

The Living CHURCH

January 26, 1964

25 cents



Fr. Swanson (left) and Chaplain Esch
in Greenland: "Phased in" in cool Thule [p. 5].



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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.

Defense of an Example

I'm sure I must have a form letter somewhere appropriate for infuriated organ manufacturers, about the "new organ in Lagos" phrase in the Mutual Responsibility document. But it would be disrespectful to reply to your editorial comment [L.C., January 5th] in such wise, and even more so to seem to deal lightly with Leo Sowerby's troubled letter.

I think I wasn't the fountainhead of the phrase in question, actually — my recollection is that it originated somewhere in West Africa. But I think I would defend it, in its context, as an example of a cockeyed sense of values which sometimes infects the Church. The document did not say, as your editorial suggested, that a choice had to be made between organs and priests. It said that a new organ "might mean" the deprivation of the clergy; and, with great respect, I would maintain that this is so, and that the example has the virtue of vividness which any good example should have.

If parish houses with electric kitchens were better known outside North America, I might be inclined to agree with Dr. Sowerby. But the Church of England has not yet invented them; and they are largely unimaginable in other parts of our Communion. Even stained glass would not have served, from this point of view. Organs, thank God, are found and loved very widely. Therefore they seemed to supply the most generally useful example of a point of decision where foolish choices are often made.

Does the example mean a new Philistinism in the Anglican Communion? I pray and believe that this is not so. There is Philistinism among us, no doubt, and not least of all in the organ-buying department, as Dr. Sowerby knows better than I. In another document than "Mutual Responsibility," I rather think some fairly juicy comments might be made about the place of the pipe organ — that queen of instruments — at the

Continued on page 11

ACU CYCLE OF PRAYER

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

January

26. Chapel of the Resurrection, Limon, Colo.; St. Paul's, East St. Louis, Ill.
27. St. John's, Mt. Prospect, Ill.
28. Church of the Good Shepherd, Rosemont, Pa.
29. Church of the Epiphany, Providence, R. I.; St. Luke's, Chicago, Ill.
30. Christ Church, Yonkers, N. Y.; Christ Church, Ridgewood, N. J.
31. St. Peter's, Phoenixville, Pa.; Convent of St. Anne, Oneida, Wis.

February

1. St. Ignatius', New York, N. Y.

The Living Church

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

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FEATURE

Religious Liberty Wilber G. Katz 8

THINGS TO COME

January

26. Septuagesima
Theological Education Sunday
Girls' Friendly Society Week, to February 2d

February

2. Sexagesima
3. The Purification
9. Quinquagesima
12. Ash Wednesday
14. World Day of Prayer, sponsored by the General Department of United Church Women of the NCC.
16. First Sunday in Lent
18. National Council meeting, Greenwich, Conn., to 20th
19. Ember Day
21. Ember Day
22. Ember Day
23. Second Sunday in Lent
24. St. Matthias

29. Special convention to elect a coadjutor, diocese of Olympia, St. Mark's Cathedral, Seattle, Wash.

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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A
C
P

"In this 20th century of the Christian era, I have found them in prisons, shut up with mad people, locked in an unused cemetery, out in the desert surrounded with barbed wire and machine guns. . . ."

Sunday, January 26

A DAY THE WORLD REMEMBERS

A day so important, that 116 nations will observe the eleventh anniversary of its founding by Raoul Follereau . . . WORLD LEPROSY DAY.

A day set aside to remind us that there are still . . . NOW . . . more than 15 million leprosy sufferers throughout the world. *A day* to remember that their suffering, in this modern era, is needless. No longer must they be shut off from society . . . condemned to a life of helpless suffering. Leprosy is no more conta-

gious than tuberculosis and far less deadly than cancer. With proper food and the new drugs now available, leprosy sufferers CAN live normal, happy and useful lives.

The Leprosy Relief Society is a voluntary, non-profit organization which is working to provide funds for the care and treatment of leprosy sufferers. It costs only \$6.00 a month to sponsor food and medical treatment for one patient. \$10.00 a year will provide full medical care.

On this day . . . WORLD LEPROSY DAY:

" . . . Why should they suffer and not I? I, who am well-fed, well-clothed, sheltered and protected . . . what can I do for them?"

— Raoul Follereau

Send to: **LEPROSY RELIEF SOCIETY, 325 EAST BOSTON BLVD., DETROIT, MICH. 48202**

I will provide full support for _____ leprosy victim(s) for one year at \$6.00 per month (\$72.00 per year) per patient.

I prefer to make my payments: annually semi-annually
 quarterly monthly

I will provide medical support for _____ leprosy victim(s) for one year at \$10.00 per patient.

I cannot support either of the two programs above, but would like to enclose a contribution of \$ _____.

For Tax Deduction Purposes, Please Make Checks Payable to Leprosy Relief Society

NAME _____
(Please Print)

ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

The Living Church

Septuagesima
January 26, 1964

For 85 Years:

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

NORTHERN MICHIGAN

Bishop-elect Baden

The election of the Rev. JOHN Alfred Baden as Bishop of Northern Michigan [L.C., January 19th] came on the seventh ballot of a special convention of that diocese, held on January 8th. The convention had been reconvened after the Ven. Dean T. Stevenson, archdeacon of the diocese of Bethlehem, had declined election by the convention [L.C., December 22, 1963].

The second highest number of votes in the January 8th election went to the Rev. Canon J. William Robertson, rector of Holy Trinity Church, Iron Mountain, Mich. The election was held in Holy Trinity Church.

Other nominees included Archdeacon Stevenson, the former bishop-elect; Bishop Rose, Suffragan of Southern Virginia; the Ven. Charles D. Braidwood, archdeacon of the diocese of Michigan; the Ven. H. Edwin Caudill, archdeacon of the diocese of Oklahoma; Chaplain (Capt.) A. Donald Davies, of Ft. Hood, Texas; the Rev. Ronald Ortmayer, rector of Holy Trinity Church, Janesville, Wis.; and the Rev. Clyde Wilson, rector of Grace Church, Oak Park, Ill.

Bishop-elect Baden, who became rector of Christ Church, Winchester, Va., in 1962, was born in Washington, D. C., in 1913. He is a graduate of the University of Maryland and the Virginia Theological Seminary, and holds the LL.B. degree from National University. He was ordained to the priesthood in 1948, and served churches in Maryland before going to the diocese of Virginia in 1958 to become secretary for town and country work and diocesan missionary there. He added the job of executive secretary of the diocesan department of missions in 1961. He is married and has three children.

NEW YORK

Back to Work

Bishop Wetmore, Suffragan of New York, returned to his desk on January 15th, after an operation for removal of a cyst on one of his vocal cords.

Bishop Donegan of New York, in a message to the people of his diocese, said:

"As many of you know, Bishop Wetmore underwent an operation in St. Luke's Hospital on Thursday, December 19th, due to a cyst on a vocal cord. I am now able to report that the operation was a complete success, but necessitated the removal of a large portion of the right vocal cord.

"I am informed by his doctor that Bishop Wetmore should be back in his office after a few weeks of recuperation, and after adjustment and training he will have an adequate voice for preaching."

Double Centennial

With a special service at St. Bartholomew's Church, New York City, on January 12th, the 133-year-old New York Protestant Episcopal City Mission Society celebrated two centennials.

The society observed the 100th anniversary of its program of Protestant chaplaincy to public institutions, and the centennial of St. Barnabas' House, a shelter for homeless children that is operated by the society. Bishop Donegan of New York conducted the service at St. Bartholomew's, and the Rev. Ralph Bonacker, director of the society, was the principal speaker.

Although the society has been involved in chaplaincy since the organization was formed in 1831, its major role in this area was undertaken in 1864, when the society was designated to represent other Protestant Churches in ministering to inmates of public institutions. This assignment resulted from an 1864 meeting of local representatives of the major Protestant Churches, most of which were at that time unable to take this responsibility.

In many cases, Mission Society chaplains were the first religious representatives assigned to the institutions they served.

Today, the society has 37 chaplains and associate chaplains serving 46 hospitals, prisons, jails, reformatories, homes for the aged, and rehabilitation centers in the New York City area. It operates a special program in clinical pastoral training to prepare clergy and divinity students for this work.

St. Barnabas' House was one of the first children's shelters in the city. The Episcopal Mission Society took over its operation in 1864, shortly after it was

opened as a home for women and children. Now quartered in a modern, well-equipped, five-story building, it remains at the site of the first building at 304 Mulberry St. The society also maintains its headquarters there in a portion of the building facing Bleecker St.

The house has an operating capacity of 75 boys and girls between the ages of 3½ and 11. Temporary shelter care for dependent and neglected children is provided without restrictions of race, religion, or national origin. Most of the children are assigned there by the city's bureau of child welfare and by the children's courts. The director is Dr. Edward L. Hawthorne.

In addition to its chaplaincy program, clinical pastoral training, and St. Barnabas' House, the Mission Society also operates a large, non-sectarian camping program for children; family counseling and youth guidance services; a rehabilitation program for women and girls; and an assistance program for immigrants.

WCC

Message from Mexico

The meeting of the World Council of Churches' Commission on World Mission and Evangelism, which assembled in Mexico City from December 8th to December 20th, 1963 [L.C., January 12th], adopted at its closing session the following message, which is addressed to all Christians in the world:

(1) Our world is changing faster than it has ever done before. New patterns of life are taking form for the whole of mankind. In these revolutionary changes, science and technology play a decisive part. This means two things: It makes possible for masses of people greater freedom, greater security, more leisure, and a more truly human life; but it poses a great question — is technology to be the servant of man or his master? It is a question of life and death for the world.

(2) We who know the God of the Bible know that the growing dominion of man over nature is the gift of God, but also that it is a trust to be exercised in responsibility to Him. God's Lordship is the sole security for man's freedom.

(3) Knowing this:

a. We affirm that this world is God's world. The very turbulence of contem-

porary life is a product of man's response, either in obedience or disobedience, to the living God. Men may not know this. They may ignore it. But the fact remains that God is Lord not only of creation but also of history. What is happening in the world of our time is under the hand of God, even when men do not acknowledge Him. We are called to a sustained effort to understand the secular world and to discern the will of God in it. This means seeking to know what is in accordance with His purpose and what is under His judgment. Thus we rejoice in all the possibilities for fuller life now open to men, but we affirm that man is only free in God's service, and if he refuses that service he will become the slave of other powers and will end in destroying himself.

b. We affirm that the God whose world this is has revealed Himself in Jesus Christ. He who is head of the Church is Lord of all. His is the Name above every name. His love is for all mankind. He has died and risen again for all. Therefore we can go to men of other faiths or to men of none in humility and confidence, for the Gospel we preach is the account of what God has done and still does for all men. All men have the right to know this, and those who do know it are committed to making it known. No one, and least of all Christians, can hold that it does not matter what men believe as long as they believe something. The ultimate issue in human life is precisely who God is, and this we know in Jesus Christ. Christian witness does not rest on any kind of superiority in Christians; it rests wholly on the commission from the Christ, who came for all men: to make Him known to all. Mission is the test of faith.

c. We affirm that all Christians are called to go forward in this task together. We believe that the time has now come when we must move onward to common planning and joint action. The fact that Christ is not divided must be made unmistakably plain in the very structure of missionary work. Our present forms of missionary organization do not openly manifest that fact; they often conceal it. The far-reaching consequences for all Churches must be faced.

d. We thus affirm that this missionary task is one and demands unity. It is one because the Gospel is one. It is one because in all countries the Churches face the same essential task. It is one because every Christian congregation in all the world is called to show the love of God in Christ, in witness and service to the world at its doors. It demands unity because it is obedience to one Lord, and because we cannot effectively witness to the secularized or to the non-Christian world if we are isolated from one another. We need the gifts God has given to each Church for the witness of the whole Church.

e. We affirm that this inevitably means crossing frontiers. This is true of the Christian missionary, who leaves one culture and one nation to go to people of other cultures to proclaim the Gospel of Christ. Moreover, there is an increasing number of men and women who go to other countries than their own, as



RNS

Christians, in commerce and industry, or in the professions or government service. This is a two-way traffic, and all such people need the prayerful support of the congregations from which they go out.

But there are other frontiers we need to cross: the Christian congregation must recognize that God sends it into the secular world. Christians must take their part in it — in office, factory, school, and farm, and in the struggle for peace and a just order in social and racial relationships. In this task they must seek the power of the Holy Spirit to bear witness, by word and by life, to the reality of the living God, in whatever ways are open to them.

(4) We therefore affirm that this missionary movement now involves Christians in all six continents and in all lands. It must be the common witness of the whole Church, bringing the whole Gospel to the whole world. We do not yet see all the changes this demands, but we go forward in faith. God's purpose still stands: to sum up all things in Christ. In this hope we dedicate ourselves anew to His mission in the spirit of unity and in humble dependence upon our living Lord.

ARMED FORCES

Phased In

"Chaplain Esch came in for me at 9 o'clock, and together we set off in his four-wheel-drive truck for 'P Mountain' (short for Pingarssuit Mountain), 18 miles from Thule and 2,400 feet above it. . . . We had our big 'phase bag' with us, which contained snow pants, mukluks, and liners, and other survival clothing. A phase alert was out, and the wind blew little gusts of snow and dirt across our headlight beams as we moved away from the main base.

[A "phase," as the Rev. Edward I. Swanson — see cover — explained after his return from the U.S. military installa-

The Most Rev. Joost de Blank, Archbishop of Capetown, South Africa, waves goodbye as he prepares to leave the country. Dr. de Blank resigned his see this month, for reasons of health [L.C., January 19th]. He has been made a canon of Westminster Abbey.

tion at Thule, Greenland, this month, is "a weather condition concocted of cold, wind, and snow, and it is measured in degrees of severity from one to five. Winds in excess of 100 knots have been known; this in combination with minus 20 to 40 degree temperatures and snow can stop all activity." Fr. Swanson, chairman of the armed forces commission of the diocese of Massachusetts, made the trip to Thule, December 29, 1963, at the request of the National Council's Armed Forces Division, and returned January 3, 1964. To return to his narrative:]

"Conditions worsened steadily as we climbed. Two-thirds of the way up we found ourselves in blinding, wind-whipped snow, which began to drift badly at some points. Chaplain [Major George L.] Esch, [Southern Baptist chaplain at the base], concentrating fiercely as he wrestled with the steering wheel, was about to abandon the trip, but didn't dare try to turn our vehicle around. Two large tank trucks, downward bound, passed us; the last one, a road hog, nearly shoved us into a ditch. We might well have had to get to one of the survival shelters spaced along this road for just such contingencies.

"We got our truck into low-low gear, finally, and kept going. It stalled once, but to our relief restarted readily. Ahead of us we could see the lights of the installation and just made out its two large radomes. We almost missed one hairpin turn and drove off into a garbage dump. . . .

"At last we pulled into the yard of this completely self-contained unit. When

we got inside and out of our parkas it was urgently suggested that we turn around and go home. Then word flashed in: "We are in Phase 3 and the road is closed! We could go nowhere."

Fr. Swanson and Chaplain Esch were "phased in." Later, when the weather abated, they joined a truck convoy that followed a snowplow down the mountain.

Weather conditions at the base, Fr. Swanson reported, made necessary an unusual ceremonial in the distribution of the Holy Communion: "Static electricity shocks are unforgettable. The arc leaps from one's finger to the nearest metal. A carefully devised system deals with this problem in the chapel. There is a metal strip inlaid in the communion rail. The communicant puts his hand on it, the acolyte touches him so that he's grounded, and only then does the priest put the wafer safely on one's tongue!"

The normal tour of duty on Thule, according to Fr. Swanson, is one year, with some 75 replacements arriving each day.

SEMINARIES

Das Vater-Unser

A prize of \$100 has been awarded to the Rev. Francis C. Lightbourn, librarian at Seabury-Western Theological Seminary and former literary editor of THE LIVING CHURCH, by the Christian Research Foundation.

The award, according to the foundation's directors and officers, was for Fr. Lightbourn's "distinguished translation from the German of J. Jeremias' *Das Vater-Unser in Lichte der Neueren Forschung* into the English, *The Lord's Prayer in the Light of Recent Research*."

Caribbean Dean Installed

The Very Rev. Richard L. Rising, 43, former rector of St. John's Church, Williamstown, Mass., was installed as dean of the Episcopal Theological Seminary of the Caribbean during ceremonies at the seminary chapel on January 14th. Dean Rising was elected dean of the seminary at a special meeting of seminary's board of trustees held in Miami, Fla., last August [L.C., September 22, 1963].

The new dean was installed by the Rt. Rev. John B. Bentley, director of the National Council's Overseas Department and president of the board of trustees of the seminary. Bishop Louttit of South Florida preached the sermon. Other Bish-

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipts Nos. 4512-4593, Jan. 2-15\$1,166.30

ops attending the installation were Bishop Gooden of the Panama Canal Zone; Bishop Voegeli of Haiti; Bishop Kellogg of the Dominican Republic; and Bishop Swift of Puerto Rico. All of them are members of the board of trustees.

SCHOOLS

Boys Later

A consultant on independent schools has suggested that St. Helen's Hall, Episcopal school in Portland, Oregon, delay its opening of the proposed school for boys, Bishop Dagwell Hall.

Dr. E. Laurence Springer, retired headmaster of Pingry School, Elizabeth, N. J., said recently that postponing the boys' school opening for a year would not be a token of timidity, but of practicality. His remarks, quoted in the Portland *Oregonian*, were to the effect that it would be hard at this point to get a headmaster of quality who is not already under contract until June, and the summer months would not give a new headmaster enough time to recruit a faculty and make other preparations.

Funds for a boys' school were left by the late Rt. Rev. Benjamin D. Dagwell, former Bishop of Oregon, who maintained an active interest in the affairs of St. Helen's Hall even after his retirement [L.C., August 4, 1963].

LIBERIA

Nearly Two Decades

Bishop Harris of Liberia, the ordinary of the Episcopal Church's missionary district on the African continent since 1945, retired on January 7th. He is succeeded by Bishop Brown, who became Bishop Coadjutor in 1961.

"It has been said that the life of a bishop is but an incident in the long life of the Church," Bishop Bentley, head of the National Council's Overseas Department, commented. "The life of Bravid Washington Harris has been more than a happy incident in the life of the Church in Liberia. He has given magnificent leadership. He has been a pastor to his clergy and people. He has built up the material fabric of the Church's institutions and for generations to come the people of Liberia will remember him and all he stood for in his day. Perhaps his greatest contribution has been his forthright honesty and the stamp of integrity he has put on the Church in Liberia.

"His retirement," continued Bishop Bentley, "marks the end of an era. From the day of his arrival in Africa, Bishop Harris recognized the fact that his primary task would be to enlist and train an African leadership for the Church and State. Basic to this program was the establishment of parochial day schools, the strengthening and extension of high

schools, and the reestablishment of Cuttington College and Divinity School. Under the tireless pressure of his prodding, and because he enjoyed the complete confidence of the National Council, this program has gone forward amazingly well. It has been said by those who are competent to speak of such matters that today Cuttington College is the best institution of higher learning in West Africa. This is due in large measure to Bishop Harris.

"As Bishop Harris returns to America and enters upon his retirement, he comes with the confidence and affection of countless people both in Africa and America."

Bishop Harris, a native of North Carolina, was elected to the episcopate after spending 19 years as rector of Grace Church, Norfolk, Va., and two years in charge of Negro work in the National Council's Home Department. In Liberia, his energies were turned to broadening the country's educational base.

Four years after his arrival in Monrovia, the bishop had revived Cuttington College and Divinity School and moved it to a new site 120 miles inland from Monrovia. Cuttington College was a victim of America's depression in 1929. The American Church could not support it, so for 20 years it lay in disrepair and disuse until Bishop Harris chose it as a center for mission. Now Cuttington is recognized by both American and European colleges and universities for its high scholastic standards. It has the only graduate divinity school in West Africa.

Also standing as reminders of the bishop's concern for education are ten new schools. Innumerable improvements have been made on other schools throughout Liberia. Church buildings — many made of poor frame construction or of mud and thatch — have been modernized under Bishop Harris' guidance, and approximately 15 new churches have been built.

Just before his retirement, he participated in the dedication of the Protestant Episcopal Church Office Building in Monrovia, which will serve as the missionary district's headquarters and house other businesses, among them the Chase Manhattan Bank.

ROMAN CATHOLICS

Not on the List

Constantinople has one less patriarchate. The 1964 *Annuario Pontificio*, official Vatican yearbook, has dropped its listing of the Latin patriarchate there.

Latin rite patriarchates also were dropped in Alexandria and Antioch. Observers felt that the move was a gesture of good will toward Eastern Orthodoxy. Pope Paul VI, on a pilgrimage to the Holy Land, recently greeted the Orthodox Ecumenical Patriarch, Athen-

agoras I, who is also the Orthodox Patriarch of Constantinople [L.C., January 19th].

There are five major patriarchates in the ancient Catholic Church, according to Religious News Service's explanation. These are the patriarchates of Rome, in the West, and, in the East, Alexandria, Antioch, Jerusalem, and Constantinople. During the Crusades, residential Latin patriarchates were set up in Constantinople and Antioch, but that of Alexandria always remained a mere title. After the period of the Crusades, the Latin Patriarchs of Constantinople and Antioch generally resided in Rome and held titular offices only.

Listed in the *Annuario* are the Latin Rite and Melchite Rite Patriarchs of Jerusalem; the Patriarch of the Copts in Alexandria; and the Patriarchs of the Syrians, the Melchites, and the Maronites in Antioch. These patriarchs exercise jurisdiction only over Uniats and Roman Catholics of their respective rites.

THE PROVINCES

Correction

Although THE LIVING CHURCH report of the synod of Province III [L.C., December 29, 1963] stated that Bishop Rose, Suffragan of Virginia, was elected president of the province "for the next three years," the fact is that Bishop Crittenden of Erie remains in that position for two more years.

Bishop Crittenden was recently elected a vice president of the National Council of Churches.

A variety of ranks and backgrounds were represented by the nine laymen who participated in a service of lessons and carols during Christmastide at St. Christopher's Church, Frankfurt am Main, Germany. The nine, who read the lessons, are shown here with two servers and their rector, the Rev. Donald O. Wiseman (front row). From left are: Ned Strange, flag bearer; Ross Oliver, crucifer; James Reeve, representing the British Consular Corps; Lt. Col. William R. Vineyard, USA, chief of dermatology, 97th General Hospital; Capt. William

MORAL ISSUES

Case for Contraception

An Anglican theologian's challenge to the Roman Catholic Church's stand on birth control was printed in the January issue of *Ramparts*, a Roman Catholic layman's journal published in Menlo Park, Calif.

The magazine included an article by the Rev. William P. Wylie, who was for nine years a member of the Moral Welfare Council, the Church of England's official body dealing with all questions of sex and marriage.

Fr. Wylie's article, titled "The Case for Contraception," criticized the Roman Catholic "natural law" arguments against contraceptives and challenged both the reliability and the advisability of the approved rhythm method of birth control.

Edward M. Keating, a Roman Catholic layman who publishes *Ramparts*, commented that "I don't necessarily agree with Fr. Wylie, but I do feel it helps Catholics to understand better the non-Catholic viewpoint. In an age that is attempting to liberate conscience, we must all respect the conscience of those with whom we disagree."

The theological dilemma of the rhythm method, wrote Fr. Wylie, is that it forces arbitrary periods of continence that detract from the "mystical union" of marriage.

Responsible parenthood often necessitates spacing of children, the article pointed out. But "normal human nature shows that the sexual expression of that unifying love which is the core of marriage is 'needed' a good deal more fre-

quently than the caution of proper family planning would permit."

Citing the unreliability of the rhythm method of contraception, Fr. Wylie said that Roman Catholic couples who do not use contraceptives have no choice but prolonged periods of abstinence, especially where questions of health are involved. Such abstinence, he said, is unnatural and harmful — "depriving marriage of an essential element," and is more against man's nature than the use of contraceptives.

The Roman Church's "natural law" argument is based on the idea that procreation is the primary end of marriage, Fr. Wylie said, "but in the essential make-up of human personality, body, mind and spirit, the other ends of sex are at least as important as the procreative." He suggested that the "natural law" arguments were formulated before "complete knowledge of the medical and psychological facts of life were known" to Roman Catholic theologians. [RNS]

THE MINISTRY

Prospects

"The Church, in these times, can use only the very best qualified men for the ministry," Bishop Wright of East Carolina told 50 young men attending a recent conference held in his diocese.

The conference had taken Bishop Wright two months to arrange. The young men attending were selected by their pastors — Bishop Wright had asked each clergyman to nominate the three young men in his parish, now in college, who would seem to him to be the best prospects for the ministry. None of the prospects, according to the bishop's terms, could be postulants or men who had already expressed a desire to enter the ministry. Some of the young men at the conferences were specializing in such fields as business and medicine.

The main speaker at the conference dinner was the Rev. Martin Caldwell, rector of Emmanuel Church, Southern Pines, N. C., who had entered the ministry from the field of journalism. After his thought-provoking address, the students asked many questions of him, and a number of them said later that, for the first time, their thoughts had been turned toward the ministry.

Conference chairman was the Rev. Richard N. Ottaway, Episcopal chaplain at East Carolina College, Greenville, N. C.

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Religious Liberty

A review of some recent

books on the Church-state issue

by Wilber G. Katz

The National Council of Churches will convene, on February 4th, a study conference on Church and state. On this subject it has become almost impossible to keep up with the current output of books and pamphlets.

One of the most important is *The Basis of Religious Liberty*, by Dr. A. F. Carillo de Albornoz (Association Press, 1963), a book commissioned by the World Council of Churches. This is an analysis of ecumenical declarations and studies, a book which furnishes an excellent background against which American Church-state controversies come into sharp focus.

These controversies are usually conducted in terms of Church-state separation. *The Wall Between Church and State* is the title chosen for the collection of wide-ranging conference addresses edited by Prof. Dallin H. Oaks (University of

Chicago Press, 1963). The theme of this article, however, is that Church-state issues are always clarified when analyzed in terms of religious liberty, whether they are issues of government restraints or of government support of religion.

World ecumenical conferences (from Oxford in 1937 to New Delhi in 1961) have been confronted with problems of gross invasion of religious freedom in many countries. They have therefore viewed religious liberty as a freedom from external coercion, social and legal. Carillo de Albornoz analyzes this external freedom and distinguishes freedom of belief — “pure” religious freedom, which should be absolute — from various freedoms of religious expression, which involve exercise of general rights of speech, association, etc., and which are necessarily subject to limitation in the interests of public order.

A 2,000-year history of this external freedom of religion is painted with broad

strokes in *Church and State*, by the Rev. J. Marcellus Kik (Thomas Nelson & Sons, 1963). In this panorama, John Calvin is presented as *the* great pioneer of religious freedom — reflecting a judgment which many historians would question. British episodes in this history are presented with engaging detail in *The Church and the Nation* by Canon Charles Smyth (Morehouse-Barlow, 1962).

It is not surprising that world ecumenical declarations have not included freedom from state sponsorship of religion in their concept of religious liberty. Many of the Churches participating in world conferences have legally privileged status and varying kinds of government aid. However, the ecumenical analyses of the theological basis for religious liberty invite consideration of their applicability to problems of establishment.

Carillo de Albornoz sharply distinguishes the external religious liberty claimed in ecumenical declarations from the spiritual liberty of the Christian expounded in Pauline Epistles. He reports that a majority of theologians consider that the two liberties are related and that external religious liberty is grounded in the Christian doctrine of man and of God's ways in dealing with men. The Christian's responsible freedom is not solely internal and private but has social outreach and effect. It is because of his spiritual freedom that the Christian respects the religious freedom of others. Similarly, Roger Williams' view of Christian liberty led him to see that when orthodox Puritans denied freedom to dissenters, by this act they revealed a lack of freedom in the quality of their own faith. The late Prof. Perry Miller considered this to be Williams' culminating insight. (Miller's *Roger Williams* is again in print. Atheneum, 1962.)

This theological approach suggests that religious liberty, if it is complete, is incompatible not only with the imposition

The author is professor of law at the University of Wisconsin and chairman of the Commission on Church-State Relations of the National Council.



Wilber G. Katz.

of government restraint but also with use of government authority for religious teaching or observances. To paraphrase a sentence of the Supreme Court's opinion in the 1963 public school cases: Religious freedom does not include freedom for the majority to "use the machinery of the state to practice its beliefs."

This Court decision continues to be sharply criticized. Fear is often expressed that a "secular" state implies hostility to religion. Kik describes the *Report on Church and State* adopted in 1963 by the United Presbyterian General Assembly as remarkably like "the infidel program" of the Liberal League of an earlier generation.

In sharp contrast is the view expressed by D. L. Munby of Nuffield College, Oxford, in *The Idea of a Secular Society and Its Significance for Christians* (Oxford University Press, 1963). Munby sees Christians as having no reason to fear a neutral state or a secular society. "Such a society is framed more nearly in accordance with the will of God as we can see it in Scripture, in the Incarnation, and in the way God actually treats men, than those societies which have attempted to impose on the mass of men what a small Christian group have believed to be in accordance with God's will."

In *The Church and the Nation* Canon Smyth quotes a 19th-century expression of the insight that reliance on government sponsorship reflects a lack of vitality in religious faith. A liberal M. P. reported his argument with conservative Churchmen who opposed admission of non-Anglicans to Parliament: "When I said, 'How did the Church first make its way? — Not by political enactments,' they said, 'Oh! you cannot compare the times when there was supernatural assistance.' I replied, 'That is what I complain of: You rely on Acts of Parliament because you have lost your faith in your own Church.' They seemed quite amazed

when I told them I believed we are supernaturally assisted now."

In this section, I have been expressing what is perhaps an American provincial bias against an established Church. I should add that Carillo de Albornoz thinks that "the British understanding of religious freedom in the modern times is a perfect one, in spite of having an Established Church."

Public Funds and Church Schools

The area of sharpest American controversy is that of the use of public funds for education in Church-related colleges and schools. Here again is a problem which should be considered in terms of religious liberty and not merely of Church-state separation.

Has the state a purely negative role in relation to religious liberty or has it a positive role to play where its own activities would otherwise result in limiting freedom of religious choice? In some areas it is widely agreed that a neutral or secular state may and should make affirmative provision for religion. Thus even advocates of strict separation usually agree that the state may provide for religious services in prisons and in the armed forces and that it may grant religious exemptions from draft laws and Sunday closing ordinances.

But may the government give financial aid to protect the freedom of parent-taxpayers to choose for their children parochial schools? This question is debated in several of the chapters of *The Wall Between Church and State*. It will undoubtedly be debated at the National Council of Churches study conference. In 1963 the NCC published a booklet, *Decision for the Sixties: Public Funds for Parochial Schools?* by George R. LaNoue, who answers the question stated in the title with a resounding, "No!"

Here also Americans may do well to

consider British experience. Munby is no apologist for Roman Catholicism, yet in *The Idea of a Secular Society* he does not question the provision of public funds for religious schools but rather the acceptance of the pattern of state schools with very limited place for religion. "It is not at all clear what objection there could be to a system of education which openly tried to allow for the real views of particular groups in the community and to provide means for their expression in special schools, if they so desired it. If the state acted in this way . . . it would involve a conscious acceptance of pluralism in education. Why should we not expect education to be as much a sphere of divided beliefs and cultures as any other realm of life?"

The earlier British history is traced in detail in *The Religious Issue in the State Schools of England & Wales 1902-1914*, by Benjamin Sacks (University of New Mexico Press, 1961). The controversy was bitter both as to religion in state schools and as to financial aid to independent schools.

Bus Service

The LaNoue pamphlet is a vigorous and able brief, apparently designed as an answer to the brief of the National Catholic Welfare Conference. In one respect, however, the pamphlet is misleading. This is in the section on "legal background," in the discussion of the *Everson* case in which the Supreme Court held, five to four, that the Federal Constitution does not prevent a state from financing bus service for parochial school pupils.

LaNoue suggests that this case is no longer authoritative. Noting that Justice Douglas (one of the majority) has changed his mind, LaNoue says, "Douglas' public reconsideration weakens whatever authority that decision once possessed." A less partisan presentation would have noted that the Court as late as 1961 actually held there is no substantial basis for a constitutional argument against state parochial school bus statutes. Douglas was the only member of the present Court to vote for a reconsideration of the question.

Bus transportation and other "fringe benefits" aside, it must be remembered that use of public funds for education in religious schools is forbidden by specific provision in many state constitutions. But the question is unsettled under the Federal Constitution and it is unfortunate that LaNoue gives no indication that there are Protestants among the legal authorities who support the constitutionality of the use of public funds.

Many had hoped that 1963 would see publication of a clear declaration on religious liberty by the Vatican Council. Such a declaration, when it comes, will surely improve the atmosphere for future discussion of Church-state problems throughout the world.

Money and Men

Theological Education Sunday has become an important element in the Church's provision for training future priests. Financially, the offerings associated with the observance bring in well over half a million dollars per year. And the sermons, articles, and editorials promoting the observance help to increase Churchpeople's knowledge about the seminaries and to confront potential candidates for the ministry with the question of vocation.

Perhaps this last aspect of Theological Education Sunday needs special stress at the present time. We do not have the current figures, but there does seem to have been a decline in seminary enrollments from a peak in the mid 1950s. Latest figures in the *General Convention Journal* show an over-all enrollment of 1,211, a total which was reported as including an increase in graduate students and special students, but a decrease in students beginning their first year in the regular seminary course. The Presiding Bishop, in his annual Theological Education Sunday message [see below] refers to approximately 350 as being graduated each year, a total which is probably from 50 to 100 smaller than it ought to be to meet the losses due to death and retirement and the demands of Church growth.

The same source, the *General Convention Journal of 1961*, reports that over half of the students in 1960 were not brought up in the Episcopal Church. We are delighted that men who turned to the Church for reasons of conviction and conversion go on into the ministry. But it does seem that sons of Church families ought to be moved to offer themselves in larger numbers.

Accordingly, we hope that the need of men as well as money will be part of the story on Theological Education Sunday, 1964.

Changing Places

The editorial columns of next week's issue will belong to the new editor, the Rev. Dr. Carroll E. Simcox. There is, of course, some overlapping as the old editor prepares to depart and the new editor prepares to take over, but it seems fitting that the last issue in January be the last to bear the name and the voice of the undersigned.

We have been deeply gratified by many things in connection with this change: most of all, with the enthusiastic reception of Fr. Simcox by many friends of the magazine who knew him either personally or through his writings; and before that, by the high re-

newal rate while the future course of the magazine was still unknown.

This is a moment for thanks: to Bishop Hallock and the members and directors of The Living Church Foundation, Inc.; to the members of the editorial and business staff; to the readers, clerical and lay; to our authors and news correspondents; to the advertisers who find through our columns a way to extend their services to the Church. Nor can I forget the old friends who have to do with setting the type, making the cuts, supplying the paper, and printing the magazine. A great many people have been involved, and are involved, in our weekly town meeting; there have been many changes, but throughout it has remained a wonderful company.

Having had a place in this company for 28 years, the last 12 as editor, I look forward eagerly to my new place as one of the 14,000 bosses — the subscribers. I shall use all the tricks that experienced subscribers have taught me to keep the magazine from straying an inch to right or left of the true faith in politics, art, literary style, or the Catholic religion.

It is a moment for thanks to God for all His blessings, past and present, and for prayer that I will not get too much in His way as He gathers His flock into unity; and for prayer that in the future, as in the past, He will provide THE LIVING CHURCH with means sufficient for its task of providing the Episcopal Church with a weekly record of its news, its work, and its thought.

"Rejoice in the Lord always. . . . And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus."

PETER DAY

Theological Education Sunday

Our theological seminaries are centers of learning, the life-line of the ministry, forums where the issues of our time are seen and discussed in the light of the Christian revelation. About 350 men are prepared for ordination each year in our seminaries. Adequate leadership demands sound preparation.

No one of our theological schools receives any financial assistance from the national Church. No seminary student pays his own way; in fact, he pays about one third of it. The other two-thirds must be made up from other sources, and maintenance costs continue to rise.

Theological Education Sunday falls this year on January 26th. It is an annual opportunity for all Churchpeople to make an act of faith in the future leadership of the Church, and to express that faith through generous financial support. I commend this cause to your prayers and to your giving.

(Most Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

BOOKS

Decision-Making

Education for Decision. Edited by Frank Gaebel, William Swing, and Earl Harrison, Jr. Seabury. Pp. 125. \$2.

"The greatest of all sciences is the science of decision." Perhaps not everyone would agree with this statement, made by D. Elton Trueblood, one of the several contributors to *Education for Decision*. However, it indicates the importance placed upon the matter of decision-making by those attending the Seventh National Conference on Religion in Independent Education. Such men as Dr. Trueblood, James H. Robinson, Ernest Gordon, John Crocker, and others made addresses dealing with "The Meaning of Decision" (Part I of the book). And lest the book be too "philosophical," Part II contains addresses dealing with "Some Implications of Decision."

There is no question that decision-making is of great importance to the way we live. Those attending the above-mentioned conference all felt that independent schools, especially Church-related schools, have a unique opportunity to aid students in learning how to make decisions wisely, and ultimately to make decisions based on their relationship with God and in response to Christ. The subjects range from the problem of non-conformity, freedom to decide, dealing with the difficult, to the various responsibilities independent schools must accept regarding this matter of decision-making.

Not all the addresses are equally interesting or valuable. Something of value may be found in all of them, however. The discussions which follow the addresses give some insight to others' reactions. The book is rather specialized, and while it may be of some value to anyone interested in education, its greatest value would seem to be as a study resource for educators, parents of children in private and parish day schools, and clergy and vestries of parishes which have such schools.

WILLIAM H. FOLWELL

The reviewer is rector of All Saints' Church, Winter Park, Fla. All Saints' is co-sponsor (with St. Richard's Church) of a parish day school. Fr. Folwell is also past president of the Florida Episcopal Schools Association.

Stake in Inconsistency

The Apostles' Creed; An Interpretation for Today. By Gardiner Day. Scribner's. pp. 165. \$3.50.

Gardiner Day's name commands respect, particularly on the dust-jacket of a book about the Apostles' Creed. Mr. Day is rector of Christ Church, Cam-

bridge, Mass., and he has a distinguished background in the Church's struggle to identify itself for our generation.

His book, *The Apostles' Creed*, attempts to present a contemporary interpretation of the thought-forms behind the familiar words we unthinkingly recite, Sunday after Sunday. Those outside the Church frequently have difficulty with the Creed. Those inside have as much difficulty reaching a common understanding as to its place in the Christian life. Mr. Day hopes to help us discover a way in which the ancient formula can be heard despite cultural barriers.

These reflections will prove useful to a wide range of readers, even though they are not startlingly new to the educated Christian. *The Apostles' Creed* will provide considerable thought-food for that vast bulk of American intelligentsia which is religiously illiterate.

The book has its drawbacks, and these are chiefly stylistic. Its language is sometimes homiletic, sometimes didactic, and sometimes highly personal; these variations in style make for slow going. But perhaps this is really no drawback at all—perhaps the Creed ought always to be approached from more than one stance. It will seem to some that occasional passages are unnecessarily labored, to others that not all the problems dealt with are serious ones. Still, one cannot help appreciating the author's sensitivity to the whole issue of credal thought in a society dedicated to pragmatism.

No ministry of reconciliation is easy. It is a thankless task to attempt to speak in terms recognizable both to the latter-day skeptic and to the Christian traditionalist. It is hard to be consistently faithful to both streams in contemporary thought. Yet consistency is perhaps not the most appropriate criterion to use in dealing with the Creed. The heart that puts its trust in an incarnate God is staking its life on an inconsistency.

BARBARA WOLF

Mrs. Wolf, a writer, is married to the Rev. Frederick B. Wolf.

Books Received

MAN'S SEARCH FOR MEANING: AN INTRODUCTION TO LOGOTHERAPY. Newly revised and enlarged edition of *From Death-Camp to Existentialism*. By Viktor E. Frankl, M.D., Ph.D., professor of neurology and psychiatry, Medical School, University of Vienna; head of Neurological Department, Poliklinik Hospital, Vienna. Preface by Gordon W. Allport, professor of psychology, Harvard University. [See L.C., June 24, 1962, for article by Dr. Frankl on logotherapy.] Beacon Press. Pp. 141. \$3.50.

BASIC CHRISTIAN DOCTRINES. Contemporary Evangelical Thought. Edited by Carl F. H. Henry, editor of *Christianity Today*, from which these 43 essays are reprinted. Holt, Rinehart & Winston. Pp. ix, 302. \$6.

BEGGAR'S DAUGHTER. Novel about 17th-century Friends family. By Mabel Leigh Hunt. Lippincott. Pp. 192. \$3.75.

THE DEVOTION TO OUR LADY. By Hilda Graef. Vol. 45 of *Twentieth Century Encyclopedia of Catholicism*. Hawthorn. Pp. 108. \$3.50.

LETTERS

Continued from page 2

heart of much of our deepest and most humane worship, in the West at any rate. I would even volunteer to draft them. But in the paragraph in question we were talking about the Church's often silly and selfish misuse of money, when Churchmen act as if "mission" were a gratuity to the less fortunate. It would be a pity, I think, to blur the main point, even in deference to so superb a servant of worship as a pipe organ.

And don't think I haven't heard from Oxford and Calcutta about the next sentence, too.

(Rt. Rev.) STEPHEN F. BAYNE
Anglican Executive Officer

London

The statement of the Primates and Metropolitan was undoubtedly strong meat, but in your editorial of January 5th you have succeeded in reducing it to a soppy mush of bread and milk.

So far as the use of the precious ointment on the head of Jesus was concerned, surely the point of the incident was that the woman had forgotten herself utterly in her desire to be of service to her Lord. Let us not assume too hastily that this applies to all our schemes to beautify our physical plant. Without being fully conscious of the fact



we can be only too easily motivated by the urge to "keep up with the Joneses," and to emulate our Presbyterian or Roman Catholic neighbors down the road.

Taken as a steady diet for a period of time, the Toronto Manifesto may yet prove to be the salvation of our American Church. Your substitute version, being so diluted as to be virtually impotent, is unlikely to have any such effect.

If any doubt the need for drastic measures, let them remember that we average only \$1.20 a year per baptized member for mission giving, being one half the national average. Although sixth in size in the U.S., we rank 43d in proportionate giving to Christian world mission. The figures were prepared by the division of world mission of the diocese of California, and publicized recently by the Overseas Mission Society.

As no less a personage than the Archbishop of Canterbury has warned us: "A Church that lives to itself will die by itself."

(Rev.) D. ALLAN EASTON
Rector, St. Paul's Church

Wood-Ridge, N. J.

Credit

There have been several comments made to me that it might be of interest to know who made possible the trip undertaken by the Rev. Canon Howard Johnson, which resulted in the publication of his excellent book, *Global Odyssey*.

The venture originated in the Presiding Bishop's Advisory Committee on Anglican Relations, and the following contributed to the project: the Bishop of New York, the Bishop of Rhode Island, the Bishop of Western New York, Harper and Row, the

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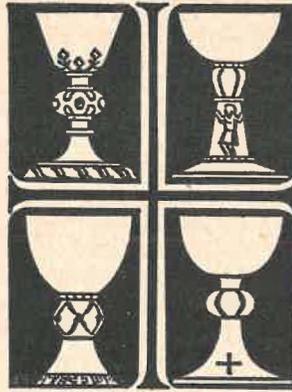


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To the Rev. James W. Kennedy, the secretary of the Advisory Committee, and us, it seemed only fair that "credit should be given where credit is due." An unfortunate misunderstanding prevented the customary credits being included in the acknowledgments of the book.

(Rev. Canon) BURTIS M. DOUGHERTY
Canon to the Ordinary

Diocese of Western New York
Buffalo, N. Y.

The Annual

I have read with much interest your item in the January 5th issue with reference to data in *The Episcopal Church Annual* for 1964.

It has always disturbed me to read these statistics which one expects to be the status of the Church for the preceding year, as in this case, 1963, whereas the data is for the year 1962. The parochial reports in most instances for the year 1963 will not be in the hands of the diocesan authorities until February 1st or later, and the data for the annual will not be in the hands of the compilers until late summer or early fall.

J. FRED HAMBLÉN
Former Secretary of the Convention
Diocese of Newark

Brick Town, N. J.

Reply to Sensitivity

As a Roman Catholic with a deep interest in the ecumenical movement, I often have the privilege of reading your magazine. A letter in your issue of December 22d concerns me, and I should like to make a brief reply to the writer, the Rev. Harry Brooks Malcolm.

Fr. Malcolm complains that the secular press, in treating of the papacy, often uses language which seems to assume the validity of Roman claims; e.g., in calling Simon Peter the first Pope, referring to Paul VI as his lineal successor, etc.

But surely, in a diverse society, we must accept the general connotation of language and not weigh every word in a fine balance — else communication becomes impossible, and someone is offended by every sentence.

We all refer to the Greek Church as Orthodox, without thereby meaning to call ourselves heretics; we call the See of Canterbury "Anglican," meaning simply English, without thereby impugning the lineage or the loyalty of those Britons who are Methodist or Baptist; we term ourselves Americans, not meaning to imply that Canadians are Africans!

Incidentally, if all Anglicans were as sensitive as Fr. Malcolm, he might be forced to change the title of his own church, St. Anthony of Padua. The sainthood of this Portuguese Franciscan friar is based on no canonical ground other than the decree of Rome!

EUGENE J. DOYLE
Brooklyn, N. Y.

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PEOPLE and places

Appointments Accepted

The Rev. Richard H. Baker, Jr., formerly assistant at Christ Church, Savannah, Ga., will on February 1 become assistant at St. Paul's Memorial Church, Charlottesville, Va. Address: 1700 University Ave.

The Rev. Edwin de F. Bennett, formerly rector of St. Peter's Church, Pasadena, Texas, has since September been coordinator of religious and leadership activities at the University of Houston, Cullen Blvd., Houston 4, Texas. Home address: 902 Sherwood, Pasadena, Texas, 77502.

The Rev. Alexander Blair, formerly vicar of St. Anne's Church, El Paso, Texas, is now rector of St. John's Church, Alamogordo, N. M. Address: Box 449, Alamogordo.

The Rev. Elwood C. Boggess, retired priest of the diocese of Newark, who has been addressed in North Bennington, Vt., will on May 1 become chaplain of the Order of St. Helena at the mother house of the order, Newburgh, N. Y. His address will then be: Rocky Lane, R. D. 4, Newburgh.

The Rev. David L. Bronson, formerly curate at St. Paul's Church, Fairfield, Conn., is now rector of the Church of the Holy Cross, Kingston, N. Y. Address: 30 Pine Grove Ave.

The Rev. C. Roger Butler, formerly associate rector of the Church of the Ascension, Pittsburgh, Pa., is now rector of St. Paul's Church, Kittanning, Pa. Rectory: 242 N. Water St.

The Rev. Robert Center, formerly rector of Gethsemane Church, Marion, Ind., is now rector of Trinity Parish, Michigan City, Ind. Address: Sixth and Franklin.

The Rev. Robert H. Crewdson, who has been in charge of Lynnwood Parish in the diocese of Virginia with address at Port Republic, is now rector of Emmanuel Parish (Fauquier County) and Ridley Parish (Culpeper County), serving Christ Church, Brandy Station, and St. Luke's, Remington. Address: Remington, Va.

The Rev. George H. Dawson, who formerly served St. Christopher's Church, Bandera, Texas, and its field, is now assistant at St. Luke's Church, Wellington, Alexandria, Va. Address: 1632 Fort Hunt Rd., Wellington, Alexandria, Va.

The Rev. Raymond P. Dugan, formerly vicar of St. John's Mission, Williams, Ariz., will on February 1 become canon pastor of Trinity Cathedral, Phoenix, Ariz. Address: 202 W. Roosevelt St., Phoenix, Ariz., 85003.

The Rev. Wallace A. Frey, formerly curate at St. Mark's Church, New Britain, Conn., will on February 20 become missionary at St. David's Church, De Witt, N. Y.

The Rev. Robert A. Hargreaves, formerly assistant at Christ Church, Winchester, Va., is now in charge of churches in Trinity Parish, Louisa County, Va. Address: Mineral, Va.

The Rev. E. Donald Hood, formerly director of the information center at the Episcopal Church Center, 815 Second Ave., New York City, is now assistant at the Church of the Heavenly Rest and Beloved Disciple, New York City. (Mr. W. Wallace Early, who formerly worked for Metro-Goldwyn Mayer, New York City, and for RCA, is now director of information at the Episcopal Church Center.)

The Rev. Thomas C. Jensen, formerly assistant at St. John's Church, Ellicott City, Md., is now rector of the Church of the Holy Nativity, Forest Park, Baltimore, Md. Home address: Box 22, Garrison, Md.

The Rev. David H. Ledford, formerly rector of Emmanuel Church, Olathe, Kan., is now associated with the department of Christian social relations of the diocese of Chicago, in the program at St. Leonard's House and other diocesan institutions.

Armed Forces

Chaplain (Capt.) Thomas M. Gibson, who is with the Eighth Army in Korea, may now be addressed: Support Command, 1st Cavalry Division, APO 24, San Francisco.

Changes of Address

The Rev. David W. Arnold, rector of St. John's Church, New City, Rockland County, N. Y., may be addressed at 365 Strawtown Rd., New City, N. Y., 10956.

The Rev. Arthur E. Booth, who is serving Aquia

Church, Stafford, Va., may be addressed at Route 1, Box 76, Stafford.

The Rev. Bruce H. Campbell, who is serving St. Mark's Church, Groveton, Alexandria, Va., may be addressed at Box 6003, Alexandria, Va., 22306.

The Ven. Allen J. Green, who is officiating at Christ Church, Mexico City, Mex., may be addressed at Maria Luisa 57, Mexico 20, D. F.

The Rev. George V. Hewes, formerly addressed at Mount Resurrection Monastery, Gresham, Ore., may now be addressed at 437 Second Ave. E., Box 671, Kallispell, Mont., 50901. Fr. Hewes writes that he is continuing his former social work and pastoral duties for the rector of Christ Church, Kallispell.

The Rev. William D. F. Hughes, rector of St. Columba's Church, Middletown, R. I., may now be addressed on Toussaint Cottage St., Newport, R. I.

The Rev. Albion W. Knight, Jr., of the diocese of Virginia, formerly addressed in Falls Church, Va., may now be addressed at 5423 Sedgwick Lane, Springfield, Va., 22150.

The Rev. Douglas Loweth, part-time assistant at St. Dunstan's Church, Falls Church, Va., may be addressed at 5700 Barbee St., McLean, Va.

The Rev. Robert H. Lyles, who is in charge of St. Barnabas' Mission, Annandale, Va., may be addressed at 4801 Ravensworth Rd., Annandale, Va., 22003. The box number will no longer be used.

The Rev. Robert Sheeran, rector of Christ Church Parish, Lancaster County, Va., has had a change of box number and may be addressed at Box 398, Kilmarnock, Va., 22482.

The Rev. Frederick G. Weber, priest in charge of St. Margaret's Mission, Marumco-Woodbridge, may be addressed at 826 Grayson Rd., Woodbridge, Va.

Births

The Rev. Glendon C. Coppick, and Mrs. Coppick, of Trinity Church, Owensboro, Ky., announce the birth of their second son and second child, John Christen, on December 19.

Depositions

LeRoy H. Jeneske, Jr., perpetual deacon, was deposed on December 10 by Bishop Campbell of West Virginia, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for reasons not affecting moral character.

Donald A. MacLeod, presbyter, was deposed on January 3 by Bishop Banyard of New Jersey, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of all members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Judson Irving Mather, Jr., presbyter, was deposed on December 21 by Bishop Page of Northern Michigan, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Resignations

The Rev. Duane V. Fifer has resigned as curate at Holy Trinity Church, Melbourne, Fla., and is now teaching in the elementary public school system at Indianland, Fla. Address: 2909 First St., Melbourne, Fla.

The Rev. Ernest Hunt has given up work at the Church of the Holy Spirit, North Salinas, Calif., and the Rev. William Hermitage, retired priest of the diocese of Northern California, is currently in charge. The Rev. Mr. Hunt will devote full time to his work as associate pastor at St. Paul's Church, Salinas, Calif., though he will serve as chaplain to the Canterbury Club at Hartnell Junior College and as reserve chaplain to an Army unit at Fort Ord. He is also working for his master's degree at Stanford University.

The Rev. George A. Stracke, formerly rector of St. Paul's Church, Las Vegas, N. M., secretary of the diocese of New Mexico and Southwest Texas, and manager of camps for the diocese, has retired and is now living in Santa Fe, N. M.

SCHOOLS

FOR GIRLS

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12, day 1-12. Fully accredited college preparatory. Main building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS: Sister Mary Joseph, O.S.H., Prin. Box B, Versailles, Ky.

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 7-12; day kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. Emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

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School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

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Episcopal boarding and day school. Grades 7-12.

Small classes. Exceptional science facilities.

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The Rev. Sumner Walters, Ph.D., Headmaster
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"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Art, Cav., Infantry, Band, Senior Div. ROTC. Catalogue, Box 1, Wayne, Pa.

CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

DIocese of Colorado Division of College Work

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs

ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

This Directory is published
in all

January and September issues.

Write Advertising Manager
for the low rates and other details.

DIocese of Dallas Division of College Work

ARLINGTON STATE COLLEGE Arlington
ST. ANSELM OF CANTERBURY HOUSE
300 W. Third St.
Rev. George E. Luck, Jr., chap.
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7;
EP Mon-Fri 5

AUSTIN COLLEGE Sherman
ST. STEPHEN'S 401 S. Crockett
Very Rev. W. Tate Young, r

EAST TEXAS STATE COLLEGE Commerce
EPIPHANY and CANTERBURY HOUSE 2300 Neal
Rev. Rodney W. Jarchow, v

NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY Denton
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.
Rev. Emmett M. Waits, chap.
Sun MP & H Eu 8, Ev & Canterbury Association meeting 6; MP & H Eu Mon-Fri 7; EP Mon-Fri 5:15.
Confirmation classes & Canterbury forums throughout the academic year.

SOUTHERN METHODIST UNIVERSITY Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels
Rev. John A. Messinger, chap.
Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S), Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S and CANTERBURY HOUSE 1141 W. Sloan
Rev. James W. Garrard, v

TEXAS CHRISTIAN UNIVERSITY Fort Worth
ST. EDWARD THE CONFESSOR HOUSE and CHAPEL 2715 Cockrell
Rev. Gordon Miltenberger, chap.
Daily MP, H Eu & EP; full-time chaplaincy

Other Colleges in

Alphabetical Order by States

ALABAMA

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

CALIFORNIA

CALIF. 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 2d & 4th Sun

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL CHURCH CENTER
Rev. A. G. Noble, D.D., chap.

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni Memorial Building, P.O. Box M
Rev. Robert H. Manning, chap.
Eu 5 Sun through Fri, Noon Sat; Canterbury Club Sun 6

ILLINOIS

KNOX COLLEGE Galesburg
GRACE Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 9, 11; weekdays as announced.

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
Rev. George W. DeGraff, Galesburg, v & Chap.
Sun 9:30, weekdays as announced.

NORTHWESTERN UNIVERSITY Evanston
CANTERBURY CHAPEL & HOUSE 2000 Orrington
Rev. Scott N. Jones, Rev. George N. Price
Sun St. John's Chapel, 2122 Sheridan, 9:30, 11

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, asst
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
Episcopal Church Center 2 Garden St.
Rev. William J. Schneider, chap.

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 23 Park St.
Rev. T. J. Abernethy, acting rector
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MISSOURI

LINDENWOOD COLLEGE St. Charles, Mo.
TRINITY 318 S. Duchesne Dr.
Rev. William F. Myers, r & chap.
Sun 8 HC, 10 MP (ex 1st); HD 7 & 7:30

NEW JERSEY

RUTGERS-COLLEGE OF SOUTH JERSEY
ST. PAUL'S 422 Market St., Camden
Rev. Jos. T. Hammond, chap.

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lamblet, Episcopal chap.

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL

W. State St. & Overbrook Ave.
Very Rev. Lloyd G. Chattin, dean & chap. to Episcopal Students
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; Wed. 10; HD 6:30 & 7:30

NEW YORK

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; Rev. J. C. Danforth
Sun 8, 9:30, 11, 7; Wed 7:20; Thurs 11

STATE UNIVERSITY COLLEGE Cortland
GRACE 13 Court St.
Rev. Robert H. Larkin, r and chap.
Sun 7:45, 9:15, 11:00

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (Cont'd.)

UNION UNIVERSITY COLLEGES at Albany
Rev. Canon E. T. H. Williams, chap. (full time)
Sun Eu in Med. Center Chapel 7:30; Cafeteria con-
versations daily — Law, Med., Pharm.

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
Rev. Anthony P. Treasure, r
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung
Mass 11; Tues, Wed, & Fri 7 Low Mass; Sat 8:30
Low Mass, C 10-11

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
Sun 8, 10; Thurs 7:30 (Vassar Chapel)

PENNSYLVANIA

**BRYN MAWR COLLEGE and
HAVERFORD COLLEGE Rosemont**
GOOD SHEPHERD
Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

RHODE ISLAND

UNIVERSITY OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and CANTERBURY
HOUSE Lower College Rd.
Rev. Everett H. Greene, chap.

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
Rev. McAllister C. Marshall, r & c
Sun 8, 10, 6; Wed 7; HD 7 & 10

WISCONSIN

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. George W. Bersch, chap.
Daily 3:30 EP; Thurs 12:30 HC; others as an-
nounced.



ST. ANDREW'S CHURCH
BUFFALO, N. Y.

DEATHS

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

The Rev. Beverley M. Boyd, 68, former editor of the *Southern Churchman*, died in Alexandria, Va., on December 11th.

Dr. Boyd was born in Roanoke, Va. He studied at Washington and Lee University, the University of Virginia, and the Virginia Theological Seminary, where in 1945 he received the D.D. degree. He was ordained to the priesthood in 1925 and served churches in Abingdon and Martinsville, Va.; Austin, Texas; and Winston-Salem, N. C., until 1935, when he became rector of Grace and Holy Trinity Church, Richmond, Va., where he served until 1944. He became rector of St. Philip's Church, Uvalde, and priest-in-charge of the Church of the Ascension, Montell, Texas in 1951, and served there until recently when he moved to Alexandria.

Dr. Boyd was a deputy to General Convention in 1934, 1940, 1943, and 1955. He was executive secretary, Department of Welfare, Division of Christian Life and Work of the National Council of Churches in 1951, and a member of the Joint Program and Planning Committee of the National Conference of Social Work. Dr. Boyd was a delegate to the Anglican Congress in 1954, served as editor of the *Southern Churchman* from 1941 to 1944, and published *Protestant Social Work*, from 1949 to 1951. During World War I, he served as a lieutenant in the Army Air Force.

Surviving are his wife, Sarah Kemper Boyd; a son, Beverley M. Boyd, Jr., of Big Spring, Texas; and three daughters, Mrs. Alexander Foster, of Pittsburgh, Pa., Mrs. Richard Lengel, of Corpus Christi, Texas, and Mrs. Jack Heard, of Lake Jackson, Texas.

The Rev. Charles M. Charlton, retired priest of the diocese of Massachusetts, died in Gloucester, Mass., on November 28th.

Born in Maynard, Mass., in 1877, he was graduated from Boston University in 1898 with the S.T.B. degree. After serving as a Navy chaplain for several years and as a Methodist minister in Providence, R. I., he was ordained to the priesthood in 1930. From 1931 until 1936 he was senior associate rector at St. Stephen's Church, Lynn, Mass., and concurrently served at All Saints' Mission, Lynn. From 1936 until his retirement in 1942, he was rector of St. Mark's Church, Dorchester, Mass., and chaplain at the Massachusetts General Hospital, Boston. He was chaplain-director of the Seamen's Club of Boston, and at the time of his death he was national chaplain-in-chief of the Spanish-American War Veterans.

He is survived by his wife, the former Jessie Caddoo; a son, Newell C., of Rutland, Vt.; two daughters, Mrs. B. Burbank Saul, of Sudbury, Mass., and Mrs. William Olson, of Wellesley, Mass.

The Rev. Dickinson S. Miller, retired priest of the diocese of Massachusetts, died in Boston, on November 13th.

Born in Philadelphia in 1868, he was graduated from Harvard University in 1892, with the B.A. degree, later receiving the M.A. degree. In 1893 he received the Ph.D. degree from Halle University, Halle, Germany. He received the D.D. degree from Berkeley Divinity School and the Sc.D. degree from Hobart College, and was ordained to the priesthood in 1934.

He taught philosophy at Harvard, Bryn Mawr, and Smith, and apologetics at the General Theological Seminary. He was the author of many articles in philosophical journals.

The Rev. Arístides Villafañe, former dean of St. John's Cathedral, San Juan, Puerto Rico, died on November 16th.

Fr. Villafañe was born in Rio Grande, Puerto Rico. He was ordained to the priesthood in 1925, and served in the San Juan area until his death, first as priest-in-charge of St. Luke's Mission, and later at the cathedral where he organized the Puerto Rican congregation. He founded the Cathedral Academy, the largest Episcopal day school in Puerto Rico, and was active in civic affairs.

Fr. Villafañe is survived by his wife, three brothers, and two sisters. Among his brothers are the Rev. Antonio Villafañe, and the Rev. Domingo Villafañe.

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munion medals. Inexpensive for resale. St. Philip's
Society, West Stockbridge, Mass.**

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

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

POSITIONS OFFERED

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HEADMASTER, beginning in June, for Parish Day School in Florida; over 200 students, grades kindergarten through 8th. Salary open. Rector invites correspondence. Reply Box H-55.*

SOCIAL WORKER for pioneering parish caseworker program sponsored by Episcopal City Mission Society, M.S.W. required. Reply to the Society's Rev. Eric Snyder, 38 Bleeker Street, New York 12, N. Y. Telephone 212 - WO 6-2960.

POSITIONS WANTED

PRIEST, good administrator, teacher, pastor, presently has curate, seeks medium size parish. Reply Box H-50.*

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RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

SCHOOLS

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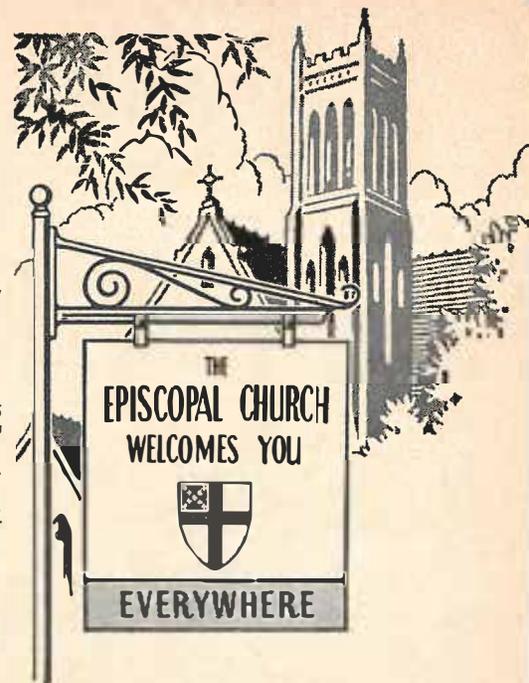
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THE LIVING CHURCH

CHURCH DIRECTORY

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



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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, RH
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, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services at 12:10.
Church open from 7 to 7

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8; 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

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. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr; Rev. George P. Hunt-
ington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

ASCENSION

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

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.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
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. T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Martin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10, 12; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (HC & 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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
Rev. Leopold Damsch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

SAINT ESPRIT

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

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8; MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt

COLUMBUS, OHIO

"Across the River"

ST. JOHN'S
Rev. L. M. Phillips, rd
Sun 8 H Eu, 10 MP; HD, regular

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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