

the

living church

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**The Torch
Is Passed**

Pages 8 and 10

**A Christian
Holy Day**



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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.

The Louisiana Memorial

As a deputy to the recent General Convention I am grateful to your reporters for the fine job they have done in your issue of November 1st in summarizing the actions of the Convention.

I wish to point out, however, that in the section, "Speaking One's Mind," a memorial from the convention of Louisiana appears to have suffered misrepresentation. That memorial is described as having, along with one from South Carolina, "requested that Church leaders and staff members be deterred from making statements and taking action on issues without prior approval of General Convention." I do not know the contents of the South Carolina memorial, but the foregoing simply will not do as a description of the Louisiana communication. In the division of the work-load, our matter was assigned to the House of Bishops, and the action of that House, and the comments in your report, constitute a veritable *non sequitur* to what Louisiana had in mind.

For the record, let it be established that our memorial expressly conceded the right of General Convention, the House of Bishops, and the Executive Council, "to speak to the members of this Church on the Christian



implications of contemporary issues," but it went on to request that our national spokesmen, in working for "paramount human rights to which all men are entitled under God," should not overlook the rights of property, and that they abstain from violations of law and disregard of property rights, appealing instead to "the awakened conscience of every Churchman." I submit, Sir, that in recognizing a hierarchy of values embracing paramount human rights, and the rights of property, we were making a distinction not inappropriate to a sacramentally-oriented Church.

For our pains, however, we received from the House of Bishops a statement, which was not recognizable as a reply to the Louisiana memorial, and with which the House of Deputies concurred, dealing entirely with the right of the House of Bishops, etc., "to speak God's word to His Church and to His world," which we in Louisiana had already acknowledged; this statement went on to utter some

Continued on page 14

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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FEATURE

The Giving of Thanks Marion L. Matics 8

THINGS TO COME

November

22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

December

2. Special convention of the diocese of Oregon to elect a suffragan bishop, St. Mary's Church, Eugene
6. Second Sunday in Advent
8. Executive Council meeting, Greenwich, Conn., to 10th
13. Third Sunday in Advent
16. Ember Day
18. Ember Day
19. Ember Day
20. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen

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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Sunday next before Advent
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and the Thought of the Episcopal Church.

MRI

Canadian Jamboree?

The Toronto Anglican Congress on Mutual Responsibility and Interdependence is described as a "Canadian Jamboree" in the latest issue just published in London of *Crockford's Clerical Directory*, one of Britain's standard religious reference books.

These criticisms are made in a preface to the Directory which, by longstanding tradition, takes an independent line and is always written anonymously. Usually, however, the author is a notable personality in the Church.

Referring in the latest issue to the MRI "Jamboree" at Toronto, the writer said: "The statement on Mutual Responsibility is of the platitudinous kind which large ecclesiastical assemblies habitually produce and it is not easy to understand why it should be thought so very important, but it seems to have been accompanied at Toronto by manifestations of African and Asian nationalism, and a gratuitous depreciation of the Churches of the West, which are profoundly disturbing.

"Any person with the slightest degree of imagination can comprehend that the divisions of Christendom appear more

forcibly scandalous in Africa or Asia than they do in Europe, and most would agree that this scandal needs to be brought home forcibly to many European Christians who are too little aware of its enormity."

The writer also referred to frequent assurances that such Congresses have no constitutional authority, but, he adds, "in spite of this the component parts of the Anglican Communion have had presented to them as with the authority of the Toronto Congress a statement on mutual responsibility and interdependence which they are expected to implement."

The Most Rev. Howard H. Clark, Primate of all Canada, has denied the *Crockford* writer's charge that the Anglican Communion's declaration of interdependence is "full of platitudes."

In England on the first leg of a world tour, the Archbishop told a press conference that while the language of the declaration of "Mutual Responsibility and Interdependence in the Body of Christ" may have contained some platitudes, "the ideas it expresses are very positive indeed."

Archbishop Clark said it was indeed disturbing that there were differences between the Churches of the East and West. He said the Canadian version of MRI

was forging ahead with prayer, recruitment for missionary work overseas, and the raising of \$500,000 a year for five years. [RNS]

AT PRESS TIME

Miss McCracken Dies

Miss Elizabeth McCracken, 88, associate editor of THE LIVING CHURCH, died November 12th, in West Hartford, Conn.

Miss McCracken served the magazine's readers since 1932, reporting among other things National Council meetings and the sessions of the House of Bishops. In 1954 she resigned as correspondent for New York but continued to report special events. In 1958, the House of Bishops commemorated her 70 years of Convention-going with a special vote of appreciation for her years of service in reporting their activities.

ORTHODOX

Disagreement on Dialogue

At last report, delegates to the third Pan-Orthodox Conference at Rhodes, Greece, were in disagreement concerning the issue of dialogue with the Roman Catholic Church. Representatives of 14 Orthodox Churches were attending the sessions. Although these sessions are held in secrecy, it has been made public that three distinct views about the question of dialogue with Rome were expressed.

One group, which is supported by Ecumenical Patriarch Athenagoras, advocates the setting of a definite time and place for conversations with the Roman Catholics.

Another group, which includes the Russian Orthodox, urges the postponement of such conversations until the Vatican Council is over. It was reported that the Moscow Patriarchate wished to see what action the Vatican Council will take with regard to certain issues.

The third group favors postponement of the dialogue. This is the position of the Orthodox Church in Greece, whose leader, Archbishop Chrysostomos of Athens, has opposed conversations with the Vatican. Other adherents of this position are the Finnish and Serbian Orthodox. These Churches are said to fear an immediate starting of the dialogue because of the danger of being "subdued" by Roman Catholicism.

A message to the delegates, sent earlier



Session of the third Pan-Orthodox Conference in Rhodes: Three distinct views.

RNS

that the aim of the Spanish government and of the Roman Catholic Church ever since the Spanish civil war has been "to extinguish every vestige of Protestantism in Spain." He charged that "the hierarchy of the Church of Rome is proselyting and trying to strengthen and unite its own people to prevent the concession of wider religious freedom."

OREGON

Construction Progresses

Bishop Dagwell School, Portland, is now enrolling boarding and day students for grades seven through eleven. The new boys' school, scheduled to open in September, 1965, will share a 32-acre suburban campus with St. Helen's Hall, which opened in September.

Mr. John G. Hodgdon, headmaster, has announced that the school is open for inspection. The classrooms are now completed, and the boys' dormitories, which will accommodate 80, resident masters' apartments, gym and athletic field, are scheduled for completion early in 1965.

NEWS FEATURE

The Torch Handed On

by the Rt. Rev. RALPH S. DEAN
Executive Officer of the
Anglican Communion

The flag of the General Synod of the Anglican Church of Canada now flies proudly from the flagpole at 21 Chester Street, London, S.W.1—the home of the Executive Officer of the Anglican Communion. The flag of PECUSA has been reverently hauled in and given the most honorable retirement.

For five unforgettable years, that flag proclaimed to all and sundry that an American bishop was in residence. For five unforgettable years, the Rt. Rev. Stephen F. Bayne, Jr., served the whole Anglican Communion with masterly distinction. With a probing, incisive, challenging mind he took a major share in alerting the whole Communion to an increasing awareness of itself, its task and responsibilities, and its place in the whole body of Christ "which is the company of all faithful people."

Now a Canadian bishop has had the torch passed on to him, and he knows himself to be standing in the shadow of greatness. But the true light in whose shadow we all stand is no merely national one, be it American, Canadian, or any other. We stand in the shadow of Him who is the Light of the world, with whom there is no barrier of race or color or anything else. That is why the most significant symbol at 21 Chester St., is not whichever flag happens to fly at any period of time, but the Anglican symbol now called "Compassrose" which adorns the front door.

Designed by the Rev. Canon Edward N. West, of New York City, as the symbol and seal of the 1954 Anglican Congress in Minneapolis, it has now become a permanent part of our Anglican symbolism. Let me describe it a little in the words of Bishop Bayne. "The red cross at the center, of course, is the cross of St. George, traditionally used to signify the Church of England and her daughter Churches.

"The Compassrose suggests the steady growth of the Churches of the Anglican Communion into every part of the world. The inscription from St. John 8:32 is that most moving and appropriate text for a company of Christian people dedicated as Anglicans are to responsible freedom, 'the truth shall make you free.' The whole is surmounted by a mitre, witnessing to our steadfast fidelity to the historical episcopate."

The oneness in Christ of Bishop Bayne and myself was most movingly demonstrated in a service of the Holy Communion on October 31st, Bishop Bayne's last day of office, in the parish church of Petersham, near Richmond, Surrey, where Captain George Vancouver is buried. We had been the most welcomed guests for the previous week of Mr. and Mrs. Robert Beloe. Mr. Beloe is the lay chaplain of the Archbishop of Canterbury and could almost be described as the first vicar general since Thomas Cromwell in the 16th century, though without a doubt he will come to a happier end!

Mr. Beloe suggested that Bishop Bayne and I should concelebrate to mark the handing on of the office of Executive Officer to me. And so we did, in a service so moving that I for one shall never forget it. We used the rite of the Book of Common Prayer of the Anglican Church of Canada and the propers for All Saints' Day. Both of us were conscious of the significance of this moment of history. Both of us were even more conscious "of the great multitude which no man could number." Both of us were conscious of the prayers of so many, scattered throughout the world. Both of us were conscious of the tremendous new challenges with which our whole Communion is faced. And above all, both of us were conscious of the presence of Him who has said to so many of us, "follow me."

And so I begin to follow Him afresh in this new dimension of service. I write from London before undertaking any global visits, so that I cannot speak with first-hand experience of the work of our Communion, or of the way in which, in its several parts, it is responding to the new, and at the same time old, challenges of "Mutual Responsibility and Interdependence in the Body of Christ."

But there is evidence enough in this London office to show how deeply stirred we are all becoming. Evidence too that we are beginning—if no more—to understand that the financial aspect of MRI is at once the least important and the most



The Rt. Rev. Ralph S. Dean
A new dimension of service.

RNS

easily achieved part of it. What it can mean, in the totality of the life of the Communion, will be my responsibility to find out.

Meanwhile, as 1965 greets us, I ask for your prayers for God's graces in all that I am called upon to do. I am more proud that I can say that I am able to undertake my work and my journeys as the Bishop of Cariboo and therefore, surely, in the real sense of the word, a missionary of the Anglican Church of Canada to which I truly belong.

HONOLULU

Eventful Year

St. Andrew's Priory, Honolulu, is presently in the midst of a campaign to raise \$325,000 for the construction of a gymnasium, additional classrooms, and a student services center. The campaign, known as the Priory Expansion Program, is only part of the program for a very eventful school year. A visit by the Archbishop of Canterbury is scheduled for the end of February.

The school has a student body of over 500 girls in grades 1 through 12.

Since 1918 the religious and educational training of the girls has been done by the sisters of the American Order of the Transfiguration, but the school is now in its 98th year, having been founded by English sisters of the Society of the Most Holy Trinity, who went to Hawaii a hundred years ago.

The history of St. Andrew's Priory is interwoven with the dedication of two Christian women: Queen Kaleleonalani, consort of King Kamehameha IV of Hawaii, and Priscilla Lydia Sellon, moth-

Continued on page 12



RNS

In the early days, plenty of Bible reading.

Much of the Old Testament is an expression of thanksgiving, intended to evoke the emotion of patriotism and sentiments of legitimate national pride and to recall the children of Israel to sober and grateful recollection of the Most High God who is the author of every blessing.

"Remember the days of old, consider the years of many generations," writes the author of Deuteronomy, "ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink of the pure blood of the grape" (32:7-14).

In the history of our nation,

there is abundant cause for

The Giving

by the Rev. Mari

Rector, Christ Church

A certain parallelism may be seen with regard to our own national history, for it was indeed a desert, a waste, and a howling wilderness, in which the early colonists found themselves. It was a fierce, inhospitable, menacing, savage, dark continent given to the pioneer settlers of America as the portion of their inheritance, and yet the Almighty did not forsake the pioneer. "He led him about, he instructed him, he kept him as the apple of his eye." The early colonist on this once lonely and forsaken coast brought his religion with him, and his religion did not betray him. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him, and there was no strange god with him."

And who can say that America has not ridden upon the high places of the earth, and eaten of the increase of the fields? America has enjoyed the honey out of the rock, the oil out of the flinty rock, the butter of the kine, and the fat of the lambs, and the blood of the grape, and all other material blessings; perhaps more than has been good for us, perhaps not.

On Thanksgiving Day we could talk of our personal blessings—our parents, our families, our friends. We could talk of the cycle of the seasons and the ingathering of the harvest. We could talk of the universal gifts of life, of reason, and the conscience of man. But because it is a national holiday first and a Church day second, and because our nation has been so abused by critics at home and abroad and perplexed by so many difficulties, we would do well to consider some of our blessings as a united people. Sometimes, in these confused days, it looks like the nation is developing an inferiority complex, which will help neither ourselves nor the world to solve the current pressing problems. We need to be unashamed

and proud to be free Americans under God. There are universal reasons for all men to be thankful; we have, as well, particular reasons for Americans to be thankful.

There is nothing wrong with saying that America is God's country, as long as we realize that every other country is God's country, too. "The Lord's portion is his people," wherever they are found, but sometimes we act as if every other country except our own was blessed by God, whereas the facts are plain that in spiritual, intellectual, and also material resources, America has often been particularly blessed. We still have a lot to learn, but so do the class-conscious, creaky nations of Europe and South America; so do the countries of the Iron Curtain which define man as solely an economic unit and a political robot; so do the lands of the Near East which have not yet cast off feudalism and most of whose people barely read and write; so do the blatant emerging nations of Africa which have discovered no better message for the world than continual and tedious denunciation of the peoples who brought them education and the hope of a Western standard of living; so does India which is only beginning to pay the price of its blind and willful policy of neutrality between the light of freedom and the chains of slavery. We all have a lot to learn, and America has plenty of faults, but it has plenty of good points, too.

When we bow our heads to say grace for our dinner on Thanksgiving Day, we are living in what is for us the most interesting and most friendly place in the world, and we should give thanks that we are Americans. And such thanks has nothing to do with birth or color or family or any such stupid cause of pride. It is the kind of thanks expressed by Yasuo Kuniyoshi, an American of Japa-

of Thanks

L. Matics, Ph.D.

Ridge, Brooklyn, N. Y.

nese descent who became one of our best contemporary artists, who loved to tell people that he was an American "by conviction."

This kind of thanksgiving, however, does have a lot to do with religion, and those who abuse freedom of worship by not worshipping are lacking something of the American spirit. When the Pilgrim fathers in 1621, instead of feeling sorry for themselves for having such a hard time in the wilderness which was Massachusetts, set aside those historic days of thanksgiving for their autumn harvest, it was in thanks to God, not to their own merits, that they did this. So also the eight other pre-Revolutionary colonies who did the same, and so also George Washington, who proclaimed the first day of national thanksgiving in 1789. From its foundation our nation has had a biblical respect for the power of God in history, and the symbol of God as a great bird, fluttering over its young, casting its children out of the nest so that they may learn to fly, and yet hovering about to catch them upon protective wings, if they should fall, is a vivid picture of exactly what has happened.

"The Lord alone did lead the nation," says Deuteronomy, and that certainly is hyperbole, an exaggeration, an over-statement, as far as we are concerned. There have been plenty of others who have led the nation—venal politicians and demagogues, slave-owners and unscrupulous financial interests, the materialists, the self-seeking, the frivolous and the cynical. We cannot blame God for everything. But, nonetheless, in the wonderful American experience of freedom, it is not too far-fetched to proclaim that God has led the nations of the world to take one more giant step in the direction of man's full realization of himself as a child of God.

If the Bible had not been the primer from which the first colonists and our founding fathers learned to read and write, they never would have had the spectacular and unheard-of notion that the common man might have a voice in his own destiny. If they had not been brought up to believe that man is the highest creation of God, made in the divine image and blessed with freedom of will, they never would have thought that man should be *free*.

There was no established Church in the early days, except for brief periods at the beginning, but there was plenty of Bible-reading throughout, and plenty of preaching, and a rebellious non-conformist spirit in the air—a belittling of the romantic falsehood that the past was a golden age, and a hungering for adventure, change, and progress. The confidence inspired by the rediscovery of the biblical doctrine of man, plus the undignified and unaristocratic exuberance of a young nation looking for adventure, brought forth the first democracy in history which gave a vote to every citizen. It stimulated the trade and industry which produced the highest material standard of living ever enjoyed by the common man. It sent the clipper ships around the globe, and whaling ships into the far north, and after making prosperous farm land out of the whole eastern seaboard in no time at all, it inspired the greatest migration of peoples in historical times—the march to the west. Frontier after frontier was conquered—both geographic and social. For all practical purposes, the weed of aristocracy was cut at the roots and never allowed to grow; and, even at great cost of brother's blood and contrary to the economic interest of the country, slavery was abolished.

But the causes for giving thanks do not stop here, and they have not ceased to increase. "Consider the growth of humani-

tarianism," writes Henry Steele Commager in an article significantly entitled, "We Have Changed—and Must." "Our great-grandparents—say, a century ago—were at least as virtuous, as religious, as kindly and humane, as we are. Yet they tolerated, nay, took for granted, what we would consider monstrous inhumanity of man to man—and to woman and to child, too.

They took for granted that those who were unable to pay their debts should languish in prison for months and sometimes for years. They condemned the feeble-minded to imprisonment in wretched cells, chained them to walls, beat them for their failings and starved them. . . . They allowed little children to work twelve hours a day in factories and mills. They inflicted brutal punishments on prisoners and seamen—flogging, for example—and they assumed, too, that teachers would keep order in school rooms by the liberal use of the rod. They condemned immigrants to life in miserable hovels that were breeding places for vice and crime and disease. . . . A century ago it was taken for granted that while women were morally superior to men they were intellectually—and in almost all other ways—inferior. Like children, they were to be seen but not heard. . . . The Army did not even want them as nurses in the Civil War. Married women had, in effect, no rights that their husbands need respect; no right even to their children. Everywhere the double standard of morality was taken for granted. . . . As late as 1912 intelligent men were gravely prophesying the disintegration of society and the collapse of morality if women were so much as allowed to vote!"

The American experiment was certainly not complete in 1621 or in 1776 or in 1865, and it is not complete as yet. In fact, if it is ever deemed complete, whatever else it may be, it will no longer be American. In this record of adventure, progress, and change, which is our nation's history, we find abundant cause for legitimate joy and the giving of thanks, and we note that it is the biblical doctrine of man as a child of God, made in the divine image and blessed with freedom of will, that has been the dynamic source of the nation's power.

Like the Israelites of old, we have found that "like an eagle that flutters over its young, stretching out its wings, catching them . . . the Lord alone did lead the nation." The Psalmist wrote truly: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (33.12).

To be grateful for this inheritance, and to petition God that we may be responsible and worthy in the face of the opportunities it provides; to give thanks to God for His showering of blessings upon our nation and upon all mankind; out of the depths of our hearts to be thankful—for these reasons we assemble together, and we thank our God!

Some Brutal Statistics

A news story elsewhere in this issue [p. 5] proclaims the glad tidings that "Church contributions are up." Actually, the figures cited by the Department of Stewardship and Benevolence of the National Council of Churches are for the year 1963, but there seems no reason to doubt that this upturn is continuing in 1964.

However, there is little in this report to make Episcopalians preen themselves. The report is made up of data from 40 American Churches. The Episcopal Church comes in as a very remote also-ran, in 25th place. Far, far ahead of us in per capita giving are some Christian bodies whose per capita wealth is far below ours. The individual Episcopalian gave \$76.20 to his church, for all purposes, in 1963. The individual Free Methodist—do you know any of these?—gave \$358.17. The individual member of the Pilgrim Holiness Church gave \$237.93. The average for the Evangelical Free Church of America was \$233.43—a little better than three times our average. Of course, possessing as we do a ministry in apostolic succession, to say nothing of all the essential Creeds and sacraments, it may just be that we are exempted from the necessity of sweating out our discipleship with the same travail as these less favored soldiers and servants of Christ. But the trouble with that comfortable hypothesis is that there's something in our own Authorized Version to the effect that God is no respecter of persons. And in the same Book there's a shockingly blunt statement, by One of high authority, to the effect that of those to whom much is given much is required.

It is not a moment too soon to start thinking very seriously about these things, and possibly even praying for grace to amend our lives. This is where the renewal of the Church must begin—with our own personal selves.

Thanksgiving— Christian Holy Day

In 1947, President Truman issued a Thanksgiving Day proclamation which touched a deeper spiritual chord than do most official proclamations of this kind. Said Mr. Truman: "May our thanksgiving this year be tempered by humility, by sympathy for those who lack abundance, and by compassion for those in want. As we express appreciation in prayer for our munificent gifts, may we remember that it is more blessed to give than to receive; and may we manifest our remembrance of that precept by generously sharing our bounty with needy people of other nations."

Seventeen years later, our need and the world's need remain much the same. We need humility in our thanks-

giving, the humility which is born of our total awareness that we have nothing that we have not received. The American is peculiarly tempted to the idolatrous and mendacious cult of the "self-made man," and, as a social extension of that heresy, the self-made nation. There is not, and cannot be, a self-made man or a self-made nation. We are derivative men, creatures of the Love that made us and sustains us in being; we are not self-creators.

Mr. Truman's plea for humility in our thanksgiving, and for sympathy and compassion for those in want as an active expression of our thanksgiving, touches the vital nerve of motivation for all Christian living. Because God has so loved us, we ought also to love one another;



freely we have received, freely we are to give; who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Thanksgiving Day is historically a peculiarly American holiday. But it was instituted by Christians who knew their God, their Saviour, their place in the world, their need, their neighbor's need, and their holy calling. This year, 343 years after the first Thanksgiving Day, we need to renew in ourselves this vision of God, and of ourselves and our neighbor under Him. Thus we shall keep our national holiday as a Christian holy day. And thus we shall show forth His praise, not only with our lips but in our lives.

Canadians Move

Our brethren to the north, of the Anglican Church of Canada, are setting a rousing pace for the rest of us in their response to the Anglican World Mission Fund, which is the Canadian Church's financial project for Mutual Responsibility and Interdependence. It has undertaken to raise not less than \$500,000 annually for the next five years, beginning in 1964, to be applied to emergency requirements of the younger Churches of the Anglican Communion. The 28 dioceses of the Canadian Church set up objectives for 1964 totalling \$627,700, and there are convincing signs that this goal may be over-subscribed.

Money raised in this year's drive is now at work in Africa, Southeast Asia, India, and the Caribbean area. Native clergy and lay workers are being trained, Christian community centers are being established, as are hospital and medical services.

Canadian Anglicans are by no means rich as compared to American Episcopalians. Nor have they always appeared preëminent in zeal for ministering to and serving the whole race of men. But they are on the move in MRI, setting a pace and a standard for the rest of us to match if we can.

Letter from London

For anyone who has a longing for quiet and complacency the Church of England is no place to be these days. One thing after another has convinced editors that what the Church of England does, says, thinks, dreams, has news value because, in a curiously ambivalent way, the British public is concerned.

The latest thing to get a goodly number of journalistic column inches is the coincidence of three things which the would-be savants insist—by innuendo rather than an appeal to fact—are connected.

Col. Robert Hornby has resigned—after doing a notably good job—from his post as Chief Information Officer of the Church Assembly.

Mr. George Goyder has resigned from the standing committee of the Church Assembly and from his chairmanship of the Church Information Office.

Mr. Peter Whiteley, lively 36-year-old back-bench member of the Church Assembly, has weighed Archbishop Michael Ramsey and found him wanting.

To deal with them in order.

Col. Hornby has categorically stated—and there is every reason to believe him—that his resignation has nothing to do with Mr. Goyder's. It is just that he felt he had completed the job he went to Church House to do.

Mr. Goyder (who also said his resignation had nothing to do with Col. Hornby's) made it clear that he believes the Church Assembly had taken a major step backwards from the hope of synodical government because of the conduct and procedure of the Church Assembly and its standing committee. He charged the Church with looking in one direction and moving in another. The heart of his protest was the new rule limiting speeches to 10 minutes which, he asserted, would make synodical government, or any government short of dictatorship, more difficult. He complained, too, because the new rule had come into operation without the blessing of the standing committee. And he objected to the fact that the Assembly had been asked to reduce the number of standing committee meetings to four a year with the rest of its work being done by a sub-committee of nine of which five would be ex-officio members. This, he argued, was handing over the Assembly to government officials.

As to Mr. Whiteley: he launched his attack in the magazine *Prism* (he is on its editorial board) where he accused Dr. Ramsey of "selling the pass" in regard to synodical government.

"It would be quite untrue," he says, "to suggest that there is a widespread 'Canterbury-Must-Go' movement in the Church, but there seems to be a groundswell of unease and disillusionment de-

veloping among the younger clergy and laity.

"When Michael Ramsey was appointed to Canterbury there was genuine pleasure in almost all sections of the Church, including the radical wing. He was felt to be a man of real spirituality and theological insight, and that for this very reason he could help the Church of England face the latter part of the 20th century."

He then adduces three reasons for his "groundswell of unease."

"First, there was the 'Honest to God' controversy. There is no reason why the Archbishop (or anyone else) should accept John Robinson's theology, but Dr. Ramsey has never really shown that he is aware of the needs it tried to meet or why the book has meant so much to so many.

"Secondly, he (and the Archbishop of York) sold the pass over synodical government in the fact of a recalcitrant Convocation whose days were already



numbered. Both Archbishops would presumably say that this is a most unfair accusation, but this is how it looked from the House of Laity.

"Thirdly, Dr. Ramsey has been remarkably reticent on the subject of the Paul Report.

"In the ecumenical field the Archbishop is leading the troops from behind. Is he really prepared for the Church of England to die in order to be reborn into a new Anglican-Methodist Church?"

All of which, as we said, suggests the Church of England is a lively place these days. But let not the voice of the critics be unduly magnified. Perhaps it would be true to say that we have given this a longish report simply lest short and more sensational ones get too much of a start.

Meanwhile anyone who wants to know just what Dr. Ramsey is saying ought to get hold of *Canterbury Essays and Ad-*

THE ANGLICAN CYCLE OF PRAYER

November

22. Tokyo, Japan
23. Toronto, Canada
24. Trinidad, West Indies
25. Truro, England
26. Tuam, Killala and Achonry, Ireland
27. Upper South Carolina, U.S.A.
28. Utah, U.S.A.

dresses, which has just been published (SPCK 18/0). It is a collection of some of Dr. Ramsey's most significant lectures and sermons since he came to Canterbury and it leaves the reader in no doubt about his stature. Whether dealing with straight theology, the subject of unity, the contemporary world, pastoralia or Christian biography, Dr. Ramsey is more than first rate.

Coventry Cathedral, in the person of its provost, the Very Rev. H. C. N. Williams, has announced that it will sponsor a national Christian gesture of Anglo-German reconciliation aimed at the whole German people. The cathedral is hoping to raise £25,000 to help restore a part of the *Diakonissen Krankenhaus* (a Church hospital) in Dresden.

"As Coventry was an emotive place in the British mind during the last war, so Dresden is still for most Germans in both East and West the emotive memory of the war. The wound of Coventry was healed by generous gifts from the German people to the building of the new cathedral, but preëminently by the building of the International Centre of Reconciliation by young Germans representing *Aktion Sühnezeichen*. The wound of Dresden still waits a significant nationally based gesture to heal it, and the present atmosphere of Anglo-German relations is timely for such action.

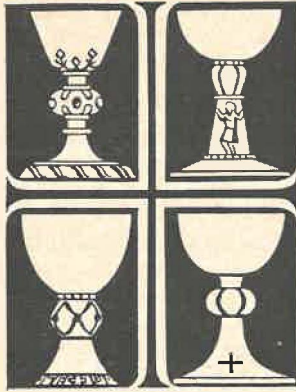
"Since the publication of the book, *The Destruction of Dresden*, which gave information previously not publicly known of the scale of death and destruction during the bombing of that city, Coventry Cathedral has been pressed to take the initiative in inviting support of a non-partisan basis for a token gesture from Britain to Germany.

"It is no part of this proposal to revive a debate on the reasons for the bombing of Dresden. Its sole purpose is to acknowledge the fact that the memory of Dresden is for most Germans still an open wound, and to declare the belief that much good will be served by trying to heal it.

"Negotiations have been conducted for the past three years to make it as certain as possible that such a gesture as is proposed will be accepted as a gesture to the whole German people. To assure this intention, whatever is done is being done with the knowledge of the governments concerned, but through the medium of the Churches. By working through membership of *Aktion Sühnezeichen*, which Coventry Cathedral has now formally joined, the project will be conducted in a working relationship with Christians of both East and West Germany, who support it."

Dewi Morgan

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NEWS

Continued from page 7

er foundress of the Society of the Most Holy Trinity in Devonshire, England. Queen Emma, with her husband the King, gave a grant of land where St. Andrew's Cathedral and St. Andrew's Priory School now stand. Later, the Queen left a yearly endowment for scholarships to St. Andrew's Priory. This was the fulfilment of her dream for a school where young Hawaiian girls could receive "a firm grounding in the faith of Christ."

Priscilla Sellon was a pioneer in social work, working to improve the lot of people living in the English slums. She established the Sisterhood of Mercy in 1848, and later became mother superior of the combined sisterhoods of Mercy and of the Holy Cross which after their merger became the Society of the Most Holy Trinity. In 1863 Bishop Staley of Hawaii appealed to Mother Priscilla Lydia Sellon for sisters to supervise a school for Hawaiian girls. Three sisters were sent out from England on this venture, and St. Andrew's Priory was born in 1867 as the result.

The school is now a diocesan school under the jurisdiction of the Bishop of Honolulu. The bishop is warden, and appoints the sisters of the Transfiguration who administer it.

WEST TEXAS

From Cyprus to Fredericksburg

President and Mrs. Johnson helped to lay a stone from a fourth-century monastery in Cyprus in a new Episcopal church in Fredericksburg, Texas, at special ceremonies on November 8th. The new church, St. Barnabas, will replace the small log edifice where the Johnsons have often worshiped while visiting the nearby LBJ ranch.

Archbishop Makarios, president of Cyprus, gave the stone to Mrs. Johnson when she visited the island in 1962. It was taken from the ancient Cypriote monastery of St. Barnabas. According to tradition St. Barnabas was a wealthy Cypriote who went to Palestine and became a follower of Jesus Christ. He returned to his native island to spread the Gospel, and there suffered martyrdom.

Mrs. Johnson made a short speech at the ceremony, in which she said: "I was deeply moved when the head of the Greek Orthodox Church, knowing of my interest in this tiny pioneer church, presented me with a stone from the monastery built centuries ago on that island. It is with great pleasure that I have brought it home to the hill country of Texas to be placed in the namesake church. I present it with the hope that the story of Galilee will never lack for bearers of the Word—such as St. Barnabas of Cyprus—and no distance will be too remote."

BOOKS

Fresh Appraisal

Observer in Rome. A Protestant Report on the Vatican Council. By **Robert McAfee Brown**. Doubleday. Pp. xiii, 271. \$4.95.

Readers who have followed the history of the first session of Vatican II, reading such a masterpiece as "Xavier Rynne's" *Letters from Vatican City* [L.C., June 23, 1963], will be delighted—and informed—by a very different but equally brilliant account of Session II by Professor Robert McAfee Brown of Stanford, who represented the World Alliance of Reformed and Presbyterian Churches as an observer at the Vatican last year. He is fully equipped to "catch the drift" of subtle movements and motions: for he was for several years a professor of systematic theology at Union Theological Seminary in New York. His skill as a writer is well known from his *New Yorker* articles.

Titled *Observer in Rome*, the book is based on his diary, sent home to his wife, but now reduced by 60%, without (let us be sure) losing any of its pungency, relevance, or fascination. Its great value, which the Commission on Promoting Christian Unity will surely recognize, is its fresh, frank appraisal of speeches, motions, decisions reached by the Council. Dr. Brown never saw the interior of St. Peter's before. He clearly never attended any papal ceremonies until he was virtually in the midst of one—the opening service. His point of view is frankly Protestant, even Reformed, and wholly non-sacerdotal, non-ritualistic, non-hierarchical, non-Roman. That is the value of it, I say—for it will measure the distance between Rome and conformity with Rome, and may help to disillusion the conservatives who think *aggiornamento* means only decking out the Bride in gorgeous apparel and making her irresistible, so that Protestants will flock back into the fold! This is the advantage, really, that a Reformed observer has over Anglicans, even over Lutherans, or Methodists, and others who stand half-way between (or in No Man's Land!).

The story told is clear, objective, and interesting. Let Dr. Brown himself tell it. I will not even summarize. What I want to say is that his impressions of Session II tally with mine of Session I. There has been an enormous waste of time in both sessions, too many speeches merely repeating what was said yesterday or the day before—or (as I recognized) a year ago. Many of the speakers did not seem to have a firm, first-hand grasp of modern historical studies of religion and of Christianity, or of modern exegesis of the Bible, or of modern philosophy as it impinges upon religion. Even the discussion of theological themes was often super-

ficial, and only the great scholar-bishops from Austria, Germany, Holland, Belgium, northern France, and a few from Britain, Canada, the U. S., India, Chile were the refreshing exceptions. There ought to be some way to shut off pious palaver, even in an "ecumenical" Council. (I think some of the cardinals and many of the bishops would agree to this as desirable!)

For example, on collegiality: It was denied (on the basis of the New Testament); it was strongly affirmed (on the basis of the New Testament); it was affirmed *juxta modum* (with reservations) on the basis of the New Testament! Peter was the head of the Apostles; or, no, he was above them and distinct, and they had no share in his office; or the real Head of the Church is Christ, and Peter is not head at all—it was a head-on collision (so to speak) with the theory that Paul set forth, viz., that Christ was Head of the Church! So also with Mariolatry or Mariology: the evidence of the New Testament must be canvassed for the data, and then we shall see how far the Marian theology can safely go. But any seminarian worth his salt can tell you right now what you will find—almost nothing. I must say the bishops seemed



to me to exhibit an appalling lack of familiarity with really thorough biblical study. And I gather that Dr. Brown has the same impression. The beauty of Brown's book is that he skillfully appraises and deftly describes and makes the real contributions—and contributors—stand out with photographic clarity.

Not only was there repetition, and triviality, and superficial thinking, and partisanship; there was also magnificent devotion, and the real spirit of the Roman Catholic Church was spelled out for all to see and comprehend. Dr. Brown thinks that this is the strength of Rome. Many of us agree. Rome sets a magnificent example of self-sacrificing devotion, of care for the poor and needy, of zeal for "Christ's little ones," of self-sacrificing contributions to education (for example), paying double rates for the education of their children, both public taxes and Church assessments.

The news of the prospective schema or

The Hunger, The Thirst

BY MALCOLM BOYD

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at least statement on the Catholic Church and the Jews is somewhat reassuring, though it is tragic that it has been so long delayed—for political reasons, we hear (the Arabs object to any word of encouragement for Israel!). But it is doubly tragic if the statement is destined to trail off into clouds of theological generalization: It wasn't the Romans who murdered our Lord, let alone the Jews; it was the sin of the world! As if anyone were to say that this explained the cruel assassination of President Kennedy in Dallas! The hand of man is not to be exonerated that way. The coward Pilate was Jesus' executioner, not the Jewish people. Why not say so?

As for the statement on religious liberty, some bishops fear it will give free *lebensraum* to Communists, atheists, and

heretics! But there is no other way. The world *must* be free. God wills it. The Church must not try to stand in the way and obstruct the whole central movement of modern history.

Dr. Brown is still an optimist, he says, but a chastened one. So are we all, I believe, who have had an opportunity to study the Council at close range. But the optimism is real, though chastened. Surely the greatest Church in Christendom will not back water now—it cannot! And the slowness of the method of her *aggiornamento* can be explained by many things—for one, her immense size and spread. I would like to associate myself with Dr. Brown in his chastened optimism, and in his earnest prayers for God's continued guidance of the Vatican Council.

FREDERICK GRANT

LETTERS

Continued from page 2

cautions about proper identification of the party or parties speaking in the name of the Church, but it said absolutely nothing as to the issues of violation of law and trespass which had concerned our diocesan convention.

General Convention, however, did deal obliquely with our concern, in a different action, *viz.*, the House of Deputies voted down a resolution on civil disobedience introduced by an Arizona lay deputy, whereupon the House of Bishops embodied the "resolved" clauses of the resolution the Deputies had rejected, and made it into an affirmative statement of their own. The Bishops approved conscientious civil disobedience, and the Deputies rejected it, and there the matter stands for the present.

(Rev.) FRANK HIPWELL
Rector, St. Paul's Church

New Orleans, La.

God's Guests

Canon Chase's letter regarding Confirmation and Communion [L.C., October 18th] drew a distinction between the priest as steward and as a purveyor but it left me slightly confused on the latter point.

When a church building is consecrated, it becomes God's house and ceases to be a secretarian edifice. Since the building is God's house, the altar is God's altar, the food God's food, and the people in the church God's guests.

The Episcopal invitation to Communion is addressed to "All ye." If the priest turns to God's guests and says to "All Ye," he is not a purveyor rather than a steward? And should he not be?

THOMAS M. PETERS

Bernardsville, N. J.

The Women

The action of the lay deputies in denying seats to women in General Convention [L.C., October 25th] reveals an underlying fear that the women of the Church actually might *hear* the gospel of Jesus Christ as preached by the clergy and act and vote according to its precepts.

JENNIE D. JULIAN
(Mrs. Charles A.)

Frankfort, Ky.

Since General Convention in San Francisco, I have followed the question of Churchwomen as deputies to General Convention with interest. At San Francisco we had a discussion and our solution still seems to me a very logical one. *If* we really want to know what the women of the Church think, and to give them a vote in the decisions of General Convention, why not send to them at their Triennial Meeting the items of business that require concurrence of the House of Bishops and the House of Deputies for their vote? Just where this leaves the balance of power I haven't figured out but this would give the women of the Church an opportunity to express their opinion more representatively than a few members in the House of Deputies.

(Rev.) FRANK M. THORBURN
Rector, St. Paul's Church

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PEOPLE and places

Appointments Accepted

The Rev. Douglass M. Bailey III, vicar, St. John's, Rippon, W. Va., is also curate, Zion Church, Charles Town, W. Va.

The Rev. David C. Bane, former rector, St. Paul's, Elm Grove, W. Va., is at Christ Church, Bluefield, W. Va.

The Rev. Edward G. Bierhaus, former assistant, Trinity Church, Branford, Conn., is doing graduate work at Yale University.

The Rev. Jack Keith Bush, former vicar, Grace Church, Mobile, Ala., and chaplain, Wilbur Hall, is rector, St. Peter's, Plant City, Fla. Address: Box 248.

The Rev. Don F. Colenbach, former assistant, Trinity Church, Southport, Conn., is doing graduate work, Yale University.

The Rev. Robert D. Cook, former vicar, Emmanuel Church, Keyser, and Emmanuel Church, Moorefield, W. Va., is rector, St. John's Church, Huntington, W. Va.

The Rev. William R. Copenhaver, is deacon in charge, Grace Church, Keystone, W. Va.

The Rev. Kenneth W. Costin, former chaplain, Kent School, Kent, Conn., is headmaster, Hannah More Academy, Reisterstown, Md.

The Rev. James H. Davis is chaplain, West Virginia University, Morgantown, W. Va. Address: c/o the University.

The Rev. Harold L. Elliott, former vicar, Grace Church, Ravenswood, and St. John's, Ripley, W. Va., is vicar, Emmanuel Church, Keyser, and Emmanuel Church, Moorefield, W. Va.

The Rev. Stephens T. Gulbrandsen, former curate, St. Luke's Church, Denver, is vicar, St. Luke's Church, Delta, and St. Michael's Church, Paonia, Colo. Address: 727 Howard St., Delta, Colo. 81416.

The Rev. Ronald N. Hiestler is deacon in charge, Grace Church, Elkins, W. Va. He was ordained to the diaconate, July 25.

The Rev. W. R. Krogstad, former curate, St. John's, Beverly Farms, Mass., is at St. Andrew's, Summer St., Edgartown, Mass.

The Rev. Bruce LeBarron, former rector, St. Barnabas', Burlington, N. J., is rector, Trinity Church, Lime Rock, Conn.

The Rev. Thomas H. Masson, former vicar, St. John's, Tulare, Calif., is Episcopal chaplain, Wayne State University, Detroit, Mich. Address: c/o St. Andrew's Church, 918 Putnam Ave., Detroit.

The Rev. Frederick H. Pratley, Jr., former rector, St. James', Paulsboro, N. J., is vicar, St. John's by the Sea, West Haven (Colonial Park), Conn.

The Rev. Gary B. Rundle, former assistant, Christ and Holy Trinity, Westport, Conn., is at St. John's, Beverly Farms, Mass.

The Rev. David de L. Scovil, former rector, Grace Parish, Hutchinson, Kan., and LIVING CHURCH correspondent for Western Kansas, is rector, St. Thomas of Canterbury Parish, Long Beach, Calif. Address: 5306 Arbor Rd., Long Beach, Calif. 90808.

The Rev. Glenn R. Shaffer, former rector, Church of the Good Shepherd, Wareham, Mass., is teaching in Dedham, Mass.

The Rev. Edwin S. S. Sunderland, Jr., former rector, St. Elizabeth's, Sudbury, Mass., is doing graduate work at Cambridge, Mass.

The Rev. Franklin E. Vilas, Jr., former curate, St. Mark's, New Canaan, Conn., is at St. John's, Beverly Farms, Mass.

Ordination

Priest

Missouri—On Oct. 31, the Rev. William Charles Rainford II, at St. Mark's, St. Louis, Mo., where he continues as assistant.

Births

The Rev. James A. McLaren and Mrs. McLaren, of St. John's Church, Holly, Mich., announce the birth of their third daughter, Sarah Anne, on Sept. 27.

The Rev. James F. D'Wolf and Mrs. D'Wolf, Trinity Church, El Dorado, Kan., announce the birth of their third child and second daughter, Margaret Louise, on Oct. 10.

Resignations

The Rev. Temple G. Wheeler has resigned as vicar of St. John's, Rippon, W. Va., June 1.

The Rev. Jerome D. Rodgers has resigned as rector of St. John's, Huntington, W. Va., June 1, because of ill health.

Retirements

The Ven. Eric A. C. Smith, archdeacon of Colorado, retired as of Sept. 30. He may be addressed: Box 3001, E. Colfax Station, Denver, Colo.

The Rev. Rex C. Simms has retired from Eastern Grays Harbor Mission, Montesano, Wash., and lives in Summerville, Ga. Address: Box 444.

New Addresses

The Rev. G. Colyer Brittain, 6732 W. 34th St., Berwyn, Ill.

The Rt. Rev. Walter Conrad Klein, 1319 E. Wayne St. North, South Bend, Ind. (residence).

The Rev. Laurence C. Maud, 20 Coral Dr., Pittsburgh, Pa. 15238.

The Rev. George A. Tamking, St. Hilda's Training Center, Tadian, Mountain Province, Philippines.

Degrees

On May 29, the degree of Doctor of Divinity was conferred on the Rev. Canon Howard A. Johnson, of the Cathedral of St. John the Divine, New York and the Rev. Morris W. Derr, rector of St. Stephen's Church, Latonia, Ky., during the commencement program of the Episcopal Theological Seminary of Kentucky.

DEATHS

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

Gregory Richard Robert Bates, youngest son of the Rev. Jack A. Bates and Mrs. Bates, died August 11th, at a Seattle, Wash., hospital. Gregory, who was five years-of-age, had cystic fibrosis. Fr. Bates is vicar of St. John's Church, Raymond-South Bend, Wash.

Gregory is survived by his parents; two brothers; and two sisters.

George Hall, father of the Rev. Percy G. Hall, S.T.D., died September 7th, after a long illness, at the age of 89.

Mr. Hall was born in East Luton, England. He came to the United States in 1904, and was a foreman at Storrs Colliery, Dickson City, Pa., until he retired. After his retirement, he made his home with the Rev. Dr. Hall, who is rector of the Church of the Incarnation, Santa Rosa, Calif.

In addition to Dr. Hall, Mr. Hall is survived by another son, Cyril D. Hall, of Pottsville, Pa.; two grandchildren; and three great-grandchildren.

Edgar W. Harris, prominent Churchman of Manhasset, L. I., and Vero Beach, Fla., died in the Indian River Memorial Hospital, Vero Beach, on August 4th.

Mr. Harris was born in Charlottesville, Va., in 1891. He worked for the Atlas Powder Co., as chemist, engineer, and executive for 42 years. After retiring from that company he served as executive secretary for the International Institute of Sugar Technicians until a few months before his death, when he was made executive secretary emeritus, and a life member of the Institute.

He served for years as head usher and vestryman at Christ Church, Manhasset, L. I., and as vestryman and senior warden at Vero Beach. He also served successfully as chairman of the Vero Beach area for the diocese of South Florida Capital Funds Campaign up to his death.

He is survived by his wife, a daughter, and five grandchildren.

CLASSIFIED

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OFFICE MACHINE—\$2,000. Vari-typer in excellent condition with 6 type fonts. Particularly good for Bulletins, etc., where justified copy is required. Asking \$1,200. Write St. Paul's Church, 24 W. Saratoga St., Baltimore, Md. 21201.

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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 catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

DCE to replace retiring volunteer. Parish of 275 communicants in growing Piedmont area of North Carolina. 120 in Church School. Begin summer of 1965. Correspondence invited. Reply Box M-165.*

WANTED: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital), 40 - 50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.*

POSITIONS WANTED

CLINICAL Child Psychologist (Ph.D.) desires position within Church. Reply Box T-168.*

PRIEST, age 40, married. Experience includes a successful ministry in religious education; preaching and administration. Correspondence with vestries welcomed. Reply Box R-166.*

PRIEST, available as locum tenens for up to six months, references. Reply Box S-169.*

PRIEST, 35, married, ten years as both assistant and rector. Strong in preaching, teaching, counselling. Available Feb. 1. Reply Box S-163.*

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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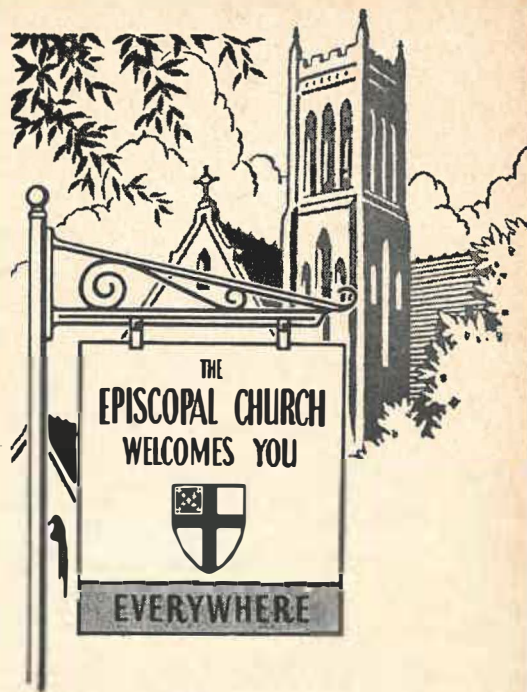
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THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.



LOS ANGELES, CALIF.

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

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; 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 5:30; Daily services 8:30,
12:10, 5:15; 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

ST. THOMAS 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

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,
Fri & HD 10; C Sat 5

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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

EVANSTON, ILL.

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

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

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

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

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, HC 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

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

RESURRECTION 115 East 74th St.
Rev. Leopold 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

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; Noonday ex Mon
12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, 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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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

PHILADELPHIA, PA.

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

WESTERLY, R. I.

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

RICHMOND, VA.

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

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