

The Living CHURCH

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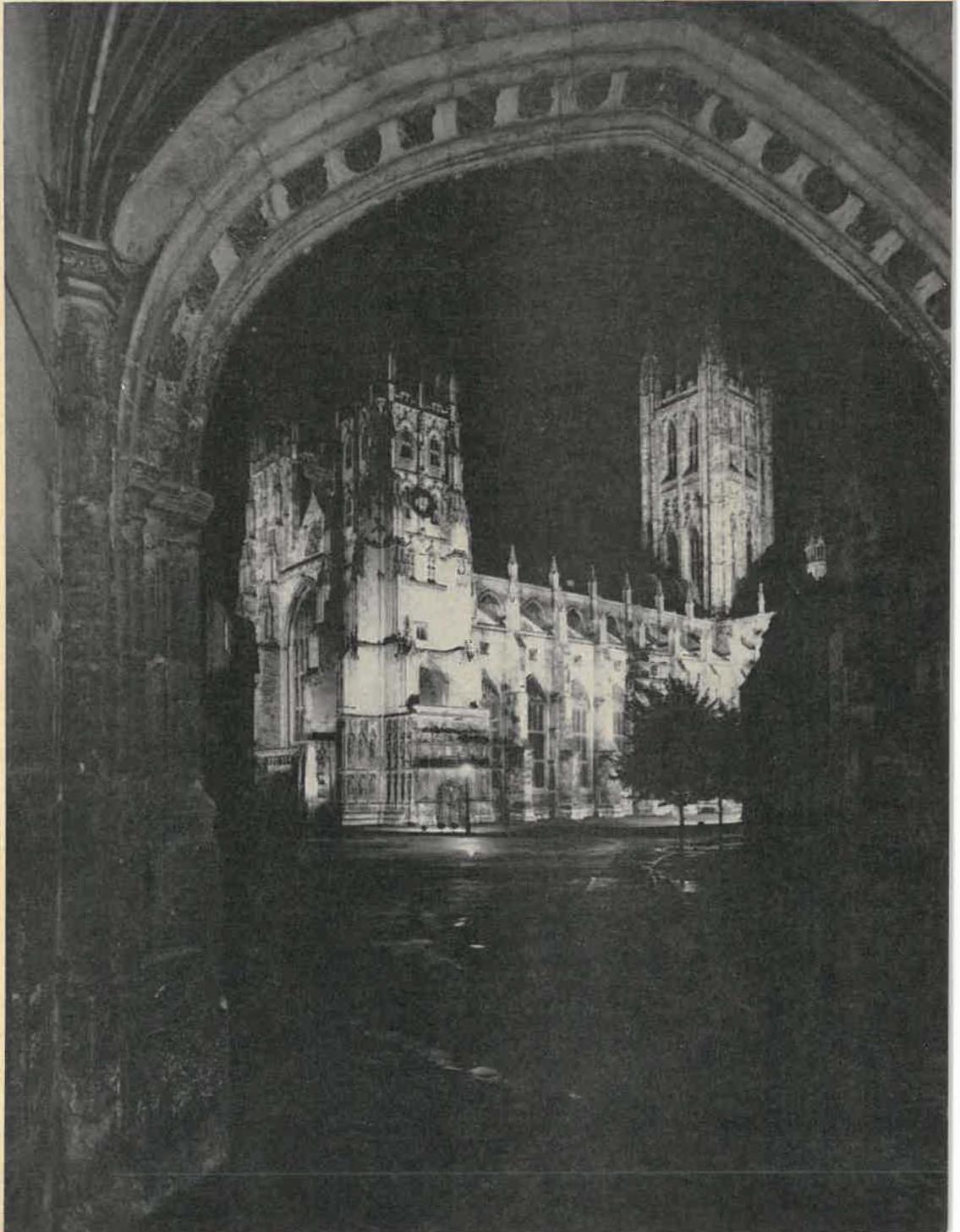
Pp. 2, 12, 15, 18:

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Canterbury Cathedral, as seen
from Christ Church gateway:
More than England [page 18].

BOOKS

Enlightened Views

THE CHURCH IN THE 60's. Edited by **P. C. Jefferson.** Foreword by the **Archbishop of Canterbury.** Preface by **Presiding Bishop Lichtenberger.** Contributors: H. H. Clark, E. R. Fairweather, R. H. L. Slater, D. R. G. Owen, J. G. Rowe, W. R. Coleman, E. G. Jay, S. F. Bayne, H. M. Wadams, Lord Fisher of Lambeth. Seabury Press. Pp. 160. \$1.50.

Where is the sharp knife with which our Church can cut clearly into the mass of power arrayed against her? An Anglican in the United States often despairs of the power of materialism; an Anglican in England wonders if the

ACU CYCLE OF PRAYER

September

23. Grace, Lake Providence, La.
24. St. Peter's, Woodbury Heights, N. J.
25. The Rev. Donald C. Stuart, Asheville, N. C.; Madison, Wisconsin, Chapter, A.C.U., Madison, Wis.
26. St. Mark's, North Bellmore, N. Y.
27. Convent of St. Helena, Versailles, Ky.
28. St. Michael's Monastery, St. Andrew's, Tenn.
29. Christ Church, Delavan, Wis.; Emmanuel, Somerville, Mass.; Church of St. John the Evangelist, Hingham, Mass.; St. Michael's Farm for Boys, Picayune, Miss.

Church can disentangle her glory from the heavy hand of the ages; an Anglican in Africa looks from his tiny altar across vast jungles of nationalism and superstition with less than confidence. Each of us is searching for the answer within the depths of his Church, and each of us hopes that some day the Holy Spirit will break open this beloved Church of ours to a singleness of fire. Will the Anglican Congress be such a day?

The Church in the 60's, a series of articles by leading Churchmen of the Anglican Communion, gives the historical, intellectual, and religious setting of the Congress. Designed and written for the average Churchman, it gives the authors' analyses of such subjects as "Reaching the Non-Christian Faiths" (Dr. R. H. L. Slater); "Accepting the Political Challenges" (Dr. J. G. Rowe); "Organizing for Action" (Bishop Bayne, Executive Officer of the Anglican Communion). Archbishop Ramsey, Lord Fisher of Lambeth, and Bishop Lichtenberger are contributors. Dr. Fairweather's chapter on the Minneapolis Congress of 1954 is especially effective in reflecting the excitement of that occasion.

This little book makes one proud of our rich and varied heritage: As Lord Fisher says, "The Anglican tradition holds together the appeal to history, to spiritual immediacy, and to reason." And we are proud to read the enlightened

views of her spokesmen: idealistic in affairs ecumenical; realistic in affairs political; thumping down again and again on the side of the angels in such disparate fields as social concern or the dialogue with non-Christian faiths, "our part is



to follow Him [Jesus] into the world where He is at work, to identify Him, point Him out to those who do not know Him, show something of what His life is like in our lives. . . ."

The book is repetitious, and, with so much to say, this is regrettable. And one wonders whether we are so sprawled out, not only geographically but doctrinally and organizationally, that mobilization, clarity of purpose, and driving power will never catch us up. This is the major problem facing the Congress; it is reflected as weakness and strength in this book.

PAUL MOORE, JR.

*The Rt. Rev. Stephen F. Bayne, Jr.

SPECIAL ANNOUNCEMENT

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The Living CHURCH

Volume 148 Established 1878 Number 13

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Rev. Lewis M. Kirby, Jr. (Route 1, Box 54, Knoxville, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

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

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FEATURES

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 Stephen F. Bayne, Jr. 12

THINGS TO COME

September

- 23. Fourteenth Sunday after Trinity
- 27. Southwestern Virginia Council, special meeting.
- 29. St. Michael and All Angels
Consecration of the Rev. James W. Montgomery, Suffragan Bishop-elect of Chicago, at St. James' Cathedral, Chicago, Ill.
Girls' Friendly Society's Day of Prayer around the World.
- 30. Fifteenth Sunday after Trinity

October

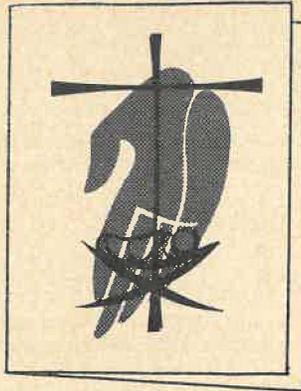
- 1. Consecration of the Rev. Albert A. Chambers, Bishop-elect of Springfield, at St. Paul's Cathedral, Springfield, Ill.
- 3. Convention of the diocese of Northern Indiana, St. James' Cathedral, South Bend, Ind.
- 7. Sixteenth Sunday after Trinity
- 8. Albany convention and election of suffragan, to 10th.
- 9. National Conference of Deaconesses, meeting and retreat, DeKoven Foundation, Racine, Wis., to 12th.
- 12. Milwaukee convention, to 13th.
- 14. Seventeenth Sunday after Trinity
Convocation of the district of Western Kansas, Dodge City, Kan., to 15th.

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

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September 23, 1962



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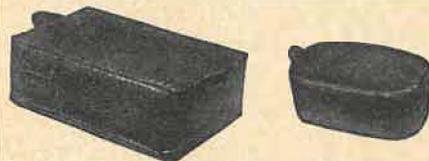
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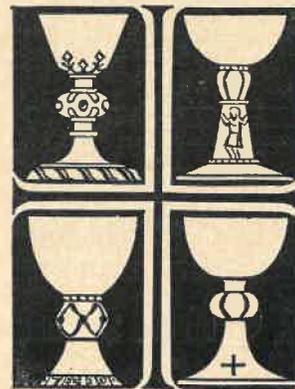
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LETTERS

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.

Challenge

The article by the Rev. J. Robert Zimmerman [L.C., September 2d] regarding the disunity of the Episcopal Church presents so important a consideration in the matter of our place in the ecumenical movement that exaggeration in details is probably excusable. However, the cold accusation that "every time" a priest uses a missal "instead of the Book of Common Prayer" he is guilty of an act of violating his ordination vows expresses an all-too-common attitude which so seriously attacks the fundamental integrity of a great number of our most faithful clergy that it should not be allowed to go unchallenged.

In the first place, the statement betrays such an ignorance of the content of the missals in use today that one is tempted to dismiss the whole matter by saying, "You don't know what you are talking about." Our current missals do not contain some alien rite, for every word to be found in the official Altar Service Book is contained in our missals without any sort of alteration.



To write so glibly that priests use the missal "instead of" the Prayer Book is utterly untrue and no one should make so serious a moral charge until he has studied that upon which he bases his accusation.

The missal does *supplement* the rite of the Book of Common Prayer with matter from various sources. Introits, graduals, etc., are largely proper psalms taken from the Prayer Book Psalter. The *secreta* are private devotions for the use of the celebrant, which are not said aloud. Certainly, loyalty to ordination vows hardly prohibits a celebrant from saying such private prayers as he may see fit while celebrating. The music for prefaces, etc., is taken from the booklet set forth by the Music Commission of General Convention and it cannot be disloyal to use it.

The missal's provision of propers for feasts not contained in the Prayer Book is, perhaps, not so obviously legal and it is here that there may be some basis for objection. However, all sides today freely admit that the Prayer Book provision for feasts is inadequate and work is now going forward in our Liturgical Commission to expand this element of the Prayer Book. Because of this generally-recognized need, it does seem at least a bit strong to make so serious a moral charge against priests who use propers which are not yet officially

provided by the Church. And it should be clearly understood that, even here, few priests use these extra propers "instead of" the provisions of the Prayer Book. Where missals are used, the Prayer Book provision for Sundays and feasts is not disregarded and, except on very special occasions, what is provided by the Prayer Book is used. To supplement the Prayer Book propers on special occasions ought to be recognized as licit at a time when no one questions a completely free choice of psalms and lessons for the Offices in such cases.

It does seem that this dreary charge so freely hurled at the heads of faithful priests ought to be examined from the standpoint of plain common sense. Actually very few of our clergy find the provision of the Prayer Book adequate at all times. So, in addition to the Altar Service Book, one finds, stacked upon our altars, Hymnals, Prayer Books, Bibles, books of devotion, anthems, booklets of music for the priest's part of the service, dog-eared papers containing typewritten or hand-written prayers. This is considered entirely licit and a priest may turn the retable of his altar into a veritable bookshelf without in any way incurring a charge of disloyalty. But the act of editing and binding up this material into a single volume with the Prayer Book rite constitutes a serious moral lapse and the priest who uses such a convenient volume is guilty of the most serious sin he can commit — the violation of his ordination vows! Such a charge is too terrible to be based upon so inconsequential a basis.

(Rev.) L. N. GAVITT
Rector, Grace and Holy
Innocents' Church

Albany, N. Y.

Bravo to the Rev. J. R. Zimmerman for his call to the Church in the recent article "Internal Dialogue" [L.C., September 2d]. We *do* need a good and honest self-scrutiny. What it seems to me that we *don't* need, however, are false statements regarding theology and name-calling of fellow priests.

In questioning the position in Anglicanism of such things as veneration of saints, he also characterizes Benediction of the Blessed Sacrament as "worship of the reserved Sacrament," certainly a false and most misleading description. Catholics, as Mr. Zimmerman must know, *worship Jesus Christ as God and Saviour present in the Sacrament* just as they worship Him present on His throne of glory in heaven.

A far more serious lapse, however, is the ease with which Mr. Zimmerman labels his

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fellow priests as "disloyal to ordination vows" for the crime of celebrating Mass from a missal other than the Sunday and Holy Day missal in the Book of Common Prayer. As one such priest, I find that instead of an honest call for a recovery of the unity of the Episcopal Church, we have a polemic which accuses Anglo-Catholics of idolatry (which is what Sacrament-worship would be) and of disloyalty to vows. It's rather hard to say "Amen" to that — at least for me. (Rev.) ALFRED T. K. ZADIG

Vicar, St. Andrew's Church
Mastic Beach, Long Island, N. Y.

How significant that Fr. Zimmerman's article [L.C., September 2d] appeared in the same issue with a delineation of the Tamworth plan for "re-union all 'round"! He says some fine things about the need for a dialogue among ourselves, the futility of engineering union when we are ourselves in fact disunited. Amen to his good words about discipline.

Sometimes it looks like a losing battle, this hoping that Episcopalians might come some day to the full life of the Book of Common Prayer. How about confession, for instance, such simple disciplines as the fasts, such major disciplines as the intellectual discipline of the Creeds? And I will not admit that all the books about the Church have stood in the way of the Lord of the Church. The "worship of the blessed Sacrament" is of course the worship of our Lord in the blessed Sacrament. And does not the discipline of confession bring one to the Lord who absolves? And as for missals — no priest I know uses the missal *instead* of the Book of Common Prayer. If Father would look into one he would find that, like the Hymnal and the Forward Movement leaflets, it supplements and enlivens and enriches that wonderful Book of Common Prayer.

(Rev.) ROBERT F. SWEETSER
Rector, Grace Church

Sheboygan, Wis.

No Other Function

I take issue with Dave Wilkins replying [L.C., August 19th] to the letter by Rev. Harold Frank Knowles [L.C., June 17th] deploring many "modern" church buildings.

Mr. Wilkins states that man's "understanding of his environment, and the God who stands behind this environment, varies greatly from age to age." I cannot agree; nothing we call "science" has altered the faithful Christian's understanding as to God's place in life and in creation. There is nothing modern about Virgin Birth and Incarnation;

ANGLICAN CYCLE OF PRAYER

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

September

23. Perth, Australia
24. Peterborough, England
25. The Philippines, Pacific
26. Pittsburgh, U.S.A.
27. Polynesia, Pacific
28. Portsmouth, England
29. Pretoria, South Africa

September 23, 1962

nothing new about Atonement and Redemption; nothing up-to-date about sin.

I am a layman in every field of art except engineering, the art of providing strength and stability for the "architect's dream" of what a church building ought to be. Thus I sympathize with the confusion raised in the mind of the average layman by some of the more "kookie" modern church architecture. A priest of my acquaintance once deplored a beautiful Byzantine statue of our Lady; she could not inspire prayer half so well as the cheap, colored plaster Madonna. So with the church buildings: Built primarily to house the altar and provide seclusion where the family of God offers Eucharist, it has no other function but to inspire more fervent prayer by its atmosphere of repose and peace, by its sense of material in purposeful equilibrium and stability, by its power of drawing all eyes upward to behold some suddenly-realized touch of detailed beauty or of dimly-sensed boundary. Such a building "looks like a church" and will grow to be deeply loved by those who worship within its walls.

(Rev.) WARREN C. CAFFREY
Vicar, St. Paul's Church

Lamar, Colo.

Salt and Fallout

Permit me to make a few observations concerning the statements of the Rev. Dr. William G. Pollard, quoted in THE LIVING CHURCH [August 26th]. He was quoted as criticising Christians who make "unreal" and "dubious" demands for complete nuclear disarmament, and defining Christianity as "too real to tie it to unreal demands." I agree that Christianity is very realistic. The demands of our blessed Lord may seem unreal to nuclear scientists and military leaders. Nevertheless, each Christian is at Baptism asked to "renounce the devil and all his works, the vain pomp and glory of the world. . ." and not to make realistic compromises with the devil. The Church is realistic to know that though man may make the promise of renouncement, he cannot carry it through except "by God's help." The Christian does not renounce nuclear policies because of fear, but because of their inherent evil.

I agree with Dr. Pollard that "the real threat is man, not nuclear arms." And, to paraphrase him, "the greatest problem is how man can save himself from his own destructive powers" of evil which the nuclear scientist has unleashed like a sorcerer's apprentice. Again, I agree that the Church "has to proclaim the reality of Christ as Lord of history." Precisely! The Pentagon, the Kremlin, and Oak Ridge are not lords of history.

We all agree that nuclear energy is of God and that it is in the universe. But God wants us to use this energy as befits the sons of God by adoption, and not as befits the fiendish sons of Satan.

What Dr. Pollard refers to as "the framework of reality" the Church has always called the framework of sin. We live in the world and within its framework, but we are not to be part of it; we are to transform it; we are to be the salt of the earth, not the contaminative fallout of the earth.

(Rev.) ENRICO C. S. MOLNAR
Canon Registrar,
Diocese of Los Angeles

Los Angeles, Calif.

Solution?

Thank you for printing Dr. Norris' clear and helpful report on the Tamworth Associated Churches [L.C., August 26th, September 2d]. You are to be commended for your honest and charitable evaluation of the report.

One thing is not clear to me — what solution would you propose? You suggest an association which enables the churches to maintain "their sacramental integrity through the reservation of such acts to ministries canonically free and competent to perform them."

Does this mean that you advocate bringing in periodically a minister not in episcopal orders to administer the sacraments to non-Episcopalians? Would not this eliminate the necessity for "open Communion" in the Episcopal parish, since the union services held in that church could be Morning Prayer?

Such an amendment to the present Tamworth plan might do much to further the cause of Church unity, since it would not only serve to preserve the association on the local level, but would also help to stave off the mounting pressure on the national level to censure the plan. Even the mere consideration of censure could cause great damage to the whole ecumenical discussion now at hand.

JERALD HATFIELD

New York City

Projectors

It is difficult to understand the basis of Dr. Friedrich's letter [L.C., August 5th]. His first sentence is not at all clear, but he seems to imply that I made a recommendation of 8 mm projectors to National Council. At the May meeting of National Council a recommendation was proposed for study of the 8 mm revolution, and the recommendation was made by the Advisory Committee on Audio-Visual Education. In the absence of the Committee chairman and at the request of the Presiding Bishop, I presented the resolution for the Council's information.

I have read Dr. Friedrich's letter very carefully, and it appears to me that he has not read the Committee's recommendation, for his comments are not pertinent.

What strikes me as even more curious is his apparent unfamiliarity with current developments in audio-visual education which gained widespread attention as the result of the conference on 8 mm sponsored by the Project in Educational Communication held at Columbia University, November 8th, 9th, 10th. So important was this conference that most if not all professional audio-visual journals devoted special sections or issues to the findings of the conference. (See *Film World*, December, *Film News*, January-February; *Educational Screen*, February. The total proceedings will soon be available in a paperback edition.) Were Dr. Friedrich aware of the Advisory Committee's proposed recommendation and of the Columbia conference, which the recommendation quotes, he would properly attack the basis of the recommendation by challenging the findings of the conference. As it is, his statements simply conflict with the conference findings. The reasonable expectations of the manufacturers, producers, distributors and communications experts is that 8 mm

Continued on page 20

The Living Church

For 83 Years:

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

Fourteenth Sunday after Trinity
September 23, 1962

SOUTH AFRICA

Affliction

Wire from South Africa received by THE LIVING CHURCH on September 13th:

THE DOCTORS ATTENDING THE ARCHBISHOP OF CAPETOWN [the Most Rev. Joost de Blank] HAVE NOW DIAGNOSED A CEREBRAL THROMBOSIS AND HAVE ORDERED HIS GRACE TWO MONTHS' REST AWAY FROM HIS DIOCESE. THE ARCHBISHOP WILL THEREFORE BE AWAY FROM THE REPUBLIC [of South Africa] FOR TWO MONTHS AND IT IS EXPECTED THAT HE WILL LEAVE FOR EUROPE EARLY NEXT WEEK.

Archbishop de Blank had been warned repeatedly by physicians that he was overstraining himself [L.C., September 16th]. The archbishop has been an outspoken critic of the South African government's *apartheid* policies.

ESCRU

Pilgrims to Court

Four Episcopal clergymen, arrested last year (with 11 others) in Jackson, Miss., for alleged violation of breach-of-the-peace laws, and acquitted in a Hinds County court earlier this year [L.C., September 24, 1961, and June 3, 1962, respectively], have brought suit against civic officials in Mississippi.

The suit, filed jointly by the four, on September 10th, in the U.S. District Court for the southern district of Mississippi, asks a judgment of \$11,001 for each of the four plaintiffs, for "damages for deprivation of civil rights and for false arrest and imprisonment," and names as defendants three Jackson policemen and a judge. The policemen are listed as J. L. Ray, J. B. Griffith, and D. A. Nichols. The judge, James L. Spencer, is a parishioner of St. Andrew's Church, Jackson.

The four plaintiffs are the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity (sponsor of the Prayer Pilgrimage in which the 15 clergymen were engaged when they were arrested for trying, as a racially integrated group, to enter the restaurant at a Jackson bus terminal); the Rev. James G. Jones, Jr., director of St. Leonard's House, Chicago; the Rev. James P. Breeden, curate at St. James'

Church, Roxbury, Mass.; and the Rev. Robert L. Pierson, assistant to the executive director of the American Church Union. Claims in the official complaint filed with the federal court include:

"Defendants, acting severally and in concert, under color of law and under color of Section 2087.5 of the Mississippi Code of 1942, as amended, and under color of the Constitution, laws, policy, customs, and usages of the state of Mississippi dealing with segregation of the Negro race from the Caucasian race, subjected and caused to be subjected plaintiffs to the deprivation of rights, privileges, and immunities secured by the Constitution and laws of the United States in that defendants have arrested, convicted, and sentenced plaintiffs to jail and confined plaintiffs therein for the sole purpose of enforcing the segregation laws, customs, policies, and usages of the state of Mississippi.

"Plaintiffs have been deprived of their rights, privileges, and immunities as citizens of the United States and of the several states to travel freely among the states of the United States, to equal protection of the laws, and to due process of law, among other rights, privileges, and immunities guaranteed by the Constitution and laws of the United States. These rights, privileges, and immunities are guaranteed, in particular, by Article I, Section 8, Clause 3, and the 14th Amendment of the Constitution of the United States and laws passed pursuant thereto.

"Plaintiffs have been intentionally falsely arrested, confined, detained, and imprisoned by defendants, acting severally and in concert, without legal cause, process, or justification. At no time about the occasion of their arrests did the plaintiffs commit any acts justifying their arrests by defendants Ray, Griffith, and Nichols, or their conviction by defendant Spencer under the section of the Mississippi law with which plaintiffs were charged with violation, Section 2087.5, or any of the other laws of the state of Mississippi."

In a public statement, the four clergymen said that, "while we have no personal feelings against the policemen who arrested us, acting undoubtedly with the encouragement and approval of their superiors, we believe them to be culpable for their irresponsible discharge of duty. The judge who sentenced us to a fine of \$200 and four months in prison bears an even greater responsibility for the frequent and flagrant misuse of statutory law our conviction represented. . . . We are taking this step for the sake of countless persons who have been arrested on

no more grounds than in our case, in Jackson and elsewhere in the south. . . . It is the new weapon of the dying order to use ostensibly non-racial ordinances, now that it is clear that the old legal barriers will be struck down."

"Win or lose," said a statement from ESCRU headquarters to the bishops of the American Church, "police authorities in the south may be alerted by this suit to a more careful application of the ostensibly non-racial ordinances which have seen thousands arrested. Obviously, if we win, and there is a good chance, it will have far-reaching effect on the administration of justice in Mississippi and elsewhere."

"We are proceeding in this," said Fr. Morris in a recent letter to certain ESCRU members, "because we are the ones most strongly situated to take such a step, with a likelihood of making a significant contribution in this area. . . ."

THE PRESS

The Chosen Ones

Three Episcopal priests are among the people selected by *Life* magazine as "100 of the most important young men and women in the United States."

The three, whose pictures appear in the magazine's September 14th issue:

The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit.

The Rev. James Gusweller, rector of the Church of St. Matthew and St. Timothy, New York City.

The Rev. James Jones, director of St. Leonard's House, Chicago.

According to the magazine: "The 100 had to meet a rigid set of criteria: (1) tough, self-imposed standards of individual excellence; (2) a zest for hard work; (3) a dedication to something larger than private success; (4) the courage to act against old problems; (5) the boldness to try out new ideas; (6) a hard-bitten, undaunted hopefulness about man. Since this new breed was thrust into a world of vast, spinning changes, many have made their mark by thinking as far out as the farthest planet. But they have not forgotten the enduring values."

More news on page 8.

The Problem of Narcotics

by the Rev. Messrs.

JAMES G. JONES and ROBERT P. TAYLOR*

G. K. Chesterton once commented that erroneous philosophies which issue in wrong actions are usually not matters of poor reasoning or faulty logic. As a rule, the background of thought which supports a bad public policy is perfectly logical and consistent but it is based on a questionable set of postulates as its basic premises.

The cruel excesses of Hitler's Germany, for example, were not the result of a breakdown in logic; Naziism was a grotesque but perfectly logical and consistent extension of the questionable postulates that one race is inherently superior to another, and that man is made for the state rather than vice versa.

Faulty Premises

It is our opinion that similarly faulty premises are the cause of the futility in our present public policy to cope successfully with the problem of drug addiction. No one questions the fact that the problem of drug addiction in this country is a serious one. It has baffled those who would oversimplify the problem; it has thwarted those whose impatience led them to take drastic punitive measures; and it has exasperated the more rational among us to watch the frightening spectacle of ignorance in action as the oversimplifiers and punishers aggravate the very problem they are trying to solve.

There are few who would dare to pretend that our present public efforts to solve the problem are anything but inadequate. Some would go so far as to say that the whole of our present public policy with regard to dealing with drug addiction is beside the point. It is designed to create an illusion that something is being done while the objective fact of recidivism constantly belies the illusion.

Thus the negative measures of arrest and incarceration are designed to comfort the public rather than to deal with the problem of drug addiction as it confronts us in the community.

A basic and radical change in our approach to the problem of drug addiction is not only necessary but inevitable. We disagree with those who would make this change in terms of an increase in police control and more severe penal sanctions. This is simply to pile irrelevancy upon irrelevancy, and enough public tax monies

have already been poured down the rat hole of negative-punitive policies.

We believe that the present approach to the problem of addiction has failed because it is based on a false major premise, namely, that addiction is a crime to be punished rather than a sickness to be treated.

Accordingly, we at St. Leonard's House identify ourselves with the many persons in the legal, medical, and behavioral disciplines who agree that the punitive approach to the problem of drug addiction is a bankrupt public policy. The proponents of constructive and positive proposals for dealing with the drug problem have not had the opportunities nor public outlets for the expression of their point of view that the adherents of punitive policies have had. Those who have opposed the negative approach of penal sanctions alone have been vilified and maligned by the public relations organs of the major enforcement agencies.

This is no way to arrive at an enlightened public policy designed to deal effectively with a serious social problem. When the community is troubled, and seeking an effective means for dealing with its problems, there should be free and open debate so that alternatives can be appraised on their merits.

We at St. Leonard's House stand for the establishment by the Federal Government of clinics for the treatment of narcotic addiction. More specifically, we mean a place where, for a negligible sum of money, a narcotic addict may have narcotic drugs injected into his veins as often as may be required to prevent the withdrawal sickness. Obviously, upon request and as one of its major objectives, such a clinic would provide withdrawal and abstinence support.

This is our view and it is our hope that, by stating it simply and unequivocally, we will strengthen the conviction of those who already agree with us, stimulate constructive discussion among those who do not, and engage the attention of those who have not, as yet, become aware of the problem and the controversy over its solution.

The major obstacle to such a clinical treatment program is the state of public opinion formed by the mass-media-engendered "dope-fiend mythology" and the ubiquitous "educational" propaganda activities of the "experts" who have a vested interest in the punitive approach to addiction. Based on such sources of misinformation, the public objects to alternative

LIVING CHURCH ENDOWMENT FUND

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	<u>\$8,762.60</u>

proposals to the punitive approach with indignation.

No doubt about it: Drug addiction is a moral problem, but uninformed and misguided moral indignation is not the weapon that will slay this dragon. We must inquire into the question: What is a proper moral basis for intervention in the lives of persons who have become addicted to drugs?

We must, further, bear in mind that many professional practitioners and researchers who are not misled by popular myths and stereotypes, and who have no vested interest in present public policies, tend to agree on a series of propositions:

(1) The narcotic problem is not being controlled by present methods;

(2) The money costs of maintaining the *status quo* in dealing with the drug problems runs into billions of dollars per year, and because many of these costs are hidden and distributed in both legal and illegal economic systems we cannot come to grips with fundamental aspects of the problem;

(3) The human costs in terms of wasted lives, blighted families, and insecure communities are far more serious than those of tuberculosis, cancer, and polio combined;

(4) The traditional criminal legal processes, with their police, jails, and prisons are totally ineffective in dealing with the narcotic problem;

(5) Psycho-sociological clinics functioning within the present legal framework, and lacking an informed public support, have been successful in curing very few drug addicts.

With so much professional and enlightened agreement on the inadequacy of present public policies for coping with the drug problem, it is apparent that the time for entertaining alternatives is long overdue.

Results

We believe that by treating the drug addiction problem as the epidemic that it is, and by establishing medical clinics to treat it as a *medical or public health problem*, the following beneficial results would be accomplished:

(1) The underground reservoir of illicit drugs would virtually disappear, as it has in England, because the profit incentive to this form of racketeering could no longer find attraction to a black market;

(2) By redefining addicts as sick persons rather than as "cool cats" and rebels, a psychological deglamorization of this form of conduct would take place among the young, reducing the volume of recruitment among those who are persuaded that participation in illegal activity confers status on them;

(3) Perhaps as many as 50% of the present addict population would seek withdrawal and abstinence help because their addiction ceased to be an under-

Continued on page 17

*Director and assistant, respectively, at St. Leonard's House, Chicago. This material, edited by Hans W. Mattick, of the University of Michigan's Institute for Social Research, was first printed in *Key Issues*, a St. Leonard's House publication, and later reprinted in *Advance*, official publication of the diocese of Chicago. It is reprinted here with the kind permission of both periodicals, and of the authors.

League at Grand Rapids

"No amount of tokenism or pious platitudes will prevent us from exposing the areas from which Negro citizens are excluded, whether this exclusion be due to the timidity of policy makers or apathy on the part of the Negro community itself."

So said Whitney M. Young, Jr., executive director of the Urban League, at the 1962 national conference of the league which convened more than 700 Negro and white leaders in race relations from all parts of the U.S. in Grand Rapids, Mich., early this month.

Some 75 Episcopal laypeople were present to take part in the conference in various capacities. One of them was Mrs. Joyce Phillips Austin, whose post as assistant to the mayor of New York City involves her in a key role in political and social welfare activities in the nation's largest city. The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, participated in the conference as the guest of the Urban League and as special correspondent for the *Courier*, a major Negro weekly newspaper.

A major part of the conference was a meeting of the Religious Resources Program. Mrs. Theodore O. Wedel, assistant general secretary for program of the National Council of Churches, addressed this section of the conference. Her topic was "Unchanging Values for Changing Times."

Sidney H. Alexander, Jr., Episcopal layman from Wichita, Kan., and executive director of the Urban League of Wichita, was a participant in a panel discussion on the topic: "New Strength for Meeting Tomorrow's Challenges."

In a statement to THE LIVING CHURCH, Mr. Young, a Unitarian, said:

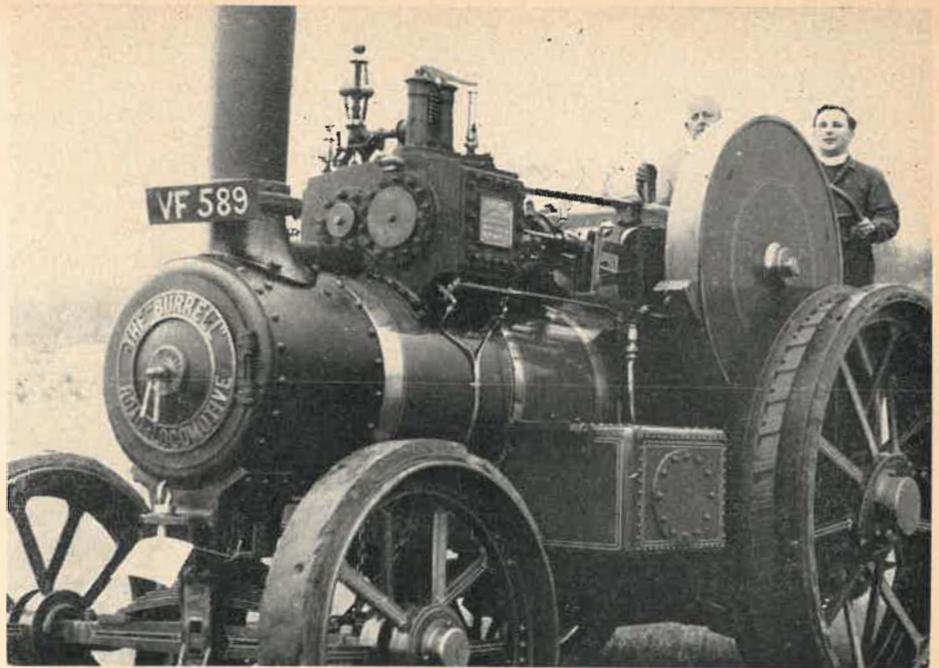
"We need to have all dedicated, sincere members of the clergy and of congregations work closely with those of us who are practitioners in the field of social justice. This could immeasurably speed the improvement of the lamentable state of race relations in this country.

"I see our local Religious Resources Committees working as identifiable units to focus the attention of the religious community on this number-one moral issue of today. These committees, interfaith and interracial, could help move rapidly toward the objectives so well expressed in national Church pronouncements, but so tragically lacking again and again in daily practice.

"The Urban League urges that clergymen and laymen, desiring to act vitally in the area of race relations, use this agency as a resource."

In his major banquet address, Mr. Young said:

"My visits to 45 cities this past year and their many Harlems have left me with more than concern and impatience. For the first time I experienced fear, a sense of panic,



Keystone

'BOARD 1 — The Rev. Norman Lempre (at the wheel), a Church of England clergyman from Hertfordshire, entered a recent race against five other clergymen, all driving steam tractors. About 25,000 are said to have watched Fr. Lempre come in first, with an average speed of four m.p.h. "I fulfilled a life-long ambition," said he.

and an urgency — not just for the tragic inhabitants of these ghettos, but also for my country and what it is doing to itself. The Urban League will not be a party to this kind of unnecessary national suicide."

Delegates to the Urban League conference attended "task force" presentations concerning four major areas of concern: education and youth incentives, job development and employment, health and welfare, and housing.

Mr. Young in an interview with THE LIVING CHURCH, pointed up the significance of these areas. He said that a million new homes are built each year in America but less than three percent have been available for Negroes despite the fact that more than half have been built with federal aid.

Mr. Young also reported that the league is going to start asking the following questions about schools where Negro students are attending: How much is spent per pupil as compared with white students? What is the condition of facilities? What are the qualifications of the staff and curriculum?

Mr. Young made a special plea that the members of the Negro community "become aware of the necessity of an organization like the Urban League, that is involved at the level of implementation of laws and policy. It is at precisely this level that we can also be done a grave injustice, no matter how explicit the laws may be." This implementation of laws and policy, he contends, is the unique role of the Urban League.

CANADA

Pair at Waterloo

Anglican and Roman Catholic clergymen, in full vestments at the same ceremony, were seen at the dedication of Church-related colleges on the University of Waterloo campus in Waterloo, Ontario, Canada, recently.

Renison College, named after the late Anglican Archbishop R. J. Renison, of Moosonee, Ont., was dedicated by Archbishop Howard H. Clark of Rupert's Land, Primate of All Canada. The Roman Catholic colleges of St. Jerome and Notre Dame were dedicated by Bishop Joseph H. Ryan of Hamilton, Ont.

The two officiating bishops met and exchanged pictures of Archbishop Renison and St. Jerome.

In his address, the Anglican Primate said the ceremony showed how the Churches were coming closer together. He described the ecumenical situation as something "very great."

Eventually, there are to be four Church-related residential colleges on the campus. The other two are St. Paul's (United Church of Canada), which is now being built, and Conrad Grebel College (Mennonite), which is to be started in 1963. [RNS]

Right Pew: Wrong Church

Well, anyway, right city; wrong state! The Rev. George R. Peters, who wrote "The Church's Young People" [L.C., September 16th] is rector of St. Paul's Church in Monroe, North Carolina, not Monroe, Louisiana, as we said.

Three on Sunday

Three Negro visitors attended a service at St. Paul's Church, Albany, Ga., on August 26th. At least one of them received Communion, and none were asked to leave the "white" church.

[On the previous Sunday, five visitors — four of them Negroes — had been asked to leave by two laymen of the parish. See L.C., September 2d.]

WEST INDIES

Three-Year Test

The Synod of the Church of the Province of the West Indies, held in British Guiana early in September, decided that proposed revisions of the offices of Baptism and Confirmation should be allowed experimental use for a three-year period. It also decided that a proposed new office of Holy Communion should be allowed an additional experimental period for three years.

The questions of the relationship of the Church with proposed Ceylon and North India Church merger schemes and with the Philippine Independent Church were discussed by the Synod, as was the question of marriage and divorce among Churchpeople.

During the days of the Synod, a garden party was given for Churchmen, Synod members, and members of the British Guiana government, by the Most Rev. Alan J. Knight, Archbishop of the West Indies. All the political parties were represented. Among the guests was the governor of British Guiana, who later entertained the 14 bishops of the Synod at a dinner.

Speakers during the Synod included Bishop Swift of Puerto Rico, the Rt. Rev. John B. Bentley, head of the Episcopal Church's Overseas Department, and the Bishop of Jamaica, the Rt. Rev. P. W. Gibson.

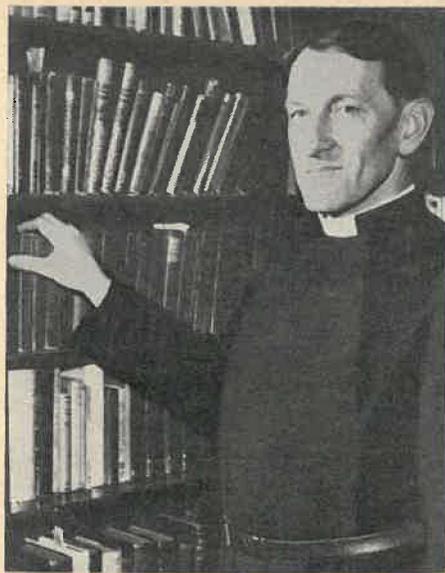
CALIFORNIA

Offer

Bishop Pike of California earlier this month offered the use of Grace Cathedral to the Roman Catholic archdiocese of San Francisco, after St. Mary's Roman Catholic Cathedral was destroyed by fire. The pastor of St. Mark's Lutheran Church also offered the use of his church.

The Most Rev. Joseph T. McGucken, of the San Francisco archdiocese, expressed gratitude for the "friendly gestures," but said that the auditorium of Sacred Heart High school there would be more practical for the congregation's use.

Loss sustained by the archdiocese was estimated at \$2,500,000. The cathedral had survived the San Francisco earthquake of 1906. [RNS]



RNS

Canon Pawley: Cause for optimism.

ORTHODOX

No More Tax

Members of the Greek Orthodox Church will no longer be taxed by the Greek government to pay the salaries of some 8,000 Orthodox priests, under provisions of a bill introduced in Parliament in Athens.

The measure, which Religious News Service reports as "expected to be approved," will abolish an eight-year-old practice of parish taxation. Priests' wages would be paid directly by the government.

The compulsory taxation has been opposed by the Greek Church's Holy Synod as "humiliating" the Church in the eyes of the Orthodox people.

Decision Referred

The Holy Synod of the Greek Orthodox Church has declined to make a decision on accepting an invitation to send delegate-observers to the forthcoming Second Vatican Council and has referred the matter to the Church's bishops in the Assembly of the Hierarchy. The Holy Synod is made up of laymen and clergymen as well as bishops.

The *Ethnos*, Athens daily newspaper, said this decision "must be considered as a rejection of the invitation" since the Hierarchy does not normally meet until October 1st, and the Vatican Council is scheduled to open on October 11th.

[RNS]

Milestone

Metropolitan Philemon Zeis of Gythion died recently in an Athens hospital at the age of 73. He had been hospitalized since 1959.

With his death, the Greek Orthodox Church now has nine vacant bishoprics.

[RNS]

Vatican Council II

by the Rev. Canon BERNARD C. PAWLEY*

The Second Vatican Council of the Roman Catholic Church, which is to assemble next month under the presidency of Pope John XXIII, will be a major ecclesiastical event of the 20th century. As such, it is of great concern to the rest of Christendom.

The Council, at St. Peter's Basilica, Vatican City, will begin with a votive Mass of the Holy Ghost on October 11th. The Council has been put under the protection of our Lady, and under the patronage of St. Joseph. There will be some 2,500 bishops and perhaps 500 other theologians and canonists present, though only the bishops will be able to vote. And of course the laity will have no representation. Much hard work has been put into the preparation of the agenda, and its very form can be said to represent a triumph for the pioneers of reform in the Roman Church. It is likely that the main topics of discussion which will be of direct interest to those outside the Roman Church will be:

- ✓ The doctrine of the episcopate. The continuation of the discussion in the First Vatican Council (1869) of the nature of the authority of the Church. A reconsideration of the relationship between the papacy and the episcopate. A clearer definition of infallibility.
- ✓ The doctrine of the Church. Consideration of the status of those who, through Baptism, are members of Christ's Body, the Church, and yet who are out of communion with the Holy See [Rome].
- ✓ The respective functions of Scripture and tradition as sources of truth.
- ✓ The nature of dogmatic truth. The reconsideration of the formulas in which dogmas are expressed. It being assumed that there can be no doctrinal compromise for the Roman Church, an examination of the possibility of restatement of dogmas (e.g., infallibility, the Marian dogmas, the nature of salvation, etc.) in such a way as to make them less remote from what is held by the rest of Christendom.
- ✓ The place of the laity in the life of the Church.
- ✓ Liturgical reform. More use of vernacular languages; simplification of rites and ceremonies.
- ✓ The reform of the breviary and other forms of prayer.
- ✓ The bringing up to date of the canon law.
- ✓ The possibility of a married diaconate.

From this it can be seen that there is much cause for reasonable optimism about the Council, not because there will necessarily be any tangible proposals for the reunion of Christendom as a result of it, but because the Council has already, in its preparatory stages, shown

*Canon Pawley, of Ely Cathedral, England, is the Archbishop of Canterbury's representative to the Vatican Secretariat for Christian Unity. This report was originally written by him for publication in England's *Church Observer*.

serious concern for those apparently intransigent questions which must form the starting point for the long journey back to union. The Roman Catholic Church is on the march and has caught the tide of renewal. There are many new prophets who are anxious to turn upside down the operation, though not the essence, of her hierarchical system; to restate, without changing, her dogmatic formulas; to bring up to date and to make more articulate, without destroying, her liturgical forms of expression. All this new life is growing in strength. But, as may be imagined, it is still held down by apparently immovable traditions and phalanxes of reactionary, generally old, hierarchs.

Readers of this magazine will be thinking out, and praying out, their own attitudes to this great event. There is no doubt that from the point of view of all Catholic Christendom, it is a matter for thanksgiving. The First Vatican Council left the possibility that there might never be another Council, and that more and more power would be concentrated in the hands of the infallible papacy, to the impoverishment of the episcopate. Perhaps those outside the Roman Church who have the cause of Catholic Christendom at heart might pray that the Roman Church may be given the grace of humility to see and to remedy the dogmatic intolerance which has led so many to abandon the Catholic heritage altogether, and the grace to acknowledge the enormity of those misuses and corruptions of the papacy which split the Church in the 16th century.

But to those outside the Roman fold also this should be a time for great heart-searching. It is to be hoped that all who value the Catholic inheritance of the Church of England will also be proved ready to accept changes and to examine some, or most, of their preconceptions, in the light of the changes that are coming about in the Roman Church before their very eyes. There must obviously, for one thing, be a re-evaluation of the concept of "Catholicism" as applied to the Church of England. Hitherto, not unnaturally, we have tended to speak of those members of the Church of England who follow most closely the traditions of Western Christendom as "Anglo-Catholics." But in doing so, do we not undermine confidence in our position? For if one priest in the Church of England is a "Catholic" in any real sense, then all are — regardless of whether or not they appreciate the fullness of the faith they were ordained to teach. And are not those of us who delight in being called "Catholics" going to be left out on a limb, in foolish isolation, if we do not keep pace, in liturgical reform, and in biblical theology, with our brethren of the Roman obedience?

Most of the contacts between the Church of England and the Roman Church in the past centuries have nat-

urally been effected by men of a "Catholic" persuasion. That has left the Roman Church with the suspicion that the English Church is more divided than in fact it is, and that the only hope of reunion consists in detaching the Anglo-Catholics to form a kind of "uniate" return to Rome. It must therefore be our concern to demonstrate to the Roman Church that *all* the Church of England is Catholic, in faith and order, whether it recognizes it or not, and whether or not it behaves as if it were. And it seems to be another essential preliminary to mutual understanding that the "wings" of the Church of England should themselves draw closer together.

The occurrence of the Council should in fact encourage all of us to throw many of our preconceptions into the Holy Spirit's melting pot. For there are many who pursue an illusion of Catholicism which is nothing but out-of-date Romanism, the slavish imitation of Roman customs which the Roman Church itself is struggling to discard. Just as, to be fair, there are those who style themselves "liberal Evangelical" who do nothing but perpetuate the stale Churchmanship of 1875, and whom the real Evangelicals of the 18th century would disown. And so on — God is clearly calling all Christians to be both Catholic and Evangelical, not in the insipidity of the old "central Churchmen," but in the vitality of Him who continuously makes all things new in answer to prayer.

Prayer should be offered most earnestly for the Second Vatican Council, perhaps under the following heads:

1. Thanksgiving that it has happened at all.
2. Thanksgiving that the present Pope has conceived it in terms of the ultimate union of Christians.
3. For God's guidance on the course of the great dogmatic issues which concern us.
4. For the spirit of charity for the delegates, for us, and for all men.
5. That God's will may be done.
6. That the rest of Christendom will be moved by this spectacle to rethink their conception of unity to include the Roman Church.
7. That the Church of England may be given strength to live up to the great opportunities of renewal and reconciliation which this age offers her.
8. That the prophets of new things may be given a good hearing, and that nothing which is old and good may be lost.

INTERCHURCH

Leaven

A Roman Catholic priest who is on a lecture tour of the United States is researching American Protestantism firsthand. On a recent visit to the United Nations, the Rev. Thomas Cowley, O.P., discussed his views on Church unity and said, "The tendency of Protestant theology is in a Catholic direction, due to the Anglican delegates in the World Council of Churches."

Fr. Cowley, who is assigned to the Centre D'Etudes "Istina" in Paris, France, gave these three suggestions for easier discussions on a doctrinal level:

- (1) Spiritual awakening at the grass roots level.
- (2) Doctrinal discussions by experts with mutual understanding.
- (3) A growing together through cooperation in the domain of social and international justice.

He explained that "this is in line with words of Pope John XXIII." He said, "The accession of Pope John XXIII to the papal throne has given a tremendous impulse to work for Christian reunion."

Fr. Cowley recently returned from speaking at Marquette University, Milwaukee, and a lecture tour of the Miami area, where he discussed "The Prospects for Reunion between Catholic and Orthodox: Catholic View."

During the Florida lecture tour Fr. Cowley stated: "The doctrines of the Immaculate Conception and the Assumption . . . although they may have been taught by revered doctors of the Church . . . are not really capable of being defined. The mode of definition, the exercise of the papal power, is, however, the real problem."

"The doctrine of purgatory is sometimes quoted as an obstacle, but though controversy with the East was at the origin of the Western definitions on the subject, the Orthodox attitude has never been formally condemned by the Catholic Church, nor is transubstantiation really an obstacle. It was explicitly accepted by Orthodox theologians as being equivalent to their own doctrine at the Synod of Jassy, Rumania, in 1642."

On the problem of tradition Fr. Cowley said, "This is one of the directions in which talks with Anglicans and the classical Protestant denominations — Lutheran, Presbyterian, Congregationalist, Calvinist, Baptist, Methodist, Disciples of Christ, most Pentecostals — would prove most fruitful."

He said, "Considerable devotion exists among Anglicans to our Lady as *Theotokos** and sometimes one finds other [Roman] Catholic beliefs such as the Immaculate Conception. The real problem for this as for the Assumption [is] the lack of a scriptural basis. . . ."

"For the Orthodox, Mary is at the heart of the mystery of the saving act of God in Christ. We have seen that the Orthodox believe in the essential truth of the Immaculate Conception; the doctrine of the Assumption was the most common among the Byzantine theologians and the only one concerning the end of our Lady's life to be received during the modern period."

Fr. Cowley was at one time an Anglican priest; he was ordained in the Roman Catholic Church in 1948.

*God bearer.



Bishop Daly with bundles of food and clothing for the Korean lepers.

The Garden of Holy Life

by Rosemary Swanson

The author and her husband went to Seoul, Korea, in 1959, when Mr. Swanson was assigned to work on an electric power contract there. The Swansons, who are residents of Jackson, Mich., are members of All Saints' Church, Brooklyn, Mich.



Above: 12-year-old Korean leper. Below: Miss Roberts with leper women and children.



How would you like to go half-way round the world from your home to stay 21 months, have your first contact with lepers and meet for the first time and learn to live with Koreans? This happened to me, and, although the circumstances of my coming from America to Korea to be a housewife here has nothing to do with my story, getting to know the lepers does concern you.

At home in America my husband and I belong to the Episcopal Church and within a few days after our arrival in Seoul we attended services at the Cathedral of St. Nicholas and Our Lady, the seat of the Anglican Church in Korea. There we met the Rt. Rev. John C. Daly, Bishop of Korea, other clergy, and Miss Josephine Roberts, Mothers' Union work-

er in Korea. All of my subsequent enriching experiences with the Koreans have been through Miss Roberts, the Rev. C. Roger Tennant, and the Rev. Richard Rutt.

Of all the Church's work that Miss Roberts has shown me, the leper rehabilitation settlement is by far the most interesting. Its very beginning was dramatic. The Rev. J. Paul Burrough, who had a parish at Chungju, found about 30 lepers living under a bridge. He settled them in a house near his parish, only to meet with such opposition from the local people that the police came and took the lepers to a government leper colony. Half were sent to an island off the south coast and the other 15 ran away. The latter group wandered around as beggars and finally found the present location. They suggested to Fr. Tennant that he buy the land. With the help of readers of *THE LIVING CHURCH** and *Morning Calm*, Fr. Tennant was able to make a down payment on eight acres of land and pay for a large tent. The settlement has grown from the original 15 to a population of five babies, two teenagers, 11 women, and 11 men. We never know how many new faces will greet us because news travels very fast in Korea via the grapevine.

If you could see this piece of land you would think, as I did on my first visit, that God had fashioned this beautiful place especially for people who had suffered great deprivations. It is only an hour's ride from Seoul. One rides

Continued on page 16

*Since September, 1960, when *THE LIVING CHURCH* published an appeal by Fr. Tennant, readers have contributed \$1,607 to *THE LIVING CHURCH RELIEF FUND* for the work among lepers. Readers wishing to add to that total may do so. Checks should be made out to the fund, and marked, "For Korean Lepers."



Toronto, Canada, will be host to the 1963 Anglican Congress. Photo shows St. Paul's Church, in that city.

WHAT IS THE ANGLICAN COMMUNION?

*Though the language may be
different, the essentials are the same*

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

The Anglican Communion was described by the Lambeth Conference in 1930 in these words: "A fellowship, within the one holy Catholic and apostolic Church, of those duly constituted dioceses, Provinces, or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

"a. They uphold and propagate the Catholic and apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

"b. They are particular or national

Bishop Bayne assumed the newly created post of Executive Officer of the Anglican Communion on January 1, 1960. He is also Bishop-in-charge of the Convocation of the American Churches in Europe. Previously, for 12 years (1947-1959), he was Bishop of Olympia (State of Washington, USA). A native New Yorker, educated at Amherst College and the General Theological Seminary, he had been a chaplain at Smith College, Northampton, Mass., and Columbia University, New York, and, during World War II, in the USNR. His books include *Gifts of the Spirit* (1943), *The Optional God* (1953), *Christian Living* (1957), and *Mindful of the Love* (1962).

Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and

"c. They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference."

The Fellowship in Practice

What this fellowship means in practice is a very simple thing. It means that you, an Anglican, will find you have a church almost anywhere you go in the world. If you are in England, the Church of England is your Church. If you go to Japan, the Nippon Seikokai is your Church. In Kenya, you will find the Church of the Province of East Africa. In New Zealand, you would find the Church of the Province of New Zealand. The Prayer Book you use might be that of the Episcopal Church, or of any of the 17 other Churches. The language might be English or Buganda or Malayan or Chinese or Spanish, but one thing would be certain, that in all essential matters of faith and order, of life and worship, it would be the same Church. Thus you belong to a world-wide family—very loosely organized, indeed, with complete independence among the various Churches which make up the fellowship, but still bound together by an enormous depth of loyalty and tradition, of common doctrine and common life.

The "common counsel" which sustains the mutual loyalty is principally maintained at the meetings of the bishops of all the Anglican Churches, generally held every 10 years at Lambeth Palace, the London headquarters of the Archbishop of Canterbury. These Lambeth Conferences have no legal authority. Their recommendations must be acted upon by each of the Churches before they can have any binding force, but the counsel of the bishops has great informal authority and also provides the possibility of practical planning and coöperation. The Archbishop of Canterbury, as the senior bishop and Primate of the Communion, convokes and presides over the conference, but bishops from every continent and of nearly every race take part equally in its work.

Within the past decade several other inter-Anglican groups and activities have been added. Chief among these is the Anglican Congress, a meeting of all the bishops and of clerical and lay representatives from every diocese around the world. The latest of these was held in Minneapolis, in 1954, with the Episcopal Church as host. The next is planned for Toronto, in 1963, at the invitation of the Anglican Church of Canada. Another agency of importance is the Advisory Council on Missionary Strategy, a body representative of and supported by all the 18 Churches, with an executive

officer and staff, whose chief function is the strengthening of the common life and planning of all the Churches.

The Church of England is the mother Church, of course, with its two Provinces, of Canterbury and York. In England, the Church of England is the established, *i.e.* the legal, official Church of the Kingdom. This is no longer the case in Wales, Ireland, or Scotland. The Church in Wales was set apart as a separate Church in 1920, when the four (now six) Welsh dioceses were disestablished. The Church of Ireland was organized as a separate Church in 1870, including 14 dioceses, in two provinces, Armagh and Dublin. In Scotland, the established Church has been Presbyterian since the 17th century, but the ancient Episcopal Church continues, organized in seven dioceses. Thus, the Church of England, the Church which has borne unbroken witness to the Catholic faith and order since Christianity first came to England in the first or second century, remains a legally established Church only in England itself, but shares with the three other Churches of the British Isles the apostolic tradition of nearly 20 centuries.

Result of Revolution

The oldest Churches outside the British Isles are the Episcopal Church of the United States, and its twin, the Anglican Church of Canada. Both came into separate existence as a result of the American Revolution. Until then British settlers in the colonies, in Virginia or Nova Scotia, in Quebec or Connecticut, had simply been members of the Church of England, ministered to by missionaries sent out from the British Isles, and with only a shadowy chief pastor, the Bishop of London. The political changes of the Revolution necessitated ecclesiastical changes, too. The Church in the United States completed its separate organization in 1786, and the Canadian Church, following a somewhat different path, ultimately became a united national Church of Canada in 1893. Long before that, however, the four provinces of the Canadian Church had become fully self-governing units of the Church's life.

Other such autonomous Churches came into existence as the years went on. Some, like the Churches in Australia and New Zealand, were planted, as the two American Churches were, by colonists from England who brought their Church with them. In other cases, the new Provinces were instituted by missionary work from the older Churches among the people of non-Christian areas and cultures. In both Japan and China, for example, there are national Churches whose bishops, other clergy, lay people, Prayer Book, and Bible are all entirely Japanese or Chinese. Other Anglican Churches may and do support them, financially and with man power as needed, but they are completely independent and self-governing.

Such Churches exist in Japan and China, where their legal names are translated as "the Holy Catholic Church in (Japan or China)," in India (the Church of India, Pakistan, Burma, and Ceylon), and in Africa, where there are now five separate Churches, called simply "the Church in the Province of" whatever it is: South Africa, West Africa, Central Africa, East Africa, or Uganda. The last named is the newest to be set apart, having been launched as a Province in April, 1961.

In the British West Indies as well, a similar autonomous Province exists, (but the American missionary diocese in the West Indies — Cuba, the Dominican Republic, Haiti, Puerto Rico, and the Virgin Islands — are still members of the American Church). The American mission in Liberia does not yet belong to the Church of West Africa.

The 18th member of the household is the Archbishopric in Jerusalem, which links together the life of the Churches in Jerusalem, Egypt and Libya, Iran, Jordan and the Sudan. There are still some dioceses, as well, which are not included in any Province (usually because of geographical problems). Eight such are Argentina, Bermuda, Borneo, Gibraltar, Korea, Madagascar, Mauritius, and Singapore and Malaya. These are all dioceses largely supported from the British Isles, and their Metropolitan is the Archbishop of Canterbury. Three Australian dioceses are still isolated from any Province: Adelaide, Tasmania, and Willochra.

The various overseas dioceses of the Episcopal Church are included as members of the American Church, represented by their bishops and clerical and lay deputies in the American General Convention, although it is expected that in the course of time, most of them will become parts of independent national or regional Churches of their own. The three dioceses in Brazil already have a measure of self-government.

The Aim Is Autonomy

Thus the aim of the Anglican Communion is to form, as quickly as possible, autonomous national Churches in every land. It is by "missionary" effort that these Churches are born, but the aim is not to keep them as dependent colonies but to lead them swiftly to the point where they are fully and strongly formed in their own soil, with their own leadership, managing their own affairs, and taking their full part in the world-wide life of the fellowship.

The older Churches continue to help, of course. The Episcopal Church, for example, is substantially involved in assistance to the Church in Japan, and to some degree it is in partnership with almost all the other Anglican Churches. Similarly, missionaries and funds from the other Churches flow to strengthen the

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The Council

The big word "ecumenical" is becoming almost as familiar to readers of the newspapers as "statutory" or "double-header." The World Council of Churches is the focal expression of an "ecumenical movement" in which separated Christians of many Communion take counsel on issues of faith and order and of practical living in the world. In a quite different sense of the word, the Second Vatican Council, soon to meet in Rome, was announced by Pope John XXIII as an "Ecumenical Council."

The relationship of Anglicanism to the second of these two things is the subject of a timely book by Canon Bernard C. Pawley, *An Anglican View of the Vatican Council* (Morehouse-Barlow, September 18, 1962, \$2.90 — an Episcopal Book Club selection). Canon Pawley is the personal representative of the Archbishops of Canterbury and York at the Vatican during preparations for the world-wide gathering of Roman Catholic bishops which begins next month, and is in close touch with the Vatican's new Secretariat for Promoting Christian Unity, over which Cardinal Bea presides.

One of the Series

As Canon Pawley points out, the Roman Catholic view of the forthcoming Vatican Council is that it is one of the series of Councils, beginning with the first-century Council of the Apostles at Jerusalem, and continuing through Nicea, Constantinople, Ephesus, Chalcedon, etc. — the Ecumenical Councils which authoritatively defined the Catholic faith and adopted rules for the government of the Church. They were called "ecumenical" in the original sense of "world-wide," because they were attended by bishops from every part of the ancient Roman empire. Later, the word, "ecumenical," came to be used to distinguish between Councils which truly spoke the mind of the universal Church and those which falsely claimed to do so.

After the breach between Rome and Eastern Christendom and the later breach between Rome and the Churches of northern Europe, those who continued to accept the papacy kept right on regarding world-wide Councils of the Roman Catholic Church as ecumenical and Rome therefore believes that there have been some 20 ecumenical Councils. Anglicans and Eastern Orthodox, naturally, do not believe that Councils from which they are excluded have the right to the title "ecumenical." The Orthodox believe that a Council representing the entire Eastern Orthodox Communion could lay claim to ecumenicity, without regard to the presence of Anglican, Roman Catholic, or Protestant representatives, for they — like the Roman Catholics — hold that belief in the oneness of the Church requires the corollary that those with whom they are not in communion are outside the body of the Church. This does

not necessarily imply that other Christians are bad people, or unloved by God, but it does imply that their ideas about Christianity are not authoritative for those who have remained in communion with what they consider to be the true Church.

The other current use of the word ecumenical — in the ecumenical movement, as represented by the World Council of Churches and other relationships across the lines of division between Churches — is technically almost the precise opposite of the Roman Catholic use of the word. Instead of referring to the decisions of those who are united, it refers to the debates of those who are divided. But it is an appropriate and descriptive word for such relationships because in the ecumenical movement the separated Churches bear witness to the measure of unity that exists among the followers of the one Lord and seek to come together as closely and as speedily as conscience permits.

One world-wide Christian Communion and fellowship, bearing witness to one faith, agreeing on the central issues of morals, doctrine, and Church life — this is the pattern which both kinds of ecumenicity acknowledge as the one intended by Christ for His Church.

Thaw in Attitudes

In his book, Canon Pawley discusses some of the major issues which separate Rome from the rest of the Christian world, and warns against expecting a Roman reversal on any of these issues. Nevertheless, he gives many concrete examples of the thaw that has taken place in Roman Catholic attitudes toward other Christians — and, to a degree, in the attitudes of other Christians toward Rome. The Pope's desire that the Vatican Council may contribute to the unity of Christendom must be understood primarily as a desire that the Roman Church may show itself to be so wise, loving, strong, and pure that all Christians will be irresistibly drawn toward it — the pure Bride of Christ, "without spot or wrinkle." And in this very wish, as Canon Pawley says, he expresses a tendency to attribute to the Church on earth a perfection appropriate only to its ultimate destiny, according to non-Roman thinking about the Church.

But the very warmth of concern and the simple and powerful personality of the Holy Father seem to lift the question of relationships between Rome and other Churches onto a new level, where the air is fresher and purer. Canon Pawley gladly notes a "persistent rumor that probably no other doctrines will be defined that widen the gap that already exists between us and them." In some key areas, notably the place of the laity and, the reform of the liturgy, there is every reason to expect actions which will narrow the gap. The work of the Secretariat for Christian Unity has contributed greatly to better relations between Churches. At present only a temporary body, it should, in Canon Pawley's opinion, be continued during and after the Council.

The fact that the Council is meeting at all is a significant one — in the first place, because it shows that the Roman Catholic Church is "among the number of those many other Christian bodies who are not satisfied with themselves as they are"; in the second place, because we are "relieved of the anxiety that the doctrine of papal

infallibility might have made it, if not impossible, at least difficult, for a council ever to be called together."

Serious causes of friction between Rome and other Churches are found in the rules regarding mixed marriages and attitudes toward religious liberty. These subjects are on the agenda of the Council, and while no one can guess in advance what the Council will do about them, there is ground for hope that the spirit of friendliness and sympathy that has been shown elsewhere will have some effect here.

Canon Pawley's book, expressing in simple terms what the Second Vatican Council is, and what an exceptionally well-informed Anglican thinks about it, will be widely read and appreciated. The truth that "regroupings of Christian bodies" in partial mergers of Protestants or of Anglicans with Protestants "are not necessarily steps toward unity" is firmly brought out. The goal must be a reunited Church in which those who are now Roman, Orthodox, Anglican, or Protestant are equally at home. Roman Catholics are about half the Christians of the world — possibly a little more than half, according to some enumerations, possibly a little less than half. A body divided into two major parts is not united, and the union of the fragments of one half may help or hinder the reunion of the whole. The pieces of one half must be brought together with the other half in mind.

Although there is no clear indication that progress is being made toward solving the serious doctrinal and practical issues that divide the Churches, there is abundant evidence that the question of unity is being tackled in a new spirit — by the majority of the non-Roman Communions in the ecumenical movement, and by the Roman Catholics in their preparations for the Vatican Council and in many other words and actions in almost every part of the world. The desire for unity must become a will to unity before the specific issues of unity can be dealt with successfully. Now, for the first time in many centuries, the first requirement — the desire for unity — is found in virtually every part of Christendom. For this, we give thanks to God.

The Congress

Next summer, bishops, priests, and laypeople of the Anglican Communion will be holding an ecumenical gathering of their own — ecumenical in the sense that it will bring together representatives of the whole Anglican household, although Anglicans do not regard themselves as constituting the entire Christian Church, and the meeting will not define doctrine or pass Church laws.

The Anglican Congress will convene in Toronto, Ontario, Canada, from August 13th to 23d, 1963. Now scheduled to take place approximately mid-way between meetings of the Lambeth Conference, this will be the third such gathering-together of world-wide Anglicanism. The first Congress took place in 1908, and the latest, in 1954, convened in Minneapolis, Minn.

The theme of that Congress was "The Call of God

and the Mission of the Anglican Communion." Anglicans who came together in Minneapolis took a comprehensive look at themselves and their task, and considered four topics: "Our vocation"; "Our worship"; "Our message"; and "Our work." Next year, Anglicans will look away from themselves and, with the theme, "The Church's Mission to the World," will consider not only who and what they are but where they are and what they are called by God to do in the world they live in. Although Christians of one Communion and fellowship, sharing a common allegiance and a common worship, those who come to Toronto will sometimes share little else, for they will come from as varied nations and cultures as the world contains. Some will come from England, where the Church is established and where the Anglican way is the normal way; others will come from countries where Christians



of any kind compose but 2% or 10% of the population. Some will come from nations rich in tradition and with long histories; others will come from new nations struggling to be born. Not only will the Anglican Church be much in evidence in Toronto; the whole wide world will be in evidence there, too.

If anyone is under the impression that Churchmen will come to gloat over their strength and rejoice in their extensiveness, he needs to hear that the chairman of the program committee, the Rt. Rev. Ralph Dean, Bishop of Cariboo (in Canada), has said that he believes the delegates will participate in an experience which will "sow seeds of concern and divine dissatisfaction." Obviously the purpose of the Congress has nothing to do with preserving any kind of status quo, for its six topics are all concerned with frontiers — "On the religious frontier"; "On the political frontier"; "On the cultural frontier"; "The challenge of the frontiers — training for action"; "The challenge of the frontiers — organizing for action"; and "The vocation of the Anglican Communion."

Like the Lambeth Conference, the Anglican Congress is not a legislative body — the Anglican Communion seems to believe always in a minimum of legislation anyway. But it is a body from which much can come — much of awakened zeal, of mutual planning, of new vision and newly spurred action, as well as the promotion of closer ties of affection and mutual trust among Anglicans. The incentive and initiative for the combined Anglican work among the dispersed Chinese in Southeast Asia was a direct result of the Minneapolis Congress.

Truly symbolic of the Congress is its emblem, to be

used for the second time, designed by the Rev. Canon Edward N. West, of the Cathedral of St. John the Divine, New York City. A shield bears the Cross of St. George which is circled by a band with the Greek words, "The truth shall make you free." Radiating from the band are the points of the compass, to indicate the growth of the Anglican Communion and its missionary outreach. Surmounting all is the mitre, symbolizing the apostolic order essential to the Churches of the Anglican Communion.

At the time of the last Anglican Congress, a severe lack was felt in the preparation of people in parish churches for the reception of the news and message of the meeting. The Toronto Congress, therefore, will be preceded by a year of preparation, beginning this month. Many parishes will be taking part in this well-conceived preparation, learning what the Anglican Communion is, what the Churches which make it up are like, and about their own very real concern in what takes place in Toronto. THE LIVING CHURCH intends to take its full share in this work of preparation, and this week's issue is full of things which should be of lively interest to all Anglicans and to all Churchmen whose concern extends outside the doors of the parish church building (and we are not nearly so pessimistic as many about the number of those Churchmen). An article [page 10] by the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, comes as near as anyone can to defining this almost-indefinable fellowship. On page 19, under the head "We Are Anglicans," is the first in a series of short collections of interesting facts about the various Churches which make up the world-wide body. This time the Churches in the British Isles are considered. Throughout the coming year, there will be various articles concerning the people who will come to the Anglican Congress and topics they will discuss.

According to Bishop Dean of Cariboo, "The Church has to be different if it is to maintain any kind of relevance with the world in which we live." But the Church is not only the 1,500 people expected at the Congress — the Church is you who read this. It's your Congress — and we are sure you will want to learn all you can about it, and follow its proceedings.

THE GARDEN

Continued from page 11

through flat rich areas of vegetable gardens and then the road gradually rises to wind through two mountain passes. Every curve seems to bring a more beautiful view than the last. Shortly beyond the second pass is the turn-off, which is not even a lane but only faint tracks of Miss Roberts' Land Rover. Soon the lane dips down, and spread before us is a wide valley to the east. As we arrive for the monthly Communion at seven o'clock in the morning the slanting sun and night's dew make every tree, flower, and stalk of barley a true miracle. Korea's name, Land of the Morning Calm, becomes meaningful.

The lepers have given their place a name — Songsaeng-won.* We do not

think of it as a colony but rather as a rehabilitation center where they will receive Christian instruction, medical care, and learn to be self-supporting. The instruction and care are going on but the self-supporting goal seems a long way off.

The lepers have built a small altar facing east as well as a chair for the bishop, and services are held in the open. Last Christmas, Bishop Daly confirmed four young men who had been baptized by Fr. Burrough. Once a month Fr. Rutt, two young men from his church, Miss Roberts, and I go out for Communion. At that early hour of the morning, in the peace and beauty of nature, seeing the deep reverence of these people, I am filled with the conviction that they will achieve what they are working for. Every two weeks Fr. Rutt's young men go out to give instructions and at present there

are many catechumens. Soon Fr. Tenant hopes to move in the 15 lepers who were sent to the island off the south coast. They have been confirmed by the Rt. Rev. Arthur Chadwell, Assistant Bishop.

The Korean government is very anxious to take care of its lepers, and a few weeks ago Miss Roberts went to the settlement with a team of doctors. All the lepers were given a complete physical examination and their type and extent of leprosy duly noted. Only two have infectious leprosy and it is hoped that they will voluntarily isolate themselves a little way from the others. Of the whole group about two-thirds show lesions or have changed features. Everyone has leprosy except four babies, and all are receiving medication.

About six months ago neighboring farmers and villagers made trouble for the lepers and tried to drive them away.

Readers of THE LIVING CHURCH have much to look forward to during the coming year, with the undoubtedly history-making Vatican Council convening this year, for an undetermined length of time, and the preparation for and coverage of their own Anglican Congress. Those who have planned the program of the preparatory year have suggested that Churchmen read *The Anglican Communion*, by G. A. Ellison, Bishop of Chester [Seabury Press, Greenwich, Conn. \$2. London, SPCK] and the *Anglican World* [bimonthly magazine, London]. We second the motion, but add that you'd better not miss an issue of THE LIVING CHURCH.

Literary Editor

As of September 1st, the Rev. Francis C. Lightbourn, S.T.M., terminated his duties as literary editor of THE LIVING CHURCH in order to devote full time to the work of librarian and to teaching at Seabury-Western Theological Seminary. Fr. Lightbourn has served THE LIVING CHURCH since 1949 in various capacities — managing editor, assistant editor, literary editor — and we cannot let this occasion go by without expressing the appreciation of his fellow members of THE LIVING CHURCH staff and of the readers for his services. We wish him every success in his work at Seabury-Western.

Our good wishes also go to Marion Lightbourn, his wife, and Mary Elizabeth, his daughter. There is a special reason for mentioning the latter, since she has been a valued assistant to her father and the readers of THE LIVING CHURCH during the months when Fr. Lightbourn was commuting between Milwaukee and Evanston.

Arrangements for Fr. Lightbourn's successor in conducting the book review department are virtually complete, and will be announced in an early issue. In the meantime, books for review and correspondence relating to books and reviews should be sent to the publication office of THE LIVING CHURCH, 407 East Michigan St., Milwaukee 2, Wis.

*The Garden of Holy Life.

NARCOTICS

Continued from page 7

ground experience fraught with the dangers of arrest and ostracism, but was clearly recognized by all as a pathological condition;

(4) Potential addicts would have no source of supply other than the government-sponsored clinics where positive measures to deal with addiction-prone personality types would be undertaken; this would mean that at the death of the present addict generation the problem . . . would finally be under control.

Sources of Opposition

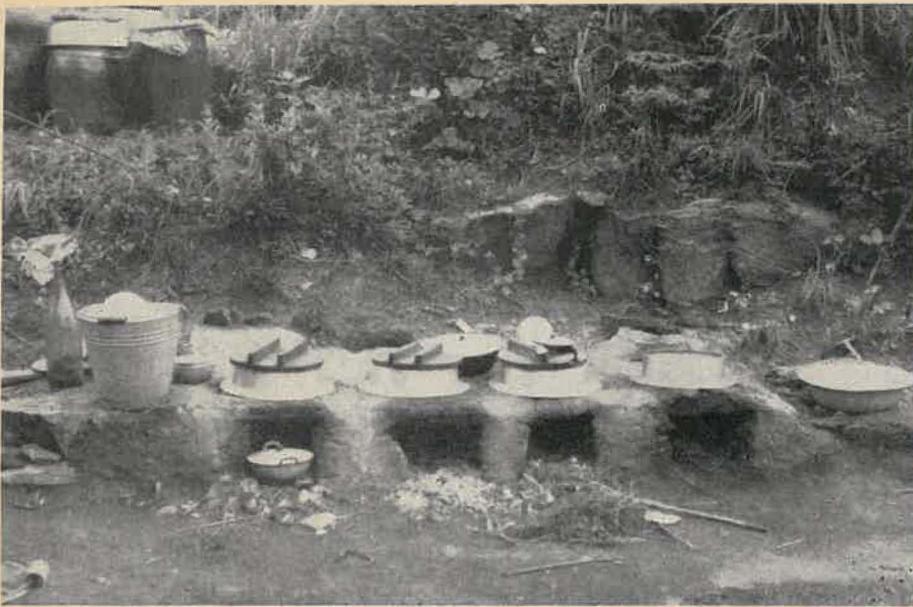
There is opposition, of course, to this kind of a proposal, by more than a misled and bewildered public. The present syndicate racketeers, the illicit foreign producers, the international smugglers, the non-addicted distributors and sellers — all would lose their means of livelihood. All of these scum of the earth are far more dangerous than the addict-victim of their trade, but they flourish and profit now under the protection of the myth that such racketeers, who can become millionaires after a few profitable transactions, are deterred by punitive measures.

This head-in-the-sand attitude is tragically reminiscent of the unwitting, but nonetheless unholy, alliance of temperance people, bootleggers, and law enforcement agents during the Prohibition era. Must the cynical observation, that "the only thing we learn from history is that we do not learn anything from history," remain true in our generation, too?

Another form of opposition to the proposal that drugs be legalized and medically administered to addicts arises in the public mind from the fear that "morphine saloons" and afternoon "bridge-and-heroin parties" will result. Such notions are clearly exaggerated *reductios ad absurdum*.

Please note that we are proposing medical clinics in which drugs are administered to sick people. No one has proposed that drugs be sold on the open market as if they were harmless. We conceive drug addiction to be a serious problem and not a mere ploy or gambit to maintain vested interests and the *status quo*.

If the Federal Bureau of Narcotics, and a variety of other law enforcement agencies, fear that their budgets and staffs will be reduced under the clinic plan of dealing with drug addiction, let there be this reassurance: They can police the distribution channels and the clinics to guard against the diversion of drugs and to prevent the possibility of graft and corruption in their administration. Such a role would not only give them a positive function but would contribute to the ultimate solution of the problem, which we assume has been their real objective since the passage of the Harrison Act.



Leper's kitchen: For 29, plus new faces.

Here in Korea, as in other parts of the world, there is much ignorance and misunderstanding of leprosy. The head man of the settlement, who is aptly named Lazarus, has since carried on friendly negotiations and there is now a written agreement of mutual aid between the settlement and the neighbors.

You are probably wondering how these people will ever become self-supporting. In order to get started the church bought lumber for dwellings and since there are some excellent carpenters in the group it has been possible to erect three houses and a chicken coop. The people are comfortable now in the warm weather by using the tent, but more houses should be built before winter. Church World Service supplied grain for many months but lately has had to decrease the allowance, so part of the church's money must go for food at this time, rather than building materials.

A couple of months ago I had the dubious pleasure of riding to the settlement with Miss Roberts in company with three very young goats. Needless to say they were in the back and I was in the front. Money for their purchase was from an anonymous donor in America. In time the goats will breed and furnish badly needed milk.

Beside the goats there are one pig, two rabbits, and 300 young chickens. A few more rabbits and many more chickens are needed, as well as another pig for breeding.

In the short time that the group has been together the main concern has been building shelters, leaving very little time for planting food. At present there is only a small vegetable garden and some barley. Within a few months the men will be able to terrace the land for rice paddies and prepare more land for barley. To do this work they will need an

ox for the plowing. The ox is very essential to the rural Korean because it not only does most of the farmer's hard work but also takes him to market. We hope that in time our lepers will be able to grow enough food not only to feed themselves but to have enough to market.

The agricultural department of Seoul National University is located at Suwon, a few miles from Seoul where our Church has its girls' orphanage. Experts from the agricultural department have volunteered to advise the lepers how and where to plant vineyards and fruit trees. Delicious fruit is grown all over Korea and is readily marketable. Advice on the best use of the eight acres is free, but there is no money for the actual plants or for the beehives that have been recommended.

The women have received a sewing machine, much needed for the repair of clothing. Koreans sit on the floor, so this machine has no legs. A woman sits cross-legged and uses her right hand to turn a handle on the wheel, guiding the material with her left hand.

It is certain that the settlement will grow as more and more lepers hear of it. Each and every person seems to have pride and self-respect in spite of spending most of his life as an outcast from society. They work so hard with the little they have that if given the means their goal of being self-supporting would not be far off.

I wish you could ride to Songsaengwon early some morning, down the path the lepers fashioned for us by diverting a stream, be greeted with eager smiles and bows, watch their attitude of true humility during the Communion service. It is impossible not to make comparisons. Out of your feeling of gratitude to God would come a firm resolution to help the lepers help themselves.

We have addressed ourselves to the nature of the drug addiction problem and a proposal for its ultimate solution. Pragmatically, and under the doctrine of economy, our proposal seems to make sense. Even more important, however, is our conviction that this is the moral way to handle the problem. Our moral hypothesis and major premise is: Drug addicts are emotionally sick people, therefore, they should be treated as such.

The Other Things

St. Ignatius in his *Spiritual Exercises* says:

"Man was created to praise, reverence, and serve God, our Lord, and thereby save his soul. And the other things on the face of the earth were created for man's sake and to help him in following out the end for which he was created. Hence it follows that man should make use of creatures so far as they help him toward this end, and should withdraw from them so far as they are a hindrance to him in regard to that end."

Our basic principle is that narcotic drugs are some of those "other things" which man should make use of, or withdraw from, so far as they help or hinder him with regard to his life with God. They are not, in themselves, prohibited. They are good in that they are created by God for man's use. The question is: What is the proper use of narcotic drugs?

The first, obvious, God-given use of narcotic drugs is found in their present legitimate medical use for the alleviation of pain. We alleviate pain to create comfort so that healing can take place. Where healing is improbable, e.g., in cases of incurable cancer, drugs are administered for the simple end of alleviating physical pain.

There was a time when we thought emotional illnesses were produced by witches or by an evil life, but now we know them as diseases. A narcotic addict is an emotionally ill person seeking alleviation of pain in his struggle to live. It is, therefore, moral that we use God's creature, the drug, to assist his cure by alleviating his pain so that healing can take place. Where healing is improbable, we would administer the drug until death as in the case of incurable cancer. Theologically, as with the cancer patient, we alleviate pain in order to allow a man to follow out the end for which he was created, namely union with God.

For those who would object, saying that the cross and suffering are means to union, we would agree, but we would not suggest immediate enactment of canon law prohibiting the administration of any drugs to any sufferer. Short of this theological stand, we are at a loss to understand why the painful life of an addict may not be relieved.

The pain of life is so tremendous and overwhelming in the case of some persons that they resort to drugs to alleviate

the hurt. The reasons for this are many and various, but this is their common denominator. Once "hooked" they then carry the even more painful habit of addiction — "an eternal chase for the first shot." Withdrawal is almost impossible, emotionally, and extremely difficult physically. The addict finds himself trapped. He suffers the pain of illegality; he is punished in the act of using drugs and for the act of using drugs.

In Illinois the pain goes even deeper; here he must either register and carry a card, or go to jail. He can be punished for *being* an addict. (Note the distinction between being and doing. No man should ever be punished for being, but only for doing. This distinction is carefully safeguarded in moral theology and in our United States Constitution.) He can be forced to take another drug (Nalline) to prove the accusation of addiction and thus testify against himself. (Apparently, both in the case of Nalline injections and in the case of the registration card of the addict, the Constitutional guarantees of the Fifth Amendment are denied to the drug addict. Racketeers who may be connected with the wholesale traffic in illegal drugs, on the other hand, enjoy full Constitutional privileges.)

If the suspected addict refuses to submit to the Nalline injection, which precipitates withdrawal symptoms in drug users, he can be sent to jail on the assumption that only users would refuse to so testify against themselves. Parenthetically it may be remarked that these so-called Nalline clinics are sometimes represented to a naïve public as "treatment facilities," but it is patent on the face of it that they are only a questionable enforcement measure.

No Choice

The present narcotics laws prohibit the treatment of an addict by any physician in the free community. No hospital, except a state institution, can legally admit a narcotic addict as such, and Illinois State Hospitals refuse admittance to addicts on the grounds that they are not psychotics. This leaves the addict no choice but to adopt a criminal mode of existence or to go to jail.

The addict's pain therefore increases and deepens as he is driven further and further into a state of total separation and alienation from conventional society. His only contact with the society that should help him ("Am I my brother's keeper?") is in terms of theft, deception, and pimping if he is a man, or in terms of theft, deception, and prostitution in the case of women.

This, of course, ultimately leads to exposure, painful exposure, and the final pain of all: the loss of a human being's humanity, the loss of freedom. Even when the law acts to apprehend, arrest, and incarcerate, the greater good of rehabilitation does not take place.

The only large-scale treatment facilities in the entire country are the two federal facilities at Lexington and Fort Worth, and the Riverside Hospital in New York City. These have capacities of 1,280, 1,053 and 180 respectively, and their success rates, despite well-intentioned staffs and better-than-average physical plants, are less than 20% of the inmates admitted for treatment. Considering that the most popular guess as to the number of addicts in the United States is about 60,000, it is clear that a treatment facility capacity of 2,500 is completely inadequate, quite aside from the question of successful cure rates.

Way-stations

More important is the fact that the county jails, houses of correction, workhouses, and penal farms that handle and process the great bulk of drug addicts that are arrested and convicted have no treatment facilities, programs, or staffs whatsoever. The penal facilities are simply temporary way-stations that contribute to the aggravation of the very problem an uninformed public believes is being dealt with.

The greater good, for the sake of which the punitively-oriented school of dealing with addiction thinks the penal system exists, namely, the rehabilitation of the addict, is simply another facet of that elaborate mythology that has prevented us from coming to grips with the problem.

Here in Illinois and Chicago, it is patently clear that the sponsors of an integrated set of punitive narcotic laws, passed by the 1959 legislative session, could not proceed on the basis of their own laws. If all the addicts in Chicago alone, variously estimated between 9,000 and 12,000 persons, were to be jailed, we would have to increase our jail capacity by about 10,000 cells. After an initial capital outlay of between 200 and 225 million dollars to build these monuments to futility, it would require an additional outlay of some 20 million dollars annually for inmate support and plant maintenance.

Such a program is ludicrous on the face of it, and tragic in the sense that it is a negative alternative to a positive program.

The Illinois State Addict charge and the Chicago Loitering Addict charge are not only immoral and impossible to enforce, but dangerously misleading in that they purport to deal with the addiction problem.

Such a condition is not the end to which man, or man's society, was created. Therefore, it is our position that it is not only moral to create a clinic system through which man may attain his end with God, but it is immoral for a Christian, and indeed any adherent to the Judeo-Christian tradition, to permit the present conditions to continue.

The Church in the British Isles

(First in a series)

The Anglican Church in the British Isles includes a great deal more than the Church of England, for Wales, Ireland, and Scotland have their own Anglican Churches. . . .

How the Church got to England in the first place is a historical puzzle no one has yet solved. Various traditions give the credit for bringing it there to St. Paul and to St. Joseph of Arimathea. It may well have been brought by a Roman soldier or a Mediterranean trader, but, at any rate, there were people who called themselves Christians in Britain by about 100 A.D. Bishops of London, York, and Lincoln attended the Council of Arles in 314; the British Church assented to the Council of Nicea in 325; and in 597 St. Augustine found some centuries of Church tradition there. . . . When Englishmen, who had never showed much inclination to resign all spiritual authority to the Roman Pope, finally broke with Rome, they did not break with the Catholic faith. From the ecclesiastical break which retained the apostolic and spiritual continuity came a Church which was and is both Catholic and Protestant, apostolic and reformed — a “divine dialectic”. . . . The Church of England’s missionaries, who have always been mostly sent by non-official organizations of concerned Churchmen, now number about 2,500, scattered throughout the world. . . . Although establishment has many times and in many ways hampered the Church’s actions, the Church of England, being older than the Kingdom of England, has more often influenced the state. . . .

Anglican Churches in Wales, Ireland, and Scotland are disestablished. . . . Wales was the main center of British Christianity when Augustine came on his mission to the pagan Angles and Saxons. The Welsh Church, absorbed into the Province of Canterbury in the 12th century, for 800 years was treated largely as an appendage of England. . . . It was disestablished in 1920 by the British government, and seven-eighths of its capital resources were alienated in the process. The Welsh Church, with six dioceses and its own archbishop, has come through the resulting financial struggle with marked success. . . .

When St. Patrick left Wales for Ireland in 442, he probably found some Christians there already. . . . Early monastics of the Church in Ireland were a rich source of much of the missionary work done in Europe, and provided some of



the best education of its day. . . . Treatment of the Irish by the English at the time of the Reformation and later resulted in most of the Irish remaining Roman Catholics. . . . The Church of Ireland had the number of its archbishops and sees reduced by Parliament in 1833 and was disestablished in 1871. In Northern Ireland it includes about 27% of the population; in the Irish Republic about 93% of the people are Roman Catholics. . . . To most Anglicans the Irish Church would seem “low”. . . . Visitors to Ireland have called Irish Churchpeople among the best instructed of all Anglicans. . . .

In Scotland, where the Reformation hit full force, the Presbyterian Church is the established Church. . . . For 100 years after the Reformation the Scottish Episcopal Church suffered persecution, and for 50 years more, severe disabilities. . . . Because of its lack of state connection and resulting political impediments, the Episcopal Church in Scotland was the source of the first Anglican bishop outside the British Isles — Samuel Seabury, first bishop of the American Episcopal Church, who was consecrated by Scottish bishops. . . . Scotland was able to revise her Prayer Book early, and its example has had great influence on other Anglican Prayer Books, notably the American one. . . . The Church in Scotland is the smallest of British Anglican Churches. . . .

The Church in the British Isles is now experiencing great growth and influence in the religious orders, in the concept of stewardship, and in ecumenical and liturgical stirring. . . . In 1849 Priscilla Lydia Sellon founded the Society of the Most Holy Trinity and became the first Anglican nun. . . . There are now more than 50 religious orders in England. . . . Some 37 of the 43 English dioceses have official stewardship advisers. . . . Work toward revision of the Prayer Book is in process in England. . . . Archbishop Fisher of Canterbury was, and Archbishop Ramsey of Canterbury is, a member of the presidium of the World Council of Churches.

ANGLICAN COMMUNION

Continued from page 13

brotherhood everywhere in the world. This interchange of resources and man power and the world-wide planning of it is a principal concern of the Advisory Council on Missionary Strategy, of which I have the honor to be the executive officer.

Each Its Own

Each Church manages its own affairs as far as its government and finances are concerned. Although the Prayer Books in use are generally very similar to one another, each Church decides what its own worship is to be, and makes its own rules for the guidance and discipline of clergy and members. In England, where the Church is officially established, Parliament is the supreme governing authority, and the Queen, acting on the advice of her ministers, is the temporal head of the Church. For example, she (on the advice of the Prime Minister) appoints all bishops and deans, must approve all Church legislation, etc. The Archbishop of Canterbury is the spiritual head of the Church of England and Primate of all England. In addition he has the first place in honor and dignity among all the bishops and archbishops of the Anglican Communion, and in some cases is a final authority on appeal from some of the other Churches. He is *ex-officio* the chairman of the Lambeth Conference and of the other principal inter-Anglican bodies. He is appointed, of course, by the Queen. In most other Anglican Churches, the archbishops (or presiding bishops) and bishops are elected by the clergy and the laity of the Church.

How big is this fellowship? At present, the 18 Churches, include more than 340 dioceses, some 40,000,000 Christians. The majority of these Churchmen are probably citizens of the United Kingdom or of the British Commonwealth around the world, but there are nearly 8,000,000 Anglicans in Africa, to say nothing of other continents. Nobody knows how many nationalities, languages, and dialects are included in Anglican life and worship.

Full Communion

Anglican Churches are in full communion with some other Christian bodies (*i.e.* we may freely receive the Holy Communion in each other’s Churches and our bishops and clergy may freely exchange with theirs). This does not mean unity of organization or the full acceptance of what each Church teaches; it means that each regards the other as a fully qualified Church within the one Holy Catholic and Apostolic Church of Christ.

This wider fellowship includes many groups of Christians in many lands: The Old Catholic Churches, the Polish National Church in America, and the Philip-

pine Independent Church are examples. Beyond that, Anglicans are bound together closely with many other Christians in the World Council of Churches and in various national councils. There, although the Churches are not in full communion with each other, there are steadily-deepening relationships of brotherly work and study and many aspects of common life.

In many parts of the world, as in India and Nigeria for instance, intensive plans are being studied, looking toward the union of an Anglican Church and others in a new and very broad national Church (as in South India). While this means, in one sense, the "disappearance" of the Anglican Communion, it also makes possible the emergence of a far more inclusive unity, for which all Christians pray. Only with the Roman Catholics and with some Christian groups at the other end of the spectrum from them are there no official contacts. Yet even in those cases, there are warm and important unofficial relationships which may lead to a still greater unity than anything we now know.

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LETTERS

Continued from page 5

sound equipment will soon be 50% of 16 mm equipment. Many foresee 8 mm equipment matching the combined current cost of a normal filmstrip projector and phonograph. It is estimated that the retail print price per reel of 8 mm sound, allowing for production and merchandising, will be about \$12.50. Current 16 mm standards of acceptability are matched by exhibition of 8 mm to groups as large as 85. Two years ago, at the National Council of Churches' conference on audio-visual education, Eastman Kodak gave a remarkable demonstration of 8 mm sound for an audience of 400.

Dr. Friedrich's letter, however, must be studied more thoroughly, for he is stating his own theory of audio-visual education. He appears to make two points.

First, Dr. Friedrich develops an argument for why in his opinion there are few "good" 10 to 15 minute films and why "good" films must be approximately 30 minutes. He does not offer his criteria for the value judgment which is vital to his argument. I have made a quick investigation of film recommendations in the Seabury Series and in the Episcopal Church Fellowship Series. The findings are interesting. In the Seabury Series 58 motion pictures are recommended. Of these, only three are approximately 30 minutes. The average length of all films recommended is 13.4 minutes. In the ECFS only seven motion pictures are recommended. Of these few films, one is 17½ minutes and one is 105 minutes. The average length is 41.4 minutes. Are we to assume that our Church's curriculum builders and educators can be recommending bad films?

Second, Dr. Friedrich proposes that films *ordinarily* be used with groups of 200. In most parishes such groups would be widely graded or not graded at all. A glance at the recommendations in the two chief curricula used in the Church reveals that all recommended film usage is closely graded. It should be added that I know of no recommendations made by any Department of National Council for any other than small group exhibition of motion pictures with the exception of occasional "family nights" when films may be used for entertainment. The use of films in conferences is another matter, but the principle of small group discussion following the viewing remains a constant factor.

Dr. Friedrich's thesis is at odds with the position the Church has taken. We depend on the many fine short motion pictures which are appropriate to closely graded classroom situations. We need to make such films even more financially available for small groups. The 8 mm revolution in printing, distribution, and exhibition may offer the Church its great opportunity. The proposal before the National Council is that we study the facts and the all-important trends in industry and public education which have a direct economic effect upon our action. The proposed recommendation before the committees of the National Council provides us with a point of reference for this study.

(Rev.) JOHN G. HARRELL
Executive Secretary,
Div. Audio-Visual Education
of the National Council

Greenwich, Conn.

PEOPLE and places

Appointments Accepted

The Rev. Robert Anderson, Jr., formerly vicar at St. Patrick's Church, Enterprise, Ore., with address at Wallowa, is now vicar at St. Anne's Church, Camas-Washougal, Wash. Address: Bailey Rd., Washougal, Wash.

The Rev. Howard William Barks, formerly rector of St. Margaret's Church, Chicago, will on November 1 become rector of the Church of St. John the Evangelist, Flossmoor, Ill. Address: 2638 Park Dr.

The Rev. Theodore W. Bowers, formerly in charge of Trinity Church, Fostoria, Ohio, will on October 1 take charge of Christ Church, Medway, Mass. Address: 449 Village St.

The Rev. Elisha S. Clarke, formerly vicar at the Church of the Incarnation, Miami, Fla., is now vicar at the Church of the Transfiguration, Opa Locka, Fla., and St. Andrew's, Hollywood, Fla.

The Rev. Douglas T. Cooke, formerly assistant minister at St. John's Church, New Milford, Conn., is now rector of All Saints' Church, Oakville, Conn. Address: 262 Main St.

The Rev. James F. Ferneyhough, formerly rector of Christ Church Parish, Kilmarnock, Va., is now in charge of St. Martin's Church, Triangle (Quantico), Va. Address: 63 Candice Dr., Triangle (Quantico).

The Rev. Dr. Louis A. Haskell, formerly rector of St. John's Church, Charleston, W. Va., will on October 1 become rector of Grace and Holy Trinity Church, Richmond, Va.

The Rev. Frank C. Knebel, formerly curate at Holy Trinity Church, Covina, Calif., is now vicar at St. Matthew's Mission Chapel, Chandler, Ariz. Residence: 170 W. Ivanhoe Pl. He will also minister to Episcopal families at Williams Air Force Base.

The Rev. Albion W. Knight, Jr., formerly part-time assistant at St. Paul's Church, Falls Church, Va., is now in charge of the new Ravensworth Road mission which will be located eventually on a site already purchased by the diocese.

For several years the congregation will meet in the Annandale high school. St. Paul's Church, Falls Church, Va., contributed a thousand dollars to help the new congregation become established.

The Rev. Herbert K. Lodder, formerly in charge of St. Andrew's Church and other congregations near Evans Mills, N. Y., is now assistant at St. Andrew's Church, Arlington, Va. Address: 2326 N. Military Rd., Arlington 7.

The Rev. T. H. Michael Nesbitt, formerly curate at Grace and Holy Trinity Church, Richmond, Va., will on about October 15 become assistant on the staff of Christ Church Cranbrook, Bloomfield Hills, Mich.

The Rev. George H. Peek, formerly rector of St. Alban's Church, McCook, Neb., is now vicar at St. Mark's on the Campus, Lincoln, Neb.

The Rev. Fred L. Pickett, formerly rector of St. James' Church, Payette, Idaho, is now rector of St. Thomas' Church, Sturgis, S. D. Address: 1222 Junction Ave.

The Rev. Roger C. Porter, formerly vicar at St. Mary's Church, Madison, Fla., and Christ Church, Monticello, is now assistant rector at St. John's Church, Tallahassee, Fla. Address: 211 N. Monroe St.

The Rev. Bruce T. Powell, formerly rector of St. Joseph's Church, Boynton Beach, Fla., is now rector of St. Paul's Church, Key West, Fla.

The Rev. John R. Purnell, formerly curate at the Church of St. Matthew and St. Timothy, New York City, is now rector of the Church of the Holy Communion, Paterson, N. J. Address: 99 Pearl St., Paterson 1.

The Rev. James G. Radebaugh, formerly curate at Holy Trinity Church, Melbourne, Fla., is now in charge of Our Saviour Mission, Palm Bay, Fla.

The Rev. Frank F. Smart, Jr., chaplain, U.S. Navy, retired, has transferred from the district of Honolulu to the diocese of Virginia and is now serving as locum tenens at Christ Church Parish, Lancaster County, Va. Address: White Stone, Va.

The Rev. James C. Walworth, formerly in charge of St. Luke's Church, El Campo, Texas, is now associate chaplain at St. Luke's Hospital, New York City. Address: 421 W. 113th St., New York 25.

The Rev. Edward J. Watson, formerly curate at St. Joseph's Church, Boynton Beach, Fla., is now rector of St. Andrew's Church, Lake Worth, Fla.

Ordinations

Priests

Fond du Lac — On July 25, the Rev. Charles W. Stoup, assistant, Cathedral Church of St. Paul, Fond du Lac, Wis.; on August 6, the Rev. Louis W. Falk, rector, St. Augustine's Church, Rhinelander, Wis.

Resignations

The Rev. A. R. Eldon Garrett, rector of the Church of the Holy Comforter, Miami, Fla., will retire on September 30.

The Rev. Davis Given, superintendent and vicar at Good Shepherd Mission, Fort Defiance, Ariz., has resigned. Address: 720 Park Ave., New York 21, N. Y.

The Rev. Charles W. Stewart, Jr., a perpetual deacon who has been on the staff of St. Thomas' Church, Miami, Fla., will attend Seabury-Western Theological Seminary.

The Rev. Laurence D. Stueland, assistant and field worker at San Juan Mission, Farmington, N. M., has retired on a disability pension. Address: c/o Medical Arts Building, Gallup, N. M.

The Rev. George C. Wyatt, Jr. is giving up his work as assistant at All Angels' Church, New York City, and will devote full time to his work at St. Luke's Hospital, New York City. He will be senior associate chaplain. Mailing address: 77 Finch Lane, Islip, L. I., N. Y.

Changes of Address

The Rev. Francis R. Nitchie, retired priest of the diocese of Vermont, formerly addressed in Bennington, Vt., may now be addressed at 277 Broadway, Arlington 74, Mass.

The Rev. Glenn S. Reddick, retired priest of the diocese of Wyoming, formerly addressed in Justice, Ill., may now be addressed: Benld, Ill.

Adoptions

The Rev. W. Todd Ferneyhough and Mrs. Ferneyhough, of St. Luke's Church, Boone, N. C., announce the adoption of their second son, Chris Todd, born November 30, 1961.

Births

The Rev. William H. Jones and Mrs. Jones, of St. John's Parish, King William County, West Point, Va., announce the birth of their fourth child and first daughter, Nancy Young, on August 7.

The Rev. Charles L. R. Pedersen and Mrs. Pedersen, of Holy Trinity Church, Pawling, N. Y., announce the birth of their third child and second daughter, Mary Frances, on August 23.

The Rev. Stanley B. Smith and Mrs. Smith, of St. Anselm's Church, Lafayette, Calif., announce the birth of their fifth child and second son, William Webster, on August 25.

The Rev. Francis C. Tatem, Jr. and Mrs. Tatem, of St. Andrew's Church, Louisville, Ky., announce the birth of their fifth child and third daughter, Cecilia Anna, on August 30.

Education

Mr. Robert D. Phelps is now headmaster of the Appalachian School, Penland, N. C. The school has been under the direction of the Rev. Peter Lambert, O.G.S., who will now be the chaplain.

Two new faculty members have joined the staff of Shimer College, Mount Carroll, Ill., as the school begins its 110th academic year. Dr. Denis Cowan, of Nashville, Tenn., will be voice instructor and choir director. Mr. Richard G. Hamlet, of Ithaca, N. Y., will be an "intern in college teaching." (Mr. Hamlet will teach at the college for two years and then attend the graduate school of his choice for one year; Shimer will provide a monthly stipend for the three years and furnish housing for the first two years.)

The Rev. William Ralston, who for the past year has been studying and teaching as an American fellow at St. Augustine's College, Canterbury, Kent, England, is now assistant professor of philos-

ophy, religion, and ethics at the School of Theology of the University of the South, Sewanee, Tenn.

Mr. John Hodges, who has been Sewanee's librarian for 30 years recently suffered a heart attack and will work at the library to the extent that his energy permits. Mr. William G. Harkins, formerly associate director of libraries at the University of Florida in Gainesville, is now librarian at Sewanee. It will be his task to supervise the expansion of the university library from 100,000 to 300,000 volumes, when the projected new library is ready to house them.

The hums, bangs, and whirrs of construction have been loud at Sewanee during the summer. A number of new residences will be ready for occupancy this fall by faculty and student families (42 of the 74 theology students are married men). The supply store will have an addition, and the new Snowden Forestry Building will be ready for use. A new dormitory is planned for occupancy a year from now.

DEATHS

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

The Rev. Charles Aylett Ashby, retired priest of the diocese of Florida, died August 14th, at the age of 88.

Mr. Ashby was born in Culpeper, Va. He received a law degree from Richmond College, and practiced law for about 13 years. He then studied at the Virginia Theological Seminary and was ordained to the priesthood in 1911. He served churches in North Carolina and Florida until his retirement in 1942, when he moved from Edenton, N. C., to St. Augustine, Fla. Mr. Ashby was a deputy to General Convention in 1916 and 1919, and was a trustee of the University of the South. He was an examining chaplain in the diocese of Florida from 1925 to 1931.

Surviving are two sons, Clarence of Jacksonville, Fla., and Charles, Jr., of Chatham, N. J.

The Very Rev. Douglas Matthews, dean emeritus of St. John's Cathedral, Albuquerque, N. M. died in Albuquerque, on June 23d.

Dean Matthews was born in New Orleans, La., in 1874. He was a graduate of the University of the South, and studied at General Theological Seminary. He was ordained to the priesthood in 1901, and served churches in Florida, Pennsylvania, New York, New Jersey, Kansas, and Montana, before going to the cathedral in Albuquerque, where he was dean from 1931 until his retirement in 1944, when he became dean emeritus. Dean Matthews was the author of *Is Science the Enemy of Religion or the Ally?*

Paul English Mudgett, deputy to the 1961 General Convention from the diocese of Northern California, was killed in an automobile accident, on August 16th. He had left Fortuna, Calif., for the Seattle fair.

Mr. Mudgett was a member of St. Francis' Mission, Fortuna, Calif., and served as a diocesan convention delegate. He was a member of the executive council of the diocese until last May, when he retired. Mr. Mudgett was president of a Fortuna pharmacy.

Surviving are his wife, Henrietta, and three daughters.

Margaret Nau, widow of the Rev. Carl William Nau, died August 26th, in Redlands, Calif., at the age of 77.

Mrs. Nau was born in Topeka, Kan. In 1909 she married the Rev. Mr. Nau, who was rector of the Church of the Good Shepherd, Topeka, a parish which is no longer in existence. Mr. Nau, who died in 1957, served churches in Iola and Emporia, Kan., and was rector of St. Paul's Church, Kansas City, Kan., for 30 years before his retirement in 1948. He designed the official seal of the diocese of Kansas.

Surviving Mrs. Nau are two brothers, John A. Crow of Topeka, and William V. Crow of Los Angeles; and two sisters, Mrs. Morris D. Milam of Redlands, Calif., and Mrs. George W. Barnes, whose husband is a canon of the Cathedral of the Incarnation, Garden City, Long Island, N. Y.

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Sun 7:30, 9, 11; Tues 6:45; Thurs 9

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY, 3216 N. Downer Ave.
Rev. James Dyar, Moffett, chap.
Daily 9 MP, 12 HC, 3 EP

DIocese of TEXAS DIVISION OF COLLEGE WORK

BAYLOR UNIVERSITY Waco
CANTERBURY HOUSE 1015 S. 5th St.
Rev. John C. Donovan, chap.
Sun 5; Wed 7

LAMAR STATE COLLEGE OF TECHNOLOGY Beaumont
ST. MATTHEW'S and CANTERBURY HOUSE 796 E. Virginia St.
Rev. John D. Worrell, v and chap.
Sun 7:30, 10, EP 7:30 (Supper & Meeting 6);
HC 7 Wed, 10 Thurs; HD 7

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER COLLEGE CHAPEL OF ST. BEDE ATRY HOUSE 6265 So. Main
Rev. Lane Denson, chap.
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

UNIVERSITY OF TEXAS Austin
GREGG HOUSE 209 W. 27th St.
Rev. Gerhard D. Linz, chap. Mrs. Paula McPherson, assoc.
Open 9-5 daily ex Sat. Canterbury Assoc. meetings 6:30 Sun

DIocese of WESTERN MICHIGAN DEPARTMENT OF COLLEGE WORK

ALBION COLLEGE Albion
ST. JAMES 116 W. Erie
Rev. R. McDougall, r and chap.

CENTRAL MICHIGAN UNIVERSITY Mt. Pleasant
ST. JOHN'S 200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

FERRIS INSTITUTE Big Rapids
ST. ANDREW'S 323 State St.
Rev. Kenneth G. Davis, r and chap.
Sun 8, 9, 11; HD 7; Canterbury 5:30

GRAND RAPIDS JUNIOR COLLEGE and CALVIN COLLEGE Grand Rapids
ST. MARK'S CATHEDRAL 134 N. Division
Very Rev. G. D. Hardman, dean

HOPE COLLEGE Holland
GRACE 555 Michigan Ave.
Rev. W. C. Warner, r

OLIVET COLLEGE Marshall
TRINITY Mansion at Jefferson Sts.

WESTERN MICHIGAN UNIVERSITY KALAMAZOO COLLEGE BRONSON SCHOOL OF NURSING Kalamazoo
ST. LUKE'S 247 W. Lovell St.
Rev. J. C. Holt, r
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;
Wed, Thurs 7 HC on campuses

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

Other Colleges in
Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery St.
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

ARIZONA

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, chap.
Sun 8, 9:30, 11 (6 College Program & Supper)

CALIFORNIA

CALIFORNIA INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Carroll C. Barbour, r
Sun 7:30, 9:15, 11, Ev 7:30; 7 every Thurs on campus

SAN JOSE STATE COLLEGE SAN JOSE CITY COLLEGE

TRINITY 81 N. 2nd St., San Jose
Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
HC Tues 4:45; Thurs 7

STANFORD UNIVERSITY

ST. ANSELM'S CHAPEL 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIFORNIA

at Los Angeles
900 Hilgard Ave., L. A. 24 - GR 3-1148
Rev. C. E. Crowther, chap.; Rev. N. B. Phelps, asst.
HC, EP daily; varied daily program

CONNECTICUT

YALE UNIVERSITY

EPISCOPAL CHURCH at Yale
Office: 29 Vanderbilt Hall; Mailing address: 1955 Yale Station
Rev. Kenneth R. Coleman, chap.; Rev. Jacques P. Bossiere, asst. chap.
Sun MP & HC 9:45; Wed HC 7:30; HD EP & HC 5; Daily MP 11:15. All Services are in Dwight Memorial Chapel.

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY

CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, assoc.
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

ROLLINS COLLEGE

ALL SAINTS' Winter Park
338 E. Lyman Ave.
Sun 7:15, 9, 11:15

GEORGIA

GEORGIA TECH and AGNES SCOTT COLLEGE

ALL SAINTS Atlanta
Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.
Sun 8, 9:15, 11, 7; Canterbury 6

UNIVERSITY OF GEORGIA

EPISCOPAL STUDENT CENTER Athens
980 So. Lumpkin St.
Rev. A. Dawson Teague, Jr., chap.
Eu 8 Wed & HD; EP 5:30 Wed; Canterbury Club Wed 6

ILLINOIS

NORTHWESTERN UNIVERSITY

CANTERBURY CHAPEL & HOUSE Evanston
2000 Orrington
Rev. Scott N. Jones, chap.
Sun St. John's Chapel, 2122 Sheridan, 9:30, 11; Weekdays Cant. Chapel, HC 12:10 Tues, Thurs; 7:10 Wed

UNIVERSITY OF ILLINOIS

Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

KENTUCKY

UNIVERSITY OF KENTUCKY

ST. AUGUSTINE CHAPEL Lexington
472 Rose St.
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30 Supper and Program

LOUISIANA

**TULANE UNIVERSITY and
NEWCOMB COLLEGE** New Orleans
CHAPEL OF THE HOLY SPIRIT 110 Broadway
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30; Canterbury Forum Wed 6

MARYLAND

GOUCHER COLLEGE and STATE TEACHERS COLLEGE

Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.
Sun 8, 9:45, 11; Thurs 10:30

MASSACHUSETTS

HARVARD and RADCLIFFE

Cambridge
CHRIST CHURCH
Rev. Gardiner M. Day, r
CANTERBURY HOUSE 2 Garden St.
Rev. Charles E. Lange, chap.
Sun 8, 11:15, 7; St. John's Chapel, E.T.S. 10

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

Lowell
ST. ANNE'S Merrimack Street
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.
Sun 8, 9:15, 11

MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'
Rev. Maurice A. Kidder, v and chap.; Constance M. Hinde, College Worker
Sun 8, 10:30; Lawrence House, Fri 5:30

WILLIAMS COLLEGE

Williamstown
ST. JOHN'S 23 Park St.
Rev. R. L. Rising, r; Rev. T. J. Abernethy, c
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MICHIGAN

MICHIGAN COLLEGE OF MINING AND TECHNOLOGY

Houghton
TRINITY
Rev. Herman Page, r
Sun 8 & 10:30; Canterbury House 9:15

MINNESOTA

CARLETON and ST. OLAF COLLEGES

Northfield
ALL SAINTS'
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

NEW JERSEY

RUTGERS UNIVERSITY

New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

NEW YORK

COLUMBIA-BARNARD

New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Geoffrey S. Simpson, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri; Canterbury Assoc. Wed 5

CORNELL MEDICAL SCHOOL ROCKEFELLER INSTITUTE NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH

(Studio Club; East End Hotel)

EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser
Sun 8, 9:30, 11, 7; Wed 7:25; Thurs 11

CORNELL UNIVERSITY

Ithaca
Rev. R. B. Stott; Rev. C. S. Tyler; Mrs. Donald Robinson
Sun HC 9:30, 12 (1S & 3), MP (2 & 4); Tues & Thurs 5 HC; Wed 7, 12 HC

HOBART & WILLIAM SMITH COLLEGES

Geneva

ST. JOHN'S CHAPEL

Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

SYRACUSE UNIVERSITY

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY

711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

VASSAR COLLEGE

Poughkeepsie

CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
8 HC, 9:15 HC, 11 MP

OHIO

CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY

Cleveland
Rev. George Lee, chap.
Offices: Student Christian Union and Emmanuel Church, Cleveland

KENYON COLLEGE

Gambier

HOLY SPIRIT

Rev. Richard F. Hettlinger, chap.
Rev. John F. Porter, r

OHIO STATE UNIVERSITY

Columbus

ST. STEPHEN'S

Rev. Jonathan Mitchell; Rev. Donald Clapp; Rev. Gordon Dean
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

PENNSYLVANIA

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

Rosemont

GOOD SHEPHERD

Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE

Brookings

ST. PAUL'S

6th St. & 8th Ave.
Sun 7:30 & 11, 5 Canterbury Club

VIRGINIA

HAMPTON INSTITUTE

Hampton

ST. CYPRIAN'S

129 W. Lincoln St.
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

MADISON and BRIDGEWATER

Harrisonburg

EMMANUEL

Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 6; Canterbury 6

WASHINGTON

WHITMAN COLLEGE

Walla Walla

ST. PAUL'S

Rev. D. S. Alkins, r; Rev. S. A. Watson, c
Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11; Daily (Mon thru Fri) 8:45

This Directory is published

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Write Advertising Manager

for details.

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

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, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:30, 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

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, & 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

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

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

CHICAGO, ILL. (Cont'd.)

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (15 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, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat; 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, 15, 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
8 Low Mass, 9:30 Family Mass, 11 Sung Mass

NEW YORK, N. Y.

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 15 11, MP Ser 11 ex 15; Thurs HC &
LOH 12 & 6; HD HC 12

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

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 4-5; 7:30-8:30

RESURRECTION

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, 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 Thurs 8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; 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. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11; 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, 11 Mat & H Eu

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.

CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11; Daily MP 8:45, EP 5:30 (ex Sat);
HC 10 Wed & HD; 7 Thurs

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL West Division St.
Very Rev. John E. Gulick, D.D., dean
Sun Masses 7:30, 10:30, Ev 7; Daily Mass 7:15,
ex Mon & Wed Mass at 9; C Sat 4:30



CHURCH OF BETHESDA-BY-THE-SEA
PALM BEACH, FLA.

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.

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.