

# The Living CHURCH

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Pp. 12 and 16:

## Laymen Overseas

P. 14:

## The Roman Catholic Biblical Movement

With spring, diocesan conventions occur all over the country, and this week's news section reports conventions from Vermont to Spokane. Picture is of Evensong during the convention of the diocese of Colorado.



## The Panel Discussion

Adult education through study groups has increased vastly in hundreds of parishes in recent years. The several variations of the discussion method mark the end of the "Chautauqua era," when the lecture was the only known means of communication and entertainment. The lecturer we still have, where passive groups prefer not to become involved, or when a truly informed expert speaks. But the participation meeting, informal and varied, attracts numbers again.

Panel discussion is a good form when the crowd is too big for all to take part. For smaller groups, there is no substitute for small-group and sub-group discussion, but with more than 40 or 50, panels have definite advantages. Some notes for the person who is to organize and lead the panel follow:

(1) Composition: Good panels may number from 4 to 10 persons at the speakers' table; 4 to 6, plus the leader, is ideal — large enough for variety, small enough for real conversation.

(2) Select members with care — people with different backgrounds, with varying opinions about the subject for the evening, yet willing to reexamine their convictions, ready to give and take. Select those with a good voice. A clear and concise manner of speaking helps.

(3) Select the members early, and arrange for them to meet in advance with the leader to outline the program. In this preliminary conference, agree on the topic, and frame an over-all pattern. Write out some possible questions which might be raised, but discourage lengthy advance discussion then, as this will spoil their performance later. Agree about the beginning — one member to open the discussion and perhaps a second to carry on. From then on, agree that it shall be free, spontaneous, unrehearsed.

(4) Arranging the seating: Have the panel on a low platform, behind a table, with the leader sitting in the center. Have audience chairs arranged in curves, with the front row close to platform.

### Conducting the Panel

(1) The leader makes short introduction and states the general topic (or allows a choice of topics, shown on blackboard). He explains the general plan, and that the audience is invited to take part after the panel has opened the theme. Introduce each member of the panel. State the name of each one at least twice, pronouncing it clearly and giving some interesting point about the individual. As the member is introduced,

he stands his name-card in front of him on table, visible to audience.

(2) The leader keeps his own view out of it. He enters the discussion only to ask clarifying questions; to interpret certain meanings or words; to bring discussion back to the track; to summarize near the end; and to ask "next step" questions, and to interrupt "speech-makers." He must be the strictly impartial "moderator."

(3) The leader should address his questions to the panel as a whole, not to an individual. Let participation be as free and spontaneous as possible. If some of the panel members are silent at first, don't worry — they will get into the act all the better later. Use such techniques as, "What do some of the rest of you think about this?" "We've been hearing from the men; now how do the women feel about this?" Ask challenging questions — not the "yes" and "no" kind, but "Why do you think so?" and "How?"

(4) Dig out points of difference — not as in debate, but in friendly united pursuit of the truth. Work toward understanding and reconciliation, to find the "common meeting ground." Do not strive to make outspoken persons back down. This only stiffens their resistance; the effects of such a meeting come in the days afterward.

(5) Interrupt the "speech-maker" as tactfully as possible: "While we are on this point, let's hear from some of the others. We can save your other point until later."

(6) Point up the neglected angles: "There was a statement in . . . What do you think of that?"

(7) Invite audience participation about the half-way mark, but as leader, do not answer questions. Refer them to panel or to others in audience. Call attention to unanswered (and unasked) questions for reference to speakers, or to a later evening. (A good panel evening often carried over into another, with a new set of speakers.)

(8) The leader should control the tone of the meeting. Encourage ease, informality, good humor. Let everybody have a good time. Summarize toward the end, but do not try to settle the question, if there has been diversity of view. Remember, the purpose of a panel is not to settle, but to unsettle people's fixed notions, making it possible to have changed opinions later.

This column is based on a bulletin from Bureau of Information and Program Services, University of Wisconsin Extension Division, Madison, Wis.



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# The Living CHURCH

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

## STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

## EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

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## THINGS TO COME

### May

26. Sunday after Ascension

### June

2. Whitsunday (Pentecost)
3. Whit Monday
4. Whit Tuesday
5. Ember Day
6. National Council of Churches General Board meeting, New York, N. Y., to 7th
7. Ember Day
9. Trinity Sunday
11. St. Barnabas
15. Confraternity of the Blessed Sacrament, annual meeting, St. Andrew's Church, Baltimore, Md.
16. Trinity I
23. Trinity II
24. Nativity of St. John Baptist
29. St. Peter
30. Trinity 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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May 26, 1963

## MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

### Beauty Underscored

**ANERIO: Missa Pro Defunctis** — The Choir of the Carmelite Priory, London; George Malcolm, conductor. (Import) L'Oiseau Lyre, OL 50211, \$5.95; stereo, L'Oiseau Lyre, SOL 60042, \$6.95. (Available from Seminary Book Service, Quaker Lane, Alexandria, Va., and other shops specializing in imported records from Great Britain.)

Giovanni Francesco Anerio was born about 1567. This was the time of Palestrina's influence and activity in Rome. Both Giovanni and his brother, Felice, held important positions in churches in that city.

Palestrina's influence on Anerio's music is obvious and Anerio, therefore, is usually referred to as "of the school of Palestrina." The Requiem, here presented in its first recorded edition, stands out, however, as a notable example of this school.

As was the custom, plainsong plays a very important part in this music, ranging from simple intonations to alternate verses, as in the *Dies Irae*. (In this recording, the officially approved Vatican edition of the plainsong replaces the edition used by Anerio.)

I confess that I became greatly enamored of this work on first hearing. It is an immensely beautiful setting. Mr. Malcolm's reading serves to underscore this beauty. The Carmelite Choir is a superbly trained organization, combining precision with intensity of tone and an obvious love for this music.

The sound on this imported product of English Decca is not to be surpassed.

**BRUCKNER: Mass #3 in F Minor** ("The Great") — Pilar Lorengar, soprano; Christa Ludwig, alto; Josef Traxel, tenor; Walter Berry, bass; Choir of St. Hedwig's Cathedral, Berlin; Berlin Symphony Orchestra; Karl Forster, conductor. Angel, 35982, \$4.98; stereo, Angel, S35982, \$5.98.

This Mass is considered by many to be Bruckner's finest liturgical effort. It was begun in 1867, during a serious illness, and completed the next year. In a letter, Bruckner mentions the "almost limitless enthusiasm of both performers and listeners" at the first performance on June 16, 1872. Critics, however, were almost unanimous in their rejection of the score.

How it is that a great work was so severely "panned" at the time of its first performance is a mystery which defies

adequate solution. For this is a monumental work, worthy to take its place among the very greatest masterpieces of the choral literature. If anyone considers Bruckner a minor character in the history of music, I suggest he reconsider in the light of this *Grosse Messe*. Contemporary music, we complain, has no melodic beauty. With Bruckner, this is no problem at all.

Forster leads the assembled musical forces with conviction born of an obvious understanding and love for the music. The marvelous St. Hedwig's Choir is in top form and, although they have relatively minor roles, the soloists are quite adequate.

Aside from a few surface clicks on my review copy, Angel's engineers have successfully captured a fine performance! Highly recommended.



**Hear My Prayer** — Alistair Roberts, treble soloist; Choir of St. John's College, Cambridge, England; George Guest, conductor. London, 5730, \$4.98; stereo, London, OS 25730, \$5.98.

### Contents:

- Carol: A Tender Shoot
- Hear My Prayer — Mendelssohn
- Jesu, Joy of Man's Desiring — Bach
- Ave Verum — Mozart
- I Saw the Lord — Stainer
- Ye Now Are Sorrowful — Brahms
- Sonata de 1. Tono — Lidon

This is a fine recording of miscellaneous, mostly well known, choral compositions, originally issued several years ago on the English Argo label. Although it is in the British tradition, I have major reservations about the use of a boy soprano for the solo work in the Mendelssohn. I cannot help but believe that the maturity of an adult voice is to be preferred. A bonus is a delightful organ *tour de force* by an obscure Spanish composer José Lidon. Full use is made of the *Trumpeta Real* or Royal Trumpet, a unique stop of the organ in St. John's Chapel.

The domestic pressing is faithful to the original Argo disc — in a word, sparkling.

## ANGLICAN CYCLE OF PRAYER

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

### May

26. Ibadan, West Africa
27. Idaho, U.S.A.
28. Indianapolis, U.S.A.
29. Iowa, U.S.A.
30. Iran
31. Jamaica, West Indies

### June

1. Jerusalem

# The Living Church

Sunday after Ascension  
May 26, 1963

For 84 Years:

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

## UPPER SOUTH CAROLINA

### Archdeacon to Bishop

The Ven. John Adams Pinckney, archdeacon of the diocese of Upper South Carolina since 1959, was elected Bishop of Upper South Carolina on May 7th at the annual convention of the diocese, meeting in the Church of the Good Shepherd, Columbia, S. C. He has accepted the election, subject to the necessary consents. He was elected to fill the vacancy left by the late Bishop Cole of Upper South Carolina, who died last month [L.C., April 28th].

Archdeacon Pinckney's election was on the second ballot. In the first ballot, in a field of 27 nominees\* (of whom three withdrew, however), he received 22 out of 56 clerical votes, and 61 out of 158 lay votes.

He was born in Mt. Pleasant, S. C., in 1905. After studying at the College of Charleston (S.C.), he graduated from St. Luke's Seminary, University of the South, in 1931. He was ordained to the priesthood the next year. Before becoming archdeacon for the diocese of Upper South Carolina, he served churches at Allendale, Barnwell, Garnett, Blackville, and Charleston in the diocese of South Carolina; Tryon in the diocese of Western North Carolina; and Clemson and Greenville in the diocese of Upper South Carolina. He has been repeatedly a deputy to General Convention.

Bishop Gribbin, retired, of Western North Carolina took over chairmanship of the convention during the balloting. The Rev. C. Capers Satterlee, as president of the standing committee, presided over most of the convention. Before the election, Bishop Henry of Western North Carolina celebrated the Holy Communion, commemorating Bishop Cole. Assisting him were Bishop Gribbin, Archdeacon

Pinckney, Dr. Satterlee, and the Rev. William L. Gatling, Jr., rector of the Church of the Good Shepherd and host for the convention.

In other actions, the convention:

- ✓ Authorized a Bishop's Flight to resettle a number of Cuban refugee families within the diocese.
- ✓ Adopted a 1963 budget of \$287,866.
- ✓ Received as information a resolution from the convention of the diocese of South Carolina which established a committee to study feasibility of a merger of the two dioceses.
- ✓ Gave \$8,000 to Mrs. C. Alfred Cole "in grateful remembrance of the episcopate of the late Bishop Cole."
- ✓ Elected the Rev. William W. Lumpkin of Rock Hill, S. C., as new president of the standing committee.
- ✓ Decided to hold the next convention at the Church of the Redeemer, Greenville, S. C., next January.

## WASHINGTON

### Vote for Aid

Bishop Creighton of Washington told delegates to the diocesan convention that for him "to continue through another year without episcopal assistance would be unfair to the diocese," and the delegates showed that they agreed by voting to elect a suffragan bishop. A nominating committee of six laymen and six clergy-

men are to consider possible candidates.

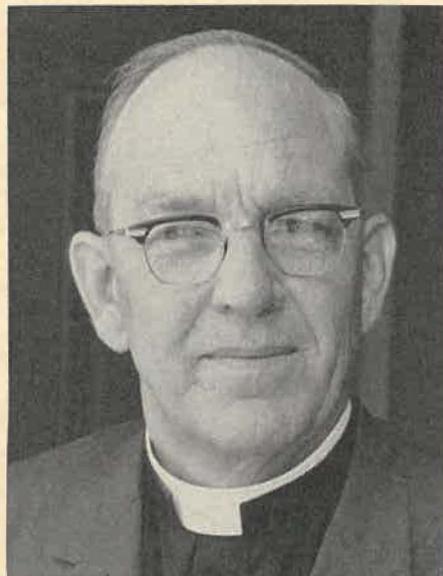
Delegates, meeting at All Saints' Church, Chevy Chase, Md., on May 6th, also took steps to eliminate racial discrimination in Church-related institutions by passing a resolution: "that the bishop of the diocese of Washington be requested and the executive council be directed to take steps to insure that all related schools and institutions now in existence and to be created in the future by the diocese, its parishes, missions, and separate congregations in communion therewith, be available to all people of the diocese," and: "that the executive council as its first order of business create a committee to re-emphasize to the diocese-related institutions the Episcopal Church's strong policy against discrimination in any form when practiced against persons because of race, color, or national origin, and give them every possible assistance on steps to lead to the elimination of these practices within these institutions within six months."

During the discussion on this resolution, James A. Crooks, junior warden at the Church of St. Stephen and the Incarnation, Washington, and president of the board of governors of the Episcopal Church Home for the aged, pointed out that the home has never turned down a Negro applicant. To this the Rev. Quinlan R. Gordon, a Negro, rector of the Church of the Atonement, retorted: "Nor has it ever welcomed one." Fr. Gordon called on the convention to "eradicate this embarrassing factor from the life of our diocese."

The convention also:

- ✓ Adopted a "major medical" plan for clergy and laymen employed by the diocese.
- ✓ Unanimously adopted a resolution that a message be sent to District of Columbia committees in Congress expressing "full and sympathetic support" for the "wise and vigorous leadership" of Washington's superintendent of schools, Carl F. Hansen, and the board of education in trying to improve discipline in the public schools. The resolution was introduced by the Rev. Canon Charles Martin, headmaster of St. Alban's School.
- ✓ Adopted a budget of \$409,500 for the Church's program and \$133,000 for the diocesan fund.
- ✓ Heard Bishop Creighton, in his address, say:

"We . . . become increasingly aware that we are not going to be greatly helpful if we work in separation from our brothers, either



Bishop-elect Pinckney: Chosen from 27.

\*The other 26 nominees were: Bishop Gordon of Alaska; Bishop Rose, Suffragan of Southern Virginia; the Very Rev. George Alexander, dean of the school of theology of the University of the South (withdrew); and the Rev. Messrs. Thom W. Blair, William A. Beckham (withdrew), Allen B. Clarkson, John G. Clarkson, Jr., Jack W. Cole, James C. Fenhagen, Raymond T. Ferris, Theodore P. Ferris, Louis A. Haskell, Howard McK. Hickey (withdrew), R. Emmet Gribbin, Jr., George V. Johnson, Jr., William W. Lumpkin, Chandler H. McCarty, Frederick M. Morris, J. Lawrence Plumley, Thomas A. Roberts, Victor S. Ross, Jr., C. Capers Satterlee, Edward M. Spruill, Richard L. Sturgis, Martin R. Tilson, and Charles P. Wiles.

indigent persons already receiving old age assistance.

✓ Resolved that the convention encourage Congress to enact a hospital insurance program for all senior citizens.

✓ Passed a resolution that "Urban renewal must be based on considerations of furthering social justice as well as improving the municipality's physical plant and economic vigor. . . . There must be included as a major purpose the fostering of good inter-group relations through active promotion of racial integration in housing."

✓ Tabled a resolution that would have urged Christians to unite "in a careful examination of our literature entertainment, news channels, and advertising. . . . That which is found wanting in good taste or offensive to moral sense should not only be rejected but decried."

ELECTIONS. Standing committee: Rev. Charles Graf; Willis Reese. Diocesan council: clergy, Raymond Cunningham, Jr., Orin Griesmyer, H. August Kuehl, David Weden; laity, Godfrey de Castro, William McRitchie, Thomas Pollock. Deputies to General Convention: clerical, John Butler, Powell Dawley, John Heuss, John Krumm; lay, Charles Bouna, Thurgood Marshall, Clifford Morehouse, Andrew Oliver. Delegates to provincial synod: Rev. William Chase, Rev. James Sharkey; Brooke Alexander, Charles Lawrence. Alternates to provincial synod: Rev. E. Perren Hayes, Rev. William Ridgeway; E. Allen Dennison, John O'Brien, Jr.

## SEMINARIES

### Dean Blandy Chosen

At a meeting held early this month, the trustees of the Episcopal Theological Seminary of the Caribbean elected the Very Rev. Gray M. Blandy, now dean of the Episcopal Theological Seminary of



the Southwest, to be the Caribbean school's new dean. Dean Blandy has not yet indicated whether he will accept the appointment, says Bishop Bentley, head of the Overseas Department.

If he accepts, Dean Blandy will succeed the Rev. Eugene E. Crommett who resigned a few months ago because of illness [L.C., January 13th]. Dean Crommett was head of *El Seminario Episcopal del Caribe* from the time of its inception. On his resignation, the Rev. William P. Haugaard, a member of the faculty there, was appointed acting dean.

## ESCRU

### Progress Report

The four Episcopal clergymen who brought suit against civic officials in Jackson, Miss., for false arrest [L.C., September 23, 1962], have lost their case. They will appeal, however, according to the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, one of the plaintiffs.

The four, with others, were arrested on

breach-of-peace charges in 1961, when, as a racially integrated group, they tried to enter a restaurant in a Jackson, Miss., bus terminal. They were convicted, but later were acquitted in an appeal.

The all-white, all-male jury in Jackson took only 12 minutes to decide, on May 16th, that the clergymen's suit should be dismissed. The appeal, said Fr. Morris, will be heard in the Fifth District (U.S.) Court of Appeals in New Orleans, and will not be heard by a jury. "I feel we have a very good case for appeal," Fr. Morris told THE LIVING CHURCH.

The clergymen joining Fr. Morris in the suit are the Rev. James G. Jones, Jr., the Rev. James P. Breeden, and the Rev. Robert L. Pierson. Total damages sought by the four are \$44,004.

## RACE RELATIONS

### Letter to the Editor

In St. Louis, Mo., racial segregation in the public schools was the subject of a letter from eight Episcopalians to the editor of the *St. Louis Post-Dispatch* recently. The Very Rev. Ned Cole, dean of the St. Louis cathedral, was among the signers.

Some residents (the Rev. Howard F. Park, Jr., one of the signers, told THE LIVING CHURCH), believe that recent actions by the St. Louis school board will have the effect of re-segregating the schools, and some have accused the board of deliberately seeking this end. Fr. Park, however, said he saw no indication of such a motive. He explained that the purpose of the letter-writers was to set the schools' problem in a larger context, and show that similar problems exist in other areas of civic life.

"We are alarmed," said the signers of the letter, "that the school board, the press, and the public seem content to regard this dispute as chiefly a matter of charges and counter-charges to be refuted or sustained. Regardless of what action is taken in the current school controversy, the real issue will still remain: Segregation itself is still an undisputed fact, and this fact is more important than the motives of those who attack or maintain it." The letter went on:

"Racial segregation is unjust and unchristian, deeply detrimental to persons of both races, an atrocity against our children, and a sinister subversion of what America stands for. Racial division is a national cancer, and it is fatuous to bicker about who has it worst, when everyone is sick. . . .

"We hope no one will imagine that these issues can be settled in the schools alone. The underlying facts demonstrate clearly what the real evil is: In education, employment, and residence we are a house dangerously divided. And the tempo of the times suggests that we don't have forever to put things in order."

The signatures of Dean Cole and Fr. Park were joined by those of these Churchmen: the Rev. Messrs. Harlow P.

Donovan, W. Murray Kenney, Anthony J. Morley, Francis G. Washburn, and Walter W. White; and Mr. William L. Matheus. In addition, George Eberle, Jr., a Lutheran layman, signed the letter.

## VERMONT

### Exploitation

Forces of sub-Christian culture are pressing on us with ever-increasing insistence, said Bishop Butterfield of Vermont in his address to the convention of his diocese, meeting in St. Andrew's Church, St. Johnsbury, Vt., on May 10th and 11th. The bishop's observation was occasioned in part by efforts being made to legalize gambling in Vermont. New Hampshire recently established a legalized state-wide racing lottery.

"At a time when the issues of the day call for the strongest moral fiber, we see the state government toying with the idea of raising revenue by pandering to and promoting a human weakness which,



throughout history, has always led to ruin," said Bishop Butterfield. "For a state to legalize and promote gambling as a means of paying its just charges of operation may seem on the surface to be a small matter, but it is simply one more instance of the exploitation of people — the manipulation of people by the state capitalizing on human weakness. This is evil. Racing and gambling are evils with a common denominator, the total disregard of the eternal worth of a human being. And it was for this truth that our Lord gave His life."

The bishop reported that the diocese is in an era of building, but he pointed out that buildings must be tools to bring men into relationship with God. He said that "buildings, and pride in them," have been a distinct hindrance in carrying out the mission of the Church.

A resolution opposing a bill in the Vermont legislature, which would legalize a state lottery, was passed with one dissenting vote. A resolution also was adopted voicing the sympathy of the convention and extending encouragement to those persons and groups, working in both white and Negro communities, seeking to bring about racial equity and justice.

Bishop Burgess, Suffragan of Massachusetts, speaking at Evening Prayer on the opening day of the convention, described work being done by the World

mendations made in the bishop's annual address, or proposed by the committee appointed to study his address, to be considered by the convention.

✓ At the suggestion of the committee appointed to study the bishop's address, called for establishment of a division of evangelism under the diocesan department of Church extension.

**ELECTIONS.** Standing committee: clergy, A. Balfour Patterson, Jr., Cyril Coverley, Robert Serna, Laurence Spencer; laity, Karl Arndt, Samuel Black, Jr., J. Glenn Donaldson, Robert Millar. Delegates to provincial synod: clerical, Russell Nakata, C. Harry Christopher, Vernon Myers, Warren Caffrey, Jon Stark, Edgar Thompson; lay, David Dunklee, C. M. Becker, Robert White, James Henderson, Albert Crosby, W. Edward Searle.

## ALBANY

### Work in the World

Trinity Church in the south end of Albany, N. Y., has become, among other things, an employment agency.

It has a license from Albany's city hall to help three kinds of people find jobs:

(1) Teenagers who need part-time or summer jobs to help them finish school, or full-time jobs because they have dropped out of school.

(2) Parolees coming out of prison who need a chance to prove themselves.

(3) Men and women who can't, for one reason or another, hold a full-time, skilled job but need part-time, common, unskilled work to keep them and their families going. These include the aged, the handicapped, the mother who has a little extra time and needs to cash in on it, the man who is seasonally unemployed, and the unemployed who don't for some reason qualify for unemployment insurance, but who need an economic bracer.

The church began helping people like this — only people like this — without any charge, on May 1st. They may be people in the south end or in any other part of the Albany area. They don't have to be Episcopalians nor do they have to be of any particular race, creed, or color.

Philip Dwyer, the city license clerk, says that as far as he can remember this is the first church in Albany to get an employment agency license. Trinity's rector, the Rev. Alfred S. Lee, thinks the reason his church is justified in going into this work is that it will not compete with other agencies — which he said don't concentrate on such irregular employment — and that it has some experience in working with them.

Trinity, he said, has been working informally with south end people to help them find work — as have other individual churches, Catholic Charities, and the Methodist Inner-City Mission. Now, Fr. Lee said, Trinity wants to put this activity on a formal, systematic basis. The church plans to advertise in Albany newspapers as an agency looking for jobs. It expects more applications for help.

Applicants will go to the church office and see Miss Marjorie Jensen, parish sec-



Fr. Dugger helps a pair of teenagers fill out an application: The Church meets a primary need.

retary, Fr. Lee, or the Rev. Clinton G. Dugger, curate. These people are writing industries and businesses and private home employers trying to find job openings.

For teenagers they hope to find babysitting, light housework, car-hopping jobs, and other jobs like washing cars, summer gardening, grounds maintenance, and grocery store sales.

Why is the church branching out like this?

Fr. Lee says: "We feel this is one area in which the Church can be of help to people in one of their primary needs, making the Church relevant to the immediate problems of everyday life. We find these three areas of employment are the most neglected — and the most difficult in which to find jobs."

## WEST MISSOURI

### Negative Decision

On a close vote, the convention of the diocese of West Missouri decided not to hire a full-time stewardship worker, in spite of the request of Bishop Welles of West Missouri that such a man be hired to "deepen diocesan stewardship." The bishop's request was made during his annual address, in which he stressed the importance of "SHEEP" — Stewardship, Help, Education, Evangelism, Prayer.

Addressing the convention, which met May 6th and 7th at St. Andrew's Church, Kansas City, Mo., the bishop asked that "Help" be put into practice through sending a full-time employee into the inner city areas of Kansas City. The convention decided to ask a committee to study the matter, and report back next year.

Bishop Welles applied himself to the field of education by suggesting that what he considers a trend to eliminate religion from schools and public life must be giving atheistic Communism great comfort. "Historically," he claimed, "the U.S. system of religious freedom has never meant that our government has to be hostile or indifferent to religion." He proposed that the threat, as he sees it, to the Christian education of our children be met in one of three ways: (1) establishment of parochial schools by all Christians, (2) provision of federal aid to all non-public schools, or (3) establishment of part-time parochial schools, with children attending both these and public schools. He recommended the third alternative, as not having the destructive effect on public schools that the first two courses would have. Public schools, he commented, have been a great unifying factor in our country.

As for "Evangelism," Bishop Welles noted happily the growth in the diocese, and commented on the number of persons going into mission work abroad from the diocese. Two West Missouri priests and a number of laymen have gone recently, he said.

As for "Prayer," the bishop asked that this central work of the Church not be forgotten, and that Churchmen pray for continued improvement in relations among the parts of Christ's broken Church.

The convention:

✓ Heard Bishop Corrigan, head of the Home Department, speak at the annual banquet, saying: "Everyone is today involved in the industrial revolution, and there is no escape to that 'quiet valley' [of rural

*Continued on page 20*

**There is no reason  
why local parishes  
cannot extend their  
influence by helping  
to make parishioners  
who go abroad effective  
witnesses for Christianity**

an official program. The objectives and scope of the program are now under development.

No matter how the National Council program ultimately develops, there is no need to delay effort elsewhere. Representatives of National Council have in fact urged that action continue and be enhanced. There is much that needs to be done. Most of this "much" can be achieved in the vigorous, concerned, and forward-looking parish. Our purpose here is to examine what some of these tasks are and how they can be accomplished.

Based on its own experiences and a study of the actions of other Communion and of secular programs in what has unfortunately come to be called, "Overseasmanship," Laymen International has arrived at certain conclusions believed to be basic for developing ways and means to improve our efforts in this field.

The first of these is that *most Christian laymen going overseas are ready and willing to represent Christianity favorably abroad*, once they are aware that there is a genuine need for such witness. However, most of them are overawed by a suggestion that they should be active evangelists. This attitude results from our heritage of religious freedom, which involves a strong feeling that religion is the individual's personal affair. If Christian attitudes, words, and deeds commend Christianity to those of other faiths, Americans are more than prepared to welcome them. But they generally shy away from the more aggressive kind of action.

Americans, like most other people, seek to have a personal connection with their home community. They appreciate news and letters from "home" and find them inspirational or at least comforting.

Again, like most other people, Amer-

ican Christians are prone to believe that the moral values of other people are much like their own. They recognize the outward differences in the way of life, but to a great extent do not recognize that differences in values and attitudes are of deep and fundamental importance.

Most Americans returning from overseas agree that manifesting a sincere interest in religion helps to establish a good sense of communication and to dispel the conception that Americans have no important spiritual interests. They also agree that a Christian abroad finds that he needs to be well grounded in the fundamentals of his faith to meet the challenges and inquiries that he encounters in non-Christian areas.

Considering these fundamental conclusions it is clear that the local parish is the place to accomplish the most effective work toward enhancing Christian witness overseas.

How can this potential power be made effective? It is by no means a new or burdensome task. It should be a natural activity responding to genuine Christian conviction. It is, therefore, suggested that the rector and one or more well informed and motivated laymen see that the importance of lay Christian witness as brought to the attention of the parish is a whole and particularly of those members who may go overseas. This can be achieved in the normal Christian education program, or special activities can be planned for the specific purpose.

Additional specific action should include assisting parishioners who are going overseas to take up Christian connections in their new lands. This should also provide for keeping in touch with them, after they are abroad, by personal correspondence, to encourage their witness and to keep the parish informed of the events

in their lives and witness. Those are all activities that should be a normal part of Christian living. However, in most cases it is necessary to give them emphasis from time to time. Where they have been undertaken, such activities have required no specialized organization, nor any significant funds. They entail only a reasonable amount of personal effort and interest, and the results are both rewarding and stimulating.

The second stage to which those activities can be expanded covers assistance to the family going overseas, in meeting the religious and some of the secular problems they may encounter. This stage can be as comprehensive as the devotion, energy, and resources of the parish permit. Information useful for secular orientation is now generally provided by corporations and agencies under whose auspices so many Americans go overseas. When such orientations are not available, there is usually someone in a parish who can provide assistance or leads to assistance. The help may take the form of interview, discussion, or correspondence with people who have been in the foreign area. When such resources are lacking use can be made of the many good pamphlets, books, slides, and films on the general subject of living overseas, and specifically on most areas of the world.

When the resources of the parish do not include such people or materials, it is often possible to secure them from or through neighboring churches or secular organizations. Convocation and diocesan agencies can often help. Depending on the nature of the program finally adopted by National Council, direct help from that body could conceivably be available.

This brief resumé indicates that there is no reason why any local parish cannot extend its influence by helping to make those of its parishioners who go to foreign lands more effective witnesses for Christianity. The task is not a heavy one. It provides an opportunity for parishioners with certain kinds of knowledge to make that knowledge available to others. It can lead to extending the horizon of the parish to distant lands with all the stimulation, satisfaction, and increased understanding that extension implies, rather than leaving it confined to narrow local interests as Episcopalians are so often charged with doing.

Laymen International, Mt. Saint Alban, Washington 16, D. C., will be pleased to assist dioceses, convocations, or parishes in the initiation of programs for this purpose. It has prepared a pamphlet, "A Parish Stewards Program," which outlines a proposed parish program; and two booklets, "Are You Going Abroad?" and "The Family Abroad," which suggest basic considerations for effective witness abroad. The organization has also prepared a brief and highly selective general bibliography on the subject.

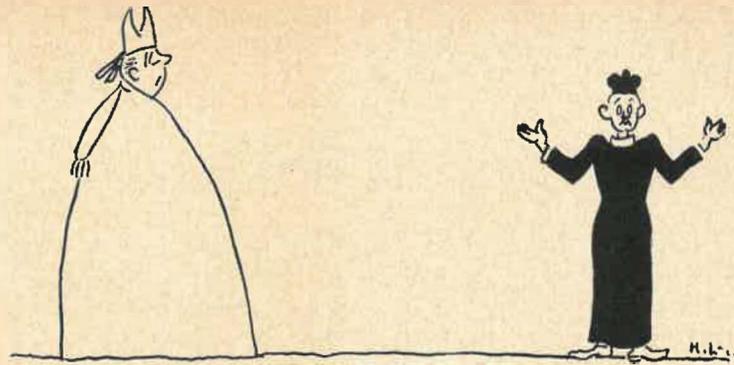
therefore, many things, and of the greatest importance, in the discussion and exposition of which the skill and genius of Catholic commentators may and ought to be freely exercised. . . . This true liberty of the children of God, which adheres faithfully to the teaching of the Church and accepts and uses gratefully the contributions of profane science, this liberty, upheld and sustained in every way by the confidence of all, is the condition and source of all lasting fruit and of all solid progress in Catholic doctrine. . . ." (St. Vladimir's Seminary Quarterly, Vol. 6, No. 2, 1962, p. 90). Even to those not sensitized to Vatican prose it is obvious that this letter attempts to create elbow-room for scholars and encourages them to use new methods and tools in an atmosphere free from suspicion.

After 20 years of working under the principles of *Divino afflante spiritu* the *Catholic Biblical Quarterly* shows great progress. A glance at the 1962 volume quickly reveals essays on "the historicity of John," "Bultmann's concept of revelation," "the social character of inspiration," etc. While Roman Catholic scholars are still not able to question aloud in all directions, nor to engage in the oftentimes wild speculation that has characterized and enriched much of free Protestant thought, it is evident from the *Catholic Biblical Quarterly* that they are reading and examining seriously works from all quarters of scholarship, regardless of the origin of those works. Certainly there is no trace of fundamentalism in the tone and scope of the various articles and reviews. Rather one senses a hopeful and eager spirit, ready to examine truth and to promote the study of the Bible in a manner appropriate to the twentieth century.

It must not be thought, however, that *Divino afflante spiritu* has removed all the perils and dangers of being a biblical scholar in the Roman Communion. A serious controversy, with charges and counter-charges of intemperate language, and the peculiarly Roman concerns over "official" and "private" spokesmen, broke out in 1961, notably in Rome and in the United States, with only the top of the iceberg showing in periodicals and few aware of just how much was beneath the surface. Conservatives had vaguely inferred that unnamed scholars were unorthodox, suspect, etc. Since, as one letter of reply put it, "a priest's reputation for orthodoxy is his most precious possession," members of the Catholic Biblical Association reacted quickly. It still appears that to some people whatever is new is suspected, and that charity is still in short supply.

The Catholic biblical movement has however apparently received a yet unmeasured but large push forward in the attitude taken by the bishops and by

*Continued on page 19*



## Slender Hope

Copyright, 1963, Harry Leigh-Pink

by the Rev. Harry Leigh-Pink

I'll never wish to be a Bish, I haven't got the build;  
A man must be baywindow-ish, and comfortably filled.  
Give laity men wei-i-ghty (a skinny aspirant founders);  
They like the House of Bishops filled with real two-hundred-pounders.  
And since my weight's one-twenty-eight I'm nutty as a pecan  
To dream of being bishop. So — I'll be a thin archdeacon!

Does any diocese want a man as nimble as a cricket  
To take each wobbling mission and in proper shape to lick it?  
To stand on heights and look for sites of future parish churches?  
To fill the gaps when rector chaps leave vestries in the lurches?  
If such there be, please contact me; I am the man you're seekin'  
For Clericus Ubiquitous Slendiferous Archdeacon.

The post I'm sure's no sinecure, its duties bring no merit,  
While vicars moan, "Here comes that lone ecclesiastical ferret!"  
Yet every cloud is silver-lined! My thinness I can thicken!  
In all the rural parishes the ministers get chicken!  
Yes, helpings two of grand beef stew, deep apple pie with toffee;  
They never parch the deacon (arch), he bathes in vats of coffee!

I need farm cheese, rich milk, green peas!  
Befriend this little weak 'un!  
Ambition's sin? But I'm so thin —  
Please make me an archdeacon!



## Letter from Alabama

Thank you for printing almost in full my telephoned statement [L.C., May 19th], concerning the current situation in Birmingham. What you deleted I'm sure you felt you were deleting for my protection, but your substitute wording was unfortunate. I did not use the words, "outside groups." One of the Negro organizations could surely not be called, "outside." I simply said the demonstrations were "organized and led by the Alabama Christian Movement for Human Rights and the Southern Christian Leadership Conference, under the leadership of the Rev. Fred Shuttlesworth of Cincinnati and the Rev. Martin Luther King, Jr., of Atlanta, respectively." That was factual.

Since I made the statement that the conduct of police and sheriff's forces were exemplary in their handling of the demonstrations, another week has passed, including a night when two bombings occurred, and a Negro mob retaliated by wild rioting and mob attacks on police, firemen, and white people in general, including the burning of buildings and the stripping and stoning of fire trucks when they arrived. After five weeks of constant strain and overtime duty, I fear some police tempers were frayed, and some instances of unwise use of fire

hoses and police dogs occurred. But in all of this time there have been no serious injurious to Negroes, and there have been serious injuries to police and some innocent white persons. News photographs of dogs snarling at Negroes have not generally been accompanied by explanations that those Negroes were being disarmed or controlled in their attacks on police. The use of dogs may be more merciful than the use of guns.

Now, I know my earlier statement did not deal with the heart of the problem. THE LIVING CHURCH asked me for a statement about the current situation, "in view of the bad press being received by Birmingham." Therefore my statement dealt primarily with the immediate situation, and was deliberately defensive or apologetic. Birmingham is not just a city of mean, nasty, violent white people, and good, gentle, mistreated Negroes. It is a city of all kinds of white people, and all kinds of Negroes. It is a city with long and deeply ingrained traditions and prejudices to deal with.

However, rights and opportunities have been denied Negroes in Birmingham; communications between the races were poor or nonexistent for years. A vacuum in race relations was sure to be filled in some way. We were trying to deal with it behind the scenes, in quiet planning and agreement, without involving masses and mobs on either side. Enough informed Negroes in Birming-

ham knew this that it took a month to build up sizable demonstrations.

In spite of the tragic events of the last six weeks, the great problem remains. The problem is to gain equal rights and opportunities for Negroes here, and to build good race relations on that new basis. In some ways it will be more difficult now. Large groups of uninformed and unthinking people are now involved. Political lines have been drawn. Much good will has been lost, but there is also a new urgency pushing upon us. Maybe that is the one gain from the demonstrations.

Sweeping condemnations from outside will not help. Groups taking the law into their own hands will not help. No great pronouncement by the Church will solve the problem.

Constant efforts at building new channels of communication will help. Honest and prayerful negotiations will help. The increasing example of the Church will help. Efforts at understanding the problems and the feelings of people on both sides will help. The prayers of the whole Church will help.

Episcopal clergy and lay people here are concerned, and are working diligently and responsibly. We hope that the Church will grant us some understanding and some trust and support.

(Rt. Rev.) GEORGE M. MURRAY  
Coadjutor of Alabama

relationship to God in the presence and power of the Holy Spirit. God in man is henceforth to be God in men. The flesh of Jesus was the Temple of God the Son. The flesh of every member of the Church becomes the Temple of God the Holy Spirit. When the Church proclaims the truths of the Gospel, when it witnesses before judges and persecutors, when it gathers to make decisions for the life and work of the fellowship, then, "it is not you who speak, but the Spirit of your Father speaking through you." In the midst of all the blindness and imperfections of the sinners who make up the Church on earth, the awesome truth remains that God has made their voices His voice, their minds His mind, their bodies His body.

The Church could never have been all these things had its Lord remained on earth with it, just as the child can never achieve maturity until the parents withdraw from their parental role. In His Incarnation He took on the limitations of time and space and was subservient to them. He could no more be in two places at the same time than we can be in two places at the same time, but when He left the earth He was thenceforth, in His Church, able to transcend time and space. He is in all places at all times. The Apostles had been dependent on His presence for their fellowship; now the fellowship has become the vehicle of His presence. Although the holiness of the Church on earth is a murky glory, it is nevertheless glorious. We stumble and fall and rise again, and still manage to hold up before the world the grace of God and the glory of God.

And, as we hold this up before the world, Jesus in heaven holds before the Father the image of man. "For Christ has entered, not into a sanctuary made with

hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf." "He is able for all time to save those who draw near to God through him, since he always lives to make intercession for us." "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf." All of which says that He who mastered death has mastered life as well and dwells at the heart of it; that our hope is not alone based on the fact that Jesus died for us, or even that He lived for us, but also on the fact that He still does live for us, beyond time and place and circumstance, that He might transfigure and redeem our time and place and circumstance.

He who is man as well as God, "sitteth at the right hand of the Father."

"Thou hast raised our human nature  
On the clouds to God's right hand  
There we sit in heavenly places,  
There with thee in glory stand.  
Jesus reigns, adored by angels;  
*Man with God is on the throne;*  
Mighty Lord in thine ascension  
We by faith behold our own."

In the Ascension of our Lord, there is not only the promise of the future consummation — "this Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven"; there is also a decisive action of God in history, a new relationship between God and man, a perpetual dynamic of salvation which will remain with us always, even unto the end of the age.

# ANNIVERSARY YEAR

Continued from page 15

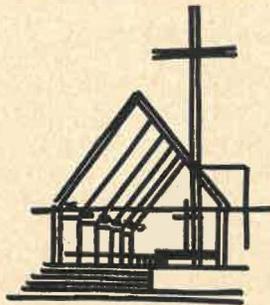
Pope John XXIII at the first session of Vatican II. In an oral report to the members of the Catholic Theological Association at the Dominican House of Studies in Washington, D. C., on January 16, 1963, Fr. Raymond E. Brown, a Sulpician from Baltimore, recently returned from the Council, emphasized the creative concerns of the missionary bishops for Catholic biblical scholars. Perhaps the missionaries are not so fearful of the new and the scientific because of the exigencies of the front lines. Several of the leading American biblicists present as *periti*\* at the Council were invited to go directly to missionary areas to spread the new knowledge about the Word. Fr. Barnabas Mary Ahern is even now in Africa, at the request of certain bishops there.

As if in anticipation of this anniversary year of 1963 a new popular biblical journal was brought out in the second half of 1962. Called *The Bible Today*, it is published six times a year by the Liturgical Press of Collegeville, Minn., and is aimed at a general audience: priests, other religious, teachers of college and high school, etc. Fr. Ahern, familiar to readers of *Worship*, is joined by Fr. Eugene Maly, chairman, and Mother Kathryn Sullivan, in an editorial board which has already demonstrated competence, style, and ability to select articles with popular appeal. Fr. Ahern and Fr. Maly were present at the first session of Vatican II. The journal is published with the permission of the bishop of St. Cloud, Minn., in whose diocese the Benedictines of Collegeville are located. Thus far it appears that the majority of the articles in *The Bible Today* are the work of members of the Catholic Biblical Association.

What the year 1963 will eventually bring for Roman Catholic students of the Bible is a matter of hopeful speculation. The *Monitum*, (dated June 20, 1961) of the Sacred Congregation of the Holy Office, which cautions writers and speakers on the Bible to "due prudence and reverence" still rings loudly in the ears of scholars attuned to the sounds of Rome. The Apostolic Delegate to the United States, Archbishop Egidio Vagnozzi, hardly a liberal, has emphasized the *Monitum* in a way calculated to gain added effect from the fact that John XXIII is himself Prefect of the Holy Office. But Rome also is the setting for the next session of Vatican II and an ecumenical council could go a long way to rectify the cold intransigence of *Providentissimus* and to expand upon the liberty of *Divino afflante spiritu*. Both encyclicals were issued in the fall of the year, and much of 1963 is still ahead.

\*Experts, experienced ones.

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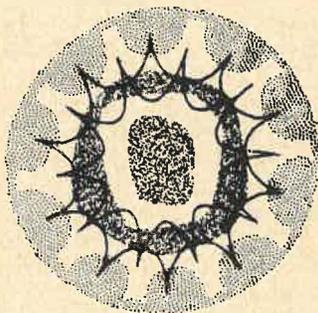
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## SPORTS

### Nashotah, 24-2

An anonymous sports writer at Nashotah House sent us this report of a softball game between Nashotah House and Seabury-Western Theological Seminary. Readers are hereby informed that THE LIVING CHURCH is completely neutral in this friendly athletic rivalry.

On Saturday, April 27th, Seabury-Western and Nashotah House resumed their long-standing rivalry on the softball diamond at Evanston, Ill. Both teams were in high spirits and it looked as though it was going to be a tough game, until Nashotah came to bat. Nine runs later, the Nashotah side was finally retired after 12 men had come to the plate. This inning set the pattern for the rest of the game, which ended after seven innings with a final score of 24 to 2.

Charlie Keen was the standout on the Nashotah team with his tremendous pitching. He struck out 13 men and allowed only three hits. Bill Minnis [son of Bishop Minnis of Colorado] was the big stick for Nashotah with two home runs, one with the bases loaded. Seabury's pitcher was Gary Odle, who finally settled down to some pretty fancy pitching after the first few innings. Lester Kills Crow came to bat in the fifth inning after Charles Keen had walked two men and hit a long double to left field, driving in Seabury's two runs.

The entire game was played in a spirit of good sportsmanship and humor. Nashotah even let two professors play for a while — the Rev. James R. Brown, associate professor of Old Testament, who struck out, and the Rev. John T. Talmage, instructor in music, who walked and then stole second and third bases! It is hoped that the two seminaries will continue their rivalry on the diamond, football field, and basketball court; and that their spirit of friendship will continue to grow.

May 26, 1963

## LETTERS

Continued from page 2

Roman Catholic Church was the visit of Dr. Manning to James Cardinal Gibbons of Baltimore in 1912.

Part VI of *The History of the Parish of Trinity Church in the City of New York* has a brief account of these events, but there is a fuller one in typescript in the archives of Trinity Church, where I was able to go into greater detail. We shall await with interest an account of the Faith and Order movement by the Rev. Dr. Floyd Tomkins, who followed the late Robert H. Gardiner, Jr., as general secretary.

(Rev.) CHARLES T. BRIDGEMAN  
Historiographer, Trinity Parish

New York City

**Editor's comment:** Dr. Molnar's reference was not to the founding of the Faith and Order movement in 1910 but its "launching" in the first World Conference on Faith and Order, Lausanne, 1927. Bishop Brent preached the opening sermon and was unanimously elected president of the conference. The ecumenical movement owes a great debt to both Bishop Brent and Bishop Manning.

### Right Side Up

It does my heart good to see on the cover of THE LIVING CHURCH [L.C., April 28th] a picture of Paul Stroube, the crucifer, holding the cross in the *right* way, and not as so many do now, with the left hand upside down. Terrible!

EMILY JENKINS

Charleston, S. C.

### Paternalism?

It is shocking to find a priest of the Church voicing the sentiments expressed by the Rev. Norman A. Sieme [L.C., April 14th].

Civil disobedience and centralization of power are largely secular matters, and can be argued endlessly as to who is considered disobedient and who is overstepping the bounds of power.

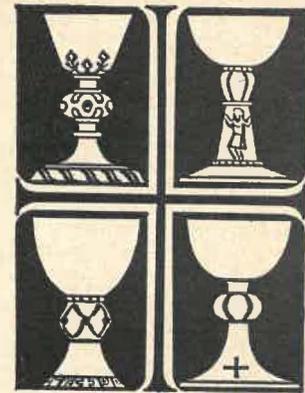
However, the statement, "Christians should be aware of moral responsibility to the colored people," sounds more like paternalism than Christianity. Paternalism emphasizes man's duty to help and guide those whom he considers his inferiors, not because they were made in the image of God and are therefore lovable in themselves, but because to do them an injustice would be to defile his own noble nature. This *noblesse oblige* is an emphasis on manners. When the Negro loses the subservient manners that are expected of him and is considered insolent, paternalism ends.

In the Christian scheme, an individual's rights are sacred, whether deemed insolent or not. It is our duty as Christians to allow all men the opportunity to develop to their full capacity. It is their God-given right to rebel, to make mistakes, and even to rise to heights of greatness that overshadow us whites.

MARJORIE L. SMITH  
(Mrs. Moreland G. Smith)

Montgomery, Ala.

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The Rev. N. L. Chowenhill, Jr. and Mrs. Chowenhill, of 'St. Luke's Church, Springfield, Mass., announce the birth of their fourth child and fourth son, John Pryor, on April 16.

The Rev. Kenneth Donald and Mrs. Donald, of St. James' Church, Black Mountain, N. C., announce the birth of their fourth child and second daughter, Elizabeth, on April 24.

The Rev. Paul S. Hiyama and Mrs. Hiyama, of St. Andrew's Church, Clawson, Mich., announce the birth of a daughter, Suzanne Risa, on January 21.

The Rev. Edward L. Lee, Jr. and Mrs. Lee, of the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, announce the birth of their first child, Kathryn Elizabeth, on April 25.

The Rev. Alfred E. Persons and Mrs. Persons announce the birth of their fourth child and fourth son, Robert Frederick, on April 19. Fr. Persons is director of the department of Christian education for the diocese of Texas.

### Changes of Address

The Rt. Rev. Frederick W. Putnam, Suffragan Bishop of Oklahoma, is now living at 1704 Camden Way, Oklahoma City 16, Okla. The diocesan office address is Box 1093, 608 N. E. Eighteenth St., Oklahoma City 1.

The Rev. Frank G. Rice, chaplain to institutions, Nashville, Tenn., formerly addressed on Kendall Dr., may now be addressed at 4901 Timberhill Dr., Nashville 11.

The Rev. Norman J. Thurston, retired priest of the diocese of Newark, formerly addressed in Newark, N. J., may now be addressed at 231 N. Sixteenth St., Bloomfield, N. J.

The Rev. John W. Turnbull, assistant professor at the Theological Seminary of the Southwest, has returned from a leave of absence. Address: 606 Rathvue Pl., Austin 5, Texas.

The Rev. Charles E. Wiant, assistant chaplain at the Episcopal Academy, Philadelphia, may be addressed after June 15 at Box 23, Merion Station, Pa.

### Laymen

Mr. Stuart List, of St. Chrysostom's Church, Chicago, was recently elected president of the board of Episcopal Charities in the diocese of Chicago. The diocese operates nine social agencies in Chicago.

### Other Changes

The vicar and executive committee of the church formerly known as Christ Chapel in Midland Park, N. J. recently announced that at the opening of the new church on April 28 it was dedicated as the Church of the Good Shepherd. The address is unchanged: 497 Godwin Ave.

At the annual meeting of the Guild of All Souls held in New York in April at the Church of St. Mary the Virgin, Bishop Chambers of Springfield and Bishop-Elect Klein of Northern Indiana were elected to the council. All other members of the council and officers were reelected for the coming year.

### DEATHS

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

The Rev. Charles Henry Webb, retired priest of the diocese of Long Island, died May 7th, in Sharon, Conn., at the age of 90. His daughter-in-law, Mrs. Robert (Muriel) Webb is assistant director of National Council's Christian Social Relations Department.

Fr. Webb was born in Brooklyn, N. Y. He studied at Colgate Academy, Hamilton, N. Y., and General Theological Seminary, and was ordained to the priesthood in 1902. In 1901 and 1902 he was an assistant at the Church of the Redeemer, Astoria, N. Y., and from 1902 to 1911, he served as rector of the church. Fr. Webb then became archdeacon of Brooklyn, serving until 1920. He was a chaplain in the U.S. Army in 1918. From 1920 to 1922, he was chaplain of the Cathedral Schools, Garden City, L. I., and from 1922 until his retirement in 1941 he was director of the Church Charity Foundation of Long Island.

He was the author of *Brief History of St. Andrew's Church, Kent, Conn.* and was editor of the diocese's of Long Island's monthly magazine, from 1934 to 1941.

Survivors include a son, Robert M. Webb; a sister, Miss Helen L. Webb; five grandchildren; and five great-grandchildren.

The Rev. Charles W. Newman, priest of the diocese of Albany, died February 19th, at the Veterans' Hospital, Jamaica Plain, Mass.

Fr. Newman was born in Columbus, Ga., in 1904. He received the B.S. degree from Hobart College in 1927, and the S.T.B. degree from General Theological Seminary in 1930. He was ordained to the priesthood in 1930, and served churches in Massachusetts and Pennsylvania until 1942, when he became a chaplain in the U.S. Army. He served as chaplain until 1946, and from 1947 to 1949 he was vicar of St. Paul's Chapel of Trinity Parish, New York City. From 1949 to 1952 he was rector of All Saints' Church, Boston, and in 1953 and 1954 he was a chaplain in the U.S. Air Force. He became rector of St. John's Church, Delhi, N. Y., in 1955 and served there until 1959. Fr. Newman was an associate of the Society of St. John the Evangelist, and in recent years served as a supply priest in Massachusetts.

He is survived by his wife, Julia Dodds Newman; a son, Charles; and a daughter, Margaret.

Mary Kimberly, life-long active member of Grace Church, Asheville, N. C., died April 8th, in an Asheville nursing home. She was 99.

Miss Kimberly was prominent in education, civic and Church life in Asheville. She was a teacher when the Asheville city school system was organized in 1888, and taught until 1911.

She was the first treasurer of Grace Church, which was built on land donated by her father, Prof. John Kimberly. She served in many capacities in the church, and was active in the work of the women of the church.

Mrs. F. Ward Denys, widow of the late Rev. F. Ward Denys, died March 2d, in Huntington Hospital, Long Island, N. Y.

Mrs. Denys was born and educated in Germany. She had lived in the Washington, D. C., area since 1928.

Her husband, who died in 1941, served parishes in Massachusetts, New York, Maryland, and Colorado. The couple traveled extensively in Europe and the Orient.

Mrs. Denys is survived by a son, Frederick M., and a daughter, Mrs. Drayton Cochran.

## CLASSIFIED

advertising in **The Living Church** gets results.

### BOOKS WANTED

WANTED: A set of Hall's "Dogmatic Theology." Reply Box T-935.\*

### LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

EXPERIENCED organist-choirmaster for men and boys' choir in large parish in East. Reply Box M-915.\*

LARGE RECTORY in return for two services each day during the month of July. No week-day rents. Location very near to New York City sans residential area. Fine parks and recrea-tion facilities. Ideal for priest with family. Reply T-922.\*

MUSICIAN-CHOIR DIRECTOR with teaching legs. Responsible for developing choirs and music education. Medium size southern parish. Salary \$2,500. Reply: Grace Episcopal Church, 21, Anniston, Ala.

WITFUL HARVEST in large western parish priest associate with proved competency in parochial Education and Seabury curriculum, Young people's work, and family-relationships counseling. Reply P-938.\*

VACATION SUPPLY — 28 July-18 August, comfortable rectory, modern liturgical church. Two Sunday Eucharists only duty. Resort area. Contact: Fr. Shippis, 401 Virginia Ave., Radium Springs, Albany, Ga.

WANTED: A nurse for an Episcopal boarding school for girls, situated in a beautiful section of Virginia. Ideal position for a widow with a daughter for whom she seeks sound academic training between the 8th and the 12th grades. Send detailed reply to: Box A-936.

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

CHOIRMASTER-ORGANIST with twelve years' experience in cathedral, desires change. Reply Box D-930.\*

EXPERIENCED PRIEST desires half or part-time duties in or near New York City while pursuing graduate program. References, further information sent upon request. Reply Box T-934.\*

ORGANIST-CHOIRMASTER, SMM, Union Theological Seminary, desires full-time position; fine references, experience. Reply Box J-932.\*

ORGANIST-CHOIRMASTER, superb references, fully experienced. Kenneth Thompson, 2727 Polk St. N.E., Minneapolis 18, Minn.

PRIEST — graduate student seeks part-time position near good university. Reply Box S-931.\*

PRIEST — married, would like parish. Honor graduate college and seminary. Experienced all phases parish life, with special responsibilities Christian Education. Reply Box H-937.\*

### CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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