

# The Living CHURCH

February 14, 1960

25 cents



Bert Brandt  
St. Stephen's School, Austin, Texas: Color blindness is scheduled for 1961 [page 6].

**Bishop Louttit On Communism** [page 10]

# "Malcolm Boyd"

## A Profile

by the Rt. Rev. John P. Craine, D.D.  
Bishop of Indianapolis

FOR those who would know the pilgrimage of the human soul in this generation, reading and knowing Malcolm Boyd is a great experience. Father Boyd is a child of this generation, and a magnificent interpreter of its pilgrimage — the hungers, the temptations, the huckstering, and the Way out. Like all the children of this generation, he is not a simple person, and those who see only the surface of him are bound to misunderstand his zeal, his enthusiasm, his eagerness, and his occasional brilliance.

The conversion and discovery of vocation in a man like Malcolm Boyd are only the beginnings of his pilgrimage. In him, they were spectacular beginnings, calculated to blind many — including the man himself — to the real meanings of these steps. For Malcolm Boyd, endowed with the capacity for rare intensity in all that he does, had achieved at a very early age a pinnacle of success in his chosen field of public relations — television. That he had both the temerity to abandon this pinnacle, and then to capitalize on it, made him instantly a person to be held in certain awe, but also with a certain amount of suspicion.

I have the privilege of knowing Malcolm Boyd both as a person of childlike simplicity in obedience to his vocation and as a man of perplexing complexity. You who read *Focus* may see him this way too. His thesis is so simple that at points it seems unreal to meet the needs of this time, yet it is at the same time penetrating, demanding, and insistent.

This is the man, Malcolm Boyd. He is a real prophet of this generation, a man who speaks of it because he is of it, yet speaks

**Note:** The Rev. MALCOLM BOYD is the author of **FOCUS** — a new Morehouse-Barlow publication (price, \$1.80). It may be purchased at any bookstore, or from Morehouse-Barlow bookstores in New York, Chicago, and San Francisco.

(Pd. Adv.)



Edwyn Portrait  
MALCOLM BOYD

with a passionate detachment because he has learned to hear more than the sounds of his own blatant time. His is a simple obedience to God's voice, so simple that at times he sounds irreverent to people who have learned well the Victorian piety, because he had rejected this long before his conversion. He could have been an irresponsible and cavalier prophet, and indeed he seemed so to some, until he had undergone the discipline of a sustained pastoral ministry.

*Focus* reflects a new maturity in his gifted writing, without losing the inimitable flair for the spectacular phrase and idea so characteristic of the earlier pinnacle of this man's achievement. It is earnest, responsible, compelling writing. We commend the growing man and his work to all Churchmen, both clerical and lay.

# The Living CHURCH

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and the Thought of the Episcopal Church.

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## SPECIAL FEATURE

World War III      Henry I. Louttit 10

## THINGS TO COME

### February

14. Septuagesima
15. George Craig Stewart Memorial Lectures in Preaching given by Bishop Louttit of South Florida, Seabury-Western Theological Seminary, Evanston, Ill., to 18th.
16. Assembly of Episcopal Hospitals and Chaplains, Columbus, Ohio, to 18th
21. Sexagesima
24. St. Matthias
28. Quinquagesima

### March

2. Ash Wednesday
4. World Day of Prayer
6. Lent I
9. Ember Day
11. Ember Day
12. Ember Day
13. Lent II
20. Lent III

**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.

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

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# BOOKS

## One Full Day

**THE CHURCH AND SECULAR EDUCATION.** By Lewis Bliss Whittemore. Seabury Press. \$3.25.

One of the greatest problems of contemporary American society, if not the greatest of its many problems, is that having to do with the quality of education being provided. Some time ago we received a rude awakening in this respect by a revelation of the extent to which Soviet Russia is in this regard ahead of us. As a result, it seems that efforts are now being made to counteract the balance.

For the Churchman the problem is complicated by the need to take into account a third dimension, that of spirit, in addition to the two generally recognized categories of mind and body. The dichotomy that exists in our present educational system between the claims, on the one hand, of the mind-body entity, and on the other of any transcendental reality, so that whatever religious instruction is given in church, Sunday school, or home must be given in total isolation from the rest of the educational picture — this situation is one that ought certainly to cause pain to all professing Christians.

To Lewis Bliss Whittemore, retired bishop of Western Michigan, it evidently has caused pain, but unlike people with a defeatist attitude he has decided to do something about it. Having thought the matter over for a number of years, he has embodied constructive suggestions in a book just off the press — *The Church and Secular Education*.

In this book Bishop Whittemore surveys the educational scene in America, with emphasis on the pre-college level. To put it mildly, he sees it as a rather sorry state of affairs. The gigantic, bureaucratic, omnivorous public school system, with its messiah complex, wastes time,

### ACU CYCLE OF PRAYER

February

14. Church of the Transfiguration, Arcadia, Calif.; Emmanuel, Winchester, Ky.
15. Trinity, Fort Wayne, Ind.
16. St. Francis' House, University of Wisconsin, Madison, Wis.; Church of the Messiah, Glen Falls, N. Y.
17. St. Andrew's, Cottage Grove, Ore.
18. Church of Christ and St. Barnabas, Troy, N. Y.; the Rev. Harris C. Mooney, Kewanee, Ill.; St. Paul's, Shigawake, Quebec, Canada; All Saints' Cathedral, Milwaukee, Wis.
19. All Saints, Winter Park, Fla.; St. Michael's, Fort Worth, Texas
20. St. Augustine's, Philadelphia, Pa.; Trinity, Logansport, Ind.; St. Philip's, Philadelphia, Pa.; St. Philip's, Coral Gables, Fla.

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money, energy, and resources in teaching a multitude of skills that are not properly educational. Meanwhile, it neglects those fundamental disciplines that for centuries have been considered the essence of education, with the result that an over-all cultural and spiritual impoverishment has infected our contemporary society.

The greater part of the book discusses the situation as it exists today, including prevalent educational philosophies. If the bishop is over-hard on the public schools (this reviewer does not think that he is), he is also not unsparing in his criticism of the Church for neglect of opportunities



in the educational field that might have been hers. Thus, in the opinion of the reviewer, a very fair diagnosis results from the bishop's pen.

But the bishop is more than a mere diagnostician. He proposes a remedy. He believes that the Church should claim as her right, and be given, one full day a week for religious and related instruction by teachers of her own choosing and in a special building maintained for that particular purpose. The public schools would continue, on the remaining four days of each week, to provide the minimum requirements of education as legitimately demanded by the state.

In Bishop Whittemore's proposal — which is admittedly a compromise between full-time Church schools and the one hour of "released time" operative in some communities — there would be time, on the Church's day, not only for specifically religious instruction but for those borderline subjects (like English and history) which cannot properly be taught without taking into account the religious dimension, and which therefore the public schools cannot teach effectively because this very dimension is the one which they must exclude from their purview.

In *The Church and Secular Education* Bishop Whittemore has advanced a most interesting and constructive suggestion, and one that ought to be given the most serious consideration. Naturally, objections can be raised. The bishop deals with these, and with mention of this fact the reviewer makes his adieu. The book should be read by every serious thinking Churchman.

FRANCIS C. LIGHTBOURN

## 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.)

### "We'll Call You"

Many of our clergy respond to the demands for missionary clergy in foreign and national service areas. This is fine, desirable, wonderful, of great idealism, until the circumstances require a return to a domestic situation.

I took many of the clergy complaints with a grain of salt until I found myself in a similar situation. I recently came off honorable active duty with the army as a chaplain and find myself with a wife and two young children not only with no job with no prospects in the immediate future!

Of the men who enter the missionary field outside the U.S., few in my experience have received a welcome on return (despite the "shortage of clergy" calls by the seminaries). I know of one who has been waiting eight months, with wife and four children, on a "We'll call you" basis. Two others are serving in "hopeless" missions, of which every diocese has a few on call. Others receive the answer, "I have nothing suitable for you now; why don't you stay on tenterhooks?"

I could give the names of eight or 10 men with eight to 10 years of parochial and missionary experience in this or a relative situation. I am sure National Council could give many more.

Can something be done?

(Rev.) JOSEPH EDGAR LIVINGSTON  
San Francisco, Calif.

### Loving Congregations?

I feel compelled to take issue with my very good friend, the Very Rev. Ned Cole, on his remark as quoted in the article on urban work [L.C., January 24th] that "today's city church doesn't have 'the responsive, loving congregations of Phillips Brooks.'" Several of us disagreed with this remark at the time it was made, and we still do. I do not believe it represents the thinking of the group of inner-city clergy at the meeting nor of the country as a whole.

Despite the secularism of this age, I am convinced that we have amazingly responsive and loving congregations. The basic problem, it seems to me, is that so much of our contemporary preaching reaches these congregations and stops there, rather than reaching through them to the host of the unconverted outside. On this last point I'm sure Ned and I would agree.

(Rev.) MORRIS F. ARNOLD  
Rector, Christ Church

Cincinnati, Ohio

### "Out There"

I have just received the January 31st issue of THE LIVING CHURCH, and I was glancing at the "Letters" when I came across Mary Johnson's letter concerning God's "good news" being carried into outer space. I had thought the Church had taken a more up-to-date stand on this question than was in evidence in Mary Johnson's letter.

First of all, the sentence, which read, "If

The Living Church

God wanted us out there would He have tied us to this planet as we are?" sounds like the much-laughed-at saying, "If God wanted us to fly He would have given us wings." And in case no one has noticed, God hasn't been knocking many planes out of the air with thunderbolts lately.

Secondly, I would like to know if the Gospel needs to be carried to other planets. Are we so conceited that we think that we are the only race worthy to be redeemed? For if we believe in God, the Maker of *all* worlds, do we not also have to believe that He is working to save the souls of all beings, not just "human" beings? In other words, if there is intelligent life "out there," they will have just as strong a belief in God and His love as we do.

Therefore, I can see no reason that Christ's command to carry the "good news" to all nations has any bearing on the question of space exploration! THEODORE J. BRADLEY  
Oklahoma City, Okla.

### What Is Renounce?

Cannot we start a movement to get rid of the phrase "renunciation of the ministry," and find one that better describes the situation?

An ordained man cannot renounce his ministry any more than he can renounce his baptism, or his confirmation, or his marriage. Excepting fraud or some irregularity at the time of ordination which would make his Orders invalid, nobody can "un-ordain" himself, no matter what the circumstances. Nor can a bishop do so, any more than a bishop can un-baptize someone. Holy Orders "stick."

What a bishop can do is to limit, or inhibit altogether, the man's right to exercise his ministry, or the man himself might ask to be put on an inactive list of clergy for one reason or another. But even if he is inhibited by the bishop for moral reasons, nothing can take away his Orders, least of all a statement by the man to that effect.

(Rev.) MICHAEL R. BECKER  
Assistant, St. Mark's Church

Philadelphia, Pa.

### Not Squeamish

The Phoenix, Ariz., Churchman who asks for the definition of a Prayer Book parish [L.C., January 24th] has been probably been exposed to some practices which have caused him to think that the Prayer Book is an unnecessary adjunct to Church worship.

Now a Prayer Book parish is a parish that obeys what the Prayer Book sets forth for Church discipline.

Prayer Book parishes do not permit irreverent celebrations of the Holy Communion. Only those who are confirmed by a bishop of an Apostolic Church or are ready to be confirmed are permitted Communion. Separated Christian peoples are not permitted to administer the sacraments nor to assist in ordinations or consecrations. The Prayer Book parish uses the Prayer Book offices, not the Baptist, Methodist, or other offices for burials, weddings, etc.

Services of the parish are not altered to conform to the convenience of non-believers, or Easter attenders.

A Prayer Book parish stands firm for the full faith of the Church, and is not squeamish in telling the world so.

JOHN W. ALCORN

San Francisco, Calif.

# Whatever became of the *educated* man? The Church and Secular Education

By *The Rt. Rev. Lewis Bliss Whittemore*

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# The Living Church

Septuagesima  
February 14, 1960

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and the Thought of the Episcopal Church.

## CHURCH AND STATE

### Views on Voting

Presiding Bishop Lichtenberger told reporters in San Francisco this month that he could "conceive of voting for a Roman Catholic."

The bishop said that the record of Roman Catholic governors indicated that their religious views did not interfere with their civil duties.

## EPISCOPATE

### "According to God's Will"

Meeting at Christ Church in Raleigh, a special convention of the diocese of North Carolina elected the Rev. Thomas Augustus Fraser, Jr., 42, rector of St. Paul's Church, Winston-Salem, to be bishop coadjutor. He was elected on the sixth ballot [see tabulation].

Mr. Fraser had not consented at press time, but he said "I don't know anybody I would be more happy to work with than Bishop Baker, and I don't know any diocese I would be more happy to serve than North Carolina." Saying that no one could be more conscious of his inadequacy than he, the bishop-elect added that he would "pledge his loyalty and hard work and try to do everything according to God's will."

Other nominees were the Very Rev. Messrs. J. Milton Richardson, Houston, Texas, and William S. Lea, Denver, Colo., and the Rev. Messrs. Louis A. Haskell, Charleston, W. Va., A. Stratton Lawrence, Baton Rouge, La., Thomas J. C. Smyth, Rocky Mount, N. C., and Peyton R. Williams, Norfolk, Va.

### North Carolina Balloting

ballot number:	1	2	3	4	5	6
Nominees	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay
Rev. Thomas A. Fraser.....	31 14	35 19½	37 23	41 25¼	45 30	46 32
Rev. Louis A. Haskell.....	12 3¾	9 1¾	4 ¼	2	2	4
Rev. A. Stratton Lawrence.....	1 3¼	1 2	1 1			
Very Rev. William S. Lea.....	9 6¾	5 3½	3 1	2 1	1 1	
Very Rev. J. Milton Richardson....	4 2½	3 ¼	3 ¼	2 1	2	2
Rev. Thomas J. C. Smyth.....	15 19¾	17 19¼	18 19	14 17	3 3½	¼
Rev. Peyton R. Williams.....	15 13	17 17	21 18½	26 19½	33 28¼	34 31½
total votes cast.....	87 63	87 63	87 63	87 63¾	86 62¾	86 63¾
necessary to elect.....	45 32	45 32	45 32	45 32	45 32	45 32

total clergy registered present: 88  
total parishes registered present: 53 (1 vote each)  
total organized missions present: 43 (¼ vote each)

### In Reno and on Nob Hill

Two bishops were consecrated in western dioceses early in February. The Rev. George Richard Millard was made suffragan bishop of California on February 2d in Grace Cathedral, on San Francisco's Nob Hill. In Reno, Nev., on February 4th, the Rev. William Godsell Wright, D.D., became bishop of Nevada.

Bishop Millard has been rector of Christ Church, Alameda, Calif., for eight years. He succeeds the Rt. Rev. Henry H. Shires, California's first suffragan.

Nevada's new bishop served as director of National Council's Home Department until his election to the episcopate.

Consecrator of both new bishops was the Most Rev. Arthur Lichtenberger. Co-consecrators in Reno were Bishop Walters of San Joaquin and Bishop Wright's predecessor in Nevada, Bishop Lewis of Olympia.

In San Francisco, the co-consecrators were Bishops Pike of California and Parsons, retired, of California.

## TEXAS

### The Windows Shook

by the Rev. JOHN W. KNOBLE

The movement toward racial integration in the diocese of Texas took a step forward when the council of the diocese, meeting in Houston, voted at least five to one in support of an announcement by the trustees of St. Stephen's School that they would admit "any qualified day student," beginning in September 1961.

St. Stephen's is a coeducational, college-preparatory day and boarding school con-



Bishop Hines of Texas  
Will our children deny their parentage?

ducted by the Church. The boarding department will not be affected by the integration, but about 28 students travel from Austin daily to attend. Austin public schools are integrated.

Anti-desegregationists, led by Mr. John McNamara, of Waco, opposed the policy. Objections that hitherto had been couched in language which, as one delegate put it, "move all around the fringe of what we are thinking about," were finally cast in the form of a motion to instruct the trustees of the school to "forbid enrollment of any Negro student."

About 50 delegates voted in favor of Mr. McNamara's motion. Many more than 500 voted it down.

The anti-desegregationists in the council also formed the nucleus of minority votes on three other issues:

(1) Led by Mr. Herbert Treichler, Jr., of Houston, they sought to withdraw the diocese from the Texas Council of Churches, on the ground that the interdenominational group could make "irresponsible pronouncements" on behalf of the Episcopal Church.

(2) Led by Mr. Cecil Roach of Austin they opposed a plan to merge the Episcopal Theological Seminary of the Southwest and the diocesan conference center in Austin, by including the center in the program and budget of the seminary.

## BRIEFS

(3) They supported a proposal to give \$5,000 from diocesan capital funds to St. Luke's Church, Houston, for starting a Negro parochial day school.

In each of these measures they were soundly defeated after a certain amount of resounding oratory had shaken the cathedral's stained glass windows.

Bishop Hines of Texas said in his address to the council,

"We can grow — we *shall* grow — but even a thousand new church buildings, if they house only a skillfully camouflaged mockery, will only serve to betray our mission and damn our world. . . . We educate our children, but if our children in their search for 'reality' find us dividing up the human race for love of privilege and from fear of insecurity, our children will rightly deny their parentage!

"If such a council as this spends its time and talents planning and executing delaying actions which aim at negating the cost of Christian discipleship for ourselves, while preserving the shell of respectability erected in the name of expediency — then we will be fighting against God — and our doom will be sure!"

Council endorsed the bishop's suggestion that parish, as well as mission, clergy be covered by "catastrophic illness" group insurance.

Funds to support Texas' share in the nuclear reactor being given by the national Church to St. Paul's University, Tokyo, were also voted by council, at the bishop's recommendation.

The budget voted by council exceeds last year's by 9½%.

**ELECTIONS.** Standing committee: Rev. S. G. Parrigin; Cullen Smith. Executive board: clerical, W. W. Mahan, G. R. Wheatcroft; lay, P. A. Masquelette, Ralph Spence, and Dr. George Walmsley. Delegates to Provincial Synod: clerical, J. C. Billingsley, Jr., J. A. Desel, A. J. Ettlign, H. V. Little; lay, Fred Catterall, E. P. Godwin, Oliver Osborne, George Winterbotham.

### NEW YORK

#### Conflict in Chelsea

Efforts to create a united neighborhood action group in the Chelsea area of New York City have led to a split

General Theological Seminary, which has long been active in work among Chelsea's poor, is involved in the conflict.

In 1956, the Chelsea Community Council was organized on lines similar to the older Back of the Yards Council in Chicago. It was designed to deal with neighborhood problems in the area comprising the western half of Manhattan Island from 14th Street to 34th Street. About half of the 61,000 residents are Puerto Ricans, and poverty and social dislocation are commonplace.

From the start GTS, Holy Apostles' Church, Hudson Guild (a non-sectarian settlement house), and numerous other organizations were active in the council, along with many Roman Catholic organizations. A Roman priest, the Rev. Robert Dunn, became president.

**"I AM ME":** A forger, who looks like the Rev. H. Benton Ellis, chaplain at the University of Miami, Coral Gables, has cashed more than \$1,000 worth of bad checks. The man uses a copy of the Rev. Mr. Ellis' driver's license for identification. With Miami bankers and merchants on the lookout for the imposter, Mr. Ellis is having a hard time proving "I am me."



**FRIENDLY WEEK:** The Girls' Friendly Society celebrated national GFS Week with a luncheon honoring the Most Rev. Arthur Lichtenberger and Mrs. Lichtenberger on January 27th, in New York City.

The Presiding Bishop was presented with the 1959 mission gift of \$3,500 raised by GFS girls in the USA for work with girls in Mexico.



**PEDESTRIAN WAY:** In January, the Rev. Canon Frederick McDonald, representative in Europe for the Armed Forces Division of National Council, ran for a street car, tripped on a curb, and broke his foot. He said, "This is a most pedestrian way of breaking one's foot."



Two issues appear to have led to a split in the council. One is the plan of representation, in which organizations rather than individuals or neighborhoods are the voting units. This has led to a tremendous concentration of voting power in Roman Catholic hands, according to Episcopalians familiar with the situation. It was pointed out that a single Cub Scout pack affiliated with a Roman parish has equal vote with GTS in the council. The second issue has concerned housing development plans in the neighborhood. Most non-Romans in the council have favored a large middle-class housing development now being built under financing from the International Ladies' Garment Workers' Union. Roman leaders, on the other hand, are reported to have opposed this and other plans which appeared likely to change the composition of the neighborhood.

This conflict has now led to formal split and the creation of a new agency, Chelsea Community Neighborhood Development, to which GTS and many other non-Roman organizations have allied themselves.

The Very Rev. Lawrence Rose, dean of GTS, told THE LIVING CHURCH that the seminary withdrew from the council because, "there was no basis for cooperation." Mr. Allen B. McGowan, treasurer of GTS, added, "We withdrew because we were not getting a reasonable and fair representation in the council." The rector of Holy Apostles' Church expressed somewhat similar views, but it was emphasized that the withdrawals of GTS and Holy

**"IN BONO VINCE":** A scarlet crest trimmed in gold and fashioned on a dark oak background has been received by St.



Crest from England

Lawrence's Mission, Muskogee, Okla. It was sent by St. Lawrence College, Ramsgate-Kent, England. Daily prayers are said in the chapel of the college for the mission in Muskogee. Portrayed on the crest is an open Bible, and the crown above signifies that the reading of the Bible gives glory and victory. "In Bono Vince" translated is "In God You Conquer."



**MINORITY REPORT:** Non-Roman Christians in Spain, a country that is 95% Roman Catholic, have organized an "Evangelical Defense Commission" to combat by legal means what they term "oppressive" acts by government authorities. The commission is headed by the Rt. Rev. Santos M. Molina, of the Spanish Reformed Church, which derives its episcopate from the Anglican Communion.



Apostles' Church were actions taken separately and without joint planning. A third Episcopal unit in Chelsea, St. Peter's Church, has been without a vicar since last September, but the Rev. Robert B. Pegram has been appointed to this post. He comes from work in Jersey City, but previously worked at St. Peter's.

### JERUSALEM

#### Strange Bedfellows

A call for a "frank meeting of minds between Moslems and Christians" to withstand Communism was sounded at a special meeting of the Islamic World Congress in Old Jerusalem. The Congress was attended by Anglican, Protestant, and Roman Catholic representatives.

Dr. Said Ramadan, congress chairman, stressed that "only a joint effort with the highest spiritual ideals can stand against the Communist danger."

Christian-Moslem "solidarity" was hailed in addresses by the Rt. Rev. Najib Cuba'in, Bishop (Anglican) of Jordan, Lebanon, and Syria, and by a Roman Catholic Arab lay leader and a Pakistani Moslem leader. [RNS]

### RACE RELATIONS

#### A Real Need

The Episcopal Society for Cultural and Racial Unity will hold its first board meeting on February 24th at the Cathedral of St. John the Divine in New York City. A regional conference of the New

## AROUND THE CHURCH

York area will be held on February 25th.

Organized at a meeting held last December [see L.C., January 10th], the Episcopal Society for Cultural and Racial Unity is composed of 100 laymen and clergy. Other Churchmen have been invited to join.

Commenting upon the formation of the society, the Rev. Arthur E. Walmsley of the National Council's Department of Christian Social Relations said,

"Such an organization will serve a real need. There is no question that relationships between racial and ethnic groups constitute one of the major unsolved problems of the American democracy, as well as a challenge to the Church in her social and evangelistic ministry. As a fellowship of prayer and study, this movement of laymen and clergy will bolster support for the growing minority in the Church who are working for a non-segregated society and Church. As a non-official organization for social action, the movement will stand as a prophetic judgment upon the Church's own life, still woefully discriminatory at the parish and institutional level."

### NOW

Some 17 national women's organizations have joined forces to combat segregation in public schools. A coordinating council called National Organization of Women for Equality in Education is also known as "NOW for Equality."

The NCC's United Church Women is among religious groups represented in the organization.

A national meeting is planned to be held in Washington, February 17th-19th. Speakers will include Bishop Pike of California. [RNS]

### IRELAND

#### Milestone

The Rt. Rev. **Charles Irwin** is dead. He was the bishop of **Limerick** from 1934 to 1942, of **Down, Connor and Dro-more** for three years until the see was divided, after which he became bishop of **Connor** until his retirement in 1956.

### ECUMENICAL

#### Orthodox-Anglican

At a meeting held after Week of Prayer for Unity services at St. Sava's Serbian Orthodox Cathedral in New York City on January 19th, the Rev. Canon Albert J. duBois, executive director of the American Church Union, was reelected as national president of the Orthodox-Anglican Fellowship.

The Fellowship, instituted in 1934, exists "to provide a means of mutual contact and association" for members of the Orthodox and Episcopal Churches in America.

Other officers elected were: The Very Rev. F. M. Galdau, dean of the Romanian Ortho-

dox Cathedral, New York, vice president; the Rev. H. Karl Lutge, rector of St. Michael and St. Mark's Church, Brooklyn, N. Y., secretary; the Rev. W. S. P. Schneirla, pastor of St. Mary's Syrian Antiochian Church, Brooklyn and a member of the faculty of St. Vladimir's Orthodox Seminary, treasurer.

Honorary presidents are: Metropolitan Leonty, the Most Rev. Fan S. Noli, and the Most Rev. Metropolitan Antony.

Elected to the governing board of the Fellowship were: the Rev. Dr. Edward R. Hardy, Berkeley Divinity School, New Haven, Conn.; the Rev. Charles E. Greene, Wayne, Pa.; H. R. H. Princess Ileana, Boston, Mass.; and Mr. Byron S. Clark, New York City.

#### Study Migration

A report on activities of special study groups exploring international migration was heard at a three-day meeting of the Commission conducting the study, at WCC headquarters in Geneva.

Organized as unofficial advisory groups to a major four-year study being conducted by the WCC, the groups have been set up in Australia, Canada, Denmark, France, Germany, Greece, the Netherlands, Norway, the United Kingdom, and the USA.

Composed of Church leaders and specialists, the groups are dealing with a wide range of questions affecting the migrant. The study will be climaxed by an international conference to be held in June, 1961, in or near Geneva. [EPS]

#### Best of Two Worlds

According to a letter of the Rev. L. Bradford Young, rector of Grace Church, Manchester, N. H., appearing in *The Christian Century*, a former resident of his city is both a Baptist and an Episcopalian.

He writes, "Last spring a leading Baptist laywoman, a former missionary nurse in India married to a former missionary doctor there, wanted to be confirmed by the Episcopal rite. She had had a life-long liking for the Episcopal Church but did not want to leave her Baptist heritage. She was presented to Bishop Hall for supplemental confirmation by her own Baptist pastor in the bishop's chapel in Concord. . . . She remained an episcopally confirmed member of the First Baptist Church, Manchester, until she and her husband removed to Kentucky. She is presently deciding whether to transfer to the Baptist or the Episcopal church there, with the assurance that she is formally qualified as a confirmed communicant in either church.

"I am writing this with the permission of both bishop and pastor, so that we can all take heart at another grassroots breakthrough [across] denominational barriers which often exist not so much in the letter or spirit of Church canons as in the narrow practices and vision of churchmen."

The evolution of the National Council is only one of the developments that **Miss Josephine Schiedrum**, on the staff of the Department of Promotion, has witnessed in her **43 years of service** at Church Missions House, 281 Park Avenue South, New York. Beginning as a clerk on the "One Day's Income Plan," in the field department, Miss Schiedrum has seen the Department of Promotion grow out of a merger between the field department and the publicity department. Now, besides handling orders and correspondence for church signs, she fills orders for Every Member Canvass materials. During her service at 281, Miss Schiedrum has known the influence of six Presiding Bishops.

At the **White House Conference** on children and youth, to be held in Washington March 27th-April 2d, there will be 25 people representing national organizations of the Church, besides many other Churchmen from other organizations. Attending the conference will be 17 persons from **National Council** departments, five representing the **Girls' Friendly Society**, and three from the **Episcopal Service for Youth**.

**Trinity Church, Houghton, Mich.**, has completed plans for the observance of its **centennial year**. The highlights of 1960 will include a historical pageant on Shrove Tuesday, an "Old timers' reunion Sunday," and a centennial banquet and festival Eucharist in the fall.

The **National Cathedral School** for girls, in cooperation with the glee club of St. Albans School for boys, will present a concert in Washington Cathedral on February 28th in commemoration of the **60th anniversary** of the founding of the school.

"**Advertising and Christian Ethics**" was the subject of a recent discussion held at **St. Michael's Church, Wayne, N. J.** Sponsored by the Brotherhood of St. Michael's, a men's study group, the program is one in a current series aimed at relating the Christian faith to a variety of lay occupations.

Three advertising executives, who are members of the congregation, led the discussion, which included a consideration of the purposes of advertising in the American economy, unethical practices in advertising, and the problems of a Christian bearing witness to his faith in this field.

**Paul Hindemith**, German-American composer, will **conduct** the **Washington Cathedral Choral Societies** in the presentation of his own work, "When Lilacs Last in the Dooryard Bloomed," on March 6th.



## Railroad to the Rescue

Children of St. John's Church in Oakland, S. C., attend Sunday school in a railroad passenger car.

When St. John's burned to the ground last November [L.C., December 20, 1959] the congregation was left without any place to hold services or classes while waiting to rebuild. The problem of where to hold services was soon solved, but the building was not large enough to accommodate the Sunday school.

To the rescue came the Atlantic Coast Line Railroad, with the offer to lend the church a "retired" passenger car which could accommodate as many as 132 children.

The Rev. Franklin Martin, rector of St. John's, figured that about seven classes could be held in the main part of the car and the nursery could be quartered in the smoker section.

The car was run to the site of the church by using a spur track adjacent to the church property. An additional section of temporary track was laid to run the car next to the charred remains of the church.

The car received several names while the congregation awaited its arrival — among them "Heavenbound Express," "Pearly Gates Special," and "The Glory Train."

## VIRGINIA

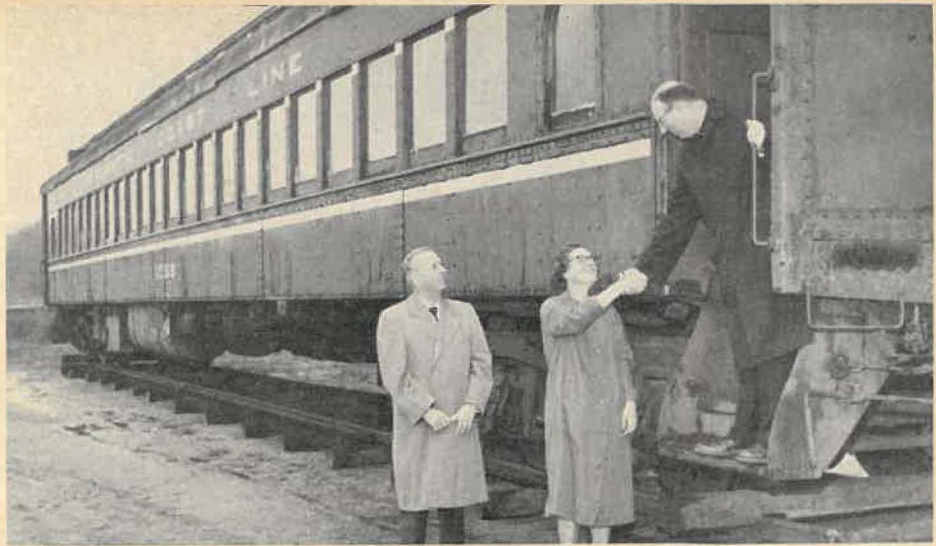
### Memorial and Compromise

At the annual council of the diocese of Virginia [see L.C., February 7th], former Presiding Bishop Henry Knox Sherrill gave an address commemorating the late Henry St. George Tucker. An offering of more than \$450 received at the commemorative service was dedicated to the theological seminary which the Virginia Theological Seminary plans to establish in memory of Bishop Tucker, for the training of native clergymen in Africa. Announcement of the proposed seminary was made to the council by the Very Rev. Jesse M. Trotter, of VTS, who said that alumni bishops will be asked to assist in underwriting the memorial, and that parishes and individuals will be given an opportunity to help.

The racial study commission created by last year's council was continued for a second year. Included in the commission's report was this recommendation:

#### Camps and Suffering

"We have found with great sorrow that . . . there are deep differences among us about the desegregation of diocesan camps and conferences. Some of us feel that desegregation was a step forward, others that it was a step backward. Still others feel that the change was made in a way that evoked deep and serious misunderstandings which have in-



Charleston Evening Post

"The Pearly Gates Special": No smoking in the nursery!

jured the unity of the diocese. In the solidarity of Christian brotherhood, therefore, and with real suffering on all sides, we recommend that both segregated and desegregated camps and conferences be provided. . . . This recommendation is motivated by a genuine concern for all of the children of the diocese."

A \$600,000 budget adopted includes \$169,000 for the General Church's program, with the proviso that 27% of all money received, but not less than \$173,000, will be applied on Virginia's quota and General Convention assessment.

The amount that was budgeted for diocesan missions is \$215,000; Christian education, \$26,780; Christian social relations, \$40,836; Christian stewardship \$150,600.

**ELECTIONS.** Standing committee: clerical, Reno S. Harp, Jr.; lay, McLain T. O'Ferral, Dr. John G. Pollard, Jr. Executive committee: clerical, Joseph T. Heistand, Jennings W. Hobson, Jr.; lay, John D. Blackwell, Norman E. Simpson. Deputies to General Convention: clerical, W. Leigh Ribble, Albert T. Mollegen, David H. Lewis, Jr., Edward L. Merrow; lay, John Paul Causey, B. Powell Harrison, Jr., George R. Humrickhouse, Blake T. Newton, Sr. Deputies to provincial synod: clerical, Samuel B. Chilton, Jennings W. Hobson, Jr., Frank H. Moss, Jr., W. Holt Souder; lay, F. F. Chandler, Randal M. Robertson, T. L. Ruffin, E. B. White.

## PUBLIC AFFAIRS

### Sacrifice for Peace

The Rev. Dr. Reinhold Niebuhr has assailed the Christian pacifist idea that unilateral disarmament by the West would solve the nuclear dilemma.

"The trouble with nuclear pacifism," press reports quoted Dr. Niebuhr as saying, "is that it presents the possibility of sacrificing millions of people to let the Soviet win a victory."

For the present, he said, he sees no way to continue the peace other than to continue the balance of nuclear power so that neither side will be tempted to start a war.

Dr. Niebuhr, who is vice president of Union Theological Seminary, spoke at the

midwinter meeting of the New York Chapter of Christian Action, a group concerned with social issues.

The theologian suggested that the guilt of having to maintain nuclear armaments as a provisional source of peace is acceptable as an alternative to Soviet tyranny.

Speaking of American discussions with the Russian leaders, Dr. Niebuhr said, "Whatever dangers there are about a summit meeting, there are no dangers in the long run in the exchange of visits."

## WEST TEXAS

### Happy Arrangement

Approval for the department of missions of the diocese of West Texas to request authorization from the National Council to enter into a "companion diocese" arrangement with the district of Mexico was given by the annual council meeting January 31st to February 2d in Christ Church, San Antonio.

As presented to council by Bishop Dicus, suffragan of West Texas, this is a plan whereby a continental diocese and an overseas missionary district unite between General Conventions for mutual support and encouragement. Missionary education is one of the chief objectives of the plan, Bishop Dicus pointed out, adding that it does not necessarily involve direct financial support.

"By many ties, historically and in the present," he said, "we have a great interest in Mexico, and it would seem to be a happy arrangement." He pointed out that he had already visited with Bishop Saucedo of Mexico and found him interested in effecting this close tie.

The council approved a record budget, totaling \$326,133, an increase of \$21,000 over 1959. Approximately \$8,600 of the increase will go to National Council for world missions, while the bulk of the re-

Continued on page 13

# World War III

What appears to be a contest  
between two economic systems  
is really a conflict between  
two universal religions

by the Rt. Rev. Henry I. Louttit, D.D.  
Bishop of South Florida



Sovfoto [RNS]

Lenin: A St. Paul?

The visit of Nikita Khrushchev to the United States, the proposed visit of President Eisenhower to Russia, the talks about a summit conference, and the 10th anniversary of the communist rise to power in China has engaged the attention of the American people during the last several months. All these things but reemphasize the fact that we are now engaged in World War III. It is a to-the-death struggle between communist Russia and her subject satellites and democratic United States and her free world allies. This is what the Russians think and say and we had better face the fact.

So Lenin, "First we will take East Europe, then the masses of Asia, then we will encircle the United States, which will be the last bastion of capitalism. We will not have to attack. It will fall like an overripe fruit into our hands." So Trotsky, "The time for fireside politics is over. We are now in the phase of permanent revolution. It will go on, without interruption, until one side or the other is lying conquered on the ground." And our recent visitor, "Communism will sooner or later rule the world. We live in the epoch of revolution. . . . The day will come," he said to visiting American industrialists, "when we will bury you." This, of course, is the theme of their hymn of inspiration, the "International." This is a struggle for the world, to determine who shall rule your life and mine, your nation and mine, your children and mine.

Historically, this war is a complex affair. It is a struggle between the two most powerful nations of the world, Russia and the United States. The histories of these

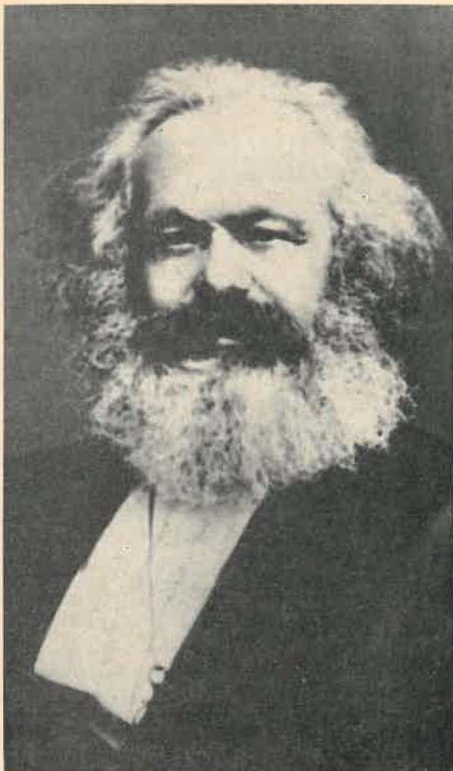
nations show remarkable parallels. Each began with a small handful of people. Each group spread until it controls a great land mass. The two peoples are similar in their outlook and in recent years in their accomplishments.

Future historians may see this conflict as the death throes of nationalism, but, from another point of view, it is the age old struggle between the cultures of east and west. In history, it is marked by the invasion of Ghengis Khan and his Mongols, by the barbarian invasions which contributed to the downfall of the Roman Empire, and by the Mohammedan invasions which threatened Christian Europe in the later Middle Ages. This struggle is also a political one between those who believe in democracy and those who accept tyrannical dictatorship, between those who believe the state was made for man and those who believe that man was made for the state.

Commonly, we think of this as a conflict between two schools of economics. The contest is between the free enterprise of individual capitalism and not socialism but state capitalism, where the means of production are owned by the state and managed by a bureaucracy.

Without the manpower of Russia and China, communism would be a significant influence. Adopted by Russia and China, it becomes a terrifying force. In fact, the harnessing of the dynamic of communism to the strength of Russia-China is the epoch-making event of our time.

In the word "dynamic" lies the secret of the struggle. For basically it is a clash of ideologies. An ideology may be defined



Sovfoto [RNS]

Karl Marx: A messiah?

as "an idea that dominates the whole of a person — his motives, his thinking, his living — and creates in him an aggressive strategy to force it upon others."

The conflict is a clash of philosophies, of dialectic materialism versus theism; dialectic materialism which holds the universe is matter-energy, that everything in it can be described (not explained) in terms of physics and chemistry, can be reduced to mathematical formulae, and results from the laws of mathematical probability — this versus theism which explains the universe on the basis of a supreme power whom we call God, who is its Creator and Sustainer.

Hence, the conflict is a clash of universal religions. Each offers salvation to every man and demands the loyalty of all men. In reality communism is a Judeo-Christian heresy. Although atheistic, it does have a supreme power: dialectic materialism or historical necessity. It has a messiah in Karl Marx; sacred scriptures in *Das Kapital* and the *Communist Manifesto*; a St. Peter and St. Paul in Lenin and Stalin with the apostolate consisting of the Politburo; a chosen people, theoretically the proletariat of the world. Above all, like the Christian faith, it has an apocalyptic vision of a new and perfect social order brought about by the catastrophic intervention of world wide workers' revolution.

Obviously, this religion which claims and wins the utter devotion and allegiance of men regardless of sacrifice ultimately clashes with the Christian faith which demands the same complete commitment to the Incarnate Son of God. We Christians must face the fact that our freedom rests on one foundation only, the Christian faith. It is based on the Christian premise that man was made by God in His image and therefore has certain inalienable rights and dignities.

Our history begins with a people who left home and kindred, comfort and security to pioneer in a hostile wilderness. Why? In order that they might worship God according to the dictates of conscience. The early settlers, in New England, adopted the first written democratic constitution in history, "the Mayflower Compact," which began, "In the name of God. Amen." By and large, the early colonists accepted the philosophy enunciated by William Penn, "Those who are not governed by God will be ruled by tyrants."

The first settlers, those in Virginia, began our history with a celebration of the Holy Communion in accordance with the Book of Common Prayer. They were Anglicans.

Because they accepted the Christian philosophy of history, our founding fathers could preface the charter of our freedoms, the Declaration of Independence, with the acknowledgment of "the self-evident truth" of God's existence and

His supreme place as Father and Creator of all men. It extols the brotherhood of man on the basis of the God-created equality of all men. It even defines government as an agency to secure the God-given rights of man.

The choice lies clear. We may accept, willingly or unwillingly, slavery under atheistic communist dictatorship or we must commit ourselves anew to Christ and His Church, which is to consecrate ourselves to the demanding task of ensuring freedom for the world. Max Way's study, *Beyond Survival*, published by Harper's, gives much food for thought. His thesis is that men need a greater vision and a higher goal than mere survival, which seems to dominate our current American thinking. The western world needs purpose, needs meaning, needs a goal as it struggles in the cold war with communism



which has its meaning, purpose, goal in domination of the world by atheistic materialism. Again we must embrace the philosophy of our founding fathers.

To us as to them there must be something of greater value than mere survival (they pledged their lives). There must be something beyond mere personal and national prosperity (they pledged their fortunes). There must be something as demanding as the belief that man is made by God in His own image with inalienable dignities and rights (they pledged their sacred honor.)

"We live or die as a society, we succeed or fail, with the idea of order and the idea of freedom and the idea of God intertwined," Way writes, "or we will be sleep walking with the instruments of destruction in our hands." We must dedicate ourselves anew to the social order which we call the Kingdom of God, where His righteous will shall reign.

Of this Kingdom, the Church is at once the earnest and pledge, and is God's instrument for its accomplishment. That Christ may reign now is the program of the Church and its goal; that we may reign with Him eternally is the Christian promise of salvation. As a nation accepting Christian moral standards, certainly we must use military force only in self-defense. But we must maintain our military might for two good reasons: first, as a deterrent to open warfare which threatens to be totally destructive, and second,

and quite as important, as an effective symbol that to us freedom is a greater value than life. Since this is a war of ideas, ideals, and living faiths, victory will never come through the use of arms but only through winning the hearts and minds and loyalties of men.

This is the task and program of the Church. Christ must reign in the heart of every man. Ultimately, a better society can be built only of better men; the perfect society, the Kingdom of God, out of perfected (sanctified) men. For 2,000 years the Church has labored unceasingly that men might be so perfected. In this aim lies the whole meaning, purpose, goal of every program and organization that the Church encourages and supports.

Christ must reign in every area of our common life, in every personal relationship. And He must go in us, His Body, the Holy Church, through all the world that out of the warring, struggling, sorry nations a glorious kingdom may be built over which His righteous will shall reign. Thirty-seven per cent of the population of the United States still claims no membership in any religious body and obviously of the 63% who claim such membership, at least half are uncommitted, nominal members. Hence, our missionary program is an effort to establish an outpost in every community that men may be won to Him and enlisted under His banner in this struggle against the powers of the evil one, epitomized at the moment by atheistic communism.

And if Lenin's prophecy is not to be fulfilled, and we, encircled by communistic foes, are not merely to await our fall as an overripe fruit, there is a world to be saved. Hence, our overseas missions. The Christian Church in the Philippines, Formosa, Okinawa, Japan, Alaska, India, and the islands of the sea, form not our first line of defense, but the jump-off line in the grand offensive to win the world to Him. The huge reservoir of natural resources and of manpower, Africa, awaits some clear word of guidance as to the meaning and purpose of human life. From whence shall they receive that answer? From communism, or from Christ? The answer to that question depends on us. To come closer home, to Latin America, which forms a major objective of communistic strategy now, which way shall these people go? Dare we have a communistic empire at our borders?

If we, as individuals, or as congregations, are asked merely to support a budget, we may well inquire, "What is our fair share?" But this is a call to total and complete commitment, the enlistment of all our time, ability, and possessions, that God in Christ may reign in us and in the hearts of all mankind.

"Rise up, O Men of God!

The Church for you doth wait:  
Her strength unequal to her task;  
Rise up, and make her great!"

## Extraordinary Acts

The Prayer Book calls upon all Churchmen to practice throughout Lent "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

There is a down-to-earth practicality about this rule of Lenten abstinence. It calls us to abandon some perfectly respectable use of the good gifts of God, not to make ourselves miserable (on this point see the Gospel for Ash Wednesday!), not to starve ourselves into a fleshless mysticism, but to strip the business of living down to the essentials in preparation for action.

St. Paul's comment on self-discipline, which is contained in the Epistle for Septuagesima, uses the analogy between spiritual and athletic conditioning. The athletic trainer makes sure his charges have enough vitamins and calories, but he also knows that maximal performance will come from an athlete whose flesh is hard, not flabby, whose diet is stripped of luxuries, whose life is disciplined in many ways. Perhaps an even better analogy is in the matter of clothing. The athlete needs his suit of clothing, his heavy street shoes, his top coat, and his hat. But when the time has come to go to the starting line of the race, all this apparel is cast aside, and the runner is very lightly clad.

### Stomach and Time

Most Americans certainly need to feel their Lenten abstinence in their stomachs. But we suspect that they need, even more, to feel abstinence in the use of leisure time. In most other generations, the absolutely necessary labors involved in earning a bare living occupied the largest part of the time of a man or woman, and of a great many children, too. Today most Americans have large blocks of time which they can expend as they choose, and the total expenditure of this time on things trivial and dispensable is very large.

If acts and exercises of devotion are to rise in Lent to a more than ordinary level, some measure of abstinence in the matter of leisure is called for. We are not speaking here of time spent in necessary and wholesome relaxation (even the most rigorous of athletic trainers allows his charges time for sleep and a certain amount of pleasant relations). We are speaking, rather, of involvement in long hours of television viewing, game playing, social activities, unedifying reading, day dreaming, and organizational busy-work.

Lent calls Christians to extraordinary acts of devotion — but it will be well to remember that such acts take many shapes and forms. Even so great a soul as St. Francis of Assisi, began his work for God with a great concern for the physical repair of broken down churches. When he entered into the life of severe rigor as a friar, he stripped himself of many worldly

concerns, not to avoid the material needs of those he served, but to meet those needs *and* to have time for the inner life of prayer and meditation.

Let us suppose that a typical Episcopalian family makes a time-motion study of its present leisure-time activities. Junior, we will say, discovers that he devotes 12 hours a week to television and his model airplane hobby. Sister only watches television three hours a week, but her club and her dates consume 15 hours a week. Father hardly ever watches television (except, of course, the sports programs, which in his case consume four hours a week), but his bowling league takes another three hours, his reading of detective stories another four hours, and the program committee of his lodge is working three hours a week getting ready for the spring activities. Finally, there is mother — mother who is always so busy with the housework! What with TV, the bridge club, and a penchant for prowling shops looking at the things she isn't yet ready to buy, she admits to at least 10 hours a week of available time.

### Savings to Spend

Now suppose this particular family decides to cut these assorted leisure-time activities in half for Lent. About 27 man-hours per week of time have been freed. How can these be profitably spent?

A half hour of family evening prayer and Bible reading daily would use up 14 man-hours weekly. That still leaves 13 man-hours to budget. Suppose this family descended upon its rector and said, "Here we are; put us to work."

When the rector recovered from his surprise and was convinced that the family meant business, he might react in a number of different ways, depending on the current needs of the parish. He might say to Junior, "You haven't been serving much, and when you do serve you are a little careless. I want you to take acolyte training over again." To Sister, he might say, "My dear, I'd like you to represent the parish at the diocesan youth council in March. That will be a weekend session, and if you'll do that, I'll let you off of other duty." Perhaps Mother is a former office secretary. The rector may offer her a regular job getting out mailings during Lent. For Father, on the other hand, there may be some good, hard labor with a paint brush on the church's walls.

In a different situation, the rector may decide on quite different material tasks, or he may decide that both the Church and the family will gain most by a dedication of their whole free time to prayer and study.

One thing is certain. The family that will ration its time in Lent and bring that extra time to the Church as an offering will be spiritually the gainer. Just how that time is expended is less important than the fact that the family members offer themselves and accept cheerfully the tasks their pastor assigns to them.

Now is the time to plan for a holy Lent. Take stock of your life and give up the unnecessary good things that you can strip from your life. Then you and your family may have, to the fullest possible extent, a Lent rich in extraordinary acts and exercises of devotion.

# NEWS

Continued from page 9

maining increase is earmarked for missions in the diocese.

The total diocesan expense budget came to \$84,892. The Church program budget of \$241,241 includes \$74,640 for world missions and \$102,409 for diocesan missions.

Action on the Episcopal Advance Fund, voted by last year's council with a goal of \$1,000,000, was deferred until April 4th, when a special council will meet.

St. David's Mission, San Antonio, was admitted as a parish under the Rev. John DeForest, Jr., rector since 1958. The Church of the Annunciation, Luling, which a few years ago found it necessary to assume mission status, was returned to parochial status under the leadership of the Rev. John Thompson.

One new mission, St. Bartholomew's, in Corpus Christi, was admitted.

**ELECTIONS.** Standing committee: Rev. Arthur Geeson; Carl Jockusch. Executive board: clerical, Christopher Jones, Jr., Thomas Morris; lay, Howard Murphy, Ben Sloan. The Rev. John DeForest was named to fill the remaining year of the term of the Rev. Hubert Palmer. Delegates to the provincial synod: clerical, Robert Megee, Thomas Morris, Clay Puckett, Christian Kehl, Brendan Griswold, Esteban Saucedo; lay, John Carpenter, John Greene, John Jockusch, Robert Lovell, Sam Gottlich, Sumner Hunter. Alternates: clerical, Rodman Kypke, Charles Morris, Cliff Covington, William Kegler, Sam Sizer, Louis Goodrich; lay, H. A. Westerholm, Joe Gauna, Valentin Juve, William G. Nami, George Walker III.

## WESTERN MICHIGAN

### New Mission

The convention of the diocese of Western Michigan was held January 26th and 27th in the Cathedral Church of St. Mark, Grand Rapids. The Rev. Charles E. Benison, of Kalamazoo, bishop-elect of the diocese was elected president of the convention.

The 1960 budget of \$40,299.65 was



St. Nicholas Church, Tahoe City, Calif. Welcome.

adopted as presented and expectations for missionary work amounted to \$109,109. St. Stephen's mission at Plainwell was admitted to the convention.

**ELECTIONS.** Standing committee: clerical, George Stams, Francis Foley, Charles Dibble, R. J. Bunday; lay, Kirk J. Deal, Sidney B. Tremble, Howard F. Bigelow. Executive council: clerical, G. D. Swinton, Richard Baker; lay, Gen. Miles Cowles, George Perrett. Deputies to General Convention: clerical, William Warner, George Stams, Francis Foley, William O'Leary; lay, George Smith, Gen. Miles Cowles, George Perrett, Howard Bigelow. Deputies to Provincial Synod: clerical, Donald Carey, Richard Baker, Lester Thomas, L. M. Brown; lay, C. B. Hutchins, Jr., Robert G. Leever.

## CALIFORNIA

### Services Available

Participants and spectators at the Olympic Winter Games at Squaw Valley, Calif., February 18th-28th, will find daily services available at St. Nicholas Church, Tahoe City, seven miles away.

The sign outside the church says, "The Episcopal Church Welcomes You" — cards announcing daily matins and Holy Communion and Sunday services say, "The Episcopal Church Welcomes You — St. Nicholas Church, Anglican."

## MEXICO

### To Know and Serve

"To know the Church in order to serve it better," was the theme of the convocation of the district of Mexico, held at San Pedro Martir, January 20th-24th. Bishop Dicus, suffragan of West Texas, and Mrs. Helen Gallagher, president of the woman's auxiliary of the diocese of Maryland, were guest speakers.

The Rt. Rev. Efrain Salinas y Velasco, retired bishop of Mexico, was present and spoke on the importance of the missionary work.

The convocation was attended by clergy and lay representatives of all the parishes and missions in the district. A budget of 66,000 pesos presented by the finance committee was adopted. It was reported that 14 missions have begun to pay part of their vicars' salaries, and are aiming toward self-support. The United Thank Offering, which has shown an increase every year, amounted to 7,000 pesos.

**ELECTIONS.** Secretary of the convocation: clerical, Benjamin Zambrano. Deputies to General Convention: clerical, Alfonso Gomez Camberos, alternate, Samuel Ramirez, Jr.; lay, Teodoro Van Helder, alternate, Dr. Benigno Gomez.

## PUBLIC AFFAIRS

### A Moral Wrong

The Archbishop of Canterbury has urged that the practice of artificial insemination by a donor — generally known as AID — be prohibited by law.

According to RNS, his memorandum to the Committee on Artificial Insemination set up by the British Home Secretary

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and the Secretary of State for Scotland, stressed that AID is totally unacceptable from the Christian standpoint.

Dr. Fisher's stand was supported by report of an ecclesiastical committee set up by him under the chairmanship of Bishop Mortimer of Exeter. The committee, however, advised against legal sanctions at present, since the practice "has not yet reached proportions sufficient to justify that step." The committee called AID "morally wrong and socially harmful."

### A Thousand Treated

Dedication ceremonies on January 17th marked the opening of increased facilities for the Chicago Alcoholic Treatment Center. A new floor in the Municipal Contagious Diseases Hospital will double the patient capacity of the center. It now uses three floors of the hospital.

The center, which first began receiving patients May 13, 1957, has treated over 1,000 men, a majority of whom have continued to maintain their sobriety after discharge. Over 3,000 persons have been interviewed, and an untold number of telephone and personal inquiries handled.

Religious counseling and guidance are important elements of the multi-therapy rehabilitation program. The Rev. Joseph Higgins, a chaplain of the center, is a member of the Mayor's commission on rehabilitation of persons and director of Cathedral Shelter. He conducts regular services in the chapel of the center in addition to counseling.

The center also provides medical and psychiatric counseling, AA counseling, and AA family group therapy meetings.

### CIPBC

### New Book

At the meeting in Calcutta, of the General Council of the Church of India, Pakistan, Burma, and Ceylon [see L.C., February 7th] the process of revision of the Book of Common Prayer reached a decisive stage when the Council passed the revision of the necessary canon for its adoption. The new Book is to be known as the Book of Common Prayer 1960. It is to this Book and not to the Prayer Book of 1662 that the clergy are required to give assent at their ordination. The Council has set up committees to work on the new lectionary.

The Metropolitan, the Most Rev. Arabinde Nath Mukerjee, made only one speech in the House, commending to the Council the Church's missionary work in the Bay islands of Car Nicobar and the Andamans. He pleaded that an additional priest knowing Urdu should be sent out to the Andamans and that a larger amount of money should be made available for the mission on the islands.

# PEOPLE and places

### Appointments Accepted

The Rev. Robert Burton, formerly curate at St. Mary's Church, Eugene, Ore., is now vicar of St. John's Church, Bandon, Ore., and St. Christopher's, Port Orford. Address: Box 246, Bandon.

The Rev. Edward P. Bush, Jr., formerly rector of St. Luke's Church, Wellington Villa, Alexandria, Va., is now rector of St. Luke's Church, San Antonio, Texas.

The Rev. G. Rowell Crocker, formerly assistant at Trinity Church on the Green, New Haven, Conn., is now rector of All Saints' Church, Oakville, Conn. Address: 67 Pleasant View St.

The Rev. Roy J. Hendricks, formerly rector of St. James' Church, Newark, N. J., will on February 29 become associate rector of Calvary Church, Pittsburgh, Pa. Address: 315 Shady Ave.

The Rev. Lyman E. Howard, formerly curate at St. Paul's Church, Muskegon, Mich., has for some time been vicar of St. Paul's Church, Greenville, Mich. Address: 305 Clay St.

The Rev. Christopher Pratt, formerly rector of Trinity Church, Trinidad, Colo., will on March 1 become curate at the Church of St. Michael and All Angels, Denver. Address: 1520 S. Monroe St., Denver 10.

The Rev. John D. Riley, formerly rector of St. James' Church, Paso Robles, Calif., is now

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rector of St. Paul's Church, San Rafael, Calif.

The Rev. Walter R. Scott, Jr., who formerly served St. John's Church, Mauston, Wis., and its field, is now in charge of Christ Church, Wellsburg, W. Va. Address: 1014 Main St.

The Rev. Ernest Sinfield, formerly rector of St. Bartholomew's Church, Philadelphia, is now in charge of churches at Ronceverte and Union, W. Va.

The Rev. Ernest H. Sirman, who has been doing supply work in the diocese of West Virginia, is now rector of Ascension Church, Hinton, W. Va.

The Rev. Thomas R. Thrasher, formerly rector of the Church of the Ascension, Montgomery, Ala., will on February 15 become rector of the Chapel of the Cross, Chapel Hill, N. C.

The Rev. Lloyd H. Uyeki, formerly curate at Christ Church, Poughkeepsie, N. Y., is now vicar of St. Gregory's Church, Woodstock, N. Y.

The Rev. Robert C. Woodfield, formerly assistant at Christ Church, Dallas, Texas, is now rector of St. Andrew's Church, Birmingham, Ala.

## ANGLICAN CYCLE OF PRAYER

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

### February

14. Bendigo, Australia
15. Bermuda
16. Bethlehem, U.S.A.
17. Bhagalpur, India
18. Birmingham, England
19. Blackburn, England
20. Bloemfontein, South Africa

## Ordinations

### Priests

South Florida — By Bishop Moses: On January 9, the Rev. Nelson W. Pinder, vicar, Church of St. John the Baptist, Orlando. On January 16, the Rev. Samuel J. Browne, vicar, St. Augustine's Church, St. Petersburg.

Virginia — By Bishop Goodwin: On January 17, the Rev. Arthur E. Booth, rector, St. David's, Aylett, and Christ Church, Spotsylvania.

West Virginia — By Bishop Campbell: On December 16, the Rev. James P. Barton, rector, St. Paul's, Weston. On December 18, the Rev. John C. Brownfield, assistant rector of Trinity Church, Huntington; and the Rev. Joseph A. Rickards, Jr., assistant rector of St. John's, Charleston, W. Va. On January 6, the Rev. David C. Bane, vicar of St. Paul's, Elm Grove, W. Va.

## Depositions

Gregory A. E. Rowley, presbyter, was deposed on January 19 by Bishop Crittenden of Erie, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

## Women

Miss Lynette Giesecke, formerly director of Christian education in the diocese of Oklahoma, with address in Oklahoma City, is now at work at St. Andrew's Church, Amarillo, Texas.

## Resignations

The Rev. David E. Bergesen has resigned as curate at Truro Church, Fairfax, Va., and will try his vocation in a religious order.

The Rev. Julian M. Bishop, chaplain at St. Mary's Convent, Peekskill, N. Y., has retired from the active ministry. Address: 643 Stanbridge St., Norristown, Pa.

## DEATHS

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

The Rev. William J. Dietrich, rector of Calvary Church, Germantown, Philadelphia, Pa., died January 24th. He was 63 years of age.

Dr. Dietrich was born in New Brunswick, N. J. He was a graduate of Hobart College and attended General Theological Seminary. He received the honorary D.D. degree last May from Philadelphia Divinity School, of which he was a trustee. Dr. Dietrich was ordained to the priesthood in 1924. He served churches in New York until 1939, when he became rector of Calvary Church. He was dean of the convocation of Germantown in the diocese of Pennsylvania, and had served as a deputy to General Convention in 1958.

Surviving are his wife Helen, two sons, and two grandchildren.

Susan Randolph Cocke Lee, 91, died in a Richmond, Va., nursing home on January 18th. She was the widow of the Rev. Charles H. Lee, who died in 1938.

Mrs. Lee was the daughter of Virginia novelist and historian John Esten Cooke. Her husband had served parishes in Virginia, Ohio, Tennessee, and Georgia. After his death, Mrs. Lee went to Richmond and served as librarian of the lower school of St. Catherine's School for girls.

Surviving are three daughters, five grandchildren, and four great grandchildren.

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**ORGANIST-CHOIRMASTER**, 11 years' experience in Episcopal Church. Would like change. Reply Box L-381.\*

**ORGANIST-DIRECTOR** New York City at present. 10 years' experience. Age 30, interested in good organ, good choir and good salary. Reply Box T-378.\*

**MARRIED PRIEST**, university and seminary graduate requires change to parish in Eastern states community with excellent Junior and Senior High School facilities for education of two children. Productive pastor and able administrator. References. Reply Box B-382.\*

**RECTOR**, married, one child, twenty years' experience, desires curacy or any work where full faith taught. Highest references. Reply Box S-383.\*

**RECTOR** seeks college town parish. Reply Box L-384.\*

**ORGANIST-CHOIRMASTER**, masters' degree, seven years' experience, good background and ability: parish/school work. Reply Box W-385.\*

**MATURE, EXPERIENCED** woman with M.A. in Religious Education would like position next September in Episcopal Church or School. Reply Box V-376.\*

**ORGANIST-CHOIR DIRECTOR**, desires position in Bay area of California. Over 15 years' experience; Episcopalian. Highest references. Charles Lauria, 5036 Geary Blvd., San Francisco 18. SK2-7548.

**OVERSEAS MISSION PRIEST** will take services for month of June in return for accommodation for six. New York, Philadelphia area preferred. Reply air mail: Epiphany Mission, Box 61, Baguio, Philippines.

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School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
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## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** Maryland Pkwy at St. Louis  
Rev. Tolly H. Jarrett, Rev. Robert H. Cochrane  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs  
10; C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M 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, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Lorge, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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

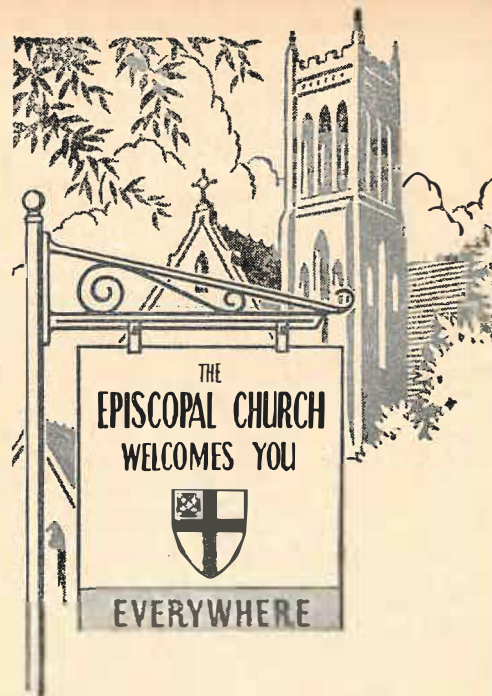
**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30



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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

**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. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.  
Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &  
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,  
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,  
Sat 4:30-5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne  
Rev. John B. Lockerby; Rev. James F. Bogardus  
Sun 8, 9:30, 11; Daily: varied times.

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8, HC; 11 MP & Ser (1st HC)

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