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December 14, 1958

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page 16:

Church Fires

page 11:

The Alcohol Pamphlet

page 16:

Gift of Healing

page 15:

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Peter Paul Rubens' "The Tribute Money"



If Christ walked the
earth today [p. 20].

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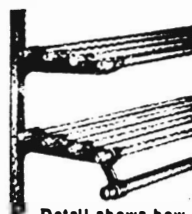
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editor.)

Alcoholism and Temperance

Thank you for reporting the remarks of Methodist Bishop John Wesley Lord regarding the pamphlet *Alcohol, Alcoholism, and Social Drinking* that was recently published by the Episcopal Church's Joint Commission on Alcoholism [L. C., November 23].

It would not be fair to judge all Methodist thinking by his extreme reaction. For instance, here is an expression of opinion regarding the same pamphlet by Roger Burgess, Associate Secretary of the Methodist Board of Temperance:

"Many Protestant Churches will welcome evidence of Episcopalian concern over the mounting problem of alcoholism. . . . This was likely in spite of the fact that many other Churches will 'deplore' the stand (that it takes) on social drinking."

"The report," he stated, "shows clear evidence that Episcopalians are encountering the same problems in connection with alcohol-broken homes and ruined lives as other churches."

"We cannot agree that there is no Biblical basis for total abstinence, since we find many such passages in both the Old and New Testament which lead us to that position."

"There are many constructive aspects to the Episcopal Commission's report, however, which may be overlooked because of the way news about it has been handled by the press," he added. In this connection, he pointed out that the Commission recognized that modern cocktail parties "fail to meet the need for wholesome social fellowship and deteriorate into unhealthy confusion."

"While we urge total abstinence upon all Christians who would set an example for the community," Mr. Burgess said, "we feel that all Churches must work together to help the 'problem drinker.'"

(Rt. Rev.) J. BROOKE MOSLEY*
Bishop of Delaware

Wilmington, Del.

Bread and Stones

Two letters [L. C., November 23] have my unqualified endorsement. They were written by signers of the petition to the House of Bishops in which the bishops had been asked to declare a certain editorial in the *Witness* and certain statements in a book by Dr. Pittenger to be contrary to the faith of the Church.

I was also one of the 4,557 signers, who were, as one of the letters said, given a stone of meaningless words by the Committee on Resolutions instead of the bread of a forthright answer to a very serious question. That question is nothing less than: Can one be suffered to lead others in public recitation of the Creed one day and the next day make public denial of one or another article of that Creed? Is our Church still the historic

*Chairman of the editorial committee of the Joint Commission on Alcoholism.

Episcopal Church or has it been seduced from under our feet by rationalism, humanism, and modernism, while those who are supposed to be our spiritual leaders and guardians of the Faith occupy themselves with worldly politics, economics, sociology, etc.?

The bishops' attention is respectfully directed on the one hand to Matthew 12:31-37 and on the other hand to Lenin's book, *Religion*, in which the author says:

"Our program is based entirely on scientific — to be more precise — on a materialistic world conception. In explaining our program, therefore, we must necessarily explain the actual historical and economic roots of the religious fog. Our program necessarily includes the propaganda of atheism."

W. CLARK HANNA
Attorney-at-Law

Philadelphia, Pa.

I note [L. C., November 23] that there are many members of this Church who feel that they asked for "bread," and instead received "stones" from the House of Bishops at the recent General Convention.

The petition signed by some 4,557 lay communicants, and presented to the Upper House, was as it is stated, "ignored." The petitioners, as well as many more members of our Church, are "shocked" and "dismayed" simply because no action was taken by the House of Bishops. Yet, there is greater shock and more profound dismay for many Episcopalians in the realization that the petitioners got no comfort while the South Indian Church was welcomed with opened arms in the spirit of Christian unity. While we are so seriously disturbed about our own disunity, we have moved to seek unity with others. How can we be one with others, when the public is somewhat aware of our own serious disunity? The petitioners, as well as many more members of this Church, got "stones" and South India got the "bread."

May God the Holy Ghost help us to become more and more a united Church.

(Rev.) FRANK R. ALVAREZ
Pastor, Church of St. Aidan

Miami, Fla.

Seventy of those 4500 signatures came from my small parish.

The bishops' answer was about what I expected, and I would not write about it at all, except that this affair has a direct bearing upon certain issues THE LIVING CHURCH has been discussing.

Why is it that some of us find it hard to do more than go through the motions when we are asked to promote National Council projects? It's because we lack confidence in our national leadership, and aren't sure where they want to lead us. It isn't a question of "parochialism" at all. We would be happy to back a strong, definite, Catholic (in doctrine) national Church, and we could probably get our laity to back it. But what we seem to have at the top is too equivocal and evasive to command our respect or love.

Then, why does our CSR program seem to flounder, and why does the Church "not attract the working man?" As a working-man's priest, I can answer that — we aren't

Continued on page 20

The Living CHURCH

Volume 137 Established 1878 Number 24

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

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Things To Come

- December**
14. Third Sunday in Advent
 17. Ember Day
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 21. Fourth Sunday in Advent
 22. St. Thomas (transferred from December 21)
 25. Christmas Day
 26. St. Stephen
 27. St. John Evangelist
 28. Holy Innocents
- January**
1. Circumcision
 4. Christmas II
 6. The Epiphany
 11. Epiphany I
 14. Installation of Bishop Lichtenberger as Presiding Bishop, Washington Cathedral, Washington, D. C.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.
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December 14, 1958

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*From the Form of Consecration of a Church or Chapel, Book of Common Prayer, p. 566.



St. Paul's, Chicago

New St. Paul's Church, [Kenwood] Chicago, was consecrated by Bishop Burrill of Chicago on Thanksgiving Day. It replaces a Gothic stone structure destroyed by fire March 16, 1956. The new plant — church, chapel, and two-level parish-house wing — is brick with stone trim. The Church seats 400, the chapel slightly less than 50. A free-standing altar, of marble, is in memory of the

late George Herbert Thomas, who served the parish as rector from 1915-1935. A wooden cross, suspended above the altar, was carved for St. Paul's by an Oberammergau artist. Lindsay Suter, of Winnetka, Ill., is the architect of the new building, and is also a former choirboy and scoutmaster of the parish. The rector is the Rev. William D. McLean, Jr.

The Living Church

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

**Third Sunday in Advent
December 14, 1958**

EPISCOPATE

Missouri Election

The Rev. George L. Cadigan, 48, rector of St. Paul's Church, Rochester, N. Y., was elected coadjutor of Missouri on the first ballot, December 4. With 32 clerical and 68 lay votes necessary to elect, the Rev. Mr. Cadigan received 33 clerical and 83 lay.

Balloting for other nominees:

Bishop Campbell, suffragan of Los Angeles, 5 clerical, 10 lay.

The Ven. David R. Thornberry, archdeacon of Southern Ohio, 4 clergy, 9 lay.

The Rev. William G. Wright, director of National Council's Home Department, 0 clergy and 3 lay.

The Very Rev. Robert F. McGregor, dean of Trinity Cathedral, Newark, 12 clergy and 30 lay.

All of the nominees except Dean McGregor were named by a diocesan committee.

If the Rev. Mr. Cadigan accepts and necessary consents are received he will succeed Presiding Bishop Lichtenberger as Missouri's diocesan on May 15.

Albany Election

by the Rev. JOHN R. RAMSEY

The Very Rev. Allen W. Brown, D.D., dean of the cathedral of All Saints' in Albany, N. Y., was elected suffragan bishop of Albany at a special convention in the cathedral November 29. He has accepted the election, and subject to the necessary consents, his consecration is expected to take place on or about January 25.

Born July 22, 1908 in the northern New York village of La Fargeville, the bishop-elect began preparation for the Methodist ministry. But after graduation from Syracuse University in 1930, he entered the Philadelphia Divinity School, from which he was graduated in 1934 and holds the Th.M. degree. The seminary recently awarded him the honorary doctorate.

Ordained deacon and priest by Bishop Oldham in 1934, Dean Brown has spent his entire ministry within the diocese of Albany — six years in Richfield Springs, two years at Malone with service to out-

Tabulation of Votes for election of the Suffragan Bishop of Albany						
	1st ballot		2d ballot		3d ballot	
	C	L	C	L	C	L
Total votes cast	102	82	104	84	103	85½
Necessary to choice	52	42	53	43	52	43
Candidates						
Allen W. Brown	34	23¾	51	45	66	54
Bradford H. Burnham	10	9½	10	10	7	4
Edward Jacobs	4	3	0	0	—	—
H. Boardman Jones	5	4½	3	1	—	—
James W. Pennock	4	6	5	0	—	—
Charles B. Persell, Jr.	26	16½	32	25	28	26½
Robert L. Seekins	2	4½	2	1	2	1
George B. Wood	2	2	1	0	—	—
10 others	15	13	0	2	0	0

lying missions, and 11 years as rector of Christ Church, Hudson, before going in 1953 to the deanship of All Saints'.

Known as a tireless worker, he has displayed a combination of pastoral and administrative gifts that have won wide recognition by other Christian bodies and the community as a whole. He was the primary organizer of a new type of diocesan mission conducted by Canon Bryan Green and his team of assistants in Advent, 1955, as part of the observance of the 10th anniversary of the consecration of Bishop Barry, the diocesan. This year he has seen a long-cherished hope fulfilled in the opening of a choir boys' day-school at the cathedral. He has served as rural dean of Albany and chairman of promotion and of the diocesan council. He has been a deputy to four General Conventions and is secretary of the standing committee. He has long been active in the Anglican Society, whose newsletter he edited (1945-47) and for which he has written tracts and pamphlets.

In a short convention notable for its harmony, the new suffragan won election on the third ballot. Most nominees were from within the diocese. As the tabulation indicates, he won in the lay order on the second ballot, lacking only two votes for a clerical majority. The election was made unanimous on motion of the Rev. Charles B. Persell, Jr., rector of St. John's Church in Massena and former Archdeacon of Rochester, who was runner-up on all three ballots. In a brief acceptance of his election the dean said

he would pray not to take himself "too seriously," and pledged his unstinting service to the welfare of the diocese as a whole in whatever capacity he might be called to serve.

Dean Brown is married to the former Helen R. Belshaw, and they have a young daughter, Elizabeth, and three grown sons, Allen, Jr., Raymond, and Reed, the latter of whom is a postulant for Holy Orders at Trinity College, Hartford, Conn. They have three grandchildren by the other two sons.

The diocese has been without a suffragan for the past year because of the translation of its former suffragan, Bishop Richards, to be the first missionary bishop of Central America.

ACU

Old Pro For a New Look

The American Church Union has named the Rev. Henry C. Beck to edit its soon-to-be-expanded *News* and to head the organization's press relations. Fr. Beck had a distinguished career in secular journalism before entering the priesthood at the age of 46, and since has edited diocesan papers in New Jersey and Maine. He wrote the "Fun in Church" series of cartoon books and edited ACU's convention daily at Miami Beach. An anonymous gift is said to underwrite expansion and improvement of the *News* for three years, and Fr. Beck moves to his new post shortly after the first of the year.

AFTER SURGERY: The Archbishop of Canterbury, Dr. Fisher, underwent a hernia operation in London, RNS reports. His condition is reported "entirely satisfactory," and he is expected to be able to resume his duties by the end of December.



BISHOP NASH IS HOME: Bishop Nash, retired, of Massachusetts is home after a severe gall bladder operation with complications. He is reported recovering well.



CO-ORDS AT KENT: Kent School, Kent, Conn., (established 1906) is going to open a division for girls in September of 1960. Although the division will be a part of Kent, there will be a separate faculty and separate facilities. According to the Rev. Dr. John O. Patterson, headmaster, this will be not coeducational but coordinate education.



CHURCHMEN IN THEIR PLACE: Secretary of State Dulles, who spoke at the World Order Conference of the National Council of Churches [L.C., December 7], had this to say about the conference's endorsement of steps leading toward recognition of Red China: "Well, I attach great weight to judgments taken by Church people which relate primarily to the realm of moral principles and the like. When it comes down to practical details such as whom you recognize and whom you don't, then I think the judgment does not carry the same weight."



CHURCH IN EBONY: Episcopal Church is featured in an article in November *Ebony*, national Negro magazine modeled after *Life*. Words and pictures present a fairly favorable view of the Church and its internal struggle for a non-discriminatory policy. Facing the fact that the Church's Negro membership has not kept pace with its total growth, *Ebony* traces the history of the Negro in the Church from beginnings in Goose Creek Parish, S. C. Considerable space is devoted to the work of the National Council's Division on Racial Minorities. A number of excellent photos show the Negro's life in the Church.



INEZ CAVERT: Miss Inez M. Cavert, who for many years had been editorial associate of Information Service published by the Federal Council and then the National Council of Churches, died November 27 in Clifton Springs, N. Y., after a long illness. She was known for her encyclopedic knowledge. The Rev. Dr. Samuel McCrea Cavert, retired general secretary of the NCC, is Miss Cavert's brother.



SIX DAYS SHALT THOU SHOP: National Retail Merchants Association and Variety Stores Association have joined in urging retailers to keep stores closed on Sundays.

WCC AND RC FOR UNITY: Separate but simultaneous observances of the Unity Octave (January 18-25) have been announced by the Roman Catholic Church and the Commission on Faith and Order of the World Council of Churches. Rome will offer special masses, devotions and prayers, with special intentions on each day concentrated upon the return or submission of non-Romans to the fold of St. Peter (Anglicans are the special object of such prayer on January 20). The WCC prayer leaflet has these introductory words: "Even in our prayer for unity we find ourselves divided by differences over what Christian unity actually means. . . . Should prayer for Christian unity therefore be abandoned? . . . On the contrary, it is an argument not only for continuing but widening the practice." WCC offers a cycle of Scripture readings, prayers and meditation subjects for the eight days, devoting one day to consideration of each of a series of Christian virtues as it relates to the unity problem.



BACK TO JAIL: Once more, the Rev. Maurice McCrackin, Presbyterian minister and pastor of a combined Presbyterian-Episcopal congregation in Cincinnati, has refused to pay taxes or answer a summons to appear in court to answer charges. Once again he has been carried to court by U. S. Marshals. He refused to take any part in the court hearing and has been jailed by federal judge John H. Druffel for contempt. Mr. McCrackin's troubles stem from his pacifistic convictions, which lead him to believe that payment of taxes to support military efforts is immoral.



BOUNDARY QUESTION: Possibility of assigning the Northern deanery of the diocese of Chicago (roughly from the Fox to the Mississippi river) to the diocese of Quincy has long been considered. But, according to Bishop Burrill of Chicago, a report in the December issue of *Quincy's Light* that the Bishop of Chicago "has suggested the ceding" of this area to Quincy is not accurate. He has been, Bishop Burrill told LC, and still is willing to consider such a move if Quincy and the people concerned so desire. However, at a recent meeting of the Northern deanery, dismay was expressed when the bishop mentioned the possibility. Actually, Bishop Burrill said, such a transfer would burden Quincy with numerous missions to support which its limited finances could hardly cover. Chicago, which built eight churches this summer, plans to aid the building of two in the Northern deanery (East Rockford and Mount Morris-Oregon) shortly after the first of the year. Also, with superhighways reaching out from Chicago, it will only be an hour's drive from Rockford (metropolis of the deanery) to Chicago as compared to three hours to Quincy.

Only One First President

by PETER DAY

"The National Council of Churches will have many presidents, but there will forever be only one 'first president,' and the organization will bear the mark of his directing hand and his devoted spirit to the end of its days."

So said Methodist Bishop William C. Martin, second NCC president, at a luncheon in Chicago, December 4, honoring Bishop Sherrill, recently retired Presiding Bishop of the Episcopal Church. The luncheon was held at the end of the two-day meeting of NCC's General Board.

"He has traveled thousands of miles, has given weeks of his time that added up to months, and has not spared his energy and his talent in serving this cause," Bishop Martin said.

Dr. Roy G. Ross, NCC general secretary, cited Bishop Sherrill for his "objectivity," "courage," "pastoral touch," and "sense of humor." He told of the woodsman who said that he had never been lost but sometimes had gotten bewildered — once for four days. Bishop Sherrill never gave evidence of bewilderment, he said. Dr. Ross' message was sent from a New York hospital where he was undergoing surgery for an intestinal condition.

Dr. Samuel McCrea Cavert, first general secretary of the NCC and Dr. Ross' predecessor, said that when the Council was first formed "no name was seriously put forward except that of Henry Knox Sherrill."

"The spirit which he brought to the enterprise, and the devoted day-to-day attention which he gave to it in those first creative years were, in my judgment, the greatest single factor in guiding the National Council of Churches into its present place of unprecedented influence," he said.

Noting that all three of Bishop Sherrill's sons had entered the ministry, Dr. Cavert added: "To have so lived day by day in the family, in the parish, in the diocese, and in the Church Universal that all of his sons wanted to be ministers of Christ seems to me the highest unconscious tribute that can be paid to the influence of any man."

In an address on the relationship of the National Council of Churches to the ecumenical movement, Bishop Sherrill said, that he rejoiced that the NCC was entering wholeheartedly into the Faith and Order aspects of the movement.

"The ultimate goal is organic unity," he said. "The truth of the matter is that, on the whole, the Churches of this country are not entirely concerned with the cause of unity, despite a great deal of talk."

"In general, there is a reluctance to wrestle with the more serious divisions both in thelogy and in Church order. . . . We cannot allow ourselves the luxury of

forgetting the scandal of a divided Church, not simply because of the resulting inefficiency, overlapping, and competition, but because it is impossible to visualize the present situation as being in accord with either the mind or the purpose of Christ.

"This matter, of course, has to do with theologians and commissions, but it must touch the hearts and minds of all our Church people. At present it is the concern of the few. . . .

"In this theological area the Council must work, of course, in the closest relationship with the constituent Churches. . . . A Council by its very nature cannot have the marks of a Church. That is why some of us in the World Council are wary of the move to make the basis of union more specific and detailed, which would tend toward the creation of a creed. Because of what a Council is, the basis must be broad, if not shallow. It is from the Churches that theological emphasis must come."

Earlier in the sessions, the General Board, governing body of the NCC had accepted Bishop Sherrill's resignation as a member of the General Assembly, the General Board, and three key committees. The resignation of Bishop Higgins of Rhode Island from similar responsibilities was also accepted, leaving two vacancies on the Episcopal Church delegation.

Further General Board news next week.

COLLEGES

Continuing a Tradition

Bard College and the Bard-St. Stephen's Alumni Association played host to 20 St. Stephen's clergy alumni on the occasion of their second annual clergy convocation. St. Stephen's (renamed Bard) was a Church college.

Thomas Martland, instructor of religion at Bard, spoke to the clergy on the continuation of a tradition in education from St. Stephen's to Bard. Retaining the fine traditions of the past while allowing for changes and critical evaluations of traditions is a necessary procedure if one is to continue in the interest of true education, he said. This spirit prevailed at St. Stephen's and it prevails at Bard today. Mr. Martland also spoke of the need for offering more courses in philosophy and religion at Bard and of the students' expression of interest and desire for such an expanded program. Mr. Martland and Dr. Eugen Kullmann, also of the Department of Religion and Philosophy, are working on such a program.

Approximately 40 of the Bard-St. Stephen's clergy alumni donated \$550 to purchase a new altar cross for the college's Chapel of the Holy Innocents. The cross was presented to the alumni at the annual meeting last spring. One of the clergy-alumni's aims is to support the chapel and the chaplain at Bard.

ORTHODOX

Primate Elected

The Most Rev. Archbishop Sion Manougian has been elected primate of the Armenian Apostolic Church for North and South America. If the election is confirmed by the Supreme Catholicos in Etchmiadzin, Armenia, Archbishop Manougian will succeed the Most Rev. Archbishop Mampre Calfayan. The Armenian Church of North America is a member of the National Council of Churches.

RHODE ISLAND

Instead of a "Home," Apartments

A special session of the Rhode Island diocesan convention was held at the Cathedral of St. John in Providence to consider the providing of pensions for lay employees of the diocese, the implementation of a special fund for care of the aged, and the future of the Episcopal Charities Drive.

Convention approved a pension plan for lay employees in which they will receive a pension amounting to 60% of their terminal salaries, including social security benefits.

Most of the convention's time was spent debating use of the Edwards Fund, a bequest of the Rev. Levi B. and Mrs. Grace H. P. Edwards, to build and maintain a home for the aged poor of the diocese of Rhode Island.

A report of the diocesan department of Christian social relations requested that the court be petitioned to allow use of the Edwards Fund for buying, remodeling, and maintaining existing structures as apartments for the aged, rather than for building and maintaining a home. The report was based upon the department's agreement with current thinking on housing of the aged in independent units rather than institutional "homes," and on the probability that the Edwards Fund would never contain enough money to build and maintain an institution-type home for the aged. Convention voted 138-82 to approve the department's report and to locate the apartments in seven houses adjacent to the diocesan cathedral, two of which are already owned by the Edwards Fund and one by the diocese. Estimates of cost submitted by the director of the department of Church and community relations, the Very Rev. Darby Wood Betts, as prepared by architects and contractors, were well below the cost of new construction per apartment and per individuals served.

The Episcopal Charities Fund has, over the past six years, raised \$660,000 for the charitable institutions and agencies of the diocese. Since Dean Betts, the director of the Episcopal Charities Fund for the past three years, has become the director of the department of Church and

community relations, which includes the Charities Fund, it was voted that a full-time layman be employed to direct the fund and that a fund-raising firm be employed to conduct the Charities appeal in 1959.

MISSIONARIES

Information Conference

Delegates representing nine dioceses and missionary districts met at Seabury House, November 11-13, for the 12th Missionary Information Conference, to learn in detail the program and policy of the National Council.

Bishops and selected clergy and lay delegates who attend the Missionary Information Conferences are responsible for disseminating the information in their own parishes and missions. Since 1953, when the conferences were begun, 76 dioceses and districts have participated.

The November 1958 conference included eight bishops, 15 clergy, nine laymen and nine laywomen. Their dioceses and districts were Albany, Arkansas, East Carolina, Harrisburg, Long Island, New Mexico and Southwest Texas, North Dakota, Tennessee, and West Virginia.

The conference, sponsored by the Department of Promotion, featured presentations by National Council officers.

One of the highlights of the conference was an address by the Most Rev. Henry Knox Sherrill. Conference delegates also saw *Lambeth 1958*, a sound-color film.

THEOLOGY

Educators' Conference

Two summer schools in theology and religion for college and university faculty and administrators will be held this summer, under the sponsorship of the Church Society for College Work and the Division of College Work.

The schools will give Episcopal Church faculty and administrators a chance to broaden their knowledge and understanding of Christianity through lectures, seminars, and group discussions. Primary emphasis, however, will be focused on individual study of some phase of Christian theology or of the relations between theology and the individual's field of knowledge or administrative work.

The first school will be held at the Episcopal Theological School in Cambridge, Mass., from June 23-July 28.

The second school, made possible by a grant from Lilly Endowment, Inc., of Indianapolis, to the Church Society for College Work, will be held at the Church Divinity School of the Pacific, July 26 to August 30.

Application blanks may be obtained by writing to the Church Society for College Work, 3515 Woodley Road N.W., Washington 16, D. C. Deadline for application completion is February 1, 1959.

AUSTRALIA

Archbishop of Sydney

A five-day secret session of the synod of Sydney elected the Rt. Rev. Hugh Rowlands Gough, suffragan bishop of Barking (England) as Archbishop of Sydney.

Election, which must be confirmed by a majority of the provincial bishops, came on November 28. Two hundred clergy and 400 lay persons took part in the synod.

Dr. Gough, 53, is known to Australians through a visit he made to Sydney last year and through his service as a chaplain in the African desert campaign.

RNS quotes the synod as saying that the archbishop-elect has given assurance that he will "maintain the evangelical traditions of the Sydney archdiocese." However, LIVING CHURCH's Australian correspondent says the election is generally welcomed "because he was strongly opposed by the conservative evangelical Anglican Church League, whose former decisive influence in all elections appears broken."

Sydney is vacant because of the sudden death last October of the Most Rev. Howard West Kilwington Mowll, Archbishop of Sydney and Primate of the Church in Australia. Dr. Mowll, who was 68, suffered a fatal heart attack [L. C., November 9.]

Dr. Gough, suffragan bishop of Barking since 1948, was graduated from Trinity College, Cambridge. He was priested in 1929, and served English parishes. From 1939 until 1945 he was Chaplain of Forces of the Territorial Army, and became honorary Chaplain in 1945. Before his appointment to Barking, Dr. Gough was vicar and rural dean of Islington, England.

JAPAN

Imagination Stimulated

by PAUL RUSCH

Three hundred bishops, clergy, missionaries, and seminarians of the Nippon Seikokwai (Japan Province, Anglican Communion) gathered in the diocese of South Tokyo, November 12-14, to be briefed on Lambeth and the 59th General Convention of the American Church, according to word received from the Rt. Rev. Timothy M. Makita, Bishop of Tokyo. Presiding Bishop Yashiro, Bishop Nosse of Yokohama, Bishop Kurose of Nagoya, and Bishop Ueda of Sapporo, reported on the entire Lambeth and Miami Beach results.

News of the election of Bishop Lichtenberger, as American Presiding Bishop, was warmly received by Japanese Churchmen who remember his brief visit to Japan en route home from South India.

Much enthusiasm greeted the confirma-

tion of the American Church's centennial gift of an atomic reactor for peaceful use to the Japanese Church's national university. St. Paul's University was founded in 1874 by America's pioneer missionary bishop, the late Channing Moore Williams. No gift could have stimulated the entire nation's imagination more than this, as the entire Japanese Church moves into the 100th anniversary of the arrival of the first missionary in May, 1859, at Nagasaki (Japan's second atomic bombed city).

Killed on Relief Mission

The Japanese Church was saddened by the sudden death of popular Fr. T. K. Aoki, rector of St. John's Church, Tokyo, on October 27. He was killed while driving his motor bike in flooded Arakawa district, carrying relief supplies to the victims of the great typhoon. He was one of the three national chaplains of the



Dr. Gough: From evangelicals, opposition.

Brotherhood of St. Andrew, and an authority on audio-visual education, which he studied in 1953-54 at Philadelphia Divinity School. Bishop Yashiro went directly from Tokyo airport, October 31, on arrival from Miami Beach, to join several hundred Churchmen attending Fr. Aoki's funeral.

Hokkaido Is Hokay

Tenth anniversary of the consecration of Bishop Ueda of Hokkaido in Japan marked the end of the diocese's first ten-year plan and the start of the second. A small and struggling diocese, Hokkaido has less than 1,000 members. This is more than double the number which Bishop Ueda found when he became diocesan. During the last ten years, five new parishes have been established, and new church buildings were erected for all of them. Two old churches have been completely rebuilt and one congregation which had been lost to the diocese has returned.

The second ten-year plan calls for the establishment of only one new parish and a concentration on strengthening additional parishes and a doubling of the communicant strength.

One of two men ordained at the celebration of Bishop Ueda's anniversary was his son, the Rev. Sadao Ueda.

AFRICA

Ministry Was Implored

by DEWI MORGAN

The Ven. Stanley Chapman Pickard, at present archdeacon of Nyasaland, has been appointed Bishop of Lebombo in succession to the Rt. Rev. Humphry Beevor who resigned last year.

Lebombo, founded in 1893, lies in Portuguese East Africa and hence works under a European authority which is Roman Catholic. Anglican work began there when local Africans, having migrated to the Union of South Africa temporarily in search of work and having become Anglicans while there, implored Anglican ministrations when they returned home.

The new bishop has spent the whole of his ministry, apart from two years, as a member of the staff of the Universities Mission to Central Africa. His present archdeaconry is situated in a nearby part of Portuguese East Africa.

ENGLAND

New Priest at Walsingham

The new permanent resident administrator of the Shrine of Our Lady at Walsingham, England, is the Rev. Colin Stephenson. Fr. Stephenson, 43 years old, had been vicar of St. Mary Magdalene, Oxford, England, and succeeds the Rev. A. Hope Patten, who died in August [L. C., August 31].

AROUND THE CHURCH

The Rt. Rev. **Albert Sidney Thomas**, 85, retired Bishop of South Carolina, observed on Sunday, November 30, the 30th anniversary of his consecration with a celebration of the Holy Communion at St. Stephen's Church, Ridgeway, S. C. Afterwards he dedicated a pulpit-lectern, which he had made himself, to the memory of the Rev. William Porcher DuBose, who was rector of St. Stephen's, Ridgeway, and St. John's, Winnsboro, 1865-1868. Bishop Thomas studied under Dr. DuBose in the late 1890's at Sewanee. The bishop's lifetime hobby has been cabinet work.

More than 6,000 Churchmen attended seven services of witness held in late October and early November in the diocese of **North Carolina**. Aided by the pagantry and traditions of the Church militant, Episcopalians gathered to renew their promise to follow Jesus Christ as Lord and Savior and to repeat together their confirmation vows.

Services were also a tribute to the 36 years **Bishop Penick** has given to the diocese. He retires as diocesan next June.

A crowded, inadequate room now serves as a chapel for the Mother House of the **Order of St. Helena**, New Windsor, N. Y. The room itself is needed as a library; "after prayer our second work is study, and books are essential," says Sister Josephine, assistant superior.

The enterprising sisters have already raised slightly over \$35,000, but need twice that much before they can begin construction on a chapel. They plan a simple structure, "relying for effect upon strength and grace of line and the play of light and shadow."

"We have weighed the obstacles to building at this time, and we believe that the need is such that we should build as soon as it is possible," says Sister Josephine.

Optimistic but realistic, the sisters have secured the services of architects but put a provision in the contract "to stop the work if unpredictable economic or military events demand it."

The Order of St. Helena maintains, beside Mother House and novitiate at New Windsor, a convent and school (Margaret Hall) in Versailles, Ky. Sisters also conduct retreats and conferences. The community of women live under the rule of the Order of the Holy Cross. Their episcopal visitor is Bishop Donegan of New York, and the order is a member of the Conference on the Religious Life.

Editor's Note: Readers may assist the Order of St. Helena in its work by sending checks, made payable to THE LIVING CHURCH RELIEF FUND, TO THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis., with a notation, "For the Order of St. Helena."

Dr. Reeves, Bishop of Johannesburg, joined 10 other leading South Africans in asking that African Negro women in Johannesburg not be required to carry identity cards. The petition, addressed to the city's mayor, said it was "racial discrimination against Negroes" to force women to carry the cards, and demanded the release of Negro women who have been arrested for protesting the regulation.

Presiding Bishop Lichtenberger will be the Easter Day speaker on the **Episcopal Hour**, and **Bishop Bayne** of Olympia will speak on the nine succeeding Sundays of the 1959 series. The Episcopal Radio-TV Foundation (2744 Peachtree Rd., Atlanta 5, Ga.) points out that the 10-week series (March 31-May 30) is available for broadcast in cities where it is not already scheduled. Arrangements may be made with the local station by local Church leadership.

The **Rev. Canon A. Edward Saunders**, clergyman who ministers to the needs of dockworkers, was honored at a service observing his 25th anniversary as rector of Christ Church, Brooklyn, N. Y. Bishop DeWolfe of Long Island hailed Dr. Saunders as the "chaplain of the waterfront." Archdeacon of Brooklyn for 18 years, Dr. Saunders has helped to settle many waterfront disputes. "He represents," Bishop DeWolfe said, "the bishop and the diocese, and has the Church behind him."

The **Rev. Dr. Edward M. Pennell, Jr.**, for over 12 years rector of the parish of St. Francis of Assisi in **San Francisco, Calif.**, has returned from a two month preaching trip to Air Force Bases in Japan, Korea, and Okinawa. A fund was established by friends for Fr. Pennell's discretionary disbursement in missionary objectives of the Church. The work of Fr. Noah Cho in Korea received the first grant.

*To call ye folks to church on time —
We chime.
When joy and mirth are on the wing —
We ring.
When we mourn a departed soul —
We toll.*

This rhyme appears on a campanology certificate, signed by ringing masters of the diocese of Bristol (Church of England). Venerable possessor of such a certificate, Mr. **Stanley Harris**, 78, is one of the few remaining **campanologists** in North America. He now plays chimes from organ keyboards, and he mourns the days when he rang three and one half hour peals by rope with 11 other men. Mr. Harris wishes for a revival of interest in "swinging, ringing bells" such as he observed in England on a recent visit there.



Department of Information & Stewardship,
Anglican Church of Canada
Polish and Canadian Bishops.*
Intercommunion commemorated.

Representatives of three ancient Catholic Communion in the Detroit area and of two of the same Communion in Canada joined to hold special services in the same week.

The **Eastern Orthodox-Episcopal-Polish National Catholic Clergy Fellowship** held a high mass at Holy Cross Church (PNC), Hamtramck, on November 11. Bishop Emrich of Michigan is chairman of the fellowship.

The Episcopal Church in the U.S. and the Polish National Catholics have been in communion since 1946. Although the Episcopal Church is not formally "in communion" with the Eastern Orthodox, there are fraternal relations between the two.

A service, on Sunday, November 9, was held in **St. James' Cathedral, Toronto**, commemorating the formal establishment in 1955 of intercommunion (or 'full communion,' in the Lambeth, 1958 phraseology) between the Anglican Church of Canada and the Polish National Catholic Church of America. The Most Rev. W. F. Barfoot, Primate of All Canada, acted in this service for the Anglican Church and the Most Rev. Leon Grochowski for the P.N.C.C. The Prime Bishop and Bishop T. F. Zielinski, accompanied by Bishop Scaife of Western New York, attended the opening session of Canada's Executive Council and conveyed a message of greeting and warm fellowship.

A solemn evensong and service of witness to the faith on November 21 at **St. Ann's Diocesan Church, Brooklyn, N. Y.**, commemorated the 174th anniversary of the **bestowal of the American episcopate**. Samuel Seabury was consecrated as the first American bishop in 1784. The anni-

*From left: Archbishop Barfoot, Bishop Zielinski, Archbishop Grochowski. In the background are Canadian archbishop and bishops.

versary ceremony was sponsored by the **American Church Union** chapters of the dioceses of New York and Long Island.

During his second visit to **Ogallala, Neb.**, recently, **Hugh Murtaugh** tried to pick the lock of the office of St. Paul's Church, Ogallala. He was apprehended, however, by St. Paul's vicar, the Rev. W. J. Barnds, and told either to go to the police or get out of town. He chose the latter.

Last year, in Ogallala, Mr. Murtaugh had tried to obtain financial aid from Fr. Barnds and others, but had turned down an offer to help him locate his mother in California. In checking later, Fr. Barnds found that a priest in California whom Mr. Murtaugh had given as a reference knew nothing about him.

THE LIVING CHURCH printed a caution notice about Hugh Murtaugh in November of 1957. Upon reading this, Fr. Barnds was prompted to correspond with the Rev. Robert Larkin, rector of the Church of the Good Shepherd, Los Angeles, Calif.

The caution notice said: "Asking for financial help, he [Hugh Murtaugh] represents himself as a member of the Church of the Good Shepherd, Los Angeles, and as a friend of a former rector of the church, the Rev. William E. Patrick. For further information, contact the Rev. Robert H. Larkin, present rector of the Church of the Good Shepherd."

Vestrymen of **St. Mark's Cathedral, Seattle, Wash.**, recently signed a contract with architects for the construction of a **new cathedral house**, to cost \$345,000. Of contemporary design, it will provide modern facilities for the increasing activities of the cathedral church of Olympia.

The parish, which serves some 1500 persons, will thus have adequate provision for religious education, children's and young people's activities, and a program for senior citizens. The main assembly room will be named Bloedel Hall, in memory of Julius H. and Mina Bloedel, and in recognition of Mr. Bloedel's generosity before his death which gave the initial impetus to the construction program. Occupancy of the new building is anticipated for next fall.

The missionary district of Utah now has four parishes. **All Saints' Mission**, Salt Lake City, started in 1950, was granted parish status by the annual convocation. There has not been a new parish, according to L.C. Utah correspondent, the Rev. William J. Hannifin, since the turn of century. The other three are St. Mark's, established in 1870 and now the cathedral, the Good Shepherd, Ogden, and St. Paul's, Salt Lake City. Convocation also authorized the Church of the Good Shepherd to establish a mission in Clearfield, to be known as St. Peter's.

Joint Committees and Commissions

for the next triennium

A list of members of the Church's joint committees and commissions, which consider matters of import to the Church and report to General Convention, has been published for the ensuing triennium.

A note of explanation attached to the list says:

"A Joint Committee is one composed of members of the two Houses of the General Convention.

"A Joint Commission includes not only members of the two Houses but members chosen at large.

"The joint rules of the two Houses of the General Convention provide that the bishop first named shall be the convener.

"The joint rules also provide that Joint Committees and Commissions shall not have power to fill vacancies or add to their numbers. Vacancies are filled on behalf of the House of Bishops by the chairman of that House, and on behalf of the House of Deputies by the president of that House.

"The joint rules also provide that any Joint Committee or Commission which does not report to the General Convention following its appointment shall be discharged at the close of the Convention unless action to the contrary is taken.

"The words in parentheses preceding the title of each Committee and Commission indicate the key word to the name of the Committee or Commission."

This is the list:

(Architecture) Joint Commission on Church Architecture and the Allied Arts: Bishop Sherman, suffragan of Long Island, Bishop Miller of Easton, Very Rev. Darby W. Betts of Rhode Island, Rev. Canon Edward N. West, D.D., of New York, Frederick Dunn of Missouri, Charles Nagel of

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

14. West Texas, U.S.A.
15. West Virginia, U.S.A.
16. Willochra, Australia
17. Winchester, England
18. Windward Islands, W. Indies
19. Worcester, England
20. Wyoming, U.S.A.



Missouri, John W. Stenhouse of Washington, Frederick J. Woodbridge of New York.

(Arrangements) Joint Committee of Arrangements for the General Convention of 1961: Presiding Bishop, Chairman; Bishop Louttit of South Florida, Rev. Canon Theodore O. Wedel, Ph.D., of Washington, Clifford P. Morehouse, LL.D., of New York, in consultation with Bishop Emrich of Michigan and the President of Woman's Auxiliary, diocese of Michigan.

(Committees and Commissions) Joint Committee on Committees and Commissions: Bishop Carruthers of South Carolina, Bishop Louttit of South Florida, Bishop Bloy of Los Angeles, Rev. George W. Barrett, D.D., of New York, Rev. Duncan M. Hobart of Mississippi, Rev. James L. Stilwell of Nebraska, B. Powell Harrison of Virginia, Theodore T. Odell, Ph.D., of Rochester, Everett S. Wallis, Sc.D., of New Jersey.

(Constitution and Canons) Joint Committee on Supplement to White and Dykman's Annotated Constitution and Canons: Bishop Pike of California, Very Rev. Howard S. Kennedy, D.D., of Chicago, Philip Adams of California, Jackson A. Dykman, D.C.L., of Long Island, B. Allston Moore of South Carolina.

(Deaconesses) Joint Commission on the Work of Deaconesses: Bishop Mason of Dallas, Bishop Campbell, suffragan of Los Angeles, Bishop Burrill of Chicago, Rev. Louis M. Hirshon, D.D., of Rochester, Ven. Dean T. Stevenson of Bethlehem, Rev. Killian A. Stimpson, D.D., of Milwaukee, Mrs. Alfred M. Chapman of Pennsylvania, Deaconess Ruth Johnson of New York, William A. Shands of Florida.

(Eastern Churches) Joint Commission on Cooperation with the Eastern Churches: Bishop Pardue of Pittsburgh, Bishop Scaife of Western New York, Rev. Edward R. Hardy, Ph.D., of Connecticut, Rev. Kenneth R. Waldron of New York, Paul B. Anderson, Th.D., of New York, Byron George Clark of New York.

(Ecumenical) Joint Commission on Ecumenical Relations: The Presiding Bishop, Bishop Dun of Washington, Bishop Bayne of Olympia, Bishop Baker, coadjutor of North Carolina, Bishop Hallock of Milwaukee, Bishop Higgins of Rhode Island, Bishop Mosley of Delaware, Very Rev. John B. Coburn, D.D., of Massachusetts, Rev. Gardiner M. Day of Massachusetts, Rev. Edward R. Hardy, Ph.D., of Connecticut, Rev. James W. Kennedy, D.D., of New York, Rev. William H. Nea, D.D., of Chicago, Very Rev. Lawrence Rose, S.T.D., of New York, Rev. Arthur A. Vogel, Ph.D., of Milwaukee, Paul B. Anderson, Th.D., of New York, Morton C. Jaquith of Western Massachusetts, Clifford P. Morehouse, LL.D., of New York, Harry W. Osborne of Colorado, Albert A. Smoot of Virginia, Mrs. Lawrence P. Doty of Rochester, Mrs. Paul F. Turner of Delaware.

(Evangelism) Joint Commission on Evangelism: Bishop Mason of Dallas, Bishop Stark of Newark, Bishop Brown of Arkansas, Very Rev. Henry N. Hancock of Minnesota, Rev. Albert T. Mollegen, D.D., of Virginia, Rev. John C. van Dyk, Sc.D., of Newark, Corlett J. Cotton of Kansas, James T. McKinstry of Delaware, Andrew Burnet Stoney of Western North Carolina.

(Expenses) Standing Committee on Expenses of the House of Deputies: Rev. William C. Munds, D.D., of Delaware, Chairman; Rev. Canon Irwin C. Johnson of Michigan, Rev. Bertram L. Smith of Dallas, Rev. Thomas J. C. Smyth of North Carolina, Rev. William R. Bagby of Iowa, Tracy B. Lord of Connecticut, Frederick G. Stuart of Newark, Hunter L. Delatour of Long Island, John Vassie of Oregon, Roger L. Kingsland of Easton, William A. Shands of Florida, Harold E. Say of Western New York, David U. Patton of Alabama.

Continued on page 14

Alcohol, Alcoholism, and Social Drinking

Difficulty in understanding the problem is furthered by the alcoholic's characteristic techniques of concealment

Statements on social drinking, presented to General Convention and widely publicized, were only a part of an official pamphlet of the Church's Joint Commission on Alcoholism. Because the pamphlet constitutes careful thinking on a problem of concern to all Churchpeople, THE LIVING CHURCH will reprint the whole document here, and in one or two succeeding issues, by permission of Seabury Press. Copies of the pamphlet are available from Seabury Press, Greenwich, Conn., 75 cents.

Introduction

Several Church bodies in recent years have been led to reexamine the problem of the use of alcoholic beverages. Although many began this task out of a concern for those who were suffering from the illness of alcoholism, they soon found themselves facing a host of unresolved problems related to drinking.

In a similar awakening of interest and concern, many people have turned to the Church in recent years seeking personal answers to their drinking problems. Their questions are numerous and varied and some are literally a matter of life and death: How should we treat the alcoholic in our family? How can he be saved? How can the family that has been torn apart by his illness be made whole again? How can we be sure we shall not become as ill with our drinking as he is with his? How can we enjoy moderate social drinking without hurting others? Should a Christian drink at all, even "moderately"? What is "moderately"? What about our young people and their drinking? Is there a standard of Christian teaching that we should be learning and passing on to the children? What is the Church's position on drinking, anyway?

Out of such interest as this, the Committee on Alcoholism of the Episcopal Church was created at General Conven-

tion in 1952. On the basis of their report and recommendations the Joint Commission on Alcoholism was created in 1953. When this Commission met to consider what the Church expected of it, we were struck by the fact that before much of anything could be done, we would have to try to set down for our own guidance some of the basic considerations regarding drinking that we believe to be true. The presentation that follows is a summary of these.

To gain a better understanding of the subject for ourselves, theologians, sociologists, psychologists, physicians, and others were invited to meet with us. They were a decided help and we are grateful to them. But they would be the first to agree when we say that the presentation that follows is in no sense a definitive or fully developed treatment of the problems of alcohol, alcoholism and social drinking. It is only a review of the basic considerations which we believe to be true at this moment and which we believe can serve us now to provide a measure of guidance for our work.

(Rt. Rev.) J. BROOKE MOSLEY,

Chairman of the Editorial Committee
of the Joint Commission on Alcoholism

The "Alcohol Problem" Today

Three Types of Alcohol Problems

There are those who believe that the main problem of the use of alcoholic beverages today lies in the fact that our consumption of these beverages is rising to an all time high. Despite the pervasive influence of advertising and the modern cocktail party, however, there is evidence to show that the per capita American consumption of alcoholic beverages is less than in times past. In their studies Drs. H. W. Haggard and E. M. Jellinek, and similar specialists in this field, give statistics to show that even when allowance is made for the illicit manufacture and sale

of alcoholic beverages the present consumption per capita in this country is well below that of our pre-Prohibition era. They would also point out that there are probably fewer intemperate drinkers in proportion to the total population as well as in proportion to the total number of drinkers at present than there were then, and that the total amount of alcohol consumed is spread over a proportionately greater number of users than in the past. It is also true that while 90% of the alcohol consumed before 1850 was in the form of distilled spirits with 5% in wine and 5% in beer, today only 40% is consumed in the form of distilled spirits with 10% in wine and 50% in beer.

Granted these are facts, they do not warrant complacency on our part. The extent, the nature, and the impact of the problems of alcohol cannot be measured in terms of consumption statistics for they form only a single aspect of the complex problem of alcohol which has ramifications through all of our society and affects all of our people.

As we approach this problem we should know that it is estimated that about seventy million Americans use alcoholic beverages today. We should also note that about ten billion dollars are spent annually for legal sales, a figure increased by an unknown amount, perhaps in the hundreds of millions, by illegal sales. This suggests an average expenditure of about \$150 per year per drinker. However, a large number of these drinkers spend less than \$50 a year. Another large number spend that amount each month and this group does not consist only of heavy social drinkers and alcoholics. But whether spending \$50 or \$1,000 a year on alcoholic beverages, such drinkers are likely to manifest deviant behavior — the deviance in part attributable to alcohol — on at least a few occasions. Although there has been a tendency in recent years to consider all drunken behavior and all unfor-

tunate events somehow affected by alcohol as if they were exhibited by alcoholics alone, a moment's sober reflection or observation will indicate the fallaciousness of such conceptions. The problems of alcohol are not limited to the alcoholic, they are manifold. They range from the absenteeism of alcoholics and the accidents of occasional drinkers to conflicts over policies of taxation and zoning restrictions on retail outlets. But three different types of alcohol problems can be distinguished:

The first is that described in terms of the drinker himself and includes all those drinkers whose behavior deviates from social norms to such an extent that the drinker is damaged or threatened or upset. Outstanding illustrations of this are drunkenness and alcoholism.

The second type of problem may be seen in the people who are injured by drinking persons; they, of course, need not drink themselves. Illustrations of this type of alcohol problem are the employer of the alcoholic or the accident victim of the drunken driver.

The third type of problem stems from our social response to the first two problems and from our attempt to find solutions for them. Here, of course, no one involved need have any direct contact with alcohol or even with those who have been hurt by it. In this area lies the conflict in society between church groups, legislative and reform societies, law enforcement officials and others who, because of their personal interest or official capacity, must respond to the first two alcohol problems.

The Alcoholics and the Proto-Alcoholics

Perhaps the most noticeable issue in all these problems is the plight of the alcoholics. These are the sick persons whose continuing or episodic use of alcohol is excessive, compulsive, and uncontrolled. Their condition is a result of complex and basic disorders of mind, body, and spirit. Their illness advances to the point where they do not drink of their own free will and their use of alcohol is not subject to the same moral judgments as the drinking of non-compulsive drinkers. The weight of their suffering is immeasurable and their distressing situation cries out for help. There are over four million adults in our society who suffer from this dread and stigmatized disease and the whole society suffers as their spiritual, economic, and social functioning deteriorates.

It is probable that some individuals are sufficiently maladjusted prior to their first experience with alcohol that they become alcoholics on the occasion of their first drink. It is also probable that some social drinkers, following an extraordinary misfortune, can become alcoholics almost overnight. However, the weight of the evidence in America is clear that the majority of alcoholics reach that condition rather gradually, after a period of heavier and more frequent social drinking which up to that point had not reached the stage of loss of control. At this earlier

stage a free choice of behavior is still available to them. It is reasonable to believe that there are at least a million or two of such "proto-alcoholics" in our society at any one time. This category, not all of whom will necessarily eventually develop alcoholism, manifests a large degree of drunken behavior. Many of the industrial, motor vehicle, and other accidents related to alcohol unquestionably stem from these people.

Are Alcoholic Beverages More Attractive and More Dangerous Today?

Alcohol is an anesthetic. Its most significant action concerns the functioning of the brain. Sensory perception, discrimination, judgment, self-control, tension, inhibition, reaction time, and unpleasant feeling tone are all diminished or eased for temporary periods by alcohol. The major individual satisfactions of drinking can be described in these terms. Nor do such satisfactions need to present im-

a potential source of individual and social danger, result in a most serious set of problems that will not be easily solved.

As these problems are approached, it should be clearly understood and emphasized that there is only a minimal amount of tested knowledge available for their solution. Most of the statistics regarding such things as the number of drinkers, of drunkards, of "proto-alcoholics," and of alcoholics are only estimates. The paucity and unreliability of evidence about such things as the role of alcohol in accidents is common knowledge. Worse yet, efforts to gain such knowledge are powerfully and effectively blocked. Those who are close to the problems of alcohol speak of their "hidden" nature, an aspect which is furthered by the techniques of concealment which are characteristic of the alcoholic, the inebriate, and often even of the moderate drinker. Perhaps the most significant fact about the problems presented by alcohol today is our ignorance of the realities. Consequently, common sense would seem to suggest the need of great humility in proposing answers for these problems of which so little is known.

Social Drinking and Changing Customs

With rare exception, drinking in America is a custom involving more than one person. Solitary drinking is outside the limits of the custom and does not come within the definition of social drinking. Customs of this sort, requiring interpersonal behavior, must, if they are to persist, carry mutual rewards to the participants. In other words, if drinking is to be social, then the drinking by Mr. Jones must be rewarding to Mr. Smith and the drinking by Mr. Smith must be rewarding to Mr. Jones. The fact that Mr. Jones finds relaxation or a feeling of happiness from his drinking is secondary and almost irrelevant to this social function. The alcoholic, of course, is an extreme negative example of what social drinking is not. Even if he is drinking alcohol in the company of others, his interest is only in himself, which is one reason why many alcoholics prefer to drink alone.

This view may help one judge the degree of "socialness" in a drinking situation. If the drinking by one person in the two or ten drinking together does not reward but even renders anxious one or more of the others, then to that degree the social character of the drinking is reduced. The party or the group is then tending to become a number of non-integrated persons, each involved in individualistic drinking practices. Drinking that occurs in a group is not necessarily social drinking.

It is also true with occasional exceptions that the drinking custom in America is connected with some other social activity which is primary to the interests of the drinking group. Ordinarily people who drink do so at a wedding, at a meal, when greeting a friend, at a party, after



Bishop Mosley (left) of Delaware has served as chairman of the Editorial Committee of the 1958 Commission on Alcoholism, and Bishop Cole (right) of Upper South Carolina as chairman of the Commission. Other members of the Commission are: the Rev. George L. Cadigan; the Rev. Canon Bernard C. Newman; Dean K. Brooks, M.D.; Ebbe Curtis Hoff, M.D.; Mrs. Robert H. Durham; and Mrs. J. Prescott Seldon.

mediate problems for many Christian observers. However, it hardly needs to be added that such relaxation is potentially of a dangerous nature. There are many situations which demand sharp attention, keen discrimination, self-control, and quick reactions. American life today is characterized by dense aggregations of population, extraordinary mobility, almost boundless material goods and devices, and a dependency on social interrelationships never before known. It seems probable that these and similar factors create more demanding situations for every person than ever before and, paradoxically, it also appears that these same factors increase individual appetites for tension reduction. Alcoholic beverages may thus be seen at one and the same time to be more attractive and more dangerous. These aspects of our civilization, in many respects themselves the source of Christian concern, put together with the use of beverage alcohol, itself always

a meeting, or with some other leisure time activity. In these instances the drinking is definitely secondary. In other words the function to be served, whether it is celebrating or eating or commiserating or playing, is the major function and it could be achieved, though perhaps not with such rewards for these persons, if no drinking occurred at all. Again, to use an extreme example of the negative illustration, we may view the alcoholic: As he progresses into this illness, he is distinguished from social drinkers by the fact that to him the consumption of alcoholic beverages is the all-important, central function of an increasing number of situations, until finally, of course, it becomes central to his entire life. On the American scene drinking as the central purpose and the main function of a gathering may be viewed, with rare exceptions, as a deviation from custom.

But customs change, and persons with a Christian concern for alcohol problems may well ask themselves if the customs of using alcoholic beverages in America are tending to change from a secondary position to a primary one. For example, is the cocktail offered prior to a business luncheon becoming the major item of that luncheon instead of an introduction? At an evening party at home for relaxation with friends, is the host becoming more and more of a bartender, continuously and anxiously filling all glasses during the party and urging one last libation at the time of departure so that he hardly completes a conversation and at the evening's end has found no relaxation at all? When friends gather together, is fishing, golfing, bowling, dancing, or listening to music the main purpose for the occasion, or is drinking being pushed forward to the point where it starts earlier, where it readily interrupts the previously major function, or where, if it were omitted, the joint activity would be considered a failure? When asking the question "what is social drinking," it is useful to keep in mind the relative importance of alcoholic beverages to these and other similar social customs. It is not enough to state that offering cocktails to people coming to one's home for dinner is "social drinking." One must also state the degrees of purpose, of duration, of amounts, of timing, of emotional investment by participants, even of cost, and of many other aspects of the drinking in comparison to other concurrent activities of the gathering. If, as seems the case to many observant Americans, the custom of drinking is changing, then the opinion one might have held about social drinking twenty or one hundred years ago is hardly pertinent to the current situation.

Some Basic Principles

We believe in one God, the Maker of all things, who created man in His own image that man might worship and serve Him. We believe that God loves every

man He has created and seeks each man's love in return. In order that man might know this with happy certainty, God came down from Heaven in the person of Jesus Christ, who took upon Himself the flesh of man and lived a man's full life and suffered and was crucified for him.

With such assurances as these, we believe that every man on earth stands now and forever with his place clearly marked in the universe as one who has been created by the Maker of heaven and earth, who is graciously sustained by Him all the days of his life, who is the object of His unceasing love, and who is destined for eternal fellowship with Him.

For those of us who believe these things every aspect of man's life has infinite meaning as it helps or hinders him in growth for that heavenly destiny prepared for him from the beginning. So we are always concerned with man's behavior and its motivation or with anything that affects him. Out of such a radical concern rises our interest in his drinking of alcoholic beverages.

Since we approach this matter in the light of our belief in divine creation we do not separate from His creation any of its parts, such as alcohol and the beverages which contain it, and classify them or treat them as if they were essentially evil. We cannot do this because we believe that the primary character and intrinsic nature of each part of God's creation is permanently good. God made every fragment of His creation, "And God saw every thing that he had made, and, behold, it was very good." (*Genesis 1:31*) "For every thing created by God is good, and nothing is to be rejected, if it is received with thanksgiving." (*I Timothy 4:4*)

It is obvious, however, that man can

and does misuse this good creation. It is a universal fact that he is always tempted to sin and often yields to this temptation. This is not to say that he is wholly bad or totally depraved, nor that he is incapable of great heights of virtue; it is simply to say that every man does in fact deviate from that which is altogether true and correct and good. This is an understatement of man's perverse nature as experience reveals it.

In this perversity, man often abuses the good things of God's creation. He can, for instance, take the blessed gift of human sexual love and pervert it to sordid lewdness. He can take the precious gift of human intellect and commit it to worthless and destructive ends. His misuse of alcoholic beverages can be and often has been catastrophic. He can seize on any part of his inheritance from above, turn it to unworthy ends, and bring calamity upon himself and his brothers. But the calamity that ensues comes not from the nature of the stuff of God's world but from man's abuse of it.

Holy Scripture speaks of the use of alcoholic beverages in many different ways. It speaks of wine as a staple item of diet along with bread, regarding it as a good gift of the Lord for which man should give thanks, yet often warns against the danger of abuse. It requires the use of wine for drink offerings to the Lord, yet at times requires the abstinence of a priest during his period of service. Although certain religious groups were total abstainers for religious purposes, there is no scriptural command requiring total ab-

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Picture below is a scene from a filmed television program, "With His Help," part of a series entitled "This is the Answer," produced by the Southern Baptist Convention.

To the alcoholic, his drinking has become the main function of an increasing number of situations, until finally it is central to his entire life.

RNS



Commissions

Continued from page 10

(General Convention) Joint Committee on Structure and Organization of the General Convention: Bishop Brinker of Nebraska, Bishop Jones of West Texas, Bishop Craine, coadjutor of Indianapolis, Rev. John Heuss, D.D., of New York, Rev. Marshall E. Seifert of Alabama, Rev. Canon Theodore O. Wedel, Ph.D., of Washington, Jackson A. Dykman, D.C.L., of Long Island, Clifford P. Morehouse, LL.D., of New York, D. Harvey Phillips of Erie.

(General Theological Seminary) Joint Committee on the General Theological Seminary ad Interim: Bishop De Wolfe of Long Island, Bishop Boynton, suffragan of New York, Bishop Scaife of Western New York, Bishop Sherman, suffragan of Long Island, Bishop Armstrong, suffragan of Pennsylvania, Bishop Welles of West Missouri, Bishop Foote of Idaho, Ven. John M. Burgess of Massachusetts, Rev. William H. Cole of Central New York, Rev. Kenneth M. Gearhart of Georgia, Rev. Christoph Keller, Jr., of Arkansas, Rev. W. Moultrie Moore, Jr., of North Carolina, Very Rev. David deL. Scovil, D.D., of Los Angeles, Rev. Robert F. Sweetser of Fond du Lac, Donald Dresel of Montana, William Preston Lane, Jr., LL.D., of Maryland, Royal F. Netzer, Ph.D., of Albany, Richard G. Stone, Ph.D., Raleigh, N. C., Joseph W. Vanable of Rhode Island, Harold B. Weston of Mississippi.

(Historical Magazine) Joint Commission on the Historical Magazine of the Church: Bishop Gray of Connecticut, Bishop Carruthers of South Carolina, Bishop Burroughs of Ohio, Bishop Stuart of Georgia, Rev. Canon C. Rankin Barnes, S.T.D., of Los Angeles, Rev. G. MacLaren Brydon, D.D., of Virginia, Rev. Wm. Wilson Manross, Ph.D., of Rochester, Rev. Canon Walter H. Stowe, S.T.D., of New Jersey, Jackson A. Dykman, D.C.L., of Long Island, Frank J. Klingberg, Ph.D., of Los Angeles, Lawrence F. London, Ph.D., of North Carolina, Richard G. Salomon, Ph.D., of Ohio.

(Human Affairs) Joint Commission on the Church in Human Affairs: Bishop Hines of Texas, Bishop Watson of Utah, Bishop Warnecke of Bethlehem, Bishop Marmion of Kentucky, Bishop Marmion of Southwestern Virginia, Rev. Harold C. Gosnell, D.D., of West Texas, Rev. Canon Charles S. Martin of Washington, Rev. William G. Pollard, Ph.D., of Tennessee, Rev. Percy F. Rex of Delaware, Rev. Robert P. Varley of Easton,

John E. Buddington of Massachusetts, Michael Budzanoski of Pittsburgh, Hodding Carter, Litt.D., of Mississippi, Lester B. Granger of New York, Charles P. Taft, LL.D., of Southern Ohio, William C. Turpin of Atlanta, Mrs. Lloyd W. Clarke of Central New York.

(Industrial Areas) Joint Commission to Survey the Problems of Missionary Work in Industrial Areas: Bishop Pardue of Pittsburgh, Bishop Street, suffragan of Chicago, Rev. Amos C. Carey of Erie, Rev. Richard J. Hardman of New Jersey, Rev. G. Paul Musselman of Michigan, William C. Baird of Western New York, Edward L. Cushman of Michigan, John H. Leach of Missouri, Willard A. Pleuthner of New York.

(Liturgical) Standing Liturgical Commission: Bishop Fenner of Kansas (1961), Bishop Stuart of Georgia (1964), Rev. John W. Suter, D.D., of New Hampshire (ex officio), Very Rev. Francis B. Sayre, Jr., D.D., of Washington (1961) Rev. Massey H. Shepherd, Jr., Ph.D., of California (1964), Rev. Bertram L. Smith of Dallas (1961), Rev. Charles W. F. Smith, D.D., of Massachusetts (1961), John W. Ashton, Ph.D., of Indianapolis (1964), Frank Stephen Cellier, Ph.D., of Chicago (1964), Spencer Ervin of Pennsylvania.

(Music) Joint Commission on Church Music: Bishop De Wolfe of Long Island, Bishop Hatch of Western Mass., Rev. John W. Norris, S.T.D., of Vermont, Rev. Emmett P. Paige of Pennsylvania, Rev. William B. Schmidgall of Central New York, Rev. F. Bland Tucker, D.D., of Georgia, Paul Allen Beyer of Ohio, Ray Francis Brown of New York, Vernon de Tar of New York, Edward B. Gammons of Massachusetts, Leo Sowerby, Mus.D., of Chicago, Alec Wyton of New York.

(Program and Budget) Joint Committee on Program and Budget for the General Convention of 1961: Bishop Hunter of Wyoming, Bishop West of Florida, Bishop Burrill of Chicago, Bishop Powell of Oklahoma, Bishop Stokes of Massachusetts, Bishop Doll, coadjutor of Maryland. (The six presbyters and twelve laymen cannot be appointed until after the election of deputies to the General Convention of 1961.)

(Provinces) Joint Commission to Study the Provincial System: Bishop Hart of Pennsylvania, Bishop Walters of San Joaquin, Bishop Jones of Louisiana, Rev. Thomas H. Carson, S.T.D., of Dallas, Rev. Canon Irwin C. Johnson of Michigan, Rev. John W. Norris, S.T.D., of Vermont, Lewis E. Cooke of South Florida, Gen. Eric F. Maude of Maryland, John Vassie of Oregon.

(Society and Alcohol) Joint Commission on Society and Alcohol: Bishop Cole of Upper South Carolina, Bishop Crowley, suffragan of Michigan, Rev. George L. Cadigan, D.D., of Rochester, Rev. Canon Bernard C. Newman, S.T.D., of New York, Dean K. Brooks, M.D., of Oregon, Ebbe Curtis Hoff, M.D., of Virginia, Mrs. Robert H. Durharn of Michigan, Mrs. J. Prescott Seldon of Maryland.

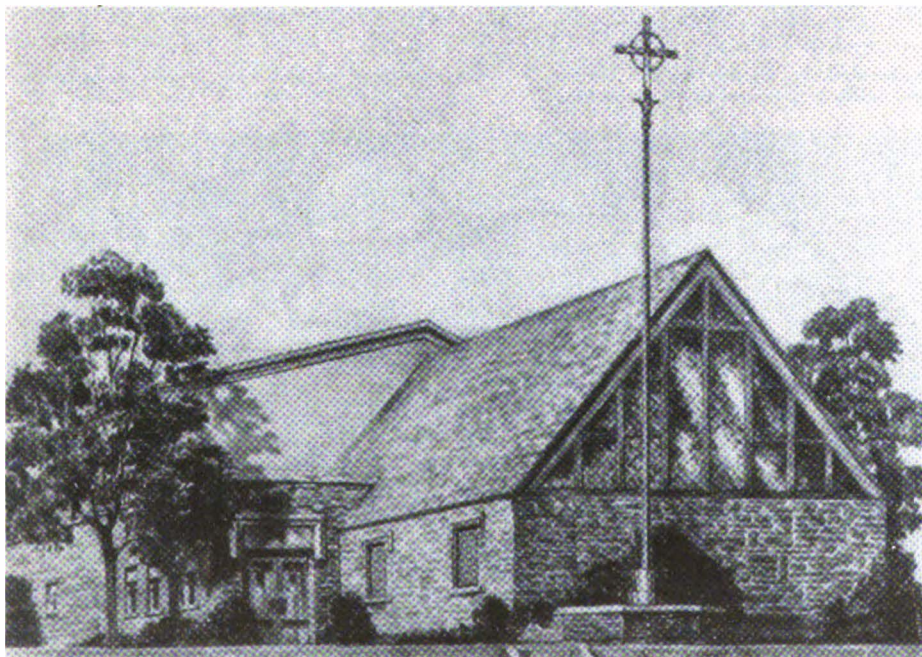
(State of the Church) Committee of the House of Deputies ad interim on the State of the Church: Prov. 1—Rev. Robert B. Appleyard, D.D., of Connecticut, chairman; Rev. A. Vincent Bennett, D.D., of Western Massachusetts; Robert W. Boyer of Western Massachusetts; Prov. 2—Ven. Canon Charles W. MacLenn, S.T.D., of Long Island; Rev. Roger Alling, S.T.D., of Rochester; William E. Cooper of New Jersey; Prov. 3—Rev. Burke Rivers of Bethlehem, Rev. Jesse F. Anderson of Pennsylvania, G. Bowdoin Craighill, Sr., of Washington; Prov. 4—Rev. Cecil B. Jones of Mississippi, Rev. Canon William L. Hargrave of South Florida, Hon. Francis O. Clarkson of North Carolina; Prov. 5—Rev. Arthur A. Vogel, Ph.D., of Milwaukee; Ven. David R. Thornberry, D.D., of Southern Ohio, secretary; Joseph L. Neudert of Northern Michigan. Prov. 6—Rev. Robert E. Holzhammer of Iowa, Rev. Hanford L. King, Jr., Ph.D., of Montana, E. Joseph Dorzweiler of Iowa; Prov. 7—Rev. Lawrence Centrel of New Mexico and Southwest Texas, Rev. Edward R. Sims of West Missouri, Howard T. Tellepsen of Texas; Prov. 8—Rev. Richard T. Lambert of Alaska, Rev. Charles Williams of Sacramento, Albert C. Colton of Utah; Overseas—Ven. William L. Ziadie of Central America, Emmett Harmon of Liberia, Monrovia, Liberia; American Churches in Europ—Very Rev. Sturgis L. Riddle, D.D., of Paris.

(Theological Education) Joint Commission on Theological Education: The Presiding Bishop, ex officio; Bishop Gibson, coadjutor of Virginia, Bishop Stokes of Massachusetts, Bishop Corrigan, suffragan of Colorado; deans of theological seminaries, or their representatives: Berkeley, Very Rev. Richard H. Wilmer, D.Phil., of Connecticut; Bexley, Rev. Robert J. Page, Ph.D., of Southern Ohio; Cambridge, Very Rev. John B. Coburn, D.D., of Massachusetts; General, Very Rev. Lawrence Rose, S.T.D., of New York; Nashotah, Very Rev. Walter C. Klein, Th.D., of Chicago; Pacific, Very Rev. Sherman E. Johnson, Ph.D., of California; Philadelphia, Rev. Albert H. Lucas, D.D., of Maryland; Seabury-Western, Very Rev. Charles U. Harris, Jr., of Chicago; Sewanee, Very Rev. George M. Alexander, D.D., of Upper South Carolina; Southwest, Very Rev. Gray M. Blandy, D.D., of Texas; Virginia, Very Rev. Jesse McL. Trotter of Virginia. One examining chaplain from each province: 1, Rev. George O. Ekwall of Massachusetts; 2, Ven. Henry P. Krusen of Western New York; 3, Rev. E. Felix Kloman, D.D., of Washington; 4, Rev. W. Moultrie Moore, Jr., of North Carolina; 5, Rev. John L. O'Hear, D.D., of Ohio; 6, Rev. Bernard W. Hummel, D.D., of Minnesota; 7, Rev. Claude A. Beesley, D.D., of Dallas; 8, Rev. Frederick A. Schilling, Ph.D., of San Joaquin. Three laymen: E. Townsend Look of New Jersey, Richard G. Stone, Ph.D., of North Carolina, Everett S. Wallis, ScD., of New Jersey. Exec. Com.: Bishop Stokes, chairman; Dean Rose, Dean Blandy, Archdeacon Krusen, Mr. Look, Dr. Wallis.

(Treasurer) Joint Advisory Committee to Cooperate with Treasurer of General Convention: Rt. Rev. Benjamin M. Washburn, D.D., Rev. Robert B. Appleyard, D.D., of Connecticut; Theodor Oxholm of New York.

(Unity) Joint Commission on Approaches to Unity: Bishop Gibson, coadjutor of Virginia, Bishop Burrill of Chicago, Bishop Powell of Oklahoma, Bishop Brady of Fond du Lac, Bishop Kinsolving of Arizona, Rev. Powel M. Dawley, Ph.D., of New York, Very Rev. Sherman E. Johnson, Ph.D., of California, Rev. Charles D. Kean, D.D., of Washington, Very Rev. Gerald G. Moore, D.D., of Dallas, Rev. Canon Donald H. Wattlely, S.T.D., of Louisiana, Howard T. Foulikes, LL.D., of Milwaukee, C. Clement French, Ph.D., of Spokane, Byron S. Miller of Bethlehem, John G. Rauch of Indianapolis, George F. Thomas, Ph.D., of New Jersey.

(Women Church Workers) Joint Commission on Status and Training of Professional Women Church Workers: Bishop Hall of New Hampshire, Bishop Crittenden of Erie, Bishop Sterling of Montana, Rev. John M. Allin of Louisiana, Very Rev. L. Skerry Olsen, D.D., of Kansas, Rev. Walter Williams, D.D., of California, Lindley M. Franklin, Jr., of Connecticut, Mrs. Francis O. Clarkson of North Carolina, Mrs. Ernest E. Rucker of Southern Virginia.



To serve the University of Kentucky, in Lexington, which at present has an enrollment of 10,000 students, including 288 Episcopalians, will be St. Augustine of Canterbury Chapel and Student Center. Work on the building was begun in November, and when completed it will bring the Church to students away from home and home parishes. The building project is a joint action of the dioceses of Lexington and Kentucky, and chaplain to students is the Rev. Charles K. C. Lawrence.

a layman

looks

at

today's burial practices—

and wonders why those of us
who travel this planet
in a second hand car
feel the need to go
beneath the surface
in a brand new Cadillac

By John A. Henry*

A decent regard for the spirit and body of the deceased appears to constitute a universal distinction between man and beast. A wide variation in what is considered a decent regard has always existed. The archeologist and sociologist can testify to this wide range of expression, such as the bird towers of the Zoroastrians, the pyres of the Hindus, and the mummification of many cultures. It is probably no exaggeration to say that social scientists can identify an extinct culture more readily by examination of its burial customs than by any other one feature. Even true cannibalism is a tribute to the valor or virtue of the deceased. In varying degrees we can observe the undercurrents of fear, awe, respect, and devotion. The devotion of the two Marys is a landmark in our cultural history, yet it is fair to assume that this represented not an isolated phenomenon, but rather an outstanding example of their time and place.

Whatever the background, those of one culture are prone to smile at the customs of another, whether it be the selection of



Church Photo Contest
Do we escape the reality of mortality with rouge and wax, guest books and satin pillows?

a mate, the naming of a child, or the final rites after death. We may squirm at the thoughts of the catacombs of the ancient monasteries, or the now proscribed practice of suttee among the Hindus. In our more nearly modern Christian culture, we can peek in the pages of Samuel Pepys at the scramble for mourning rings and hear the cries of the professional mourners through the pen of Dickens. From other sources we can trace the path of progress from the parish churchyard to the civic burial ground to the secular cemetery of today. Each in its time and place has been acceptable.

Let us go back to pioneer days in this country. A classic example is the preparation by her friends and neighbors of the body of Nancy Hanks Lincoln for a hand-hewn box, and the long wait until spring for the prayers of the visiting parson over the crude grave. At this moment in history death was real and close

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to everyone. There was no escape, and no attempt at escape, from the evidence of biology, human history, and religion. Literature of the period was full of the theme of death, from the ode and dirge down through the folklore and the crude humor. And we must not overlook the sermons. Few of us would care to sit through two-hour dissertations on death and eternal damnation. Indeed, we have swung to another extreme.

A number of factors have contributed to this change of climate. One is the improvement of public and private health to the point where we can almost pretend that we are immortal, and dream of the conquest of one more scourge after another. If we escape the automobile and the stepladder we may indeed arrive at an age where we are more philosophical about the whole matter.

Another reason for the receding imminence of death is our age of specialization. Just as we no longer build our own houses nor raise our own food, we no longer prepare our own dead for burial. As the corner gas station has replaced the hayfield, the mortician has replaced the two Marys and the neighbors of Nancy Lincoln. This is not all bad. He is skilled in his field, even as the mechanic can usually run circles around us in adjusting our carburetors.

Nor is this all good. It has led us to a new cult — Death-is-not-Real. With rouge and wax, with sentimental music and guest books and satin pillows and bronze coffins, we seek to escape the reality of our earthly mortality. If we read and believe the great message of St. Paul in the first lesson of the Burial Office (P.B., p. 328) or the words of commitment (P.B., p. 333) how can we fall for the super-embalming, the air-tight casket, and the drained vault? We cannot put all the blame on our business brethren. There have always been poor souls who have longed for a bang-up funeral. Fact and fiction testify to this morbid tendency, and Charles V was not the first nor the last to stage his own obsequy. We need not assess guilt, if guilt there be. We seem to be caught in some vast echo chamber, where each reflection from businessman to customer and back builds up in volume.

The problem is building up to the proportions of a scandal. Like gossip, mutterings are made in private that no one dares to utter in public. Not only death itself, but the problem of decent regard for the body and spirit of the deceased, has become an unacceptable subject. These reasons can be advanced for calling this a scandal:

On economic grounds, we pay far too much for the basically simple act of interment. Most of us could do better with our resources by applying them to our survivors, to charity, or to the spread of God's Kingdom. Of all the follies of keeping up with the Joneses,

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It Could Happen Here!

A shocked nation reacted in horror and grief to the tragic fire which blotted out scores of lives in a Chicago parochial school early this month. Early press reports talked of mysterious causes, of the possibility of arson.

But, as these lines are written, the evidence analyzed by fire prevention experts seems to be pointing to the less spectacular but even more alarming conclusion that the fire was caused by actions and omissions that are commonplace. There is, through the whole literature of fire (and most other accidents), a monotonous repetition of a relatively small number of apparently trivial failings.

We must see in this incident a warning to ourselves. Whether or not we operate parochial schools, almost every Church crowds scores of children into some sort of quarters every Sunday. We do our best to pack our Church for services, and we invite our members and our friends to countless gatherings in our parish halls.

The vestry and the clergy have an obligation to protect the lives of those who enter the Church buildings. Every parishioner, since ours is a democratically governed Church, has a responsibility to see that his representatives carry out their obligations.

Right now — before the Church and its related buildings are packed with people celebrating one aspect or another of Christmas — make a fire survey of the entire property. Call in professional help if you can. Many insurance companies will cooperate with such a survey. Your local fire department will be glad to send a fire prevention man to inspect and advise.

Look first of all for the commonplace little things, which are most often the deadliest killers. Any collection of flammable trash (waste paper, sawdust, scrap wood, cotton cloth, etc.) is a fire just waiting to happen and should be removed. Look for such a practice as keeping such trash near a stairway. Check the doors of the buildings. Every door of a building of public assembly should open outward, and must be unlocked when the building is in use. If local conditions require that buildings be kept locked, the doors should be equipped with panic hardware.

We have seen many churches and parish houses in which the wiring was archaic and overloaded, presenting a constant fire threat. Some sextons and guilds keep flammable cleaning compounds on the property, a practice about as safe as keeping hand grenades in a kindergarten.

Sometimes we arrange special perils for the very young. Many Church schools use pageant costumes with fuzzy and frilly materials which will flame at the touch of a spark. We have seen such costumes used in processions in which children carried candles!

No one would be so foolish today as to use candles

on a Christmas tree, but it is by no means uncommon to see a highly flammable hanging on a reredos, inches away from the altar candlesticks, where a jar may knock the flame into the cloth, or where the least inaccuracy on the part of the acolyte handling the candlelighter could ignite the hanging.

There are many other sources of fire hazard. How is your heating plant? How is the chimney? Do all meeting rooms have more than one exit close at hand? How long is it since the vent above the kitchen stove was cleaned of accumulated grease? This Christmas, when the church is beautified, will the resin-soaked pine branches be used in combination with candles?

Finally, there is the matter of training of leadership. Every usher should be instructed in the difficult and important task of calming panic and aiding the rapid, orderly evacuation of the Church in case of fire. We sometimes spend hours teaching ushers the etiquette of their jobs and the niceties of the technique of passing the plate. But we seldom give a thought to their function as the guardians of the congregation.

Do we talk to our Church school teachers and mid-week organization leaders about the similar responsibility that falls on them?

To our friends in Chicago we offer our sympathy, and for the healing of their grief we offer our prayers. But we must, at the same time, accept the bitter lessons which their tragedy teaches, and apply these lessons to the protection of the lives which are placed by God under our care every minute that they are in Church buildings.

Spiritual Healing

Deep concern and widespread interest in the subject of spiritual healing have been shown in the Episcopal Church in recent years. Healing missions and regular healing services have been held in many parishes: a society devoted to healing operates and publishes a periodical on the subject; and a body of literature by Churchmen on healing is accumulating.

There is both good and danger in this movement. We know from Scripture and from the history of the Church that healing has been a part of Christian work since the time of Jesus. Our Lord healed. He assigned the apostles a ministry of healing. Healing has often been associated with spiritual power in the Church.

The evidence of danger is no less impressive. There are sects concerned largely with healing which oppose the use of medical means of healing. There have been practitioners of healing by allegedly spiritual means who were quacks ruthlessly exploiting the sufferers. And, finally, there is danger in any religious tradition, of people equating religion with healing, with personal material benefit.

The Church's teaching in this area should be clearly understood. First of all, we embrace joyfully all valid means of healing which God in His mercy provides. These include the healing drugs and the healing skills of the medical profession. They include the powers of legitimately-used psychology to heal the

body through the mind. And they include the supernatural means of prayer and the sacraments. There is no competition between these means, for every good thing is from God. The Christian Church, from very early times, offered not only miracles of spiritual healing but also the facilities of hospitals to a pain-wracked world.

If you fall and break your leg, or if you catch the measles, it is good Christianity to seek the human means God has provided for your healing before asking of God His intervention in special ways. Yet the appeal in prayer for such intervention is a reasonable auxiliary means to make use of when you have done what you can to secure medical assistance.

The same thing is true in the areas of mental illness and the enormous (though ill-defined) area in which relationships exist between mental and bodily ills.

A stomach ulcer, for example, is a real physiological condition. It exists in the body, and it can be treated usefully by medical and sometimes surgical techniques. Yet the origin of stomach ulcers generally lies in a state of mind — a state of tension and anxiety. With such states the psychologist can often deal helpfully. The relationship between such mental states and weaknesses in the religious life of the individual is often direct and clear.

Finally, there are conditions of mind and body for which medicine, surgery and psychology offer no sure and certain cure. Here divine help has often been spectacularly successful, and the search for such help is legitimate.

But the Christian never sees bodily health (or even bodily survival) as an end in itself. He sees, rather, sickness and death as realities of life over which the saving power of Christ is triumphant. He sees sickness and death as circumstantially necessary things. It would not be a better world if the drunkard were spared the nausea and headache of the hangover. It would not be a good thing for us, given the circumstance of our sin, to live forever in this life on earth. So every prayer for healing and for survival should be coupled with the prayer, "and yet, Thy will, not mine, be done."

If this last point is kept in mind, we will be protected against the temptation to self-centeredness and self-seeking which is sometimes associated with healing work in the Church. We are not in the Church for what we get out of it, but for what we can give it. Health is a gift sought so that we may in turn spend it in the service of God and our brothers. Life is a gift to be used and to be freely spent without a miserly clinging to that life.

Healing, our Lord Himself teaches us, is no monopoly of the orthodox Christian. As Luke tells us (9:49f), the apostles encountered a free-wheeling healer using Christ's name and told him to stop. But Jesus said, "Do not forbid him, for he that is not against you is for you."

For all healing gifts, give thanks to Him who alone can give to men such gifts. Accept them gratefully and use them well. Yet keep in mind the warning: "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."

The Parish Priest—II

One sometimes wonders what is the typical picture which the average layman has of his parish priest. Someone was saying just a few days ago that the role which laymen assign to their clergy is an impossible one because it is so confused. But isn't the difficulty here that both clergy and laymen often fail to try to find out how our Lord has defined the role?

When our Lord sent His disciples into the world He made it clear that He didn't expect them to rely entirely upon their own strength. Their work was obviously to be of a different nature from the ordinary promotional and administrative work of the world. They were to continue His Ministry; in a very real sense, they were to be an extension of His Incarnate Life in this world. And for Him, the life of prayer was the heart of the matter. We tried to say last week that the Christian priest must be, first of all, a man of prayer. Now we want to take a step further along this road and to insist that here is the unique source of his pastoral power.

Miss Evelyn Underhill has expressed it this way (in an address delivered to the Worcester Diocesan Clergy Convention at Oxford in September, 1936): "Other things — intellectual and social aptitudes, good preaching, a capacity for organization — help his work and help much. None of these, however, is essential. Prayer is. The man whose life is colored by prayer, whose loving communion with God comes first, will always win souls; because he shows them in his own life and person the attractiveness of reality, the demand, the transforming power of the spiritual life. His intellectual powers and the rest will not, comparatively speaking, matter much. The point is that he stands as a witness to that which he proclaims. The most persuasive preacher, the most devoted and untiring social worker, the most up-to-date theologian — unless loving devotion to God exceeds and enfolds these activities — will not win souls."

"Well, this is interesting, but aren't you now speaking to the clergy? What has this to do with laymen? We thought this column was for both the clergy and the laymen?" Yes — I can hear some reader saying just that. But actually what I have written is written primarily for laymen, because laymen, to a larger degree than they realize, actually define the role for their ministers. Priests, as well as children, instinctively try to live up to what is expected of them. If laymen continue to expect their clergy to handle most of the business and administrative affairs of the parish, they will have defined the role of the Christian Minister as primarily one of business administration. But if they courageously take on these responsibilities themselves, then and only then can they demand that their Priest be primarily a man of God.

Delightful Excursion

REFORMATION AND REACTION IN TUDOR CAMBRIDGE. By H. C. Porter. New York: Cambridge University Press. Pp. xi, 462. \$10. Reviewer H. B. Porter is unrelated to author save by professional interest in Church history.

This is an outstanding study of the English Reformation which will undoubtedly be recognized in the future as a classic of its kind. Every Anglican theological library will have to have this book. H. C. Porter begins with the opening years of the 16th century, when Bishop Fisher and Erasmus began to introduce into England the new learning of the Renaissance. He continues right through the changes and chances of the subsequent upheavals until, in the time of Hooker and Andrewes, the English Church was producing some of the most notable figures in Christendom.

This whole intricate story is, in the volume under review, told in terms of one place and one specific Church institution, the University of Cambridge. The effect is extremely interesting. Many leading figures of the time were Cambridge men, and their beliefs and actions were profoundly influenced by their loyalties and rivalries within their respective colleges. It is fascinating to see how what we in America now call "group tensions" did in fact play a very important role in the molding of theological opinion during the 16th century.

Mr. Porter treats all of his subjects with courtesy and sympathy, and allows even the most obstreperous Puritans room to speak their piece. The result is a leisurely and charming book, filled with curious and entertaining anecdotes, told in the best style of the Cambridge or Oxford common rooms. The student of the Renaissance and the historian of education will find much here of value.

Unfortunately, *Reformation and Reaction In Tudor Cambridge* is too long, too detailed, and too expensive for the average reader. Those who have the time and background for such a book, however, will find that it provides both a vast storehouse of scholarly information and also a most delightful excursion through Cambridge's green lawns, twisting streets, and incomparably mellow brick court-yards.

H. BOONE PORTER, JR.

The General Theological Library, 53 Mt. Vernon St., Boston 8, Mass., aims to serve ministers and laymen of the various religious bodies throughout the U.S.A. Through its borrow-by-mail system it is

possible for patrons in remote areas to keep up their theological reading. "Any ordained clergyman or theological student may borrow books without further introduction," and "any layman introduced by a clergyman may borrow books."

"In order that all clergymen may be able to borrow the books they need," the General Theological Library has recently extended its free postage "to include the entire United States." Heretofore, while books could be sent to any address in the U.S., free postage was available only in the New England states. Now, however, it applies to the whole country, and to laymen borrowing books just as it does to clergymen. In every book borrowed is a return-address label, with proper postage affixed.

Thus, whatever excuse there may still be for theological illiteracy, lack of money can no longer be pleaded as such.

Newly elected President of the General Theological Library is the Rev. Chester A. Porteus, rector of Christ Church, Quincy, Mass. Current *Bulletin* of the G.T.L. (September 1958) contains a "Selected Bibliography by Professor Krister Stendahl" on "The Dead Sea Scrolls," comprising 72 titles — which shows the proportions which the literature on this subject has reached.

Besides maintaining its mail service, the G.T.L. operates at its Boston address a pleasant set of reading rooms, where visitors may browse, study, and have access to the stacks. I know, for I have been there.

FRANCIS C. LIGHTBOURN

Liturgical scholars and all who take seriously what the Lambeth bishops said about the importance of our forms of public prayer will be interested to learn of a new publication. It is *Prayer Book Revision in the Church in Wales*, by the Rev. Ewart Lewis, who is Secretary of the Church in Wales Standing Liturgical Commission. It is a book with an importance far beyond the Province of Wales. Costing 6/- it is available from the Church in Wales Provincial Council for Education, Llandaff House, Penarth, Glam.

DEWI MORGAN

This editor has for some time wanted to put in a plug for "David Crane," the comic strip by Winslow Mortimer, appearing in both daily and Sunday papers (Hall Syndicate, Inc.). David (whose attractive wife "Jinny" features with him) is a young minister in a small town. His problems, achievements, efforts to help, and happy domestic life form the theme of the daily series that goes by his name.

The Sunday series, however, is given over to Christian symbolism. Thus a recent installment shows some of David's young people succumbing to the hula

hoop fad. David demonstrates for them the only way he ever played with a hoop — by rolling it — and then says to Jinny, "I guess hoops would be too much for me now." This elicits the comment, "Well, when the fad is over you might put one in the symbolism room." And so, the religious significance of the circle is explained.

David is obviously not an Episcopalian, but I notice that he is explicitly trinitarian and that he always speaks of Christ as "Our Lord."

FRANCIS C. LIGHTBOURN

Annual "Lenten lists" will be suspended next spring by members of the Religious Publishers Group in favor of a concentrated promotion of the sale and reading of religious books supported by Protestant, [Roman] Catholic, and Jewish bodies.

The campaign and its integration as part of National Library Week, April 12-18, 1959, was voted at a meeting in Philadelphia, Pa., of the RPG. The group comprises representatives of most of the country's leading Church publishing agencies and the religious book trade.

Objectives of the campaign are to improve the religious collections in public libraries, to emphasize religious books as the core of home libraries, and to urge individual congregations to set up church libraries. [RNS]

In Brief

DICTIONARY OF PAPAL PRONOUNCEMENTS. Leo XIII to Pius XII [1878-1957]. Compiled by Sister M. Claudia, I.H.M., Librarian, Marygrove College. P. J. Kenedy. Pp. 216. \$6.50. Lists over 750 papal documents (encyclicals, apostolic constitutions, etc.), alphabetically arranged, with thumbnail digest of each and list of sources where complete text may be found. Contains also index of topics on which various popes have made pronouncements, so that these can be traced in the documents alluding to them. Should prove a useful reference work.

Books Received

THE AMERICAN READER. From Columbus to Today. Being a Compilation of Collection of the Personal Narratives, Relations and Journals Concerning the Society, Economy, Politics, Life and Times of Our Great and Many-Tongued Nation — By THOSE WHO WERE THERE. By Paul M. Angle. Rand McNally. Pp. xvi, 703. \$7.50.

THEOLOGY AND MODERN LITERATURE. By Amos N. Wilder. Harvard University Press. Pp. 146. \$3.

REMBRANDT AND THE GOSPEL. By W. A. Visser 't Hooft. Westminster Press. Pp. 192 (including several plates). \$4.50.

SAFARI OF DISCOVERY. The Universe of Albert Schweitzer. By Herbert M. Phillips. Twayne Publishers. Pp. 271. \$4.

GOD AND THE SOVIETS. By Marcus Bach. Thomas Y. Crowell. Pp. 214. \$4.

The Church's Taxes

(fiction)

by Bill Andrews

December 12, 1958. It was a long vestry meeting last night. The canvass report, indicating a rise in the pledging level of 18%, was read. The routine cleanup of year-end bills was voted through. Action was taken to buy addressing equipment for the Church office.

Then we got down to budget, and the brethren started in to allot our increased budget to various worthy and necessary enterprises. Our parish treasurer sat back with a pencil in his hand, making notes as the discussion proceeded.

We had gotten over a number of points: a raise for the rector, a rehabilitation of the furnace, an increase in the budget for the Church school, and were just beginning to discuss the paving of the parking area when the treasurer looked up and said:

"Where's the money coming from?"

Harry Hunting replied, off hand, "From the increased income, of course." The treasurer referred to his notes, and snapped out, "Before you came to the parking lot, you had discussed items that would spend all but \$500 of the increase, assuming that we get all the pledges in cash. I've heard estimates of from \$750 to \$1250 for that paving job. And I know of at least three other projects one man or another is going to propose before this meeting is over — new kitchen equipment, a new set of storm and screen sash for the rectory, and a raise for the sexton to make him a full-time employee. That's the trouble with an increasing budget — everybody sees the new money and has ten places to spend every new dollar."

That started a general and rather heated discussion, in which I didn't join. I was remembering those times, long ago, when, after a slow start in my career, I began to get my first substantial raises. I would return home glowing and triumphant and tell Sue, "Now we can spend some money for all those things we've wanted." And Sue would sit down with a sharp pencil and a sheet of scratch paper and prove to me that we were still broke.

The treasurer was pounding home his advantage. "And don't forget," he said, "every cent we spend on increasing operating costs adds a lot more than the face amount to our total costs. For instance, you want to increase the rector's salary.

Fine, so do I. But remember that if we raise that, we also raise our pension assessment, which is 15% — actually a little more than 15%, because a raise in salary raises the nominal rental value of the rectory, and we pay additional assessment on that. But that pension rise is only the beginning. A year and a half from now, any increase in operating expenses (including salary) begins to reflect itself in the assessment and apportionment we pay the diocese — and we pay a lot more than 15% of our operating expense on that."

The wet blanket descended on the meeting, and we floundered around unhappily until Henry Corrington made the obvious suggestion. "We knew," he said, "that this canvass didn't solve all our problems. Let's appoint a budget committee to receive all suggestions and see what can be done about some of them. They can come back to the next meeting with a proposal, and the whole vestry can take it from there, knowing full well that they must cut somewhere anytime they want to increase somewhere. But the first draft of the budget can be done best by a small group which can bat things around informally."

That was accepted and the committee was appointed. But before we left that point of the agenda, the rector made one of his rare speeches to the vestry. He said:

"I sympathize with our treasurer's concern, and every vestry needs somebody who asks the hard questions. But I want to speak to one point he raised — the high cost of spending money on operating expenses. He is perfectly right. Under our pension rules and diocesan financial organization, we are, in effect, operating under a sales tax. Any money we spend on operating expenses costs us in assessments and apportionment, and any increase in my salary costs us still more in pension assessments.

"This might lead to the idea that we ought to spend our money on capital improvements, which are not so taxed. It leads some vestries to financial shenanigans to conceal expenditures.

"But I want to say this: the money that goes to the diocese and the national Church under the apportionment and assessment is not money lost. We have a great opportunity and a sacred duty to spread the Christian faith in this diocese and throughout the world. That is what this money does. It supports our chief missionary, the bishop, and the men who serve missions throughout the diocese. It supports the work of the Church in the Philippines and Okinawa and Liberia and Latin America. It helps the work with the Navajo and the Sioux.

"If we are better off this year than last, and next year than this, it is only simple justice that we should share our surplus with the missionary work of the Church. Don't give that money grudgingly — give it in joy!"

Alcohol

Continued from page 13

stinance of the God-fearing man, either in the Old Testament or in the New Testament.

A few New Testament references to drinking may be in order. As in the Old Testament, the dangers of drunkenness are recognized, warned against and plainly called sin.

St. Paul pointed out that a thoughtful Christian would avoid both meat and wine if it would save a brother from being scandalized. In Romans 14:21, he said, "It is right not to eat meat or drink wine or do anything that makes your brother stumble." It is plain that this is a universal directive and not aimed only at drinking.

The central and significant accounts of the institution of the Lord's Supper speak of the blessing of the bread and "the fruit of the vine" by our Lord. Here He took the common and everyday items of food and drink and gave them heavenly and lasting meaning. To the people who wrote these words, "fruit of the vine" had but one meaning — referring to an alcoholic beverage, here used for sacramental purposes. It is of primary significance to Christians that such a common item of man's diet should be raised by God Himself to be the outward and visible sign of His inward and spiritual grace.

We note that the New Testament tells us that unlike John Baptist, who was a Nazarite and therefore a total abstainer, Jesus drank wine. According to St. Luke 7:34, "The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard. . .'"

Wine is regarded as a good gift in the symbolic story of St. John 2:1, where we hear the story of the miracle that Jesus wrought in Cana of Galilee where He made quantities of wine for social use at a wedding reception, twelve or eighteen firkins of it, which was equivalent to at least one hundred and five gallons. The account takes pains to show that it was wine of good quality: "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." Whether one regards this story as an historical account or not, it remains true that the early Christians could speak easily and thankfully of their Lord by the use of such a story as this.

Throughout the New Testament, its teachings seem to say that food and drink are creations of God for man's careful and holy use. It seems to point toward moderate and responsible use, only occasionally of abstinence and then for specific people and particular purposes. It clearly states in many places, however, that drunkenness and all immoderate use of alcoholic beverages is sin.

To be continued

sorts and conditions

"IF CHRIST walked the earth today. . . ." This is the subject upon which ten well-known personalities, religious and secular, write in the December issue of *Cosmopolitan*. The December issue of the magazine is a special issue on Man and God, containing a variety of interesting and challenging articles on religion.

THE TEN — Norman Vincent Peale, Aldous Huxley, Carl Jung, Ralph W. Sockman, Pitrim A. Sorokin, George N. Shuster, Billy Graham, John Sutherland Bonnell, Richard Sullivan, and Gustave Weigel, S.J. — all treat of the subject within the same set of basic conditions: *i.e.*, they are not talking about the Second Coming, although several of them make reference to it; nor are they talking about the First Coming, as it might have been if it had not happened until 1958. Rather, they are talking about a reappearance of a full-grown Jesus in human guise on the streets of modern America.

SUCH AN appearance actually has little place in the Christian scheme of things. Christ came to first century Palestine to start something, and will come again "as the lightning cometh out of the east and shineth even unto the west" to finish it. To imagine Him coming at some between-time moment and looking over the sorry record of His disciples as they carry out their little missions of advancing His cause is a healthy exercise in humility if we apply it to ourselves and our personal concerns. But if we apply it to other people and to great public movements, we need to cast the plank out of our own eye before we can see to take the splinters out of our brother's.

IF GOD THE SON really were coming to earth in these middle years of the 20th century, presumably it would

be because He had not done so before. It is unlikely in the extreme that He would come to the USA. It might be Japan, or Korea, or Hungary, or Berlin, or Tibet — somewhere, let us say, off on the edge of an empire. That is what the real Jesus did.

HE WOULD begin life as a tiny baby, would learn about God at His mother's knee, even as you and I, and in youth He would seek out the most vital and challenging spokesman for His ancestral religion, as Jesus sought out John the Baptist. He would follow the rites of His religion and study its writings. He would undergo the special rite of the 20th-century John the Baptist, as Jesus submitted to baptism at John's hands.

IN AN AGE of world and national crisis, He would preach about another crisis that He saw to be far more important than the one that was on the minds of His contemporaries. If, for example, He lived in an area of sharp conflict between the Free World and the Communist world, people would keep demanding to know which side He was on, and His answers would leave them unsatisfied. He would gather a group around Him that looked very much like the leadership cadre of a political action group. And He would attract crowds by the magnetism of His personality and the piercing insight of His teaching.

IT WOULD gradually become clear that He was saying that neither Capitalism nor Communism held the key to the future, nor any real hope for human advancement. He and He alone did. Those who followed His teaching would inherit the earth. They could be glad when they were persecuted in the present order of things, for their day was coming.

BY THIS TIME, his teaching would upset even the 20th century John the Baptist who had joyfully welcomed Him as a co-worker. Anxious messages would be exchanged.

— ALL THIS, out on the fringes of things, in one of the trouble spots of the world where some little political mistake might put the spark to the tinder of a world war. Very likely the wiser heads on both sides of the political struggle would be happy to agree on a quiet way of disposing of Him and of the dangerous excitement that attended His movements.

THUS, the 20th century version of a crucifixion and a resurrection. And here we face the same old problem that faced mankind after similar events took place in first-century Palestine. Since He *was* God, since He *did* have the words of life, since His rising from the dead *was* good news for all mankind — how is all this to be told but by sinners, how is this to be propagated except by fools and stumblers, how is it to break out of its local ties and traditions and spread over the earth except amid controversies, apostacies, and travesties of the pastoral simplicity and lucidity of the original message?

MY POINT IS that Jesus does by His very nature judge the world; and yet He did not come to condemn the world, but to save it. The doing of His saving work is left to sinful people like you and me, whose foolishness and selfishness is projected upon a grand scale in nations and Churches. The fact that we can still recognize in this 20th century the gap between our Lord and our lives is a good indication that the Church has managed, somehow, to transmit the image of His perfection untarnished. He is not made over in our image. The Jesus of ancient Palestine still stands as judge and Saviour as vividly as if He were walking the earth today.

PETER DAY

LETTERS

Continued from page 2

definite enough for him. Most working men are straightforward sort of people, with a lot of common sense, and they respect a definite religion, clearly taught. In those places where the Church is like this, it is a proven fact that the working man is just as ready to be an Episcopalian as he is to be anything else. But grandiose seminars, spouting generalities about "the meaning of work" won't get us very far, even though these may have some role to play.

Some of us hope things will improve under the new Presiding Bishop, and we pray for him, and for our national leadership, in their very tough job.

(REV.) FRANCIS E. WILLIAMS
St. Andrew's Church

Milwaukee, Wis.

Boys' Towns

It is getting to that time of the year when we think of giving. So very many of us give to Boys' Town and Boys' Ranches and well known organizations. They all do a very good job, but I feel they are all so well known that this year I would like to send my dollars to some organization from our own Church. I am sure that I read in THE LIVING CHURCH last year that we have a needy organization that takes care of homeless boys. Could you furnish the name and address? Perhaps it would be helpful to others also.

ALBERTA J. PAULUS

Fullerton, Calif.

Editor's Note: Mrs. Paulus probably has reference to St. Francis' Boys Homes, Salina, Bavaria, and Ellsworth, Kan.

(Box 366, Salina). However, a number of similar institutions are listed in the *Episcopal Church Annual* under "Institutions and Agencies for Children and Youth" (pp. 100-103 of the 1958 *Annual*). Of interest are the Boys' Towns in the missionary district of Southwestern Brazil (c/o Rev. A. Soria, Caixa Postal 127, Livramento, R. G. Sul, and Ven. A. T. Guedes, Caixa Postal 38 Bage, R. G. Sul).

Miss Smith

I think it should be Miss Stevie Smith in Mr. Robert Sumner Jackson's otherwise fine review, "T. S. Eliot: Accolades and Estimates." [L. C., November 16].

JEANNE A. BROBURG

Cambridge, Mass.

Burial

Continued from page 15

this one seems to cap the climax.

On social and psychological grounds, we appear to be entering a new era of morbidity thinly disguised as anti-morbidity. We have not conquered our fears and superstitions. We merely look the other way, and this can lead to far more than a stiff neck.

On purely sentimental grounds, do we really want our earthly frames to exist until some future archeologist exhumes them to be on an exhibit beside a Pharaoh in some yet un-created museum?

From a scientific viewpoint, we appear to be violating the God-created biological cycle when we seek to unduly retard the return to earth, ashes and dust.

From a Christian viewpoint, this insistence upon preserving the fiction of bodily immortality is a direct or indirect rejection of the promise of the Resurrection.

The Church can give us little guidance from the direct evidence of the scriptures. Jesus gave us no hint of a kingdom that required the mortal shell. Certainly, in the parable of a certain rich man and Lazarus, He did not imply that Abraham was in heaven because he possessed an incorruptible body. Neither He, nor the writers of the New Testament, left instructions as to the relative merits of embalming, cremation, simple burial, or any other form of disposal. If His immediate disciples thought about it at all, they probably thought of what would pass for a decent regard in their time and place. Is it not indeed curious and significant that this most deeprooted of social concerns is thus ignored?

On the positive side, the Church can

hold fast to the Burial Office and the Requiem Mass, in all their simple dignity and focus on God. Through its bishops and priests, the Church can teach the meaning of these services. Through them, it can channel the attention of thoughtful people away from the carnal toward the spiritual. It is possible that we can thus be a witness to all men, and perhaps reverse the trend toward a secular and pagan attitude. The clergy should heed the rubric at the end of the Visitation of the Sick (P.B., p. 320) and use their pastoral influence toward a decent regard as a part of this injunction.

As individuals, clergy and laymen, we can counsel with one another and with our good friends outside the Church about the problem. We should encourage each other in the belief that it is as honorable to question the quality and price of a funeral as to be prudent in the purchase of a home or a washing machine. We should encourage one other to plan ahead, to make our wishes known to our probable survivors and friends, so that no one will feel forced to be foolish out of a false respect that lies counter to our own wishes.

By this time, there will be readers who conclude that this is written by a person without feelings. Is it not possible to have a love and respect for the living that makes a bold showing at the time of death an anti-climax? Hypocrisy finds ample scope here. The child may neglect the parent, even hasten his death, and then purge himself by an ostentatious funeral. An old underworld custom is the tribute of a floral monstrosity to the slain gangster by those who hired the assassin. Could it be that if we knew we could not save our consciences by a final gesture, we might be more regular in our visits to the half forgotten shut-in?

The way back to sanity will not be easy. Logic will not easily overcome sentimentality, but we can try. Logic and true sentiment are both on our side. Why should those of us who travel this planet in a second hand car feel the need to go beneath the surface in a brand new Cadillac? Shall we sit on a heavenly balcony and beam while our survivors gasp in awe at the chrome trim? Perhaps we would be worldly wiser and more certain of acclaim if we should immediately mortgage the future of ourselves and loved ones, and go to hell in a silvery chariot.

As we always find on a controversial subject, those we talk to will agree in private out of conviction or shame, but they will always mention the *other* persons who will be offended. Minorities have their rights to be true, but the greatest tyranny of all is the tyranny of the minority. It does not seem to make much difference as to which is which in this case. A hold stand for a decent regard and a Christian outlook on death and burial can be a great opportunity for the Church in the spread of the gospel.

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COMING

Parish Administration Number January 4th

Development of building plans in a parish
The Parish Library and Tract Program
Information on carillons
Other articles dealing with the administrative side of Church work.

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PEOPLE and places

Appointments Accepted

The Rev. Harvey E. Buxton, Jr., who was formerly an instructor at Iolani School, Honolulu, is now vicar of St. John's Church, Sparta, Wis. Address: 322 N. Water St.

The Rev. Domenic K. Ciannella, formerly rector of St. Paul's Church, Patchogue, N. Y., will become rector of Holy Trinity Church, Hicksville, N. Y., on January 1. Address: 114 Old Country Rd.

The Rev. Robert L. Cornelison, formerly assistant at St. James' Church, South Pasadena, Calif., has been appointed canon pastor of St. Paul's Cathedral, Los Angeles. The Rev. Mr. Cornelison will work with the dean who will be appointed to succeed the Very Rev. Dr. David deL. Scovil. (The Rev. Dr. Scovil is now rector of Grace Church, Hutchinson, Kan.)

A 93-year history of service as a parish church was ended in November as St. Paul's Cathedral parish and vestry formally transferred responsibility for support, operation, and administration of the cathedral to the diocese. The cathedral's relation to its diocese will be similar to the Washington and New York cathedrals' relationship to their dioceses. A new program of urban service is included in the cathedral's plans for its future.

The Rev. Thomas F. Frisby, formerly archdeacon of the diocese of Western Michigan, is now rector of Trinity Parish, Marshall, Mich.

The Rev. Joseph Nathaniel Green, Jr., formerly in charge of the Church of the Epiphany, Spartanburg, S. C., and St. Philip's, Greenville, is now chaplain of St. Augustine's College, Raleigh, N. C., and rector of St. Ambrose's Church, Raleigh.

The Rev. Warren L. Howell, formerly rector of St. Michael's Parish, Trenton, N. J., will serve Trinity Church, Stamford, Conn., after January 1.

The Rev. Mr. Howell has been active in social welfare work, serving, among other things, as organizer and first president of the Mercer County Mental Health Association.

The Rev. William B. Key, formerly executive director of Christian education for the diocese of Minnesota, is now rector of St. Thomas' Church, Hollywood, Calif.

The Rev. John L. Knapp, formerly rector of Trinity Church, Marshall, Mich., is now rector of St. Mary's Church, Dade City, Fla.

The Rev. Charles Scott May, formerly curate of Christ Church, Little Rock, Ark., is now rector of St. Paul's Church, Newport, Ark. Address: Box 723.

The Rev. Richard E. McEvoy will begin work on January 1 as an archdeacon of the diocese of New York, joining the present archdeacon, the Ven. George F. Bratt.

The new archdeacon is expected to devote much of his time to urban Church work supported by the diocese. Bishop Donegan of New York pointed out recently that new churches, both urban and suburban, will be built by the diocese with funds from the current 175th Anniversary Fund Campaign and that expansion of existing work requires the services of an additional administrative officer. Ministry to the new Castle Hill Housing Development, for example, calls for erection of a new church, and additional facilities are planned for St. Paul's, East Bronx, and for East Harlem.

The Rev. Mr. McEvoy has served as rector of St. Mark's in the Bowery, New York, since 1943, during which time the historic church was able to rebuild its congregation and reestablish its prospects for the future.

The Rev. George Rowland Peters, formerly in charge of St. Andrew's Church, Galax, Va., is now rector of St. Paul's Church, Monroe, N. C. Address: 118 S. Church St.

The Rev. Kenneth R. Rodgers, formerly canon residentiary of Trinity Cathedral, Trenton, N. J., is now rector of St. John's Church, Huntington, N. Y. Address: 15 Homestead Path.

The Rev. Robert T. Stellar, formerly vicar of St. Bartholomew's Church, El Sereno, Los Angeles, is now full-time chaplain at the Episcopal Home for the Aged, Alhambra, Calif.

The Rev. Field Tooley, formerly rector of St.



Rev. Richard E. McEvoy
Diocesan urban work

James' Church, West Somerville, Mass., is now rector of St. Martha's Church, 1858 Hunt Ave., Bronx, New York.

The Rev. J. Willard Yoder, formerly rector of St. John's Church, Montclair, N. J., is now associate professor of psychology and education at Paterson State College and rector of St. Luke's Church, Paterson, N. J. Address: 420 Knickerbocker Ave., Paterson 3. Fr. Yoder began work at

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the college in September and added the parish duties to his schedule in December.

Throughout his ministry, Fr. Yoder has carried on work in psychology and speech therapy, serving professionally on the staff of a number of universities, clinics, and hospitals. During his rectorship in Montclair the parish debt was cleared and the physical plant refurbished and improved.

Ordinations

Priests

Quincy — By Bishop Lickfield: The Rev. Lewis Albert Payne, on November 1; curate, Trinity Church, Rock Island, Ill.

Deacons

Pennsylvania — By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: Charles Randolph Leary, on November 22; curate, All Saints', Wynnewood, Pa.

Western Michigan — By Bishop McNeil: Lyman E. Howard, on November 2; assistant, St. Paul's, Muskegon.

Missionaries

The Rev. Patrick N. Hurley has returned to Honduras, this time to work in Tegucigalpa. The Rev. Mr. Hurley formerly worked in Tela, Republic of Honduras. He was accompanied by his wife and daughter.

Mrs. Sara Louise Merry, a newly appointed missionary, flew to Liberia in September. She is now at work at the House of Bethany, Cape Mount.

Miss Gladys G. Spencer has returned to her work at Aomori, Japan, after furlough in the United States.

The Rev. Philip E. Wheaton returned to his post in the Dominican Republic, at Ciudad Trujillo, after furlough in the United States.

Armed Forces

Chaplain (Captain) William A. Boardman, USAF, formerly at Lackland Air Force Base, Texas, will be in Sewanee, Tenn., on leave until January 1. After that time he may be addressed at 3970th Air Base Group, APO 283, New York. Chaplain Boardman will be the first Episcopal chaplain to serve in Spain and will be located in the Madrid area.

Chaplain Harry S. Finkenstaedt, formerly addressed at McClellan Air Force Base, Calif., may now be addressed at 7560th AB Gp, USAF, APO 238, New York.

Diocesan Positions

Mr. Frederick G. Stuart, a communicant of St. Mark's Church, Teaneck, N. J., retired at the end of October from a number of diocesan positions

in Newark: secretary-treasurer of diocesan council, member of executive committee of council, chairman and member of the finance department, and treasurer of the department of missions. Mr. Stuart will continue to serve as a member of the diocesan council and of the department of missions and will be active on various other diocesan and civic committees.

Births

The Rev. Richard Miller and Mrs. Miller, of Trinity Church, Baraboo, Wis., announced the birth of identical twins, Judith and Priscilla, on November 16. Each child weighed five pounds, nine and one-half ounces at birth.

The Rev. Martin Risard and Mrs. Risard, of Red Lodge, Mont., announced the birth of Mary Patricia on November 8. The Risards now have four boys and two girls.

The Rev. Max E. Smith and Mrs. Smith, of St. Peter's Church, Butler, Pa., announced the birth of a daughter, Janet, on September 18.

The Rev. Arthur L. Tait and Mrs. Tait, of St. Peter's Church, Uniontown, Pa., announced the birth of a son, Arthur, Jr., on November 13. The baby has a 15 month-old sister.

Changes of Address

The Rev. Dr. David deL. Scovill, who recently became rector of Grace Church, Hutchinson, Kan., may be addressed at 203 Countryside Dr.

DEATHS

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

The Rev. Arthur Lionel Walters, retired priest of the diocese of Los Angeles, died October 22, at the age of 80.

Mr. Walters was born in England in 1878, the son of an Anglican priest. He was priested in 1910, and served in the diocese of Los Angeles from 1909 until 1917, at churches in Hemet, San Jacinto, Murrieta, and Upland. For the next 30 years he served in the missionary district of San Joaquin, in Modesto, Tulare, Selma, and Reedley, Calif. After retiring from the active ministry in 1947, he served as vicar of St. Bartholomew's Mission, Los Angeles, and was an honorary canon of St. James Cathedral, Fresno, Calif. A deputy to General Convention in 1937, he was also a member of the Council of Advice of the district of San Joaquin, from 1929 until 1946.

His wife, Olive Mary Walters, died three days

after Mr. Walters' death, and a double funeral service was held October 27. In addition to his children, Mr. Walters is survived by two brothers, Frank Walters, and the Rev. Hubert M. Walters, canon pastor of Christ Church Cathedral, New Orleans, La.

The Rev. John Kenneth Watkins, curate at Christ Church, Gary, Ind., died November 25 at the age of 49.

The Rev. Mr. Watkins was born in Langsford, Pa., in 1909. He was priested in 1939, and served as vicar and later as minor canon at All Saint's Cathedral, Albany, N. Y., and then as rector at



Calvary Church, Burnt Hills, N. Y., until 1942. He was rector of St. John's Church, Mauch Chunk, Pa., until 1947, when he went to Ketchikan, Alaska, as a missionary at St. John's Church. In September of this year he came to Gary.

While in Alaska, the Rev. Mr. Watkins served as a delegate to the provincial synod, as dean of the convocation of South East Alaska, was a member of the Territorial Welfare Advisory Board, Public Health Advisory Board, and the South East Alaska Boy Scout Council.

Surviving are his wife, the former Amy Sambrook, and four sons; John Jr., David, Thomas, and Stephen.

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

14. Church of St. John the Baptist, Brooklyn, N. Y.; Trinity, Utica, N. Y.; Church of St. Cross, Hermosa Beach, Calif.
15. St. Luke's, Mineral Wells, Texas.
16. Nashotah House, Nashotah, Wis.
17. St. Paul's, White River Junction, Vt.
18. St. Philip's, Grand Rapids, Mich.; St. George's, Hawthorne, Calif.
19. Sisters of the Holy Nativity, Providence, R. I.
20. Trinity, New Castle, Pa.

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Rev. Peter Wallace, c
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Daily 9; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

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Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

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Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:15 (Family), 11 (Sol), Ev & B
5:30; Daily: MP 7:10, Mass 7:30; also Thurs 9:30;
Fri & HD 12; EP 5:30; C Sat 12:30-1, 4:30-5:30,
Sun 8:30 & 10:15

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(ex Sat 8:30); Wed & HD 10; EP 5:45; C Sat 5 & 8

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ST. MARY'S

13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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

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Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

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Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

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ex Sat 12:10

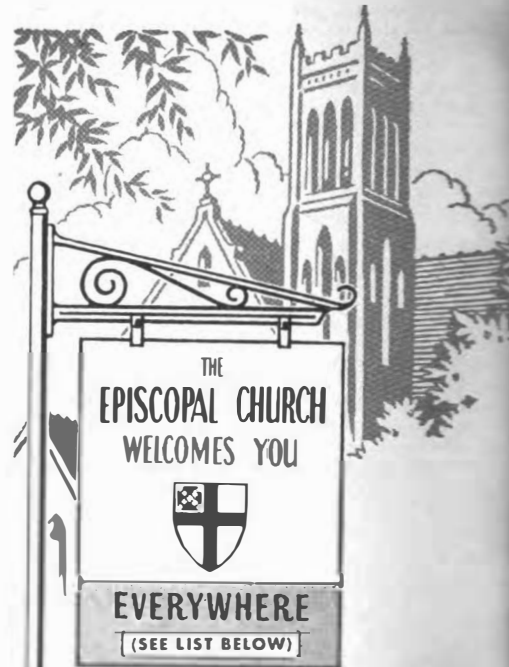
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12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesdays 12:30

CHAPEL OF THE INTERCESSION
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MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt



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

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Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

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ex Thurs at 8, 10, EP 5:30

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Wed HC 9

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

SAN SALVADOR, EL SALVADOR

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

GUATEMALA CITY, GUATEMALA

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

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; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.