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Keystone Photo

Japanese religious leaders with the Archbishop of Canterbury:

Thanks for a treaty and an appeal for prohibition of nuclear tests [p. 7].

Rome and Reunion [p. 9]



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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 editors.

Did You Write?

May I beg the hospitality of your columns?

During my stay in the United States a letter addressed to me in California has apparently not reached me. If anyone has not received a reply to a letter I would be glad if he or she would write to me at the following address.

(Rt. Rev.) JOHN CHARLES VOCKLER
Bishop of Polynesia

Bishop's House
Suva, Fiji Islands

Not the Whole Picture

Daisuke Kitagawa, in reviewing *The Church and Faith in Mid-America* by Victor Obenhaus, says that "no Episcopal church is found involved in this study" [L.C., September 8th].

Kitagawa is correct. Why did not Victor Obenhaus recognize that there is a very strong Episcopal Church in Bureau County, Ill., where the "intensive study" was made? St. Jude's, Tiskilwa, Bureau County, has about 160 baptized people, of which better than 90 are in Tiskilwa (10% of the village population) and the balance in Princeton and at least six other towns in the county. Communicants at the present time are 147. *Why this omission from Obenhaus' book?* This is a growing church, by the way, with four diocesan officers in its ranks.

Certainly the Episcopal Church is not in a lot of places in the "country" in mid-America, but here is a county that at one time before 1875 had six Episcopal churches. Why now only one? How did this one strong church get overlooked? Perhaps anything less than 500 or a 1,000 is to be overlooked in our modern mass culture.

We would be interested in answers from Victor Obenhaus. We are also interested in the whole Episcopal Church realizing that again samplings and surveys are not always correct in giving all the picture.

(Rev.) ARTHUR M. GARD
Vicar, St. Jude's Church

Tiskilwa, Ill.

The Office of Deacon

I heartily second the proposal of the Rev. Robert Zimmerman [L.C., October 20th] to change the pattern of the office of deacon in order to give this order of ministry a vital function and in order that it may fulfil a contemporary need, which seems to me to be the same need which brought it into existence in the first place.

I share Fr. Zimmerman's perplexity with regard to the practical problems involved in restoring the Holy Eucharist to its proper place as the great and central act of the Church's worship, practical problems which would, I am convinced, largely disappear if there were a deacon or deacons in each parish. I understand Fr. Zimmerman to be saying that he considers present requirements for ordination to the perpetual dia-

conate to be unreasonably and unrealistically elaborate, and I agree. It does not and should not require a university education to serve in the diaconate, if this ministry is conceived according to the pattern of the primitive Church.

As a former Congregationalist minister, I know from experience how helpful the deacons of that denomination can be in the life of a congregation, and I know how the exercise of this ministry has helped the bearers of the office develop spiritually. I know from experience, also, the perversion of the office, but I am convinced that the perversion is the exception, and that the advantages far outweigh the dangers.

I am not in sympathy with Fr. Zimmerman's proposal that the office of lay reader be abolished. The office of reader is a ministry in its own right which, if properly performed, will demand all the time which a man can give to it. For if it is to be done intelligently, it must be done with a knowledge of the meaning of Scripture, and that study, in addition to voice training, constitutes a task in itself. I would be in favor of restoring the reading of the Gospel to the reader. After all, it was his province originally, and present custom represents a usurpation by the deacon.

It seems to me unfortunate to describe the pattern of the diaconate which Fr. Zimmerman urges as being the ministry of an "ordained layman." It betrays, it seems to me, that overly rigid line of demarcation which exists in the Church between cleric and laic. "Ordained layman" could be taken as a perfectly adequate definition of the status of priest or bishop, as well as of a perpetual deacon of the kind envisaged here. To speak of such men as remaining primarily laymen all their life seems to me to confuse order with quantity of time devoted to this ministry. The Church has had bishops and priests, as well as deacons, who have remained primarily laymen all their lives, in that a major part of their time and energy has been devoted to earning a living. Conceivably, there may be situations today or in the future which may require this pattern of time. But neither this pattern nor that of full-time service should be confused with the essence of ministry itself. Again, we must beware of a concealed Manichaeism in our attitude toward the "sacred" and the "secular." I am not accusing Fr. Zimmerman of this type of heresy, but the phrase "ordained layman" seems to be to encourage the type of thinking which is horrified at the notion of a "sacred" minister engaging in a "secular" occupation — despite all the examples in favor of such a dual life from St. Paul downward.

(Rev.) LELAND O. HUNT
Rector, Trinity Church

South Norwalk, Conn.

Pickets at Lovett

The Lovett School will be integrated and restored to the Church eventually, if the picketing and controversy are permitted to cease [L.C., October 27th]. It will certainly not be integrated and restored this year, and probably not next year, although this quite probably would have happened if ESCRU had kept hands off the situation.

One thing is quite certain: that every time the school is picketed, and every time

Continued on page 17

The Living CHURCH

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

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THINGS TO COME

November

- 17. Trinity XXIII
- 24. Sunday next before Advent
- 28. Thanksgiving Day
- 30. St. Andrew

December

- 1. First Sunday in Advent
- 8. Second Sunday in Advent
- 10. National Council meeting, Greenwich, Conn., to 12th
- 15. Third Sunday in Advent
- 18. Ember Day
- 21. St. Thomas (Ember Day)
- 22. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 29. Christmas I

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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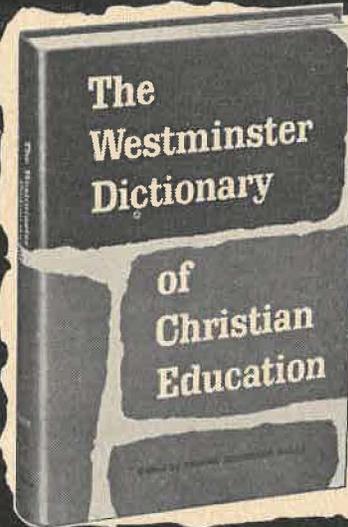
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November 17, 1963

HAITI

Flora Leaves Need

No real or permanent damage was done to the property of Holy Trinity School, Port-au-Prince, Haiti, during the passage of Hurricane Flora early in October, but many of the school families lost everything.

This information comes from Sister Anne Marie, SSM, who says that contributions toward the relief of the Haitians would be very much in order. LIVING CHURCH readers who wish to give money may do so through the Living Church Relief Fund.

Checks should be made out to the fund, and marked, "For Haiti Hurricane Relief."

ARMED FORCES

Un-Unified

The Air Force Chief of Chaplains, Maj. Gen. Robert P. Taylor, explained significant changes in regulations affecting religious educational programs to delegates of the General Commission on Chaplains and Armed Forces Personnel gathered in Washington, D. C., recently, for their semi-annual meeting.

Chaplain Taylor told the 58 delegates that the United Protestant Sunday School Curriculum is no longer one of the "minimum requirements" of a religious educational program authorized for an Air Force base. Although the unified curriculum has been exceptionally successful, he said, it will now be strengthened by these changes.

The provision of the old regulation that "Unauthorized curricula will not be introduced in the Air Force" has been dropped. All materials may be purchased with appropriated or nonappropriated funds available to the commanders.

Under the new regulation, a clear distinction is made between curriculum and course materials. The former consists of a plan of study based on a "thematic development." That is, for one particular year the theme may be "God," the next year "Christ," and so on. In this way, it is possible "to meet the unusual needs of a constantly shifting Air Force community," said Chaplain Taylor. Thus, when Air Force personnel transfer to a new base they are able to continue the

same course of study pursued at their former station.

Course materials—literature and teaching aids—are merely "recommended" under the new regulations. These materials are selected annually by the Armed Forces Chaplains Board after a screening process undertaken by a committee of religious education experts representing various faiths.

Chaplain Taylor told the delegates that the change was designed, among other things, to permit the use of "Sunday school literature other than the unified curriculum."

A second significant change explained by Chaplain Taylor is one permitting civilian religious groups authorized to conduct religious services on Air Force bases to keep all funds collected at their services.

Under the old regulations these civilian groups were granted disposition of only one collection per month. The other collections they took were put with funds collected in services conducted by the base chaplains. [RNS]

ENGLAND

In Need of Teaching

A strong plea was made by the Church of England's National Assembly recently for a "powerful emphasis" throughout the country on the Christian teachings concerning sex and sexual relations to counteract a tendency toward pre-marital relations among young people.

The Assembly, at its fall meeting in London, asserted that the Church must not only be concerned with personal morality, but also with social morality.

In issuing its plea, the Assembly unanimously confirmed six points for sexual guidance advanced by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury.

They were: "(1) Christian morality includes obedience to God's law. (2) Fornication is always wrong; it uses sex contrary to God's purpose. (3) Sex instruction should never be separated from teaching about the divine meaning of sex and marriage. (4) Moral example must be set by those in high position. (5) God forgives those who sincerely repent. (6) Britain needs to come back to God."

At a debate on sex during a session of

the Assembly's House of Laity, Hugh Montgomery Campbell suggested that laymen speak to laymen concerning sex, since there was a feeling among some non-churchgoers that clergymen might know less about sex than the laity.

Mr. Montgomery Campbell is a brother of the Rt. Rev. Henry C. Montgomery Campbell, former Bishop of London.

[RNS]

BRAZIL

A Social Dimension

At Rio de Janeiro's second annual ecumenical conference, held last month, an Episcopal priest suggested that evangelism today might be interpreted largely in social terms.

The conference, attended by clergy representatives of several Anglican, Protestant, Roman Catholic, and Orthodox groups, said that improved relations and goodwill among all Christians will aid the Church in fostering the work of God and bettering humanity.

The meeting, held in the Episcopal Church of the Redeemer, also had several hundred lay spectators. Host to the conference was the church's pastor, the Rev. Curt Kleemann. His church also was the scene of the first such conference, held last November.

Mr. Kleemann observed that the "evangelism of Jesus Christ must be interpreted in accord with the necessities of each epoch." He said, "In the days of cruel slavery, for example, the Church had to consider Christian love in terms of racial equality. In our time perhaps Christian love must be considered in terms of social justice, and even, perhaps, have a perspective that is more social than personal."

Mr. Kleemann said that, today, "perhaps God wants to show us through the Holy Spirit the social dimension of reconciliation between the various Churches that constitute Christendom." Although the work of reconciliation stems from God, he continued, "this does not mean we need not do our share. The initiative always comes from God, but the response must come from men." He added:

"Any Christian engaged in the ecumenical movement feels that new doors are opening, new bridges are being constructed between the Churches of Christianity in the Eastern and the Western world. The Holy Spirit,

beyond all doubt, is speaking the language of indisputable reconciliation."

Another speaker was a Benedictine priest, the Rev. Estevão Bittencourt, who said it was important that all Christians be "convinced of the necessity for unity, so far as central ideas, common to all, are concerned."

He added that while Christian union may be impossible to achieve in a lifetime, through the ecumenical movement Christians can hope for greater understanding and "move toward an end common to all." [RNS]

IRELAND

Move to the North

by the Rev. Canon C. M. GRAY-STACK

The *Church of Ireland Gazette*, which is the successor to the pre-disestablishment *Irish Ecclesiastical Gazette*, appeared doomed. Would Irish Churchmen read the *Church Times* (published in England), which usually ignores our existence, or the *Church of England Newspaper*, which was playing up a series of articles on the Irish scene?

Then suddenly we learned that we were not being left alone in our wilderness. There was to be a new *Gazette* with a new format, published in a new city. Incidentally, there was also to be a new price—6d., where the old one cost 3d.

Now the first number is out, and a very different thing it is from the old paper. For long we have called it "The Gazette"; now "GAZETTE" is in large type with a little "Church of Ireland" above it. Then, of course, it comes from a new city—from Belfast, the capital of the Protestant northeast. Of course, the bulk of the Church of Ireland population is in Northern Ireland, the part of the country still ruled from London, so there may be much to be said for putting the new-old Church paper in the center of that area. This is certainly illustrated on the front page by the banner headline: "ATTITUDE OF 'YOUNG ULSTER' TO RELIGION." (Ulster was originally the name of the Northern Irish Province—Northern Ireland is only part of the old Province, but tends to use the name.)

The paper has many pictures: Bishop Bayne, people going in to a Harvest Service, Senator Stanford of the Republic of Ireland, the Archbishop of Dublin, our Christian stewardship officer, ladies' fashions, Toronto, a group of Armagh people at a presentation, two Derry cathedral choristers, and a new Belfast church, not to mention a strip cartoon.

There is a somewhat similar mixture of matter. A well-known architect writes on Church-building and tells us that modern liturgical churches designed for celebration facing the people are "a move back towards Rome" and argues for a "robed choir" as a way of integrating the laity in the worship of the Church. Arch-



Phoenix Gazette

bishop Simms of Dublin describes Toronto with the fine headline: "BARE-FOOTED HUMILITY AT COMMUNION." A journalist asks, "Are we too house-proud about our Churches?" and ends by telling us that the care of Churches is important, for, "in a sense, they are the Word made flesh and must speak in unmistakable accents." A writer expresses his faith in the future of the Church in the Republic and looks to the Church of Ireland to take its share in unity work, including contacts with Rome.

On the other hand, the "parish pump" is given a big handle. We read of a Belfast curate moving to Canada, of a coffee bar in a church hall, another hall built with money sent from Yugoslavia, and another built by volunteer labor. We learn, too, just which churches a certain Western bishop has visited recently and of the institution of a new rector to Magheralin. In fact, the *Gazette* is ready to print local supplements for diocesan and parish magazines. The paper includes new, exciting cookery hints for the busy housewife, but the housewife is also told that the Church may need her help in other ways and that one of these days we in Ireland may actually have female lay readers. (Well, so we may—next century.)

This new venture is an effort to revitalize an old paper and to give the Church of Ireland a living voice. There are two joint-editors. One of them is the Rev. Canon F. A. Willis, who kept the old *Gazette* going in difficult days, and who is beneficed in the Republic. The other is Dr. Wilson, rector of the northern parish of Armoyle.

Can the staff of the "Church of Ireland GAZETTE" give us a Church paper, even a somewhat more popular and less professional one than the old *Gazette*? It depends on what they can do to create a readership. They have started well with the circulation of 80,000 free copies. If they can get about a quarter of that as a permanent figure, this Church will not be left without its own organ.

If any American Churchman would

Representing Orthodox and Anglican Communions at the annual meeting of the Fellowship of St. James of Jerusalem were (left to right): Fr. Antony Gabriel, of St. George's (Syrian) Orthodox Church, Phoenix (host to the gathering); the Rev. Sava Vujkov, St. Sava's (Serbian) Orthodox Church, Phoenix; Bishop Harte of Arizona; the Rev. George J. Smith, of All Saints' Church, Phoenix; Fr. John Karateew, of the Russian Orthodox Church of SS. Peter and Paul, Phoenix; and the Rev. Enoch Jones, Jr., an Episcopal priest from Los Angeles, who is executive secretary of the fellowship.

like to look in on this journalistic experiment and learn a little about another Anglican Church, he can write to the new offices: The Church of Ireland Press, 32 Ann Street, Belfast 1, Ireland. Inside the country, £1-19 is a year's subscription, so abroad \$7 should about cover it.

INTERCHURCH

To Ephesus, in Phoenix

The Fellowship of St. James of Jerusalem, an international organization of Anglicans, Old Catholics, and Orthodox, held its annual meeting in Phoenix on October 23d, at St. George's (Syrian) Orthodox Church, Phoenix, Ariz.

The fellowship is an organization of people who are concerned about Christian people and places in the Holy Land and throughout the world. At their business session, members considered methods of expanding activities of the fellowship. Bishop Harte of Arizona suggested increasing interest of Episcopalians in their Good Friday Offering. He said he will seek an Arizona Episcopal clergyman to attend St. George's Theological College in Jerusalem next summer.

Slides of archeological ruins at Ephesus were shown by Francis J. Ryley, chancellor of the Arizona diocese, who visited the Holy Land and surrounding areas last June. Sites of historical Christian significance at Ephesus are St. Mary's Church, where the third Ecumenical Council was held; St. John's Church, where St. John was buried; the catacombs; the Cave of

the Seven Sleepers; St. Mary's home and shrine; and the theater which was the scene of the riot instigated by the Artemisian silversmiths against St. Paul.

In charge of arrangements for the meeting was Mrs. Raymond Rudolph, a parishioner of All Saints' Church, Phoenix.

The Rev. Enoch R. Jones, executive secretary of the fellowship, announced that Mrs. Rudolph has been chosen second vice chairman general, and that the Rev. Wolfgang Krahl will be executive secretary in Europe.

OLYMPIA

Budget, Race, Employment

The diocese of Olympia approved its first program budget at its convention, held in Seattle October 24th to 26th. Authorizing action under four major objectives, the convention voted an assessment of \$534,482 to cover the cost of these programs, the national Church's quota, and other items. The convention also enacted resolutions calling for the inclusion of fair employment practices in all future building contracts, and hitting racial discrimination.

ELECTIONS. Standing committee: Rev. John Lockerby; C. K. Bishop. Diocesan council: Rev. Lincoln Eng; Stuart Oles. Deputies to General Convention: clerical, John Leffler, Lincoln Eng, Matthew Bigliardi, Arthur Vall-Spinosa; lay, George Farnsworth, Samuel Brown, B. Franklin Miller, W. Paul Uhlmann. Alternates to General Convention: clerical, Frederick Avery, Arnold Fenton, Richard Garlich, John Schaeffer; lay, Edwin Pratt, George Shipman, C. K. Bishop, Lionel Schmitt.

NORTH CAROLINA

Mr. Dees Resigns

The Rev. James P. Dees has resigned as rector of Trinity Church, Statesville, N. C. His resignation was effective November 15th.

Mr. Dees had been rector of the parish since 1955. He is also president of the North Carolina Defenders of States Rights, according to Religious News Service. He once said in a letter to *THE LIVING CHURCH* [March 15, 1959] that "racial integration will ruin the south."

At press time, no announcement had been received as to Mr. Dees' future plans.

PUBLICATIONS

For the Teens

When *Hi-Life* comes out the first of next month, it will be the first issue of a new weekly magazine, designed for young people and sponsored by the American Church Union. The 16-page magazine will come out every week during the school year.



Hi-Life, published by Hi-Life Publishers, Inc. ("A laymen's group of committed Episcopalians . . . printing for the American Church Publications") is one of two major ACU ventures in Christian education. The organization also is sponsoring a Church school curriculum. Courses for 4- and 5-year-old children are available now, and more courses are in preparation.

The ACU controls the material content of *Hi-Life*, the Rev. Canon Albert J. duBois, executive director of the ACU, told *THE LIVING CHURCH* recently. The Rev. Canon Douglas S. MacDonald is chairman of the advisory board, which must approve of all ACU publications before they are printed. Bishop Klein of Northern Indiana is episcopal advisor to the magazine.

Much of the material in *Hi-Life* is taken from a Roman Catholic publication, *Hi-Time*, published in Milwaukee. The publishers of *Hi-Time* have "aided us greatly with suggestions as to format and content," said Canon duBois. Hi-Life Publishers, Inc., he said, is a group of laymen, all Episcopalians from South Bend, Ind. "They put up the money," he said.

Volume 1, Number 1 of *Hi-Life* includes a two-page feature on the doctrine of the Apostles Creed; a short "Minute Meditation" by one "Father John"; a two-page feature on Church history under the title, "What Others Believe"; an article on practical psychology called "Sane, Sound, Solid"; an article on the liturgy; a fiction serial; a counseling column conducted by "Father George"; and two short quizzes on material in the magazine.

Individual subscriptions to *Hi-Life* cost \$5.00. The editorial offices are at 115 Lafayette Building, South Bend, Ind. A teacher's handbook also is offered by the publishers.

Curriculum materials being offered by Hi-Life Publishers, Inc., include teachers' manuals and pupils' work sheets; record cards; report cards; coloring sheets; and a pupil's book called *Jesus and I*.

Attending the setting apart of the Church's latest deaconess were, from left: Fr. Fry, Deaconess Olive Robinson, Miss J. Wright (a candidate), Deaconess Hilda Dieterly, Deaconess Edith Booth, Deaconess Ann Sherman, Miss E. Main (candidate), Deaconess Amelia Brereton, Miss P. Edwards (candidate), Deaconess Zielinski, Deaconess Wenonah McGhee, Deaconess Frances Campbell, and Bishop Emrich.

DEACONESSES

Set Apart in Michigan

Miss Frances Gertrude Zielinski was set apart as a deaconess on October 13th, in a service held at St. Martha's Church, Detroit. Bishop Emrich of Michigan was the officiant.

Miss Zielinski, who was presented by the Rev. Walter Fry, rector of St. Martha's, is the youngest deaconess in the Episcopal Church. She studied for a year and a half at the University of Detroit, and for two years at the diocese of Michigan's School of Theology. She graduated this past June from the Central House for Deaconesses at Evanston, Ill.

The Rev. Robert H. Whitaker, director of the theological school, was the preacher at the service.

HOLY LAND

Armenians in Jerusalem

His Holiness Vazken I, Supreme Patriarch and Catholicos of All Armenians, paid a visit to the Holy Land last month. He arrived by air in Amman, Jordan, on October 14th, and spent about two weeks in Jerusalem. Near the end of his stay, on October 26th, he received a visit from Khoren I, Catholicos of Cilicia, who resides in Lebanon.

Catholicos Vazken was escorted to the Holy City by a large delegation from the Armenian community. At the crossing of the Jordan, a sheep was sacrificed; another was offered at the Inn of the Good Samaritan on the Jericho road; and a

third was slaughtered at the entrance to the Armenian cathedral of St. James in Jerusalem. (The meat was distributed to the poor.)

On arrival at the Dung Gate he was met by a procession headed by the Most Rev. Yeghishe Derderian, Armenian Patriarch in Jerusalem, accompanied by a choir and the bishops and vartapets (doctors of theology) of the Brotherhood of St. James. Representatives of the Christian communities in Jerusalem were at the entrance to the cathedral, where a pause was made for presentations, after which the whole group moved into the cathedral of St. James for a service of thanksgiving. Anglicans, in the absence that day of the Archbishop in Jerusalem, were represented by the Rev. Canon Edward Every (liaison officer with the eastern Churches) and the Rev. Canon John D. Zimmerman (American chaplain on the staff of the Anglican archbishop).

On succeeding days visits were made to and received from heads of Christian communities. On October 20th, Catholicos Vazken went in procession to the Church of the Holy Sepulchre, where he celebrated Mass.

Canon Zimmerman told THE LIVING CHURCH that the meeting of Catholicos Vazken and Catholicos Khoren is considered significant, in that Armenians in the USA find their loyalty divided between the Armenian Patriarchate, located at Etchmiadzin, Soviet Armenia (represented by Catholicos Vazken), and the Cilician catholicate at Antilyas, Lebanon (represented by Catholicos Khoren), which has been separated politically from the Etchmiadzin Patriarchate.

SCHOOLS

Mexico Visit Recalled

St. Margaret's School, Waterbury, Conn., marked Episcopal School Week, October 27th through November 3d, with a faculty conference and a student meeting.

During the meeting of the entire student body, on October 31st, the students were told in detail of the trip to Mexico made this summer by five of the girls. Olanna Koleshko, Candace Cushman, Diane Nichols, Althea Carlton, and Susan Hodge, who spent part of the summer in a work group that went to Mexico under the sponsorship of Bishop Saucedo of Mexico, told their fellow students of their experience. One of the chaperones of the group, Peter Holyroyd, showed slides.

At the faculty conference on October 29th, the Rev. Eaton Van Wert Read, assistant at St. Paul's Church, Fairfield, Conn., and dean of the college of business administration of the University of Bridgeport, spoke on "Christianity and the Classroom." Faculty members of neighboring schools were invited to the talk by members of the St. Margaret's faculty.



The Archbishop in Jerusalem, Dr. A. C. MacInnes (left) with Vazken I (right) and chaplain: A meeting in Jerusalem.

SOUTH AFRICA

No Visa

Union of South Africa authorities have withheld an entrance visa from Dr. Carl F. H. Henry, editor of *Christianity Today*, a Protestant magazine published every two weeks. According to his associates, Dr. Henry tried for two months recently to secure a visa from the South African consulate in New York without result. Similar persistent efforts in Lisbon, Portugal, to obtain visas for himself and Mrs. Henry also failed.

Dr. Henry called the visa withholding ill-advised and ridiculous. "Although *Christianity Today* has been critical of extreme segregation," he said, "it has nowhere advocated extreme integrationist views, but has followed a moderate course. However, we consistently deplore preferential race treatment in the public arena, and condemn race prejudice."

"The withholding of the visas," he added, "can only lessen the reservoir of goodwill which South Africa retains in the United States, and allows observers no first-hand information about conditions in South Africa but the current rumors about *apartheid* policy and practices." [RNS]

The Cover

Japanese religious leaders traveled to England recently to express thanks for the signing of the partial nuclear test ban treaty, and to appeal for the total prohibition of nuclear tests. The cover photo shows them with the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, on whom they called while in London.

SPECIAL REPORT

State of Apartheid

On October 18th, the Rt. Rev. R. Ambrose Reeves, former Bishop of Johannesburg, South Africa, addressed the Special Political Committee of the United Nations' General Assembly on the subject of South Africa's apartheid (racial segregation) policy. His address is presented below. Bishop Reeves, an outspoken critic of apartheid, was deported by the South African government three years ago [L.C., September 25, 1960].

In the course of my work as Anglican Bishop of Johannesburg, I was for 11 years in constant and intimate contact with South African affairs. . . .

As early as 1950 the passing of the Suppression of Communism Act had alerted me to the possible grave consequences of the policy of *apartheid*. As the years passed the implementation of this racialist ideology convinced me that *apartheid* is an affront to the Christian Gospel and makes nonsense of the saving death of Jesus Christ. It was on this conviction that I based my continuing opposition to *apartheid*; a conviction which was again and again strengthened by the actions of the government in South Africa.

For example, their conduct of affairs made tremendous inroads into the rule of law, culminating in the power recently conferred on the Minister of Justice to detain indefinitely any person who the Minister thinks may continue his activities against the government after his release from prison. Under the same act of Parliament any person may be arrested and detained by any police officer for interrogation for 90 days, or until the authorities get satisfactory answers from a detainee to their questions.

Similarly, a succession of laws have increasingly restricted the movement of people in South Africa, both within and without their country. Other laws have been passed which, either directly or indirectly, have restricted the freedom of people to express their opinions, to criticize government policies, and to assemble for these purposes. In some ways those laws which have done this indirectly have been the more serious, because they have exposed people to the subtle, sinister pressures exerted by officials. In such ways many who have opposed the government have been constantly harried and intimidated.

In much the same way successive laws have whittled away the few rights that Africans had in the urban areas, until the Bantu Laws Amendment Act of this year removed the last vestiges of freedom and security from them. Both the Bantu Education Act and the Separate Universities Act have dealt serious blows at educational freedom for Africans. Certainly there has been a spectacular increase in

Continued on page 11



At the age, when

people are least flexible, must

The Private Room

become an unattainable dream?

by Frances Fowler Allen

If I were running for office, my campaign slogan would be, "Private rooms for the aged."

World-shaking? Perhaps not. Yet if the population of oldsters continues to increase I might get elected, because, more than they need clubrooms and young recreational leaders teaching square-dancing, more than they need carollers at Christmas, more than they need their halls dubiously brightened by second-hand floral pieces from all the town's funerals, old people in "homes" need *rooms of their own* in their last years. Maybe such a retreat can be only a few feet square, but, oh, the blessedness of that small area.

Only the young can stand the semi-public dormitory life of boarding-school, college, or military service.

"Let me show you the most valuable piece of furniture in my room," said a

gentle resident in an enlightened Church home for women. Her visitor looked about at the few carefully-selected family heirlooms. Which one was it? The lady pointed to the plain oak door. "There. My door. When I want company and conversation, I leave it ajar. When my door's shut, it means I want to be alone. That wish is respected. I'd part with anything in this room before my door."

This was in a retirement home for reasonably able-bodied, reasonably well-to-do people. The picture is far different for people of small incomes or none, who through age and disability need *nursing care*. Where is privacy in a nursing home?

An old lady has usually been "high priestess of her home" for many years. When age and infirmity come, her foundation is pulled out from under her. The familiar house, where she knew the creak of every board, where she could find any object in the dark, is sold. She must move under another roof, adjustment enough! But the ultimate horror is that she never

can be alone again, unless she is one of the fortunate few who can afford such luxury. Henceforth, every act, expression, bodily function, every word in visiting hours, every tear at midnight, every prayer, even, must take place in the presence of at least one other old lady—morning, noon, night, and forever! At an age when flexibility is least, she must make a superhuman, saintly adjustment. The wonder is that some old ladies in homes remain sane. Some even remain sweet.

Many younger people, even some whose work brings them into contact with the old, don't realize this "pearl beyond price" that is privacy. One day I was leaving a nursing home, distraught by the quarreling between my relative and her roommate; sick with pity for two strong individualities condemned to be cooped up there together until death released one of them. On the porch I met their young doctor. I poured out my problem, ending, "I wish Auntie could afford a private room!"

"I can't understand it," he marvelled. "You'd think two old ladies would be company for each other." What facts of

Continued on page 16

Mrs. Allen is a clinical secretary for the Springfield, Ill., Mental Health Center. Her articles have appeared in a number of magazines, including Church-related publications.

EDITORIALS

Rome and Reunion

If Christendom ever does become reunited, the Bishop of Rome will be the chief bishop of the Christian world. This seems to us something that might as well be taken for granted. The Roman primacy was accepted by the undivided Church from very early times and is enshrined in the canons of the ecumenical councils accepted by both the East and the West. The Christians at present in communion with the Pope certainly outnumber today those under any other primate, and possibly outnumber all other Christians together.

Accordingly, there is a sense in which it is quite true that the reunion of Christendom implies the return of all Christians to union with the primatial see of the Church.

However, this does not mean that the rest of the Christian world must accept the concepts of the papacy that used to be—and to a considerable extent still are—taught within contemporary Roman Catholicism. These concepts are, indeed, one of the most important causes of Christian disunity. They isolated Rome from the other Eastern patriarchates step by step in the first thousand years of Christian history. They led, in the 16th century, to the Reformation on the European continent and in England. One of the truly encouraging things about the present Vatican Council is the way in which the Roman Church itself is beginning to retreat from extreme papalism and accord greater dignity and power to the bishops and other organs of Church authority.

“Never” is becoming an obsolete word in Church unity discussions. We think that Anglicans and Protestants will never accept papal infallibility and universal jurisdiction, dogmas about the immaculate conception and assumption of the Blessed Virgin, and other peculiarly Roman beliefs. And, on the other side, it might be asserted that Rome will never abandon these teachings. If this is so, then to talk about who is to be the primate of a united Church is idle chit-chat. No united Church, no primate.

Actually, however, the papal claims themselves are the least difficult part of the problem. An absolute monarch becomes a constitutional one by making an absolute decree that henceforth his law-giving power will be exercised by a parliament and his executive power by elected officials. An infallible teacher of faith and morals can choose henceforth to exercise his infallibility only in constitutional ways.

Specific dogmas on other subjects infallibly set forth in the past may provide greater difficulties. But here, a principle discussed by Hans Küng and other contemporary Roman theologians offers possibilities. It is argued that the truth safeguarded in any dogmatic formulation is eternally true, but the mode of its ex-

pression may change from age to age. Surely most Christians would agree that our Lady is in heaven, enjoying the immaculate and incorruptible life of the finally saved. How she arrived at her present state is perhaps not the heart of the dogmas of immaculate conception and assumption, but only their expression in terms of the thought-forms of a particular time.

We do not mean to say that this is the way in which reconciliation will come, but only point out possible ways in which the “never” of old hostilities might be overcome by the determination of Christian brothers to seek agreement and unity.

As to the long-range shape of Christian unity, no doubt people of each religious tradition think of it in the terms of their own tradition. The early Church was by no means tightly organized on an international scale, and we cannot imagine that a united Church would be tightly organized either. This, of course, is the present situation of Anglicanism. But even within nations, it seems likely that new forms of being “in communion” while yet belonging to different governmental structures are likely to come into existence. Such are the relationships between the Episcopal Church and the Polish National Catholics in the USA and the Independent Church in the Philippines. To a degree, such are the relationships between Roman Catholics of different national rites where they are found side by side in the same country.

To attempt to make the Church into a vast power structure of this world is to court the abuses which brought about the tragedy of the Reformation. The kind of common government needed is only that which will make it possible for Christians to recognize the authenticity of each other's claim to the name of Christian, to be assured of the soundness and validity of each other's Church life and sacraments, to give their common witness to the great truths of the faith, and to bear each other's burdens.

Perhaps, instead of being a hindrance to the development of a world-wide Church characterized by freedom and diversity in unity, a reformed and renovated papacy would provide the essential organ for it.

Dr. Shoemaker

Just at press time last week, THE LIVING CHURCH received word of the death of the Rev. Dr. Samuel Shoemaker, who was without doubt one of the greatest evangelists that the Episcopal Church has ever seen. Ours is a Church in which evangelists of any caliber are in short supply, and at least this portion of the Church which is “here in earth” will be the poorer because of his death.

The article on page 8 in this issue is concerned with the need for doors—doors which are the passports to privacy and communion with self and with God. Doors like these are necessary not only to the aged in nursing homes but to all men, if they are to live at peace with themselves, and therefore at peace with others. Dr. Shoemaker wrote a poem some years ago, which appeared in *The Pulpit*, about another door—the door into the House of God, which men must find their way

through if they are to live at peace with God and therefore with themselves. This poem says much about Dr. Shoemaker, and his calling to bring men to Christ, that we cannot possibly say better, so it is reprinted below, by permission of *The Pulpit*, where it appeared in the issue of December, 1954.

An Apologia for My Life

by Samuel M. Shoemaker

I stay near the door.
I neither go too far in, nor stay too far out.
The door is the most important door in the world—
It is the door through which men walk when they find God.
There's no use my going way inside, and staying there,
When so many are still outside, and they, as much as I,
Crave to know where the door is.
And all that so many ever find
Is only the wall where a door ought to be.
They creep along the wall like blind men,
With outstretched, groping hands,
Feeling for a door, knowing there must be a door,
Yet they never find it . . .
So I stay near the door.

The most tremendous thing in the world
Is for men to find that door—the door to God.
The most important thing any man can do
Is to take hold of one of these blind, groping hands,
And put it on the latch—the latch that only clicks
And opens to the man's own touch.
Men die outside that door, as starving beggars die
On cold nights in cruel cities in the dead of winter—
Die for want of what is within their grasp.
They live, on the other side of it—live because they have
found it.
Nothing else matters compared to helping them find it.
And open it, and walk in, and find Him . . .
So I stay near the door.

Go in, great saints, go all the way in—
Go way down into the cavernous cellars,
And way up into the spacious attics—
It is a vast, roomy house, this house where God is.
Go into the deepest of hidden casements
Of withdrawal, of silence, of sainthood.
Some must inhabit those inner rooms,
And know the depths and heights of God,
And call outside to the rest of us how wonderful it is.
Sometimes I take a deeper look in,
Sometimes venture in a little further;
But my place seems closer to the opening . . .
So I stay near the door.

There is another reason why I stay there.
Some people get part way in and become afraid
Lest God and the zeal of His house devour them;
For God is so very great, and asks all of us.
And these people feel a cosmic claustrophobia,
And want to get out. "Let me out!" they cry.
And the people way inside only terrify them more.

Somebody must be by the door to tell them that they are
spoiled

For the old life, they have seen too much:
Once taste God, and nothing but God will do any more.
Somebody must be watching for the frightened
Who seek to sneak out just where they came in,
To tell them how much better it is inside.
The people too far in do not see how near these are
To leaving—preoccupied with the wonder of it all.
Somebody must watch for those who have entered the door,
But would like to run away. So for them, too,
I stay near the door.

I admire the people who go way in.
But I wish they would not forget how it was
Before they got in. Then they would be able to help
The people who have not yet even found the door,
Or the people who want to run away again from God.
You can go in too deeply, and stay in too long,
And forget the people outside the door.
As for me, I shall take my old accustomed place,
Near enough to God to hear Him, and know He is there,
But not so far from men as not to hear them,
And remember they are there, too.
Where? Outside the door—
Thousands of them, millions of them,
Whose hands I am intended to put on that latch.
So I shall stay by the door and wait
For those who seek it.
"I had rather be a door-keeper . . ."
So I stay near the door.

Bishop Rhea

In the death of Bishop Rhea [L.C., November 10th]
the Church Militant records the loss of a great man
and a great bishop— an apostle in the best sense of
the word.

To a degree equaled by few present-day bishops,
Bishop Rhea, as Bishop of Idaho, was shepherd of the
entire flock in his district. He regularly "rode the cir-
cuit," taking the sacraments to the little missions from
Boise to Salmon, stopping en route to chat with people
and show the concern of the Church for them. Some-
times, seeing a lone schoolhouse, he would stop and
go in, to greet the teacher and her pupils and get to
know them as sheep who dwelt in his pastures.

A LIVING CHURCH staff member who once had the
privilege of working with Bishop Rhea tells this story:
One Eastertide, shortly before the bishop's retirement,
as he was taking the Communion to shut-ins, he had
occasion to fill a small cruet with wine from a large jug.
This he accomplished while standing in a driveway,
without spilling a drop. He remarked to the young man
with him, "This is one of the tests I put myself to, to
see if I'm still able to handle my job. The other one
involves standing on one foot and lacing my shoe."
He was a bishop who kept his balance, both physically
and spiritually.

May the Good Shepherd receive him as one of His
own flock.

NEWS

Continued from page 7

the number of African children receiving some education since the Bantu Education Act was passed in 1954, but this increase has been more than offset by the serious decline in educational standards in the last nine years. It is difficult to avoid the conclusion that the education now being given to Africans is education for serfdom.

Not that the Africans are the only non-whites in South Africa to suffer from this continuous encroachment on basic human freedoms. The economic life of the Indian community, numbering half a million, has been deliberately and systematically attacked by government legislation and administration, notably through the application of the Group Areas Act. Colored people [people of mixed blood], of whom there are a million and a half in South Africa, have also suffered greatly in many ways, especially through the enforcement of job reservation and similar measures in the economic field.

This mass of legislation which restricts, and at times denies, freedom of movement, as well as economic and educational freedom and the freedom to express opinions, and which denies all participation in political life to four-fifths of the population, is a crime against humanity. To the religious man such legislation is more than a crime. It is a sin to humiliate human beings in this fashion. Laws of this character are an insult to human dignity and a denial of the divine work of creation and redemption. No man, however powerful he is, has the right to degrade human beings in this way and to brand them with the stigma of inferiority and serfdom. Still less is it defensible when this stigma is attached to them merely because of the color of their skin.

It may be said that even if this condemnation of *apartheid* is justified it ignores the recent policy of creating Bantustans as homelands for the African inhabitants of South Africa, and takes no cognizance of the possibility of partitioning South Africa between the whites and the blacks. What then can be said of Bantustans? At once it has to be emphasized that, as recently as March 16th of this year, the South African Prime Minister made it clear that there is no intention of increasing the amount of land in South Africa held by Africans. And it has to be remembered that the combined

land of the 110 African reserves constitutes only 13% of the area of South Africa. These reserves contain none of the known mineral resources of the republic; none of its major commercial or industrial areas; none of its ports.

Some years ago the South African government set up a socio-economic commission. . . . When this commission reported in 1955 it estimated that, in order to rehabilitate the land in the reserves, alternative employment would have to be found for 2,500,000 of their present inhabitants if these areas were to be made economically viable for farming. If the



RNS

Bishop Reeves: The choice before the world is now a clear one.

millions who are now living and working in the white areas were ever to make their homes in these reserves, then work there would also have to be found for them. This in turn would mean the creation of over a hundred new towns and cities in the reserves, and a vast expenditure of money. . . . When it is realized that at the moment the South African government is only spending 2% of its total budget on the reserves, of which only half is for economic development, it is difficult to believe that they mean business.

If the South African authorities are only tinkering with the real economic needs of the reserves, the type of "self-government" which is being granted them is even more of a sham. So far, only the Transkei has been granted a legislative assembly. This will consist of 109 members, including 64 chiefs and 43 members elected by citizens of the Transkei. The majority of the members will thus be men who ultimately depend on the white government for their positions. Further, this white Parliament in Capetown will retain control over defense, external affairs, currency, public loans and banking,

the maintenance of internal security, immigration, and the constitution of the Transkei. As the director of the South African Institute of Race Relations said in February of last year, "The institute rejects these plans for the creation of self-governing, or independent, 'Bantu states' as any real solution of the human problems of the country, economically or politically." Indeed, we can go further, and assert that unless words have completely lost their meaning, self-government is the last word that ought to be used to describe what is now happening in the Transkei.

Secondly, there is "partition." This is now being advanced as an alternative both to integration and to *apartheid* as the solution for the tragic situation in South Africa. Briefly, it is suggested that the country should be divided into a white state in the south with a black state describing an arc around the northern and eastern part of the country and including the High Commission territories [British protectorates]. As in the [socio-economic commission] report, here again is a plan which depends upon the incorporation of the High Commission territories in South Africa. It may well be that the time has come when the United Nations should guarantee these protectorates against the violation of their borders until such time as they become independent, and guarantee their sovereignty once they are independent. It would seem fanciful to suggest that Great Britain would hand over their protectorates, either to further South Africa's plan for Bantustans or to help in the partition of South Africa; still less that the inhabitants of the protectorates would desire to share in any such schemes. But I believe that the rights of the peoples in these protectorates ought to be watched carefully in any consideration of possible developments in South Africa.

It is urged that such a division of South Africa as is envisaged in these proposals for partition would be an alternative to outside pressure, which it is pointed out only strengthens the resolve of the white minority to keep all the power in their own hands. The contention that outside pressure only strengthens the resolve of the white minority is a familiar one, but it is only valid so long as outside pressure is ineffective. Once the nations decide to act together the situation will in all probability be very different. If that is doubted we have only to recall the fact that overseas reaction to Sharpeville, withdrawal from the British Commonwealth, the onset of the boycott in Britain, all produced splits and confusion within the white minority. It was only when it was seen that this opposition was not going to be pressed to the point of effective action that white unity was reestablished.

But more importantly, we ought to ask what will be the effect of the division of South Africa in this fashion? Superficially,

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it may seem attractive, but it is incredible that the Africans would give up their claim to a share in the really wealthy areas of South Africa which they have helped to create, all of which would lie outside their borders. Further, it is fantastic to imagine that such a division would resolve anything. It would mean that a white South Africa would be surrounded by an aggrieved, hostile black state, intent on securing a real share in the total wealth of the present South Africa, and supported in its efforts by the entire African continent.

It is frequently urged that partition is the only practical solution of the South African problem, but the truth is that it is not even a theoretical solution. Partition ought to be dismissed for the pipe-dream that it is; a proposal which is as much an escape into fantasy as is *apartheid*. We shall be wiser to keep our attention on the situation as it is in South Africa, resisting any temptation to indulge in flights of fancy which will solve nothing, and may effectively prevent us from doing anything of value. Outwardly South Africa appears to be a stable and prosperous country. But the fact is that South Africa is already in the throes of conflict, even if for the moment that conflict is waged on the one side by a massive force, and on the other by acts of sabotage and terrorism.

Even if many people outside South Africa do not recognize this, the South African government knows it only too well. At least, it is difficult to explain the present massive buildup in arms that is now taking place in South Africa if this is not so. Since 1960 the expenditure on defense and the police has risen from £40,000,000 to £104,000,000 in the current estimates. Within the last four years the permanent force has increased from 9,000 to 15,000 men, in addition to which there is a citizen force of 40,000, and a commando force in which every white male citizen is required to serve for four consecutive years if he has not previously been a member of either the permanent or citizen force. If anyone has any doubt as to the object of this massive increase in the armed forces, the Minister of Defense made it clear on June 24th of this year that the first of the three main tasks of the armed forces is "to assist the police to maintain internal order."

However imminent or far away open conflict on a large scale may be in South Africa, the present situation there demands action if further deterioration in the situation is to be prevented—action on an international scale. It is worse than useless for some delegates to the United Nations to use vehement language in which to condemn *apartheid*, and then to do everything in their power to prevent the member states taking effective action. Admittedly, certain member states have financial interests in South Africa and considerable trade with the republic. At

Close-ups and Long Views

by Margaret Redfield

Pure White

Walt Disney's latest cartoon feature film, *The Sword in the Stone*, should in all fairness be reviewed by a T. H. White devotee, of which I am not one.

Terence Hanbury White is a complete individualist who writes as he pleases, and who pleases, as he writes, a large and motley public. *The Sword in the Stone* was his eighth book, and the first to be rousing successful. Once it got rolling, the *Stone* gathered momentum, bowled over some best-seller records, bounced onto the New York stage, as the basis for *Camelot*, and finally crashed through the gates of the Disney studios, for which it was a natural.

A bachelor, living on the Isle of Alderney, one of the English channel islands, White had the courage to chuck a bread-and-butter job for the gamble of writing for a living, and won the gamble with such books as *Mistress Masham's Repose*, *The Witch in the Wood*, and *The Ill-Made Knight*, for starters. His writings, according to his biographer in *Twentieth Century Authors*, "are quite indescribable, and will either fascinate the reader, or irritate him to the point of frenzy."

Those familiar with White's books, whether in the "fascinated" or "irritated" category, will agree that his vocabulary is

the same time it is difficult to understand why financiers and industrialists in these countries do not recognize before it is too late that a country in a near-revolutionary situation (as South Africa now is) is both an unreliable trading partner and an insecure guardian of overseas capital. But the fact that some of them still fail to do so ought not to blind delegates to the realities of the South African situation.

Further, it is time that we all recognized that there is no painless way in which the present injustice and suffering in South Africa can be ended. Any realistic approach to this problem will demand sacrifice. Some people will lose their dividends. If they allow the present situation to continue they will probably lose their capital as well. The loss of trade may cause temporary hardship to some workers. But isn't it time that we ceased using these possibilities as an excuse for inaction? Is it not time that we have

a large and flexible one. Disney's film version of *Sword in the Stone* has not simplified the dialogue—four-syllable words beat about your ears like tumbler pigeons—and the production has retained the aura of fantasy-gone-wild. The film is cleverly produced, with typical Disney dexterity and, occasionally, hilarity. It features the zany but endearing Merlin, the wistful Wart (later to become King Arthur), and villainy voracious enough for the most demanding, in the character of Mad Madam Mim.

For adults, the philosophical forays of Merlin form one of the intriguing facets of the *Stone*, and if you want to get analytical and sententious about the whole thing, you might say that the plot is a study of the battle between good and evil. The book has been called "a mock historical novel, half fantasy, half burlesque, with overtones of Freud." The latter angle escaped me in the film, I'm happy to say—Heaven forbid that we must begin to have Freud thrust upon us in cartoon features, but there is a lot of sound philosophy in the story, as well as some good comedy.

The cartoon technique is brilliant—nobody does it like Disney. High point of the picture is the duel between the two magicians, Merlin and Mad Madam Mim, where each must change himself into a succession of animals and monsters capable of destroying the other. Madam Mim cheats, thereby almost doing away with Merlin, who wins out only by the skin of his wits.

In short, *The Sword in the Stone* is pure White, but the author's concept of the Arthurian legends is a far cry from Tennyson's. Says *Twentieth Century Authors* wryly: "The strange rustle (White) must hear, as he writes his versions of Arthur, Guinevere, and Lancelot, is probably Alfred, Lord Tennyson, turning restlessly in his grave."

done with speculating on the possible consequences of action and get down to a detailed study of the ways in which international pressure might be applied, and make plans to deal with at least some of the losses that will be sustained by some countries as a result of international action?

As I see it, the choice before the world is now a clear one. It is between effective international action and the probability of bloodshed on a vast scale in South Africa. And the choice cannot be evaded by maintaining that all that exists in South Africa is a form of government which many people find repugnant. That I suppose is true of most governments. But in South Africa there is a situation in which the majority of the inhabitants at this moment are living in a fully-fledged police state, under a tyranny which is a flagrant contradiction of the basic principles of the Charter of the United Nations.

BOOKS

The High Cost of Leaving

The American Way of Death. By Jessica Mitford. Simon & Schuster. Pp. 333. \$4.95.

It seems safe to say that death will never be quite the same again after the publication of this saddening, shocking, informative and infuriating book, *The American Way of Death*. As nearly everyone must know, so great has been the publicity, the book examines in detail what the author, Jessica Mitford, calls the funeral industry, and the details make gruesome reading indeed. *The American Way of Death* is no cold, factual report; it is crusading, satirical, and every page is readable—with the possible exception of pages 69 to 74 which some, taking the author's advice, may wish to skip: they present a description of what is done to a body when it is embalmed, and why.

Miss Mitford's thesis is simple. The funeral industry is in trouble. The death rate is declining, the number of morticians is increasing. The industry must press, therefore, for more expensive funerals and interments, catching the customer at a time when he is least able to be critical of costs. As the costs increase, the money goes into a profusion of goods and services at inflated prices which have two attractions for many customers: They make an imposing appearance, and they conceal the fact of death. It is Miss Mitford's conviction that such funerals are unnecessary, unwanted by most people, and benefit only the industry.

The Christian and Jewish readers, however, will find much more in this than an economic issue. Such an industry could not have gone as far as it could go if there were not, to some extent, a market. Granted that the bereaved may be especially open to exploitation, still the tasteless, elaborate adornment of body, coffin, and grave express an accepted popular belief about death. For to many people, death is final, and only the body is real, to be preserved in as much beauty as possible, in a container lined with elegance and comfort, a shelter against decay. As a natural procedure in a culture where

matter is more real than spirit, the funeral becomes a pitiful effort to help the dead to take with them at least a little of the American standard of living. Hence the efforts of clergy to simplify the funeral so that it may express, and not contradict, the faith of the religious man.

A note of hope and reform is not absent from the book, however, and many readers will welcome the information, given in an appendix, concerning memorial societies, eye-banks, and the donation of bodies for medical use. If the book startles and shocks, it may benefit even the funeral industry in the long run by helping to establish, through an informed public, sane standards for dealing with one of the events in the life of man that deserves and demands his most reverent attention.

CLEMENT C. WELSH, PH.D.

The Rev. Dr. Welsh is director of studies, College of Preachers.

Peter, Seen from Paris

The Primacy of Peter in the Orthodox Church. By J. Meyendorff, N. Afanassieff, A. Schmemmann, N. Koulomzine. London: Faith Press. Distributed in U.S. by Canterbury Press. Pp. 134. \$2.50.

The four chapters in *The Primacy of Peter in the Orthodox Church* were written before Pope John XXIII announced the calling of the Second Vatican Council. The authors were thus writing not for topical effect, but in order to set forth their deep convictions on a matter which has concerned the Church from the earli-

est centuries and which is particularly important today.

All four of the authors come from the Russian Orthodox Theological Institute in Paris, which is commonly referred to as St. Sergius Academy. Fr. Afanassieff and Mr. Koulomzine are still there, while Fr. Schmemmann and Fr. Meyendorff are now at the daughter institution, St. Vladimir's Theological Seminary, in New York. All have studied under the late Professor Anton Kartasheff, whose posthumous enormous work of 801 pages, entitled *The Ecumenical Councils*, has just appeared, unfortunately so far only in Russian.

The influence of the detached atmosphere of Paris and of the many conferences with notable Roman Catholic and Protestant theologians there is seen in the objective, truly irenic tone of the book. Some earlier Russian Orthodox writers have succumbed to emotional stress in dealing with this, the principal problem separating the Eastern and Western Churches. Others have been scholastically dry. The late Archbishop Sergius of Japan, in his book, *The Twelve Apostles* (also only in Russian), struggled valiantly with the problem, but he lacked the wealth of source material which Paris provides.

The book opens with Fr. Meyendorff's chapter on St. Peter in Byzantine theology. Each successive stage in Byzantine writing is examined. Origen is quoted, "If we also say, 'Thou art the Christ, the Son of the Living God,' then we also become Peter . . . for whosoever assimilates to Christ becomes the Rock," and Barlaam, "Every Orthodox bishop is the vicar of Christ and the successor of the Apostles." Nilus Cabasilas said, "Peter is the teacher of the whole world . . . while the Pope is but the Bishop of Rome. . . . Peter ordains the Bishop of Rome, but the Pope does not nominate his successor."

Fr. Schmemmann in "The Idea of the Primacy in Orthodox Ecclesiology," distinguishes between the universal and the eucharistic ecclesiology, an idea fully elaborated by Fr. Afanassieff. Fr. Schmemmann says, "Eucharistic ecclesiology excludes the idea of supreme power, understood as power over the local Church and her Bishop" for "a Supreme Power would mean power over the Church, over the Body of Christ, over Christ Himself." The dependence of each Church (in the sense of autocephalies) is not a dependence of submission but of testimony. "The ecclesiological error of Rome lies not in the affirmation of her universal primacy but in the identification of this primacy with supreme power." Referring further to the Orthodox Churches, he recognizes the weakening of eucharistic universality due in part to the Byzantine tendency toward identifying Church and state, with the result that juridical concepts take the place of sacramental, *i.e.*, law in place of grace.

As an exposition of Orthodox doctrine

THE 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 Communions, missionary societies, or emergencies.

November

17. Springfield, U.S.A.
18. Sudan, The
19. Swansea and Brecon, Wales
20. Sydney, Australia
21. Taiwan, Formosa
22. Tasmania
23. Tennessee, U.S.A.

November 17, 1963



RNS

St. Peter: Orthodox discuss his primacy.

and method, the chapter by Fr. Afanasieff is exemplary. Perhaps, by the same token, it is hard to read and to digest. The theme running through it all is the contrast between the two types of ecclesiology — universal, characteristic of the West, and eucharistic, of the East. Hence the title of the chapter, "The Church which Presides in Love." I should recommend it for reading not only as regards the primacy question, but as a basic study in Orthodox, especially Russian, theology.

When I finished reading the book, I thought it might have been well to put Mr. Koulomzine's chapter first, since it is an analysis of the scriptural history of Peter and the Apostles. On reflection, however, I conclude that it is properly placed, for it caps the argument of the previous chapters by using the fundamental text to which all Christians must turn. He reemphasizes the fact that Peter had unquestioned primacy "within the Twelve at Jerusalem," but that when Peter became a "roving Apostle" and the Twelve no longer centered in Jerusalem, a new historical condition arose, and he asks, "Is it still possible to speak of the primacy of Peter?" Having reviewed all the scriptural record, he answers, "The New Testament texts in no way show that it is."

PAUL B. ANDERSON

Dr. Anderson (associate editor of THE LIVING CHURCH) is a consultant for the NCC on relations with Orthodox and other Eastern Churches.

Girl Gets Priest

The Platinum Yoke. By McCready Huston. Lippincott. Pp. 253. \$4.95.

High society's expanse of estates known as the Philadelphia Main Line, briefly in the news a few months ago as the girlhood home of Governor Rockefeller's ebullient bride, is the locale of the goings-on in *The Platinum Yoke*.

Former newspaperman McCready Huston's 11th novel is a pleasant enough, diverting story of a young priest called to a wealthy parish named St. Justin Martyr. Many will be intrigued by the author's authentic detail. He can get around "high and low." As one reader

ACU CYCLE OF PRAYER

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

November

17. Christ Church Cathedral, New Orleans, La.
18. St. Columba's, Middletown, R. I.
19. Church of the Messiah, Chicago, Ill.
20. St. John's Church, Athol, Mass.
21. Church of the Resurrection, New York, N. Y.
22. Church of the Resurrection, New York, N. Y.
23. Church of the Resurrection, New York, N. Y.; St. Clement's, Seattle, Wash.

put it, "I knew after a chapter he'd mention THE LIVING CHURCH." That he does, on page 190, when he reports that his hero picked up a copy of the magazine and "effaced himself on a chair." Note that word "effaced" for it is typical of the slightly stilted style.

Mr. Huston takes his liberties in toying with religion just as Mary McCarthy does in opening and closing her best-selling novel, *The Group*, with an Episcopal marriage and burial service. Unfortunately, the Church has often had to bear up as the scene of various fictional shenanigans.

So the book opens, after the early service at St. John's, somewhere in the middle west, with an introduction to the handsome young Fr. Blunden. Immediately we send up a prayer that he will get through the book without becoming Fr. Blunder. The lad is a convert from Methodism, recently back from Nashotah House and installed (oh, burden for Blunden!) as assistant in his home parish. Swiftly we see him invited out of that environment to become a curate on the Main Line.

There's a taste of local problems before we go, among them, looming large, a society girl, who, though pregnant, wants to marry a divorced man in a fancy wedding — and get it all done in time to be still respectable.

A few more pages and Fr. Blunden has been taken through the get-acquainted stages with vestry, staff, and parishioners. He attracts rich girls with problems as Castro attracts Communists. And you are exactly right if you have already guessed that the story is thereafter more dominated by "girl gets priest" than "girl gets religion." However, it is not the lass you might expect.

Interwoven in the narrative are such tart comments as, "It's bad enough when people in the pews think the Episcopal Church and the Kingdom of God are identical without having a priest under the same delusion."

Strained cuteness aside, there are serious breaches. A choral Eucharist is referred to as "the eleven o'clock pageant," and only a dowdy, downcast type seems to aspire to a religious order. Worse still is the rector and curate discussing parishioners like advertizing agencies trying to keep clients.

Occasionally there is a wordy lapse of good taste as when Fr. Blunden sees a pretty young thing coming down the aisle: ". . . The lithe torso had sunk until the knee touched the floor, her demureness, it seemed to him, had been tintured with a hint of other qualities not less magnetic."

As for the dust jacket, it is garish as the romantic pages of the women's magazines—except that the women's magazines would do better.

Despite contrived plot and dialogue à la Sinclair Lewis, Mr. Huston still

manages to interest a reader. One only wishes to know his characters better and to follow them to a more imaginative, sincere end than submissive acceptance of matrimony's "platinum yoke."

The publisher's blurb declares that "under the comic surface, religion is taken seriously, both by the author and by his leading characters." We are not so sure.

JAMES B. SIMPSON

Mr. Simpson, a communicant of New York's Church of the Resurrection, is the author of a biography, The Hundredth Archbishop of Canterbury (Harper & Row) [L.C., November 25, 1962] and of a large compilation, Contemporary Quotations, to be published next year by Thomas Y. Crowell Co.

Heroes of the Faith

Saints of the East. By Donald Attwater. P. J. Kenedy & Sons. Pp. 190. \$3.95.

Thank God for historians of the stature of Donald Attwater, distinguished Roman Catholic layman, who has put us all very greatly in his debt by his attractive and informative book, *Saints of the East*.

For many years a writer of formidable knowledge on Eastern, Catholic, and Orthodox Churches, he has in this new volume made a splendidly representative selection of certain well-known saints, such as St. Basil the Great, St. Ignatius of Antioch, St. John Chrysostom, St. Gregory the Enlightener, together with other notable saints and martyrs whose contributions to the life and faith of the Church we are not so likely to appreciate.

In a thoroughly readable style, Mr. Attwater has not only pointed up the thrilling witness of the lives of these particular heroes of the faith, but has also included many personal anecdotes which the ordinary student might easily overlook.

The list of these anecdotes is so numerous that it would be impossible to enumerate them without running the possibility of being guilty of neglecting what might well be a most important one.

I am particularly happy about the range of Christian history which Mr. Attwater has accomplished in his choice. For any student of Eastern Church history it will be most gratifying to have included saints from western Russia, Ethiopia, and Armenia, as well as some of those more familiar to the West. The fact that the author has paid close attention to the prevalence of asceticism and contemplation will call for the gratitude of those who are aware that the East has always laid great emphasis on these two great virtues. I cannot imagine any person who avails himself of the opportunity to purchase and read this important contribution to hagiology not expressing in his heart, yes, even with his pen, heartfelt thankfulness to the author.

We could wish that Mr. Attwater had

included in his maps all the places which he mentions. Some of the transcriptions also are not in the usual form—"Etshmiadzin" is more frequently written "Etchmiadzin," and "Tigrai" is transcribed by Dilmann and Bezold in their monumental *Ethiopic Grammar* as "Tigré." The form "Bedu" for "Bedouin" is of course familiar to all readers of T. E. Lawrence and of C. M. Doughty. Walda Selassie, mentioned on page 163, means "Child (or Servant) of the Trinity"—the man is not of the royal family of Ethiopia.

However, it is not possible for me to find fault with this book, either with regard to content or with regard to the clarity and cogency of expression. The Christian world is fortunate to have a scholar of Mr. Attwater's capacity, constantly reminding us of the wealth that resides in the history of "the Christian East." For any student of the Eastern Churches, this book is a "must."

Lauriston L. Scaife

The reviewer, Bishop of Western New York, is chairman of the Joint Commission on Coöperation with the Eastern Churches.

Booknotes

These Things I Remember by Dr. Gerhard E. Frost is a devotional book (Augsburg, pp. 127, \$2.95) apparently written for adults (and of value as such) but in such a way as to make sense to children. Perhaps this is because a number of the 60 vignettes deal with things from Dr. Frost's childhood or with experiences of his own offspring. Perhaps it is because he is adept at making points with word-pictures. He uses a recollection from his childhood of being held and comforted by an adult cousin after burning his hand to make the point: "It is a great judgment on us as Christians when the guilty withdraw from our fellowship because they feel that they will be condemned and rejected. Condemnation always destroys communion." He concludes, "Yes, I remember being burned, but, thank God, I also remember being held." Dr. Frost is professor of practical theology and dean of students at Luther Theological Seminary, St. Paul, Minn.

Paperbacks Received

MIRACLES. A Preliminary Study. By C. S. Lewis. First complete and unabridged American paperback edition. Macmillan. Pp. 192. 95¢.

THE CHURCH AND URBAN POWER STRUCTURE. By George D. Younger, minister of Mariners' Temple Baptist Church, New York City. Westminster. Christian Perspectives on Social Problems series. Pp. 88. \$1.25.

BELIEFS THAT LIVE. By William B. Ward. John Knox. Pp. 126. \$1.75.

NAUGHT FOR YOUR COMFORT. By Trevor Hudleston. With a new introduction. Macmillan. Pp. 188. \$1.45.

SPEAKING IN TONGUES. By H. J. Stolee. A reprint of Pentecostalism, the Problem of the Modern Tongues Movement. Augsburg. Pp. 142. \$1.95.

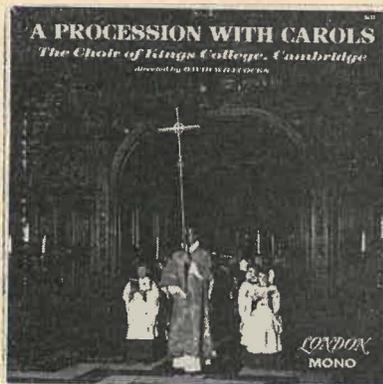
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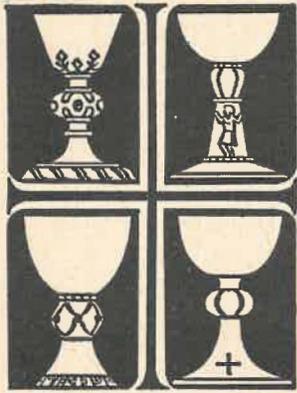


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PRIVATE ROOM

Continued from page 8

human nature they *don't* teach in medical schools!

This was the duet I'd listened to for the last hour:

"She's taken to getting up at four o'clock, mornings, and rocking in a squeaky rocker, and eating crunchy candy till breakfast time."

"No wonder I can't sleep! All night long she cries and whimpers and rings her bell till nurse comes in and gives her a pill."

"My leg hurt, that's why."

"Your leg don't hurt any worse than my back. Don't pay any attention to her. I don't. Last week we didn't speak for three days. . . . What's that, candy? . . . No, why should I pass it to her? We're not speaking."

If privacy is so important, why is it so hard to secure? The answer is simple: expense. Now, when medical science prolongs life so greatly, costs of nursing care for the aged can, and do, zoom to the stratosphere. For instance, let's take a



medium-sized mid-western city. It's neither an industrial metropolis nor completely rural. There is one really first-class nursing home in town. There, a private room costs from \$365 per month and *up*. A two-bed room in the same home costs from \$250 per month, and *up*. In the several secondary types of nursing homes in the same town, the private rooms (about nine feet square), start at \$50 per week. Two-bed rooms range from \$185 per month upward.

Multiply these rates by a stay of ten years or more, add in several hospitalizations, doctor bills, perhaps surgery, and a "comfortable" retirement provision melts away.

This same city has several third-rate nursing homes (the memories haunt me!). Twenty identical single beds in a row, twenty night-stands, one to the right of each bed, twenty commodes, one to the left of each bed. Room after room is like this. Ambulatory patients may sit on the edge of their beds if they wish, but there's nothing to do. Handwork is discouraged because scraps litter the floor. In one such home, I did see one private room, up a steep flight of stairs. It had a door, which was shut. The matron flung it carelessly open, and told me the room would soon be available. This was because the old woman inside was obviously dying. A

nurse looked in on her now and then—one hoped.

Of course, this is an extreme example. In the better nursing homes, when someone is dying, they put up a screen which reaches part way around patient, family, and doctor. The roommate, however, is usually aware, and can lie there thinking, "Me next?" Perhaps she also thinks that soon she may have, for a few days, a room of her own.

Generally, Church-supported homes for the aged are better. They are subsidized by their respective Churches, not founded to make money. Often they attract a more dedicated staff personnel. Here again we must distinguish between residence and nursing homes. In the town mentioned, there are two Church-sponsored homes for the aged. In one, the person entering turns over her entire worldly goods to the home. In return she receives life-time care, including terminal nursing care. In these days of longer life, here the old person probably strikes the best bargain. Drawback: If the resident doesn't like this home, retreat is cut off, because she has turned over her money. The other Church-sponsored home charges a monthly rental like a rooming house, but it cannot afford, under this system, to provide nursing care for long-term, severe, or chronic illnesses. If these strike (and how often they do!) the patient must be removed to a hospital and eventually lands in a "commercial" nursing home.

In the light of these facts and figures, how can the funds of old people stretch as long as their lives? In most cases, there is only a modest pension, perhaps social security (although many elderly widows are not covered by this). Often a widow has only the proceeds from the family home, which Father paid for at great sacrifice, expecting it to "take care of Mamma" as long as she lived. Inflation, however, has come; Mamma lives on and on; money drains away. Finally there comes the day when "children" have to subsidize.

These "children" are now middle-aged; the shadow of their own retirement comes yearly closer. How long can they keep it up? When they can't carry the whole load, Mamma goes on Old Age Assistance, with the family required to supplement what they can. No talk of private rooms now! She is lucky if she has only one roommate, if she keeps out of the twenty-bed wards. Except for the tiny percent of oldsters with lavish private means, the private room is an unattainable boon.

I'm no financier. I don't know how changes could be managed. They probably are being managed in some communities. *Are* private rooms for the aged an unattainable dream?

After all, the room need not be large. What material possessions are needed at the end of life? A bed, a chest of drawers, an easy chair, a shelf for the family pictures and a few books, a window—and a DOOR.

LETTERS

Continued from page 2

ESCRU or its fellow-travelers sounds off on the subject, the integration and restoration of the school are delayed further. The members of the trustees will certainly not vote to implement their policy of non-segregation while they are being antagonized by the absolutists. They will do so at such time as they, of their own volition, decide to do so. But picketing and controversy have the effect of perpetuating segregation in the school. Let all who come to picket realize that what they are doing is perpetuating segregation. (Rev.) ROY PETTWAY

Rector, Church of Our Saviour
Atlanta, Ga.

Halfway for the Whole

My mail has been overwhelmingly in favor of the suggestion I made in a recent letter [L.C., October 13th] that we accept the primacy of the Bishop of Rome. See how far Rome has gone our way: the sacraments of the Church in the vernacular, including much of the Mass; the possibility of married deacons; a greater emphasis on Bible and sermon; greater lay participation in the workings of the Church; the broadening and strengthening of the Curia to include more non-Italians; the sharing of powers with the bishops of the Church; the overtures to the "separated brethren." All these things and more show a willingness on the part of Rome to follow our Lord wherever this may lead.

I still maintain we should go halfway in love and sublimate our parochialism for the greater good of the whole Church. Let us accept the Pope as "first among equals."

(Rev.) WENDELL B. TAMBURRO

Rector, Church of the Holy Innocents
Highland Falls, N. Y.

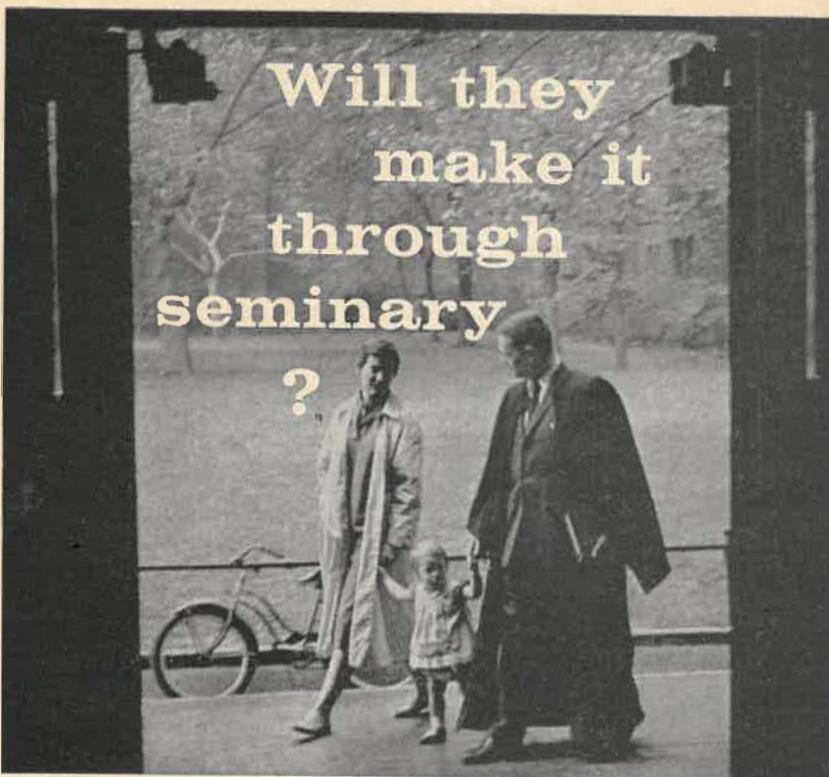
I don't know what is hindering Fr. Tamburro [L.C., October 13th] from accepting the Bishop of Rome as his Primate at once. Surely not his Anglican principles! Anyone who could swallow the primacy of the papacy would have no difficulty with the other non-scriptural doctrines which it has infallibly enunciated as requirements for belief. I, for one, do not consider the principles for which our Anglican forbears lost their heads and to which we have clung through the years as "small-minded Episcopalianism"; nor do I regard the subject of embracing the papacy and the Roman Catholic brand of "Episcopalianism" in the light of "sacrificing just a little" (underscoring supplied).

DOROTHY SUTHERLAND MELVILLE
White River Junction, Vt.

Two Cities

I was quite startled to read in a recent issue such a ringing denunciation of *Irma la Douce* [L.C., September 29th]. I know that I have a very "earthy" side; but I also know that I am nauseated by things filthy, salacious, and/or sacrilegious. I have seen the movie twice and hope to see it again.

Honestly wondering if I had somehow undergone some slow secret moral degeneration, I consulted a brother priest whose soundness on such matters could not be questioned. I had hardly mentioned the



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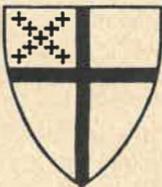
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name of the play when his face lit up with a joyous grin. The next few minutes were spent in delighted recollection.

I myself was "bo'n an' bred" in the more ascetic form of pietist Protestantism, so I am still all too attentive to voices from the past that warn of levity of any kind, and shriek against any genial acceptance of the "facts of life." I have learned that Paris is Paris and Boston is half a world apart; but the twain *can* meet in compassionate and joyous free souls. Each city has to acknowledge and interpret in its own way that there is a "built-in" factor of life called ESS EE EX. Irma is Paris trying to tell Boston something. Must either city be judged as wholly right or wrong?

Personally, no idea of judgment ever occurred to me. Perhaps I was born in Boston and baptized in Paris — I don't know. But anyway I found the film hilarious and tender; it also had something to say.

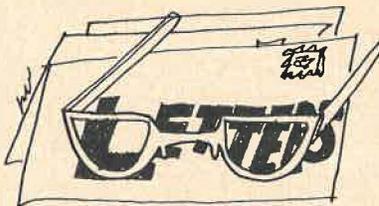
(Rev.) WILLIAM B. STIMSON,
Retired

Washington Crossing, Pa.

Rereading the September 29th issue, I find that I really must take exception to Mrs. Redfield's review of *Irma La Douce*. In the first place, although it is true that Irma's profession would certainly involve the high probability of adultery, I can recall no liaison which was presented as actually adulterous. In regard to the comedy aspects, I can only say for myself that neither I, nor those of my friends (including other seminarians and active laywomen) with whom I have discussed the picture, found this objectionable.

More significant, however, is the wedding scene which the reviewer found so distasteful. To me, and I still do not consider this far-fetched, it symbolized salvation—or at least grace which could produce salvation—reaching out to sinful people in their very real needs, and where they were.

Finally, before reading the review it had not occurred to me to identify the Lord—despite the common abbreviation "X" for



Christ—with the Christ, but granting this association the objectionable dialogue is more than adequately overcome by the re-appearance of the Lord X in the final scene.

I do not wish to suggest that we are called to condone prostitution but I insist that as Christians we have no right to condemn the woman who has fallen into this life—no matter how eagerly—in such a way as to deny salvation to her; one need only recall that a very old Christian tradition has identified Mary Magdalen as both a prostitute and a saint.

WILLIAM D. LORING
Student, Philadelphia Divinity School
Postulant, diocese of Maryland
Philadelphia, Pa.

PEOPLE and places

Appointments Accepted

The Rev. William V. Brook, Jr., formerly curate at St. Luke's Church, Welch, W. Va., serving churches at Avondale, Keystone, and War, is now rector of Ascension Church, Hinton, W. Va. Address: Box 39, Hinton.

The Rev. H. Barry Evans, formerly assistant at St. Luke's Church, Alexandria, Va., is now an assistant at the Church of St. Stephen and the Incarnation, Washington, D. C.

The Rev. Robert A. Fisher, formerly vicar of St. Matthew's Church, Benton, Ark., is now vicar of St. Alban's Church, Monroe, Ga. Address: 213 Pine Crest, Monroe, Ga.

The Rev. John P. Gorsuch, formerly rector of St. John's Church, Great Bend, Kan., is now rector of St. Timothy's Church, Yakima, Wash.

The Rev. David M. Holt, who formerly served St. Luke's Church, La Crescenta, Calif., is now vicar of the Church of the Epiphany, Spokane, Wash., and chaplain of St. George's School, Spokane.

The Rev. Harold G. Holt, formerly vicar of St. James' Church, Griggsville, Ill., is now vicar of St. Andrew's Church, Highlands, N. J. Address: 19 Shrewsbury Ave.

The Rev. F. C. Irvin, formerly curate at St. John's on Bethnal Green, London, England, is now curate at the Church of St. Simon the Cyrenian, Philadelphia, Pa. Address: 2304 Delancey Pl., Philadelphia, Pa., 19103.

The Rev. Frederick R. Isacksen, who has been rector of St. Mark's Church, Islip, N. Y., for the past 14 years, will on December 1 become rector of the Church of St. Luke and the Epiphany, Philadelphia, Pa.

The Rev. Frank J. Landolt, formerly rector of St. John's Church, North Adams, Mass., will on November 18 become rector of St. Mark's Church, Mystic, Conn. Address: 11 Pearl St.

The Rev. Judson S. Leeman, M.D., will work as assistant at the Church of the Messiah, Gwynedd, Pa., until May of 1964.

The Rev. William R. Merrill, formerly assistant at St. Bartholomew's Church, White Plains, N. Y., is now a tutor at the School of Theology of the University of the South, Sewanee, Tenn.

The Rev. Quintin E. Primo, formerly rector of St. Simon's Church, Rochester, N. Y., will on December 1 become vicar of St. Matthew's Church, Wilmington, Del.

The Rev. Irwin L. Simon, rector of the Church of the Mediator, Edgewater, N. J., is now also working as part-time vicar of St. Stephen's Church, Fort Lee, N. J. Address: 12 Adelaide Pl., Edgewater.

The Rev. John Smart, formerly assistant at St. Paul's Church, Westfield, N. J., is now assistant at the Church of the Redeemer, Springfield, Pa.

The Rev. Alton H. Stivers, formerly rector of St. James' Church, Watkins Glen, N. Y., is now associate secretary for voluntary service projects under the College and University Division of the National Council's Home Department.

The Rev. Jack H. Thorn, formerly rector of St. Paul's and Trinity Church, Tivoli, N. Y., will on December 1 become rector of St. John's Church, Boonton, N. J. Address: 224 Cornelia St.

Ordinations

Priests

Arizona — On June 15, the Rev. Clarence W. Odell, Jr., assistant rector, St. Augustine's Church, Tempe, and assistant student chaplain at Arizona State University.

Chicago — On October 18, the Rev. Cecil W. Wagstaff, assistant, St. Andrew's Church, Louisville, Ky. He was ordained by the Bishop of Kentucky for the Bishop of Chicago, but letters dimissory were later sent from Chicago to Kentucky.

Long Island — On October 26, the Rev. Nicholas

The Living Church

W. Dand, curate, St. Andrew's Church, Williston Park, L. I., N. Y.

West Missouri—On October 17, the Rev. J. Douglas McGlynn, curate, All Saints' Church, Kansas City, Mo.

Deacons

P. F. DeSaix (W.N.C.), serving the Church of the Redeemer (Craggy), Asheville, N. C., and St. Luke's (Chunn's Cove), near Asheville.

Frede Bjarneson Hansen (Vt.), staff, Trinity Church, Rutland, Vt., with address at Fair Haven, Vt.

Thomas J. Henry (Newark), in charge, St. Dunstan's, Roxbury Township, Succasunna, N. J., newest mission of the diocese of Newark. Address of ordinand: 4 Read Court, RFD 1, Box 268-C, Flanders P. O., Roxbury Township, N. J.

Robert L. Kelly (Ariz.), curate, St. Mary's, Phoenix.

Changes of Address

The committee on college work for the Second Province now has offices in Room 920 of the Episcopal Church Center, 815 Second Ave., New York City, 10017. The Rev. Eugene A. Monick, Jr. is executive secretary.

The Rev. Alfred P. Focht, vicar of St. Francis' Church, Novato, Calif., formerly addressed on Grant Ave., may now be addressed at 1501 Park Court, Novato.

The Rev. Dr. Frank C. Leeming, who recently retired as headmaster of St. Peter's School, Peekskill, N. Y., may now be addressed at Watch Hill Rd., Peekskill. He is now headmaster emeritus.

There are two Episcopal clergymen named "the Rev. Robert D. Martin" and some confusion has resulted on official lists. The Rev. Robert Dean Martin, formerly in Coconut Grove, Fla., is now serving St. Anthony's Church, Carol City, Fla. The Rev. Robert Douglas Martin, formerly in West Haven, Conn., and Fort Worth, Texas, has been rector of the Chapel of the Cross, Rolling Fork, Miss., for the past year.

The Rev. Edward P. Miller, formerly in Amarillo, Texas, may now be addressed at 425 N. W. Twenty-Fifth, Apt. 5, Oklahoma City, Okla., 73103.

The Rev. James E. Morris, vicar of the Church of St. Mary of the Annunciation, Philadelphia, may be addressed at 3262 Memphis St., Philadelphia, Pa., 19134.

The Rev. Corwin C. von Miller, retired priest of the diocese of Louisiana, formerly addressed in Baton Rouge, La., may now be addressed at 4130 Tennyson, Houston, Texas.

The Rev. Clement W. Welsh, Ph.D., director of studies of the College of Preachers and canon theologian of the Washington Cathedral, may be addressed at 3504 Woodley Rd., N. W., Washington, D. C., 20016.

Births

The Rev. James W. Garrard and Mrs. Garrard, of St. Luke's Church, Stephenville, Texas, announce the birth of their second daughter, Mary Frances, on September 20. Mary Frances is the granddaughter of the Rev. William Paul Barnds; her uncle is also a clergyman, the Rev. William J. Barnds.

The Rev. William M. Johnston and Mrs. Johnston, of the Church of St. Michael and All Angels, North St. Paul, Minn., announce the birth of their third child and first daughter, Ann Elizabeth, on September 24.

The Rev. Brice Wayne Kinyon and Mrs. Kinyon, of Christ Church, Brownsville, Tenn., and Immanuel Church, Ripley, announce the birth of a daughter, Shannon Rebekah, on October 8.

The Rev. Calvin R. Miller and Mrs. Miller, of All Saints' Church, Selinsgrove, Pa., announce the birth of their fourth child and third daughter, Theresa Marie, on October 8.

DEATHS

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

The Rev. George MacLaren Brydon, D.D., historiographer and registrar of the diocese of Virginia, died in Richmond, Va., on September 26th. He was 88.

A native of Danville, Va., he was educated in public schools of the city; Roanoke College, where he received the B.A. degree in 1896, and the D.D. degree in 1928; and the Virginia Theological Seminary, where he received the B.D. degree in 1914 and his second D.D. degree in 1942. He was ordained to the priesthood in 1900.

Dr. Brydon began his ministry as deacon-in-charge of Randolph Parish, in Halifax County, Va., going as assistant to Emmanuel Church, Baltimore, Md., from 1900 to 1901, and again from 1904 to 1907. In the interim he was rector of three churches in Loudoun County, Va. From 1907 until 1911 he was rector of Trinity Church, Morgantown, W. Va., and from 1911 to 1914, he was rector of St. Paul's and Hanover Parishes, King George County, Va.

He went to Richmond in 1914 as Richmond City Missionary, serving until 1917 when he became rector of St. Mark's Church. He left St. Mark's in 1919 when he became executive secretary and treasurer of the diocese of Virginia, which offices he held until 1940. He was historiographer and registrar of the diocese from 1925 until his death. He was archdeacon of Colored work for the diocese, from 1914 to 1930, and again from 1937 to 1941; and he was part-time rector of the Church of St. James the Less, Ashland, from 1926 to 1949, when he retired.

Dr. Brydon, who wrote on Church history in Virginia, was the author of books, pamphlets, and articles for magazines and quarterlies. He was a deputy at General Convention from 1925 to 1940, with the exception of 1928, when he was named an alternate.

He was a member of Sigma Chi in college; the Blue Lodge, the Royal Arch, and the Knights Templar; the Virginia Society of the Cincinnati, and its chaplain for 25 years; chaplain for many years of the Sons of the American Revolution and later an honorary member; member and chaplain for many years of the Virginia Society of the Colonial Wars; past president and honorary vice president of the Virginia Historical Society; member of the Society of Descendants of Colonial Clergy; honorary member of the Order of First Families of Virginia; and a member of the Jamestown Society.

Surviving are four children: Capt. George M. Brydon, Jr., USN (ret.); Robert Brydon III and Nathaniel Coleman Brydon, all of Richmond, and Miss Anne Page Brydon of Charlottesville; a sister, Mrs. William E. Murrie of Lynchburg; eight grandchildren; and five great-grandchildren.

Kenneth Spencer Tanner, active member of St. Francis Church, Rutherfordton, N. C., died October 24th, after a brief illness. He was 73.

Mr. Tanner was chairman of the board of Stonecutter Mills and textile leader for some 50 years. He was a former vestryman of St. Francis and had served as senior and junior warden, secretary and treasurer. He was the uncle of Mrs. Paul Chaplin, of Asheville, N. C., who is the wife of the rector of St. Mary's Church, Asheville.

Mrs. Tanner, who was active in the woman's work of the diocese of Western North Carolina, died in April. She was the former Sara Huger Bacot, of Charleston, S. C.

Surviving are a son, Dr. Kenneth S. Tanner Jr., of Rutherfordton; a daughter, Mrs. Robert Haskins, of Richmond, Va.; a sister, Mrs. R. H. Crawford, of Charlotte, N. C.; two grandchildren; one great-grandchild; nieces and nephews.

CLASSIFIED

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PRIEST, 45, married, family, B.A., S.T.B., seeks parish in East or Midwest. Reply Box H-989.*

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RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

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THE LIVING CHURCH

CHURCH DIRECTORY

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

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

ST. MARY'S

3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7.

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Hunt-
ington.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; 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.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 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
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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

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Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

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

EAST MEADOW, LONG ISLAND, N. Y.

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Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; (MP HC & Ser 11); Ev & Ser 4;
Wkdays MP & HC 7:15 (6 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.

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. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
Rev. Leopold Damrosch, 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

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.

ST. THOMAS

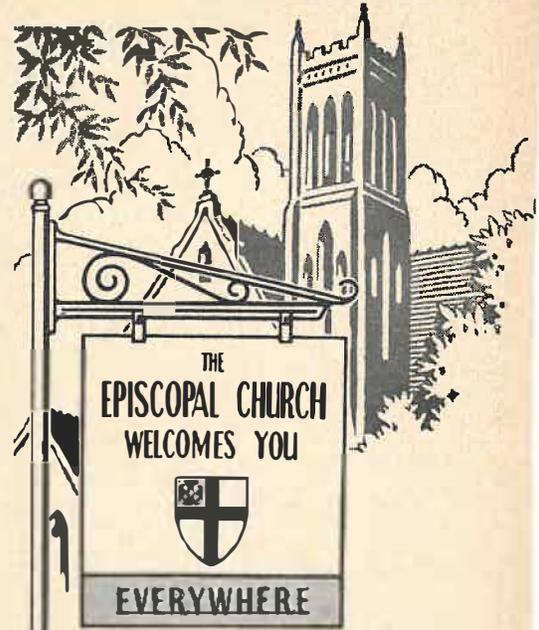
5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, 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, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

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: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17 Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,
Sat 12-1

WESTERLY, R. I.

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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