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P 682

February 14, 1965

25 cents

Page 4:

**Under
Gothic Arches,
Grandeur
and Dedication**

Page 8:

**Before
Seminary,
Introduction
to the Subject**

The Installation of Bishop Hines:
Facing the bishop are the Rev.
Canon Charles M. Guilbert,
custodian of the Standard Book
of Common Prayer [above]
and [below] Dr. Clifford P.
Morehouse, President of the
House of Deputies [page 4].



The Gospel and
Modern Life . . .

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ABINGDON PRESS



by Thomas Van Braam Barrett

Continued from L.C., January 31st

Tubal Bogle-Bray, balancing himself precariously upon a copper projection of a demi-statue called *Etude IV*, squinted at the oblong canvas of varied colors.

"It doesn't look like anything," he objected angrily. "What do you make of it?"

"Well," Jubal Beadle said in a conciliatory voice. "It does look like a picture."

Tubal and Jubal, having left the Amish settlement in a state of some consternation, had stopped at the Little Gallery of Ultra Modern Art in University City. Jubal had suggested the visit. He thought that having immersed themselves briefly in the past century, they might reasonably investigate the shape of things to come. Tubal was resolutely unenthusiastic about the venture.

"We were sent down here to survey the Pecusa," he reminded Jubal. "I hardly see the relevance of museum-hopping."

"I was not suggesting," Jubal said persuasively, "that we go from gallery to gallery. But a single visit might give us an idea of the temper of the times, so to speak."

"It might give you an idea of my temper," warned Bogle. "I doubt that we can learn anything from these imaginary pictures and things."

Inside the Little Gallery, Tubal's expression of indifference had immediately changed to horror.

"It's worse than I expected," he shuddered, soaring from *Etude IV* to an aperture in a bronze object which was entitled *Through the Beyond*. Tubal looked under a wing, then over a wing, and then between his wings at a large painting made of sand, glue, a few strips of colored cellophane, some sequins, and three pieces of Swiss cheese.

"Perhaps it is to be smelled, rather than looked at," Tubal observed.

"Look at this one," burred Jubal happily from across the room. "The catalogue says it's *Woman Bathing by the Mediterranean in an Orange Tub*, but it looks like swallows returning to Capistrano."

Tubal turned and squinted. "Don't you mean sunrise at Campobello? Frankly it

looks like the invention of a disordered mind."

"Could be," Jubal agreed. "Possibly the reflection of a disordered culture."

"If you had to visit a museum," complained Tubal, flitting into another room. "why didn't you pick one where they have pictures of mountain lakes, and sheep, and madonnas, and that sort of thing? I don't mind pictures that look like something, and have meaning."

"As I said before," Jubal said cheerily, "they look like pictures. They must have some meaning to their creators. And I must say I prefer these things to all that renaissance art I had to see in Rome some aeons ago." He sighed with relief. "Am I glad I wasn't sent back to Europe!"

"Little Demons and Tiny Imps!" swore Tubal. "Heresy!" He looked at Jubal with astonishment. "You mean you prefer this doodling here to the—the—the Madonna and the Rocky Grotto?"

"Infinitely," admitted Jubal stubbornly. "Even five thousand moments ago I was bored. I suppose that type of painting was congenial to the church-minded peasants of the age."

"But," raged Tubal, swinging a wing outward in a gesture of ultra contempt for the whole Little Gallery, "this stuff is bankrupt. Sick!"

"I must confess, some of it does look pretty sick," agreed Jubal looking around again. "Like those Roar-Shot tests done in color instead of ink. And of course in a university art class everybody copies the teacher, so we have these paintings that all look alike by eight different students who don't look alike. Rather sad, yet preferable if you'll pardon me, to eight painted *Madonnas of the Stones*. Considering the time they live in, I mean."

"If you ask me," Tubal commanded, "these modern art-makers are basket cases for a psychotherapy clinic."

"Perhaps sir," submitted Jubal with humility. "But the pity is they point their fingers to a broken world, and to the lostness of themselves and their fellow creatures including the Pecusans."

"I can't believe it," shouted Tubal, ges-

Continued on page 13

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Volume 150 Established 1878 Number 7

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

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FEATURE

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THINGS TO COME

February

- 14. Septuagesima
 - 16. Executive Council meeting, Greenwich, Conn., to 18th
 - 21. Sexagesima
Installation of the Rt. Rev. Ivor Ira Curtis, Bishop of Olympia, St. Mark's Cathedral, Seattle, Wash.
 - 24. St. Matthias
 - 28. Quinquagesima
- March
- 3. Ash Wednesday
 - 7. First Sunday in Lent
 - 10. Ember Day
 - 12. Ember Day
 - 13. Ember Day
 - 14. Second Sunday in Lent
 - 21. Third Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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February 14, 1965

LETTERS

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

Feeble Gestures

I have waited in vain for a response to the report of the Bishop and Suffragan Bishops of New York taking a 5% cut in stipend with the proviso that the money be earmarked for MRI [L.C., December 20, 1964].

The story called up visions of wardens and vestrymen, whose only idea of MRI is a mutual responsibility to keep funds in the parish, closing in on some underpaid priest with a gleam in their respective eyes which says, "OK, boy, how about you?". It called up a vision of a rich bishop of old in New England (his family had large railroad holdings) telling a venerable board of directors not to approve a provision for a "clergy fare." He didn't have to travel at a reduced rate. None of his friends did, either.

What we could have had was a strong statement of support for the Rev. John Heuss's plan for revolutionizing the whole missionary effort of the Anglican Communion with its concomitant saving of hundreds of thousands by the elimination of duplications of efforts, for the release of many for preaching the good news to the world. From the leaders of the greatest diocese in the country a statement such as this would have had real significance.

Our problems are not going to be solved by feeble gestures of penny-pinching, but by imaginative, radical reform, by consolidation of effort, by the preaching and practicing of tithing. It is my firm conviction, born of considerable experience, that when waste is eliminated and when sights are high, the people give gladly with sacrifice to see the Church of Christ do its work. Without a change in direction and plan we will continue to see the Anglican Communion grinding to a halt while others streak ahead.

(Rev.) HOBART JUDE GARY
Rector, St. John's Church
Southampton, L. I., N. Y.

Obedience and Disobedience

Upon reading Fr. Shaw's "Christians and Pressure Tactics," one is tempted to take up the challenge of Scripture-quoting to out-argue his apparent *apologia* for his parish's non-involvement in last summer's civil rights trouble in Chester, Pa.

Perhaps a better course, however, would be to ask what conformation to the person and example of Christ demands of a Christian today. Not to look for a specific prescription or "proof-text" from the Scriptures, but to seek to meet each situation from the shadow of the Cross, trying to look through the eyes of Christ. This action may take any number of forms, from the very individual action of a Fr. Hewitt in placing his body between that of a young demonstrator and a club-swinging policeman, to that of pa-

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February 14, 1965
Septuagesima

For 86 Years:

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

PRESIDING BISHOP

"By Divine Providence . . ."

by CLYDE C. HALL

To the extent that the Episcopal Church in the United States is willing to follow the leadership of its new and forthright Presiding Bishop, the Rt. Rev. John Elbridge Hines, it will find itself increasingly involved in the social and economic affairs of the nation. Such conjecture finds persistent credibility when one hears his inaugural sermon and participates in the press conference on the occasion of his installation on January 27th in the majestic Cathedral Church of St. Peter and St. Paul.

"Involvement" and "participation" illumine his sermon like warning flares against complacency and spectatorship. Midway through the sermon Bishop Hines sounded this call to mission:

There is no gallery for spectators at Calvary's "cosmic drama"! There is only the role for participants—for penitents volunteering out of gratitude—for people with "unlimited liability." We are not privileged to revise our Lord's Prayer, as one Frenchman suggests, saying "Our Father who art in heaven, stay where you are!" We have to go on, as Christ went on, to say, "Thy

Kingdom come—on earth" and then to act in accordance with that plea. The late Dag Hammarskjöld is at the heart of the matter when in his diary of the spirit, *Markings*, he writes: "In our era, the road to holiness necessarily passes through the world of action."

Christian involvement finds its antecedent in God's involvement, the bishop seemed to say in his sermon—

The Church must offer the Good News of God's costly involvement in human history for what it is: Judgment and Life by forgiveness and grace for such as believe—and *not* as a means of conserving any vested interests or privileges of any institution or race or class. . . . For when we manage to corrupt the "essential disinterestedness" of Christian worship in order to preserve the status quo, or to freeze the social order or to avoid a "costly involvement" in the tragedy and misery of human life, we have produced something less than the Christian faith—something demonic and self-destroying!

Finally, in concluding the sermon, Bishop Hines recalled the words of Peter's Epistle—

"You are a chosen race, a royal priesthood, a holy nation, God's own people, that you might declare the wonderful deeds of Him who called you out of the darkness into His own marvelous light. Once you were 'no people,' Now you are God's peo-

ple. Once you had not received mercy. Now you have received mercy."

And the new Presiding Bishop, as though calling his hearers to commitment, asked them: "Can anyone really remain silent about this?"

Much the same theme of mission and commitment emerged from the press conference held the day before the installation. Asked what he considered to be the role of the Episcopal Church in President Johnson's "Great Society," Bishop Hines responded unhesitatingly:

We are a people called by God on a particular mission to help establish His Kingdom on earth through justice, goodwill, and brotherhood. The Church is committed to fight on the front line of those in want and in need, and for those being discriminated against.

Similarly, in response to a question about the role of the Episcopal Church in civil rights, he replied that while the Church need not participate in writing legislation, it should "make known its stand on civil rights, speaking forthrightly in the name of God. Yes, I endorse civil disobedience if men feel they are acting in God's name in opposing what to them is unjust civil law."

The Presiding Bishop expressed himself as follows in other areas of social and spiritual concern:

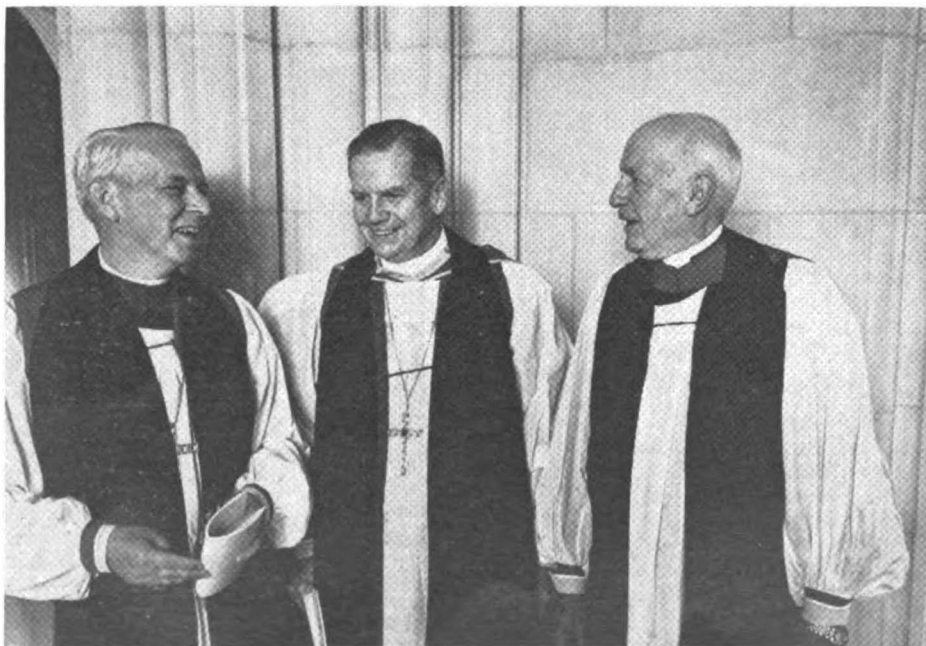
✓ He said, "Theologically, I am conservative; in the matter of social ethics, progressive. I do not believe they are incompatible."

✓ He strongly favors separation of Church and state and is against federal grants to parochial schools "unless buttressed by safeguards."

✓ He feels that the Supreme Court is right about prayers in schools. "In our democracy, there is no need for an official manifestation of religion in tax-supported schools."

✓ He thinks that individual Episcopalians may speak their minds, but the organized Church should not endorse either political parties or candidates.

✓ He said, "I am not happy about the image of the Episcopal Church as upper-class, silk-stocking. . . . High income people don't rock the boat," he added with a smile, "but there is considerable evidence in some quarters that is giving the lie to this conservatism."



Bishop Hines (center) with former Presiding Bishops Lichtenberger (left) and Sherrill after the service of installation at Washington Cathedral.

The magnificence of the installation ceremony under the soaring Gothic

arches of the massive cathedral defies description in mere words. The grandeur of the pageantry was endowed with tradition and centuries of ecclesiastical history. Some 3,000 bishops, clergy, and lay men and women from all parts of the nation and from overseas jurisdictions of the Church convened well before the 3 o'clock service to hear the choirs of St. Thomas Church and of the Cathedral Church of St. John the Divine, both of New York, and the choir of the Washington Cathedral.

Solemnly, pontifically, colorfully, the processions began—first the Texas procession (state to which Bishop Hines gave long service), followed by the general procession, and the episcopal procession—all resplendently regal in robes and vestments, led by cross-bearers and tapers.

All eyes then turned to the west door to witness one of the events they came to see—the Presiding Bishop's procession. Soon he was standing "in the Crossing in plain view of all the People" to hear read the certification of his election. After the Lessons, the Apostle's Creed, and the Litany, the Presiding Bishop dedicated himself in prayer that "I may by my life and doctrine set forth Thy true and lively word, and whatsoever I do in word or deed, may do all in the Name of the Lord Jesus. . . ." With his hand upon the Book of Common Prayer, held by the President of the House of Deputies, he repeated these words of installation:

I, John, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be installed, do solemnly swear that I will observe and to the utmost of my power fulfill the duties, statutes, and customs of the office of Presiding Bishop not contrary to divine Law. So help me God and the contents of this book.

Here a wistful interlude intervened as a hushed and reverent people watched a gallant and well-loved predecessor, the Rt. Rev. Arthur Lichtenberger, forced to relinquish the office because of ill health, induct his successor and install him in the chair, handing him the primatial staff with his benediction. Now duly installed, the new Presiding Bishop was presented to the people, who shouted: "The Lord be unto thee a strong tower!"

In his inaugural sermon Bishop Hines spoke of his Lichtenberger legacy of "courage and compassion" and a "thirst for justice mingled with redeeming good humor." Bespeaking the sentiment of the people, he said: "We can induct Presiding Bishop Lichtenberger's successor—we cannot replace Arthur Lichtenberger."

Participants in the service, other than Bishop Lichtenberger, were: Bishops Creighton of Washington, Burroughs of Ohio, Doll of Maryland, Gunn of Southern Virginia; Dr. Clifford P. Morehouse, President of the House of Deputies; the Rev. Canon Charles M. Guilbert, Secre-

tary of the House of Deputies and custodian of the Standard Book of Common Prayer, and the Rev. Alexander M. Rodgers, Secretary of the House of Bishops.

Among Church leaders attending the ceremony were the Rev. Dr. Reginald Fuller, of Seabury-Western Theological Seminary, Evanston, Ill.; representing the Archbishop of Canterbury; the Rev. Dr. J. V. Langmead Casserley, of Seabury-Western, representing the Archbishop of York; the Most Rev. Howard H. Clark, Primate of all Canada; the Rev. Eugene Carson Blake, Stated Clerk, United Presbyterian Church in the U. S.; the Rev. Dr. Franklin Clark Fry, President of the Lutheran Church in America; Bishop William J. Walls, Senior Bishop, African Methodist Episcopal Church in the U. S.; and Archbishop Iakovos, Patriarch of the Greek Orthodox archdiocese of North and South America.

Representatives of the Roman Catholic Church who participated in the ceremonies were: chancellor of the archdiocese of Washington, the Rt. Rev. Msgr. John B. Roeder; the director of the new Office of Ecumenical Affairs at the National Catholic Welfare Conference, the Very Rev. Msgr. William V. Baum; and two laymen representing the Apostolic Delegate and the Archbishop of Washington.

Bishop Hines, 54, is the 22d Presiding Bishop of the Church in the United States.

TENNESSEE

Snowballs and Death

by ISABEL BAUMGARTNER

The normal impulse of college students to throw snowballs brought on a series of tragic incidents on the afternoon of February 1st, at the University of Tennessee, Knoxville, which resulted in the death of two persons and possibly a third.

After a heavy snowfall of some six inches students numbering perhaps as many as two hundred lined Cumberland Avenue, a main thoroughfare which goes through campus, and pelted snowballs at each other and at motorists in dozens of cars and trucks slowed or halted by the treacherous road surface.

Then events took a turn for the malicious worse. Not realizing, or not caring about, the destruction and danger of what had started as a simple frolic, the students began to play grisly jokes on many a terrified motorist. Snowballs by the thousands pummeled the slow-moving or stalled line of traffic. Some of the snowballs were packed with dirt and rocks. The students began to swivel compact cars around and head them in the opposite direction. Car doors were opened and their interiors loaded with snow. Windows in a number of vehicles were broken. In the melee the fright which gripped drivers and their passengers went unrecognized or met with no concern.

After running the Cumberland gauntlet,

Roland F. Lawson, 58, of Knoxville slumped suddenly over the steering wheel of his car with a fatal heart attack, the car ramming a utility pole. Medical authorities said that the snowballing might have been related to his death.

William Willett, Jr., 27, truck driver for a Greeneville, Tenn., produce firm, already exasperated and edgy from the dangerously icy roads and from running behind his schedule, reached for a .22 caliber pistol when students flung open his truck door. He apparently intended only to frighten the threatening crowd so fired two or three shots supposedly over their heads but Marnell J. Goodman, 18, of Swampscott, Mass., a university freshman fell, fatally wounded.

Walter Lee Yow, 55, of Albamar, N. C., driver of the truck immediately following Willett, jumped out to go to the aid of the other driver, by then being attacked by a mob of students. Yow received a sharp blow on the side of the head from a dirt-filled snowball. Its force severely damaged his inner ear and fractured his skull. He died the next day. These tragic events took place less than a block from Tyson House, Episcopal college work center on campus. The Rev. Robert N. Minor, chaplain, learned of the shooting immediately from students who hurried into the house. He arrived on the scene in minutes and rode in the ambulance to the hospital where Goodman was pronounced dead on arrival. Fr. Minor phoned the grim news to the Goodman family in Massachusetts. Marnell Goodman, a Jew, had not frequented Tyson House but was known to a number of students who do.

Fr. Minor told THE LIVING CHURCH, "Up until the moment of the shooting, the severity of the nightmare being lived went unrecognized by any except the helpless occupants of the cars. A day of seeming frolic became a day of senseless tragedy. The city of Knoxville and the University of Tennessee will not be the same. All are avowed not to let these events repeat themselves. God grant that this may be so."

Churchwoman and Daughter Perish

Mrs. Margaret Abbott, president of the Churchwomen of All Saints' Church, Morristown, Tenn., from 1959 to 1961, and her 17-year-old daughter, Joan, died in the snowy early morning hours of February 2d, when a fire of unknown origin totally destroyed the \$100,000 home of the Carroll Oakes family near Cherokee Lake, north of Morristown. The fire is presumed to have spread via the ducts of the heating and air-conditioning system.

Mrs. Abbott was caring for Carter Oakes, 13, while his parents attended a convention in Reno, Nev. Mr. Oakes, a former Tennessee state senator, is presi-

dent of Oakes Motor Company in Morristown.

Young Carter discovered the fire about 3:30 a.m., and rushed to awaken the Abbotts but was prevented from doing so by a door which caved in on him. He fled through a bedroom window and ran across fields seven inches deep in snow to a neighbor's to get help. The flames made it impossible to reënter the house to rescue the Abbotts. Firemen fought the blaze without success in near zero temperatures with the only water available, that in the tank of the fire truck. There were no hydrants in the vicinity.

Mrs. Abbott was confirmed at All Saints' Church, and her four children were baptized there. She had worked as a secretary in recent years in a law office, a mental health clinic, and most recently a construction company office. She supplemented her income by caring for the children of Morristown families.

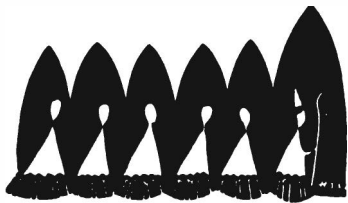
ANGLICAN COMMUNION

The Archbishop to Visit

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, will spend four days in the United States late in February. Though details of his engagements in New York City, where he will arrive on February 22d, were not announced, it was presumed he would meet with the new Presiding Bishop, the Rt. Rev. John E. Hines, according to RNS.

The Archbishop is scheduled to preach at Grace Cathedral, San Francisco, before departing for Hawaii.

While in California, Dr. Ramsey will also participate in the centennial celebra-



tion of the Church of St. Matthew, San Mateo. The rector of St. Matthew's, the Rev. Lesley Wilder, is a long-time personal friend of the Archbishop.

UGANDA

The Way Must Change

The Most Rev. Leslie Wilfrid Brown, Bishop of Namirembe and Archbishop of Uganda and Rwanda and Burundi, announced in London that he will resign November 30th because he believes "the Uganda Church can best be led by a Ugandan." Dr. Brown said:

"My decision has not been made on racial grounds or because of any pressure of any group inside or outside the Church. . . . I am very grateful for the kindness and friendship with which I have always been treated.

"Although the Gospel itself is universal and cannot be changed, the way in which it is preached must change according to the needs of men in every place and time. Consequently, the organization of the Church and its methods need adjusting to every age and race.

"This interpretation and adjustment can only be done by people who easily follow the way of living of those whom the Church is serving."

[RNS]

ORTHODOX

Mission Center

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America officiated recently in Mobile, Ala., at groundbreaking ceremonies for a new \$1,000,000 mission center.

"The first Greek Orthodox church in this country was established at New Orleans in the last century," the Archbishop said. "And now we will start a second century in America by opening our first mission center."

In his sermon at the ceremonies Archbishop Iakovos stressed the importance of the current ecumenical spirit, declaring that "peace and amity and harmony should take the place of division in Christianity. . . . We must erase hatred and prejudice from the lives of men. We must seek to fulfill the divine wish that we may all be one."

ECUMENICAL

No Leak in the Ark

A permanent Ecumenical Colloquium to further the cause of Christian unity, set up by the University of Santa Clara and Stanford University, discussed the Vatican Council at its first major conference, held recently in Santa Clara, Calif.

The conference featured a closed session on the Constitution on the Church promulgated at the Council's third session last year, and a public panel discussion on that session in general. Included in the panel was the Rev. Massey Hamilton Shepherd, Jr., a Council observer for the Anglican Communion and professor of liturgics at the Church Divinity School of the Pacific, Berkeley.

In a reply to a query whether "heresy" could be regarded as an obstacle to Christian unity, Dr. Shepherd said, "The incautious, or even heretical, statements of one member do not spring a leak in the ark of salvation." Dr. Shepherd had been asked how Church members might defend their beliefs without damaging interreligious good will when they are criticized by "major religious figures," a reference to the Bishop of California and his views on the Trinity. Dr. Shepherd replied that the bishop's position is not that Trinity is "irrelevant," but that the "classic expression of it is unintelligible."

SOUTH AFRICA

Rejected

A native African teacher who publicly set out to test Anglican affirmation of racial justice by seeking to enroll his children at Anglican schools [L.C., January 17th] has received his first reply. His son's application was rejected by a school following a white-only policy.

In replying to Mr. J. S. Thomas of Capetown, the boy's father, the Council of Governors of the St. George's Grammar School for Boys said it was not prepared to accept "colored pupils."

The decision of the school's governing body was not unanimous. One of the councillors, the Anglican dean of Capetown, issued a statement disassociating himself from the ruling.

A statement from the school said: "After most searching discussion and while fully appreciating the desire of Church schools to give leadership, a majority of councillors resolved as follows:

"'Ever since founding St. George's School over one hundred years ago, boys admitted have come from the white group, although there is nothing in the [school] constitution controlling this.

"'While having every sympathy with the application now before the council, a majority feels the custom and practice of the community, together with the trend of [state] legislation makes immediate admission of these boys [non-whites] unacceptable.

"'It is felt premature to try an experiment of this nature.'"

The Very Rev. E. L. King, chairman of the school's governing body, said, "I must disassociate myself from the council's decision regarding admission of a colored pupil to the school."

He said that a "strong minority" had been outvoted. Many of them are members of the Anglican cathedral parish who "firmly believe the school ought to be prepared to accept any candidate possessing normal requirements for admission regardless of race.

"The minority group believes the Church school must implement principles of Christian education and offer to all the privileges and advantages which a school of St. George's caliber possesses.

"That such a course would be against the present trend of [state] legislation and custom we don't deny, but we believe the Anglican Church schools should be pioneers and molders of opinion, rather than conformists to a policy we believe discriminating and unjust."

Considerable publicity was given here to Mr. Thomas' attempt to register his children at Anglican schools. He admitted his was a test case, one designed to determine whether the Church's schools would follow the lead of distinguished Churchmen in attacking South Africa's *apartheid* [racial segregation] policy.

[RNS]

Notes from Nigeria

by the Rt. Rev. RALPH S. DEAN

Executive Officer of the Anglican Communion

It is, I suppose, presumptuous to say anything about Africa's largest country, Nigeria, on the basis of a two-weeks' stay, especially when the visit was confined to one region and to three cities in that region—Enugu, Onitsha, and Lagos. But even first impressions must have some value, especially when they are shared by more than 100 people.

Enugu, a city of 100,000, was the venue of the Central Committee of the World Council of Churches, the first time that body had met on the soil of Africa [L.C., February 7th]. There would hardly have been a better place in Africa than Nigeria for such a meeting. All the issues—and there were many—debated and discussed in the Central Committee were inevitably conditioned by the living, vital, throbbing life of Nigeria which surrounded the Committee members.

Moreover, the all-essential discussions, which have the reunion of Christendom as their instant goal, were obviously affected by the fact that in this very year, the Anglican, Methodist, and Presbyterian Churches, after over 30 years of quiet determined negotiation, are to form the United Church of Nigeria.

The Anglican and Presbyterian Churches had already signified their intention to enter into union and it was actually while the Central Committee was in session that a telegram was received from the Nigerian Methodist Conference to say that it too, with deep joy, was prepared to accept the union proposals. Needless to say, that joy soon spread through the Committee, and it was a reflection of the buoyant, jolly, heart-warming happiness which is typical of the people of Nigeria.

Those words describe what Nigerian people are by nature and it is highly infectious. It is a thrilling experience to drive through a Nigerian village and see the people, young and old alike, run to the roadside, so obviously glad to see a visitor and disarmingly ready to welcome him.

No doubt these natural characteristics have much to do with the fact that the recent constitutional crisis has been successfully negotiated with a minimum of violence and ill-feeling, despite the sturdy, rambunctious news in the proudly independent Nigerian press. A friend of Nigeria wrote in a recent book: "Nigeria is the greatest experiment in African unity yet undertaken. On its success the future of Africa may well depend." That tremendous experiment, involving a country of

56,000,000 people with deep and diverse tribal differences, has had its first test and has weathered it magnificently.

What about the place of the Church in all this? There can be no doubt that it has played, and is still playing, an enormous role in the shaping of Nigeria's destiny. One has only to listen to Sir Francis Ibiem, the Governor of East Nigeria, a Presbyterian and a President of the World Council of Churches, or to talk to Sir Louis Mbanefo, the Chief Justice and Chancellor of the Anglican diocese of Niger, to be immediately aware of this.

And the vigor of Church life, the packed congregations, the whole-hearted and superbly African participation and response of the worshipers, is enough to revive the spirits of the most jaded or sophisticated Westerner. Any visiting preacher who is tempted to believe that the large congregation is due to him is in for a rude shock! These packed services are the normal Sunday experience. They have to be shared to be believed.

Let no one think that independence means the end of the Christian influence through the Churches. It is most plainly welcomed and earnestly sought, certainly in Nigeria, and in most other parts of Africa, too. Nor does the need for money end. It is in the light of Nigeria in

particular, and of Africa as a whole that the real dimensions of MRI begin to appear.

Since the World Council Central Committee was meeting in Africa, it was only natural that much attention should be given to that great continent. Let me quote from a report presented to the Committee under the title, "The Ecumenical Programme for Emergency Action in Africa." It contains this paragraph: "It has been estimated by UNESCO that the African states will need, between now and 1970, 200,000 additional secondary school teachers. . . . In the field of higher education, it is estimated that Africa will, between now and 1980, need 7,000 expatriate university teachers apart from those being trained in the 35 university institutions being developed in Africa."

What an opportunity for Christian educators! I visited one of those 35 universities of Nigeria at Nsukka, about 40 miles from Enugu. Four years ago, what is now the campus was virgin jungle. Now there are at least 300 buildings of all sorts and for all disciplines and 2,500 students. There is even a department of religion with a faculty reckoned by others to be second to none on the campus. This is part of the tremendous revolution of African youth from whose lips the word "education" is the first to spring. And in most of the African countries more than half the population is under 20 years old, and in Kenya and Tanganyika under 17.

I have spoken only of education. It could be repeated in many fields of industry and commerce.

Certainly it is true of Africa when St. Paul writes, "A great door and effectual is opened unto me." Will it always be open to the Christian Church? I wonder!



The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and Sir Francis Ibiem at the WCC meeting in Enugu, Nigeria.

RNS

Should would-be seminarians

be restrained

from taking undergraduate courses

in religion?

by A. Denis Baly

Chairman of the religion department,
Kenyon College, Gambier, Ohio

It has been well said that every institution of higher learning has a large herd of sacred cows with a remarkably low milk yield. This is no less true of seminaries than it is of universities and colleges, and among the most sacred—and most bovine—of the seminary herd is the widely held belief that the would-be seminarians should not major in religion at his undergraduate college. The episcopate sometimes holds these cattle in even greater esteem, and there are some among the bishops of our Church who restrain their candidates from taking any courses in religion at all while they are at college. "You will get all that," they say, "at seminary."

This doctrinaire assertion is supported by the American Association for Theological Schools, but like all such assertions it needs re-examining from time to time.

First, it is doubtful whether one can ever state flatly that a subject, whatever it is, is suitable or unsuitable as a basis for seminary studies. Admittedly, a seminarian finds his life a great deal easier if he has a good grounding in history and philosophy, if he can write the English language with felicity and skill, and if he has some ability at mastering a foreign tongue. But we also most desperately need among our clergy men who can speak the language, and enter into the

thinking, of biologists, physicists, and chemists, of engineers, lawyers, and doctors, of sociologists and psychologists. The first duty of missionaries anywhere is to know the culture and speak the language of those to whom they are sent, and the ability, for instance, to discourse upon the theology of modern American literature is but an infinitely small part of this task (especially since according to all reports the vast majority of churchgoers have read neither the Bible nor even the modern novels which are held to have such theological merit!). It is surely necessary that seminarians should count among their number students of every discipline, so that they never lose touch with that diverse world to which it will be their duty to minister.

Second, no subject at college is automatically good or bad in itself. If the department of history should happen to be weak, with stereotyped courses, uninspired teaching, and largely objective examinations, there is every reason why the would-be seminarian at that college should not major in history. The greatest asset to a seminary, as to every graduate school, is the student who has learned to think for himself, to marshal his facts and organize his ideas, to question seriously the opinions and prejudices not only of those around him but also of himself, who has been inspired by a de-

Those Sa

sire to know, to go on learning to the end of his days, to analyze and put together again, "to destroy and to overthrow, to build and to plant."

It cannot be said too emphatically that the undergraduate should be encouraged at every turn to major in the department which is intellectually the most exciting, and academically the most sound. This is far better training for graduate study of any kind than the dutiful taking of the "proper courses," which may happen at his institution to be dull and pallidly orthodox. If the department of religion at a college should indeed have this stimulating character, then by all means let the pre-seminarian major in this field, and do not, for any reason, deflect him into the philosophy department, should perchance the teaching there be inferior.

Third, it is just not true that a student can get all his religion at seminary. It is not the purpose of this article to decry the admirable work which is done at the better seminaries of the Church, but it is a plain and simple fact that the field of religion is so rich and vast that three years at any institution, however brilliant, would not be enough to give a man time to do more than begin to explore it. The task is rendered more difficult by the fact that of necessity a seminary must do a considerable amount of practical training, and this inevitably reduces the time available for other studies.

Bible Content Exam

Since in the present circumstances a student must *begin* all his religious studies at seminary (the majority of entering students cannot pass even a straightforward examination in the content of the Bible), the possibilities of going far beyond the beginnings are very limited. In the biblical field alone, hardly any seminarian today manages to study thoroughly all the books of the New Testament before he graduates, and even less does he manage to work his way through the Old Testament.

Any Old Testament professor knows that it would take a full year course to

red Cows

deal with the Book of Isaiah with even moderate adequacy; how much time then would be required if all the Prophets (to say nothing of the other books) were to be dealt with in this fashion? Very few students finish seminary knowing Greek so well that they are at ease in it, and even fewer know other than New Testament Greek; only a handful now study Hebrew, and almost none any of the cognate Semitic languages without which Hebrew cannot properly be understood; their knowledge of Middle Eastern culture is minimal, and their acquaintance with the environmental factors even less than that. Again, this is *not* said to blame them, and even less to blame their teachers. God forbid! It is said only to demonstrate the magnitude of the seminary task, for it should be remembered that what has been said here concerns only one section of seminary studies.

It is the most extraordinary argument, and one that is used by no other graduate school, that a student should not be introduced to a subject before he starts his graduate study in it. Historians, for instance, do not say that a student wishing to enter a graduate school of history should not major in the subject at the undergraduate level. Surely it would be of the greatest help to the seminaries if there should be fed into them, year by year, a steady stream of students who had already been trained in the elements of biblical and theological understanding, and who could go immediately beyond the introductory courses to that type of work which probably only a seminary is equipped to do. Clearly only a minority of the entering students would have majored in religion, though some more might have taken courses in it, but this nucleus would, by their ability to discuss at a higher level, raise the whole standard of classroom debate. The weaker students are betrayed when the task of stimulating and assisting them is left to the professor alone, for he, however great his gifts, cannot do it by himself.

Finally, only one area of the religious field is normally dealt with at seminary,

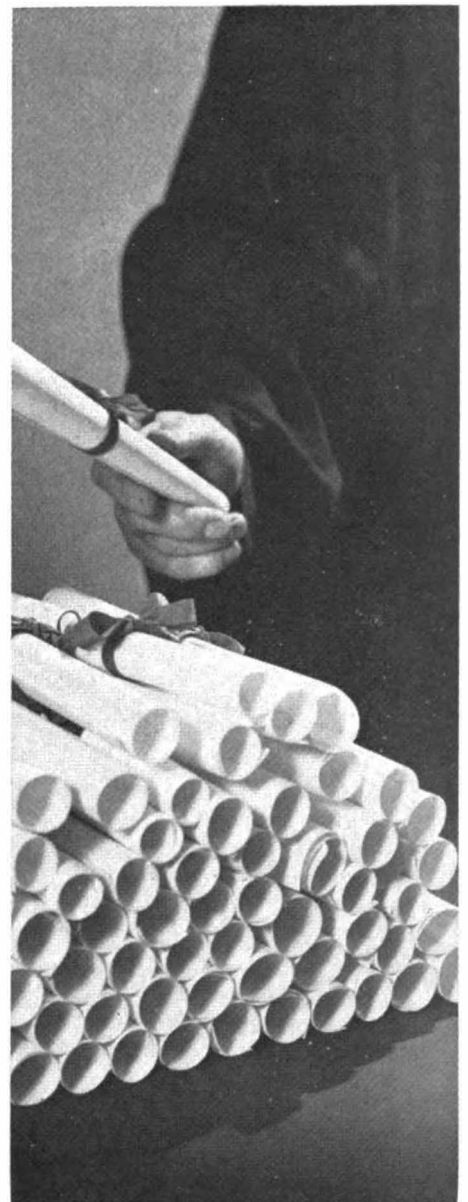
at any rate in the three-year course taken by most students, and that is the Christian heritage. The Christian faith, Church history, Christian ethics, both social and personal—these are the kinds of subjects to which, apart from the Bible, a seminarian must give most of his time. This means that he usually learns very little about other religious traditions, little indeed about the so-called “resurgent religions” and their impact on the modern world, little about the religious significance of Communism, and little about the religious dimensions of the revolutionary ferment which is convulsing the world beyond our shores.

A good department of religion at an undergraduate college will enable him to study some of these things, just as it will give less time to more specifically seminary subjects. A student might not get much Church history at the undergraduate level, but he could study Islam, or the religions of China, and be thereby better equipped to understand his own.

Unfortunately, there seems to be a lingering belief that religion departments at undergraduate colleges are in fact not good departments. It is lamentably true that in a great many institutions this is still the case. However, less and less is it true at all, and one of the interesting features of modern undergraduate education is the number of institutions which have completely revised their courses in religion, and now offer a major. This (and I speak from experience) cannot be achieved unless one can first persuade a sceptical faculty of the high quality of the courses in the department.

Transformed Departments

The Episcopal colleges, as befits the traditional respect of the Church for sound learning, are in the forefront of the struggle to raise the whole standard of the undergraduate study of religion. Trinity, Sewanee, and Kenyon, to name only three, have all in recent years completely transformed their departments of religion, and have now introduced a major. I venture to suggest that the quality



RNS

Episcopal colleges are leaders in struggle to raise standards of undergraduate study of religion.

of the work that is being done in these departments would surprise the dubious, and that the type of work *complements*, instead of merely repeating, the work of the seminaries. Indeed, there are courses in these departments which seminarians themselves could take with profit.

Of course, an undergraduate department of religion cannot be designed merely for pre-seminarians, and it will at most have only a few of them among its majors. The evidence is that most of the majors go on to work in other fields. But it should have some, and there should be an end to the doctrinaire discouragement of pre-seminarians from studying religion at college, especially when this is done without first examining the quality of the courses offered. Let there be no fears. A good department of religion will *never* allow its students to neglect their study of philosophy and history.

EDITORIALS

Sick Movies and Sick People

In his letter [page 12] calling our attention to the film, *A Flight of the Sandpiper*, the Rev. E. William Lester asks the support of THE LIVING CHURCH, and of the bishops of the Church, in an effort to block by legal action the distribution of this film. He charges that the picture slanders the Church and its clergy and "lends an air of respectability and acceptance to the sin of adultery." (The story is about an Episcopal clergyman and his adulterous union with a woman who has an illegitimate child.)

Once again—the old, imperishable, and apparently insoluble problem of censorship.

Iconoclastic Slop

In THE LIVING CHURCH of December 6, 1964, our film critic, Margaret Redfield, characterized *The Sandpiper* as "iconoclastic slop." Mrs. Redfield is not given to over-writing. She chided the clergy of the Church for not being riled by this kind of outrage. We think that most clergy *are* riled by it, but what can they do?

Not having seen the picture, we can talk about it only hypothetically; but there is one thing that can be said about any film or book or other art form in which human misbehavior is dealt with, namely this: When the artist or playwright portrays a priest, or minister, or nun, or devout layman in immoral behavior, he is not necessarily attacking or slandering the Church. Only God can know his intention. We can know the effect and consequences of the portrayal only in part.

Any film which "lends an air of respectability and acceptance to the sin of adultery" is properly suspect. But there is, we submit, a very wide and deep difference between a picture which says, in effect, "There are some people who indulge in and who thoroughly approve this evil behavior," and the film which seems to say to the viewer, "Go, and do thou likewise." We have to face it—some people consider adultery good clean fun and others consider it wrong but do it anyway. If a picture is made, or a book is written, about such people, it must be allowed to show the truth about them or else it must prevaricate.

From reading the opinions of many thoughtful, responsible, learned judges—among them members of the United States Supreme Court—as to what constitutes obscenity in literature and art, we are driven to conclude that there is not, and can never be, a solid consensus. Now and again a movie is made or a book is published that is simply, palpably plain filth—so clearly so that nobody seriously challenges that condemnation of it. In such a case the censor's lot is not an unhappy or difficult one. But when we recall *Baby Doll*, *Ulysses*, *The Night of the Iguana*, *Lady Chatterley's Lover*, and some other controversial shows we have seen and books we have read—not all of them with

admiration by any means—we begin to see how widely good and honest minds must disagree about where that line between the tolerable and intolerable should be drawn.

That such a line should be drawn somewhere we do not question. In other words, we do not say that censorship is always wrong, never right, never justifiable, always worse than the thing censored. Occasionally somebody says that. But most who say it can be forced to qualify it if backed into a corner with some more malodorous specimen of scatological limburger. Any man with a rudimentary moral sense of smell admits the need for some censorship.

And maybe, when we have seen *The Sandpiper*, we shall have to agree that this is just too much. But the fact that it portrays an Episcopal priest in sin is not sufficient cause, all by itself, for legal action against it. If the Church can be hurt by a movie which shows one of its members *in flagrante*, the Church is in a woefully weak position indeed—much more so than we think.

Perhaps the right question to be facing is this: What—or who—actually hurts the Church in the eyes of the unchurched? A friend tells us of having attended a convention of Churchwomen at which an august and imperious Episcopal lady threw a minor temper tantrum at the hotel desk because her room did not suit her. What she said, and the way she said it, moved the desk clerk to say, "If all the members of your Church are like that one, I must say it's a queer Church!" Here the Church was being judged unfavorably on the basis of what one of its members did *in the flesh*—not on the screen. This is something that all Churchmen who *in the flesh* touch the lives of a thousand other people a thousand times each week, do well to keep ever most soberly in mind. The Church is known and judged by its members—not by fictitious figures in books and on the stage.

That statement may be qualified without being weakened by this addendum: There are always some people who believe anything they see on the screen or read in print. If they read that many Episcopalians celebrate the Black Mass in secret and that the practice is spreading, they simply believe it—because it's in print. Likewise, many viewers of movies assume that every filmed horror or orgy is actually a "documentary." Such people exist. But we can think of no defense against the damage done to the Church by the fact that there are such people who believe everything they see and read. Education of these people, rather than the outlawing of these films and books seems the only answer.

Tolerant Taste

There are other pertinent considerations. One is that it is becoming more difficult to bring films under legal ban. Public taste is growing more tolerant, or more indifferent to, the issue of pornography; and it is ultimately this public taste, rather than the letter of the law, which prevails in court. Then, if an effort to ban a film fails, the producers are really in luck—for they can then bill it as the "daring" film which the "Puritans" tried to outlaw.

Sick films can do harm only to sick people and perhaps the very young. The big job to be done is with the people, not with the films.

BOOKS

From the Mystical Body, No Resigning

The Future of the Liturgy. By **Adrien Nocent, O.S.B.** Herder & Herder. Pp. 215. \$3.95.

The Liturgy and the Laity. By **James W. King, S.J.** Newman Press. Pp. 175. \$3.50.

Liturgy for the People. Essays in Honor of Fr. Gerald Ellard, S.J. Edited by **William J. Leonard, S.J.** Bruce (Milwaukee, Wis.). Pp. 254. \$5.50.

Dom Adrien Nocent, O.S.B., provides a stimulating forecast of how Vatican Council II's Constitution on the Sacred Liturgy may be implemented. In his *The Future of the Liturgy* he gives many specific suggestions, some of them startling. Consider the passage:

"When God calls His people together, it is to sanctify them. . . . There is an intrinsic bond between pastoral care and the liturgy. But if the priest and the faithful do not celebrate it together consciously and purposely, we must say something is lacking in the glorification of God. If in theory the glory of God takes first place, in practice a worship which did not sanctify the man who practiced it could not give glory to God either."

Fr. James W. King, S.J., had the concerned, troubled, and inquiring layman of the Roman Catholic Church in mind when he wrote *The Liturgy and the Laity*. This is his response to many demands for a simplified volume to explain the principles and reasons behind the changes in public worship. It is designed to tell who and what the people of God are, why their coöperation and participation is necessary. He discusses liturgy vis-a-vis theology, history, the mass, sacraments, the lay apostolate, home, school, art, and music. The book was written before the Vatican Council II decree. On the social nature of worship Fr. King has this to say:

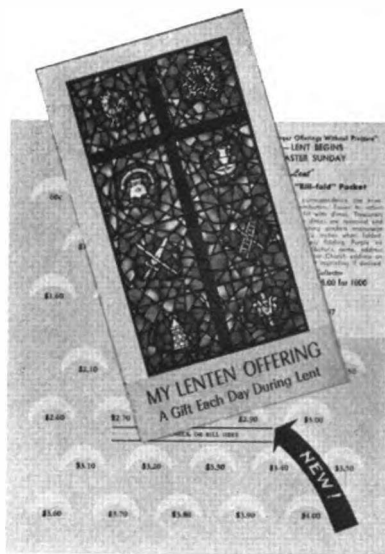
"The sacraments are social; they provide not only for the individual Christian's personal spiritual needs, but also for the needs of the whole body which is the Church. As a member of this body, then, I have social commitments. I cannot love God and hate my neighbor. I cannot be so absorbed in my own salvation that I ignore the salvation of my neighbor. I cannot establish a personal relationship with Christ while denying the social aspects of Christ's Church. As long as there is natural life in me, I cannot resign from the human race. As long as there is supernatural life in me, I cannot resign from membership in and commitment to Christ's mystical body."

After the untimely death of Fr. Gerald Ellard at the close of the Harvard Catholic-Protestant Colloquium in 1963, Fr. Wm. J. Leonard, who was with us there, completed *Liturgy for the People*, originally intended as a tribute to Fr. Ellard

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on his golden jubilee as a Jesuit. The collection of essays became a fitting memorial in honor of a pioneer of the liturgical apostolate. The distinguished contributors include Fr. John La Farge, Clifford Howell, H. A. Reinhold, Josef Jungman; Msgr. Martin Hellriegel, Mary Perkins Ryan, and others not so well known beyond their own Communion. The subjects treated range over a wide terrain of matters liturgical, including such unusual bits as "Rites and Blessings for Children" (Cutting of Hair, Weighing of Sick Children) to "Ignatian Exercises and Liturgical Kerygma." The extensive bibliography of Fr. Ellard is included.

DON H. COPELAND, D.D.

A Faith Shines

Canterbury Essays and Addresses. By Michael Ramsey. London; SPCK. New York: Seabury Press. Pp. 168. \$4.75.

A stimulating collection of 23 essays, addresses, and published articles by the 100th Archbishop of Canterbury is now issued as a companion book to his *Durham Essays and Addresses*. The majority of the works in the new book, *Canterbury Essays and Addresses*, belong to the period since 1961, when Dr. Ramsey became the Archbishop of Canterbury.

The book is divided into five subjects: theology, unity, the contemporary world, biography, and pastoralia. The four theological addresses are concerned with "The Crisis of Human Freedom," "Christian Spirituality and the Modern World," "Heaven and Hell," and "Christianity and the Supernatural." In these Dr. Ramsey reveals his grasp of Christian truths and their relevance to the world while recognizing the challenges facing the Church. His own strong faith shines out of the printed page. Laymen and clergy should read and study these four works.

Our relationship with the Orthodox Church and problems of Christian unity are well set forth in "Constantinople and Canterbury." An article on "Sex and Civilization" is a valuable contribution in an age which seemingly has raised sex to the most important element in life. Dr. Ramsey supplies insight as to the reasons for this emphasis and suggestions for correcting the situation.

The section on biography contains sketches of some of the great Churchmen of England, many of whom were known personally to the Archbishop. Here are short accounts of the lives of Charles Simeon, Dean Church, Herbert Hensley Henson, Lionel Thornton, Herbert Kelly, and George Bell.

His address, "In Memory of President Kennedy," delivered in St. Paul's Cathedral, December 1, 1963; his sermon at the installation of the Bishop of Washington in 1962, and his sermon at the opening of the 1963 Anglican Congress are included.

JOHN W. NORRIS, STD

LETTERS

Continued from page 3

tiently plodding, with others, in a picket line because there is a chance that such action will help a neighbor.

Fr. Shaw's statement that Christians "should commit civil disobedience only if the government should specifically command a total renunciation of the Christian faith" is a precedent-setting one, to say the least. Thousands of Christian martyrs have given their lives in civil disobedience rather than abandon or diminish even a portion of their faith. Dietrich Bonhoeffer, for example, could have kept silence and compromised. Rather, he spoke daringly against Hitler and tried to rally opposition to him. Bonhoeffer was executed.

No, Fr. Shaw, Christians are again beginning to tell the world that they intend to practice in their lives the things which they speak with their lips. And these lives include individual and corporate action, Christian obedience and, if need be, civil disobedience, in sacred and secular worlds.

And if we wish to quote from Scripture, let us find one which points to the way of the cross. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

DONALD L. HAYS

Philadelphia Divinity School '66
Philadelphia, Pa.

Thank you for printing "Christians and Pressure Tactics" [L.C., January 3d] and for your excellent editorial reply to it. Your point about the Enlightenment is well taken, and, although it could be argued further on both sides, I see no point in pursuing it at this time.

The essential thesis of the article is that the Church cannot address itself to secular society in the same way and in the same terms in which it addresses itself to its own constituency. Within the congregation of the faithful, moral exhortation and discipline are very much in order, but moral exhortation and discipline will not convert the world. Kerygma (the joyful announcement of good news) for unbelievers, and Didache (ethics) for believers, has always been the Church's rule and practice. Whenever the two have become confused, the Church has suffered greatly.

(Rev.) WARREN E. SHAW
Curate, St. Paul's Church

Chester, Pa.

Wanted, Legal Block

This is to call your attention to a film being made entitled, *A Flight of the Sandpiper*. I am distressed to see that it is the story of an affair between the headmaster of an Episcopal school, who is portrayed as a priest of this Church by Richard Burton, and an artist (Elizabeth Taylor), the mother of an illegitimate son. This story is of a new "sophisticated brand, where adultery is an accepted, if unfortunate, fact of life."

I should like to ask the support of THE LIVING CHURCH and the bishops of this Church to block, by legal action, the distribution of this film in that it may well cast aspersions and doubts upon not only the dignity and the respectability of our headmasters and parochial schools, but also

lend an air of respectability and acceptance to the sin of adultery.

This is a most serious film and not one of light humor, such as, *John Goldfarb Please Come Home*.

(Rev.) E. WILLIAM LESTER
Vicar, St. David's Church
Cambria Heights, L. I., N. Y.

Editor's comment: See page 10.

Canonical Suggestion

I was quite disturbed by the action of the House of Bishops re open Communion at the last General Convention, and I should like to use your columns to interject a brief comment.

First, let me say that I do not favor a strict closed Communion, but that it was the tone of the resolution with its suggestion of: "It's illegal now but let's change the rules and in the meantime we'll just do it anyway" which was disturbing. If it is illegal, then change the rule—or not—but don't break it in the interval; if it is not, then say so.

On this basis I would suggest that a solution might be found in the adoption of a resolution, preferably in the form of a Canon, which would recognize its lawfulness and at the same time provide some ground rules, such as the following:

Although Confirmation by the bishop is the normal method of admission to communicant membership in this Church, and should be administered to any who desire to be regular communicants in any Episcopal church; nevertheless, baptized communicants of other Christian Churches who have accepted Jesus Christ as their Divine Lord and Saviour, and who recognize His presence in the sacrament, may be invited to communicate in this Church.

The personal acceptance of Christ would seem to be the crux of the "ready and willing" clause of the present rubric, while some agreement as to what we mean by the service would seem to be essential to participation in the sacrament. On a legal basis this would observe the distinction between admission to communicant status, which is the subject matter of the rubric, and occasional administration of the Communion to those who have been admitted to the sacrament elsewhere.

WILLIAM D. LORING

Student, Philadelphia Divinity School
Philadelphia, Pa.

Success Story

Our vicar, the Rev. W. Fred Herlong, mentioned recently, in conversation with another clergyman, that the response of the congregation of the Church of the Transfiguration, Bat Cave, to our Every Member Canvass in the fall of 1964, was 100%. He received this bit of news with considerable surprise and excitement, and thought it was unusual enough to be of general interest.

We pass it on for whatever inspirational value it may have! We, of course, were gratified, and feel that Hickory Nut Gorge, where our church is located, is a "Valley of Victory" for us this year.

BETH R. GREIG

Secretary to the bishop's vestry
Diocese of Western North Carolina
Bat Cave, N. C.

ANGELS and ANGLES

Continued from page 2

turing with his other wing so broadly that he almost touched the hat of a lost little woman creature who was peering at *Abstraction on Flannel Cloth with Elmer's Glue*.

"The world we knew when we were here before has blown up," Jubal said sadly. Tubal fingered his Invention Horn.

"It's the same world it always was," he declared.

"That I grant you," nodded Beadle, "but of course we're visitors from outer space with different limitations. But something's happened that makes it difficult for these creatures to see the world as we do. Their world seems to have 'come apart at the seams,' as they say."

"Then why don't they put it back together, and paint pretty pictures with some meaning?" insisted Tubal.

"Search me," said Jubal, modestly. "I'm just a stranger here, heaven is my home. But you must admit that now they've got rockets to the moon and atom bombs, and psychology and the Id, and electronic computers and functional architecture, and color TV, it would be pretty silly for them to paint pictures of madonnas on the rocks, and cherubs under glass."

"But their pictures aren't pretty," Tubal stubbornly resisted.

"They don't seem to see a pretty world," said Jubal sighing deeply. "I must say it's rather depressing to look at all this splatter and to reflect that there must be a hundred Little Galleries from here to the Top of the Luke filled with the same ambivalent junk."

"Let's just reflect upon the thought," Tubal urged, "without continuing the survey of Ultra Modern Art."

"Come to think of it," mused Jubal, "the whole enterprise may be obsolete. With all this functional architecture and glass buildings who wants to hang a picture on a wall? Especially *Woman Bathing in a Pink Sunrise at Campobello in a Tub*."

"Capistrano," corrected Tubal.

"But the creatures will create," said Jubal hopefully. "These shreds and patches show some dream of form and order in a shattered world."

"I'd rather live in an Amish barn than here," said Tubal.

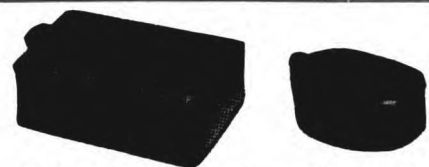
"Not I," Jubal disagreed. "At least these creatures know the earth they're living in right now."

"Enough of this. Meet me at five in Zion National Park."

"Aye, Aye, sir. At the entrance gate?"

"Of course not, dullard. According to the map there is a rock called Angels' Landing. Do I have to explain that it is reserved for us? You're free till five."

"Oh good," Jubal exclaimed joyfully. "I think I'll go investigate supermarkets. They really seem quite fascinating."



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Appointments Accepted

The Rev. Charles G. Bennett, former vicar, St. Mark's Mission, Paw Paw, Mich., is curate, St. Michael's, Barrington, Ill.

The Rev. G. William Brumbaugh, former vicar, St. Bartholomew's, Bemidji, Minn., is rector, St. Timothy's Parish, Gull Lake, Richland, Mich.

The Rev. Jerry Crawley, former vicar, St. Stephen's Mission, Alva, Okla., is rector, Church of the Good Shepherd, Sapulpa, Okla. Address: 120 Walnut (74066).

The Rev. David C. Cargill, former executive secretary for college work, Province of New England, is rector, St. Mark's Church, Syracuse, N. Y.

The Rev. F. Alvin Cheever, former chaplain, St. Mary's School, Peekskill, N. Y., is missionary at St. John's Church, Black River, and Grace Church, Copenhagen, N. Y.

The Rev. Randolph Evjen, retired (and retired colonel and chaplain, USA), is priest in charge, Christ Church, Florence, Ariz., and Protestant chaplain, Arizona State Prison, Florence. Address: Box 128.

The Rev. Eric Geib, former rector, St. Mary's Parish, Nebraska City, Neb., is in charge of the organization of a new mission in the Westwood

area of Kalamazoo, Mich. Address: 3518 Grace Rd.

The Rev. Robert H. Greenfield, chaplain, St. Helen's Hall, Portland, and former vicar, St. Michael's, Newberg, Ore., is also canon vicar, St. Stephen's Chapel, a new congregation affiliated with St. Stephen's Cathedral, Portland. Address: 6300 S.W. Nicol Rd.

The Rev. Frank M. Hitner, former curate, St. Matthew's, Glasgow, and St. Mary's, Malta, Mont., is canon, Gethsemane Cathedral, Fargo, N. D. Address: 821 - 3d Ave. S.

The Rev. Lawrence P. Houston, Jr., former assistant rector, St. Stephen's Church, Richmond, Va., is associate rector, St. Paul's Church, Greenville, S. C., and Episcopal chaplain, East Carolina College. Address: Box 564 (27834).

The Rev. William N. Malotke, former canon precentor, St. James' Cathedral, Chicago, Ill., is rector, St. John's Parish, Charlotte, Mich.

The Rev. Harold J. Perschbacher, former rector, Holy Trinity, Manistee, Mich., is rector, St. Paul's, Bad Axe, Mich.

The Rev. Robert C. Sellers, former assistant to the rector, Church of St. John the Divine, Houston, Texas, is rector, St. Paul's, Kilgore, Texas. Address: 314 Henderson Blvd.

The Rev. George Donald Swinton, former vicar,

St. John's, Fremont, and vicar, St. Mark's, Newaygo, Mich., has moved to Newaygo, where he has charge of St. Mark's exclusively.

The Rev. James R. Titcomb, former rector, St. Paul's, Winslow, Ariz., is canon catechist and assistant to the dean, Trinity Cathedral, Phoenix, Ariz. Address: 6618 N. 14th Place (85014).

The Rev. Edward Winkley, formerly licensed in the diocese of Grahamstown, Province of South Africa (in which Province he served for 25 years), is associate rector, St. Paul's, Walla Walla, Wash., and Episcopal chaplain to the students at Whitman College. He has specialized in the healing ministry. Address: 323 Catherine St. (99362).

The Rev. J. Berry Winn, former vicar, St. Columba's, is rector, St. Paul's, Bellingham, Wash. Address: 2117 Walnut St. (98225).

Ordinations

Priests

Chicago—On December 19, the Rev. Linas Hutchins Brown, curate, St. Simon's Church, Arlington Heights, address, 603 S. Yale Ave. (60005); the Rev. Edward Joseph Campbell, Jr., vicar, St. Peter's Church, Warroad, Minn. 56763; the Rev. Charles Clifton Eden, curate, Church of the Redeemer, Elgin, address, 120 S. State St., Apt. 5; the Rev. William Kramer Gros, curate, Church of the Holy Spirit, Lake Forest, address, 400 Westminster Rd., (60045); the Rev. James Lovett Harper, vicar, Grace Church, New Lenox, address, 209 N. Pine St. (60451); the Rev. William Francis Johnson, curate, Church of the Atonement, Chicago, address, 5749 N. Kenmore Ave. (60626); the Rev. Keith Alan Leach, curate, St. Matthew's Church, Evanston, address, 2200 Lincoln St. (60201); the Rev. Dale Luther Moyer, curate, St. David's Church, Glenview, address, 2400 Dewes St. (60025); the Rev. Jack Marvin Tench, curate, St. John's Church, Mount Prospect, address, 5-7 N. Main St., Apt. 5-EG (60056).

Connecticut—On December 19, the Rev. Richard W. Maxwell, rector, Zion Church, North Branford.

Iowa—On December 17, the Rev. Robert L. Ihlefeld, priest in charge, St. Stephen's Mission, Spencer, and St. Alban's Mission, Spirit Lake, address, 200 E. Fifth St., Spencer; on December 18, the Rev. Milo D. Dailey III, priest in charge, Trinity Mission, Emmetsburg, and St. Thomas' Mission, Algona, address, 533 S. Jerome, Algona.

Kansas—On January 2, the Rev. Allan Sibley Hancock, vicar, St. Philip's, Topeka, and St. Thomas', Holton.

Louisiana—On December 19, the Rev. Prim Bayard Smith, Jr., curate, St. Augustine, Metairie.

Ohio—On December 18, the Rev. Anthony F. Andres, assistant, Church of the Epiphany, Euclid; the Rev. Richard L. Blank, assistant, Trinity Church, Toledo; the Rev. Fayette P. Grosse, Trinity Church, Jefferson; and the Rev. Denis L. Serdahl, assistant, St. John's, Youngstown; the Rev. William W. Stickle, vicar, St. Luke's, Chardon; the Rev. Ralph G. McGimpsey, assistant, St. John's, Saginaw, Mich., address, 123 N. Michigan Ave.; the Rev. Thomas B. Hubbard, Trinity Church, Elmira, N. Y.

Deacons

Kentucky—On January 6, John Calvin Hunt, serving St. Peter's in the Valley, Valley Station, address, 5902 Alanadale Dr.

Correction

The Rev. Allan N. Zacher, former canon of Christ Cathedral, St. Louis, Mo., is devoting his entire time to the Pastoral Counseling Institute, which he founded and which he heads.

Living Church Correspondents

Idaho—Mrs. Morgan S. Sheldon is no longer the correspondent for this area. She and her husband, the Rev. Morgan S. Sheldon, have moved to Veradale, Wash.

Western Michigan—Miss Elizabeth Slye is the new correspondent for the diocese.

Engagements

The Very Rev. Elmer B. Usher and Mrs. Usher, of Trinity Cathedral, Phoenix, Ariz., announce the engagement of their daughter, Lynn Taylor Usher, to David Coblentz Fox, Grosse Ile, Mich., a midler at Bexley Hall Divinity School. Miss Usher is a member of Heidelberg College, Tiffin, Ohio.

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Retirement

The Rev. Albert C. Morris, rector of St. Andrew's Parish, Fort Pierce, Fla., has retired, due to disability. His new address is Box 783, Winter Park, Fla.

New Addresses

The Rev. Bailey Barnes, 73 Wall St., Menlo Park Terrace, Metuchen, N. J. 08841.

The Rev. Harold B. Bougher, 1054 Duncan Ave., Yeadon, Pa.

The Rev. John B. Butcher, 222 W. Maple, Winslow, Ariz. 86047.

The Rev. John Howard Evans, 474 Fruit Hill Ave., North Providence, R. I.

The Rev. Reinhart B. Gutmann, R. D. Whitehouse Station, N. J.

The Rev. Luther Pitts, Box 34, Roswell, N. M.
The Rev. Berry B. Simpson, 5410 20th Place, Washington, D. C.

DEATHS

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

The Rev. Edward Doud, perpetual deacon of the diocese of Spokane, died suddenly of a heart attack in Cairo, Egypt, on October 30th. He was 52.

An employee of the Atomic Energy Commission, at Hanford, Wash., Mr. Doud was ordained deacon in 1963. He assisted at All Saints' Church, Rich-

land, Wash., until his removal in 1964, to work with the International Atomic Commission, in Cairo. In Egypt he had held commission from the Bishop of Spokane to establish liaison with the diocese of Zambia.

He is survived by his wife, Muriel; a son, Donald, a student at Hobart College; and a daughter, Carolyn, of Tacoma, Wash.

The Rev. Arthur Haire Forster, a retired faculty member of Seabury-Western Theological Seminary, Evanston, Ill., died January 20th, at his home in Evanston.

He was born in Ireland in 1879. He received the B.A., M.A., and B.D. degrees from Trinity College, Dublin, Ireland, and the Ph.D. degree from Northwestern University. He was ordained deacon in 1904 and priest in 1905 in Ireland.

Dr. Forster was recognized internationally as an authority on New Testament studies. He was the author of *Four Modern Religious Movements*, and *Pronunciation of Greek in New Testament Times*, and was at one time associate editor of the *Anglican Theological Review*.

In 1919, Dr. Forster became professor of New Testament at Western Theological Seminary, Chicago. When Western merged with Seabury Divinity School in 1933, he continued on the faculty. He was later professor of Hellenistic Greek and librarian until his retirement in 1957.

He is survived by a son, Brian M., of Arlington Heights, Ill.; two daughters, Mrs. William F. Hanchet, of San Diego, Calif., Mrs. Ned Stearns, of Hutchinson, Minn.; and a sister in Ireland, Miss May Haire Forster.

The Rev. Wythe Leigh Kinsolving, retired priest of the diocese of New York, died in Charlottesville, Va., December 21st.

The Rev. Mr. Kinsolving was born in Halifax, Va., in 1878. He received the B.A. and M.A. degrees from the University of Virginia and the

B.D. degree from the Virginia Theological Seminary. He was ordained to the priesthood in 1906. He served the Church in Virginia, Maryland, Missouri, Tennessee, Michigan, Pennsylvania, and New York. He retired in 1946. In 1917 he was a YMCA secretary in France.

Mr. Kinsolving taught Latin and Greek, translating these as well as Spanish, Portuguese, Italian, French and German. He was the author of a number of books. He was a member of the American Genealogical Society and the Eugene Field Poetry Society.

There were no immediate survivors. His wife, the former Annie Laurie Pitt, died a number of years ago.

Jackson Holcomb Hanks, vestryman of St. Philip's Church, Palestine, Texas, died December 15th in Palestine.

Mr. Hanks was born in 1918 in Palestine. He was a charter member of the Brotherhood of St. Andrew, and served in almost every level of the Brotherhood's organization, from local to national. Mr. Hanks was an active vestryman and served several terms as senior warden. He was an active lay reader. He served in various diocesan positions, the last of which was in the department of Christian social relations.

He is survived by his wife, Jacqueline; a son, Jackson Rayburn; a daughter, Lucinda Boylen; and a brother, Clyde Hanks, of Houston.

Iva Mae Adams Moore, widow of the Rev. Everett A. Moore, died December 28th, in Grand Haven, Mich.

Mrs. Moore was born in 1877 in Walnut, Ill. She was a life member of the Daughters of the King and for many years directress of St. Elizabeth's Mission-by-Mail, in the diocese of Western Michigan.

She is survived by a son, Marion G. Moore, of Grand Haven, Mich.; a daughter, Mrs. John Randolph Parker, of Lincoln, Ill.; three grandchildren; two great-grandchildren; and a brother, Clyde O. Adams, of Los Angeles, Calif.

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MISSING: John Zawislak, active communicant and acolyte of St. Luke's Parish, Roselle, N. J. Age 17; 5'10" height; 145 pounds; brown hair and eyes; dark horn-rimmed glasses. Accomplished musician. If anyone knows of his whereabouts please contact The Rev. Walter Moreau, 210 East 4th Ave., Roselle, N. J.; or call 201-CH 5-0815 collect.

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PRIEST to be curate interested in day school and assisting in regular parish ministrations. Growing parish in large southwestern city. Moderate Churchmanship. Correspondence desired. Reply Box T-187.*

PRIEST: young or older, with or without specialization, to be my assistant. Send whatever information you think pertinent. The Rev. Paul Hoornstra, Rector, Grace Church, 116 West Washington, Madison, Wisconsin 53703.

PRIEST, Age 30-40, Eastern Kentucky mission working toward parish status; sacrament, preaching, teaching. Resumé. Reply Box J-196.*

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PRIEST, 30, desires own responsibility in parish or mission. Good qualifications, references. Reply Box G-193.*

PRIEST, Catholic with family, seeks parish or mission, in east, midwest, or west. Correspondence invited. Reply Box P-194.*

PRIEST, 61, seeks change to parish with small house, suitable apartment or housing allowance. Excellent record and recommendation. Health good. Reply Box W-197.*

RETREATS

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

RETREAT for clergy wives, March 10-12. Conductor Mrs. Sibel Harton. For information write DeKoven Foundation, Racine, Wis.

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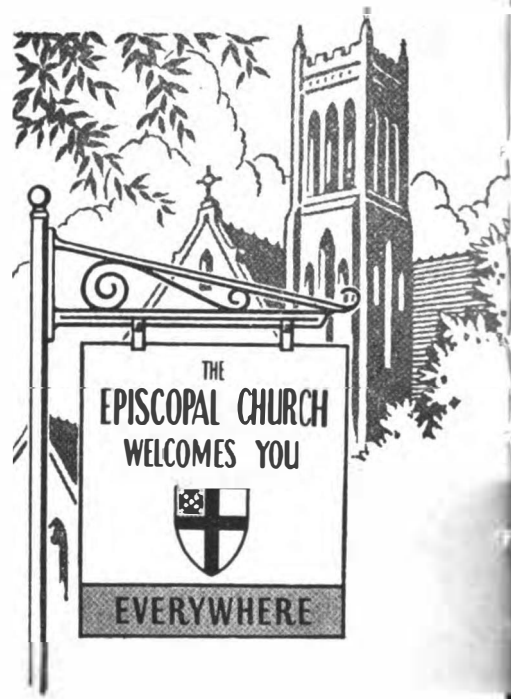
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

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Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

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HD 9; C Fri & Sat 5-5:25

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Fri & HD 10; C Sat 5

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St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cave, Rev.
Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser
11; Weekdays MP & HC 7, EP 5:45; HC & Healing
Thurs 10; C Sat 3-5

ATLANTA, GA.

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PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; hol, holiday; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; HU, Holy Unction;
Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance;
r, rector; r-em, rector-emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenchild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (G HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r.
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Ches. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, Wed & HD 9:30,
Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat
2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Demrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat
Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight

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

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

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Munsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9.
Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: 7:45 Motins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

WESTERLY, R. I.
CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs, C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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