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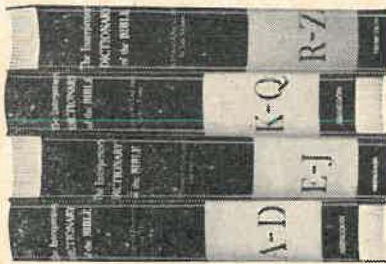
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To do God's work, the blessed must be broken [page 8].

Fiery Cross at St. Matthew's [p 4.]

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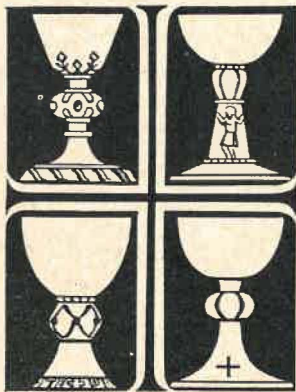
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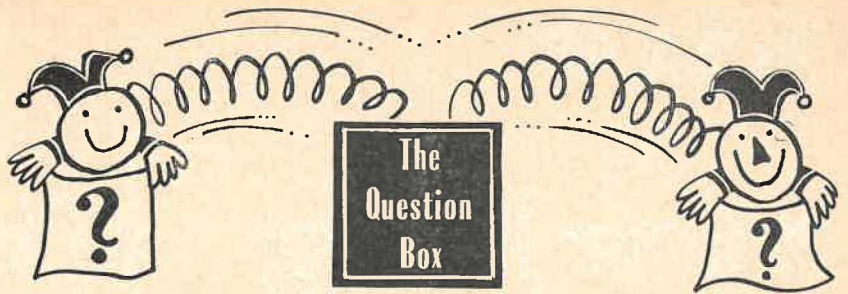
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Our rector insists that business firms have no right to play Christmas music over their sound systems during the shopping season before Christmas, and says that they cheapen Christmas by commercializing it. Isn't he being unrealistic?

Yes, in a sense he is. We share his distaste for this deplorable practice. But we might as well recognize that the Church does not dominate our free society. It may be that the best that the Church can do is to keep Advent and Christmas in the right way in its own worship.

We all need to beware of slipping into pious cant about "commercialism." Some very good Christians earn their livelihood selling various merchandise, and in some businesses the annual Christmas trade makes the difference between a good and a bad year. A good Christmas selling season makes it possible for some people to increase their pledges to the Church. Not many of the clergy are heard crying, "commercialism!" when this happens.

? ? ?

I have been told by one who should know that there cannot be a valid celebration of the Holy Communion unless the priest is wearing a stole. Is this true?

The "one who should know" in this case quite obviously doesn't. Certainly it isn't true.

? ? ?

Who was Pope Joan?

A legendary female Pope. The story about her first appears in the work of the 13th-century chronicler, Jean de Mailly.

According to the legend, around the year 1100 a woman disguised as a male succeeded to the chair of St. Peter, having risen to this eminence through distinguished scholarship. After a reign of about two years she gave birth to a child during a procession to the Lateran and died almost immediately. Although the story was widely believed during the Middle Ages, it should be understood that no present-day historian takes it as anything other than a legend.

? ? ?

Do the Christian festival of Christmas and the Jewish festival of Hanukkah have something in common?

Both happen to be observed in December, and both are festivals of rejoicing. This is about the extent of their similarity. Hanukkah was instituted by Judas Maccabaeus, the Jewish hero of the uprising against the Seleucid oppressors, in 165 B.C. The festival commemorates the cleansing of the Temple in Jerusalem after it had been desecrated three years earlier by Antiochus Epiphanes, who had set up in it a pagan altar on which sacrifices to Zeus Olympius were offered up. The Jewish festival lasts eight days, as compared with the Christian, which lasts twelve days.

? ? ?

I recently heard somebody make the statement that Roman Catholics and Anglicans don't agree as to the line of Archbishops of Canterbury. If this is so, how do they disagree?

The person making the statement may have had in mind the fact that the Roman Catholic Church considers this office vacant since 1558, when Reginald Pole died—the last Archbishop of Canterbury to be recognized as such by Rome. Pole was succeeded by Matthew Parker in 1559, the first Archbishop of Canterbury after the break with Rome. To the best of our knowledge, there is no disagreement between Roman Catholic and Anglican historians as to the archbishops preceding Parker, from the time when the see was created in 601 and was first occupied by Augustine.

the living church

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STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Heffner, managing editor. Lila Thurber, news editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Mary Ann Kaiserling, advertising assistant. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL AND BUSINESS OFFICES

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FEATURE

"We must be broken" Richard Ruff 8

THINGS TO COME

January

24. Third Sunday after the Epiphany.
25. Conversion of St. Paul
27. Installation of the Rt. Rev. John E. Hines as Presiding Bishop, Washington Cathedral, Washington, D. C.
27. Convention of the diocese of Louisiana, St. James' Church, Baton Rouge, to 28th
31. Fourth Sunday after the Epiphany

February

2. The Purification
7. Fifth Sunday after Epiphany
10. Convention of the diocese of Los Angeles, St. Paul's Cathedral, Los Angeles, to the 11th
14. Septuagesima
21. Sexagesima
24. St. Matthias
28. Quinquagesima

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

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

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January 24, 1965

LETTERS

Most letters are abridged by the editors.

Intervention

It is a very dangerous thing for an insignificant priest like myself to intervene when two of our great scholars are in disagreement, but I have always been a bit foolhardy. In his rather vigorous review of Dr. Albright's *History of the Protestant Episcopal Church*, which appeared in your columns recently [L.C., November 29th] the Rev. Dr. Massey Shepherd makes this statement:

"And, like Dr. Manross before him, he has not mentioned the name of Dr. Du Bose of Sewanee, the Church's most distinguished theologian."

The fact is that, *unlike all previous historians of the Episcopal Church*, Dr. Albright has, on page 311, devoted a paragraph to Du Bose, of whom he says that "abroad he was recognized as one of the foremost Anglican scholars."

(Rev. Canon) GEORGE E. DEMILLE
Canon of Albany

Albany, N. Y.

Reader's Question

The recently released Budget Summary of Executive Council shows an increase in subsidy to the *Episcopalian* from last year's \$159,000 to \$185,584. A few years ago we were told by the Council that this magazine would soon pay for itself, instead, the liability is increasing. The four-color Christmas cover shows there is no interest in economy. Apparently the Executive Council refuses to recognize its failure.

(Rev.) JAMES BRICE CLARK
Rector, St. Barnabas Church

Omaha, Neb.

One-Sided Condemnation

Congratulations on your editorial [L.C., December 27, 1964] recognizing a Christian justification for the Congo rescue operation.

Could you or any of your readers inform me whether any special service (similar to that held for Medgar Evers) was held in honor of the Christian missionary, Paul Carlson? Did any Episcopalians officiate? Is it too late for a eulogy to Dr. Carlson by, let us say, Martin Luther King?

Ambassador Adlai Stevenson is disturbed by what he called the "chorus" of approval accompanying Communist charges that the rescue operation was "imperialist aggression." Equally disturbing for Churchmen should be the conspiracy of silence among Episcopalians who will condemn only injustice to left-wing victims. This is hypocrisy, and should be recognized as such.

(Rev.) EDWIN S. S. SUNDERLAND, JR.
Boston, Mass.

Reminder

The death of James G. Mitchell on November 27th in McAlester, Okla., at the age of 87, calls for the attention and prayers of the faithful.

Mr. Mitchell was an important participant for the defense in the first of the three major attempts to de-Catholicize the American Episcopal Church. (The second of

Continued on page 11

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January 24, 1965
Third Sunday in Epiphany

For 86 Years:

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LOUISIANA

The Klan Found Out

This is the report of the Rev. Thomas C. Aycock, LIVING CHURCH correspondent for the diocese of Louisiana, on recent developments in the town of Bogalusa, La., an industrial area whose economy depends largely upon a major paper mill in the community.

For some months a group of civic-minded people, concerned about improving human relations in Bogalusa and concerned about the conflicts which have been a part of other towns and their adjustment to the civil rights law, have been meeting quietly to work on ways in which they might help the community to face these problems. Included in the civic group of seven members were three laymen and four clergy: two Baptist ministers, the pastor of the Methodist church, and the Rev. Bruce Shepherd, rector of St. Matthew's Episcopal Church.

After some discussion among themselves and with the mayor, they made plans to invite Congressman Brooks Hays, prominent layman of the Southern Baptist Church, to speak to community members interested in these problems at the St. Matthew's parish house. Knowing the possible repercussions in such a community, Fr. Shepherd met with the vestry in closed sessions. It was agreed that the consideration of approval for use of the parish house would not be discussed outside the vestry meetings.

Shortly after these sessions, telephone threats were made to Fr. Shepherd and crosses were burned on church property. Personal consultations with members of the community disclosed that the Ku Klux Klan was fully informed on the vestry discussions.

In consideration of the threats of violence to the church property and also to Fr. Shepherd personally, the vestry decided to withdraw permission for the civic meeting to be held in the parish house. Threats included a published statement that everyone who attended the meeting would be considered an integrationist, with implications of what that means, and would be dealt with as such by the Ku Klux Klan.

The withdrawal of the invitation to Congressman Hays occasioned a great deal of nation-wide publicity, and a statement was issued by the committee con-

cerning the events which led up to the withdrawal of the invitation. Other meeting places in Bogalusa were refused, including the city hall, where it is known that the Ku Klux Klan has been allowed in the past to meet in session as a "religious meeting."

The purpose of the committee was to assist the community in facing its own problems in human relationships without the conflict that other communities had endured. Fr. Shepherd feels that much was accomplished in assisting the community to become aware of the problems that are to be faced. The mayor and the city council have begun discussions on the subject, and at present there is no indication as to what future purpose the committee might feel it could serve.

PRESIDING BISHOP

Misquoted

The Rt. Rev. John E. Hines, Presiding Bishop-elect of the Church, was erroneously quoted in an interview published in the Houston *Post* of January 2d as predicting that the Episcopal Church "would merge with five other major Protestant denominations within three years."

Bishop Hines has informed THE LIVING CHURCH that what he actually said was that, in his opinion, it would take the Episcopal Church, at least five years to

make up its mind as to the direction in which it chooses to go with regard to Christian reunion.

The *Post* interviewer, Mr. Paul D. White, ventured the opinion that possibly Bishop Hines, as Presiding Bishop of the Episcopal Church, "may in the near future become leader of a combined body of ecumenical Protestants numbering 22,000,000. This group . . . if then combined with the Anglicans over the world, could produce a body of non-Roman Catholics totalling some 67 million."

LOS ANGELES

Trip to Fiji

Five representatives from the diocese of Los Angeles left on January 2d for the diocese of Polynesia in the Fiji Islands, via Honolulu. The purpose of the trip is to explore the possibility of the diocese of Los Angeles entering into a partnership relationship with the diocese of Polynesia in terms of the new Mutual Responsibility and Interdependence program.

Those in the delegation included the Rev. Kenneth W. Cary, rector of St. Matthew's Church, Pacific Palisades; the Rev. John M. Yamazaki, rector of St. Mary's Church, Los Angeles; Mrs. Alexander K. Campbell, of North Hollywood; Mrs. Stanley Boyd, of Hermosa Beach; and Mr. Arthur Lynds, of Chula Vista.

The possibilities of the partnership relationship will be studied and specific proposals will be developed. The report and recommendations will be made to the diocesan convention on February 10th and 11th.

While in Honolulu, the delegation will confer with the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, who is experienced in the work of the Church in the South Pacific.

SEMINARIES

Finding Out More

A married couples' conference on the ministry is scheduled by the Virginia Theological Seminary for the weekend of March 12th-14th. Men interested in finding out more about the ordained ministry as a vocation are invited, together with their wives, to spend two days in seminary environment where they may discuss seminary and parish life.

Scheduled events will include three



Bishop Hines: "Five years to make up its mind."

lectures by faculty members, on subjects relevant to men who are considering the ministry. A panel of students and their wives will lead discussion of the practical problems that face new seminarians: finances, housing, schools, jobs, and the routine of daily life. The visiting couples will live in the homes of married seminary students and have their meals in the seminary refectory.

Couples who wish to attend are to write the Rev. Philip A. Smith, Chaplain, Seminary Post Office, Alexandria, Va. Information to be included by the couples in their letters are the name of their parish and the name of their rector.

CHICAGO

Ordination in Jail

On the Feast of the Holy Innocents, in the Chapel of St. Dismas at Chicago's Cook County Jail, and with three men under sentence of death in the congregation, the Rev. John M. Corn, 34, was ordained priest by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago.

Fr. Corn, who was ordained to the diaconate last spring, has been serving as jail chaplain since June. Before entering the General Theological Seminary in 1960, he had been a criminal defense attorney in Washington, D. C., for two years, after his graduation from Georgetown University Law School. He served three years in the U. S. Marines.

He was presented for ordination by his former rector, the Rev. James Richards, of St. Paul's Church, Washington, D. C. The preacher at the service was the Rev. Robert P. Taylor, director of St. Leonard's House, the diocesan home for released prisoners.

The ordination was the first major service to be held in the jail's newly remodeled chapel.

CANADA

No Others

The seven Churches sponsoring the Christian Pavilion at the 1967 World's Fair in Montreal [L.C., January 17th] will preach about Christ, "not about themselves," a Fair spokesman said in Montreal.

Fr. Jean Martucci, Roman Catholic priest who is secretary-general of "Pavillon Chretien, Inc.," said the way was open for Canadian Christian Churches to co-sponsor the religious exhibit.

When newsmen asked what would happen if a Church, not wishing to participate in the joint effort, sought to open its own pavilion at the Fair, Fr. Martucci said exposition officials would decline the offer because it would "destroy" the very purpose of the Christian Pavilion as an expression of coöperation and unity.

The Churches participating in the ex-

hibit are the Roman Catholic, Anglican, Presbyterian, Lutheran, and Greek Orthodox Churches, the Baptist Convention of Ontario and Quebec, and the United Church of Canada. [RNS]

CIBPC

Sesquicentennial Consecration

The Ven. M. D. Srinivasan, archdeacon of the Andaman and Nicobar Islands, has been consecrated in St. Paul's Cathedral, Calcutta, as Assistant Bishop of Calcutta.

The ceremony, at which the Rt. Rev. Robert Stopford, Bishop of London, preached, was held in connection with observances marking the 150th anniversary of the Anglican Church in India. The Church was established in 1814 with appointment of Thomas Middleton as first Anglican bishop for India and the East.

Attending the jubilee celebrations were Anglican bishops from India, Burma, Pakistan, and Ceylon, and the Anglican Church of Canada. [RNS]

HOLY MATRIMONY

At Sunday Service

Reasoning that Holy Matrimony, like Holy Baptism, is a "family event" of importance to the whole family of God, some Missouri Episcopalians recently decided that the marriage service belongs in the regular Sunday worship of the Church. Mr. Donald Burnes and Miss Kay Stanley were married on Sunday, December 27th, at Trinity Church, St. Louis, at the regular parish Eucharist at 10 a.m.

It was explained to parishioners in the weekly parish newsletter that "Holy Matrimony—like Baptism, Confirmation, and Ordination—is a public sacrament in which we share a moment of great grace as particular persons enter new realms of Christian vocation. *The* time of gathering and re-creation for our parish family is the Sunday Eucharist. When members of the parish marry, there is no more proper time or context than the parish Communion. Their joyous liturgy is also ours."

Mr. Burnes is a "Volunteer for Mission" under assignment by the Overseas Department of the Executive Council to Trinity Church, St. Louis, 1963-65. Mrs. Burnes is a graduate student at Washington University in St. Louis.

ANGLICAN COMMUNION

Via U. S.

The Rev. Canon Bernard C. Pawley, canon at Ely Cathedral and Anglican observer at the last three sessions of the Vatican Council, is scheduled to sail for New York on January 27th. He will then



Bill Rogers



At right, Fr. Corn. Below, Ordination was first.

begin a six-week visit to Latin America sponsored by the Episcopal Church.

The canon will begin his Latin American tour in Mexico City. He will then visit the Dominican Republic, Costa Rica, Puerto Rico, the Virgin Islands, Colombia, the Panama Canal Zone, Argentina, and Brazil, ending his trip with a few days in the United States. He will meet with Anglican Church representatives, chiefly in the American missionary districts, and discuss with them the ecumenical situation in the light of Vatican Council decisions. Canon Pawley will also attend the convocations of the Dominican Republic and Puerto Rico. He is scheduled to make an address at the General Theological Seminary in New York City before returning to England about March 20th.

ECUMENICAL

Losing Steam?

The Rt. Rev. Stephen C. Neill, former Anglican Bishop of Tinnevely (southeast India) said in Portland, Ore., that the ecumenical movement has lost some of its steam. He said the movement has reached a "period of crisis" where it will have to "show itself dynamic" if it is to grow.

In discussing Church union, the bishop said conversations between two Churches are "bad" because they result in a "head-on collision." Six-way talks, such as those in the United States, he declared, involve "too many" and become "too polite." "Three are good and four are better," the bishop said. Bishop Neill said he would like to see a merger between the Episcopal, Methodist, Presbyterian, and Lutheran Churches, adding, "They have the most in common, if they only knew it."

Bishop Neill is professor of missions at the University of Hamburg, Germany. He has been associate general secretary of the World Council of Churches, taught theology at Cambridge, and edited a history of the ecumenical movement. He was an architect of the plan that led to the forming of the Church of South India.

While in Portland, the bishop took part in a Christmas Eve service at St. David's Church.

NIGERIA

Visitor from England

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, in Nigeria for the January meeting of the Central Committee of the World Council of Churches, participated in a cornerstone laying ceremony in Ibadan, and blessed over 400 lepers in Enugu.

Speaking to some 3,000 persons at an outdoor service in Ibadan, the Archbishop urged all Christians in Nigeria to "live together in brotherly fellowship and



unity. . . ." He said that every Christian should realize that he "owes it to God to further the great work of Christian unity, love, humility, courage, and self-sacrifice." The church for which the cornerstone was laid is to be called the Cathedral Church of St. James, and is expected to cost at least \$1,000,000 when completed.

In Enugu, Dr. Ramsey said that "whatever our troubles may be, God cares for us and looks after us." Singling out some 50 convict lepers under police guard, he said: "God bless you and may you soon be better and free." The leper colony is maintained by local Nigerians and the Anglican Church Missionary Society.

OREGON

Consecration and Reconsecration

Concern for Mutual Responsibility and Interdependence by the diocese of Oregon is taking the form of a reconsecration to the mission of the Church by the diocese itself, under the leadership of the Rt. Rev. James W. F. Carman, Bishop of Oregon.

In his "informal *entre nous* bulletin," which Bishop Carman calls *Alamode* ("simply because the one north of me in the diocese of Olympia and the one south of me in the diocese of California are called *Pi*"), Bishop Carman announces: "I propose (and I might say with the enthusiastic endorsement of the new Presiding Bishop, the Rt. Rev. John Hines) to set up four or five 'M.R.I. dinners' in the Portland area. Bishop Hines, the Suffragan-elect (the Ven. Hal R. Gross), and I will move from one location to the other, with Bishop Hines making a 10- to 15-minute address in

Ground-breaking services for a \$250,000 building to house offices of the diocese of North Carolina were held at Raleigh on January 5th. The services were conducted by the Rt. Rev. Richard H. Baker (left center) and the Rt. Rev. Thomas A. Fraser (right center), bishop and bishop coadjutor. Members of the building committee present (from left) were: George F. Bason, Raleigh; the Rev. Martin R. Tilson, Charlotte; A. Freeman Edgerton, Charlotte; and George H. Esser, Chapel Hill. Named Diocesan House, the new headquarters is located on a 14-acre site on Raleigh's beltline at the North Hills Shopping Center.

each place. I'm asking that the dinners cost no more than 50¢ and that the charge be \$2. I have asked the board of the ECW of the northern deanery to suggest such a dinner—perhaps clam chowder, cole slaw, a roll and coffee, or some such. In any case, we won't go to a glittering hotel at \$5 or \$6 a plate for a scintillating banquet. Similar dinners, I hope, may be arranged throughout the diocese at the same time, and if enough bishops arrive for the consecration [on February 26th, of the suffragan-elect] who will make themselves available, we'll have as many such dinners as possible, each with a bishop presiding and talking about the Church's reconsecration to its mission. So far five bishops have consented."

A team of four visitors from the Province of Central Africa is scheduled to tour the diocese of Oregon February 9th-14th, speaking on behalf of MRI.

MAINE

Mrs. Scarlett Dies

Mrs. William Scarlett, wife of the retired fifth Bishop of Missouri, died at Castine, Maine, on January 11th. She had been an invalid since 1952, when she suffered a stroke while attending the General Convention in Boston.

Mrs. Scarlett, who was born in Sedalia, Mo., in 1889, was the daughter of Mr. and Mrs. John Van Riper. She was the widow of Mr. Guy W. Oliver when she married Bishop Scarlett on September 2, 1941. Before and after her marriage to the bishop, Mrs. Scarlett had been active in civic and religious affairs, serving on various boards and committees in St. Louis. She suggested, in 1922, that St. Louis Girl Scouts dress dolls for the needy—a suggestion that resulted in the annual Girl Scout Carnival of Gifts.

Bishop and Mrs. Scarlett resided in Webster Groves, Mo., moving from there, on the bishop's retirement, to a newly-completed small home overlooking the Missouri River in St. Louis County. They moved to Maine in 1954.

Mrs. Scarlett is survived by: Bishop Scarlett; five children—Mrs. Harold Basage, Mrs. Brooke Payne, Mrs. Clark Fitzgerald, Guy W. Oliver, Jr., and John Oliver; and a brother, Mr. George Van Riper.

CENTRAL AFRICA

Consecration on an Island

The Ven. Josiah Mtekatka, archdeacon of Jombe, on the Island of Zanzibar, will be consecrated Suffragan Bishop of Malawi (formerly Nyasaland) on May 7th. The Rt. Rev. Donald S. Arden, Bishop of Malawi, said the new bishop, who is an African, will be placed in charge of the diocese's northern area.

The consecration is scheduled to take place in the Likoma Cathedral on Likoma Island located in the center of Lake Malawi. The bishop-designate was born on Likoma Island, once used as a hiding place for fugitives from slave hunters, 61 years ago.

OKLAHOMA

Golden Anniversary

Some 600 people gathered in Trinity Church, Tulsa, Okla., on January 1st for services honoring the Rev. Canon Edward Henry Eckel, Jr., S.T.D., marking his 50 years as a priest and 35 years as a pastor in the city of Tulsa. The service was presided over by the Rt. Rev. Chilton Powell, Bishop of Oklahoma. The Rt. Rev. Frederick W. Putnam, Jr., Suffragan of Oklahoma, read the Lesson at Matins; the Rev. John Vruwink, rector of St. John's, Tulsa, read the Epistle; and the Rev. Charles E. Wilcox, rector of St. Luke's, Tulsa, read the Gospel. Celebrant was Canon Eckel.

Dr. Eckel, honorary canon of St. Paul's Cathedral, Oklahoma City, has been rector emeritus of Trinity Church since All Saints' Day, 1958.

At a luncheon after the service the Rev. Curtis W. V. Junker, present rector of Trinity, unveiled a plaque renaming the parish hall Eckel Hall.

First Impressions

by the Rt. Rev. RALPH DEAN

Executive Officer

of the Anglican Communion

How can one deal with a round-the-world trip in one short column? What is one to say of the joy of being in Calcutta, together with the Primate of Canada and the Bishop of London, to share in the celebrations marking the 150th anniversary of the founding of the episcopate in that city? How can one describe the immensity of the task facing both Church and government in seeking to alleviate desperate human need and poverty in so vast a land?

And what of the impact made on a traveler by his first visit to Hong Kong and by the bubbling enthusiasm of its citizens, four million of whom seek to carve out living space in a city planned for one million? Then to Tokyo to sit down with the External Affairs Committee of the Nippon Seikokai and ponder the tasks of a tiny minority Church set in a vast conurbation which spreads over the whole of Japan encompassing its ninety-seven million people?

Suffice it to say that these first impressions are indelible, and are likely to be deepened during the five years.

Instead let me talk about Durgapur, a place about 100 miles from Calcutta and the scene of what may well be an epoch-making venture in joint action for mission. Eight years ago this was a village set in virgin jungle, and in those days of comity of missions it was under the pastoral care of the Methodist Church.

Now, only eight years later, Durgapur is the center of a vast industrial complex concerned chiefly with the manufacture of steel, of which one million tons was produced in 1964, one and a half million projected for 1965, and over three million in 1966. Where once was a handful of villagers there now live 200,000 people in the employ of government and private steel manufacturers involving American, British, and Russian capital. Vast hospitals, some with a staff of 60 doctors, carefully planned town sites with schools and community centers, miles of black-top road (but no public transport) have transformed this place in what is called "the Ruhr of India," and completely changed the nature of the Church's task.

Very soon the Methodist Church sought and obtained the consent of the West Bengal Christian Council to minister to all Christians in the area, due regard being carefully had for the provision of sacramental ministrations to the vari-

ous groups of Christians by their respective accredited clergy and ministers. Set in the midst of this vast industrial society is the United Church of Durgapur, legally under the control of the Methodist Church, but now served by a team which includes Methodist, Anglican, Baptist, and Mennonite members, both Indian and European. It has to be seen to be believed!

Here joint action for mission is not just a theory, not just a dream, but a constantly growing reality with all the challenges and problems, and yet joys and encouragements, inherent in such a situation. But Durgapur is a large place and the church is a tiny one, so that further provision for Christian witness and evangelism is essential. So it is that, several miles away—but in the same city—the Church of India, Pakistan, Burma, and Ceylon has secured valuable land on which a pastor's house is being built, to be followed later by church, school, and industrial center.

This church—to be called St. Michael's—will in fact be Anglican, but it will serve all people in the area in just the same way and with the same provisions as are effective in the United Church of Durgapur. In November, 1965, an Anglican priest, the Rev. S. Biswas, will become the incumbent and his fellow workers will include Miss Rita Mukerjee, the daughter of the previous Metropolitan of the Church of India, Pakistan, Burma, and Ceylon.

But this is not all! In 1963 there was founded in Calcutta an Ecumenical, Social, and Industrial Institute under the leadership of the Rev. Kenyon E. Wright, released by the Methodist Church for this purpose, and Miss V. Maynard-Smith, similarly released by the CIPBC. Plans are now afoot—for which funds are urgently needed—for the construction of an institute in Durgapur itself, on the land owned by the CIPBC, which will include residences for the director and eight students, conference rooms, offices, and library. This is a breathtaking venture!

In eight years a village in the jungle is becoming a center for the training of Christian workers who serve in the whole vast area of the industrial belt of West Bengal, Bihar, and Orissa. The Department of Inter-Church Aid of the World Council of Churches and the Anglican Church of Canada have each given the scheme the highest priority. Here is the Church reaching out into industry, into the areas where men live. Here may well be the beginnings of joint action for mission which could blaze the trail for similar action all over the world.

Durgapur—that little jungle village—may well become a historic name in the onward missionary march of the whole Church. As such it has the right to expect the prayers and active support of Christians everywhere who take the Church's mission to the world seriously.



Celebrating the Eucharist at St. Michael's Seminary.

"We must be broken"

by the Rev. Richard Rutt

Rector, St. Michael's Seminary

Korea still frets at being a Cinderella among the nations and among the Churches. For centuries overshadowed by her great neighbor China, always threatened by her island neighbor Japan, she has nevertheless maintained her own distinctive culture and her own way of life. Even the Japanese oppression of the country during the first 45 years of this century, though it coincided with the crucial stages of Korea's modernization process, has made little mark on this most resilient of nations.

The national character has been molded in a terrain that has never been easy to live in. The Korean peninsula has ravishingly beautiful scenery, and still unexploited mineral reserves, but a livelihood has always been hard to come by, and whenever history has brought the nation to a period of prosperity, outside political pressures and wars have reduced it to poverty again. There are countries where poverty is harsher than in Korea, but any understanding of Korea must take into account the fact that she can scarcely hope for more than a subsistence

economy, which fails to satisfy the people's cultural aspirations.

It is remarkable that a nation with such a history should not have turned bitter. But 1,000 years of Buddhism and 500 years of Confucianism have infused deep spiritual values, and the optimism which was essential to survival has contributed to make the modern Korean a witty and congenial as well as proud man.

Christianity has had its effect, too. Beginning with the Roman Catholics, whose heroic martyrdoms during the 19th century created nearly as deep an impression on the people as the 17th-century Christian martyrdoms did on the Japanese, Christianity has supplied values which were missing from the older religions. Although at first it was the politically disaffected aristocracy who embraced Catholicism, the main waves of conversion eventually took place in the lower classes, and the Presbyterian and Methodist Churches, which today share with the Roman Catholic the overwhelming numerical influence, have still not made great inroads into the intelligentsia

and upper classes, although the situation in this respect is much better than it was even 10 years ago.

Indigenization of the Churches has been relatively slow, retarded by the period of Japanese colonialism. The Protestant bodies were first to gain purely Korean leadership, though the missionary influence remained strong for some time after the missionaries had relinquished the major posts. The local ministry is self-supported, but a great deal of foreign (mostly American) support is needed for the Churches' educational and publishing programs. The Roman Catholic Church had its hierarchy established only two years ago. Two of the three archbishops and about half the other diocesans are Koreans; but all rely heavily on financial support from abroad.

The Anglican Church arrived on the scene relatively early. In fact the first Anglican missionary, a Japanese catechist whose name has not been recorded, was the first resident non-Roman missionary in the country. But the firm establishment of the diocese dates from the

romantic, if not quite quixotic, consecration of John Charles Corfe as bishop for Korea by Archbishop Benson of Canterbury on All Saints' Day, 1889. This was done as the result of repeated requests from the Anglican bishops in China and in Japan. There were no funds and no staff available for the project. Bishop Corfe was a Naval chaplain who retired from the Navy to undertake the new mission, and he undertook it in a spirit of Naval gallantry.

The financial situation of the mission was never really repaired. There was never enough money to do all the work needed. There still is not. Nor were there enough men. Other mission fields were more attractive to Englishmen in days when the British Empire was a fact and China and Japan were great nations while Korea was a little known colony of Japan.

Nevertheless, down the years the English bishops of Korea did what they could to ensure that the Anglican Church really took root. Ordinations of Korean clergy began in 1914, and by the end of the 1920s the Korean clergy far outnumbered the mission staff. (There were rarely more than eight missionaries for the whole country, while the Presbyterians alone had over a hundred.) The national clergy were paid from domestic funds until the end of the second world war, when a drastic land reform law robbed the Church of its investments, which were all in ricelands.

By the late 1930s the Anglican Church, though still small, was in very high spirits. The leadership was in the hands of an English bishop, the saintly Cecil Cooper, and the archdeacons were all English, but the Korean clergy had a growing share in responsibilities and the rate of expansion was encouraging. It was decided to divide the diocese and a service to launch a campaign for funds was booked to take place in Westminster Abbey in 1940. The idea was to put a second bishop in P'yongyang, the center of northern Korea.

The second world war put a stop to all that, and in the discouragements of the Communist troubles that rocked the country before the Korean War of 1950, a time when not only were the ricelands confiscated but much other property had to be sold in order to keep the Church alive at all, the plan for establishing a second diocese was forgotten.

The Korean War reached its unsatisfactory conclusion and found the Anglican diocese depleted and downhearted. There was only one English missionary priest left. The seminary had gone, and all the hospital work. Women's work was at a standstill, and the catechists were all unpaid. When priests died their parishes had to be joined to others. No books were being printed.

For what we hope may have been the last time, Anglicans abroad came to the rescue with enormously increased aid.

The same thing was happening in other Korean Churches, and, indeed, to the country as a whole. Under the leadership of yet another English bishop, the Rt. Rev. John Daly, who was transferred from Accra in 1955, the Church was not only rebuilt but much expanded.

St. Michael's Seminary has reopened, and has trained nine priests, under the guidance of PECUSA missionaries. Women's work has been reinvigorated by a Mothers' Union worker from England. One village elder has been ordained as an auxiliary priest. Orphanage work has passed from English to Korean hands (though it is still paid for by foreign money). Student work at the National University in Seoul was begun by an English priest but has now been handed over to an Australian-trained Korean. A Korean priest trained in England has undertaken catechist training, and the catechists are paid again, though still chiefly with money from abroad. The Church has played a constructive role in the affairs of the National Christian Council. The Liturgy has been lightly revamped, and the liturgical books have all been reprinted, as well as a hymnbook that is the envy of other Churches. The entirely Korean religious community, the Sisters of the Holy Cross, has trebled its members.

But the flaw in the whole story of post-war success has been the failure of the national Church to underwrite more than a tiny fraction of the bills for its activities.

There has been no great demand for a Korean bishop, even since the military revolution of 1961 which stepped up Korean national feeling. The national failing is factionalism, and it was somehow thought that a foreign bishop could best keep this failing in check. But at best this kind of thinking was only procrastination, and it was the missionaries who most eagerly desired to see a Korean bishop in Seoul cathedral. They were partly concerned by feelings of natural propriety, but most deeply by the conviction that only by putting the whole responsibility into Korean hands could the Church's self-support be improved. The bishop put forward a plan, early in



1962, for dividing the diocese into two, making one diocese of the capital province and the city of Seoul. Most of the flourishing parishes of long standing are in this area. The rest of the country will then form a new missionary diocese, and

will require a much greater degree of outside help, for a longer time, but the Seoul example will be a spur to the people there to form more new dioceses and work toward provincial status. The brotherly relationship between the two bishops should be a help to them both.

The idea was at first daunting to many of the Churchpeople. Their pride rose to it, but their courage failed. Finally at the diocesan conference and synod held last All Saintstide, the 75th anniversary of Bishop Corfe's consecration, it was formally decided to request the Archbishop of Canterbury, in whose jurisdiction the diocese still is, to create a new diocese and put a Korean bishop in Seoul.

If all goes well, a committee elected by the diocesan synod, including equal numbers of lay and clerical delegates, will meet with the present bishop in January to nominate two Korean priests whom they consider fitted to undertake the office of bishop. They are asked to nominate two because the Archbishop wishes to be assured that there is a possibility of appointing a Korean to the second diocese also, if necessary. The Archbishop will then select one of these, to be consecrated most likely on Ascension Day, 1965, when the bishops of South East Asia will be in Seoul for their annual conference.

The factionalism which the Koreans so fear has shown itself, but it seems that the Spirit has prevailed. Now the mood of the Church is one of confident expectation of the historic celebration of next Ascension Day, which should form a magnificent climax to the celebration of this 75th anniversary of the Church, which is being kept as a "Year of Jubilee" throughout the diocese.

After that the efforts will have to be redoubled. Already the contributions of the parishes are rising, but the plan calls for complete payment of the Seoul diocese's Korean clergy from Korean sources by 1970. No one pretends that that goal will be easy to attain.

Nor will Bishop Daly's task be an easy one as he moves from Seoul to the new missionary diocese. It is widely scattered, and varies from the industrial cities of Pusan, Taejon, and Taegu, to the well-established but poor rural parishes of Ch'oung Province. The new center will be at Taejon, a modern industrial city where the Anglican Church has at present only a tiny and poorly serviced congregation meeting for worship in a private house. The Anglican Church in Canada has sent a gift under MRI which has already bought a fine new site and is enough to pay for a new building.

In his address to the synod last fall, the bishop likened the plans of the Anglican Church in Korea to the consecration of the Eucharist. We have been taken and blessed; now we must be broken and distributed that the Church may better do her Lord's work.

Obeying God and/or the Church

I deeply love the Church that is trying to silence me. I want to be obedient to her. But the clear law of obedience is that we are not to obey when we are certain that to do so would be to sin, whether the command be given by mother or father, priest, bishop, or cardinal. We can sin by silence as well as by action."

Who said it—Martin Luther? Roger Williams? No, nobody "among the folks in history" and no Protestant, but the Rev. John V. Coffield, a Roman Catholic priest of the archdiocese of Los Angeles, speaking in defiance of Cardinal McIntyre's prohibition of preaching against racism.

Fr. Coffield's brave manifesto is not only inspiring but instructive. It challenges the traditional and still prevailing idea that there is something peculiarly Protestant about "private conscience"—whatever precisely that polemical slogan may mean. If it is intended to mean that the Protestant characteristically obeys the voice of God as this speaks to him through his own conscience, while the Roman Catholic characteristically obeys his priest or other ecclesiastical superior, it is a crime against truth by oversimplification. Fr. Coffield is no Protestant, but he believes that he must obey his conscience when this conflicts with the dictate of ecclesiastical authority. He would undoubtedly, and rightly, say that he receives his Christian conscience through the tradition and teaching of the Church. Any Protestant who considers all the pertinent facts must say the same. But when his conscience, given to him by God through his experience of grace in the Church, tells him that his superior is wrong on this particular issue of racism, Fr. Coffield believes that he is both free and obligated to obey conscience.

The episode is instructive on a number of points.

First, it makes clear a truth which some people have trouble seeing, that there are serious differences of opinion between Roman Catholic theologians and clergy on major moral issues. Some stand with Cardinal McIntyre, others with Fr. Coffield. Here is a warning to non-Roman Christians who grow weary of the disagreements among their own clergy: They won't find relief and peace from such tensions by "going over to Rome."

Any Christian, as a Christian, be he Roman Catholic, Anglican, Quaker, or what, knows that there may well arise in his life, at any moment, a moral dilemma in which he, like Jacob of old, must wrestle alone until the breaking of the day (Genesis 32:24). He must ask, "Lord, what would Thou have me to do?" And he must ask the Lord Himself, directly. His rector, or bishop, or cardinal, or even Pope, cannot answer that question for him.

The Christian conscience is not purely collective,

and it cannot be entirely collectivized. The Lord of the Church "callesh His own sheep by name" not only to lead them but to show them the way He would have them to go. It is both right and mandatory that every Christian should "hear the Church," as our Lord Himself enjoins (St. Matthew 18:17). But this obedient hearing of the Church can never be done simply by asking the proper ecclesiastical authority for a directive. Fr. Coffield certainly believes that his hearing of the Church in his particular dilemma necessitates his repudiation of the cardinal's orders as not being ultimately the word of the Church to him.

Any Christian whose humble but resolute desire is to obey God in all things will heed most carefully any counsel of his spiritual pastors and masters in the Church. He may assume that normally God's will for him will be communicated to him through such a ministerial organ. But he need not, and must not, make a simple equation between the will of the Lord and the will of his pastor or superior in the Lord.

Anglicanism, as all know, is committed to this position. Fr. Coffield evidently considers it the truly Catholic and only Christian position. We unreservedly agree.

Humor and Healing

When we asked the Rev. Thomas Van Braam Barrett to contribute a regular feature to THE LIVING CHURCH, we knew that we were taking a calculated risk. He believes it is good for Christians to be shown the absurdities in themselves which they cannot see all by themselves; for if men can laugh at themselves, as well as weep over themselves, they are in that state of grace known as humility—another word for which is realism. (Never having talked this over with Tom Barrett we have no real basis whatever for attributing this belief to him, except our soul's invincible surmise. We just assume he believes it, because we do.)

One of our readers, the Rev. Archie J. Cochrane of Bloomfield, Conn., challenges Dr. Barrett's humor and our admiration of it, in a letter to the editor [page 11]. He, and others who may agree with him, are entitled not only to a serious hearing but a serious reply.

Evidently what offended Fr. Cochrane especially was the treatment of the Church's ministry of healing in "Angels and Angles" January 3d. Fr. Cochrane charged that here, "under the guise of humor," Dr. Barrett "uses innuendo and unfair references to racial preference, etc., at healing services in our beloved Church, and casts aspersions and belittlement at this long lost ministry" of healing. It is "loveless writing and thinking," as he sees it, which is "certainly not serving the Gospel of Jesus Christ."

We have gone back to the text for careful re-reading of Tubal and Jubal. We can see how any reader might get the impression which Fr. Cochrane got—if he does not recognize the right place of humor in the cure of souls. (We use the word "cure" here in the sense of "healing.") In other words, since we are talking about the healing ministry we submit that humor—such humor as enables men to laugh at themselves when they see

themselves being pretentious or ridiculous—can be a most effective medicine in the healing ministry.

To consider this specific case: Tubal and Jubal are talking about a group of Christians who have been praying for "healing." It turns out that these Christians have not prayed for the healing of the nations. They have not prayed for the justice and liberation of the "dark people." In fact, "the darker people are not admitted to their group." Now, we are very much afraid that such a prayer group, to which "darker people" are not admitted, *could* exist in the Episcopal Church; so let's leave it that way. Several further points about spiritual healing, as commonly misunderstood and misapplied, are developed through the angelic dialogue. Attention is called to the danger that Christians praying for healing may overlook some means of healing—such as doctors, pills, and surgery. The danger of sheer magic in prayer for healing is exposed.

All in all, we think it a remarkable searching, as well as deft, analysis of *the possible—and existent—abuses* of the Church's ministry of healing. It would be our hope, and we are sure Dr. Barrett's hope, that any member of a healing-prayer-group, reading this episode in the life and work of Tubal and Jubal, would be (a) amused, (b) moved to serious self-examination, and (c) resolved henceforth to avoid any of these all-too-easy errors. The errors do exist—we've seen them.

The Christian with a gift for satire such as Dr. Barrett's has a special vocation. It is to help his fellow

Christians see their unconscious errors of pride and pretentiousness, their mistakes in emphasis and balance, in good season, so that they can correct them. Good Christian people praying for healing can easily fall into any or all of the errors exposed in this particular once-over-lightly by Tubal and Jubal. Those most concerned for this ministry should most welcome the warning against practices and attitudes which could do it harm.

Anybody who thoroughly believes in a good thing, like spiritual healing, must have a deep and ever vigilant concern about its possible abuses. Our own interpretation of this episode in "Angels and Angles" if we were simply readers, would be that the author had done some hard thinking about the things that can go wrong when frail human beings, even Christians, take up the holy work of healing, and that he was most anxious to use his special way of saying things to put the brethren on guard against these dangers.

So we say to all our readers, especially those in the "special interest groups" within the Church: If one day Tubal and Jubal visit your project or establishment, unbeknownst to you, and if sometime later their comments and evaluation appear in *THE LIVING CHURCH*, don't hurl your inkpot at man or angel. It is (a) all in fun, and (b) for your edification.

If ever Tubal and Jubal visit *THE LIVING CHURCH*, we will report their findings, and smile right manfully, God helping us.

LETTERS

Continued from page 3

these was the open Communion at the Pan-Anglican Congress at Evanston in 1954; the third is represented by the "Open Communion" pronouncement of the bishops at the General Convention, 1964).

But what was the first attempt, in which James G. Mitchell was directly concerned? It was the strenuous effort, from 1937 to 1946, to force our Church into union with one of the 12 Presbyterian bodies then in existence. The resulting struggle occurred mainly in the Joint Commission on Approaches to Unity. A vigorous protest had been made to the Convention of 1943 (Jnl. 610-613) by the three minority members of the Commission as then constituted: the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire; the Rev. Francis J. Bloodgood, and Mr. Clifford P. Morehouse. The protest brought changes in the membership of the Commission, which had been heavily weighted in favor of the proponents of union with the Presbyterians, and Mr. Mitchell became a member of the Commission.

The report of the majority of the Joint Commission to Convention of 1946 was signed by ten members; the minority report was signed by seven, including Mitchell.

Mr. Mitchell, however, added a supplemental report of his own (Jnl. 667-677). This received a wide circulation. It exposed the abdication of responsibility, by those members of the majority who signed the majority report, to give the clergy and laity "opportunity to face the issues it presents and to register judgment thereon," and it

gave a complete demonstration, by quoted utterances, that the Presbyterians had no intention of yielding any item of their Calvinistic system.

The union proposals died in Convention of 1946. Mr. Mitchell's report was an important contribution to their defeat.

During the past two years, despite his advanced age, Mitchell undertook the writing and publication (in *His Dominion*) of four searching analyses of Canons 17 and 18, on Holy Matrimony, in order to show their departure from dominical and Prayer Book principles and to reveal their novelities, ambiguities, difficulties of equitable interpretation, and defection from the standards of all other Anglican Churches.

Gratitude is short-lived, but the many who owe it to James G. Mitchell will welcome this reminder of his brilliant services to the Church. May he rest in peace.

SPENCER ERVIN

HERBERT J. MAINWARING

Bala-Cynwyd P.O., Pa.
Wollaston, Mass.

Offense Taken

In all deference to the supposedly jovial liberties and antics of the archangel Tubal Bogle-Bray and his subordinate Jubal Beadle, we are of the mind that one Thomas Van Braam Barrett has yet to experience the healing grace of God through Jesus Christ.

One who under the guise of humor uses innuendo and unfair references to racial preference, etc., at healing services in our beloved Church, and casts aspersions and belittlement at this long lost ministry of a

Church which in all truth is still looking for much of its real ministry, one who may achieve some sort of a "literary" following through such loveless writing and thinking, is certainly not serving the Gospel of Jesus Christ, nor helping in any way to strengthen the unity of the Church.

We cannot find a good reason why such "supposed humor" must be published. In other words, we are offended, because we love our Church and because we *believe* that Christ has healed and still does heal; we know that He heals man in body, mind, and spirit, and that He heals the troubles of nations when given the opportunity.

Inferences that prayer groups are selfish, self-concerned; that they do not realize the "obsolescence" of man; that "they are not able to bring themselves to face the world the way it is"; that they turn aside from medicine psychiatry, and physical therapy—all of these inane assumptions by the writer indicate his vast ignorance of the healing ministry today, that he is out of his field.

We urgently hope and pray that our Church will awaken soon to its calling in the healing ministry; the usual silence is no answer if the Gospels we read on Sunday morning are true!

We bring no testimonials, we are not Christian Scientists, but we know that God heals every time anyone is healed either in hospital or Church. Perhaps more fairness and honest knowledge and *belief* would help the author in approaching other elements of Church life.

(Rev.) ARCHIE J. COCHRANE
Bloomfield, Conn.

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 COLLEGE Colorado Springs
Grace Church 631 No. Tejon
Rev. James A. Mills, chap. & c
Wed 7 HC in Shrove Chapel. Canterbury activities

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. Horace A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. Paul M. Snider, 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

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. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:15, 11. — Tel. 543-7212

SAN JOSE STATE COLLEGE San Jose
Trinity 81 N. 2d St.
Sun 8, 9:15, 11; Wed 7:30; HD 10:30
Chapel of Reconciliation 300 S. 10th St.
HC Sun 8, Thurs 7; EP Sun 5:30; MP daily 8:45

STANFORD UNIVERSITY Palo Alto
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hillgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

DISTRICT OF COLUMBIA

GEORGE WASHINGTON UNIVERSITY Washington
Episcopal Church Center
Rev. Richard C. Martin, chap.
On campus services as announced

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 CHURCH Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 10; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC, Sun 7 EP
University Hospital (G106) Fri 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
Sun 8, 9:30, 11

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
The Rev. Daniel Burke, chap.
Sun 8, 9, 11, 7; Tues 11; Wed 7; Fri 12:10

MONTANA

MONTANA STATE UNIVERSITY Missoula
Holy Spirit Parish 130 S. 6th St. E.
Rev. Claude C. Boydston, r
Sun 8, 9:15, 11; Wed 7 & 10; EP daily 5:30

NEW JERSEY

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

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Very Rev. Lloyd G. Chattin, Episcopal chap.
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the University; Rev. John D. Cannon, Adviser to Episcopal students
Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Vincent Anderson, John Fletcher. Associates: Lee Belford, Philip Zabriskie, Carleton Sweetser, John Danforth
Sun 8, 9:30, 11; Wed 7:20; Thurs 11

SARAH LAWRENCE COLLEGE Bronxville
Christ Church
Sun 7:30, 9, 11; daily celebration

Continued on next page

This Directory is published
in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (cont'd)

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 10 on Campus; Wed 5:05

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

OREGON

SOUTHERN OREGON COLLEGE Ashland
Trinity Episcopal Church 44 N. 2d St.
Canterbury Club meets Barksdale Home
463 Palm, Tues noons

RHODE ISLAND

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

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE
ST. PAUL'S 6th St. and 8th Ave., Brookings
Sun 7:30 & 11; 5 Canterbury Club

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
Bishop Barth House & Chapel 409 Patterson
Rev. E. L. Hoover, chap.
Sun HC 9, EP 7; weekdays as announced

UNIVERSITY OF TENNESSEE Knoxville
EPISCOPAL CHAPEL & TYSON HOUSE CENTER
824 Melrose Pl. S.W.
HC Sun 9, 11, Tues-Fri 7, HD 5; EP Sun 6:30,
weekdays 5

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. McAlister C. Marshall, r & chap.
Sun 8, 11, 6; Wed 7; HD 7 & 10

WISCONSIN

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
Rev. Robert J. C. Brown, chap.
Weekdays: HC 6:30, Wed 12:30, HD 6:30 & 12:30,
9 MP, 3:30 EP

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BOOKS

In a Solid Ring, Secrets

The Rector of Justin. By Louis Auchincloss. Houghton Mifflin. Pp. 341. \$4.95.

The Rector of Justin by Louis Auchincloss is the story of the rector-headmaster-founder of a New England Episcopal boys' school. Compared with a biography—like Ashburn's *Peabody of Groton*, for example—it is thin in documentation. The achievement is not fully articulated,



details overpower accomplishment; but nevertheless, the solid ring of authenticity is there. The academic world is recreated; the types are credible—both student and faculty—and the trustees are the students grown older!

One cannot argue with the setting or with the narrative of the novel. It moves and it convinces. Mr. Auchincloss can write sensitive dialogue when he likes, he can describe his characters deftly, he can introduce drama of several kinds—in short, he can entertain. The details are superb and they mount to give us the feeling of seeing everything from the insider's perspective. For example, a short portrait, such as that of Pierre Dahlgren: a "tubby, white-haired, mincing, round-eyed, baby-faced bachelor who loves to sit up late and gossip in his beautiful study hung with eighteenth-century French and Italian drawings." And an exchange between members of the Griscom family in a "scene" over family money matters shows that the author knows his people through and through.

Somehow the central figure, the rector himself, Dr. Prescott, eludes us. He seems to be before us, but then when we have closed the book we cannot see him in our mind's eye. He does not walk off the pages. The method of narrative may be the reason for this: We see the rector from a series of viewpoints, too many perhaps. In life we see a man for ourselves and we form an image that is vital (though undoubtedly one-sided). The novelist can allow us a deeper insight, for we can see the man both when he is alone and when he is alone with others. But if he relies on a series of one-sided views, as in this case he chiefly does, then I fear that I for one never gain an in-

tegrated picture. The pace is fine, the interest we have is sustained and even heightened, but the protagonist remains bloodless. I was somehow cheated of the man I knew must be there.

Dr. Prescott, in true New England fashion, is keeping his own secrets.

WILLIAM TURNER LEVY, Ph.D.

Ministry to the Far-out

The Hunger, the Thirst. By Malcolm Boyd. Morehouse-Barlow. Pp. 128. Paper. \$1.50.

Malcolm Boyd is one of the too few Christian radicals who are pleasant as well as uncompromising. He is commonly accused of sensationalism. (How easily this is said about some people who are seemingly born for the stage!) But in *The Hunger, the Thirst* he comes through as a person who is what he is, regardless of whether he gets the headlines; and he is a happy warrior and a faithful soldier of Christ, serving his Lord in ways, and in areas, which are far-out.

I could take issue here with some of his contentions. But I'm not sure I'd be right, and I might in so doing fail to say what I most want to say, which is that all who have been critical of Malcolm Boyd and Company owe it to themselves, and to M. B. and Co., to read this little, and most readable, book. Christ's ministers to the far-off and His ministers to those who are nigh must listen to each other much more than they now generally do. They are in danger of forgetting that they do belong to the same army.

CARROLL E. SIMCOX

Books Received

NEVER LOSE HEART. By Max Merritt Morrison. Doubleday. Pp. 143. \$3.95.

WHAT MODERN CATHOLICS THINK ABOUT BIRTH CONTROL. Edited by William Birmingham. New American Library: Signet Original. Pp. 256. Paper, 75¢.

EPISCOPAL YOUNG CHURCHMEN'S NOTE-BOOK, 1964-65. Prepared under auspices of Department of Christian Education, Episcopal Church. Seabury Press. Pp. 95. Paper, \$2.50.

WORLD FRIENDS: IN NEW NATIONS. Text by Elizabeth Allstrom. **WORLD FRIENDS: SPANISH AMERICANS.** Text by Dorothy Jane Jastram. Each is picture album of 15 photographs. Each paper, \$1.50. **PICTURE MAP OF SOUTHEAST ASIA.** \$1.25. Friendship Press.

SOCIETY AND LOVE. Ethical Problems of Family Life. By Roger Mehl. Westminster. Pp. 223. \$4.50.

GRACE SUFFICIENT. The story of Helen Kim, president of Ewha University, Seoul, Korea, and delegate to U.N. and World Council of Churches. Told by herself. Edited by J. Manning Potts. Upper Room. Pp. 199. \$1. \$10 a dozen.

D'ARTAGNAN: The Ultimate Musketeer. By Geoffrey F. Hall and Joan Sanders. Houghton Mifflin. Pp. 166. \$3.95.

NOT UNDER OATH. Recollections and Reflections by John Kieran. Houghton Mifflin. Pp. 282. \$5.

THE THREE WORLDS OF CAPTAIN JOHN SMITH. By Philip L. Barbour. Houghton Mifflin. \$7.50.

SCHOOLS

FOR BOYS

ANNOUNCING

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The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif.

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

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THE LIVING CHURCH!

PEOPLE and places

Appointments Accepted

The Rev. William Arbuckle, former rector, Church of the Good Shepherd, Sapulpa, Okla., is rector, Church of the Redeemer, Okmulgee, Okla.

The Rev. Frank Dearing, former rector, St. Mary's, Jacksonville, Fla., is now working on the development of curriculum for parish day schools, diocese of Florida. Address remains the same.

The Rev. Paul Hoy, former vicar, St. Timothy's, Paul's Valley, Okla., is rector, Christ Church, El Reno, priest in charge, St. Raphael's, Yukon, and Episcopal chaplain, Federal Penitentiary, El Reno, Okla.

The Rev. W. Pipes Jones, rector, Christ Church, Vicksburg, Miss., will be vicar, St. Paul's, Sikeston, Mo. Address February 1: Box 428 (63801).

The Rev. E. L. Malone, former rector, St. Matthias', Wichita, Kan., is vicar, Church of the Epiphany, Oklahoma City, Okla.

The Rev. Colton M. Smith, former vicar, Church of the Mediator, McComb, and Church of the Redeemer, Magnolia, Miss., is vicar, Church of the Ascension, Hattiesburg, and Episcopal chaplain, University of Southern Mississippi. Address: Box 262, Southern Station, Hattiesburg.

The Rev. Frederic Underwood, rector, Church of the Advent, Westbury, L. I., has been named university chaplain, Long Island University, by the university's chancellor. He will head a corps of chaplains of the major Churches on the university's four campuses, and his base will be the C.W. Post Campus, Brookville. For six years he has been a part-time teacher of philosophy at C.W. Post, with rank of adjunct associate professor. He continues as rector, Church of the Advent.

The Rev. Allan N. Zacher, vicar, St. Andrew's, Normandy, Mo., will be assistant, St. Thomas', Owings Mills, Md.

Laymen

Mr. David Pizarro has resigned as organist and choirmaster of St. Philip's, Durham, N. C., and may be addressed c/o the Department of Music, North Carolina College, Durham, N. C. 27707.

Seminaries

The Rev. William Ralston, assistant professor of the philosophy of religion and ethics, School of Theology, University of the South, has been appointed associate editor of the *Sewanee Review*, effective February 1. He will continue in his teaching post.

Ordinations

Priests

Colorado—On Dec. 21, the Rev. William Harrison Minnis, vicar, St. Andrew's, Manitou Springs; the Rev. James Lewis Ragsdale, vicar, Clear Creek Missions, address, Box 761, Idaho Springs, Colo. 80254.

Long Island—On Dec. 21, the Rev. Winston Alonzo Bell, St. Augustine's Chapel of Trinity Church, New York, N. Y., address, 292 Henry St. (10002); the Rev. Cyril Casper Burke, curate, St. George's Church, Brooklyn, N. Y., address, 800 Marcy Ave. (12126); the Rev. John Joseph Comellas, priest in charge, St. Mary's, Shelter Island, N. Y.; the Rev. William Albert Davidson, assistant, St. Paul's, Flatbush, Brooklyn, N. Y., address, 157 St. Paul's Place (11226); the Rev. William Robert Delamain; the Rev. Henry Francis Hines, with the Philadelphia Council of Churches, address, 1421 Arch St., Philadelphia Pa.; the Rev. Richard John Sander, Jr., priest in charge, Grace Church, Lynnwood, Va., and St. Stephen's and Good Shepherd, Rocky Bar, Va. address, P.O., Port Republic, Va.

South Dakota—On Dec. 21, the Rev. Philip Charles Allen, missionary priest, Cheyenne River Mission, Dupree, S. D.

South Florida—December 12, the Rev. Edward Francis Holloway, curate, St. Joseph's, Boynton Beach, address, Box 846 (33435); December 21, the Rev. Charles Britton Fulton, Jr., curate, St. Boniface, Sarasota, address, 5615 Midnight Pass Rd. (33581); the Rev. Terry Wightman Jackson, curate, Holy Trinity, Melbourne, Box 1197 (32902); the Rev. Sterling Melton Peter Rayburn, curate, St. James', Ormond Beach, address, Box 1986 (32074); December 22, the Rev. Robert Joseph Brown, curate, St. David's, Lakeland, address, Box 2041 (33801); the Rev. Claude Gifford Green III, curate, Church of the Resurrection, Miami, address, 11173 Griffing Blvd. (33161); December 23, the Rev. Robert McKinley Caldwell, Jr., vicar, St. Francis', Bushnell, address, Box 566 (33513); the Rev. Theophilus Joseph Powers, vicar, Grace Church, Port Orange, address, Box 53 (32019); December 28, the Rev. Paul Charles Johansen, Jr., curate, St. Peter's, St. Petersburg, address, Box 1555 (33731); the Rev. Jerry Candler Monroe, curate, St. Stephen's, Miami, address, Box 318 (33133).

Wyoming—December 14, the Rev. David W. Moore, vicar, St. Thomas', Lovell, and St. Andrew's, Meeteetse, address, Box 535, Lovell; the Rev. Harry E. Neeley, Jr., assistant, St. Mark's, Casper, address, Box 2209.

Renunciations

On December 15, 1964, the Rt. Rev. Gray Temple, Bishop of South Carolina, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of General Convention, with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Eugene J. West.

On December 18, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of General Convention, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Frank Dion Duran. This action is taken for causes which do not affect his moral character.

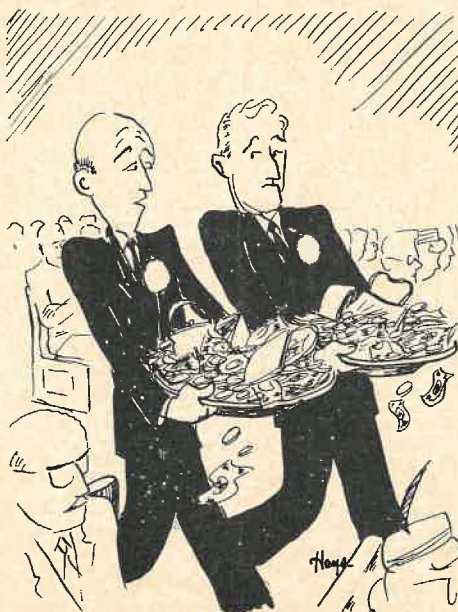
Resignations

The Rev. Rodney Glasgow, who has been in charge of St. Andrew's, Bessemer City, N. C., resigned December 1, 1964.

The Rev. William A. Jerr, who has been in charge of the Church of Our Saviour, and of St. Cyprian's, both in Lincolnton, N. C., resigned as of January 1.

Degrees

The Very Rev. Harold F. Lemoine, dean of the Cathedral of the Incarnation, Garden City, Long Island, N. Y., was awarded the honorary degree,



"CAN'T CHANT, BUT HE CAN SURE PREACH."

Doctor of Humane Letters, by Adelphi University, December 16. The degree was given in recognition of the dean's achievements as an ecclesiastical and community leader.

New Addresses

- The Rev. John R. Bill, 1510 Dana St., Corona, Calif.
 The Rev. Robert Mayo, 5855 DeGiverville, St. Louis, Mo. 63112.
 The Rev. James R. Moodey, 3 George Read Rd., Penn Acres, New Castle, Del.
 The Rev. William Muller, Box 5, New Windsor, N. Y.
 The Rev. Richard Tombaugh, 1643 Forest View, Warson Woods, Mo. 63122.
 The Rev. Eric J. Whiting, 266 Broadway, Pleasantville, N. Y.

Marriages

Chaplain Herbert Woodmore Wicher and Mrs. Wicher of Wasatch Academy, Mount Pleasant, Utah, announce the marriage of their daughter, Carroll Langlois Wicher to the Rev. Albert Clinton Walling II, in St. David's, Austin, Texas, December 26. Mrs. Walling is director of Christian education at Trinity Church, Fort Worth, and Fr. Walling is associate rector, St. John's Church, Fort Worth, Texas.

Births

- Mr. Charles Adams and Mrs. Adams announce the birth of their second daughter, Holly Lynn, December 18. Mr. Adams is a senior at the Episcopal Theological Seminary in Kentucky.
 The Rev. Michael Ellis and Mrs. Ellis of St. Clair, Mo., announce the birth of their first child, Martha, on Dec. 4. The Rev. Stanley Ellis of East Orleans, Mass., is the baby's paternal grandfather.
 The Rev. Richard L. Stinson and Mrs. Stinson of St. Luke's, Hope, N. J., announce the birth of their first child, Philip Matthew, on Dec. 7.
 The Rev. Robert A. James and Mrs. James of St. Columba's, Marathon, Fla., announce the birth of their son, William Charles, on Nov. 19.
 The Rev. J. Fred Dickman and Mrs. Dickman of St. Andrew's, Tampa, Fla., announce the birth of their son, William Justin, on Nov. 30.

Adoption

The Rev. Stuart K. Frane and Mrs. Frane, St. Peter's Pro-Cathedral, Helena, Mont., announce the adoption of their daughter, Theresa Marie, on Dec. 4. The baby was born on Oct. 28.

DEATHS

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

The Rev. Walter Leopold Bennett, formerly priest in charge of St. Alban's Mission, Syracuse, rector emeritus of Trinity Church, Lowville, N. Y., and father of the Rev. Edwin deF. Bennett, of the diocese of Texas, died December 11, 1964, in Syracuse. He was 84.

Fr. Bennett was born in Port Hope, Ontario, Canada. He was graduated from Queen's College, Kingston, Ontario, where he received the B.A.



degree in 1903. In 1906 he was graduated from Princeton Theological Seminary, where he received the M.A. degree. He was a special preacher with the Board of Evangelism of the Presbyterian Church of Canada from 1906 to 1925. In Syracuse, he served the First Reformed Church. While serving the West End Congregational Church in Bridgeport, Conn. he was religion editor of the Bridgeport *Sunday Post*. In 1926, he was ordained priest in the Episcopal Church. He was priest in charge of St. Alban's Mission, Syracuse, and rector of Trinity Church, Lowville, N. Y., from 1928 until his retirement in 1950. He was the author of *Diamond Diggers and Their Mine and Old Testament Stories*.

He is survived by his wife, the former Esther Cora Sherwood; three sons; Walter L. Bennett, of Long Island, N. Y., Dr. Bradford Bennett, of Winchester, Va., and the Rev. Edwin deF. Bennett; a daughter, Mrs. Ruth Adams, of Syracuse; 24 grandchildren; and a great-grandchild.

The Rev. Canon Richard Cartwright Warden, vicar of St. Alban's Church, Spooner, and St. Stephen's Church, Shell Lake, Wis., died December 19th in the Spooner Hospital.

Canon Warden was born in England in 1901. He joined the Church Army in England at the age of 19. In 1924 he went to the diocese of Algoma,

Ontario, Canada. He received the S.Th degree from Trinity College, Toronto. He was ordained to the priesthood in 1927. From 1926 to 1947 he served the Church in Canada.

In 1947 Fr. Warden was transferred to the diocese of Eau Claire where he served as priest-in-charge of the Church of the Ascension, Hayward, and St. Luke's Church, Springbrook, Wis. For the past seven years he had been vicar of Spooner and Shell Lake churches.

He was the author of *Northern Exposure*.

Fr. Warden is survived by his wife, the former Annie Brewer; a son, Richard; and a daughter, Joan.

The Rev. William Gibson Pendleton, D.D., retired priest of the diocese of Virginia, died December 12th in Winchester, Va.

Dr. Pendleton was born in Wytheville, Va., in 1880. He was graduated from Washington and Lee University and he received the D.D. degree from the university in 1920. He received the B.D. degree in 1907 from the Virginia Theological Seminary. In 1908 he was ordained to the priesthood. He served churches in Eastville and Warrenton, Va., from 1907 to 1920. From 1920 to 1928 he was headmaster of Virginia Episcopal School in Lynchburg. He was rector of Grace Church, Lynchburg, from 1928 to 1932. From 1932 to 1939 he was rector of Trinity Church, Covington, Ky. Dr. Pendleton served as rector of South Farnham Parish and as chaplain to St. Margaret's School, Tappahannock, Va., from 1939 to 1947. He was rector of the Bromfield Parish, Washington, Va., from 1947 to 1952, when he retired.

Dr. Pendleton is survived by his wife, Eleanor Hotchkiss Pendleton; two daughters, Mrs. John F. Elliott, of Winchester, Mass., and Mrs. Thomas V. Monahan, of Winchester, Va.; and seven grandchildren.

Margaret Otheman Moore, mother of the Rev. Roswell O. Moore, rector of Christ Church, Exeter, N. H., and the Rev. Edward O. Moore, assistant at Trinity Church, Northport, N. Y., died in Auburn, N. Y. on November 28, 1964.

Mrs. Moore was born in New York City in 1882. Her husband, the late Frank W. Moore, was a faculty member of the old Auburn Theological Seminary. He was a member of the National Council (now the Executive Council) and several times deputy to the General Convention.

Mrs. Moore is survived by two other sons, John Moore of Pleasantville, N. Y., and David Moore, of Auburn, N. Y.

CLASSIFIED

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ORGANIST-CHOIRMASTER, experienced, B.Mus., desires full-time position in parish desiring high musical standards. Excellent references. Reply Box C-180.*

PARISH SECRETARY by Churchwoman, widow, two years' college, wide experience bookkeeper, secretary, cashier, mature, active and energetic. Now resident Chicago. Correspondence invited. Reply Box M-179.*

PRIEST, 40, service tour, business experience, seminary degree; presently rector of small parish; strong preacher, teacher; sacramentally inclined; desires change. Correspondence welcomed. Reply Box C-181.*

PRIEST, 35, seeks curacy or small church in South or Southwest. Prayer Book. Reply Box C-183.*

RETREATS

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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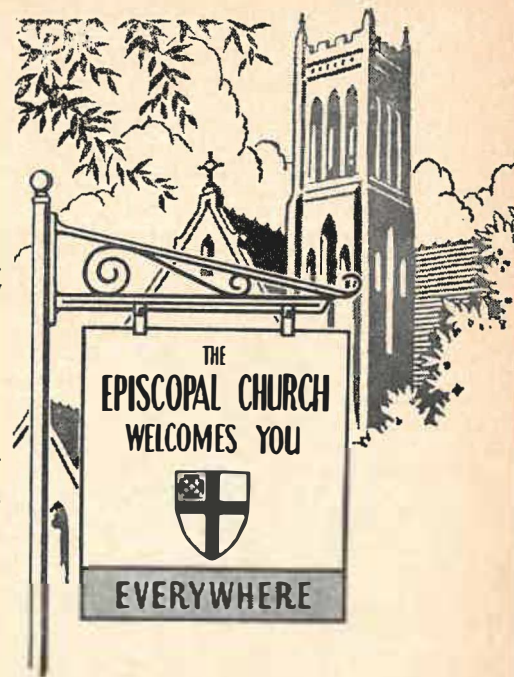
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Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; Sat 4:30-6

WASHINGTON, D. C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

INTERCESSION 501 N.W. 17th St.

Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:40 & HC 10; Fri C 5

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

TAMPA, FLA.

St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cave, Rev.
Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser
11; Weekdays MP & HC 7, EP 5:45; HC & Healing
Thurs 10; C Sat 3-5

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon, d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; hol, holiday; HC, Holy Communion;
HD, Holy Days, HH, Holy Hour; HU, Holy Unction;
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, Station; 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)
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; Wkdys
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. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

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

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)

Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST 5th Ave. at 90th Street

Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Aves.

Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, Wed & HD 9:30,
Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat
2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.

Rev. Leopold Damosch, 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

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

ST. THOMAS 5th Avenue & 53d Street

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

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, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.

Sun MP & HC 7:45; HC 9, 11, 5, EP 8; 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