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December 16, 1962

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RNS

St. Thomas being shown the nailprints in the hands of Christ
(painting by Ivan Olinsky): But his belief was total [page 15].

The Church at the Bottom of the World [page 10]

WILL THESE KOREAN ORPHANS HAVE A HAPPY NEW YEAR?



Father Pak with a few of his young orphans

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Should the Church not be able to maintain this work, the children would have only the streets for a home. A bleak New Year indeed in the life of a young boy or girl.

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KOREAN MISSION**
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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.

Another Visit

After reading in THE LIVING CHURCH of November 18th about the visit of four Anglican priests to a Roman Catholic priory, where they expounded on several areas of Episcopal Church life, it occurred to me that some of your readers might be interested to know that there has been another instance of this same sort of thing in recent months.

On October 16th I was invited by the Holy Name Society of St. Thomas More Roman Catholic Church in Elgin, Ill., to address the men on the subject of the Episcopal Church and the ecumenical movement. I was accorded the utmost cordiality by the pastor and the men, and could hardly have asked for a more attentive audience.

After about an hour of talking about the history, faith, and practice of the Episcopal Church, there followed a very free-wheeling question and answer period lasting about another hour. One of the men made a tape recording of both the talk and the response, and sent me a copy of the tape. I understand this tape has been used, since, at several other group meetings in that parish.

Several Roman Catholic men have, subsequently, called me to thank me for my part, and to say they found the experience enlightening and enjoyable. I must say I found the receptiveness and interest of these men no less enlightening and enjoyable for my own part.

(Rev.) GEORGE F. SCHIFFMAYER
Rector, Church of the Redeemer
Elgin, Ill.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Previously acknowledged in 1962	\$442.08
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	\$455.08

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Previously acknowledged in 1962	\$85.00
G.M., North Attleboro, Mass.	8.00
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Congratulations

As a venerable and long subscriber to THE LIVING CHURCH, it was interesting to see in its "People and Places," November 11th, an announcement of a Golden Wedding, that of the Rev. and Mrs. Corwin von Miller, whom I gladly congratulate.

Quite happily I can say that Mrs. Kelley and I celebrated our Golden Wedding on September 3d of this year, blest by four children and 13 grandchildren.

(Rev. Canon) HAROLD H. KELLEY
Registrar, diocese of California
San Francisco, Calif.

100 Hours?

Re the letter of the Rev. Edward A. B. Cobden, Jr. [L.C., November 25th]. It would appear that Fr. Cobden also indulges in "droll humor." "100 hours" for Karl Barth? Oh, come, come, come. A couple, maybe — for purposes of contrast.

(Rev.) J. FRANK MACHEN
Rector, Christ Church
South Pittsburg, Tenn.

From a Louisiana Prison

I, Shelby Lee Goodman, PMB56094, am now incarcerated at Angola, Louisiana State Penitentiary serving four years and four months. Would like very much to thank the Church for allowing Rev. Allen of St. Alban's Chapel, Louisiana State College [University] for coming down here and giving Communion and also very useful and unselfish advise.

He has also helped me realize for the first time in my 19 years on this earth I have something to look forward to and live for.

As I understand it, he is the first Reverend of the Episcopal Church to come to this Pententry in over four years.

I and the other inmates of this institution which are Episcopal Church members would like very much to see Rev. Allen get earthly recognition as well as Heaven recognition. For he has done a great job here and we would like to show our appreciation to him if you could see fit to write a little article about him in your magazine.

I close now thanking you for your time on this matter and may God bless you.

SHELBY LEE GOODMAN
Angola, La.

Editor's comment: We think Mr. Goodman's unedited letter says more about the work of the Rev. Harry E. Allen, Jr. than any article we might print.

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.

December

16. Western Szechwan, China
17. West Missouri, U.S.A.
18. West Texas, U.S.A.
19. West Virginia, U.S.A.
20. Willochra, Australia
21. Winchester, England
22. Windward Islands, West Indies

The Living CHURCH

Volume 145 Established 1878 Number 25

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

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DEPARTMENTS

Books	4	Letters	2
Deaths	22	News	6
Editorials	15	People and Places	21
Sorts and Conditions		19	

FEATURES

Polar Pastor	Christopher B. Young	10
Prayer Book Pin-Ups	Phyllis Carman	14

THINGS TO COME

December

- 16. Third Sunday in Advent
- 19. Ember Day
- 21. St. Thomas (Ember Day)
- 22. Ember Day
- 23. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- Association of Professional Women Church Workers, annual Christmas meeting, Windham House, New York, N. Y., to 29th.
- Conference of the Anglican Inter-Seminary Movement, at Philadelphia Divinity School, Philadelphia, to 29th
- 28. Holy Innocents
- 30. Christmas I

January

- 1. Circumcision
- 6. The Epiphany
- 13. Epiphany I
- 20. Epiphany II
- 25. Conversion of St. Paul
- 27. Epiphany III
- Girls' Friendly Society Week, to February 3d

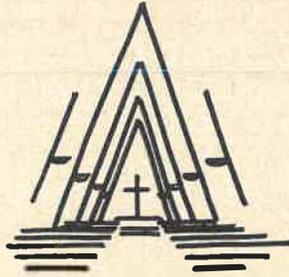
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



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B O O K S

Scripture Made Alive

Our Living Bible. Old Testament text by **Michael Avi-Yonah.** New Testament by **Emil G. Kraeling.** Foreword by **William F. Albright.** With 400 illustrations from *The Illustrated World of the Bible Library.* McGraw-Hill. Pp. 384. \$15.

For a special Christmas gift there is now available a genuinely handsome volume, *Our Living Bible.* It features a good 400 color illustrations which are well-chosen and beautifully reproduced. They explain and make alive numerous portions of Scripture and bring a new awareness that biblical history was lived by real people. Michael Avi-Yonah and Emil G. Kraeling summarize the biblical story in a rather straightforward account, linking their comments closely with the pictures. The strength of the volume lies in the illustrations, of course, but the number and quality of these are both impressive [see cut]. A price tag is not always a true guide to value; in this case it is.

Rome in the WCC?

Toward Anglican-Roman Catholic Unity. By **George F. Lewis.** Foreword by Rt. Rev. **Henry R. Hunt,** Suffragan Bishop of Toronto. Published by George F. Lewis. Distributed by Anglican Book Center, 600 Jarvis St., Toronto 5, Ont. Pp. 63. Paper, \$1; postpaid.

Mr. George F. Lewis, an Anglican layman, is assistant professor of anatomy at the University of Toronto, and a member of the Canadian Church's General Synod Committee on Anglican-Roman Catholic Relations. I am always amazed and gratified when I find such a forthright, schol-

arly statement written by a layman. Mr. Lewis is an advocate of the principle that more laymen should equip themselves as theologians and write for lay consumption. This booklet is a strong point in favor of that proposition.

The central theme is Mr. Lewis' statement: "The great stumbling-block to unity, namely the papal claim to absolute authority over the whole Church, remains." He wants Anglicans to ask, "on behalf of all Christians, that the Pope himself by an act of charity [defined elsewhere in this pamphlet as "far more than an insipid, inoffensive sort of friendliness toward one another . . . to be anxious and ready to protect and correct one another. . ."] and grace throw off this oppressive doctrine which is stifling the very spirit of Catholicism in the Roman Communion."

The booklet covers briefly but, I think, thoroughly the main points that divide us from Rome: the papal claims, especially infallibility; the problem of authority; the Petrine theory; the place of Tradition with a capital "T"; Newmanism, the so-called doctrine of development; biblical scholarship; the Marian doctrines; handling of tensions (heresies) inside the Church; Anglican Orders; liturgy; and the changes in the last century. Mr. Lewis implies but does not state clearly that the real problem is not papal claims but a moral theology that would permit half of Christendom to accept these claims with very little or no opposition.

The striking thing about the booklet is its underlying optimism in the face of the clear and pointed exposition of the facts. Mr. Lewis says, "We must prepare ourselves for the day when, circumstances being right and all vital matters rectified, we will be required to accept our Church's decision to reestablish communion with the Church of Rome and the Pope. For the day of reunion is approaching, and perhaps faster than most of us are aware."



Illustration from *Our Living Bible*, © 1962, International Publishing Co., Ltd.

A frieze, made from glazed bricks, of the archers from Susa (fifth century B.C., Louvre, Paris) is used with quotation from Ezra 8:22.

His hope that Rome will now be willing to negotiate and make the major sacrifices for the cause of reunion, that the Pope may soon call a Third Vatican Council inviting all Christians to active participation, and that perhaps Rome may join the World Council of Churches, is wishful thinking in the extreme but good to dream about and pray about. May the Anglican Church produce more thoughtful laymen on a par with George Lewis.

JAMES P. DEWOLFE, JR.

The reviewer is rector of All Saints' Church, Fort Worth, Texas; chairman of the department of missions, diocese of Dallas; urban dean; and a member of the Church's Joint Commission on Approaches to Unity.

Parable of Christian Vocation

The Lady at Box 99: The Story of Miriam Van Waters. By Burton J. Rowles. Seabury. Pp. 367. \$5.75.

Miriam Van Waters, Churchwoman and widely known penologist, retired in 1957 as superintendent of the Massachusetts state reformatory for women, Framingham, Mass. She had been removed from the post in 1948, accused of malpractice, but was cleared of the charges by a special commission and reinstated. She has written a book, Youth in Conflict, and, according to THE LIVING CHURCH'S Massachusetts correspondent, Miss Van Waters "visits the jails regularly, seeing people who write to her or people whom she has known personally. She is extremely active in working for abolition of capital punishment."

There is a certain notoriety associated with the life and career of Miriam Van Waters.

She is a Christian. But that is not what makes her notorious.

The daughter of an Episcopal priest, she is herself a pious, devoted, and practicing Episcopalian; she is an informed, articulate, and intelligent laywoman, knowing the faith not only symbolically or academically but existentially — appropriating the faith to her practical life. But that is not what makes her notorious.

There was some originality in her work. She was a pioneer woman who was a penologist and she pioneered in female penology. She was the superintendent of the Los Angeles Detention Home, in charge of the El Retiro home for delinquent girls, a referee of the Los Angeles Juvenile Court, and superintendent of the Framingham Reformatory for Women of the Commonwealth of Massachusetts. But that is really not what makes her notorious.

Her work was penology, and penology in American society is still entangled in politics. That is what makes her notorious.

She came into conflict with the most primitive principle of American politics by identifying herself, *not* with the majority, but with an unfortunate minority — a minority which the majority would consign to the care of organized charity. Miriam Van Waters spent her time with prostitutes and deviates, gamblers and hustlers, psychotics and orphans. She spent her life — and her consummate skill and untiring passion — upon outcasts, upon unwanted women, upon the least.

Miriam Van Waters was unpopular, not to say, scandalous, to the Massachusetts legislature, which investigated her, and which tried, in its investigation, to impute the sins of those whom she dared to care for to herself. Politics cannot tolerate love.

Her ordeal made a great impact upon American penology, and has worked a certain reform in procedure and, more significantly, in philosophy, among penologists, in this country.

And who knows what her ordeal has meant — sacramentally and practically — for specific prisoners at Framingham?

The Lady at Box 99 portrays the typical Christian. What makes her story worth reading and remembering is not that which made her notorious, but that which is the secret of her life — the characteristic quality of her life as a Christian.

For one thing, she was a competent penologist: fully skilled in sociology and anthropology. Therefore, she could not be ignored by her professional colleagues, by her superiors, by politicians, nor by her inmates (one wants to call them her parishioners).

For another thing, she was compassionate. Whatever the status of those who came within her care, to her they were essentially persons.

This woman has stigmata. She bears the most characteristic marks of the Christian in the world: She bears intense identification with the specific situation of human beings and she bears the despire with which the world regards such a

Continued on page 21

ACU CYCLE OF PRAYER

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

December

16. DeKoven Foundation for Church Work, Racine, Wis.; St. Mark's (deaf mission), Johnstown, Pa.
17. St. Paul's, White River Junction, Vt.
18. Church of the Ascension, Gloucester, N. J.; Church of the Annunciation, Philadelphia, Pa.; St. Philip's, Grand Rapids, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.
20. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
21. St. Thomas', Glen Carbon, Ill.; Emmanuel, Washington, D. C.; St. Michael's, El Segundo, Calif.
22. St. Peter's, Mount Arlington, N. J.

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and the Thought of the Episcopal Church.

Third Sunday in Advent
December 16, 1962

EPISCOPATE

Bishop Ivins Is Dead

The Rt. Rev. Benjamin Franklin Price Ivins, retired Bishop of Milwaukee, died at his Delray Beach, Fla., home on December 2d. He was 78 years old.

Bishop Ivins, who was president of the Church Literature Foundation for 11 years, was consecrated Bishop Coadjutor of Milwaukee in 1925, and became the diocesan in 1933. He retired in 1953.

The bishop was born in South Bend, Ind., in 1884. He studied at Nashotah House, and was ordained to the priesthood in 1910. He served first at St. Thomas' Church, Plymouth, Ind., from 1909 until 1913, then was master at Howe School, Howe, Ind., from 1913 until 1915. In 1915 and 1916 he was rector of Christ Church, Gary. He became rector of St. Luke's Church, Kalamazoo, Mich., in 1916, and served there until 1921, when he became dean of Nashotah House. He was dean at the time of his election to the episcopate. He was editor-in-chief of the *American Missal's* first edition [see p. 15], and was the author of *Prayers for Men and Boys*.

Bishop Ivins was cremated, and a Requiem Mass was celebrated at St. Joseph's Church, Boynton Beach, Fla., December 5th. A Requiem was celebrated and the bishop's ashes committed at Nashotah House on December 8th. In addition, a Requiem celebration was planned at All Saints' Cathedral, Milwaukee, for December 15th.

Acceptance

The Rev. Cedric Earl Mills, rector of St. James' Church, Baltimore, who was elected Missionary Bishop of the Virgin Islands at the House of Bishops' meeting in Columbia, S. C., recently [L.C., November 11th], has accepted the election, subject to the necessary consents. He announced his acceptance on December 2d.

After his consecration, the new bishop is to have jurisdiction over churches in the British, as well as the American, Virgin Islands, since the House of Bishops has accepted jurisdiction over this territory from the Church of England. Bishop-elect Mills, a Negro, will be ordinary to a number of "white" parishes — the first time the American Church has had such an arrangement, according to reports.



Bishop Ivins: Pastor, master, dean, bishop.

McCrea Consecration

The Rt. Rev. Theodore Harper McCrea was consecrated Suffragan Bishop of Dallas on December 4th, in St. Matthew's Cathedral, Dallas. Consecrator was Presiding Bishop Lichtenberger, and co-consecrators were Bishop Mason of Dallas and Bishop Burrill of Chicago (a former Suffragan of Dallas).

Bishops Hines of Texas and Marmion of Kentucky presented the new bishop. Bishop Harte of Arizona, Bishop McCrea's predecessor as Suffragan of Dallas, was litanist. The Rev. Samuel Whitney Hale, retired rector of the Church of the Advent, Boston, preached. Other bishops at the consecration included Bishop Powell of Oklahoma, Bishop Scaife of Western New York, and Bishop Bloy of Los Angeles.

The new bishop is former rector of St. John's Church, Dallas, and the choir of St. John's joined the cathedral choir for the service.

NATIONAL COUNCIL

"Most Successful"

by the Rev. JAMES L. CONSIDINE, Jr.

It being the understanding of the National Council that "not less than \$450,000 is needed immediately," the Council at its meeting in San Antonio,

Texas, November 29th to December 1st, approved an urgent appeal to the Church, through the Presiding Bishop's Fund for World Relief, for money to aid Cuban refugees.

[Council meetings were held at St. Mark's Church, San Antonio. The diocese of West Texas was host diocese.]

The "not less than" phrase was included in the Council's action after John W. Reinhardt, director of the Department of Promotion, suggested that no goal be set for the appeal, and Stephen Shadegg of Phoenix, Ariz., urged a specific money goal. The resolution had been presented by the Rev. Canon Almon Pepper, director of the Department of Christian Social Relations, after the Council heard three Cuban refugees (the Rev. Max Salvador, Noe Hernandez, M.D., and Julian de-Armo) recount their escapes from Cuba. Canon Pepper said, in part:

"Again the United States has become the haven for refugees from a land in turmoil and revolution. . . . This time they are not from a distant land, but they have been our life-long neighbors. As with our response to the Hungarian refugees, we have the opportunity to welcome and minister to these Cuban men, women, and children. In November there were more than 154,000 registered refugees in Miami, more than 48,000 of whom are resettling in other parts of the country. At the peak of the influx, some 2,000 Cubans found their way to Miami each week. Even now there are 1,000 coming each month by small boats or through . . . Latin American countries. . . .

"This emergency caught us unprepared. . . . These refugees, many of them leaders in their Cuban communities, have come to us with only the clothing on their backs. . . . What is our responsibility? First these people have to adapt to the break away from their homes, families, and life-long roots; they have to adjust to our way of life, our language. Federal, state, local, private, and Church agencies are hard at work in the Miami area with this part of the emergency. The diocese of South Florida needs our support in meeting these peoples' immediate needs, particularly in those areas in which only the Church can act. . . . This is not the task for the diocese of South Florida alone, as the situation is national. . . . This is an opportunity for every Episcopalian."

Bishop Lichtenberger, hearing that Pope John XXIII was ill, and suffering from anemia, interrupted the Council meeting to lead prayers for the Pope's recovery.

Presiding Bishop Lichtenberger told

me that, of the three Council meetings held away from the New York City area, this one was the most successful in achieving the aims of the Council members. These aims are to acquaint the members with work being done in the dioceses, districts, parishes, and missions, and to give the Church leadership in these areas the opportunity to know the workings of the Council and meet its personnel.

At the San Antonio meetings, all Departmental meetings were observed by persons in comparable diocesan departments. In addition, the senior class of the Episcopal Seminary of the Southwest attended some Council sessions. Nearly 30 Council members and staff officers spoke in a like number of churches in the diocese on the First Sunday in Advent.

During the Departmental meetings, two Departments — Overseas and Christian Social Relations — went into executive session. *THE LIVING CHURCH* reporter was asked to leave the Christian Social Relations meeting.

[In a letter to *THE LIVING CHURCH*, Bishop Bentley, head of the Overseas Department, said: "Among the many matters that came before the Department were several the Department felt ought properly to be discussed and held in confidence. Twice, therefore, for brief periods, we had to ask our visitors to leave. . . ."]

The "death" of one publication and the "birth" of another was announced. The Department of Promotion said that the publication of *Churchways* would cease in December of this year. According to Bishop Hallock of Milwaukee, "This has always been the loss-leader of the Department and with a \$19,000 deficit it has become too much of a loss and too little a leader." The Department of Christian Social Relations announced a new publication, to be titled *Marks of Penitence*, which will be mailed to all clergy. This will deal with the whole area of the Department's concern but especially with the question of Church-state relations.

The Council accepted the invitation of the National Council of Churches to participate in a "National Study Conference on Church and State," to meet on February 4-7, 1964. The Presiding Bishop is to appoint 28 delegates, and the Council committed itself to appropriate up to \$2,500 for delegate expenses.

Good news to parish treasurers. The National Council was told that the Annual Parish Report Form was being revised again — this time to simplify it. Also, the Council voted \$6,400 to cover the cost of supplying forms free to the dioceses and missionary districts for the current year. The report forms will be furnished at no cost in the future, the expense to be covered in the General Convention budget.

On Friday the Council approved in principle, upon motion of the Overseas

Department and subject to the action of the Bishop of the Philippines, the purchase of Capitol City College jointly with the Philippine Independent Church. This property is adjacent to St. Luke's School of Nursing, according to Bishop Bentley, head of the Department, and is presently self-supporting, with an enrollment of 2,800. On Saturday, Bishop Corrigan (head of the Home Department) and the Rev. Philip Zabriskie (head of the Division of College Work) requested clarification on the extent of the involvement of the Church and possible results as to enrollment and income due to the college becoming Church-related. Bishop Bentley estimated that perhaps as much as half of the enrollment might be lost and



The Rev. Benjamin M. Orozco (left) of Santa Fe Mission, San Antonio, served as interpreter for Dr. Hernandez during the National Council meeting.

as much as a \$25,000 operating deficit result. He felt that this would not long continue. Bishop Bayne, Anglican Executive Officer, spoke, saying we had "committed ourselves to help the Philippine Independent Church 16 years ago when we gave them Apostolic Order and we reaffirmed this when we entered into concordat with them at General Convention. The establishment of a college," he said, "has been a top priority item all along and this is a less expensive solution than building a new school." Action of the Council does not mean the purchase of the college. It merely gives to the Bishop of the Philippines freedom to make such a decision in collaboration with the Supreme Bishop of PIC. Funds for the purchase, if made, would come from a trust fund established for the Bishop of the Philippines, which is now valued at \$490,000.

In what may prove to be its most far-reaching action, the Council, upon motion of the Department of Christian Social

Continued on page 16

NEW YORK

Brothers at Breakfast

A Roman Catholic priest, speaking before an Episcopal men's post-Communion breakfast in New York City recently, said that the Roman Catholic Church's interest in the ecumenical movement is not a passing phenomenon.

The Rev. James B. Lloyd, CSP, director of the Paulist Information Center in New York, made this point in speaking to men of St. Luke's Chapel of Trinity Parish.

The Paulist priest had been asked to discuss the Second Vatican Council and the ecumenical movement by the Rev. W. C. Leach, curate of St. Luke's. He stressed that Roman Catholic interest in the ecumenical movement has been gaining momentum for about the last 80 years and should be regarded as a permanent aspect of that Church's thought.

"The prevailing climate in the Roman Communion centers on the concept of 'separated brethren,'" he said, and defined the term as referring to spiritual rather than corporative unity with other Christians.

"You are my brothers in Christ," he pointed out to the Episcopal men.

A question and answer period followed for an hour after Fr. Lloyd finished speaking. [RNS]

RACE RELATIONS

Tactical Error?

Did the House of Bishops err in holding its last meeting in a city afflicted with racial segregation — Columbia, S. C.? Twelve Episcopal clergymen have suggested that it did.

In a statement originally written by the Rev. M. Moran Weston, rector of St. Philip's Church, New York City, and joined in by 11 others at a meeting in New York recently, the bishops were criticized for compromising the Church's position on segregation. The House of Bishops arranged for accommodation of its Negro members by leasing an entire motel in Columbia. [Reports of the House of Bishops meeting appeared in the November 11th, 18th, and 25th issues of *THE LIVING CHURCH*.]

Signing the statement with Fr. Weston were the Rev. Messrs. Frank L. Knight; William J. Potter; George M. Simms (Fr. Stephen, OSF); C. Edward Harrison; Clifford S. Lauder; Cecil Scantlebury; Harold A. Young; C. Kilmer Myers; Lorentho Wooden; John H. Gill; and Richard E. Gary.

"It is unfortunate," said the statement, "that the House of Bishops . . . [met] in a city where the citizenship rights and dignity of Negro Americans are denied and curtailed by segregation in all areas of public life." It continued:

"The arrangement by which a privately operated motor hotel . . . [was] leased to

house some of the bishops without segregation . . . is a backward step from the changing of the meeting place of the General Convention from Houston to Honolulu in 1955 by the then Presiding Bishop Henry Knox Sherrill. While the good intentions of those who made the arrangements and their willingness to seek some temporary modification in the segregation pattern are recognized, in our judgment, leasing the motel, in effect, gives financial reward to segregation policies and compromises the position of the Church in the matter of segregation, if the motel is to continue its policies when the bishops leave.

"At a time when the national government and public officials in other places, as well as private organizations, refuse to hold official meetings in cities where segregation is the pattern, it is to be regretted that the House of Bishops is not showing a more excellent way by voluntarily restricting its meetings to those cities where public facilities are open to all and where any Churchman can go in peace, dignity, and safety, either to participate, or to observe, or to report on their proceedings.

"It is not enough at a time such as this, when the world desperately needs moral leadership for freedom, justice, and the dignity of man, for the Church to be a part of any program based on compromise, gradualism, or tokenism. These special housing arrangements in a segregated city, despite the good intentions behind them, in effect undercut the positive moral leadership the President, at this very hour, is seeking to give to the free world."

The 1963 House of Bishops meeting is scheduled to be held in Little Rock, Ark.

CHRISTIAN SOCIAL RELATIONS

With Success, Numbness

The ethical implications of rapid economic change in the United States were the focus of attention of some 500 of the nation's top industrialists, labor leaders, educators, and religious leaders meeting recently in Pittsburgh, Pa., for the Fourth National Study Conference on the Church and Economic Life, sponsored by the National Council of Churches.

A report, adopted with only two dissenting votes, said that if Christians do not find ways to preserve human values in the midst of rapid economic and technical changes, the consequences may be "no less than tragic." It added:

"Next to the question of survival, war, and peace, the central question which this generation must answer is whether, in the process of adjustment to rapid technological and economic change, the human values for which the Christian religion stands can not only be preserved, but made more pervasive than in any previous period in the long history of man."

During the conference, Dr. Peter Drucker, an economist, warned that Christians must be made "to realize that hand in hand with phenomenal economic success in the world today goes a frightening moral numbness, and that hand in hand with the capacity to organize goes an appalling tendency to relegate the in-

dividual to the role of a figure in a statistical probability distribution."

Conference study topics included the impact of economic change on the family, community, and consumer; the impact of technological change on employment and labor-management relations; and problems of U.S. and world economics.

[EPS]

ENGLAND

Mileage at 70

From a recent edition of the London, England, *Church Times*:

"The Bishop of Salisbury (Dr. W. L. Anderson), who is 70, announced at his diocesan conference [in October] that he will resign his see on December 31st.

"'Last February I reached man's allotted span,' he said, 'and as my faithful chauffeur, who previously drove both Bishop Rodgers and Bishop Lunt, is slightly older than I am, I have asked myself how much longer it is fair to submit a man of his age to the long drives, not infrequently of distances up to 100 miles, which we are called upon to share almost nightly. Together we have covered some 200,000 miles.'"

Back at Work

Participation by Roman Catholic laymen in the work of the British Council of Christians and Jews has again been permitted, according to a recent report in the *Universe*, Roman Catholic weekly published in London, England.

The Council was formed in 1942 to combat religious and racial intolerance and to promote goodwill and understanding between Christians and Jews. The late Bernard Cardinal Griffin, Roman Catholic Archbishop of Westminster, resigned as a co-president in 1954 and other Roman Catholic members left thereafter. Press reports at the time stated that the Vatican had issued instructions affecting participation in the organization by the Roman Catholics.

Queen Elizabeth II of England is the patron of the British Council of Christians and Jews. Serving as its co-presidents since the beginning have been the Archbishop of Canterbury, the moderator of the Church of Scotland [Presbyterian], the moderator of the Free Church Federal Council, and the Chief Rabbi of the United Hebrew Congregations of the British Commonwealth.

Explaining the background of the Roman Catholic withdrawal in 1954, Dr. Geoffrey Francis Fisher, then Archbishop of Canterbury, said the Roman Catholics did not fail "to appreciate and approve the aims and objectives" of the council.

"But," he said, "the Vatican was not satisfied with some of the ways and means adopted by the Council in pursuit of those aims. Because of that dissatisfaction, the resignations took place." [RNS]

SPORTS

Quarter-Century All-American

A Silver Anniversary All-America Award, made by the magazine, *Sports Illustrated*, has been conferred on the Rev. John H. Vruwink, rector of St. John's Church, Tulsa, Okla. He is one of 25 men so honored this year.

Fr. Vruwink was nominated for the award by Princeton University, where he was graduated in 1938. In the 1937 football season, his final one at Princeton, he was a starter at end position.

During his junior and senior years, when he played varsity football, Fr. Vruwink never weighed over 170 pounds. He also earned three varsity letters in basketball at Princeton, and won the Bunn Trophy there.

Fr. Vruwink, author of *The Lively Tradition*, was a Dutch Reformed minister from 1941 until 1946, when he be-



Fr. Vruwink: 170-pound end in '37.

came assistant to the rector of St. John's Church, Ogdenburg, N. Y. In 1947 he was ordained and became curate of St. Paul's Church, Indianapolis, and served as rector there from 1952 until 1960, when he went to Tulsa. He was made president of the Indianapolis standing committee in 1957, and was a deputy to General Convention in 1955 and 1958.

CONNECTICUT

Scottish Visit

As part of the celebration of the 200th anniversary of Christ Church Cathedral, Hartford, Conn., the Bishop of Aberdeen and Orkney, Scotland (the Rt. Rev. Edward F. Easson), paid a visit to the cathedral on November 4th. He was piped into the cathedral by the Manchester Pipe Band of Manchester, Conn., and he presented a scroll and a banner, made by

the women of St. Andrew's Cathedral, Aberdeen, to the dean of the Hartford cathedral, the Very Rev. Robert S. Beecher.

Bishop Easson has been visiting the United States in commemoration of the 178th anniversary of the bestowal of the episcopate to the American Church. Samuel Seabury, first bishop, was consecrated in Aberdeen in 1784.

EAST AFRICA

Visit to Four

The new general secretary of the Universities' Mission to Central Africa, the Rev. Canon John S. Kingsnorth, OGS, recently toured four out of the five dioceses in Africa supported by UMCA. These are the dioceses of Zanzibar, Masasi, and Southwest Tanganyika in the Province of East Africa, and Nyasaland in the Province of Central Africa. The fifth diocese, Northern Rhodesia, also in the Province of Central Africa, he already knows, having previously worked there as priest and archdeacon for 15 years.

One point he emphasized is the need to change the use of the term "UMCA," which refers to the period of tutelage under the aegis of this English missionary society, to "CPEA" (Church of the Province of East Africa).

As a further example of the desire of the Church in Africa to stand on its own feet, although it still needs help from England, an African layman from the Zanzibar diocese, Mr. George Mbaruku, is now working at Central Africa House, the headquarters of the Mission in London, as men candidates' secretary, his job being the recruiting of English missionaries for work in the Provinces of East and Central Africa. [W.L.S.]

NEWS FEATURE

Thanks from Ngala

by the Rev. D. B. BARTLETT

We have recently said goodbye to the chaplain and seven students of St. Alban's School, Washington, D. C. [L.C., June 24th]. Their visit has been the beginning of a new contact between America and the Universities' Mission to Central Africa, and is the result of the visit of Bishop Huddleston of Masasi to the United States last year. Although it is probably the first time that students from St. Alban's have visited Africa, they are very used to projects of this kind.

But why come to a theological seminary, of all places? It would certainly seem to be a most unlikely environment for a group of young men eager to do a job of really hard work during their vacation.

St. Cyprian's College, Ngala, however,

Fr. Bartlett is warden of St. Cyprian's College, in the diocese of Masasi, Province of East Africa.

is a theological college with a difference. Situated on the Rondo Plateau, about 45 miles from the little coastal town of Lindi, the college trains theological students from the three Anglican dioceses of Zanzibar, Masasi, and Southwest Tanganyika. Yet not many months ago it was the site of a thriving timber company, its only direct contact with the Church being a monthly visit by the parish priest of Lindi.

During the last year the problem has been how to convert a timber location into a theological seminary — an exciting, but not always an easy, task. At first it was difficult to "see the wood for the trees"; but little by little the pattern which the college was to take has become clearer, and now at last we are quite certain in our own minds how to make the best use of the 270 acres at our disposal. Certainly it is difficult to conceive of a more attractive and suitable location for a theological seminary. Not only are we far from the madding crowd, but the climate is healthy and suitable for academic study, and not even a Philistine could live here for any time without becoming aware of the glory of God in His work of creation.

But to return to the boys from Washington. They came to the Rondo to help us — to help us build up a college which we hope and pray will be worthy of present-day Tanganyika. It is perhaps significant that their first task was to pull down the old and make room for the new. If the Church in Africa is to keep pace with the rapid changes taking place in the political and economic arena she must be ready to adapt herself to new circumstances, lest she lose touch with the people for whom Christ has died.

Be that as it may, it is hard to pull down for too long, and very soon they were mixing cement and making bricks for new students' houses. Then there was a chapel to be built for the three Sisters of the Community of the Sacred Passion, who help to teach and look after the wives of the students in residence — hardly an unnecessary luxury! So we did not object when lectures were occasionally interrupted by the banging of nails into the boards which had been left by our friends of the timber company.

When they had been here for about three weeks our visitors went on safari, not only to seek big game, but to have a look at other types of work being done in the diocese. They were most interested in what they saw of our schools and hospitals, and were particularly impressed with the leprosy work. Even here at the seminary, however, they became aware not only of some of the problems confronting Tanganyika today, but also of the hardships which have to be borne by the average peasant in this area. On one occasion they helped to dig the grave of an old African Christian who had done many years of faithful service for the C.S.P. Sisters. He was suddenly taken ill,

but it took four hours to get him to the hospital even in a Land Rover, and he died before we reached our destination.

They also became aware of water problems, not only being amazed at the distances which many people have to walk to get water, but experiencing a shortage themselves on one occasion when the pump had broken down.

During their stay here at Ngala they became acquainted with many different types of people; not only the local inhabitants, but the laborers whom they were assisting. For the first two weeks they were joined by four African boys from our secondary school at Chidya (St. Joseph's, Chidya, is a school in the Masasi diocese which prepares boys for the school certificate), who had come to assist in the same way. Thus a real fellowship was experienced by the students of these schools.

They became aware, I hope, of the vital importance of building up an indigenous ministry. The Church in Tanganyika will depend a great deal upon the kind of men sent out from this College. Unfortunately, at this time many of the students were in their dioceses doing practical pastoral work. But they did have the opportunity of getting to know nine deacons, shortly to be ordained to the priesthood. They also were able to experience something of the Church's worship and liturgy, and were present at the Baptism of one of the deacons' children. Normally our worship is conducted in Swahili, but once a week the Holy Eucharist is celebrated in English. So during their stay here the Rev. Craig Eder, the chaplain of St. Alban's School, was able to offer the Eucharist according to the American rite.

Now our friends have said goodbye to Tanganyika. But they have left their mark in more ways than one. As I look out of the window I see a familiar figure, but in strange garments. It is Zuberi, one of our workmen, feeling very pleased with himself in a baseball cap and new trousers. Nor is he the least bit worried that he doesn't know what baseball is. After all, how long have British people been in Tanganyika? And yet has he heard of cricket? Not on your life. But this matters little. What does matter is that our friend in the baseball cap is a Moslem; and although it would be foolish to expect that Zuberi will join the ranks of the catechumens next week, yet certainly he has seen Christian love and friendship in action, and he has been more than impressed by the way in which eight 'wageni' (visitors) from a strange land have taken their shirts off and worked along side of him for six weeks, even though he may never have heard English or Swahili spoken with such a strange accent before!

So on behalf of all at St. Cyprian's College, Ngala, I say: "Thank you, St. Alban's School, Washington. You have brought here a breath of fresh air which will remain long after the baseball cap has worn out."



POLAR PARSON

An Episcopal chaplain tells of a winter
spent at the bottom of the world

by Chaplain Christopher B. Young, Lt., USNR

On November 26th, the "Vicar of Antarctica" left the frozen continent behind, on his way to the United States, with a delay in New Zealand. Navy Chaplain (Lt.) Christopher B. Young — once vicar of St. Richard's Church, Winter Park, Fla. — lived on the bleak, isolated continent for more than a year.

A release from McMurdo Station, on Ross Island, says of Chaplain Young, "His sense of humor is well known among the officers and men, and his is a very familiar and welcome sight wherever he goes. This sense of humor goes a long way toward building and maintaining the morale of the men while on the continent."

From October, 1961, to March, 1962, Chaplain Young travelled across the continent many times to hold services. These trips had to stop when winter arrived, in March, and he settled down at McMurdo Station for the long, dark winter. The following is Chaplain Young's own account of the winter with Operation Deep Freeze.

The Antarctic winter began for the 220 military and civilian men of the U. S. scientific support main center, McMurdo Station, on Ross Island in Antarctica, on March 4th, when the U. S. Coast Guard ice breaker, *East Wind*, steamed out of the slowly freezing waters of McMurdo Sound into the Ross Sea and toward Port Lyttleton, New Zealand, 2,170 miles away. Aboard the ice breaker were the last of the Antarctic summer support personnel who had swelled the population of McMurdo Station to as many as 1,100 during the summer operating season.

The 220 remaining returned to their living and working huts for the Sunday morning routine as the last sounds from the *East Wind's* whistle died away. The departure of the heavily loaded gray vessel marked the last physical contact Antarctica was to have with the outside world until spring returned to the 5,500,000-square-mile continent. I was wintering-over chaplain, and I went to the Chapel of the Snows, a Seabee-built structure fashioned from a quonset hut, to prepare for a service at 10:30 that morning. Before the ship left, I had celebrated the Holy Eucharist at 7:30 a.m., as I had done every Sunday since arriving in Antarctica in October, 1961, and as I was to do until my departure, nearly 13 months later.

No Despair

What was the reaction of the men to the very real isolation? A serious fire or the remote possibility of the eruption of Antarctica's only active volcano, 13,000-foot Mount Erebus, which towers over the tiny 150-building community on Ross Island, might materially reduce the possibility of survival during the long winter's isolation. But instead of manifesting despair or anxiety at the thought of a half year's isolation from the rest of the world, the general feeling, as summed up by one man, was, "Now the visitors have gone, we can get down to some hard work."

The winter party included 10 civilian scientific and technological people, representing the U. S. Antarctic Research Program of the National Science Foundation; three civilian engineers from the Martin-Marietta Corporation which had built the portable nuclear reactor power plant on Observation Hill, a 744 foot high pyramid-shaped volcanic hill overlooking McMurdo Station; an 18-man team composed of Navy, Army, and Air Force enlisted men to operate the plane; three officers and 24 enlisted men of the Navy's

Air Development Squadron Six, the Antarctic's flying arm; two officers from the Atomic Energy Commission; one official of the U. S. Public Health Service; and 159 officers and men of Antarctica Support Activities, the Navy's main support force in Antarctica, who would maintain all of the facilities and services at McMurdo Station, and whose commanding officer, Commander Edward W. Donnally, USN — a Churchman — was also in charge of all winter-over operations of the U. S. on the frozen continent.

The 220 men of McMurdo were not the only Americans in Antarctica. Antarctic Support Activities (ASA) also supported scientific programs at the South Pole Station, about 800 miles to the south; at Byrd Station, 800 miles to the southeast; and at Hallett Station, 300 miles to the north on the edge of the Ross Sea. U. S. civilian scientific personnel also worked at stations operated by other governments at Wilkes, Ellsworth, and the Russian outpost at Mirny.

But the McMurdo men were isolated from the men of the outlying stations, too.

The theme of the winter period was work, hard work. From the radiomen who stood watches at the important communications building to the heavy equipment operators and builders, all of the rugged men connected with Operation *Deep Freeze* worked. Shifts of 12 and 14 hours were not uncommon during the ever darkening days of the winter season. Construction of new buildings, repair and renovation of old ones, and basic utility services like keeping power generators functioning, the snow melter filled with snow so water could be provided to the galley and to the wash room facilities, plus the hundreds of routine jobs common to any military establishment or any small American community, took the time of the men.

Being chaplain did not make me an exception to the work program during

Left: Chaplain Young in snow cave two miles from McMurdo Station. The chaplain, who is shown with an ice axe, has the seal of the University of the South on his tippet. The photo was taken by Guy Mannering and is used "by permission of Her Majesty's Government."

the winter season. My duties included making arrangements for berthing all personnel in McMurdo, an especially challenging job during the Antarctic summer season. I also assisted in administering advancement in rate exams, served as Public Information Officer for my command, and enjoyed several other collateral duties, all time-consuming. During the winter season I joined the faculty of the unofficial "University of Antarctica," teaching a course in English grammar to the men who took part in the broad program. Other courses offered included German, French, mathematics, trigonometry, calculus, and algebra.

The question most asked of the winter people at McMurdo by their families and friends was, "What did you do during the cold, dark winter?" The work program, enough to keep a normal man going all his waking hours, didn't dampen the spirit of the men for the educational program, nor did it keep the bearded military and civilian personnel from enjoying a healthy recreation program.

Recreation

I maintained a 2,000-volume library, one of the warmest spots in town, which joined the 40-seat chapel. The recreation program, directed by the station dentist, bragged of Antarctica's first and only bowling facilities, a two-lane alley set up in a jumbo quonset hut which was (and is) used during the Antarctic summer for berthing Seabees. The bowling alley was well used, and it shared the limelight in the quonset recreation building with ping pong, shuffle board, and the ever-popular game of darts inherited from the men's short shore stay in New Zealand the previous September. Topside there was room for a small rehearsal area for spur-of-the-moment combos, and for the weight-lifting equipment. Many men, after a long day of hauling fuel barrels or making repairs on heavy construction equipment in sub-zero temperature, would strip down to their thermal underwear and toss weights around for a couple of hours. One young USARP biologist, six feet four inches tall, had a winter routine of research, work, sleep, eating, and weight lifting. (I added 30 pounds to my 6' 4" frame during the winter season, since I found the nightly movie program of vintage flicks an opportunity for "self-improvement" and relaxation.) On Wednesday nights during the dark period bingo games were held in the mess hall. The entire recreation program was financed from funds generated from profits of the ship's store. No government money was used on any of the gear including the bowling lanes.

Some people, unacquainted with the Antarctic operation, have assumed that men drank to excess in their off-duty time. Nothing could be farther from the truth. Beer was available to the men when they wanted it outside of working hours. There were no recorded instance during

the winter of *Deep Freeze 62* of any problems connected with the abuse of the beer ration. One man said that as the winter season dragged on, his interest in a beer nightcap grew less and less.

Nor was the winter season marked by a profusion of parties. It is true that the men came together occasionally in the station mess hall to celebrate special holidays. The first event which called out all hands was the setting of the sun and the real beginning of the winter on April 24th. On that day, the station personnel assembled at the flagstaff as the American flag was lowered. It was a solemn moment. The flag had been raised several months earlier when the sun had returned to Antarctica, to mark the opening of the spring season of *Deep Freeze 62*. Now the sun had set for the first time; it wouldn't rise again for several months.

Watch by Moon and Stars

As the days passed the periods of twilight decreased until finally by May the station was engulfed in total darkness. The moon rarely left us, however, and the stars, including the fabled Southern Cross, stood their watch over us. Occasionally on a particularly dark but clear night we could see the faint ribbon-like motions of the aurora australis, the southern lights, as they danced across the sky. The men who lived four miles from town, at the site of the proposed snow and ice runways for the forthcoming spring air operations season, had a much clearer view of the austral lights since their vision was not limited by the street lights at McMurdo Station.

It would be amiss if mention were not made of the 40 men from the Public Works Department of Antarctic Support Activities who erected a small camp on the frozen McMurdo Sound and labored the whole winter season to push thousands of tons of snow from the surface of the ice to make runways for the planes. The Navy men worked under conditions which would have caused even the most hardy civilian worker to give up and quit had he been confronted with similar working conditions in the States. Blowing snow, -60° temperature, cramped quarters, and long hours were routine for the men on the "strip." Repairs had to be made many times in a makeshift shelter when a track from one of the bulldozers broke, or a metal engine part shattered from overexposure to the extremely cold temperatures. The men could take it. The equipment couldn't always. But the same men managed to keep the machinery going and were able, at the winter's end, to stand by and watch four giant C-130 4-engine Navy planes land on the morning of September 16th.

The highlight of the winter season occurred on June 21st, the traditional Mid-Winter's Night in Antarctica. All over the continent, wherever there were men stationed, all work ceased and all

hands got together to pay tribute to the end of the sun's northward journey and the beginning of its return. It was still dark round the clock, but at McMurdo the men knew that within a few months the sun would again illuminate the island community and balmy -10° temperatures would return.

The U. S. personnel enjoyed a holiday not shared by other nations on the ice. On July 4th at two in the afternoon the Navy observed the independence of her colonies from the British by firing flares from the shore off McMurdo Station and setting off small but noisy charges of dynamite. It was fully dark at the time.

In mid-August, the official return of the sun took place. Many sailors and civilians sported heavier and longer beards. Their Antarctic green cold-weather clothing was in most cases tattered and deeply stained with diesel fuel oil, a substance which was found in the drinking water and embedded in the very fabric of Operation *Deep Freeze*. (It may be of interest to know that the station medical officer observed that the absence of constipation in the men was due in no small degree to the presence of diesel fuel in the drinking water. The Antarctic veterans who return to Christchurch, New Zealand, usually say, "What's this funny taste in the water?" They are only tasting pure water for the first time in as long as a year.) Accompanied by a bugler whose only fear was that the mouthpiece of the instrument might freeze to his lips, the chief master at arms slowly raised the American flag. It was not for several more weeks, however, that the sun would be seen by the men of McMurdo.

A Tremendous Moment

On the day the sun's rays did shine against the slopes of Observation Hill near the camp, the chaplain joined the commanding officer in a climb up the rocky side of the steep hill to experience the sun on his face. It was a tremendous moment. Even more thrilling was to know that with the return of the sun would come the first planes, with new faces, fresh provisions, and the all-important morale builder — mail.

At 9:30 a.m., on Sunday, September 16th, while many of the winter-over men stood eagerly on the slopes of the hill which dropped gradually down to the frozen waters of McMurdo Sound, the first of four C-130 Hercules planes appeared high in the sky. It wasn't long before the plane landed on the dragged snow surface of McMurdo Sound near a 40-structure summer camp (Williams Field) which would house personnel whose duties were connected with the snow and ice runway. Spirits were high when Rear Admiral David M. Tyree, USN, Commander of Task Force 43, nicknamed Operation *Deep Freeze*, stepped off the plane carrying a mail sack. The winter had really ended!



U.S. Navy Photo

Above: Churchmen raise the Episcopal Church flag for the first time at the south pole. Left: A C-130 at Williams Field, McMurdo Sound. Right: Biologists ready chain saw used for cutting through thin surface ice of tidal cracks.



U.S. Navy Photo

Back in town as that day progressed, men could be found in their living huts hunched over stacks of mail and newspapers eagerly reading and re-reading their first news from home in a half a year.

Almost as welcome as the mail were hundreds of pounds of fresh eggs, apples, oranges, tomatoes, lettuce, radishes, and cucumbers, which the "oldtimers" devoured with gusto. My lunch that afternoon consisted only of salad. Steaks were ignored. The men had feasted on steaks, chops, roasts, frozen fruits, and occasionally whole broiled lobsters (all you could eat) during the long, dark winter. Their only concern that Sunday afternoon was fresh provisions.

As the opening weeks of the new season, officially labeled Operation *Deep Freeze 63*, passed by, the winter-over veterans one by one were relieved by incoming men, fresh from the States. However, still isolated and without contact with the rest of the world were the men at Hallett Station, at Byrd Station, and at South Pole Station, as well as the American civilian scientific personnel at the foreign-run stations. Their day of relief was yet to come.

I was invited to join the crew of the first C-130 which would fly in to Byrd Station to bring mail and relief crews for the wintering party there. The flight, which included Admiral Tyree, and his relief, Rear Admiral James Reedy, USN;

the Commander of Antarctic Support Activities, Commander Donald K. McGregor, USN; and a good cargo of Seabees eager to get to work at their fantastic new home — a city built in tunnels beneath the snows of Marie Byrd Land — lasted three hours.

The return flight to McMurdo Station was marked by a spectacular take-off from the snow runway, which was marked only by strategically placed fuel barrels and hand-painted wooden signs to mark the distances.

On November 4th, I participated in another significant flight. This time a C-130 lifted passengers, including another group of Seabees, and a half ton of mail

Continued on page 20

**With God as the prescribing
physician, and the Book of Common
Prayer as a first-aid manual,
help can be found for every situation**

Prayer

Book Pin-ups

by **Phyllis Carman**

Mrs. Carman is the wife of the Rt. Rev. James W. F. Carman, Bishop of Oregon. The Carmans have two children (their son is a priest in the diocese of North Texas), and three grandchildren. Mrs. Carman is the author of "The Distaff Side," which appears in the Oregon Episcopal Churchman, official publication of the diocese of Oregon.

Fear is a shattering thing. Fear is a crawling worm under the skin. Fear shudders and hides — with no dignity — conscious of nothing but an all-consuming need for help.

Is that what is wrong with us? Is that the reason for the confusion, the frustration, the anger, and the hate? Because we are afraid? Need follows fear. Out of terror come the cries, "I need help," "I need comfort," "I need assurance," "I need . . . I need. . . ."

All right, that is a place to start. We have a need. Not to make right the world problems, all by oneself — just the need for help with the little, sniping things of everyday life. Just being out of sorts, hating the weather, being bored, being rebellious, being envious, impatient, exhausted. Just that everyone expects us to be eight people all at once — with 16 hands — our parents, husbands, children, the neighbors, and the whole community.

Budgets don't stretch, things like washing machines or zippers get out of whack. Sheets tear, dishes break, grass grows, nothing stays picked up. The clock and telephone are dictators that regulate our every move — and there's no end to it, is there?

The old hymn says, "Go to the Lord in prayer." Go where? You can't go anywhere, even to the next room, alone, if you have a couple of babies — or your husband phones blithely he's bringing some men home for dinner on a minute's notice — or you finally have the kids all suited-up to go to the grocery store, and the battery is dead!

What then, Christian woman, with a great need in your soul? Morning and Evening Prayer and Holy Communion are next Sunday. Lots of us, with memories of early mouth-washings, hesitate to scream loudly, "O, God, what next?" Also (let's face it!) that little black leather

book our godmother gave us at Confirmation is all too likely gathering dust in some drawer, someplace.

But this same little black, white, or red leather book, this Book of Common Prayer, is for use when the need arises — every single page of it. How do you make it available? That's the problem! You have no time to stop and leaf through those pages when you're shaking with rage, or trembling with fright, or beating the table top in complete frustration. But there's another way.

Most of us keep a tube or bottle of something handy for burns, or scratches, or headaches, and we usually have a safety pin stuck somewhere for sudden rips. We have certain numbers by the phone for emergencies. Some people can remember numbers and lines and verses, but not me. I'm a "tacker-upper" — all over the house. And by now, I know just where to tack to do the most good.

Try it with the Prayer Book. For instance: You brush your teeth every morning and every night, and you don't have to shut your eyes. You could see, on one side of the medicine cabinet, the collect for grace: "O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day. . . ." (page 17).

On the other side put, "Lighten our darkness, we beseech thee, O Lord. . ." (page 31). Or that part of the prayer for grace on page 590 that says, ". . . that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will. . ." (that's a dandy).

By the phone (or in the bridge score pad) paste, "Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight. . . ." or "Set a watch, O Lord, before my mouth, and keep the door of my lips" (Psalm 141:3).

By the side of your bed put the prayer on page 597 that is better than any sedative, "Almighty God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come;

Continued on page 20

Believing Thomas

The Apostle Thomas often gets overlooked because his day falls within the final crescendo of the secular preparation for Christmas and the religious preparation for the Feast of the Nativity. But he gets worse than overlooked — he shares a common fate in the fact that he is remembered for his shortcomings while his achievements are forgotten.

Everybody knows who Thomas was — he was the Doubter. He was the one who said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." This is easy for most of us to remember, because we have shared it. Thomas was "from Missouri" — he had to be shown — and this is a very modern-Western-civilization attitude. Some of the figures of the New Testament are hard for the modern American to feel kin to, hard even for them to think of as real persons, but Thomas — well, he's our kind.

That is, we think he is our kind when all we remember is his doubting. But if doubting had been all that Thomas did, and if his "Except I see. . ." had been all he said, his name would hardly figure noticeably in the Gospel accounts. After all, there were a lot of people in the neighborhood who doubted that Jesus of Nazareth had risen from the dead.

Where Thomas differed was that when he had said, "Show me," the Lord did so; and that Thomas was, for all his doubt, open to belief; and that when he did see, he said something a great deal more important than the statement he is most remembered for. He said, "My Lord and my God."

No apology, no excuse for not believing, no explanations. Rather the spontaneous and fervent expression of a total belief — a belief involving more than intellectual conviction, involving the giving of self, wholly and unreservedly. "My Lord and my God!" — Him to whom I owe obedience; Him to whom I owe worship. Says Baring-Gould's *Lives of the Saints*: "The words in which he expressed his belief contain a far higher assertion of his Master's divine nature than is contained in any other expression used by apostolic lips."

Thomas' doubt, it would seem, may have stemmed not so much from his disbelief that things could go sufficiently against nature so that the dead could rise again, as from his realization of just what such a Resurrection would mean. That he was not easy to convince may have been because he — more than the others — perceived the significance of the thing he was asked to believe.

Perhaps this was why our Lord was so ready to prove Himself to Thomas. He said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." There are those to whom belief in Jesus is easy, because they never really perceive the magnitude of the thing they are accepting.

There are those to whom belief in Jesus is easy, because they only go so far as to believe that one man was so good that God especially blessed Him, and His teaching was especially influential. But blessed are those who, like Thomas, know full well what they are being asked to believe, and yet do believe without putting fingers into a wound.

For what they are asked to believe is that this was very God Himself, the Creator of all things, the very Lord of the universe, who had become a man who walked among men and suffered what men did to Him. What they are asked to believe is that God so loved the world that He gave His own Son to the death on the Cross, that men might know real life, the kind of life that is God's own. What they are asked to believe is that God Himself had consented to die, and in so doing had conquered death for all men. What they are asked to believe is that He who is without sin carried the sins of all men in order to free them from the guilt of them — that He bought men's salvation with the price of the Cross.

Those who have not seen and yet have believed are not nearly so many as crowd the Christmas-bright churches within the week after St. Thomas' Day. Many come to admire a good man, many come to revere a mighty teaching by which they try to live. But the truly blessed are those who come to fall on their knees in awe before the Gift of God, before the incredible fact that the Lord of lords became a man at all, much less that He was born a poor babe in a cattle shed. Many come to give thanks for the goodness of Jesus, but blessed are they who can realize the God-ness of Him.

Thomas had to be shown, but when he saw, he saw whole — he saw that the Man he had walked with and touched was no less than the mighty God, the everlasting Father, the Prince of Peace. Christians could do worse than spiritually take Thomas' hand on their way to church on Christmas, and ask his help to perceive that the "little Lord Jesus asleep in the hay" is He to whom they ought to respond, "My Lord and my God."

They might well remember, too, Thomas' response when our Lord talked of the dangers that awaited Him in Judea: "Let us also go, that we may die with him." Thomas might well lead Churchmen to the altar rail at the Christ-Mass, with a "Let us also go that we may be born with Him."

Bishop Ivins

The death of Bishop Ivins deprives the Church Militant of one of its great leaders. It was this editor's privilege to be closely associated with him in many enterprises, not the least of which was his presidency of the Church Literature Foundation from 1944 to 1955. He was one of the original incorporators of the Foundation in 1928, as a fund to assist in the publication of THE LIVING CHURCH, and it was in 1952, during his 11-year presidency, that the Foundation was reorganized to own and publish the magazine as a non-profit enterprise serving the entire Church.

His interests covered a wide range. Evangelism, social

service, and education continued to be his active concerns after his election to the episcopate, and one of his monuments is Neighborhood House, a social settlement in an overcrowded area of the city of Milwaukee. But he is best known for his leadership in the Catholic movement in the Episcopal Church — as parish priest, as dean of Nashotah House, and then as bishop.

He was neither an extremist nor a man of narrow sympathies. Among his warm friends and close collaborators were Dr. Holmes Whitmore, rector of Milwaukee's leading "Broad Church" parish, and Presiding Bishop Henry Knox Sherrill. Perhaps it was his very broadness of gauge that made him the spokesman for Anglo-Catholicism on many occasions in Church life. He served as editor-in-chief of the first edition of the *American Missal*, and thereby was plunged into controversy with many of his brother bishops. The purpose of the Missal, under his editorship, was to provide embellishments and enrichments of the Prayer Book Communion service which, while drawing freely from Roman Catholic and other liturgical sources, would maintain full loyalty to the Book of Common Prayer and the faith "as this Church hath received the same." Some Missals then in circulation were much more radical in their treatment of the Prayer Book. But to many Churchpeople of the time, one Missal was as bad as another. A score of bishops banned the book in their dioceses, and the Canons were changed to forbid the Custodian of the Book of Common Prayer from certifying Prayer Book matter bound up with anything other than the Holy Scriptures or the Hymnal.

Under Bishop Ivins' editorship, the Missal was intended to promote a sensible Anglo-Catholic norm. (The present edition, published by the Society of St. John the Evangelist, is based upon a rather different principle of including a wide range of material from which the individual priest may develop his own norm.) We think that, in spite of the outcry against it, the Missal helped to promote a Catholicism that was truly Anglican and



was helpful to the spiritual needs of both parish priests and congregations.

Though Bishop Ivins was never personally active in the ecumenical movement, he often gave private encouragement of the editor of this magazine as it supported the World and National Councils of Churches, sometimes at the cost of alienating anti-ecumenical readers.

Since 1953, Bishop Ivins had been living under the daily expectation of death. Those who knew and loved his first wife, Sarah, feel a special debt of love and gratitude to the wife of his declining years, Katharine, who not only helped him through each day but made it possible for him to live a remarkably active life, taking part in many Church occasions and activities where his presence was needed.

He has had a great and fruitful ministry. Though we shall miss him here on earth, we cannot begrudge him his rest in the nearer presence of the Lord to whose service he was dedicated.

NEWS

Continued from page 7

Relations, reaffirmed previous action regarding "nomenclature, status, and representation in General Convention" of missionary districts both foreign and domestic, and urged the appropriate committees of General Convention to "make necessary changes in the Constitution and Canons to give equal representation and a more appropriate name" to such jurisdictions.

Sessions of Council were frequently enlivened by humor. The lively history lesson (including a "tall Texas tale" about a pig in the governor's mansion) given by Bishop Hines of Texas concerning the establishment in 1835 of the foreign jurisdiction of "the Republic of Texas," resulted in his being named the Archbishop of the Republic of Texas with jurisdiction over the original boundaries of the republic, which extended north to Wyoming and west to California. Bishop Hunter, really Missionary Bishop of Wyoming, spoke in great detail and with much force

and humor of the problems and joys of his widely scattered small congregations. For all his herculean efforts the next speaker referred to him as the "Bishop of Wisconsin." Bishop Bentley, too, felt he should contrast for the Council his present trip to Texas (by air) with his first trip which was in a boxcar with four "officers' mounts" which it was his privilege to feed and water and to exercise at every stop of the troop train.

Programmed Answer

The Department of Christian Education proposed, and the Council accepted, the recommendation that a research project be initiated in cooperation with the United Presbyterian Church to publish a series of small books for different age levels to use in what is described as "programmed instruction." This approach to Christian education was described by Bishop Louttit of South Florida as "almost a tutorial system using small books to guide the child" to resource material as he has need of additional help. Bishop

Louttit also said, "This may be the answer [for] churches where it is almost impossible to grade the curriculum. It also gives the parents a tool to use." Funds of \$12,500 were appropriated to begin this program, which will require from 18 months to two years to complete.

Also approved was a proposal by the same Department to operate a "Laboratory for Bishops" at the Episcopal Theological School, Cambridge, Mass., July 30th through August 10th, 1963. The sum of \$6,700 was appropriated. One bishop said, "This is to teach bishops who have been bishops for 18 years what they should have known when they were consecrated."

Bishop Bayne announced the proposed founding of St. Stephen's School in Rome, Italy, and said that the headmaster of Kent School [the Rev. J. O. Patterson] had resigned to accept a similar post at the new school.

The Division of Research and Field Study informed the Council that it has received a request from the Church Divinity

School of the Pacific for a "market study" to determine future need and use of the seminary. Such a study will be undertaken in 1963.

Article IV, Section 7 of the National Council's Charter and By-laws was repealed, and a new paragraph adopted. This gives the chairman of a Department or General Division more authority to appoint Advisory Committees as the need arises.

In other actions the Council:

- ✓ Established major medical and hospitalization insurance coverage for lay employees of domestic missionary districts.
- ✓ Approved the drawing up of articles of incorporation for St. Luke's Hospital, Ponce, Puerto Rico.
- ✓ Pledged cooperation of the Division of Research and Field Study and also of the parishes and missions of the Church to the federal government's Bureau of the Census, which intends to conduct a complete religious census in 1966.
- ✓ Granted additional funds of \$2,500 to the Girls' Friendly Society for 1962.
- ✓ Granted funds of \$17,500 to the Joint Council of the Philippine Independent Church and the Episcopal Church in the Philippines for 1963 operations.

ELECTIONS: To the Standing Committee of the National Council, Bishop Hunter of Wyoming. As trustees of Seabury Press, 1963, Very Rev. John Butler, Rev. W. Norman Pittenger, Edward M. Crane, William L. Savage, Harry M. Addinsell, Warren H. Turner, Norman V. Donaldson, Franklin E. Parker, Jr., John C. Goodbody.

Appointments: To editor of pre-school materials, Division of Curriculum Development, Department of Christian Education, Miss Deborah L. Vaill. To national committee on college work of Division of College Work of the Home Department, Mr. Henry Wells.

Other changes: Miss Phyllis Towner to associate secretary, Leadership Training Division of Department of Christian Education; Mr. Marvin C. Josephson to assistant to director of Home Department; Miss Elinor M. Eccles to editor in Division of Curriculum Development, Department of Christian Education; Miss Jane Buchanan to editor in Children's Division of Department of Christian Education.

RHODE ISLAND

Position Paper

A statement recently prepared by the diocese of Rhode Island presents the position of that diocese in opposing certain proposals for public aid to private education in the state of Rhode Island. The statement was prepared for presentation to a special civic commission appointed to study the matter.

The proposals for public aid have come in the form of requests by the school board of the Roman Catholic diocese of Providence. In these requests, the board, as quoted in the diocese of Rhode Island's statement, petitions the General Assembly of the state "to authorize, by new legislation, the commissioner of education to conduct, at state expense, an annual diagnostic testing program in the private schools of our state, and to require by amendment to the existing Rhode Island general laws . . . the school committee of every community in Rhode Island to furnish, at local expense, the textbooks

and supplies used in courses in mathematics, science, and modern foreign languages to the private . . . schools of our state." Adoption of these proposals, according to the Episcopal diocese's statement, "would initiate a wholly new relationship . . . which, though characteristic of some other countries, is foreign to the traditional American pattern."

The statement bases its opposition to the proposed public aid on three main grounds: alleged public support of religion; possible undercutting of financial support to public schools; and possible increase of fragmentation of society. The statement does not deal with the constitutional question. "Rhode Island Episcopalians do not at present know whether the expenditure of public money for the enhancement and improvement of non-public schools is a constitutional possibility," it says. "We . . . would like to know whether the proposal before us is constitutional or not. If the necessary enabling legislation is passed and becomes law, we hope that some taxpayer will challenge it in the courts . . . for the purpose of determining the constitutional issue. . . . Nevertheless, we believe the enactment of the present proposal would not be in the interest of the people of Rhode Island." Extracts from the statement follow:

"In a democracy such as ours, consisting of people of many religions and of none, we believe it is in the best interest of all to keep the functions of Church and state as separate as practicable. The functions of religion and education, however, cannot be separated. That parochial schools exist to teach and strengthen a particular religious point of view will not be doubted by reasonable men.

"Parochial schools, as we Episcopalians know full well, exist to teach their curricula within the framework of the specifically Christian world view. There is religious value in every course of the curriculum, including science, mathematics, and foreign languages. . . . This is why we go to the trouble and expense of maintaining such schools. Furthermore, the so-called secular subjects are as necessary to a Church-related school as they are to any other type of school. The attempt to separate religion from education, in this . . . instance, cannot be sustained. Neither can the attempt to equate education with welfare. Textbooks . . . implement the purpose of the school. Public financial support for any part of the curriculum is public financial support for the whole curriculum, and in the case of Church-related schools, constitutes support for the school and the religious point of view which the school exists to teach. . . .

"The money for the proposed new arrangement between the state, the local school committees, and the Churches can come from only three sources: from new taxation, from money saved by abandoning present state and local community services, or from the public school treasury. As a Church we are not opposed to new taxation for educational purposes, nor are we opposed to economy in government, though we would like to know what services are to be abandoned before rendering judgment. The Episcopal



Artist John Gallucci, parishioner at the Church of the Messiah, Glens Falls, N. Y., works on his latest sculpture, "Blessed Are the Peacemakers." Mr. Gallucci did the bas-relief to fit a space over the church's cellar door, visible from the sidewalk. The work is in memory of Mr. and Mrs. George Dolan, and is being given by their daughters. The Rev. Schuyler D. Jenkins is rector of the parish.

Church is opposed to reducing the amount of money available for public education . . . for we are concerned for the educational future of the considerable majority of the boys and girls of our state, of all religions, who attend the public schools. . . .

"We do not believe the Roman Catholic diocese of Providence intends that the funds they request should be taken from the public school treasury, at the expense of the public school children of Rhode Island. . . . However, the proposed legislation would appear to do exactly this. . . .

"The cities and towns of Rhode Island will be required by law, without local option, to appropriate the necessary funds to buy the textbooks and supplies. Local school committees will be compelled by law to provide the money for them without provision for increased revenue. We therefore believe that, under the terms of the proposed legislation, the erosion of the tax base which supports our public schools will be inevitable.

"What is at issue here is. . . the acceptance of a new responsibility of great importance. Once the state or the community accepts responsibility for some parts of the curriculum in private schools, demands for tax funds for all parts of the curriculum, except religion, may properly be made by any private school or by any private school system that now exists or may exist in the future. . . .

"We believe the proposal of the Roman Catholic school board of the diocese of Providence, if enacted into law, would further fragment our already fragmented society. . . . A reduction in the amount of tax money available for public education will, we believe, lead to the creation of even more private schools for the children of parents who can afford to pay tuition fees for what they believe to be better educational opportunities; thereby contributing to

the further fragmentation of our society, along social and economic lines. . . . A privately educated elite, and a separately educated working class, stratified by the mixed educational system of the state, is not the kind of social organization we Episcopalians desire for Rhode Island. The admirable record of the Roman Catholic Church in reaching all social and economic levels of its own people through its parochial schools is no guarantee against this eventuality."

NEWARK

Adults First

"Adults only" were invited to an introductory session to a series of lectures on sex education for teenagers sponsored by St. Martin's Church, Maywood, N. J., with St. Matthew's, Paramus, and the Church of the Atonement, Fairlawn.

At the introductory meeting, held at St. Martin's on November 11th, an outline of the series on an approach to Christian marriage was discussed, and adults, whether or not they have children who might attend later meetings, were welcomed and invited to ask questions. No adults are permitted to attend other meetings in the series.

The Rev. Dr. Herbert Leswing, consultant on the Newark diocese's department of Christian education, and the Ven. Sydney E. Grant, archdeacon of missions, were scheduled to lecture in the series. Some talks for boys are to be given by physicians, with nurses talking to the girls in separate meetings. Only young people in the ninth grade and above may attend.

VATICAN COUNCIL

Flurry at the Close

by the Rev. ROBERT A. GRAHAM, S.J.

The first session of the Second Vatican Council of the Roman Catholic Church will close this month (the Council is to convene again on September 8th), and we are happy to print this report on its closing activities. The reporter is a special correspondent for Religious News Service. Readers should understand that, in general, Fr. Graham, a Jesuit, uses the term "Catholic" as meaning "Roman Catholic."

The Second Vatican Council sped toward the close of its two-month first session in a flurry of discussion on the nature of the Church.

"Flurry" is the correct word, because in the few days at their disposal it was impossible for the Council Fathers to do more than register their general state of mind on the draft, or schema, "De Ecclesia" ("On the Church").

It is the longest of 70-odd projects and is certainly intended to be most basic, as it is far-reaching. It sketches the theoretical underpinning for other questions of more concrete and practical nature, such as the lay apostolate, Church-state relations, and the ecumenical movement.



A 10-year-old Swedish boy's conception of "The Prodigal Son" is part of an exhibit of children's art from around the world, which is being shown at the Junior Museum Studio of the Metropolitan Museum of Art in New York City. Goran Norberg's painting, along with 34 others in the World Council of Christian Education's exhibit, "Children's Paintings of Bible Stories," is scheduled for exhibit from December 12th through January 19, 1963.

One observer characterized this part of the Council's work as the foundation of a new catechism that children of the next generation will be studying.

Predictions are freely made that large-scale revisions eventually will come in the text prepared earlier by the Council's Theological Commission, of which Alfredo Cardinal Ottaviani is chairman. In introducing the schema on the Church, Cardinal Ottaviani assured his auditors, according to the official communique, that the project had been "studied carefully with pastoral intent" during the preparatory period.

No one failed to understand that this was a reaction to criticisms leveled against an earlier schema on the sources of revelation which was sidetracked, and that the speaker hoped to forestall the same kind of devastating commentary on the new schema [L.C., December 2d].

Many bishops deplored the lack of pastoral concern evidenced in the project on revelation. They could cite in their own favor the words of Pope John XXIII, who told the fathers in his inaugural discourse that today's problem is not doctrine in itself so much as how to formulate and express that doctrine.

Nevertheless, efforts are now being made in some Council circles to start a current of opinion in the other direction. It is said, for instance, by way of counter-offensive that no amount of "pastoral concern" can justify the sacrifice of Catholic stress on doctrine.

Ecumenists come under particular attack. These are accused of basing their arguments, not on theology, but on sentimental and opportunistic grounds unworthy of Conciliar attention — such as fear of alienating non-Catholics. It is said, for instance, that Mariology is soft-pedaled . . . by ecumenists because devotion to Mary is a stumbling block for Protestants.

In the past week the Catholic press in Europe has carried several significant clarifications on these points by responsible persons. These deny that pastoral or ecumenical stress jeopardizes the truth of Christ's revelation.

One statement was made by Archbishop Emile Maurice Guerry of Cambrai, Secretary of the Permanent Commission of the Assembly of Cardinals and Archbishops of France. The other statement was made by Bishop Emile Joseph Marie De Smedt of Bruges, Belgium, who spoke in the name of the Vatican Secretariat for Promoting Christian Unity.

Archbishop Guerry described the development of the relationship between doctrinal and pastoral approaches during the now famous debates on the sources of revelation. He amplified his remarks in an interview given to *La Croix*, daily Catholic newspaper of Paris. The archbishop regretted that many have not yet grasped the significance of declarations of the Holy Father on the preëminently pastoral character of the Council.

But he also warned against excessively exclusive interpretation of this idea, as though the Council does not have any doctrinal character. "This separation between doctrine and ministry," he said, "is inadmissible. It is an error."

He conceded, however, that "this ambiguity is a danger for the Council, for it is likely to end in dividing the Conciliar fathers into two groups: those who defend and safeguard doctrine faithfully, and on the other hand those pastors preoccupied

above all else with fulfilling their pastoral mission."

In the view of Archbishop Guerry, this distinction is unreal. There are two forms of exercising the pastoral charge of bishops, he said. These are determined largely by circumstances which change from country to country.

Stress on doctrine, he said, is important in a traditionally Catholic country, while presentation of the doctrine is the concern of bishops in de-Christianized or newly-evangelized regions. "In a Christian country," he said, "the first concern of the pastor is to safeguard doctrine, to denounce errors which threaten his flock, and to protect it against dangerous influences; but in a country in a state of mission or of new missionary effort the great pre-occupation of the pastor is to communicate the doctrine of salvation to those who are far from the Church."

Archbishop Guerry seemed to include France as a country where the second stress takes priority.

The second statement in this connection was made during the [debate on revelation]. It has only now become known through delayed publication in the European Catholic press. Bishop De Smedt addressed his remarks to those who charge the Church unity movement with a tendency to play down and sacrifice sound theological doctrine out of false irenicism — that is, out of overweening desire to attract the interest and sympathy of non-Catholic Christians.

According to a spokesman for the Secretariat for Promoting Christian Unity, the ecumenical movement, particularly in its characteristic instrument — the dialogue — does not in the least imply the diluting or soft-pedaling of Catholic doctrine. Those who so judge the ecumenical movement, he said, do not have a correct understanding of the dialogue. Every appearance of indifference is, of course, to be ruled out.

"An ecumenical exposition," the spokesman said, "should faithfully illustrate full and entire Catholic doctrine on a given subject. For how can non-Catholics hear from us what Catholicism teaches if we present that doctrine in a truncated, distorted, and confused form? It has been said in this body that the ecumenical way of talking is incompatible with integral exposition of truth. Those who so think do not seem to have understood what is the nature of ecumenical dialogue."

Bishop De Smedt revealed that the Theological Commission, during the drafting of its ill-fated schema on the sources of revelation, had twice rejected offers of the Secretariat for Promoting Christian Unity to assist in giving the schema an ecumenical expression. Yet, he said, Pope John had given the Secretariat the task of helping other Commissions, especially the Theological Commission, so that all schema would have an ecumenical tone.

sorts and conditions

SOMEBODY asked me the other day, "Why does the Church use the Palm Sunday Gospel for the first Sunday in Advent?" The passage is the one from St. Matthew 21 describing Christ's triumphal entry into Jerusalem. Just to make the situation more confusing, the Prayer Book doesn't use anything about Palm Sunday in the Palm Sunday Gospel, but rather uses the account of the Crucifixion from St. Matthew 27.

HOW Palm Sunday got the way it is makes a long story, but the choice of the triumphal entry for the first Sunday in Advent is more logical than it may seem. Its use goes back to very early times — perhaps as early as the Churchwide celebration of the Advent season itself.

ADVENT, of course, is the season in which we think of the coming of Christ — both His first coming and His second coming. When we think of this in terms of the Incarnation — God the Son becoming man — the event which marks His first coming is the Annunciation or the Nativity, the biographical beginning of Jesus. But the Advent Gospels were chosen with a somewhat different emphasis in mind. The first coming that Advent celebrates is His entering into His kingship. "Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass."

JESUS riding into Jerusalem entered into history at that moment in much the same way as an earthly king enters into history when he succeeds to the



throne. Before the week was over, He was reigning on the cross with Pilate's sardonic inscription over His head, "The King of the Jews." But as the week began, He presented Himself to His people as the messianic king foretold in the Scriptures. His purging of the Temple, like the manner of His entry into the city, was a deliberate fulfillment of the Old Testament specifications for the coming of Israel's royal Saviour.

THE GOSPEL for the Second Sunday in Advent, from St. Luke 21:25ff, is a description of our Lord's second and final coming into His kingship at the end of the age. In the Roman Missal this is now the Gospel for the first Sunday, but the Prayer Book retains the older selections setting His first and second coming in connection and contrast with each other on successive Sundays.

IN THE GOSPELS for the next two Sundays, time runs backward. Advent III describes Jesus showing the disciples of John that He is indeed the coming king whom the Baptist had promised. Advent IV describes John preaching in the wilderness and declaring that the king is about to come. The use of these Gospels on these days is also older than the present Roman use, according to Massey Shepherd's *Oxford American Prayer Book Commentary*.

THUS, Advent reminds us that God became man, not just to be one of us, but to be our King. Ruler, redeemer, judge, Saviour — He is these things not only because He is divine but because He is a man "of the house and lineage of David" to whom God has assigned this role in history and at the end of history. The Apostles believed in His kingship before they had more than guessed at His divinity.

THE HUMILITY in which He comes to us is a royal humility. He is not the Good Sheep but the Good Shepherd. The ass on which He rides into Jerusalem does not represent an inexpensive form of transportation, but the trappings of peace rather than war.

ZECHARIAH's description of the triumphal entry of the king (Chapter 9: 9-10) reads as follows: "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth."

HOSANNA to the Son of David! Blessed is He that cometh in the name of the Lord! Long live the King!

PETER DAY

POLAR PARSON

Continued from page 13

to the geographical south pole. The 22 men who waited at the edge of their runway were the same men who had bade farewell to the last C-130 of the fall season on February 16th. I had been on that flight, too.

The C-130 took off as soon as its passengers and cargo had been removed, and returned to McMurdo. It left a handful of Seabees, a clinical psychologist, Lt. Comm. Newell Berry, MSC, USN, Capt. James Hamill, MC, USN, and an Episcopal priest (myself), to join the 22 winter-over men. After hot coffee had been served to us in the tiny but adequate mess hall, marked by plaques commemorating Norwegian, British, and Argentinian exploits in Antarctica, and after we recovered from bouts with shortness of breath due to the nearly 10,000-foot-high altitude and extremely cold and dry weather, we were shown to our quarters, a space appointed with double bunks and sleeping bags, sharing a building with the sickbay and station library.

Our trio of psychologist, psychiatrist, and priest, all Episcopalians, planned a trek over a quarter mile of sastrugi [hard snow formed in wave-like ridges by wind], in -40° weather, with a 13-knot wind blowing, to the flag poles which marked the actual south pole. Taking with us cameras and plenty of warm clothing, we covered the short distance to the pole in half an hour, although we were forced to pause every few hundred feet to catch our breath. Through the efforts of the Rev. Dr. Robert Plumb, executive secretary of the Armed Forces Division of the National Council of the Episcopal Church, I had with me a large Episcopal Church flag, which, according to polar veterans, was one of the largest flags ever seen in Antarctica. At 2:30 p.m. on November 6th, 1962, the Episcopal flag flew

for the first time at the south pole. Witnessing this historic flag-raising were Captain (psychiatrist) Hamill, and Lieutenant Commander Berry.

Before I departed from the polar camp, I took part in yet another south pole "first."

On November 8th, in a chapel set up in the dispensary, with an operating table serving as an altar, a dossal consisting of shelves of multi-colored medicine bottles, and a credence table which normally served as a refrigerator, the Holy Eucharist was celebrated in a land where never before had a priest of the Anglican Communion served. Plans for a celebration of the Eucharist at the pole the summer before were foiled because bad weather affected flight operations.

The Church had reached into a completely new environment — atop nearly 10,000 feet of ice and snow at the bottom of the world, in a land which was unveiled through the exploits of Amundsen and Scott only 50 years earlier and which had remained untouched by human beings for nearly another half century except for Byrd's historic flight over it in the late 1920s.

In my sermon, I drew from the Holy Eucharist — "It is meet and right . . . at all times and in all places. . . ." and pointed out that even a place as isolated and apparently forsaken as the south pole gave men an opportunity and a challenge to practice their faith. The Christian life is a way to follow, a life to live, and the real Antarctic explorer can be a pattern for the life of a Christian on the Antarctic continent or any place in the world, or in space.

After five days with the men at the polar station, I returned to my home base, McMurdo Station, and prepared to leave Antarctica. Some people have asked if I intend to write of my experiences at the bottom of the world. If I do, I think I shall call the book, "No Vice on the Ice."



At the pole, a multi-colored dossal.

PIN-UPS

Continued from page 14

knowing that Thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord." Also, Psalm 4:9, "I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety."

By the TV or the radio, or where you read the newspaper: "That it may please thee to give to all nations unity, peace, and concord; We beseech thee to hear us, good Lord" (page 56) or the prayer on page 44, "Grant us grace fearlessly to contend against evil, and to make no peace with oppression." And in any spot where confusion reigns most, stop and remember, "Be still and know that I am God" (Psalm 46:10). When things move too slowly for your impatience, try, "O tarry thou the Lord's leisure — be strong and He shall comfort thine heart" (Psalm 27:16).

When it keeps damp and cold and wet, page 51 has the answer: "We give thee humble thanks that it has pleased thee to send us rain to our great comfort, and to the glory of thy holy Name."

And don't forget, when the sun does shine again, it is polite to be grateful and read the one about "seasonable and blessed change of weather" on the same page.

There are so many we should use — the prayer of thanksgiving for a sick child's return to health on page 53, and the prayer every mother should know, on page 596, "Give us light and strength so to train them."

A dozen times a day, remind yourself that help is no further away than your unspoken need, and think or say, with complete assurance, "My help is in the Name of the Lord," and, "O Lord, hear my prayer. And let my cry come unto thee."

Two more I have for you, not from the Prayer Book. One goes at the front door: "Visit, we beseech Thee, O Lord, this habitation, and drive from it all the snares of the enemy. Let Thy holy angels dwell herein to preserve us in peace, and may Thy blessing be upon us evermore." On the side of the door opening out can be: "Lord, I shall be very busy this day. I may forget Thee, but do not Thou forget me."

Now you're on your own. You must find your own "tack-ups." There's one for every situation, every joy, every sorrow, every broken vacuum cleaner, every yelling child, every humiliation, every perfect day, every lonely night, every need of our souls, to "cast out our fear."

It's a first-aid manual, really with God as prescribing physician — 600 pages of tried and true treatment for any ailment of body, mind, or soul. It wouldn't hurt to paste these few words on your Book of Common Prayer — "Use regularly (in copious doses, for best results) for any fear that besets you."

BOOKS

Continued from page 5

gratuitous intercession for others.

That is not what makes Miriam Van Waters notorious, but it is what makes her an ordinary Christian, that is, one who represents in the actual life of this world the passion of God Himself for the predicaments of human beings.

This book, though it is written with less passion than is justified by the subject, is a parable of the Christian vocation.

WILLIAM STRINGFELLOW

Mr. Stringfellow is a prominent layman of the Church, and a New York attorney.

That Nice Little Ceremony

Baptism. By Martin E. Marty. Muhlenberg, a Fortress book. Pp. ix, 61. \$1.

Here is a book which only takes a dollar to buy and only takes an evening to read — but which leaves one with plenty to think about afterwards. I do not know where else one can find such a brief, informative, and vigorous contemporary book on this great Sacrament which signifies both the beginning and the end of the Christian's life in Christ. Martin E. Marty's *Baptism* certainly should provide a rude awakening for those somnolent Christians (both Episcopalians and otherwise) who continue to regard Baptism simply as a nice little ceremony for bringing children to Jesus.

Dr. Marty, Lutheran pastor and associate editor of the *Christian Century*, represents the "new look" in American Protestantism — incarnational, hard-hitting, well-informed, and alert to recognize the workings of God both in the world and in the Church.

Among his practical suggestions in the final chapter is the proposal that the baptism in a church be used as the place for hearing confessions (to give visible expression to the unity of the rites of forgiveness), and that every Christian begin every day with the sign of the cross and the invocation of the Trinity as a reminder of his Baptism.

H. BOONE PORTER, JR.

Fr. Porter is professor of liturgics at General Theological Seminary.

Book Received

THE CHRISTIAN MESSAGE IN A SCIENTIFIC AGE. By Albert N. Wells, Th.D., graduate mechanical engineer and Presbyterian clergyman. "In the modern world a man must be able to be a theologian . . . and a scientist at the same time." John Knox, October 22d. Pp. 160. \$3.75.

THEOLOGY AND THE CURE OF SOULS. An Introduction to Pastoral Theology. By the Rev. Frederic Greeves, principal, Didsbury College (for training Methodist ministers), Bristol. "Theology is shown as lighting the way for pastoring, while pastoral work stimulates and clarifies theology." Channel Press, October 24th. Pp. 180. \$3.75.

JESUS — HIS STORY. The Four Gospels as One Narrative in Language for Today. Translation by Robert Shank, Baptist, former president, Faith

Bible Academy, Camdenton, Mo. Illustrations by Paul Shank (translator's brother). Wescott, fall. Pp. 256. \$3.95.

THE SUPREME COURT: Palladium of Freedom. By Alpheus Thomas Mason, professor of jurisprudence, Princeton University. "Defense of the political rights of minorities [is] not the antithesis of majority rule, but its very foundation" — author. University of Michigan Press, November 23d. Pp. 207. \$4.95.

THE TEACHING OFFICE IN THE REFORMED TRADITION. A History of the Doctrinal Ministry. By the Rev. Robert W. Henderson (Presbyterian), assistant professor of religion, University of Tulsa. Westminster, October 29th. Pp. 277. \$6.50.

THY WORD IN MY HEART. Meditations (75) making use of everyday experience. By Frances P. Reid, teacher and mother of two sons. Augsburg, October 1st. Pp. 135. \$2.50.

AND A TIME TO DIE. By Mark Pelgrin. The account of his "prodigious search for meaning in his own life and approaching death" and of the faith and peace he found. Compiled and edited from his personal journals and letters by two Jungian analysts, who were also his close friends, Dr. Sheila Moon, Ph.D. (Mr. Pelgrin's analyst) and Dr. Elizabeth Howes, Ph.D. Angel Island Publications, Contact Editions, October 23d. First published, 1961, by Routledge and Kegan Paul, Ltd., London. Pp. 159. \$5.

THE NATURE AND PURPOSE OF THE GOSPELS. By the Rev. R. V. G. Tasker ("writing as a teacher of lay men and women"), professor of New Testament exegesis in the University of London, 1936 to 1961. John Knox, October 15th. Revised edition (author has added new preface and notes). This is the seventh printing of a book first published in 1944. Dedication: "To the growing number of Secondary School Teachers thanks to whose devotion and intelligence 'Scripture' is ceasing to be the Cinderella of School Subjects." Pp. 112. Paper, \$1.50.

THE SACRAMENT OF PENANCE. By the Rev. Paul Anciaux, Sheed & Ward, October 24th. Originally published in French under the title *Le Sacrement de la Penitence*. Pp. 190. \$3.50. (Historical, doctrinal, and pastoral aspects of the Sacrament.)

PORTRAIT OF INDIA. By Bradford Smith. Lippincott, September 12th. Pp. 313. \$5.95. (Author, who once taught at St. Paul's University, Tokyo, and his wife were in India for three years as directors of Quaker International Center, Delhi. "While the author is fundamentally sympathetic to the Indians, he looks at them objectively.")

THE MARRIED LAND. By Charles Bell. Houghton Mifflin, October 17th. Pp. viii, 480. \$5.95. (Prose about modern America described as a "reconstructive novel," by the author of *Songs for a New America*.)

TIGER IN THE STREETS. By William Alan Bales (NBC radio and television news writer.) Dodd, Mead, September 24th. Pp. viii, 212. \$4. (History of New York City in the 1860s and 70s, a drama which is repeating itself in other American cities.)

FLOWERS OF THE HOLY LAND. Seventeen reproductions of original watercolors by Bertha Spafford Vester (who "has devoted her life to the sick and needy of Palestine, and especially to its children"). With a biographical sketch by Lowell Thomas and a note by Norman Vincent Peale. Hallmark and Doubleday, October 5th. Pp. 64. \$2.

CONCERN AND RESPONSE. Report of the Second National Conference on the Churches and Social Welfare. Edited by Margaret Williamson. Friendship Press. Pp. 222. Paper, \$3.50.

AN ADVENTURE IN PRAYER. A Guide for Groups and Individuals. By the Rev. Ben C. Johnson (Methodist). The Upper Room. Pp. 64. Paper, 35¢; \$3.50 a dozen.

Young People's Books Received

WOMEN WHO MADE AMERICA GREAT (e.g., Elizabeth Blackwell, Margaret Bourke-White, "Babe" Didrikson, Harriet Tubman, Anna Zenger). Written by Harry Gersh, for teen-age girls. Illustrated by Mel Silverman. Lippincott, October 24th. Pp. 224. \$4.50.

PEOPLE and places

Appointments Accepted

The Rev. William Chard, rector of the Church of the Redeemer, Providence, R. I., is now also chaplain to Miriam and Butler Hospitals in Providence.

The Rev. Alan L. Chisholm, formerly curate at St. James' Church, Los Angeles, Calif., is now curate at Christ Church, Bronxville, N. Y. Address: 17 Sagamore Rd.

The Rev. James F. D'Wolf, Jr., who formerly served St. John's Church, Caruthersville, Mo., and St. Luke's, Kennett, will become rector of Trinity Church, El Dorado, Kan., on January 1. Address: 315 W. Olive St.

The Rev. Ralph E. Fall, formerly assistant at Pohick Church, Fairfax County, Va., is now rector of St. Peter's Church, Port Royal, Va.; St. Asaph's, Bowling Green; and Vauter's Church, Loretto. Address: Port Royal.

The Rev. Joseph T. Hammond, formerly vicar at St. Ann's Church, New Martinsville, W. Va., is now rector of St. Paul's Church, Camden, N. J. Address: 564 Tarrington Rd., Barclay Farm, Cherry Hill, Camden, N. J.

The Rev. Lester G. Hill, formerly rector of St. Stephen's Church, Goliad, Texas, will be rector of St. Philip's Church, Beeville, Texas.

The Rev. Charles T. Knapp, who has been rector of the Church of the Resurrection, Richmond Hill, N. Y., for the past 18 years, will on January 1 become rector of St. Saviour's Church, Old Greenwich, Conn. He has been active in diocesan affairs in Long Island, having been secretary of the standing committee and a member of the board of examining chaplains, among other things. He helped to start the youth center, now known as Camp DeWolfe. At St. Saviour's he succeeds the Rev. Arnold B. Craven, who resigned in August and is now a student at Oxford.

The Rev. Charles P. Moncure, formerly rector of Grace Church, Berryville, Va., in charge of the mission at Bluemont, will become rector of the Church of the Holy Comforter, Richmond, Va., on January 16. Address: 4819 Monument Ave., Richmond 30.

The Rev. Perry M. Porter, formerly rector of St. Stephen's Church, McKeesport, Pa., is now rector of St. James' Church, Lake George, N. Y.

The Rev. Merle M. Smith, formerly rector of St. Paul's Church, Saginaw, Mich., is now curate at All Saints' Church, Brookline, Mass. Address: 55 Garrison Rd., Brookline.

The Rev. Sherrill B. Smith, Jr., formerly rector of Christ Church, Easton, Conn., will on January 1 become rector of St. James' Church, Glastonbury, Conn.

The Rev. Frederick R. Trumbore, formerly vicar at St. Mark's Church, Dunmore, Pa., and St. George's, Olyphant, is now vicar at the Church of the Intercession, Fort Lauderdale, Fla.

The Rev. Charles H. Washburn, formerly rector of St. Stephen's Church, St. Louis, Mo., is now rector of St. Paul's Church, Artesia, N. M. Address: 807 S. Tenth St.

The Rev. Donald J. West, formerly rector of Grace Church, Huron, S. D., is now rector of St. Alban's Church, McCook, Neb. Address: 519 W. First St.

Changes of Address

The Rev. Dr. Theodore Andrews, retired priest of the diocese of Newark, has moved in Phoenix, Ariz., from W. Willetta St. to 1411 N. Fifth St., Phoenix 4.

The Rev. Clarence N. Coleridge, assistant at St. Philip's Church, New York City, may now be addressed at 845 Putnam Ave., Brooklyn 16, N. Y.

The Rev. David R. Covell, Jr., rector of St. Thomas' Church, Trenton, Mich., returned to Trenton on November 10 after a year spent in England. He served as vicar of the Church of St. Thomas the Apostle, London, under the Seabury-Wates Plan of Clergy Interchange. He and his wife and their three children are again living at 2445 Trenton Dr., Trenton, Mich.

The Rev. Sydney H. Croft, vicar at St. Francis' Mission, Simi, Calif., formerly addressed on Rock

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

St., may now be addressed at 280 Royal Ave., Simi. The mission, which was organized in February of this year, has bought five acres of land and a house at the new address. The site will be the church's permanent location.

The Rev. Field H. Hobbs, vicar at St. Mark's Church, Teaneck, N. J., may be addressed at 717 Norma Court, Teaneck.

The Ven. Barr G. Lee, retired priest of the diocese of Northern California, formerly addressed in Citrus Heights, Calif., may now be addressed at 2604 F St., Sacramento 16, Calif.

The Rev. A. Wayne Schwab, rector of St. Paul's Church, Montvale, N. J., may be addressed at 15 Twin Oaks Dr.

The Rev. Dr. Floyd W. Tomkins, retired priest of the diocese of Connecticut, has returned from abroad. Mail for him should now be addressed to Box 15, Roxbury, Conn.

The Rev. Fred C. Wolf, Jr., formerly addressed at Exeter College, Oxford, England, may now be addressed at 3306 Liberty St., Austin 5, Texas.

Armed Forces

Chaplain (Comdr.) Matthew A. Curry, USN, has retired after 20 years of service as a Navy chaplain. For the past two years he has served as senior chaplain for the Recruit Training Command of the Naval Training Center, San Diego. He will become rector of St. Peter's Church, Del Mar, Calif. At one point in his Navy career a kamikaze attack near Okinawa caused him to be hospitalized with first, second, and third degree multiple burns.

Chaplain (Col.) Edward M. Mize, formerly head Army chaplain in Okinawa, is now head chaplain of the 6th Army. Address: Office of Army Chaplain, HQ Sixth U. S. Army, Presidio of San Francisco, Calif. Chaplain Mize is the brother of Bishop Mize of Damaraland.

Women

Miss Dolores Bennett, formerly director of religious education at St. Andrew's Church, Wilmington, Del., will on January 20 become director of religious education at St. Paul's Church, Akron, Ohio.

Living Church Correspondents

Mrs. F. Courtney Stone (Elaine Murray Stone), 1945 Pineapple Ave., Eau Gallie, Fla., is now correspondent to cover space exploration. She is one of the magazine's star reporters.

Births

The Rev. Robert E. Fosse and Mrs. Fosse, of St. Matthew's Church, Evanston, Ill., announce the birth of their second child, John Barksdale, on November 23.

The Rev. George C. Harris and Mrs. Harris announce the birth of a son, Matthew George, in Hartford, Conn., on November 8. The Rev. Mr. Harris,

a missionary to the Philippines, is on furlough for study at the Hartford Seminary Foundation.

The Rev. Joseph E. James and Mrs. James, of Trinity Church, Elkton, Md., announce the birth of a second daughter, Margaret Stewart. They also have a son.

Resignations

The Rev. Fred-Munro Ferguson, vicar at the Church of the Transfiguration, North Bergen, N. J., has resigned. Address: 155 W. Twelfth St., New York.

The Rev. Carolus R. Webb, retired priest of the diocese of Newark, has resigned as part-time assistant at Christ Church, Short Hills, N. J. Address: 20 Gordon Pl., New Providence, N. J.

Depositions

Paulo Dallfollo, presbyter, was deposed on August 27 by Bishop Sherrill of Central Brazil, acting in accordance with the provisions of Canon 60, Section one, with the consent of the council of advice of the district; renunciation of the ministry; action taken for causes not affecting moral character.

Romaine Kuethe, presbyter, was deposed on October 18 by Bishop Blanchard of Southern Ohio, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

DEATHS

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

The Rev. Cornelius L. Callahan, retired priest of the district of Spokane, died October 13th, at the Veteran's Hospital, Salt Lake City, Utah.

The Rev. Mr. Callahan was born in Dansville, N. Y., in 1894. He was made deacon in 1928, and



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U.S. Navy Photo

Chaplain Curry retires after 20
years of service as a Navy chaplain.

served St. John's Church, Green River, Wyo., until 1929, when he resigned to enter the postal service. He then studied at Wyoming Missionary College, and was ordained to the priesthood in 1942. He returned to St. John's Church in 1942 serving until 1943, when he went to the Little Snake River Parish, Dixon, Wyo. He served that parish until 1945, when he became priest-in-charge of St. Matthew's Church, Ontario, Holy Trinity Church, Vale, and St. Paul's Church, Nyssa, Ore., where he served until 1950. From 1950 to 1952, Mr. Callahan was a canon at the Cathedral of St. John the Evangelist, Spokane, Wash., and in 1952 and 1953, he served the missions at Cashmere, Chelan, and Waterville, Wash. From 1953 until his retirement in 1954, he was vicar at Calvary Church, Roslyn, and Holy Nativity Church, Cle Elum, Wash.

Mr. Callahan is survived by his wife, the former Hulda Ann Roberts, four sons, and two daughters.

The Rev. Prospero George Clairmont, deacon-in-charge of Breck Memorial Mission on Ponsford, Minn., since June, 1962, died suddenly of a heart attack while on Church business in Park Rapids, Minn., on November 10th.

Mr. Clairmont, born in 1901, had been a cook, salesman, and farmer before seeking Holy Orders. He served the mission at Squaw Lake, Minn., as lay reader for six months before being appointed as lay vicar in charge of St. Antipas' Mission, Redby, and St. John's Mission, Redlake, Minn., in October, 1957. During his tenure there he initiated work in the small Indian village of Ponemah, which is a last stronghold of the native Indian religion. He was ordained deacon in March, 1962, and was transferred to Ponsford in June. During the "Wild Rice Festival" at Ponsford, over Labor Day weekend, he was adopted into the Chippewa tribe and given the name of "White Cloud."

He is survived by his wife, the former Ednah Lusk; his mother, Mrs. Jennie Langley; three sons; one daughter; and 14 grandchildren.

The Rev. Herbert Lee Gaylord, rector emeritus of St. John's Church, Canadagua, N. Y., died October 4th, at the age of 91.

The Rev. Mr. Gaylord received the B.A. degree from Hobart College in 1894, and the M.A. degree from that college in 1897. In 1911 he received the B.D. degree from the General Theological Seminary, and in 1908 he received the Ph.D. degree from the Western University of Pennsylvania. He was ordained to the priesthood in 1898 and served churches in Youngstown, Cleveland, and Steubenville, Ohio. In Pennsylvania, Mr. Gaylord served Trinity Church, Rochester, from 1904 to 1907, when he became rector of St. John's Church, Canadagua. He served St. John's Church until 1939, when he retired and was made rector emeritus.

He is survived by a son, Herbert Gaylord, and a daughter, Mrs. Elizabeth Phalen, both of Rochester, N. Y.

The Rev. Frank Melvin Rathbone, retired priest of the diocese of Massachusetts, died August 21st, at Norwich, Conn.

The Rev. Mr. Rathbone was born in Norwich, Conn., in 1884. He received the B.A. degree from Trinity College, and the B.D. degree from Episcopal Theological School. He was ordained to the priesthood in 1910, and served as an assistant at St. Thomas' Church, Taunton, Mass., from 1910 to 1913. He then became rector of St. John's Church, Sharon, and St. John's Church, Mansfield, Mass., where he served until 1918. From 1916 to 1918, Mr. Rathbone also served St. James' Church, Amesbury, Mass. From 1918 to 1948, he was rector of St. Matthew's Church, South Boston, Mass., and from 1948 until 1954, when he retired, he was rector of St. Peter's Church, Jamaica Plain, and a hospital chaplain in Boston. He became rector emeritus of St. Peter's Church in 1954.

Mr. Rathbone is survived by a daughter, Miss Louise Rathbone.

The Rev. Gowan Hoyt Williams, rector of Holy Trinity Church, Valley Stream, Long Island, N. Y., died in St. John's Hospital, Brooklyn, N. Y., on November 27th, after a brief illness. He was 42.

Fr. Williams was born in Omaha, Neb. He was the son of the Very Rev. Gowan C. Williams, rector of St. Mark's Church, Chicago, and dean of the Aurora deanery of the diocese of Chicago, and the late Ruth

Alden Hoyt Williams. Fr. Williams was a graduate of North Central College, Naperville, Ill., and General Theological Seminary. He was ordained to the priesthood in 1946, and served as curate at St. Peter's Church, Chicago, from 1946 to 1948. In 1947 and 1948, he was a chaplain at the U.S. Marine



Hospital, Chicago. From 1948 to 1950, Fr. Williams was secretary, in New York, to Bishop Campbell, retired, of Liberia, and from 1950 and 1952, he served at the Holy Cross Mission in Bolahun, Liberia. He was priest-in-charge of St. John's Church, South Ozone Park, Queens, N. Y., from 1952 until 1955, when he became rector of the Valley Stream church.

In the diocese of Long Island, Fr. Williams served on the Youth Consultation Service, and the department of Christian education.

Surviving, besides his father, are his step-mother, Mrs. Mary Alice Henninger Williams; a brother, Arthur; and two sisters, Mrs. A. Edward Hook, and Mrs. E. R. Lindsay.

Mrs. Edith Chauncey, wife of the Rev. Egisto F. Chauncey, retired priest of the diocese of Massachusetts and rector emeritus of St. Peter's Church, Weston, died at her home in Weston on August 30th. She was 91.

Mrs. Chauncey was born in Brooklyn, N. Y. She was a graduate of Smith College.

In addition to her husband, she is survived by a son, Henry, of Princeton, N. J.; a daughter, Edith T., of Weston; a brother, the Rev. Arthur Taft, retired priest of the diocese of Colorado; and a sister, Mrs. Felice Bava. The Rev. Mr. Taft and Mrs. Bava live in Andover, Mass.

Mrs. Elizabeth Odell McClintock, wife of the Rev. Canon Howard McClintock, of the Cathedral Church of St. Paul, Detroit, died November 18th, at the age of 60.

Mrs. McClintock was born in Greenland, N. H. She was a graduate of Mt. Holyoke College, and did graduate work in Christian education at the University of Chicago. For the past 10 years, Mrs. McClintock served as director of religious education for the Detroit cathedral.

In addition to Canon McClintock, Mrs. McClintock is survived by two daughters, Jean Catherine, and Anne Dorothy, and a sister, Miss Dorothy Odell.

Mrs. Emily S. Miller, wife of the Rev. W. Robert Miller, associate rector of St. Luke's Church, Bethesda, Md., died November 22d, at Washington Hospital Center, at the age of 48.

Mrs. Miller was born in Philadelphia. She was educated in Philadelphia schools, and was a graduate of the Pierce Business School in Philadelphia. She served as secretary of the northern convocation of the diocese of Washington from 1952 to 1956, and was active at the Church of the Ascension, Silver Spring, Md., where her husband served as rector from 1948 to 1957.

Survivors, in addition to her husband, include a daughter, Patricia; a son, Robert; and her parents, Mr. and Mrs. James Smiley.

Bessie Chamberlain Warner, mother of the Rev. William C. Warner, died in Montrose, Pa., on October 21st. She was 84 years of age.

In addition to the Rev. Mr. Warner, who is rector of Grace Church, Holland, Mich., she is survived by two sons, three grandchildren, and two great-grandchildren.

Mrs. Lelia Richardson Wolfe, widow of the Rev. James E. Wolfe, died on October 9th. Mrs. Wolfe made her home with her nephew, the Rev. W. D. Richardson, rector of Emmanuel Church, Norwich, N. Y.

CLASSIFIED

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

BOOKS WANTED

WANTED: One or two copies of "The Lineage of The American Catholic Church" published by The Young Churchman Company, in 1911. Author: The Rt. Rev. C. C. Grafton, S.T.D., Bishop of Fond du Lac. Reply Box H-863.*

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

OF INTEREST TO WOMEN

RAISE EXTRA MONEY! Church organizations can now raise needed funds in a surprisingly easy, sure way, sewing babywear. Free details! Babygay, Dept. R-1, Warsaw, Indiana.

POSITIONS OFFERED

EXCELLENT OPPORTUNITY for experienced priest desiring to be an assistant. Position open in delightful southern parish, excellent Sunday School, growing Day School. Position affords a full ministry and good salary, immediate employment. Reply Box P-859.*

POSITIONS WANTED

MATURE PRIEST with broad experience who has served five years as assistant of a large eastern parish, now seeks a rectorship. Moderate Churchman, effective preacher and pastor. Reply Box M-861.*

OLDER PRIEST, married, wishes curacy, staff position, or rectorship. Reply Box H-860.*

WANT SUMMER EMPLOYMENT — High School senior, rector's daughter, A. F. S. exchange in Philippines 1962, wants to earn income to enter college next fall. Reply Box C-857.*

RETREATS

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

*In care of **The Living Church**, Milwaukee 2, Wis.

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

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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.

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MATTHIAS

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

PALM SPRINGS, CALIF.

ST. PAUL'S IN THE DESERT 125 W. El Alameda
Rev. Fredrick A. Barnhill, D.D.
Sun 8, 9, 11; Thurs 10

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Canon Don H. Copeland, D.D., r
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-
well, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

ST. PAUL'S

50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122nd 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.



ST. MARY'S CHURCH
DAYTONA BEACH, FLA.

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

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
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
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

Rev. Greg 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

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

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

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 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int 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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Boinbridge 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 Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, Mat & H Eu

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