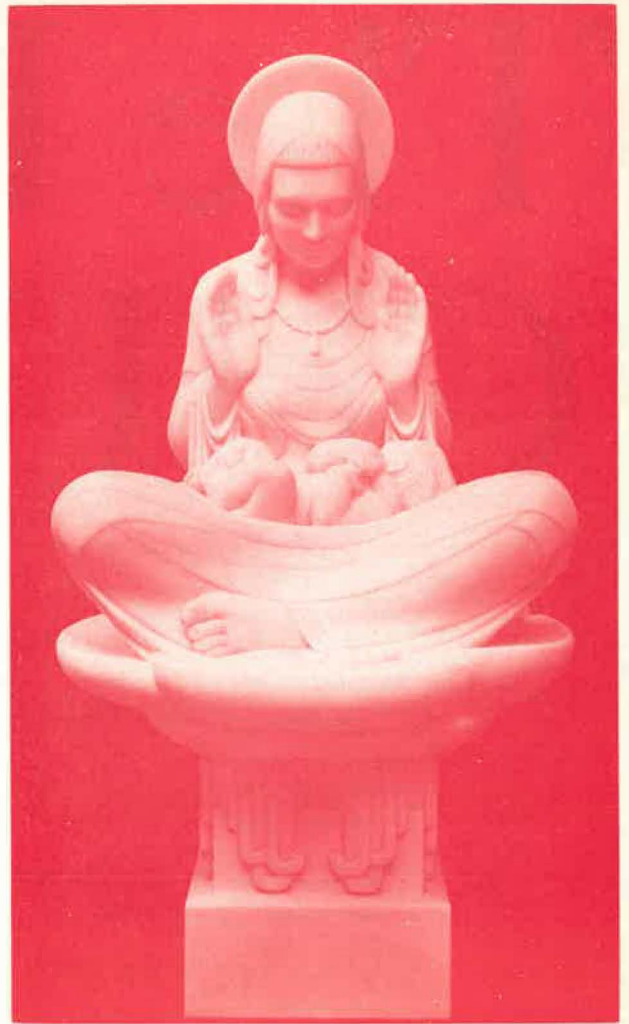
Seminary Press



The Presiding Bishop's

Christmas

Message



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The people who first heard the words, "To you is born this day in the City of David a Saviour who is Christ the Lord," knew those words were spoken to them. Christ had come to deliver them. Now, centuries later, the word of Christmas is spoken to us in our time. We do not have to strain to hear the message; we do not look back over nineteen centuries to the figure of a great man who once lived. Christ was born in Palestine centuries ago, but He is not a prisoner of that particular time and place. He is born anew this day in the hearts of those who receive Him.

This is the great Christmas wish: "Cast out our sin and enter in, be born in us today." This is an ever

encouraging hope even in most discouraging times.

Without this expectation our Christmas observance is only a passing sentiment, a temporary softening of the heart at the appeal of what is called "The Christmas Spirit." Gaiety surely belongs to Christmastime. But Christmas is also a time of awful solemnity: God has entered the life of this world. He is here now, at hand! We are not left to our own resources; we are not called to create peace and good will, but to make the good will and peace of God our own. So will the light of Christ shine forth in our lives and in the world's darkness.

ARTHUR LICHTENBERGER, Presiding Bishop

The Living CHURCH

Volume 139 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

20. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

January

1. Circumcision
1. Anglican Seminary Movement of USA and Canada, annual conference, Nashotah House, Nashotah, Wis., to 3d
3. Christmas II
6. The Epiphany
10. Epiphany I
14. Meeting of Joint Commission on Theological Education, Greenwich, Conn., to 16th

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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Epiphany in the Church School

No matter what your chosen printed curriculum, the Feast of Epiphany and the season following are the appointed times for stressing the idea of missions and the practice of being missionary. This year Epiphany falls on Wednesday, a convenient day for a special parish observance. For this, a parish supper is an established custom in many places, with the crowning feature the Epiphany cake into which has been baked various small objects — a thimble, a coin, a ring, etc. There is singing and fun. But this should not be just an adult affair, let it include most of the children as a part of their sharing in the fellowship of parish life. In many parishes, the Feast of Lights in some form is observed on Epiphany or the next Sunday.

In many parishes and missions, the great problem is not how to develop activities stressing "the feast of the shining forth of the Lord," but how to teach

of money. Yours is a missionary parish if you raise your quota and more.

Our teaching task is to personalize missions — the persons of all missionaries, and our own personal feeling of responsibility. We must manage to make the motive and the people and the money all part of one great, intelligent enthusiasm. How can we teach this zeal? Clearly, by keeping the missionary motive alive all through our teaching, always. This is the deep current of our evangelical faith.

The practical form of this teaching is that we try to help our people — children and adults — have some contact with the work of missionaries. Some wise policies for missionary education may be stated briefly:

(1) Work for the development of right attitudes and the appreciation of other peoples.

(2) Stress changed lives rather than changed customs.

(3) Stress likenesses rather than differences in racial groups. This means that we do not stress so much the travelogue curiosity points but the normal, human needs and problems of all people, in all lands.

(4) In the class, allow for plenty of genuine personal expression — creative work, handicrafts, writing of prayers, stories and letters.

Fortunately, Easter comes late this year, giving us five Sundays after Epiphany during which we may work out our program of teaching about missions. This is more effective, on the whole, than the practice of using the Sundays of Lent for missionary teaching. The question must be faced each year: shall we drop our set lessons for these Sundays and use the missionary material, or shall we try to keep our regular lessons going, and tack on the missionary material, or, shall the mission teaching be done for the school (or department) as a whole, without special class participation?

We venture to urge that the first is the best way. It does not matter much if a few lessons of our printed courses are rearranged, or skipped. Missions are far more important. But to plan well and teach thoroughly during this special Epiphany season, is our challenge.

One specific suggestion for any teacher: Order a copy of "A Calendar of Prayers for Missions" — Advent 1959 through Trinity 1960 [50¢, from National Council, 281 Park Ave., South, New York 10, N. Y.] and use its listings, day by day, for your class study and prayers.



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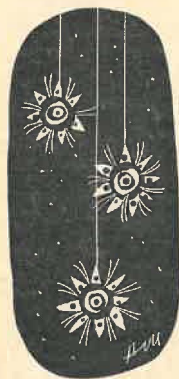
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the idea and inner motive for being missionary. It is a grave question whether or not, as a Church, we have done this very well for our children in the past generation. Money we have raised in large sums, but decreasingly in proportion to our income. Are we raising a new generation of missionary minded boys and girls who will be the active Church of tomorrow?

Our problem as teachers is, why and how to teach missions. The "why" depends on whether the teacher really believes in missions. Approval of the idea and general program of missions is not enough. Does the teacher feel strongly that we must be missionary? This is a motive, a deep-stirring emotion, that somehow, all through life, he yearns to have all men know about Christ. Unfortunately our world-wide missionary program reaches the parish largely in terms

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 editors.)

Words and Worlds

The world seems at the moment to be very much exercised with what at times seems to be almost a "space age" phobia. And now religion enters the arena with Dr. Casserley's article "The Fall in Space" [L.C., November 15th]. He raises such questions as: "If beings similar to us exist on other planets in what way does the Incarnation and Redemption apply to them? If they need an Incarnation and Redemption of their own, then is the Christian declaration that there is but one incarnate Lord, falsified?"

This seems to me a very academic and futile concern. We have been placed on this earth with its infinite possibilities and manifold problems. Christ revealed God's will and transmitted his power for his children in this our world into which He was born and where He lived and worked and died and rose again. We have not begun to make the Incarnation effective on this planet and here we are wondering whether it applies to undiscovered beings elsewhere.

Why not concentrate our thought and efforts on "The Fall on This Earth" where we have such a tremendous spiritual task to perform? Can we not accept the statement: "God may have other Words for other worlds but for this world God's Word is Christ.?"

(Rev.) RICHARD GREELEY PRESTON
Wellesley, Mass.

Mount Ecumenical

Mount Ecumenical has been moved. We recognize the devil of divisions among us. If we are to join our strength to that of our leaders in casting out devils we must be rid of our unbelief. Dr. Hedley's ordination [L.C., November 15th] is a revelation of a mountain being moved through faith. If we are to help in this movement we must first pray and fast in order that our faith may be as that grain of mustard seed described by our Lord.

This great Church sometimes appears as a mountain of skyscrapers, various peaks of self-interest and self-will; such a mountain of contentious peaks must be made low if we are to realize the consummation of God's One, Holy Catholic and Apostolic Church.

(Rev.) JOHN S. MARTIN
St. Mark's Church

Yreka, Calif.

The Lycetts in Maryland

After reading the September 20th copy of THE LIVING CHURCH on the Morehouse-Barlow Company, I wish to congratulate the Morehouse family and to say I hope the Company will continue successfully the Church business for years to come.

I note a mistake in my name; I should be Ethan Allen Lycett not R. Allen Lycett. I was named after the Rev. Ethan Allen, Maryland historian. Mr. Allen was first rector of St. Thomas Church, Baltimore, Md., where my father, George Lycett, was lay reader and

owner of the Church Book Store and whom I followed in both. The Church Book Store is now a part of Lycett Inc., Baltimore; the manager is my grandson, Isaac Cate Lycett, Jr.

I will be 91 years old in February 16, 1960.

ETHAN ALLEN LYCETT

Owings Mills, Md.

Editor's Note: The Lycett publishing company was included, in the L.C.'s report on the Morehouse-Barlow Company, in a list of the better known publishing firms serving the Episcopal Church in the 1890s.

There Are Non-Conformists

Let me reassure Mr. Tunis [L.C., November 22d] that there are non-conformists to be found within our fellowship, yea, even Democrats. I recall that in my seminary, Episcopal though it was, the straw votes taken in 1952 and 1956 indicated that a substantial majority of the faculty was Stevensonian. Some even had kind words to say for the late noted vestryman from Hyde Park and his Missouri Baptist successor.

(Rev.) DONALD MILLER
Curate, Church of the Ascension
Seattle, Wash.

It seems to me that John R. Tunis [L.C., November 22d] fails to recognize that the liberals (here defined as Senator Clark has defined them as those committed to the full force of government at all levels) hold the commanding heights of our society and that the prevailing orthodoxy is the piecemeal collectivism of the non-radical left. It is non-conformist today to be in favor of limited government and individual choice and responsibility, and I have been publicly spanked by the editor of THE LIVING CHURCH and its correspondents for taking this position in the past.

Mr. Tunis may not find many Democrats or members of the C.I.O. on vestries, but he will hear the prevailing policy of compulsory monopoly unionism, and the big government with the big stick defended by spokesmen for our Church on all occasions. If there is any articulate group within our Church dedicated to defending the liberties for which Americans once stood, it has not come to my attention.

ROBERT C. LEA, JR.
Attorney

Wayne, Pa.

Approval before Lambasting

Thanks for "Primus Inter Fratres" [L.C., November 22d]. You'll get lambasted for it, but don't let that worry you. It's time we began to understand that Roman Catholics are not heathen and that the pope is bishop of the oldest see in Christendom, though we may object to many details.

(Rev.) DONALD C. STUART
Assistant, All Saints' Church
Winter Park, Fla.



A GROWING CHURCH IS A BUILDING CHURCH



St. Thomas' Church, Terrace Park, Ohio

The new Rector "stepped into a Parish bursting at its cornices. Sunday School was held in every room, closet and hall in the Church and parish house, including the kitchen."

How familiar that situation is throughout the length and breadth of the Church.

The enlargement of St. Thomas' Church was accomplished with the assistance of a loan from the American Church Building Fund Commission which provided the balance needed to complete construction.

As the Church grows, the degree to which similar needs can be met depends upon the continuing growth of the Commission's Permanent Fund.

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The Living Church

Fourth Sunday in Advent
December 20, 1959

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

RACE RELATIONS

Unhappy Centers of Attention

Suburban Deerfield, Ill., and its Episcopal rector were unhappy centers of public attention early in December as a result of a highly-publicized controversy over interracial housing.

In this suburb of Chicago, Progress Development Corporation, a subsidiary of Modern Community Developers, Inc.,* Princeton, N. J., acquired a tract of land with the intention of creating an interracial subdivision of homes in approximately the \$30,000 price range, similar to projects of the Princeton firm built in several other communities. The interracial character of the plan was not generally known in Deerfield until November 10th.

On that date, a representative of Progress Development Corporation called upon the Rev. Jack D. Parker, rector of St. Gregory's Church, Deerfield. Fr. Parker told THE LIVING CHURCH that she requested he keep what she was about to say confidential and that he declined to make such a commitment. She then continued to outline the company's interracial plans. At a vestry meeting the same night, Fr. Parker relayed this information to his vestrymen, and within a very short time the issue was widely discussed in the community and in the Chicago press. On the following Sunday, Fr. Parker made an address at a regular service, prefacing it with a paraphrase of the Lambeth and other official Church statements on race relations, and then reviewing the facts of the situation in Deerfield.

Community opposition to the development quickly mobilized, and an unofficial poll purported to show a heavy majority opposing the project.

Fr. Parker told THE LIVING CHURCH:

"I am concerned that in an integration situation which has developed here in Deerfield and which has been reported nationally, that some misrepresentation of the local Episcopal church's position has occurred. May I state that from the outset I have publicly main-

tained the Lambeth position against discrimination as follows:

"The Episcopal Church affirms its belief in the natural dignity and value of every man, of whatever color or race, as created in the image of God. In the light of this belief the Episcopal Church affirms that neither race nor color is in itself a barrier to any aspect of that life in family and community for which God created all men. It therefore condemns discrimination of any kind on the grounds of race or color alone."

"On the other hand I could not conscientiously uphold the techniques of the builder of the development here, and said so. The lack of validity of those techniques is attested to by the fact that it has been reported far and wide that there is great trouble regarding integration in Deerfield. Most press reports were reasonably fair and objective, including the reports of the Chicago *Defender*, a newspaper for Negroes. Unfortunately, two New York papers, falsely represented me as being in opposition to integration as such.

"We have publicly stated in the press that any Negro who comes to St. Gregory's will receive the same welcome as any other person. Other churches in town will undoubtedly do the same but have not yet so stated their position."

No Negroes now live in Deerfield, but a few Oriental families do. One Oriental family not resident in Deerfield holds membership in St. Gregory's.

The project is planned to have 51 homes, of which 10 or 12 would be sold to Negroes.

Fr. Parker told THE LIVING CHURCH that he had objections to the methods of the developers, but that he also felt that some of the charges against the developers were smoke screens to cover up discriminatory feelings which "exist in Deerfield as they exist almost everywhere." He said he regretted having told a reporter on the phone, "I decided it was not in the best interest of the community to keep it [the development plan] secret." His reasons for revealing the plan, he now says, were:

(1) That St. Gregory's had been negotiating with the developers for purchase of a part of the tract as a church parking lot, and he did not feel the vestry should act in ignorance;

(2) He was concerned that any such action by the church would be taken by the community as an endorsement of the developers and seriously damage the position of the church in the community.

In a conversation on December 9th, Fr. Parker said he still felt he had been right to reveal the plans. But he also pointed out that he was saying in his weekly newsletter to his parishioners of the same date, "I am convinced that 80% of Deerfield's people would stand behind a third group devoted to the realization of integration not only of Negroes but all racial groups into this community. Such a group should have the leadership of local people and not outsiders. Their methods and activities should be demonstrably unselfish, loving, and patriotic."

Also on December 9th, the Rev. Clyde B. Wilson, chairman of Christian social relations department of the diocese of Chicago, told THE LIVING CHURCH:

"The concern of the Church with this unhappy situation is not with the motives of the builder nor with the methods by which his intentions were made known to the community nor with any of the other factors which have served to becloud the basic issue which is theological in nature.

"This basic issue is prejudice, in this case, group prejudice. Prejudice is always the concern of the Church. Prejudice prevents the practice of Christian love, and denies to others that which we want for ourselves.

"Christian brotherhood is always easier to preach than to practice but there can be no double standard for the Christian. It is always difficult to put material values into a sacramental perspective but it must be done. 'What does it profit a man if he gain the whole world and lose his own soul?'

"In a situation such as has been created in Deerfield there can be no place for self-pity or self-righteousness. We must all in penitence confess our own sins while we pray for the strength and wisdom to do that which we know to be right at whatever cost.

"The Church has repeatedly made its position clear. Opportunities must be opened in all areas to all people without regard to race or other irrelevant factors. Christian love must be implemented by Christian practice. 'He who does not love his brother whom he hath seen, how can he love God whom he hath not seen?'"



*Listed as members of MCD's National Advisory Committee in Formation are these Episcopalians: Mrs. Eleanor Roosevelt, Stringfellow Barr (author of *Let's Join the Human Race*), and former Congressman Jerry Voorhis.

A Time to Speak

by BILL ANDREWS
and CHRISTINE FLEMING HEFFNER

The National Council took its December meeting into the field, and Milwaukeeans had a chance to watch the handling of a complex agenda, to hear much lively and good tempered debate, and to watch their leaders decide a number of policy and administrative issues by very closely divided votes.

Top headlines in the secular press coverage (which was much more comprehensive than coverage normally given meetings at Greenwich) went to a National Council statement on birth control, and the discussion which preceded its adoption.

The statement, presented by Bishop Warnecke of Bethlehem in his report for the Christian Social Relations Department, referred to the recent public controversy [L.C., December 13th] on birth control and to resolutions on family planning passed at Lambeth in 1958. It called attention to the Church's Canon 17, Section 3, which defines the purposes of marriage and to Resolutions 113 and 115 of the 1958 Lambeth Conference.* The statement concluded:

"The National Council, recognizing the Church's responsibility for the physical, social, and mental as well as the spiritual well being of individuals and families, urges members of the Church as citizens to press through their governments and through social, educational, and international agencies, for measures aimed at relieving problems of population growth, particularly in areas of acute overpopulation.

"We further urge study in our parishes of the Report of Committee Five of the Lambeth Conference of 1958 entitled 'The Family in Contemporary Society,' in which the following statement appears: 'Some form of family planning, particularly in those areas of rapidly growing population, is an urgent necessity. By 'family planning' is meant an extension of the responsible use of science into the realms of procreation, within the permissible

* "... we hold marriage to be a lifelong union of husband and wife. . . We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. . . ." — Constitution and Canons of the Episcopal Church, Canon 17, Section 3.

"(We) affirm that marriage is a vocation to holiness, through which men and women may share in the love and creative purpose of God. The sins of self-indulgence and sensuality, born of selfishness and a refusal to accept marriage as a divine vocation, destroy its true nature and depth. . . ." — Resolution 113, Lambeth Conference 1958.

"(We) believe that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere; that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood built on obedience to all the duties of marriage, require a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations." — Resolution 115, Lambeth Conference 1958.



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Bishop Bayne
Avoided: Fantastic abdication.

range of Christian ethics, in the immediate interest of the family, and the more remote but no less real interest of society at large. As a means to the exercise of responsibility in procreation it is to be distinguished from other means by which the birth rate and size of the family are reduced."

Bishop Smith of Iowa opposed the adoption of the statement, saying:

"This is a political football. The Church should be acquainted with the issue, but this statement would only be adding fuel to a political debate. I can't vote for it. I can't see the purpose served by it at this time. There are better ways to do this."

Bishop Barry of Albany said:

"The newspapers are calling us up regularly asking us if the Bishop of California is speaking for the whole Church on this issue. We must answer them, and this statement does."

The Rev. Gardiner Day said that the



Warren Turner
Approved, a method for setting salaries.

value of the statement lay in the fact that "most people in the Church don't know what Lambeth said, and this will convey to them what the Episcopal Church says on birth control."

Mr. Powell Harrison asked if there were any specific proposals in mind when the statement called for political action. Bishop Warnecke said the proposal was deliberately kept general.

Then Bishop Bayne of Olympia, executive-officer-elect of the Anglican Communion, made a strong appeal for adoption of the statement:

"Controversy is thrust upon us by political accident, and if we did not speak the mind of the Church, we would be remaining silent when we should not be silent. An attempt has been made to make Americans accept the idea that only one Church has a moral theology on this question and that we are uncertain where we stand.

"Actually, the Roman Catholic Church is the only Church with a comprehensive plan for family planning. They deny this, as they deny the existence of the population explosion. I do not like their scheme on family planning. It was designed by bachelors; it glorifies the single state.

"We should not give them the ground. We have a moral theology, different from that of the Roman Catholics. We have a sounder theory of sexuality, which takes account of the population explosion at which Roman Catholics laugh. It would be a fantastic abdication on our part to fail to pass the statement."

With only one dissenting vote, the Council adopted the statement.

Salary Schedule

Mr. Warren Turner, vice president of the Council and administrative assistant to the Presiding Bishop, made a progress report on studies looking to establishment of a salary schedule for National Council officers. He reminded the Council that the objectives established for this work were that equal compensation should be given for equal work, without discrimination on account of sex or ordained status and that salaries should be based on evaluation and analysis of each officer's job. He described studies already under way with professional help, which gathered job descriptions, analyzed them, and sought to establish criteria on which to base salaries. Three factors seemed, Mr. Turner said, to be most important:

- (1) The basic understanding and background required of the incumbent.
- (2) The difficulty of the job, especially in terms of the complexity of the decision-making it requires.
- (3) The scope and impact of the work, defined both in terms of the "cost of the failure to perform the work" and what the impact on the life of the Church was and where it is felt.

Mr. Turner rejected both the idea of basing salary on the man rather than the position and the idea of basing salary on a job title [i.e., so much for a division

executive secretary, so much for a department director, etc.]. He stressed that it was the intention to find means for continuing analysis of positions and control of salaries of officers. The range of salaries would be from \$6,200 to \$15,700. The Council voted unanimous endorsement of Mr. Turner's methods and directed the completion of the study.

Children's Offering

Discussion took place on two occasions over the cost of promotion of the Church School Missionary Offering. The Department of Promotion held to the point that special offerings should pay their own cost. The Rev. Dr. William Wright said that in Honolulu, when it was decided that the offering should not apply on quotas, it was also stipulated that every cent should go to advance work, and that the Church had a moral responsibility to the children to see that this was done. The matter of difference in principle between offerings for capital funds and those for regular missionary work was discussed. After much debate a resolution that costs of the Church School Missionary Offering, the Youth, and the Birthday Thank Offerings should be deducted from the offerings themselves, with a limitation of amounts spent, was carried by a vote of 16 to 13. Bishop Lichtenberger said he thought this should not become permanent policy on so close a vote.

Policy and Societies

In discussing the statement of policy and strategy of the Overseas Department, Bishop Emrich asked if it was policy that there should be no missionary societies. Bishop Lichtenberger replied that the Church is the Missionary Society. The Rev. Gardiner Day expanded this to say that the Church is the *official* missionary society. Bishop Emrich replied that the Department of Christian Education has people in the diocese and parish to whom it can speak, but that when we come to missions, the Home or Overseas Department has nobody to touch. He said "If it is everybody's business, it is nobody's business. It is a weakness that there is no diocesan or parish society whose task it is to promote and teach the missionary work of the Church." He went on to say that the women are so organized at the diocesan and parish level that somebody is responsible for teaching missions. The Rev. Mr. Day said he thought the matter should be left to the diocese and parish to decide. No formal action was proposed.

Overseas Trips

Discussion took place over the sending of a delegation of bishops each year, one from each province, to visit selected missionary areas as recommended by the House of Bishops, and a proposal of the Department of Promotion that "such bishops be made available to the Department"

on their return. Bishop Hallock said that the proposal was to make sure that the bishops got invited to tell the Church what they had seen.

Bishop Barry of Albany said he thought the bishops' effectiveness would be impaired if the impression were given that they were "official." He thought that some freedom of presentation should be given them; otherwise they would be simply doing a job for the National Council. He hoped that a little bit of the official stamp might be removed.

The Rev. Gardiner Day said that an opportunity would be missed if the trips overseas were limited to bishops, that lay men and women might have more time and cover the provinces more thoroughly. After consideration of two substitutes, the original proposal was accepted.

In other actions National Council:

✓ Came up with a tie vote on whether or not to accept the invitation to bring the December, 1960 Council meeting to San Francisco just before the General Assembly of the National Council of Churches. Before the Presiding Bishop was forced into the position of casting the tie-breaking vote (which he evidently did not want to do), the motion was tabled.

✓ Went into one brief executive session on a subject referred to the Council by an executive session of the House of Bishops. The Presiding Bishop declined to give any information on the subject of the meeting, but he was emphatic that the need for secrecy was real and important.

✓ Took over from Mr. Robert Jordan of the Episcopal Church Foundation the program he had launched for stewardship training in dioceses. Council gave profuse thanks to Mr. Jordan and the Foundation for the services rendered in initiating the program.

✓ Honored with gifts and praise Mrs. Arthur Sherman, retiring head of the General Division of Women's Work, and the Rev. Dr. William G. Wright, who is resigning as head of the Home Department to become Bishop of Nevada.

✓ Approved and underwrote to the tune of \$7,500 a study of "the role of the laity and the role of the clergy in the total ministry of the Church."

✓ Filled the pulpits of Milwaukee churches with both members and officers of National Council on the Sunday preceding the meeting.

(More National Council news next week.)

EDUCATION

The "Crime"

The Rev. Wilford Cross, associate professor at the School of Theology, University of the South, is among a number of distinguished signers of a recent statement affirming the right of the Highlander Folk School, Monteagle (near Seawancee), Tenn., to exist.

Among other signers: Mrs. F. D. Roosevelt, Dr. Reinhold Niebuhr, Mrs. John Dewey, Dr. Martin Luther King.

An editorial in the November 14th issue

Continued on page 9

LOOKING BOTH WAYS: Archbishop Iakovos of the Greek Archdiocese of North and South America said at a press conference that Eastern Orthodoxy will send its own statement on possibilities of Christian union to the World Council of Churches and to the Roman Catholic Church. The statement will be drafted next July on the Greek island of Rhodes [L.C., November 8th]. Along with bringing together the large group of Eastern Orthodox Churches which are alike in doctrine but different in language and nationality, the Rhodes meeting will have some representatives from non-Orthodox Churches: the Armenian, Jacobite, Coptic, Ethiopian, and Old Catholic Churches. "Some Orthodox are influenced with the idea of reuniting with the Roman Catholic Church," he said, "while others think the Orthodox Churches should preferably solidify their coöperation with the World Council of Churches. We are going to tell both we are ready and willing to participate in any universal attempt to restore Church unity."

BROTHERHOOD AND DESTRUCTION: The Ecumenical Patriarch, in Jerusalem on a Middle East tour, said he had had "brotherly talks" with Roman Catholic officials on unity between the two Churches. But he emphasized that "these talks were not official" and that they were concerned with "the unity and not the union" of the Churches. Speaking in Jerusalem, he issued a warning that communism, atheism, and materialism will "destroy Christianity if the Churches remain disunited."

TRIBUTE TO A LAYMAN: Trinity College honored an alumnus, the late Lawson Purdy, on the 75th anniversary of his graduation. At its November meeting, Trinity's trustees read into their minutes a telegram sent by them in June to Mr. Purdy.

The telegram regretted that ill health made it impossible for Mr. Purdy to attend his 75th reunion and commented on the gratitude to him of all connected with the college.

Mr. Purdy died at his home in Port Washington, N. Y., on August 30, 1959, at the age of 95. Distinguished Churchman and a civic leader, responsible for tax, housing, and zoning reforms, he was Trinity College's oldest alumnus, and had been a trustee of the college for nearly 25 years. He served as comptroller of the corporation of Trinity Parish, New York City, from 1933 until he retired in 1937.

Surviving are his wife, the former Mrs. Helene Wexelsen, and a daughter by his first marriage, Marion Sanford Purdy. His first wife, the former Mary J. McCracken, whom he married in 1885, died in 1939.

of the Milwaukee Journal summed up the Highlander story:

"The Highlander Folk School is being harassed by the state and local authorities and an effort is being made to revoke its charter.

"The school has been harried in many of its 27 years. Members of all races have gone to it for short periods to join adult education discussion groups, to study, to find guidance in their work. Highlander has attracted men and women from over the world — teachers, poets, musicians, philosophers. It has an international reputation.

"But Highlander has violated the code of the south — it is integrated! It has no bars of race, creed, or color. It has been a source of help and solace for many Negroes as well as whites.

"For this 'crime' Tennessee authorities have made Highlander's life difficult. The legislature has investigated it. It has been charged with being Communist. It has been called a den of vice. But no charges could be proved — because they weren't true. . . .

"Last July state troopers and sheriff's deputies raided the school and searched it. They arrested personnel, including Mrs. Septima Clark, director of education and one of the country's outstanding Negro women, on charges ranging from selling liquor and drunkenness to resisting officers. The charges were all trumped up.

"This was shown when the state — in the county appropriately named Grundy — brought action to revoke the school's charter. The court would send to the jury only one charge — that Myles Horton, the school's president and founder, ran the institution for his own private gain. The jury sustained the charge. This in spite of the fact that for years Horton drew no salary and even now gets only \$9,000 a year. . . .

"Now it is up to the court to decide whether Highlander's charter should be revoked on such flimsy grounds. But nobody is fooled by the case or the finding. There is only one thing at issue, and everyone knows it:

"Highlander serves Negro and white students together on an integrated and equal basis. That is the 'crime.' It is for that that Highlander is being persecuted."

A residential adult education program for 1960 will begin at Highlander on January 15th with a workshop on social needs and social resources. The school, Myles Horton reports, has been invited to hold the workshop on the campus of another Tennessee educational institution in the event it cannot be held at Highlander.

DISASTERS

Ashes in the Ice

The year-and-a-half-old building of St. John's Church and its month-old Sunday school wing were burned to the ground in Oakland, S. C., on November 29th. Destroyed in the blaze, which 34 firemen fought for an hour in freezing temperatures, were historic furnishings, and two very old chalices. The Rev. Franklin Martin watched his church burn [see cut].

The fire, cause unknown, was discovered at 3:15 a.m. Three services were held that Sunday in a nearby school.



W. A. Jordan

The Rev. Mr. Martin and the burning church.

E. C. Burris, senior warden, said the church will be rebuilt, probably on the same site.

After Suffering, Triumph

by the Rev. JOHN KNOBLE

At a quarter past four of a clear Sunday morning, last month, the bedside telephone aroused the Rev. Thomas W. Summers, 56 year old rector of the fashionable church of St. John the Divine in River Oaks, Houston, Texas. For 20 years Tom Summers' sleep had been interrupted by pastoral emergencies, and he picked up the receiver patiently, wondering whether this was going to be a couple caught in the web of quarrel, an alcoholic reaching out for something spiritual to hang on to, a parent distraught because a teenage daughter had not yet come home.

But there was a different tenseness in the voice of Philip Masquelette, superintendent of St. John's Sunday school.

Within 10 minutes Mr. Summers was standing with Dr. Bryan Forister, back-to-back neighbor of Mr. Masquelette, peering helplessly into a holocaust.

Beyond a solid wall of flame, and inside an upstairs bedroom were Dr. Forister's three little girls, aged 4, 5, and 7. They were undoubtedly already dead from suffocation. There was no way to get at them. Mr. Summers found the mother, Patricia Forister, at a neighbor's house.

The fire did its work quickly and in two hours the solidly built brick home

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 |\$4,607.50 |
| Receipts Nos. 1731-1734, | |
| Dec. 4 through Dec. 8 | 50.00 |
| | \$4,657.50 |

was a charred ruin, despite efforts of the fire department to save some of it. Worshippers going to the eight o'clock Communion service at St. John's saw sullen smoke still rising from wet ashes as they passed the Forister house.

At all three services the rector came to the center of the choir and addressed his people. No one wrote down exactly what he said, but the people remember that he asked their prayers that the ministry to the Foristers might be a ministry of the whole congregation. "What happens to one family in the parish happens to every family. God does not cause things like this to happen. What can I say to these people? Will you pray that God Himself will speak to them of His love!"

The memorial service the next day was attended by 600 parishioners. "There is hardly a place upon this earth as favored as River Oaks," one tanned oilman in a Texas hat said. "But suffering is universal. What a pity we need a tragedy like this to make us see that we, too, are completely and utterly dependent upon God!"

The entire 50 voice choir had volunteered to lead the singing of triumphant Easter hymns at the service. Some mourners were shocked at first, but the more they thought about it the more they felt that this witness of a whole parish affirming "the Faith once delivered to the saints" rang true.

And the witness spoke not only to the Foristers but to the whole community. For example, within 12 hours a brilliant young couple, who had thought the business of staying married was too hard for them, had decided to give their lives over to God. There would be no divorce.

Other couples saw their petty irritations in new perspective. For weeks the clergy of St. John's were busy counseling people who came into their offices in a frame of mind to let the Gospel get through to their hearts.

LITERATURE

Rescue from Cardboard Box

A project to catalogue the thousands of items in a collection known as the Fulham Papers has been announced by the Very Rev. Lawrence Rose, dean of the General Theological Seminary. The papers were once housed at Fulham Palace, the residence of the Bishops of London, and are now in Lambeth Palace Library at London. They include letters sent by colonial clergymen to their bishop in England. Since the Bishop of London had authority over all Anglican clergy located in the new world, the collection includes correspondence from every colony extending back for more than a century before the American Revolution.

The papers are presently packed away in 40 cardboard boxes, and in serious danger of deterioration. A gift from the Hon. John Hay Whitney, United States

RUSSIA

Geneva Goes to Moscow

An official delegation of the World Council of Churches was welcomed by top leaders of the Russian Orthodox Church.

The reception group was headed by Metropolitan Nikolai, head of the foreign office of the Russian Church, who three times kissed Dr. W. A. Visser 't Hooft, leader of the delegation, in traditional Russian manner of greeting.

Dr. Visser 't Hooft, WCC general secretary, arrived by air, accompanied by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs and a WCC associate general secretary. Also with Dr. Visser 't Hooft were the Rev. Francis House, an Anglican clergyman, another WCC associate general secretary; Dr. Nick Nissiotis, assistant director of the Council's Ecumenical Institute at Bossey, Switzerland, who is a member of the Greek Orthodox Church; and U Kyaw Than of Rangoon, Burma, a Baptist layman and administrative secretary of the East Asia Christian Conference.

Purpose of the WCC delegation's visit to Russia was to continue the "get acquainted" process which was initiated last summer when two representatives of the Moscow Patriarchate spent four weeks at the WCC's Geneva headquarters.

Cameramen from a documentary film studio were busy recording the arrival of the foreigners and the cordial exchanges between them and the Russians. However, there was no reference in the Soviet press to the visit.

The WCC delegates attended a service in the Preobrazhenskaya church, where hundreds of curious believers gathered to see them. Later they attended an evening service in Moscow's only Baptist church, where Dr. Visser 't Hooft said in a 20 minute talk that, regardless of religious beliefs, unity is necessary for the Christian Churches. He appealed to the congregation to pray for "such unity as will serve peace and better mutual understanding." [RNS]

SPAIN

Marriage Made Difficult

A reliable source reports that a recent government ruling in Spain makes it exceedingly difficult for a former Roman Catholic to contract civil matrimony. The ruling requires that such a former Roman Catholic must provide documentation proving that he has renounced his membership in the Roman Church. This documentation is not the testimony of his own conscience. Nor may it come from a minister of a non-Roman Church. The

Ambassador to London, has completed the funds needed for the two-year project, to start in September 1960. It will include the repair of damaged papers and their classification and binding in some 75 volumes, as well as the publication of a catalogue giving a complete digest of each item.

Dr. William W. Manross has been appointed a research fellow in the seminary to undertake the project. Dr. Manross is at present librarian and lecturer in church history at the Philadelphia Divinity School. He has been granted a two-year leave of absence by the school to fulfill this assignment. Author of a history of the Episcopal Church, and a recipient of the Ph.D. degree from Columbia University, he is an authority on Anglican Church life in the colonial period.

PROVINCES

One Dozen

by the Rev. JOHN W. NORRIS

Four new provinces will be created and all but one of the existing provinces will be readjusted if the proposal being sent out to the bishops of the Church by the Joint Commission to Study the Provincial System is adopted by General Convention in 1961. The opinions of the bishops are being sought by the Commission since a provision of the Church's Constitution states that no diocese shall be made a member of a province without its consent. Copies of the proposal also will be sent to the eight existing provinces for consideration by their synods.

The action of the Commission is in accordance with a resolution adopted by General Convention that such a realignment of dioceses in the provinces be proposed to the next Convention. The Commission met in November.

The proposal calls for a drastic overhauling of existing provinces. The only province to remain unchanged will be the First, or Province of New England. The Second and Sixth provinces are without representation on the Commission.

The assignment of extra-continental or overseas missionary districts to provinces will remain unchanged, excepting that Honolulu and the Philippines will be members of the proposed 11th province and Alaska a part of the proposed 12th province. The provinces and their constituent dioceses as proposed by the Commission are:

| | |
|--------------------------------|--------------------|
| Province 1. (Unchanged) | |
| Maine | New Hampshire |
| Vermont | Massachusetts |
| Western Massachusetts | Rhode Island |
| Connecticut | |
| Province 2 | |
| New York | Central America |
| Long Island | Haiti |
| Western New York | Dominican Republic |
| Central New York | Canal Zone |
| Rochester | Puerto Rico |
| Albany | Virgin Islands |

| | |
|------------------------|--------------------|
| Province 3 | |
| Newark | New Jersey |
| Pennsylvania | Harrisburg |
| Pittsburgh | Erie |
| Bethlehem | Delaware |
| Province 4 | |
| Kentucky | Lexington |
| West Virginia | Southwest Virginia |
| Southern Virginia | Virginia |
| Maryland | Easton |
| Washington | |
| Province 5 | |
| Tennessee | North Carolina |
| Western North Carolina | East Carolina |
| Upper South Carolina | South Carolina |
| Atlanta | Georgia |
| Alabama | Mississippi |
| Louisiana | Arkansas |
| Florida | South Florida |
| Province 6 | |
| Michigan | Western Michigan |
| Northern Indiana | Indianapolis |
| Southern Ohio | Ohio |
| Province 7 | |
| Missouri | West Missouri |
| Iowa | Chicago |
| Quincy | Springfield |
| Province 8 | |
| North Dakota | South Dakota |
| Minnesota | Northern Michigan |
| Eau Claire | Fond du Lac |
| Milwaukee | |
| Province 9 | |
| Colorado | Wyoming |
| Nebraska | Salina |
| Kansas | |
| Province 10 | |
| Oklahoma | West Texas |
| Texas | New Mexico and |
| Northwest Texas | Southwest Texas |
| Dallas | Mexico |
| Province 11 | |
| Sacramento | Utah |
| California | Arizona |
| San Joaquin | Honolulu |
| Los Angeles | Philippines |
| Nevada | |
| Province 12 | |
| Oregon | Spokane |
| Olympia | Montana |
| Idaho | Alaska |
| Eastern Oregon | |

The Commission also is preparing to present, as part of its report, some suggested canonical changes which would help to strengthen the provincial system. One of these would provide for a council of advice to the Presiding Bishop to be composed of the president bishops of the provinces. Another possible provision would be to make mandatory rather than permissive the canon on provincial boards of examining chaplains. A proposal also will be made to reduce the minimum number of delegates to a provincial synod from four to three in each order.

It is hoped that the Commission may hold a second meeting after the meeting of the House of Bishops next November in Dallas. Members of the Commission are:

Bishop Hart of Pennsylvania, chairman; Bishop Jones of Louisiana, Bishop Walters of San Joaquin, the Rev. Thomas C. Carson, S.T.D., of Dallas; the Rev. Irwin C. Johnson, D.D., of Michigan; John Vassie, of Oregon; Lewis Cooke, of South Florida; General Eric Maude of Maryland; and the Rev. John W. Norris, S.T.D., of Brattleboro, Vt., secretary.

documentation must be provided by witnesses selected by a government agency. In practice, the principal witness so selected is the Roman Catholic bishop of the diocese.

The reporter of this news points out that civil matrimony for former Romans is by this ruling "made so difficult that the compulsion of conscience is extremely painful to those concerned." This, the reporter adds, is contrary to the intent of Article 6 of the Spanish constitution which stipulated that "no one shall be molested because of his religious beliefs."

The present situation has caused the majority of candidates for marriage to whom the ruling applies to "bypass the law and take a dissimulated path."

AFRICA

Seminary Safari

Two staff members of Liberia's Cuttington College and Divinity School will travel over thousands of miles of African roads this winter, carrying with them the name of the Episcopal Church's only college and seminary on the continent of Africa. Under the sponsorship of the Episcopal and Methodist Churches, the Rev. Messrs. James F. Hopewell and J. Walter Cason began a 12,000 mile trip on November 23d.

They will visit Guinea, Ivory Coast, Ghana, Dahomey, Nigeria, Cameroons, French Equatorial Africa, Belgian Congo, Uganda, Kenya, Tanganyika, Nyasaland, Northern and Southern Rhodesia, and the Union of South Africa.

The purpose of the trip is to learn more about emerging Africa, and to obtain a good understanding of the nature and work of the Christian theological seminaries in Africa below the Sahara. There are about 20 major divinity schools, some

of which are under the Church of England, and the Cuttington team will spend about two days at each of them.

The two adventurous educators will visit every African country from which Cuttington's foreign students come. Their truck has been specially equipped to house two passengers.

Walter Cason, a Methodist, and his wife, Maidel, went to Liberia in 1952 from Texas. He is an instructor in the graduate Divinity School at Cuttington and serves as college registrar and director of the Student Center. Mrs. Cason teaches in the science department.

James Franklin Hopewell, an Episcopalian, who has the Ph.D. from Columbia University, went to Liberia from Southern Ohio in 1954 with his family. He is dean of the Divinity School and has been acting president of the college in 1959, during the absence of the Rev. Seth C. Edwards, president. His wife, Ruth, teaches in the English and education departments and is coördinator of the village demonstration school. Both Mrs. Cason and Mrs. Hopewell and their children are remaining on the campus while their husbands are on the seminary safari.

SOUTH AFRICA

Well-Plugged Loopholes

Dr. de Blank, Archbishop of Capetown, told the diocesan synod in Capetown that legal obstacles had made it impossible to carry out plans to establish a multi-racial school in the diocese or to admit non-white children to an existing Anglican school.

A furor was created last year when the archbishop announced that the Church hoped to inaugurate a school to which non-white as well as white children would be admitted.

"It is with great regret," he said, "that I must report that the multi-racial schooling plan cannot be implemented. Legal opinion was sought and as a result a very dismal document was put in my hands. It states categorically that the Group Areas Act has closed the door to any possibility of inviting non-whites to our existing Church school or opening a new non-racial school."

Dr. de Blank said that the only way to overcome the disability would be to obtain a permit for each non-white child who wishes to attend the school. "I am advised," he said, "that the chances of obtaining such permits from the responsible minister of state are non-existent. Furthermore, at best these permits would only allow white and colored children to attend such schools, not African children."

The archbishop said the African child is further restricted by the Urban Areas Act and the Bantu Education Act, "both of which were designed to close any remaining loopholes in the avowed claim of securing a totally segregated educational system."

[RNS]

AROUND THE CHURCH

Celebration of the Christmas season will be particularly joyous at **St. James Cathedral in Fresno, Calif.**, when Christmas services will be held in the newly-completed parish hall on the new 10-acre site of the cathedral. This hall will serve as a place of worship until plans are completed and the new cathedral can be constructed. For the last two years, the communicants of St. James' have been worshipping in temporary quarters. The old red brick cathedral structure was a landmark in downtown Fresno. It was condemned in 1957 because of structural weaknesses and recently torn down.

The seventh major step in the building of the **Washington Cathedral** was begun December 4th with the signing of a contract between cathedral authorities and the George A. Fuller Construction Co. of New York and Washington.

The \$1,800,000 contract calls for the completion of the south transept and the construction of the base of the Gloria in Excelsis tower as the immediate objective of the cathedral's new five-year building program.

From a new arcade visitors will see the nation's capital spread out in a vast panorama — the dome of the Capitol toward the southeast, the Washington Monument to the south, and the rambling Potomac River beyond, the whole framed by the distant hills of Virginia and Maryland.

For the first time, the cathedral will have an elevator. It will give easy access from the south transept's main floor to the upper gallery at the level of the arcade above the south rose window.

CHRISTMAS

He Who forbade the Garden
Now Adam's exile shares
And to obtain his pardon
His guilt and anguish bears.

The God Who made the planets,
The God Who gave the Law,
The God Who fashioned Mary
Lies cradled in the straw.

The prophets have foretold Him,
The angels anthem o'er,
Come, kneel as ye behold Him!
Come, marvel and adore!

The point of Time's division,
The vanquisher of hell,
Is God-man in elision:
Our Lord, Emmanuel!

CHRISTINE FLEMING HEFFNER



Ram Sambolah

On safari they have gone.

From left: Rev. Messrs. Cason and Hopewell

BOOKS

A Handsome Volume

SIGNS AND SYMBOLS IN CHRISTIAN ART. By **George Ferguson**. With Illustrations from Paintings of the Renaissance. Oxford University Press. Pp. 123, plus plates. Popular edition, complete and unabridged. \$7.50.

In any extensive collection of Christian art, Nativity scenes, Madonnas, and other subjects relevant to Christmas are sure to be included. This is true of *Signs and Symbols in Christian Art*, by George Ferguson, who is rector of St. Philip's in the Hills, Tucson, Ariz.

This book, which came out in 1954, is now available in a popular edition, complete and unabridged, with over 350 illustrations and 16 color plates. Page size is the same as in the original edition, but the book is about half as thick. This reduction seems to have been accomplished largely by the use of smaller type in the text. It is a handsome volume, however, comparing favorably with its prototype, which is still available at \$10.

FRANCIS C. LIGHTBOURN

In Brief

DEATH. A Book of Preparation and Consolation. Compiled by **Barry Ulanov**. Sheed and Ward. Pp. vii, 292. \$5. An anthology of prose and poetry, containing a wide selection of passages on the thought of death. Some of the contributors: Lancelot Andrewes, W. H. Auden, William Blake, Cyril of Jerusalem, John Donne, Francis de Sales, Romano Guardini, Richard Hooker, Soren Kierkegaard, John Milton, Dylan Thomas.

GREAT WOMEN OF THE CHRISTIAN FAITH. By **Edith Deen**. Harpers. Pp. xix, 428. \$4.95. Brief biographical treatments. Some of the women: Monica (mother of Augustine), Joan of Arc, Florence Nightingale, Mary Baker Eddy, Teresa of Lisieux, Evelyn Underhill. Author was for more than 25 years woman's editor and daily columnist of a Fort Worth newspaper, and has frequently appeared on radio and TV broadcasts. Her *All of the Women of the Bible* was published four years ago.

THE LETTERS TO THE PHILIPPIANS, COLOSSIANS, and THESSALONIANS. Translated, with Introductions and Interpretations, by **William Barclay**. Westminster Press. Pp. xiv, 253. \$2.50. Another installment in a series that has already reached large proportions.

SYMBOLS OF THE CHURCH. Edited by **Carroll E. Whittemore**. Drawings by **William Duncan**. Boston 8, Mass.: Whittemore Associates, Inc. Pp. 64. Paper, 60 cents;

\$6 a dozen. Line drawings of the commonly used Church symbols, with brief explanations, glossary of ecclesiastical terms, etc. Third edition of a booklet originally published in 1954.

THE AWAKENING OF THE SOUL. An Introduction to Christian Mysticism. By **William Ralph Inge**, Formerly Dean of St. Paul's. Edited by Prebendary **A. F. Judd**, D.D. London: Mowbrays. New York: Morehouse-Barlow. Pp. 61. Paper, \$1. Three addresses of the late Dean Inge hitherto unpublished. Delivered at Kensington Town Hall, 1912. Prebendary Judd considers them a valuable introduction to mysticism for those who would be put off by Inge's famous standard work, *Christian Mysticism*.

"IN THIS PLACE." A Centennial History of All Angels' Church in the Diocese of New York. Available from All Angels' Church, 251 W. 80th St., New York 24, N. Y. Pp. 35. Paper, no price given. A brief history of All Angels' Church, New York City. Includes two halftone illustrations.

THE EPISCOPAL CHURCH, FULTON COUNTY, ILLINOIS 1835-1959. With Some Early History of the Episcopal Church in Illinois and the English Settlement at Albion. By **Constance H. Swartzbaugh**. Originally planned as a history of St. Peter's Church, Canton, Ill., but ended up by including a "thumbnail sketch" of Calvary Church, Farmington (now extinct) and St. James Church, Lewistown — all in diocese of Quincy. Contains several pictures. No price given, but information presumably available from author, 645 N. Third Ave., Canton, Ill.

THEY RODE THE FRONTIER. By **Wyatt Blassingame**. Franklin Watts. Pp. 181. \$2.95. Preachers who helped bring civilization to the American frontier — Pere Marquette, Henry Muhlenberg, Henry Whipple (Bishop of Minnesota 1859-1901), and others.

Books Received

THEY MET AT PHILIPPI. A Devotional Commentary on Philipians. Oxford University Press. By **Carroll E. Simcox**. Pp. xiii, 174. \$3.75.

THE LIVING STORY OF THE NEW TESTAMENT. By **Walter Russell Bowie**. Illustrated by **Douglas Rosa**. Prentice-Hall. Pp. x, 183. \$3.95.

OUTSIDE THE CAMP. The Christian and the World. By **Charles C. West**. Doubleday. Pp. 168. \$3.

RELIGIOUS THEMES IN FLOWER ARRANGEMENT. By **Ruth E. Mullins**. Hearthside Press. Pp. 118. \$5.95.

FIRST STEP UP TOWARD HEAVEN. Hubert Eaton and Forest Lawn. By **Adela Rogers St. Johns**. Prentice-Hall. Pp. xxi, 293. \$4.95.

THE NEW SHAPE OF AMERICAN RELIGION. By **Martin E. Marty**. Harpers. Pp. x, 180. \$3.50.

NOTEBOOK OF A COLONIAL CLERGYMAN. Condensed from the Journals of Henry Melchior Muhlenberg. Translated and edited by **Theodore C. Tappert** and **John W. Doberstein**. Muhlenberg Press. Pp. 250. \$3.50.

STRENGTH OF MEN AND NATIONS. A Message to the USA vis-à-vis the USSR. By **William Ernest Hocking**. Harpers. Pp. viii, 248. \$3.50.

THE HISTORY OF RELIGIONS. Essays in Methodology. Edited by **Mircea Eliade** and **Joseph M. Kitagawa**. With a Preface by **Jerald C. Brauer**. University of Chicago Press. Pp. xi, 168. \$5.

THE CHRISTMAS LIGHT AND THE EASTER HOPE. By **Frank Johnson Pippin**. Decorations by **Donald Bolognese**. Thomas Y. Crowell. Pp. viii, 88. \$2.50.

MY HEART AN ALTAR. Resources for worship edited by **Margaret Hoyt** and **Eleanor Hoyt Dabney**. John Knox Press. Pp. 189. \$3.50.

THE PREACHER'S CALLING TO BE A SERVANT. By **D. T. Niles**. Harpers. Pp. 143. \$2.50.

JESUS CHRISTUS. Meditations. By **Romano Guardini**. Translated from the German by **Peter White**. Regnery. Pp. 111. \$2.75.

MINE EYES HAVE SEEN. By **Daniel A. Poling**. McGraw-Hill. Pp. viii, 297. \$5.

SILENT BEDES. Practical Meditations for the Mysteries of the Rosary. By **S. G. A. Luff**. Longmans. Pp. xi, 93. \$2.25. (The Inner Life Series.)

THE ART OF SPIRITUAL HEALING. By **Joel S. Goldsmith**. Harpers. Pp. 190. \$3.

WHO ARE MEMBERS OF THE CHURCH. A Statement of Evidence in Criticism of a Sentence in the Appeal to All Christian People Made by the Lambeth Conference of 1920, Which Is Fundamental to All the Propositions of the Appeal. By [the late] **Darwell Stone, D.D.**, Principal of Pusey House, and [the late] **F. W. Fuller, M.A.**, of the Society of St. John the Evangelist. Originally published by Longmans, Green, and Co. (1921) as *Pusey House Occasional Paper No. 9*. Reprinted in 1959 with their permission by American Church Publications, 347 Madison Ave., New York 17, N. Y. Pp. vi, 94. Paper, \$1.

LETTERS OF DIRECTION. Thoughts on the Spiritual Life from the Letters of the **Abbé de Tourville**. With an Introduction by **Evelyn Underhill**. Thomas Y. Crowell Co. Pp. 111. Paper, \$1.

Christmas, 1959

For this, the roses grew,
the stars glowed in the cold
above the wind-struck sands;
for this the body-pains of flesh
birthed one of us
with baby-eyes and baby-hands.

For this the Man
broke bread, ate fishes by the sea,
grew body-weary, slept, and prayed;
cast a straight shadow
over the world — invisibly.

For this — the holly and the wreath,
the tinsel hung (too tenderly)
the paper-gifts, the passing gifts —
the Child, grown into Man
gave us His gift upon another tree?

For this, nearly two thousand years
have passed, observing this Child's
pain and hurt that sends
a wreath of love to gird the earth.
And mankind takes a single day
to make amends.

LUCILE M. LADWIG

The Living Church

...And From Sudden Death

In case of fire the organist can make a contribution to order; however, this is not to suggest a call to martyrdom

Of highest priority: Notify the fire department.

Harold Lambert



Christmas is a time of great joy and great danger in the parish church. The joy is a gift of God; the danger is a product of man's fault.

There is still time for priests, vestrymen, Church-school and youth-group leaders, altar-guild members, sextons, and rank-and-file lay people to act to protect the lives of parishioners this Christmas.

The most conspicuous danger in the Christmas season is fire. Our churches and parish halls are crowded for services, parties, and pageants. Highly flammable evergreens are customarily used to decorate the buildings — trees, wreaths, and boughs, all loaded with resin and waiting to blaze fiercely. In most parishes, profuse use is made of candles at the Christmas season. Extra lights and cooking facilities may overload electric circuits. If a cold snap strikes, the heating plant will be working very hard, and any weakness in flues and chimneys may cause a major fire.

The defense of parishioners from flaming death can be planned in three phases: (1) what can be done now to minimize the fire danger; (2) what can be done during Christmas festivities to prevent fire; and (3) what can be done if fire breaks out.

Now is the time to take vigorous steps to minimize the possibility of fire. The number one step is a stern policing, by the clergyman in charge and by wardens and vestrymen, of the decoration of the church. This must not be left to the decision of people whose principal interest is aesthetic. Evergreen wreaths in windows are doubtless most attractive, but if candles are mounted in them they may become torches of destruction. Massed boughs over the altar must not be placed near the altar candles or where they could fall on those candles. No Christmas tree should be placed near any exit to any room of assembly — if a tree does catch fire you will need every exit available to save those present. No creche, no chairs to handle overflow, crowd, no obstructions

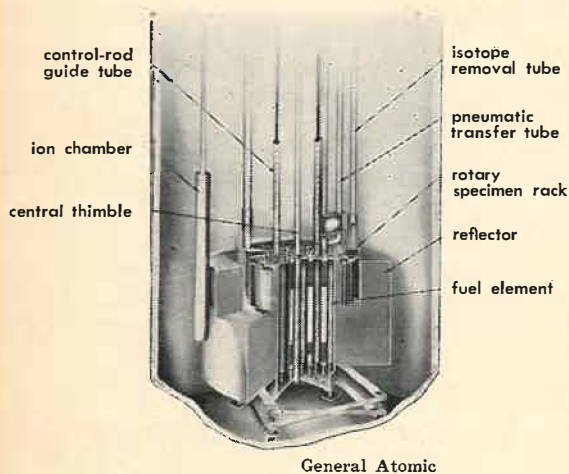
Continued on page 16

A Gift of Peace



Episcopal Church Photo

Through nuclear energy the Church can again help Asiatic peoples [such as these future adults of Japan] to help themselves.



Nuclear reactor (cutaway view of reactor vessel) can be source of strength for growth of Kingdom.

by **Loering M. Johnson, Group Supervisor**
Combustion Engineering, Inc., Nuclear Division
Windsor, Conn.

Mr. Johnson writes as a Churchman and as a professional in the nuclear field. We publish his words at this time in the hope that Churchmen will better understand the significance of the proposed gift of a nuclear reactor from the Episcopal Church to St. Paul's University, Tokyo, and that from that understanding will flow a generous support for the campaign to raise the money for the reactor's purchase.

From the time of man's creation, as his learning has increased, God has opened new fields to him. Man soon learned to use fire in maintaining his home and for other purposes such as in the great ore smelters of Solomon's time. Man also learned to use waterpower to operate pumps and mills for his benefit. The use of fire and the use of waterpower are means of converting energy from one

form to a more useful form. A nuclear reactor is also a means for the conversion of energy. Other current and common energy converters are batteries which provide electrical power for starting our cars and supply power to light our flashlights.

Chemical action in the case of fire and batteries causes the stored energy to be released in the desired form. The transfer of energy flowing from water to a moving millstone is a physical change. Man has discovered that energy is stored in binding together the metals and other elements which we use and that by a suitable physical change he can release this energy in some metals.

This energy is stored in the atoms, the tiny building blocks from which all elements are made. Knowledge of these atoms is not new. History records their consideration by the Greek philosopher Democritus, 23 centuries ago. Then for over 2,000 years the interest in atoms was dormant. Scientific investigations in the

last 150 years have proved the existence of atoms and have demonstrated some of the ways they can be used.

How, then, does a reactor work? The reactor assembly includes the metal (whose atoms release energy) and other necessary materials. The number of atoms present is extremely large, since they are so small — 100 billion billion of them could be placed on the head of a pin! Such numbers are entirely beyond comprehension, so let us consider an analogy. Suppose that each atom can be represented by an inflated balloon containing several carpet tacks and a number of pebbles. The cluster of fuel is similar to a bunch of balloons. If one wishes to release the compressed air from these balloons he may throw a number of tacks at the bunch. If a tack breaks the skin of a balloon it explodes — releasing its energy, scattering the tacks and pebbles within it and leaving behind some balloon fragments. Some of the scattered tacks may strike other balloons, repeating the performance and in this way the explosions may proceed through the entire bunch. The tacks and pebbles represent radiation released during the explosion. Atoms in adjacent (non-fuel) materials can be represented by balloons with tough skins which cannot be punctured by the tacks so that they cannot explode. The process can be controlled or stopped by dropping magnets into the bunch of balloons to collect some or all of the tacks before they can break other balloons. The balloons must also be kept in a bunch so that the tacks will not be lost in travel between balloons.

This example shows approximately the way a reactor operates to produce energy. The amount of energy produced per atom

Continued on page 18

God and His Angels

When the heavens were full of glory and rang with angelic song, the shepherds were frozen in awe and amazement. It was not until the angels went away that the shepherds said, "Let us go over to Bethlehem and see this thing that has happened."

Mary had known the same experience. Confronted by Gabriel, she had been spellbound. In a stable, with only Joseph beside her, she had seen God as her own child. Joseph also knew the guiding of angelic voices, but no angel spoke to him in the stable on Christmas night.

There were no visible or audible angels in the temple when Anna and Simeon recognized their Saviour in a six-weeks-old infant. No angel spoke to John the Baptist when he, trembling for his own unworthiness, baptized his Cousin.

It was only a Traveler in a dusty robe who called to Simon and Andrew, James and John. Angels were absent from three great hills of Christ's life — the mounts of the sermon, the Transfiguration and the Crucifixion. It was only when Christ was gone — just after the Resurrection and just after the Ascension — that angels stood before men and spoke the guiding words that His absence made necessary.

Stephen's face was "like the face of an angel," and his sermon refers to their role in the universe. But in the glorious vision which made his death glorious, he saw only Jesus at the right hand of God.

Finally, Saul struck down on the road to Damascus, encountered Jesus without any angelic intermediary.

God uses lesser beings than Himself to bring men to Christ. He uses His angels, and He uses men, and He uses His Church. Each of these bearers of news calls us to come and see what God has wrought.

These messengers may be of great beauty and glory. Confronted by angels, men of the Scriptural narrative were halted in their tracks, bemused, often frightened. If we were confronted by an Angelic appearance, we would know the actionless mood of wonder and fear.

Confronted by the saintly man or woman, we are often checked and held by our admiration and deep respect. In the face of all that Mother Church offers of beauty and wisdom and hallowed tradition, we often fall to our knees in the mood of passive acceptance; we are often checked in the midflight of vanity; we often feel only a sense of our own unworthiness to share in Her life.

In all of this there is much good. We need — for we sometimes think of ourselves as very wise and exalted folk — to be stopped by encounter with creatures of God who are superior to us. We need the humbling realization that we must listen instead of speak, be instead of exhibit, obey instead of seek to dominate.

Yet all creatures — angels, men, the Church — can,

at best, be but guides leading us to Something beyond creaturehood.

In the end we are, by the best of leading, brought to the last encounter which we share with those who lead us — the meeting, face to face with God.

There is so much of loveliness, of beauty, of wonder in our hearts and senses this season of Christmas that we are in some peril of being stopped in our tracks. We may become like a shepherd of the Bethlehem hills who may (this is only speculation) have been so thrilled by the sight and sound of the heavenly host that he stood the whole night through staring up into the dark sky waiting for a repetition of the performance he had seen, missing in the process the encounter with Christ that his fellow shepherds received.

We can rejoice in or be frightened by the splendor of the *idea* of Christ's birth as we are told of it by God's creatures. We can get some hint of the glory of that birth in the sung service of the Church on Christmas Eve, in the simple splendor of the Scriptural narrative of the Nativity, in the bright eyes of a happy child, in the quiet handshake of a friend, or the rollicking carol of the street singers.

But we must not stop too long to read, listen, watch.

For every joyous call of the creatures of God in this season is a call to come to Him who was born as of this day in Bethlehem.

He is there, just beyond the door of our house, just beyond the stained glass window of the church, just beyond the heart of the saint and the flaming light that surrounds the angel.

It is when the angels have gone away, when the organ stops playing, when the altar candles are extinguished, when our friends depart and our children sleep that we must go, like the shepherds, humbly and perhaps frightened, hoping and yet not quite sure of our hopes, to seek and find the living God who calls us to His presence.

Then, without guides or intermediaries, without the props of beauty and eloquence, without vision or dream, we can hope to meet the One who came to us this night, to save, redeem, restore and make us His.

"Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."

Christmas Mathematics

The Three from whom He came
Were One.
The two who came from Nazareth
Were three.
The multitude He came to save
Had been but naught.
The millions that rejoice tonight
Are all too few.
And yet those few, through Him,
Will become all
And, being all, be one.

BILL ANDREWS

sorts and conditions

FIRE

Continued from page 13

"YOU SHALL call His name Jesus, for He shall save His people from their sins." So the Gospel according to St. Matthew records the angel's message to Joseph. "Jesus" is the Greek form of the name "Joshua," which means "God Saves."

THIS department has been discussing some of the parables and sayings of Jesus in which He used economic life to illustrate His points. Our modern difficulties with these sayings come from the fact that we try to interpret these sayings as comments on the rights and wrongs of the economic activities they describe. Instead, they are examples of what happens to a man when he is brought face to face with the Kingdom of God.

WHETHER you are called into the Kingdom early or late makes no difference, says Jesus. It is like a group of laborers in the market place waiting to be hired. The King calls whom He will, and He chooses to give them all the same wages.

BUT THE servants of the Kingdom are supposed to be alert and productive in the King's business. He will demand an accounting, like a master who left some money with his servants and went on a journey. . . .

AND if you think the day of reckoning is never going to come, you are not as clever as a certain crooked steward who, when he realized he was going to be fired, had the sense to do something about it. . . .

GOD SAVES. Jesus is our Saviour. Blessed are we if, like the woman who poured the expensive ointment over His head, we greet our Lord with that abandon of adoration which does not count the cost.

JESUS comes to us while we are still in our sins. I have noticed sometimes, in family set-to's with our teenagers, that the worst injustice a father can inflict upon his maturing children is to be perfectly in the right: righteously right. When the prodigal son came home, there was every reason for the father to take the opportunity of underlining a few lessons about fleshpots and husks.

THE SON came home seeking only a *modus vivendi*. He was sorry that he had lost all his money, sorry that he was friendless and hungry. But real repentance was born in him in that

moment when, "while he was yet a great way off," his father saw him and ran to meet him.

THE INCARNATION did not have to happen to make us sorry that our lives get into a mess. Our nerve-ends will see to it that pain and hunger and cold and loneliness and boredom and satiety and self-loathing exact their just toll. But while we are yet a great way off, God comes to us and the power of His love generates in us the ability to turn remorse into repentance.

THE AMAZING thing about it is that this love is already shining out in full splendor from a baby in his mother's



arms. Before He can utter a word or crawl a step, before His eyes can turn toward the light, He is our Saviour. On this feast day, and again and again throughout the years of our lives, He comes to us again wordlessly in the Bethlehem — the "House of Bread" — that He has appointed to be our meeting place "until His coming again."

WHILE we are yet a great way off, He takes us up into the fellowship of His Kingdom. Right and left beside us at the altar rail, He is kneeling with us, for we are all one body in Him. Uncounted millions join us in the journey to Bethlehem, annihilating time and space.

"BEHOLD, now is the accepted time; now is the day of salvation." In the Christian time-scale, the tomorrow of the Second Coming is separated only by an instant, a single heart-beat, from today. We can reach out from where we are and touch that new earth "which now we see from far." Or rather, that new earth reaches out and touches us; and it does so not only in our prayers and worship, but whenever we give so much as a cup of cold water to one of Christ's little ones.

"Bring near thy great salvation,
Thou lamb for sinners slain;
Fill up the roll of thine elect,
Then take thy power and reign!
Appear, Desire of nations!
Thine exiles long for home;
Show in the heavens thy promised sign!
Thou Prince and Saviour, come!"

PETER DAY

of any kind should make access to exits difficult.

Provide fire-extinguishers in all places of assembly — and remember that for any church fire, except in the kitchen, the best fire extinguishing agent is water. The best type of commercial extinguisher for this purpose is the soda-acid type, and buckets of water are better than vaporizing liquid extinguishers (these are specifically for electrical fires). A supply of salt or baking soda is best for the cooking fire that involves flaming grease.

Somebody in authority should check on the Church school's plans. Fancy costumes for pageants have been notorious killers of children, with their frills, their cotton "fur," and their billowing design that seems to reach out for contact with the fire that can flare through some textiles with terrifying speed. Flame-proofed fabrics for costumes are available, and should be used if possible. If they cannot be, no child in fancy dress should be allowed anywhere near a source of flame — whether it be candle, kitchen stove, or smoking adult. Small children should never handle lighted candles.

If the church chimneys and flues have not had their annual inspection recently, have this done before Christmas.

When the actual Christmas services and festivities are underway, the following procedures should be in force (and this means, of course, that they should be planned in advance):

- (1) Acolytes should be briefed on any special candle-lighting problems arising from the decorating scheme, with special emphasis on the fire hazards involved;
- (2) Ushers should know exactly what they will do with overflow crowds, and they should bear in mind that it is far better to turn people away than to allow them to block exits or to crowd them into some side rooms with inadequate exits;
- (3) Ushers should also have specific assignments as to their individual roles in case of fire (more on this later);
- (4) In any activity involving children, the leaders should make a last check to make sure parents haven't added a last, special, deadly touch to the costumes;
- (5) At any gift-giving session, containers should be provided to collect all gift-wrap-

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

December

20. Wyoming, U.S.A.
21. York, England
22. Yukon, Canada
23. Yun-Kwei, China
24. Open
25. Open
26. Open

pings, and these should be removed before they accumulate in quantity.

(6) Someone high in authority — preferably the rector or senior warden, should make a personal inspection of the property at the last minute to make sure that no correctable hazards exist, that every exit is unlocked and unblocked, that extinguishers and/or water buckets are at hand and that their location and operation is known to the ushers.

Finally, what if fire does break out? Here are some steps that can minimize damage and loss of life:

First of all, remember the old and very sound fire priority rule: first, notify the fire department; second, get people out of the building; third (and only after the other steps) try to fight the fire.

Some overlapping of these steps is possible where several responsible people are present, and have definite assignments. Thus, one usher can be assigned in advance the job of notifying the fire department. He must, of course, know where a nearby alarm box or telephone is located (and be sure the phone is not in a locked

room). He should not be an impulsive, heroic type who is likely to stop to rescue babies or use extinguishers. He has one assignment, and only one, to get professional help immediately.

Evacuation of the building involves two problems: speed and panic. Evacuation should start as soon as fire is discovered, but announcement of the evacuation should be made calmly. The logical person to make the announcement is the priest, if he is present, and he should say, in effect, "You must leave at once, but no one is to run. Walk to the nearest exit, and if there is congestion, obey the ushers." If the organ console is not in an endangered location, the organist can make a contribution to good order with a confident marching hymn in not too fast a tempo. But this is not to suggest that the organist is called to martyrdom. If many children are present, responsible adults guide them, and carry them if necessary.

Ushers should work calmly and firmly near the exits, quieting any shouting, holding back the crowd if a jam occurs, picking up any who fall, calling on sensible men to take the arms of the elderly or carry the children.

Remember that all this work has priority over any effort to fight the fire. But if notification of the fire department has been made and evacuation effected (or if there is surplus manpower after evacuation needs are met), extinguishers and fire buckets may be used. Direct the stream at the base of a fire, not at the flames. A person whose clothing has caught fire should be made to lie down (trip them or knock them down if they try to run) and rolled on the floor. It is often helpful to throw coats on them to smother the flames.

Prayer, as in the Litany, for God's protection "from battle and murder, and from sudden death," is entirely proper and good. But to presume upon the mercy of God and fail to take the practical steps necessary to protect those for whom we are responsible is sin.

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

20. St. Mark's, Johnstown, Pa.; the Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
21. St. Thomas', Glen Carbon, Ill.; Emmanuel, Washington, D. C.; St. Michael's, El Segundo, Calif.
22. Church of St. Michael and All Angels, Denver, Colo.; St. Thomas', Hollywood, Calif.
23. St. John's, Clinton, Iowa; Church of Our Saviour, Milton, Mass.
24. St. Barnabas', Chicago, Ill.; Christ Chapel, Brooklyn, N. Y.; All Saints', Weatherford, Texas
25. Church of the Messiah, Central Islip, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
26. St. Stephen's Cathedral, Portland, Ore.

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CHURCH SCHOOLS

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CHURCHMEN

PEACE

Continued from page 14

explosion is small but the number of atoms is so large that the complete burn-up of 1/30 of an ounce of nuclear fuel provides approximately the same energy that is contained in 100 carloads of coal.

The reactor that is to be given to Japan by the American Episcopal Church is TRIGA, Mark II. The name comes from its uses — Training, Research, Isotope production — and its manufacturer, General Atomics.* In the reactor assembly the fuel is located at the bottom of a steel vessel which is surrounded by thick walls of concrete. Accessory instruments and controls are provided for reactor operation and openings are provided in the concrete shell and steel tank for experimental facilities. The reactor operates at a low power level, about the same as five electric stoves (with all burners on) operating at the same time. The reactor was specially designed by the manufacturer so that it cannot undergo dangerous power excursions or explode. It cannot be used to make bombs or other fissionable material since all fuel material must be returned to the U.S. for processing.

Other TRIGA reactors have been or will be installed in Austria, Italy, Korea, Viet Nam, the Belgian Congo, and in the U.S. at Omaha, Neb., and the University of Arizona.

Much has been said and written about the mighty destructive power of atomic energy. Less well known, perhaps, are the values of reactors in peaceful pursuits. As concentrated power sources, reactors can add great strength to the development of God's Kingdom. Their contribution can be like the light from a flashlight where candles are normally used.

It is in some way our responsibility to see that the people who felt the military might of the atom should receive some of the benefits of the peacetime use. To us in the U.S. who first developed the atomic reactors and who are among the world leaders in nuclear work, God has given a commission that we use our special abilities to advance His Church. The Episcopal Church has been active with programs to help the Asiatic peoples help themselves. For instance, the KEEP program in Japan is demonstrating modern agricultural technology to help these people develop new farming areas. The reactor, to be located at St. Paul's, Tokyo, one of the larger educational institutions in the Far East, will open doors to new methods and better living for the people it serves.

As a facility at the university, the reactor will be used for training, research, and medicine. As a training unit it will

*The author wishes to express his appreciation to General Atomics Division of General Dynamics Corporation for supplying him with technical information and pictures concerning the TRIGA reactors.

be used to educate students in the proper operation and use of nuclear reactors. It will provide means for studying physical phenomena associated with atomic energy so that new approaches and uses can be developed.

In research, the use of reactors provides a new and unique tool in the investigation of natural and industrial processes. By exposing materials to the radiation (tacks and pebbles in our previous example) in a reactor, they can be "tagged" or "excited," so that they can be detected by instruments. For example, fertilizers can be traced as they move through a plant during a growth cycle, and the wear in an auto engine can be checked by following the metal as it wears off the surfaces and appears in the oil.

Extremely valuable in medical research, these tagged atoms provide a hitherto unavailable means for studying the action of important fluids and minerals in the human body. The radiation from these "excited" portions of normal materials can also be used in medical therapy as a weapon in the fight against disease.

So it is felt that this gift of a nuclear reactor will open many doors and be an active Christian force in the lives of many people to the Glory of God.

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The Rev. Robert K. Bernhard, formerly vicar of St. Alban's Church, Indianapolis, Ind., is now rector of St. Paul's Church, Richmond, Ind. Address: 800 North "A" St.

The Rev. David C. Butts, III, formerly vicar of St. Mary's Church, Galena, Kan., is now assistant at St. Matthew's, Miami, Fla.

The Rev. Frederick Chapman, rector of St. Paul's Church, Gardner, Mass., will on January 1 become rector of the Church of the Good Shepherd, Watertown, Mass. Address: 19 Russell Ave.

The Rev. Burtis M. Dougherty has resigned as rector of St. Thomas' Church, Buffalo, N. Y., to become canon to the Ordinary. In his new post he will serve as canon administrator on the diocesan staff, continuing also as editor of the diocesan magazine. Address: 1114 Delaware Ave., Buffalo.

Rev. Walter S. Ferguson, rector of the Church of the Messiah, Chicago, Ill., will become rector of St. Gabriel's Church, Titusville, Fla., on January 1.

The Rev. Gail C. Brittain, vicar of Holy Apostles' Church, Oneida, Wis., will become rector of St. John Baptist Church, Wausau, Wis., on January 1. Address: 312 McClellan St.

The Rev. Alfred W. Jarvis, associate rector of the Church of St. John the Divine, Houston, Texas, will become minister in charge of Grace Chapel, Galion, Ohio, on January 1.

Rev. W. Pipes Jones, formerly vicar of a new mission at Highlands, Jacksonville, Fla., is now rector of Christ Church, Vicksburg, Miss.

Rev. Charles H. Morris, formerly priest in charge of Trinity Church, Edna, and St. James' Church, Hallettsville, Texas, is now rector of Calvary Church, Menard, and priest in charge of St. James' Church, Ft. McKavett, Texas. Address: Box 485, Menard.

The Rev. George F. O'Pray, rector of St. Luke's Church, Jamestown, N. Y., has been named rural dean of Chautauqua deanery, diocese of Western New York.

The Rev. Allen C. Pendergraft, formerly rector of St. John's Church, Camden, N. J., is now rector of St. Matthew's Church, Pennington, N. J. Address: 306 S. Main St.

The Very Rev. Edmund M. Ringland, dean of St. Paul's Cathedral, Fond du Lac, Wis., will become dean of St. Paul's Cathedral, Springfield, Ill., on January 1. Address: 815 Second St.

The Rev. Kenneth L. Seitz, rector of Christ Church, Lockport, and in charge of Trinity, Middleport, N. Y., will become rector of St. Luke's Church, Shelbyville, Ind., on January 1.

The Rev. Emmet C. Smith, formerly assistant at St. Thomas' Church, Terrace Park, Ohio, will on January 1 become rector of St. Peter's Church, Gallipolis, Ohio.

The Rev. William F. Staton, formerly Bishop's vicar, diocese of Western New York, is now rector of St. Paul's Church, Lewiston, N. Y. He has also been appointed chairman of the adult division of the diocesan department of Christian education. Address: 400 Ridge St.

The Rev. John deL.B. Sweigart, rector of Grace Church, Ottawa, Kan., will become vicar of St. Luke's Church, Excelsior Springs, Mo., on December 31.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., has been appointed to head the new department of pastoral counseling and the uses of hypnosis at Braid Institute, Pittsburgh, Pa.

Ordinations

Priests

Aibany — By Bishop Barry: On November 28, the Rev. Edward J. Fiebke, to continue as curate of St. John's Church, Ogdensburg, N. Y. Address: 422 Caroline St.

Eau Claire — By Bishop Horstick: On November 28, the Rev. John L. English, to be vicar of St. Katherine's, Owen, and St. Mary's, Medford, Wis. Address: Owen.

Eau Claire — By Bishop Horstick: On November 28, the Rev. Thomas K. Sewall, to be rector of Grace Church, Rice Lake, and vicar of St. Mark's Church, Barron, Wis. Address: 123 W. Humbird St., Rice Lake, Wis.

Armed Forces

Chaplain Worthington Campbell, formerly addressed at the Naval Air Station, Corpus Christi, Texas, may now be addressed USS Independence (CVA-62), Fleet Post Office, New York, N. Y.

Professions

Maryland — By Bishop Powell on November 7, Novice Hannah was professed as Sister Hannah of All Saints' Sisters of the Poor.

Births

The Rev. Ronald G. Albury and Mrs. Albury of Christ Church, South Amboy, N. J., announce the birth of a son, Mark Stephen, on November 4. There are two other Albury children.

The Rev. Thomas C. Chesterman, Jr., and Mrs. Chesterman of St. Barnabas' Church, Arroyo Grande, Calif., announce the birth of their first child, Thomas C. Chesterman III on November 6.

The Rev. Alexander Choate and Mrs. Choate of Grace Church, Orange, N. J., announce the birth of their second child, Perry Lawrence on November 15.

The Rev. Robert H. Cochrane of St. Timothy's Church, Henderson, Nev., announce the birth of their second son, Stephen Christopher on October 20.

The Rev. Jack Eales and Mrs. Eales of Trinity Church, Denison, and Trinity Memorial, Mapleton, Iowa, announce the birth of their third son, Jon Warren, on November 21.

The Rev. Robert B. Wardrop and Mrs. Wardrop of St. Alban's Church, Simsbury, Conn., announce the birth of their first child, Robert B. Wardrop, November 4.

DEATHS

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

Anna Eugenia Broburg, wife of the Rev. Philip Broburg, retired priest of the diocese of Rhode Island, died October 8th, at the age of 67, in Bolton Landing, N. Y.

Mrs. Broburg was born in St. Paul, Minn. The Broburgs had lived in Minnesota, Pennsylvania, and Rhode Island, before the Rev. Mr. Broburg retired in 1957.

In addition to her husband, Mrs. Broburg is survived by two sons, the Rev. Anselm Broburg, rector of Christ Church, Shrewsbury, N. J., and Eskil Broburg of St. Paul, Minn.; three daughters; and one sister.

Nettie E. Gregg, wife of the Rev. J. Roy Gregg, retired priest of the diocese of West Missouri, died in St. Joseph's Hospital, Boonville, Mo.

Mrs. Gregg was born in Kansas City in 1884. She married Mr. Gregg in 1903, and they lived in Kansas City until 1932, when Mr. Gregg went to the University of the South, Sewanee, to study for the ministry. After a brief ministry in Tennessee, the Greggs moved to Boonville, where Mr. Gregg served as rector of Christ Church for 30 years, until his retirement in January, 1957.

She is survived by her husband, two daughters, a son, grandchildren, and great grandchildren.

Morris E. Marlow, lifelong member of St. Mark's-on-Capitol-Hill and senior warden of the church for many years, died at his home in Washington, D. C., on October 20th. He was 93 years old.

Mr. Marlow had retired only a few years ago from active service as president of the Marlow Coal Co. Owner of the Marlow Heights Tract which once served as grazing land for the horses that used to pull his company's coal wagons, he made a gift of four acres of this tract to the diocese of Washington in January, 1957, for a mission site.

Surviving are his wife, and two daughters.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

LETTERHEADS

TWO-COLOR LETTERHEADS with Church picture. Priced like black and white. Other Church printing. Samples. Hilltop Services, Box 2253L, Oakland 21, Calif.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

MATRON for Church home for retired ladies. Full charge under Board of Trustees. Staff of ten, urban location, individual rooms, emphasis on family atmosphere, northern New Jersey. Board, Housing, and salary provided. Reply Box H-364.*

POSITIONS WANTED

DIRECTOR RELIGIOUS EDUCATION, experienced, now employed, seeks change; special competence Children's Work, Teacher Training; interested building new work. References. Reply Box G-361.*

PRIEST, 45 wants Prayer Book parish, prefer Pacific Coast or South. Reply Box R-363.*

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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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

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THE LIVING CHURCH

* In care of The Living Church, Milwaukee 2, Wis.

CHURCH DIRECTORY

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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. Tharp, 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 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

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, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

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

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

KEY—Light face type denotes AM, black face PM; add, 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; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

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; HC Tues, Thurs &
HD 11; Wed 12:20-12:50 Preaching Service

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 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 1S, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Streets
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;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 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.

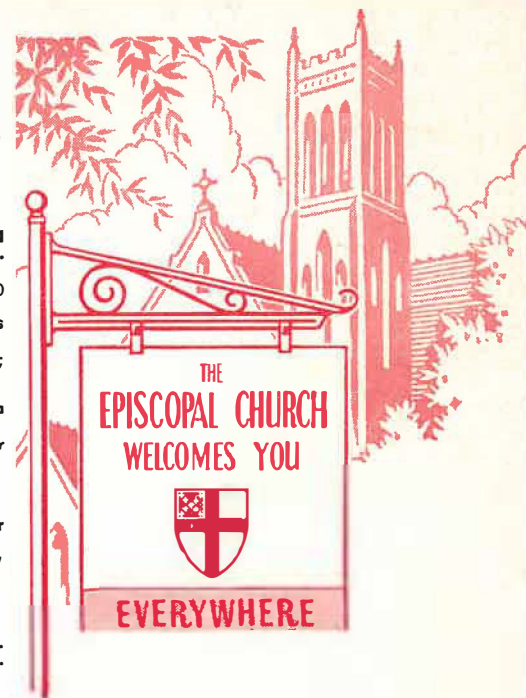
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Lorge, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 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 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10



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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, 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 Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; 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

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
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.