

# The Living CHURCH

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November 11, 1962

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Lord Fisher of Lambeth "breaks ground" in Detroit for a church in Southfield [p. 8].

## Questions of War

[Pp. 6 and 14].

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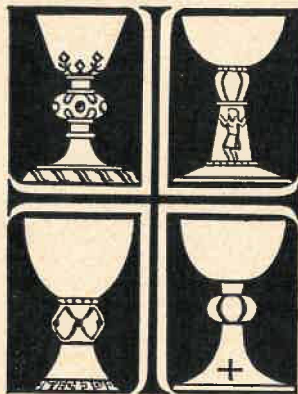
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## LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

### Good News

The October 21st issue brings encouragement in two items from your news pages:

(1) The Rev. Duncan M. Gray, Jr.'s courageous sermon to his congregation in Oxford, Miss., surely will do more good than several busloads of Freedom Riders.

(2) The Rev. Sidney Lanier's plans to build a bridge between the theater and the Church will help many artists to hear what we are trying to say and help us to hear them.

Every now and then the bad news is relieved by such bits of good news — evidence that the Good News is being communicated, after all.

(Rev.) RICHMOND N. HUTCHINS  
Chaplain, Captain, USAF

Myrtle Beach AFB, S. C.

### Comment on a Comment

Thank you for printing my letter in *THE LIVING CHURCH* under the title "Taking Sin Seriously" [October 14th]. I cannot restrain myself from sending my thoughts on your own comment on the subject of the letter.

My own view of the basic cause of the world's trouble is not the strength of evil but the weakness of Christians. How many attend Mass and go away believing they have been with Jesus Christ and are the recipients of the power of His endless life? I am afraid most Christians conceive religion as a mix-



ture of "piety" and respectability. Christianity is a way of life involving obedience, loyalty, and sacrifice or dedication. "If a man is in Christ he is a new creature" and William Temple says that means, "our will must be for the glory of God and the accomplishment of His purpose," or bearing fruit here and now for His Kingdom which our Lord asks and bids us seek as a first priority.

If we have to wait for Christ's Advent to abolish sin then He will return to a faithless race and his redemptive work will have been a failure. What our Lord is waiting for is for us to appropriate and be living witnesses for the truths we say we find in Him, which are enshrined in the doctrines of the Christian faith.

Your statement seems to ignore much that one reads in the New Testament. For instance, "Be of good cheer, I have overcome the world." "I can do all things through Christ who strengtheneth me." "If we say we have no sin we deceive ourselves and the truth is not in us, but if we confess our sins God is faithful and just to forgive our sins and cleanse us from all unrighteousness." "I will drink no more of the vine until I drink it in my Kingdom." "Be not conformed

to this world but be ye transformed by the renewing of your mind." "If ye have not the Spirit of Christ ye are none of His." "Consider the lilies. . . O ye of little faith."

Then there is the Temptation of our Lord which surely has meaning for us in this life, here. "Let this mind be in you which was also in Christ Jesus," etc. Our Lord, according to my understanding, will not return a second time to battle with the Devil again, but to reign in glory and be welcomed by His faithful servants who have striven to lay the foundations of His righteous reign on earth. "Jesus shall reign where'er the sun doth his successive journeys run."

When we say the Lord's Prayer this is what we pray for unless we are suffering from an awful delusion. If this is not so, what does the Bible mean in the O.T. and N.T. by its references to the New Heaven and the New Earth? It is not that we are waiting for God. What more could He do that He has not done? He is waiting for us to practice what we say we believe, namely "to show forth (His) praise not only with our lips but in our lives, by giving ourselves up to (His) service, and by walking before (Him) in holiness and righteousness all our days."

Our trouble in the churches is that we have too many "who preserve the outward form of religion but are a standing denial of its reality" (II Tim. 3:5, NEB). "When the Son of man cometh will He find faith in the earth?" Our Lord did not stress human depravity but human dignity.

(Rev.) MELVIN ABSON  
Retired

Geneva, N. Y.

### Superb

Do you have reprints of Bishop Bayne's superb article, "Disappearance and Unity," [L.C., October 28th]? This is perhaps the finest introduction to ecumenical concern I have ever read.

(Rev.) RALPH M. CARMICHAEL  
Rector, Saint Andrew's Church  
Albany, N. Y.

**Editor's comment:** If there are sufficient requests, reprints of this article will be made available at seven cents per single copy, six cents in quantities of 25 or more, five cents in quantities of 100 or more.

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

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## FEATURE

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## THINGS TO COME

### November

11. Twenty-first Sunday after Trinity
18. Twenty-second Sunday after Trinity
22. Thanksgiving Day
25. Sunday Next before Advent
30. St. Andrew

### December

2. First Sunday in Advent
9. Second Sunday in Advent
16. Third Sunday in Advent
19. Ember Day
21. St. Thomas (Ember Day)
22. Ember Day
23. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
30. Christmas I

**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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by the Rev. Victor Hoag, D.D.

## Activities Reported

People write to me about some novel activity they have invented and which worked well. There seems to be no place in the Church to report and store such bright ideas for use when wanted. Here are a few picked up recently.

(1) Attendance stimulator: The teacher had polaroid camera. Pupils of his class (there were 12) gathered on steps of parish house as they passed from the family service to their class. Each pupil had a spot, and stood on that spot each Sunday. Teacher took picture of group. The "holes" in a picture, when a pupil was not on his spot, showed clearly. The pictures were dated and tacked along top of blackboard, and showed graphically the actual membership every Sunday. After about three months, the class seldom had an absentee.

(2) Slides of Eucharist: The older boys' class, mostly acolytes, decided to make sequence showing the positions of priest and server through the Holy Communion. The class worked out the script on several Sundays, shot the pictures on some Saturday mornings, working with the cu-



rate. One boy had camera, used tripod and flash, and took alternate views. The class later studied the finished slides, and arranged for their showing at a parents' meeting. The set was used to train new servers, the new boy being required to identify and explain each picture. A second year the set was brought out and additional slides with captions were made, to show between each picture. This gave the equivalent of a filmstrip, used for the Confirmation class.

(3) Class exhibits: Every class was assigned a Sunday when they would have an exhibit of their class work at the door of church. This was a card table or wall board on which were arranged articles

made or brought by the class. A committee of two from the class stood by their exhibit, and explained it to adults as they entered or left church. Classes looked forward to their day, and took delight in preparing for it. Each class gained from deciding, "What are we trying to learn this year? How can we show the people?"

(4) Books of Bible: A teacher found it difficult to get all her pupils to memorize the names of the books of the New Testament. She made a set of white cards (3" x 5" file cards) with name of each book of the N.T. on front, and its number, from Matthew to Revelation on back. Cards are shuffled, and one person tries to arrange in correct order, looking only at the fronts. The pupil can turn card over to verify its number, but this counts as an error. As a game, the one who arranged with the least amount of errors wins. (To simplify, books of the same name were on same card, as being obviously in order — 1 and 2 Cor., 1 and 2 Thess., 1 and 2 Tim., 1 and 2 Peter, and 1, 2 and 3 John. Net of 21 cards.) This made an excellent activity. It was applied by a brief drill in finding places in Bible, usually at the end of each session. (This basic Christian skill is woefully lacking in most of our people of all ages.)

(5) Pupil leaders: To increase participation, a teacher of a senior-high class arranged that each pupil in turn should be the leader of a Sunday session. The pupil-in-charge would come to the teacher's home on Saturday. They went over the lesson carefully, and decided the best way for the leader to present it. The leader made an outline. Ways of getting all the members of the class to take part were invented. The next day, at Church school, the leader conducted the main portion of the session. The one "on deck" for the following Sunday was known as the assistant leader. He was to come to the teacher's home on the next Saturday. This method worked well over most of the term, each child in turn having the experience of responsible leadership. The class took on a tone of responsibility, knew the subject-matter well at the end. The teacher, of course, moderated and shared in each session, but did her teaching through the home period spent with each leader.

(6) Church vocabulary: When the subject of difficult Church words came up, the class decided to make a word book. A simple bound notebook was used, and kept in sight each week. When a new word came up, it was written on the top of a fresh page, and a definition written under it. It was agreed that any pupil coming early might take the book, find a word he understood, and write a sentence under it, using the word. Some of the pages were filled by the end of the year.

(7) Church life: The teacher kept a pile of current Church periodicals near, and encouraged pupils to find items or Church news, and to make a report to class.

## BOOKS

### In Short Compass

**THE MINISTER'S LAW HANDBOOK.** By G. Stanley Joslin. Professor of Law, The School of Law, Emory University. Introduction by Dr. William R. Cannon, Dean, Candler School of Theology. Channel Press. Pp. 256. \$4.95.

There are many occasions when a clergyman should have at least an elementary knowledge of secular law, in advising those who may come to him for counsel. This book provides him in a short compass all that he will probably need for such a purpose. If he uses it to aid in determining whether the person whom he is advising has a legal problem, it will serve a useful purpose, but if it is used as the basis for giving legal advice, it will prove more than harmful.

In the first place, there is enough difference between the laws of the different states to make it uncertain as to whether the general rule stated is in fact the law of his estate, and, secondly, only a trained lawyer can properly advise whether the facts of the particular case make the statements set forth apply to the situation.

However, if its limitations are recognized, this book will well serve its purpose. It covers not only marital and family matters, but wills, a minister's civil and military duties and obligations, as well as brief statements of the relevant commercial law and the legal aspects of religious institutions.

HOWARD T. FOULKES

**I JOHN TAKE THEE MARY.** A Book of Christian Marriage. By Robert N. Rodenmayer. Seabury Press. Pp. viii, 182. \$3.50.

Every conscientious priest is seeking for the ideal little book to put into the hands of those with whom he is counseling in preparation for their marriage. There are a number of useful manuals available on the biology of marriage, but something else is needed, too—something which will help the young couple appreciate the various aspects of married life from within a Christian context.

In *I John Take Thee Mary*, the Rev. Robert N. Rodenmayer, formerly professor at the Church Divinity School of the Pacific and now executive secretary of the National Council Home Department's Division of Christian Ministries, has sought to meet this need. The book is the result of 17 years in the parochial ministry — in New York City, Gloucester, Mass., and Northampton, Mass. — as well as of his experience as scholar and teacher.

Dr. Rodenmayer states with positive clarity and sympathetic understanding that which can make a Christian marriage of the mating of a man and a woman. "In a Christian marriage the added dimension is our knowledge of God's compassionate involvement in the person of Christ in the everyday stuff of living and dying and being born again which happens many times" (p. 54).

The book is, on the whole, a happy mixture of practical advice about the various possible crisis areas, from the wedding itself to sex, money, and relationships with other people, all discussed from a profoundly Christian, as against either a moralistic or a churchy, point of view. I wish that the author had dealt a little more extensively with both the birth control issue and the deeper significance of financial conflict. But even so, *I John Take Thee Mary* will be a most useful guide to those contemplating marriage and to those already involved.

CHARLES D. KEAN

### Books Received

**SHOUT FOR JOY.** A Book of Prayers Faintly Echoing the Voices of Heaven. By David Head. Macmillan, September 10th. Pp. 156. \$1.95. ("We shall be all the better for knowing that angels and saints are smiling — or even laughing — at us" — author.)

**BEING A CHRISTIAN IN TODAY'S WORLD.** By Walter Leibrecht, research professor, University of Chicago (before becoming director of Ecumenical Institute, Evanston, Ill., he was a professor at Harvard Divinity and Columbia). Muhlenberg, a Fortress Book, October 1st. Pp. vii, 48. \$1. ("Is it possible in modern society to earn one's livelihood and be Christian?")

**BAPTISM.** By Martin E. Marty, associate editor, the *Christian Century*; pastor, Holy Spirit Lutheran Church, Elk Grove, Ill. Muhlenberg, a Fortress Book, October 1st. Pp. ix, 61. \$1. (In graphic writing, the author makes his point: "Baptism is not just an event of the past — of childhood, perhaps — but of the present, happening anew each day as the Christian dies to sin and rises to newness of life.")

**JESUS, MY SON.** Lyrical narrative and illustrations by Helen Rayburn Caswell, winner, in 1958, of the Phelan Award for her narrative poem, "The Pilgrimage." John Knox, October 22d. Pp. 48. \$2. ("The thoughts and feelings of Mary, the mother of Jesus.")

**RELIGION IN AMERICAN PUBLIC SCHOOLS.** By Richard B. Dierenfeld, associate professor of education, Macalester College, St. Paul, Minn. Public Affairs Press. Pp. vii, 115. \$3.25. (Says Bishop Pike of California in foreword: The book "provides the much-needed factual base for the intelligent forming of opinions and corporate decision on the part of our citizens" relevant to religious observances, activities, and instruction in public schools.)

**THE ENGLISH HYMN.** Its Development and Use in Worship. By Louis F. Benson (who has been described as the "foremost hymnologist that America has produced"). John Knox, October 21st (reprinted from the 1915 edition). Pp. xvii, 624. \$6.50. (Surveys development and use of hymns in English-speaking churches "from the metrical psalms of the Reformation on to the democratic spirit evinced by hymnody in the 20th century.")

**AMONG FRIENDS.** An Autobiography. By Henry Knox Sherrill, retired Presiding Bishop. Atlantic-Little, Brown, October 23d. Pp. 340. \$6.50.

**THE CHRISTIAN IN POLITICS.** By Walter James, editor of the *Times Educational Supplement*. Oxford University Press, October 25th. Pp. x, 216. \$5. ("What is the distinctive Christian contribution to politics, if there is one, and what should be the role of a Christian politician?")

## Another Best Seller

### from the Mormon Choir?

**HYMNS AND SONGS OF BROTHERHOOD;** The Mormon Tabernacle Choir; Alexander Schreiner, organist; Frank Asper, organist; Richard P. Condie, director. Columbia ML 5714, \$4.98; MS 6314, \$5.98 (stereo). Contents: Ballad of Brotherhood — Joseph Wagner; Hymn and Prayer for Peace — Don Gillis; Recessional — Reginald deKoven; A Dirge for Two Veterans — Gustav Holst; A Song of Thanksgiving — Ralph Vaughan Williams; God of Our Fathers — George W. Warren; Pilgrim's Chorus — Richard Wagner; O Brother Man — Leroy J. Robertson; Eternal Father, Strong to Save — J. B. Dykes; Onward, Ye Peoples — Jean Sibelius.

Still another probable best seller comes from the Mormon Choir, this one dedicated to the proposition, according to the choir's assistant conductor, that it is not enough for man to feel himself part of the community of the world, but that he must belong to the "City of God" — "a city demanding greater virtues than any earthly community."

Aside from the standard items here, there is of especial note Holst's "Dirge," Gillis' "Hymn and Prayer" and an abridgement of the Vaughan Williams "Song of Thanksgiving."

The Tabernacle Choir is really too large to do any real interpretation of the music it sings. There is never anything radically wrong with its singing, but then there is nothing outstanding. The largeness of the group also seems to make recording clarity a difficulty. On my stereo copy, at least, the sound tends to be fuzzy and ill-defined.

**BACH: MASS IN B MINOR;** Sara-mae Endich, Adele Addison, Florence Kopleff, Mallory Walker, Ava Berberian; Robert Shaw Chorale and Orchestra; Robert Shaw, conductor. 3-RCA Victor LM 6157, \$14.94; stereo, 3-RCA Victor LSC 6157, \$17.94.

Musicologists are in general agreement that what we know as the "B Minor Mass" was not composed as a complete entity, but as four separate pieces written at four different times. If this is the case, it certainly does not affect the overall mood of the *Mass*. Bach certainly knew which four compositions to put together. This is the least we can say.

Shaw's reading is much to my liking. His chorus is relatively small as was Bach's. Where the orchestra does not merely "double" the vocal line, a small group of soloists is employed rather than full chorus. Thus the orchestral detail is not covered. The soloists are all quite adequate.

It is obvious that the musical forces under Shaw's direction know and love this music. The fact that the Chorale toured last season with the "B minor" is, of course, significant since a long series of concerts allows any group to polish and perfect their interpretation and mastery of the music.

Victor has provided good sound. An attractive booklet with articles and texts is included. Is this a definitive performance? If such is possible, I don't feel that this is it. Yet the present reading ranks high among those currently available.

**WALTON: BELSHAZZAR'S FEAST;** John Cameron, baritone; the Royal Philharmonic Orchestra; the Roger Wagner Chorale; Roger Wagner, conductor. Capitol P 8577, \$4.98; stereo, Capitol SP 8577, \$5.98.

Roger Wagner again! One cannot help but wonder where this man finds the time for all his recording activity, his teaching at U.C.L.A., and his many other activities. And what versatility! In April, Capitol issued a disc by the Chorale devoted to the music of Victor Herbert, and in May we had this new version of William Walton's 20th-century oratorio favorite.

You are in for some extraordinarily fine singing here by both chorus and Australian-born John Cameron. Especially noteworthy is the clarity of diction on the part of the Chorale. Given adequate equipment, hardly a word should be missed. For added insurance, however, Capitol has wisely included the full printed text.

The monaural version, while certainly more than satisfactory, cannot compare with the stereo, for this is music on a grand scale and it needs the extra dimension provided by the new technique. Whatever version you might decide on this is, without doubt, the closest to a definitive recording of a truly thrilling score.

# The Living Church

For 84 Years:

A Weekly Record of the News, the Work,  
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Twenty-first Sunday after Trinity  
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## HOUSE OF BISHOPS

by ISABEL BAUMGARTNER

### Two for Overseas

Two missionary bishops were elected by the House of Bishops, meeting recently in Columbia, S. C. — one for work in the Caribbean and one for work in the Pacific.

To head the Church's work in the Virgin Islands, in a jurisdiction which now will include the British as well as the American islands [see below], the House elected the Rev. Cedric Earl Mills, rector of St. James' Church, Baltimore. Fr. Mills, a Negro, is a graduate of the Philadelphia Divinity School. After his ordination to the priesthood in 1929, he served churches in Pennsylvania and New Jersey, before becoming rector of the Baltimore parish in 1940. He is 58 years old.

In the Pacific, the missionary district of the Philippines is to have another suffragan. The house of bishops elected the Rev. Edward Gaudan Longid, 54, a native Filipino who attended St. Andrew's Theological Seminary there. Fr. Longid, whose election, like Fr. Mills', is subject to the necessary consents, has been a missionary of the Church of St. Mary the Virgin in Sagada, Mountain Province, P. I., since 1960. He was ordained to the priesthood in June, 1941, and his entire ministry has been in the Philippines.

The House received a report that consents have been received on the elections of the Rev. Theodore McCrea, Suffragan-elect of Dallas, and the Ven. John M. Burgess, Suffragan-elect of Massachusetts. Dates of their consecrations are expected to be set soon.

### ACTIONS

#### In Lieu of Pastoral

No pastoral letter came out of the recent meeting of the House of Bishops, held in Columbia, S. C., October 27th to November 1st. Instead, the bishops decided to issue a series (four, this time) of statements "for the guidance of the Church." These statements will be printed in THE LIVING CHURCH next week.

Statement number one, on race relations, "affirms the natural dignity and

value of every man, of whatever color or race, as created in the image of God"; calls for "willing obedience" to equal rights laws; and "supports the courageous action of all who, in places of conflict . . . now labor in the long process of reconciliation."

The second statement, on "new movements of the Holy Spirit," calls upon all new movements within the Church "to remain in the full, rich, balanced life of the historic Church." This referred to the healing movement and glossolalia.

Statement three affirms "our faith that God calls all Christians to unity, each from within his own tradition," and makes specific reference to the Vatican Council, as well as our relations with the Orthodox and with our Protestant brothers in Christ.

For its fourth statement, on war and peace, the House adopted (with a few changes) a report submitted by the National Council's Department of Christian Social Relations. The report, which was presented by the Rev. William G. Pollard, was prepared in response to a request by the House of Bishops, made last year at its meeting in Detroit. To prepare the report, the Department called a meeting of representative clergymen and laymen last June.

The report, which now becomes a statement of the House of Bishops, traces the background of Christians' concern on the subject of war and peace. "In earlier periods of Christian history," it says, "the 'just war' doctrine represented . . . an effort to define the conditions of Christian support for and participation in war," but "since the early decades of this century there has been much less clarity about what constituted a 'Christian' view of war and peace."

A significant change made in the report by the bishops is the substitution of "The Church calls upon all people, especially the leaders of nations, to exercise the strongest discipline of conscience to prevent total war," to replace "The Church must proclaim categorical condemnation of total, all-out war." The statement also says:

"The Church's ministry cannot dissociate itself from any of its people. . . . We can recognize the work of those of our people in military and military-related activities. To



the men at the missile bases, scientific centers, and diplomatic posts, as well as to the people as a whole united in their determination to remain free, we must not hesitate to offer a full ministry. . . . With equal — in some cases even greater — poignance, we recognize the validity of the calling of the conscientious objector and the pacifist and the duty of the Church fully to minister to him, and its obligation to see that we live in a society in which the dictates of his conscience are respected."

In another section, the statement says:

"Realizing the social sin inherent in the world, the Church recognizes that the United States must remain strong militarily as long as the threat of military attack from without remains. . . . However, the Church declares that the concept of massive retaliation, marked by obliteration bombing of large areas and masses of people, should be repudiated."

The statement makes some suggestions for easing international tensions.

No word came from the bishops on the subject of such local ecumenical ventures as that found in the associated churches around Tamworth, N. H. [L.C., August 26th and September 2d]. Much time was spent by the bishops in executive session, and of course they didn't report what they discussed. However, the subject for the next House of Bishops meeting, to be held November 12th to 15th, 1963, in Little Rock, Ark., is to be "the episcopate and ecumenicity." The topic was chosen by the presidents of the provinces. In preparation for the 1963 meeting, the chairmen of the three ecumenically-concerned Joint Commissions — Ecumenical Relations, Approaches to Unity, and Cooperation with the Eastern and Old Catholic Churches — are to prepare material to be studied and discussed by the various bishops in their provinces. For the Little Rock meeting, "extra-curricular" activities have been ruled out, and the bishops' wives will not be invited.

## Notes on the Fund

[Bishop Lichtenberger asked if, when Little Rock was selected as the site of the next meeting, the make-up of the House had been considered. "Yes, sir," said Bishop Brown of Arkansas.]

On October 31st, the last full day of the meeting, Bishop Thayer, Suffragan of Colorado, was taken to Columbia Hospital, the victim of a pulmonary infection. His condition was not known at press time.

Offerings at the various services during the House of Bishops meeting totalled about \$2,100. This will be used for Cuban refugee work.

The House accepted the transfer of jurisdiction over the British Virgin Islands from the Church of England, and voted to elect a missionary bishop to be in charge of both the British and American Virgin Islands. Bishop Swift of Puerto Rico, who has been overseeing the work in the American Virgin Islands, pointed out that "the missionary district of the [American] Virgin Islands has been a reality since 1947. We [in Puerto Rico] are Latins; the Virgin Islands people are English-speaking. The only thing in common is geography. We are always guests there, always outsiders. There is a great need for indigenous clergy, so the Church can man itself. We have not one native Virgin Islands priest. If we are to do an adequate job, their own young men must rise up and lead." [See above].

## NATIONAL AFFAIRS

## "Misunderstanding"

Presiding Bishop Lichtenberger, saying "there seems to be widespread misunderstanding," has complained of certain proposals being mis-attributed to him by some newspapers in connection with the recent onset of the Caribbean crisis.

The Presiding Bishop held a press conference at Columbia, S. C., on October 27th (before the start of the House of Bishops meeting there), in which he discussed the situation which had developed around Cuba, and the establishment of a naval quarantine by the U.S. on shipment of offensive armament there. His statement, distributed in advance of the press conference, was printed in THE LIVING CHURCH, November 4th.

"Headline writers," said Bishop Lichtenberger, "have attributed proposals to me which I in fact did not make, and even such a respected journalist as [a staff member of one of the New York City dailies] has alleged that I made 'a proposal that President Kennedy repay Turkey's faithful and courageous alliance with a trade of its security for our own.' I did not say this. I made no proposals. . . ."

He continued:

"In response to a reporter's question on the proposed exchange of Cuban missile bases for those in Turkey, I replied that 'this seems a reasonable solution,' but I had

previously stated that 'we do not know the actual facts,' and later repeated that the President 'must have more information (than any of us) on which to base his decisions.'

"When I was informed of President Kennedy's demand that work on the Cuban missile sites be discontinued and the weapons made inoperable before any proposals could be discussed, I added this remark to my earlier statement: 'The reply as explained by the President certainly seems to be a reasonable one. The President's decision must be based on actualities. We still hope and pray that this matter may be settled by negotiation.' The situation is so complex, requiring intimate knowledge of the facts and recognition of our North Atlantic Treaty Organization allies, that I rely fully on the judgment and actions of the President in these serious negotiations."

## OPENING SESSION

## Wives and "Babies"

The opening session of the House of Bishops, meeting at Trinity Church, Columbia, S. C., October 27th, found 126 bishops answering the roll call. A great number of the more than 100 bishops' wives in attendance filled the visitor's chairs at the opening.

Bishop Chambers of Springfield, newly consecrated, read a lesson from the Epistle of St. Paul to the Romans, after which Presiding Bishop Lichtenberger led the bishops in a litany and prayers.

Bishop Remington, retired Suffragan of Pennsylvania, senior living member of the House, received a tribute from Bishop Mitchell, retired, of Arizona.

The four bishops who have died during the past year were memorialized: Bishop Ludlow, retired Suffragan of Newark; Bishop Dallas, retired, of New Hampshire; Bishop Randall, retired Suffragan of Chicago; and Bishop Moulton, retired, of Utah.

Then Bishop Lichtenberger warmly greeted the "baby bishops," consecrated since the last House of Bishops meeting. They are: Bishop Gonzales Agueros of Cuba; Bishop Brown, Coadjutor of Liberia; Bishop Allin, Coadjutor of Mississippi; Bishop Hutchens, Suffragan of Connecticut; Bishop Duncan, Suffragan of South Florida; Bishop Hargrave, Suffragan of South Florida; Bishop MacLean, Suffragan of Long Island; Bishop Sanders, Coadjutor of Tennessee; Bishop Montgomery, Suffragan of Chicago; and Bishop Chambers of Springfield. Bishop Lichtenberger said he hoped the new bishops would "keep a genuine pastoral concern for each other."

The coming resignation of Bishop Stark of Rochester was announced, and referred to the Committee on Resignations of Bishops.

A canonical change to define the geographical boundaries of the missionary district of the Panama Canal Zone was approved by the bishops. The work there now will encompass all of the Canal Zone, as well as other areas previously listed.

"The Church Pension Fund is designed to make our ministry more effective from its very beginning," said Bishop Hart of Pennsylvania to the House of Bishops.

This was his opening point in an interpretation of the fund, its purposes, and its policies. While the consideration of retirement income is a major one, Bishop Hart emphasized that for the young priest, the fund also gives reassurance of financial aid for his wife and children, should his death occur in his early years.

"Private insurance for retirement income alone could, of course, bring a larger return," Bishop Hart continued. "That's because 50% of our fund benefits go to retired clergymen, 40% to clergy widows and dependent children, and 10% to totally and permanently disabled clergymen."

The bishop tried to counteract what he called "a continuing misunderstanding" about the \$1,000 immediate grant to widows. Back in 1921, when the Church Pension Fund provided a basic \$300 a year for widows, he explained, the trustees needed to decide how to disburse a fund surplus. Rather than give each widow an additional \$60 annually, it was agreed to make an immediate \$1000 grant. "Some people, then and ever since then, have misunderstood this move, and mistakenly consider this a grant for burial expense," he said. "Actually, it was given and still is given in lieu of a slightly larger annual income, for the widow."

"Another area of our work which is not always understood," Bishop Hart said, "is the matter of what services a retired clergyman can properly render and still receive his full pension. Your trustees prefer not to draw a hard rule here. Instead, we have a committee of three active clergymen — presently the Bishops of Maryland, Delaware, and Pennsylvania — to whom these matters are submitted for consideration."

The general rule upon which this committee bases decisions was explained as follows: The retired clergyman can do any sort of work he wants to do for three months in any 12-month period; if he wishes to be of active service for longer than three months, he writes the committee, which bases its decision not on the amount of money the retiree receives for these services, but upon the nature of the services themselves.

"Some retired clergymen," Bishop Hart said, "need responsibility in their retired years; some need to supplement their income; some need both. Only out of consideration for the men themselves has your committee been so liberal, and subjected itself to the criticism of being 'too liberal.'"

*More House of Bishops news next week.*



The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, gestures as he talks with President Kennedy at the White House on October 31st. Wide World Photo

## WASHINGTON

### Episcopal Installation

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, was the preacher at the installation of the Rt. Rev. William F. Creighton as Bishop of Washington, on November 1st.

The procession included the Archbishop, the dean and canons of the Washington Cathedral, the standing committee of the diocese, clergymen of Washington and other dioceses, clergymen of other Churches, and the Rt. Rev. Angus Dun, retired Bishop of Washington. Bishop Mosley of Delaware represented the Presiding Bishop.

Bishop Creighton took the oath of office with his hand on the Prayer Book which belonged to Thomas J. Claggett, first bishop of Maryland.

While in Washington, Archbishop Ramsey paid a call on President Kennedy. The subject of their conversation was not known, but a report in the Washington *Daily News* said that the two men, after conversing, went into the White House garden to meet Mrs. Kennedy and the children.

## MICHIGAN

### Long-Handled Shovel?

Lord Fisher of Lambeth broke ground for St. David's Church, Southfield, Mich., late last month — and didn't leave Detroit to do it, in spite of the fact that Southfield is a few miles west of there. The trick was turned by "importing" a box full of dirt and sod from St. David's building site (see cover), and this formed the "ground" that the former Archbishop of Canterbury broke. St. David's parishioners had been determined that Lord

Fisher should open the soil and bless the new church, but Dr. Fisher's scheduled lecture series at St. Paul's Cathedral, Detroit, wouldn't permit him to spend the time to go to Southfield. The *in absentia* ground-breaking caused Bishop Emrich to point out that "since Mohammed was unable to go to the mountain, the mountain has come to Mohammed."

While in Michigan, Lord Fisher also laid the cornerstone for building at the new site of the Church of the Resurrection, Ecorse, Mich. But this time, the ceremony was "on the spot." The Rev. Henry L. Parker is vicar of the church.

The cover shows Dr. Fisher with (from left) Bishop Emrich of Michigan; Bishops Crowley, Burroughs, and DeWitt, Suffragans of Michigan; Bishop Luxton of Huron; the Rev. Herbert Myers; and Lady Fisher.

## SOUTH AFRICA

### To Speak or Not

Opinions differ on the degree to which clergymen should speak on matters of political importance. In the Union of South Africa, where one Anglican bishop (the Rt. Rev. R. Ambrose Reeves) has been deported by the government, even individual clergymen are uncertain as to where the line should be drawn between "religion and morals" and "politics." At least, so it would appear from recent news reports.

A Religious News Service release, dated October 26th, quoted the Rt. Rev. Leslie Edward Stradling, Bishop Reeves' successor as Bishop of Johannesburg, as saying that he intended to "keep out of the country's politics." He reportedly said, "My ideas of the duties of a bishop differ from those of Bishop Reeves, whose foot-prints I have no intention of following.

I also feel unhappy about South Africa's racial policy, but feel it's too late to change it."

A release dated three days later, however — October 29th — said that Bishop Stradling had denounced the South African "Sabotage Act" legislation as giving to the state "the ultimate power over individual subjects which should belong to God alone." Claiming that the Church has the right to protest against legislation depriving men of their freedom, he reportedly said that "the time has gone by when we could expect protests to be heeded" by the government. "Nevertheless," he said, "every Christian believing Christ [to be] the Lord of life must also believe in Him as the Lord of politics — and politics, like every other sphere of human life, must come under the judgment of religion. Unfortunately, in this age politics is usurping the role of religion and setting itself as the controlling interest of life."

Another South African Anglican bishop, the Rt. Rev. Edward G. Knapp-Fisher, Bishop of Pretoria, also found it necessary to criticize governmental action recently. He said the government's action in imposing house arrest on Mrs. Helen Joseph, a woman who has allegedly identified herself with the African rights movement in her country, shows "too clearly that the purpose of the act [Criminal Law Amendment Act] was to suppress impartial processes of the law." Arbitrary action by a government ministry in disregard of the fundamental liberty of the individual, he said, has "made even more absurd the country's claim to be a bastion of Western civilization." Saying that Mrs. Joseph had been given no opportunity to present a defense, Bishop Knapp-Fisher said that "to let such an action pass without protest would be inconsistent with loyalty to Christ."

Addressing a political meeting some days later, Ben Schoeman, Minister of Transport for the Union of South Africa, reportedly said that clergymen should "keep their noses out of politics and fulfill their duties as clerics." He told bishops — "especially Anglicans," according to a report: "Cobblers, stick to your last." He said, "We are tired of these political bishops in our country. Bishop Reeves is out of the country; [Archbishop] de Blank is overseas and we hope he stays there." [The Most Rev. Joost de Blank, Archbishop of Capetown, recently suffered cerebral thrombosis and went to England to recuperate. See L.C., September 23d.]

Mr. Schoeman's remarks did not go unnoticed by the two Churchmen. Bishop Knapp-Fisher, replying to the Schoeman "cobbler" reference, commented, "The Christian's last is as wide as the world. Mr. Schoeman's attitude is widespread, but mistaken. The Bible tells us to speak out on social and political questions."

In England, Archbishop de Blank, just



leaving King Edward VII Hospital in London, said it was "strange that in a so-called Christian country, a cabinet minister should so vilify a fellow Christian because he is ill." The archbishop has gone to a country residence to stay with friends during his recovery.

#### NATIONAL COUNCIL

### Now It's RATAV

The Division of Radio and Television of the National Council's Department of Promotion has been enlarged to include audio visual materials, and will be known as the Division of Radio, Television, and Audio Visual (RATAV).

Appointed to the position of executive secretary is the Rev. D. Williams McClurken, who will direct the Division's activities. He has been chairman of the department of promotion, diocese of West Texas, since 1959.

#### THE CARIBBEAN

### Refugees' Reaction

by the Rev. EDWARD J. BUBB

*To discover how some of the people most intimately involved in the Caribbean crisis were reacting to the U.S. quarantine of military shipments to Cuba, THE LIVING CHURCH sent a correspondent to Miami, Fla., to talk with some of the Cuban refugees there and to visit El Centro Episcopal Latino. Here is his report.*

It was business as usual at *El Centro Episcopal Latino*, Miami, Fla., the day after President Kennedy declared a quarantine on shipping to Cuba. That meant accelerated activity in locating, feeding, clothing, and re-locating Cuban refugees to all parts of the nation. Approximately 200,000 Cubans are being processed in Miami by Church World Service, and by the Latin American Center through the National Council's Division of World Relief and Inter-Church Aid.

The council of the Association of Cuban Protestants in Exile, of which Mr. Santo Salvador is executive secretary, met and summoned all Cubans to the center for a special prayer service. Our Cuban priest, the Rev. Max I. Salvador, Jr., secretary of the association, is among the 80 Cuban pastors serving 100 Spanish-language congregations in Miami.

St. Aidan's Church, Miami, of which the Rev. Frank Alvarez is vicar, celebrated a special Mass on October 23d, with the intention for peace and for guidance for our national leaders. Newspaper and radio announcements, together with phone calls, packed the little northeast Miami church. A sidelight: One of the intentions of the Mass was for the safety of the Rev. Canon Joaquin Valdes, who had for months assisted at St.

Aidan's, and was on the last flight to Havana before Fidel Castro closed that airport.

I found the sentiment at the center invigorating. I interviewed Roland A. Haugh, English education director and coordinator at the center. He is a refugee, and is former professor of languages at the University of Oriente, Santiago, Cuba. He said that refugees are "enthusiastic about liberating Cuba," and that "most think there will be a third world war." Another Churchman, recently arrived, reported a lack of food and medicine in Cuba. "There is nothing fit to eat," he said; "Only two bananas, if available, per family per week. . . . only four ounces of meat per person weekly. . . . Castro said, 'If we have nothing to eat we will have malanga [a starchy root used as a food in Cuba],' but now they have taken that away. . . . What else could I do but bring, with difficulty, my wife and two children to the States?" He added, "Penicillin was Russian — no one wanted it; it was too bad. Many adults and children are dying for lack of glucose."

A housewife, who arrived a few days before the quarantine, said, "Almost everyone is against the Castro government. . . . Very little food is available, [and it must be] obtained with a Communist card. . . . Vegetable costs are doubled. . . . There is little rice and lard, but Russian flour still is being distributed. . . . There are no clothes and shoes, if you don't join the Communists to get a card for them. . . . And every block in the city has a Communist inspector, always checking." Asked how the people at the center felt, she said, "everyone is happy . . . [long pause] but sometimes not, because of families left in Cuba."

Leopold J. Alard, a former second year student at Union Theological Seminary, Matanzas, Cuba, and now a lay reader and office assistant at the center's chapel, describing his part in the rehabilitation of Cubans in Miami, said, "You put yourself in their problems and say to them, 'What can I do to help?'" He asked me to appeal to the Church at large to enter into a cycle of prayer for all Cubans.

Several Spanish-English classes were asked how Cubans felt about the quaran-

tine action by the United States. These are the answers of four students: "We agree in what this government is doing, but it is sad that so many of our people are still there." "This is the only way to bring Castro's downfall." "This is not only a Cuban problem, it is all the Americas." "My parents are still there. The old folks stay — they paid the price for the show and wish to see how the picture ends."

The Very Rev. Frank L. Titus, dean of the Miami deanery, came to help Fr. Salvador with his problems. He asked that the Church at large be informed "that the Miami deanery is the Church's outpost in this cause," but that the "whole Church must support in every way — in Cuba, in Miami, or wherever this action may lead us." He wanted it known that all Miami deanery parishes are doing everything in their power, spiritually and materially, to meet the needs and objectives of the Cuban refugees in their midst, "as we have great Christian love and friendship toward all Cubans."

#### THE PROVINCES

### Change of Scene

Bishop Donegan of New York, president of the second province, has notified all registered for the provincial synod scheduled for November 15th that, because of the concern of many delegates over world conditions, the synod will not be held in Haiti this year, as was planned. He expressed the hope that the meeting may be held there next year.

The synod will be held at the Hotel Thayer, West Point, N. Y., the program being shortened so that the meeting will begin with lunch on November 15th, and adjourn after lunch on November 16th.

Plans for the Protestant Center to be erected at the New York world's fair in 1964 have been made public by the Protestant Council of the City of New York. The Rev. Arthur Lee Kinsolving, rector of St. James' Church, New York City, and president of the council, recently announced that the design illustrated here has been approved. An 80-foot tower will top the display, and 34 columns, each dedicated to an individual, will enclose a "Court of Protestant Pioneers." Architect is Henry W. Stone.



# The Diocese Of

by Dorothy Mills

*The author, a Churchwoman, press secretary for St. Columba's, Washington, D. C., and attends serv-  
ton Cathedral. She has written  
for various Church publications*

## The Past—

Unique in the American Church is the diocese of Washington. Its see city is the capital of the United States, and a world center. Its history is inextricably bound up with the history of this city and of Maryland, from which diocese it evolved. Comparatively small in area (130 miles long by 25 miles wide),

it is made up of Churchmen from all parts of the country and very nearly all branches of the Anglican Communion, representing every shade of Churchmanship and the greatest variety of background.

A large part of its communicant strength, comprising diplomatic, military,

congressional, and government personnel, is transient. Its cathedral, seat of the diocesan and, since 1940, of the Presiding Bishop, is also by act of Congress a national shrine, and is thereby not only the spiritual focal point for Episcopalians, but a national and international center of Church life which must somehow transcend denominational boundaries in its mission to people of many faiths and ethnic cultures.

The diocese comprises the District of Columbia and four adjoining counties: Montgomery, Charles, Prince Georges, and St. Mary's. Created in 1895, when the diocese of Maryland was divided, it owes much of its strength to the old country colonial parishes, the progenitors of the great city churches and of the cathedral itself. These ancient parishes have had a colorful history. Many of them succumbed to fire, war, and decay, but others survive and are active churches today.

The Anglican Church was established in Maryland nearly 100 years before the federal government came into being, and had a foothold there long before that, in territory now part of the diocese of Washington. In 1631, the Rev. Richard James, a Church of England priest, conducted the first Christian service in what is now Maryland, at the Virginia Company's trading post on Kent Island. Three years later *The Ark and the Dove* sailed up the Potomac to St. Clement's, now called Blackstone Island, bringing 300 settlers, most of them Anglicans, though their leader and two priests were Roman Catholics. They landed at Yeocomico, which later became St. Mary's City. From the beginning the Proprietor, Lord Baltimore, decreed religious freedom.

By 1638 a simple brick structure had been erected, used by both the Roman Catholics and the "Protestant Catholics," as Anglicans of that time were sometimes called. Actual settling of the Church of England in the colony came in 1692. In the same year the general assembly of Maryland divided the counties into 30 parishes and levied an annual tax of 40 pounds of tobacco on each parishioner for the support of the clergy.

By the outbreak of the Revolution the



The Mains

Carving on bishop's stall at Washington Cathedral depicts consecration of Bishop Claggett.

# Washington



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original 30 parishes had grown to 46, but the Church declined during the war, for clergy who could not give allegiance to the revolutionary government resigned their cures, and those remaining, deprived of legal support, suffered much hardship.

Things began to improve again with the passage of the Vestry Act of 1779, by which rectors were to be called by an *elected* vestry and their salaries paid by the parishioners. The liturgy was adapted to the new conditions, and at the Annapolis convention of 1783 the name "Protestant Episcopal" was legally adopted as the title of the Church in Maryland. It had first been officially used at the convention in Chestertown three years before. Like the earlier term, "Protestant Catholic," it was meant to differentiate Maryland Anglicans from Roman Catholics, who, governed by bishops, were likewise an episcopal body. Thus, the original meaning of the word "Protestant" in the official title had a very different connotation from that now attached to it in relation to present day Protestant denominations. In those years Methodism was in its infancy, the Congregational churches were mostly confined to New England, and the tremendous influx of Calvinists, Lutherans, and other continental Protestants had not yet begun.

Despite many efforts, the colonial Church had never had a resident bishop, the Church of England being represented by a commissary, a sort of judicial overseer without episcopal powers. All colonial churches were under the Overseas Jurisdictional Area of the Bishop of London, an arrangement dating back to 514 A.D.!

Of the 13 bishops who thus acted as diocesan for the Church in the American colonies, the first was William Laud and the last was Beilby Porteus, through whose family Queen Elizabeth II claims a Virginia mutual ancestor with the Lees and the Washingtons. Bishop Porteus was a consecrator of James Madison, first Bishop of Virginia. And Bishop Madison, Samuel Seabury of Connecticut, William White of Pennsylvania, and Samuel Provoost of New York, the entire American episcopate, were consecrators of Thomas John Claggett, first Bishop of Maryland.

Dr. Claggett, of Prince Georges County, was elected to the bishopric by the Maryland convention of 1792. His consecration, the first on American soil, took place on September 17th of that year in Trinity Church, New York City. Seabury, first American bishop, had received the episcopate in Scotland from the Scottish bish-

ops and the other three from the Church of England.

In the next 100 years growth of the Church in and about the District made the creation of a separate diocese inevitable. The new diocese of Washington was organized at the primary convention held on December 4, 1895, and two days later the



St. Paul's Church, Rock Creek Parish



Christ Church, Washington Parish



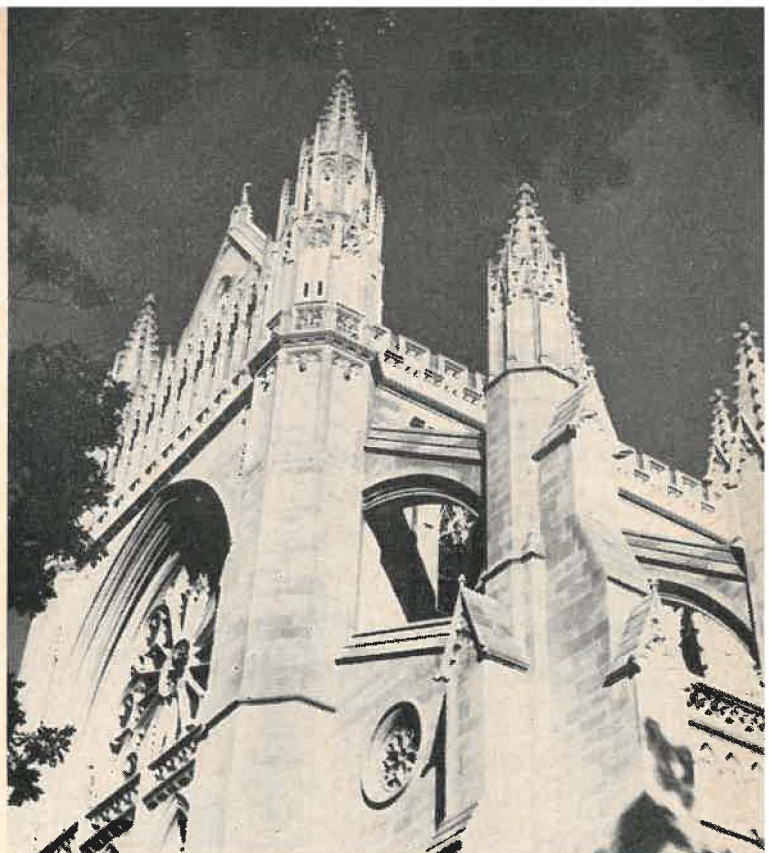
St. John's Church, Broad Creek

Rev. Dr. Henry Yates Satterlee was elected first bishop for its 44 parishes, five separate congregations, 30 mission chapels, and about 50 priests. An act of Congress incorporating the primary convention was signed by the President of the United States and became law on March 16, 1896, and was accepted at the first annual convention held the next month. Here the official seal of the diocese was adopted. It is patterned after the Washington family arms, with the addition of ecclesiastical symbols and topped by a mitre. The motto, "*Scriptura, Mysterium, Symbolum, Ordo,*" is a translation into Latin of the Lambeth Quadrilateral: "Holy Scripture, Holy Sacrament, Catholic Creed, Apostolic Episcopate."

The old Maryland rural parishes, and their offspring, constitute the diocese of today. Most of what is now the District of Columbia was in Piscataway Parish, Charles County, Md. In 1695 this parish was absorbed into the new county of Prince Georges, and in the same year work was begun on its church, St. John's, at Broad Creek. From this little church sprang five others, including historic St. Paul's, Rock Creek, so in a very real sense it can be called the Mother Church of the diocese. The first building was replaced in 1711 by a wooden structure and in 1763 by the present brick building, which was remodeled and enlarged five years later. By then it was in King George Parish, divided from Piscataway in 1726. On one of the pews is a memorial plate to George Washington, placed there by a collateral descendant, George Magruder. An odd feature of the building is a small square opening in the gallery, through which the money bag on a pole was inserted for the offering of the Negro slaves who sat there. The Rev. Henry Fraser (1710-1742), first rector, is buried beneath the altar. A log chapel, built in 1696 on ground given by Colonel John Addison, became a chapel of ease to this church, and is now represented by St. Matthew's, Seat Pleasant. Many old graves of this early period are to be seen in its burial ground.

Also still in use today are All Faith, Huntersville (1768); Christ Church, Chaptico (1736), a Christopher Wren church; and picturesque St. George's, Valley Lee, rebuilt in 1750 and recently restored. Its first building, erected in 1634, was the second church structure in Maryland and the first built for purely Anglican worship. St. Andrew's, Leonardtown (1703), still uses a chalice and paten dating from 1757. The church was built in 1787. These are all in St. Mary's County. In Charles County are Old Durham, Ironsides, with the original walls of 1732; Christ Church, Wayside (1691), enlarged in 1750; and Trinity Church, Newport (1787). Another is St. Paul's, Baden (1733), in Prince Georges County, whose 1753 sundial was the community's first timepiece. The marble font was given by

The north transept pinnacles of the National Cathedral in Washington, D. C.



Queen Anne, the Bible and Prayer Book date from 1739, and the Communion silver from the time of George I. Also in Prince Georges County is St. Barnabas', Leeland (about 1700); the present church was completed in 1776.

Christ Church, Rockville (1739), is now a large suburban parish in Montgomery County, whose original building was a chapel of ease to St. Paul's, Rock Creek. Work on this lovely little red brick colonial church was begun in 1771, thus making St. Paul's the oldest church building in the District of Columbia. It was burned in 1921 but has been rebuilt around the original walls. Though the parish was not organized until 1726, records show that an earlier church stood on the site by 1712, and in 1719 Colonel John Bradford gave 100 acres for a chapel and glebe. This is now St. Paul's churchyard and Rock Creek Cemetery. Many visitors come here to see the famous St. Gaudens statue known as "Grief," the shrouded figure of a woman, given by Henry Adams in memory of his wife.

In addition to St. Paul's there are a number of other historic city parishes. In 1794, Washington Parish was created. For some time services were held in a tobacco barn and were regularly attended by President Jefferson, who, it is reported, always sent the rector \$5 with note enclosed, on the morning after New Year's. By 1807 the present building, old Christ Church on G Street near the Navy Yard, was ready for services. It was the first Episcopal church to be built in Washington city. Here Presidents Madison, Monroe, and John Quincy Adams worshipped. The red brick walls were encased

in stucco when the church was remodeled in 1890. The original Communion silver of 1802 is still in use today. In its parish burial ground, better known as the Congressional Cemetery, many of the nation's great are buried, among them Elbridge Gerry, signer of the Declaration of Independence and Vice President of the United States; William Wirt, Attorney General under Monroe; and John Philip Sousa, the March King.

Two years after the organization of Washington Parish a church, St. John's, had been begun in Georgetown, and we find Thomas Jefferson's name heading the subscription for funds to complete it.

Up until 1816 there was no Episcopal church near the White House, and the Presidents had a hard time getting to service across marshes and creeks. So in that year, when Madison was President, the erection of another church, also called St. John's, was begun, just across Lafayette Square from the White House. Of early Federal architecture, yellow stucco with white trim, it was the work of Benjamin Latrobe, one of the Capitol architects. The original part was built like a Greek cross, with flat dome and lantern cupola. In 1820 the nave was extended and a belfry added. It has become known as the Presidents' Church, because so many of them have worshiped there. The Presidents' pew, number 54, has been occupied by Madison, Monroe, John Quincy Adams, Jackson, van Buren, Harrison, Tyler, Fillmore, Buchanan, and Arthur. Franklin Roosevelt came here to service before each inaugural and on each yearly anniversary, and clergy from St. John's participated in his White House funeral.

# The Diocese Of Washington—Present

The diocese of Washington now comprises 32 parishes and nine chapels in the District of Columbia, 18 in Montgomery County, 27 in Prince Georges, eight in Charles County, and 10 in St. Mary's — a total of 105 places of worship, with the cathedral. Their combined land value comes to over five million dollars and buildings and contents are appraised at more than 48 million. Baptized members number in excess of 68,000, and communicants approximate 40,000. In 1961 there were 3116 baptisms.

Three of the largest congregations, all organized prior to 1900, are St. John's, in Bethesda, Md.; All Saints', its former mission, at Chevy Chase; and St. Alban's, on the Cathedral Close. These have communicants of 1,517, 2,417 and 1,755 respectively, with baptized persons far in excess of these numbers, and Church schools of over a thousand pupils. St. John's gave the diocese its first bishop coadjutor, and present bishop, the Rt. Rev. William F. Creighton. His ministry saw it grow from a small suburban parish to a congregation of some 3,700 baptized persons, and the little stone church replaced by the handsome Georgian edifice and parish buildings. St. Alban's is unique in that it is probably the only church in this country in contiguity with a cathedral. It was already 60 years old when Washington Cathedral began to rise on Mount St. Alban, and it is the mother church of four thriving parishes.

## Old Parish, New Church

St. Paul's, near Washington Circle, is an old parish but a new church. When the old church was pulled down to make way for George Washington University Hospital, the congregation was homeless for several years. During this difficult period they were sustained and held together by the late Fr. Arlington McCallum, beloved rector, who lived to see the new St. Paul's, around the corner on K Street, become a vital center of Church life. With a congregation of less than 500, this church maintains one of the few boy choirs in Washington, and offers the full splendor of musical and liturgical ceremonial. Like others, it suffered from population shifts and a depressed locality, but with the restoration of the area is once again coming into its own as a neighborhood parish.

Other well known city churches are Christ Church, Georgetown, where Francis Scott Key and Thomas Corcoran were organizers; St. Margaret's, on upper Connecticut Avenue; St. Thomas', near Du-

pont Circle, where Franklin Roosevelt served as vestryman during his terms as Assistant Secretary of the Navy and frequently attended as President; and St. Mark's on Capitol Hill, the pro-cathedral of the diocese from its inception until 1902. Epiphany, in downtown Washington, like old Trinity, Wall Street, in New York, renders a tremendous service to working people on weekdays. It has given the Church four bishops: Thomas Starkey and Leland Stark of Newark, William Paret of Maryland, and James Freeman of Washington. Another rector, Ze-Barney Phillips, was President of the House of Deputies and Chaplain of the Senate from 1927 until his death in 1942, when he was dean of Washington Cathedral.

National interest in this diocese has resulted from its location, its historic churches, eminent clergy, Church schools, and its magnificent Cathedral of St. Peter and St. Paul, crowning Mount Saint Alban. Major l'Enfant, when laying out plans for the capital under George Washington's supervision, included "a church for national purposes," but it was another hundred years before any definite move was made.

In 1895 a charter was granted by Con-

gress to the Protestant Episcopal Foundation of the District of Columbia, for "a cathedral and institutions of learning for the promotion of religion and education and charity." To Bishop Satterlee, first diocesan, are due its commanding location overlooking the city, the shaping of its architecture, and the formulation of its spiritual service to the nation. Like the great medieval cathedrals, the creation of this one has been a process of development and evolution, built entirely by voluntary contributions and endowments. Of 14th-century English Gothic, the completed cathedral will total 75,000 square feet. Foundations and crypt are complete, as are five chapels on the main floor, the great choir and sanctuary, crossing, transepts, and approximately one-third of the nave. The Gloria in Excelsis tower is almost finished, and the bells are being cast in England.

## Cornerstone Anniversary

On Michaelmas Day, 1957, the 50th anniversary of the laying of the cornerstone was celebrated in a great service at which the Bishop of Coventry was the preacher. In the same year, Queen Elizabeth II was present for the dedication of the War Memorial Chapel. Bishop Lichtenberger was installed as Presiding Bishop in January 1959, in the cathedral, and in May of the same year Bishop Creighton was consecrated.

For many years the lovely crypt chapels have been used by Orthodox and Old Catholic groups without churches of their own, and special services by other

*Continued on page 17*



One of the newer churches in the diocese of Washington is St. Dunstan's, West Bethesda, Md.

## The Way to Peace

A summary statement of the findings of a "consultation of the Church's attitude toward war and peace," delivered recently to the House of Bishops, and adopted by them with a few changes, said, "Questions of war and peace are not remote and peripheral concerns for the committed Christian" [page 6].

The meeting of the House of Bishops began on October 29th. During the week preceding, a whole world had learned that questions of war and peace are not remote and peripheral concerns for anyone, for it was questions of war and peace, immediate and close-by war and a very vague and distant peace, that assaulted men and women from every radio and TV station, from every newspaper, from the neighbor at the back fence and the people in the office.

Indeed, it seemed that questions of war were the only questions which were *not* remote and peripheral. The issues that had seemed to loom large a few short days before were suddenly ridiculously irrelevant. News-magazines hot off the press read as if they had been printed in another age. The world turned a corner during that one week, and the corner was Cuba. But the two roads which met there were the roads of two opposed ideologies, as well as the roads of two nations contending for political leadership of the world.

### Crisis and Threat Remain

As this is being written, the clouds of war are not so near to raining death on the world as they were a week ago — or so it seems. But that qualifying phrase points up the kind of world it is that we live in now. A short time ago we were but a few hours from the tragic fact of war; now the tension is eased, the threat looms still but not quite so near. But there is not yet peace, there is still crisis, there is still threat. And by the time readers of THE LIVING CHURCH read these words, who — but God — knows what may have transpired?

But some things are true no matter what the coming days may bring. Some things are relevant no matter what has happened between this time and that. And one of these is that the past week has been in a very real sense a "moment of truth." The phrase usually refers to the moment of quick crisis in a bullfight. In this case it can be taken literally. For when men were jarred out of their sense of dependence on the everyday business of life, when their attention was distracted from distraction, and the threat of disaster occupied their whole horizon, they were but seeing the world as it really is at all times. Wholesale atomic destruction may not be a present threat at all times, but death, for each man, certainly is. And for each man, death is death, whether it be by atomic blast or gasoline engine or microorganism. Yet men live and love and buy and sell and entertain and are entertained as if there were some sort of security to be had here, and as if they had found it.

The greatest shock of the Cuba crisis was the shock that such a thing could exist — could have already existed without our knowing it — in the midst of the usual even tenor of affairs, in the midst of our superficial tensions and complacencies. In fact, there was somehow a sense of being cheated, a sense that we had been misled by promises that all was well.

But nobody had made that promise — at least nobody with any possible authority for doing so. The truth is that there's no hiding place down here, and this is what the Church and its Bible have always said. This is the place of pilgrimage and of testing, of learning and of deciding, of temptation and of grace and of redemption, but not of final bliss or the beatific vision.

This is not Utopia and we are not without sin, and these facts are at the root of all the terrible responsibilities and agonizing decisions that men face. These are at the root of the questions of war and peace, and these are the reasons why these questions are not only difficult to answer but devastatingly complicated and involved. It is seldom that we are faced with clear issues of right and wrong, and when we are, we do not always choose well. But most of the decisions which face us, and these include the decisions relating to war and peace, are decisions between that which is evil and that which is less evil. And it requires more than a peace-loving disposition, more than a devout and pious soul, to make these choices well. Wisdom is needed as well as goodness, and no man really has a sufficient store of either for the task. That is simply the kind of world we live in.

But for all the danger of oversimplification and the opposing danger of being lost in the maze of complexity, there are eternal verities. One is that quoted in the statement given by the House of Bishops. "Death is not the ultimate threat." This sentence is contained within a paragraph which says, "Even though we live in a world in which it is often impossible to do what is absolutely right, yet nothing can separate us from the love of God which is in Christ Jesus our Lord. Death is not the ultimate threat. No catastrophe in this world, not even the destruction of our world by a nuclear war, can threaten our redemption in Jesus Christ."

### Culture of Tension

Ours has been called a culture of tension. Yet it is probable that the source of the greatest and deadliest tension has been the presence in most men and women of two conflicting beliefs. One is the belief in security — the conviction that there is some way, if we can just find it, to avoid all stress, tragedy, pain, suffering, or even discomfort. Most of our advertising is propounded to indoctrinate us with just this very belief. Opposed to this is the real threat of danger. But the fact of disease we can usually forget about unless it happens to us and ours; traffic deaths we can forget because they are so common; and, until now, the cold war we could ignore because it was cold. But it was in one week suddenly no longer cold, no longer remote. And that was the moment of truth — of a truth that has always been true, a truth that we are called to live with, as men, rather than as the world's pets.

The crisis is probably not over. The cold war is not won. The prospect of a real peace, in any sense of the

word which should be acceptable to Christians, is a remote one still. But things have changed. For one thing, the seriousness of the danger of thermonuclear war has come home to us as it has not before. For another, the free world found that it could face that danger with some courage after all. It may be that the crisis made more nearly possible some future action toward arms reduction under adequate safeguards and disinterested inspection, and certainly this should be our hope and our goal, while we keep in mind the fact that none but a strong stance could have successfully brought us through this crisis as far as we have come at this writing.

But certainly the Cuban crisis made clear that political issues are even more crucial than military ones, and that moral strength and courage are even more necessary than defensive arms. For, in the end, as Dr. Pollard reminded his listeners at Seattle [L.C., August 26th], even if you get rid of nuclear arms you cannot get rid of the ability to make them. No disarmament, no matter how well inspected, could assure peace if the will to peace did not exist in the relationships among the men who had disarmed. They can always arm again, and in an amazingly short time. Nuclear devices can be destroyed and missiles can be dismantled, but the knowledge and skill that lie primed in men's minds can always be fired at will.

The road to peace is not nearly so simple nor so short as we keep trying to persuade ourselves it is. Indeed, its true end is not to be found short of the Kingdom of God. Meanwhile it often skirts the valleys

of despair and the volcanos of violence. We can't get off the world.

But we can make progress. Indeed, we have made progress, strange as it seems. It is only in this century that the right of conquest has been disallowed. It is only within this generation that nations have felt it necessary to explain and to justify their military actions. And no matter how poor the explanations may seem sometimes nor how tenuous the justification, nor how much we may disbelieve them, still the fact that they are made at all is a sign of progress of conscience, progress in men's ways of looking at war and destruction. And this is the only kind of progress that can ever lead to final peace.

The last full week of October, 1962, was in many ways a terrible week. Out of it may come yet more terror or progress toward peace. That is yet to be seen. But for Christians this should be nothing strange, for they have been warned. "In the world ye shall have tribulation," said their Lord, and it is in the midst of that tribulation, that frustration, that frightening universe that they have to act, and always have had to act. To be sure, He went on to say, "But be of good cheer, I have overcome the world." "I *have* overcome," note, not "I *will*." And this He said immediately *before* He was crucified. There is nothing that can keep us from His victory — neither war nor peace can finally oppose it. There is no peace but His peace — all else has in it the seeds of disaster. The Lord — this Lord of victory and of true peace — is my light and my salvation. Of what, then, shall I be afraid?

## sorts and conditions

WHILE the big magazines are thrashing about in the grip of the television octopus, some smaller ones are doing remarkably well. Here in Milwaukee there are two magazines devoted editorially to things of interest to Milwaukeeans — historical, civic, artistic, literary, and reflective. They are supported by advertising from local retailers. Similar local or regional magazines are to be found springing up in many other parts of the country.

ONE of these magazines, entitled *Exclusively Yours*, even has a religious column. Entitled "God's Corner," it is described as "non-denominational in content, inspirational in intent, its sole emphasis on the spiritual practically applied in order that greater harmony may result in daily life."

BUT GOD really isn't confined to a corner in *Exclusively Yours*. The leading article in the October 12th issue is by the Rev. Dr. Arthur A. Vogel, professor of apologetics and dogmatic theology at Nashotah House. It is

about the meaning of human existence as illuminated by Martin Heidegger's existentialism and Shelly Berman's observations about the uncertainties of air travel. Another article in the same issue is a report of a retreat-conference under the auspices of the Wisconsin Council of Churches.

THE QUALITY of the column, "God's Corner," is excellent, and I think it fulfills the purposes described above. Yet the title provides food for some hard thinking. Any God who lives or operates only in a corner of our lives isn't God at all, and in the midst of the activities and pressures of our secular civilization it is only too easy to think of our relationship to God in these terms.

ST. PAUL, in his great speech before King Agrippa, bore down heavily on the public character of what Christianity has to say about God: "The king knows about these things, and to him I speak freely. For I am persuaded that none of these things has

escaped his notice, for this was not done in a corner."

THERE is another side to the argument, however, as indicated in our Lord's own words in the sermon on the mount: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We need to meet with God in stillness and privacy — in a corner where all else is shut out — and it is natural to think of such a place as "God's corner," even as we acknowledge that the whole world is His and that even the heaven of heavens cannot contain Him.

THE PRAYER of a famous military man as he prepared for battle was something along these lines: "Lord, I shall be very busy this day. . . . I may forget Thee, but do not Thou forget me." So must we all pray as we busy ourselves about our comings and goings, whether they be great or small.

IN SUM, our slogan must not be, "God's in His corner, all's right with the world," but "God's in His world, all's right with my corner."

PETER DAY

## The Church in South Africa

The word associated most often with the Republic of South Africa in recent times is *apartheid* — the oppressive legal philosophy and practice of the forcible segregation of the races. The Anglican Church in South Africa has been often brought before the notice of the world for its opposition to this policy. . . . Hard upon his investigation of the Sharpeville massacre, Bishop Reeves of Johannesburg was deported to England by the South African government in September, 1960. As a result of his investigation, he wrote *Shooting at Sharpeville: The Agony of South Africa*. . . . Some dioceses in the province lie outside the Republic.

The first Bishop of Capetown was Robert Gray, consecrated in 1847. He became Metropolitan six years later. The first constitution of the Church of the Province of South Africa was promulgated in 1870. . . . The six dioceses of the Province in 1870 have become the present 14, comprising 1,250,000 people. These include over 15% of the white population, over 20% of the people of mixed descent, less than 2% of the Asian population, and over 6% of the African people, of whom almost half are not Christian. . . . Of the Christian Africans, 11% are Anglicans. . . .

The Church's educational undertakings in South Africa virtually came to an end with the passage of the Bantu Education Act in 1954, when all Anglican schools for African children were either closed or came under the control of the government. But *apartheid* encroaches on every area of life in South Africa. . . . In 1957 the Minister of Bantu Affairs was given power to order that no African could "attend any church in any urban area outside a native residential area." . . . Archbishop Clayton of Capetown declared that the Anglican Church would never recognize the right of a government to determine whether or where a member of the Church should discharge his religious duty or participate in public worship, and the cathedral in Capetown has had a sign in front of it, saying that it is open to all people. . . . The greatest danger to the Church in the policy of *apartheid* is that Africans come to associate it with Christianity, since it is promulgated by a government which declares itself Christian and it is practiced by Christian people. . . . The present Archbishop of Capetown, the Most Rev. Joost de Blank, has been an outspoken foe of *apartheid*, and has recently been forced by overwork to leave the Province for a period of rest and recuperation. . . .

The Church in South Africa has several ties of concern and affection with the Church in America. . . . Episcopal Churchmen for South Africa, an unofficial lay organization of Churchmen, with headquarters at St. Thomas' Chapel, in New York City, has worked to aid the South African Church and to bring its trials and its needs before American Churchmen. . . . The Bishop of Damaraland, in the mandated territory of South West Africa, is American-born Robert H. Mize, fondly known through the American Church as the founder of St. Francis Boys' Homes. . . . SAVE, Inc., an organization with headquarters in Prairie Village, Kan., has been set up to enlist the help of American Churchmen in the task Bishop Mize has undertaken in that area. . . . South African Anglican leaders have been warmly received on the occasion of their various visits to the United States. . . .

Readers of THE LIVING CHURCH sent \$82 to help repair the tottering tower of St. Michael's Mission in the Cape Province; \$686 for the Open Universities Appeal, University of Capetown; \$305 "to sustain the Christian witness" in South Africa; and many years ago helped keep the Lebombo School open. . . . In 1960, the National Council of the American Church adopted a resolution expressing sympathy, admiration, and support, and assuring its prayers for the Church in South Africa, and granted \$5,000 as a token of the concern of American Churchpeople. . . .

Oldest of the South African dioceses is Capetown, constituted in 1847. . . . Youngest is Basutoland, dating from 1950. . . . The Provincial Synod meets every five years, and is composed of three Houses: Bishops, Clergy, and Laity. . . . Since 1950, the Province has had its own Book of Common Prayer, based on the Prayer Book of 1662, and the existence of a permanent Liturgical Commission makes further revision readily possible. . . .

A chief concern of the Province is the provision of an increasing number of

native-born clergy. At present, about half of the clergy in the Province were born in South Africa. . . . One of its four theological colleges is being closed because it is in a white area, but it is being moved to form part of a new Federal Theological Seminary, in which it is hoped that Congregationalists, Methodists, and Presbyterians will participate. The Anglican college will be a separate entity in the seminary. . . .

The Rt. Rev. Alpheus Hamilton Zulu became in 1960 the first African bishop of the Province. . . .

For many years the work of the South African Church has been strengthened by the service of various religious communities, most of which have their mother houses in England. . . . An American order, the Society of St. Paul, Gresham, Ore., has sent workers to assist Bishop Mize in Damaraland.



Bishop Mize of Damaraland.



## WASHINGTON

Continued from page 13

Churches have been held in the great choir. Clergy of many Churches have preached from the massive Canterbury pulpit. Through the vision of the Very Rev. Francis B. Sayre, dean, the cathedral is more and more, through its services and related activities, becoming the "house of prayer for all people" and the focal point in the nation's capital for religion, education, culture, and charity that was foreseen by its founders.

On the Cathedral Close, which now covers an area of 51½ acres, are the Cathedral School for Girls, St. Alban's School, for Boys, and Beauvoir, the elementary school. Here, too, is the College of Preachers. Under the guidance of the Rev. Canon Theodore Wedel, warden for many years until his recent retirement, it has afforded post-ordination training in preaching to countless clergy of the Church. A similar college for church musicians has recently been put into operation.

### Diocesan Institutions

Four institutions have been maintained by the diocese. These are the Episcopal Eye and Ear Hospital, recently merged into the Washington Hospital Center; the Episcopal Home for the Aged, now located in the remodeled Sevier mansion in Georgetown; the Episcopal Home for Children; and the House of Mercy, for unwed mothers.

The department of social relations initiated a special service for the aging, in the Sargent House project, now maintained by several parishes. At Sargent House creative work and study, counseling, and fellowship may be found. In 1950, Mr. and Mrs. Richard Wilmer presented the diocese with a 270-acre farm in Virginia, to be used for a conference center. Diocesan headquarters were for many years in the Rhode Island Avenue house given for that purpose by the late Bishop Rhineland, who was first warden of the College of Preachers. After its sale the offices were transferred in the fall of 1960 to the remodeled Bishop's House on the cathedral grounds, and a new home has been purchased for the diocesan.

Episcopal students at George Washington, Maryland, American, and Howard universities, and at numerous other local schools and colleges, are ministered to by diocesan clergy.

The Overseas Mission Society and Laymen International maintain their headquarters in offices located on the Cathedral Close.

The diocese of Washington is in an area of tremendous population growth. Metropolitan Washington has tripled since 1930 and between 1950 and 1955 suburban Maryland grew 65%. Rural parishes which declined during the war years are being reactivated by the phenomenal

post-war expansion, and in the past 15 years 35 new churches, chapels, missions, and parish halls have been built, and thousands of dollars spent for improving existing facilities. In 1956 it was voted to purchase, before 1965, a minimum of 10 mission sites in promising areas. Many of the new churches and parish buildings are of contemporary design.

Four bishops have served the diocese. Bishop Satterlee (1896-1908) is buried behind the altar in the cathedral's Bethlehem Chapel, a memorial to him. The recumbent statue on his alabaster tomb depicts him in episcopal vestments. His successor was the Rt. Rev. Alfred Harding (1909-1923). It was under Bishop Harding that work on the cathedral was begun. He is buried there in Resurrection Chapel, his memorial, his little dog at his feet. The Rt. Rev. James Edward Freeman was consecrated in 1923. He had entered the ministry after a successful business career and the diocese prospered under his vigorous leadership. He died in 1943 and his tomb is in the north transept of the cathedral.

The Rt. Rev. Angus Dun who retired earlier this year, was consecrated in the cathedral in 1944. He has been described as "a Christian ambassador for Church and nation," and his service to the diocese, to the national Church, and in the international field of ecumenical relations is well known. Queen Elizabeth II awarded him the Order of the British Empire "for notable services to the British Empire through Washington Cathedral."

### Doors Must Be Open

The Rt. Rev. William F. Creighton who was installed as diocesan on November 1st, brings his experience as missionary priest, Navy chaplain, and parish rector to the tasks ahead. Born in Philadelphia 53 years ago and graduated from its university and divinity school, he believes that the doors must be kept open to conversations with *all* Churches, that the whole life of the Church must be available to all within it, regardless of race or color, and that the Church must seek to bring together a restless society in the companionship of a Christian atmosphere. He predicts that the diocese of Washington will be concerned for many years with the re-interpretation of its message in the face of great changes, and he foresees an increasing need for more clergy and adequate buildings: "New problems are being created by the inner-city churches, by one race replacing another in neighborhoods, by areas razed and rebuilt as renewal projects, by population shifts and the flight to the suburbs," all of which will require flexibility and imagination. In his letter of acceptance of his election he asked for prayers, "not for me alone, but that all of us in this diocese may live and work together in ways that will bring joy to His heart whose servants we are."

# PEOPLE and places

## Ordinations

### Priests

**Lexington** — On September 21st, the Rev. J. Scott Peddie, vicar, Mission of St. Michael the Archangel, Lexington, Ky.; the Rev. William Austin McGuire, vicar, Mission of St. Gabriel the Archangel, Lexington.

**Oregon** — On October 1, the Rev. Theodore Fore, assistant, St. Paul's, Salem, Ore.

**Washington** — On October 7, the Rev. Carl Burton Harris, who as a deacon has been serving the Church of the Redeemer and St. Dunstan's Mission, both in West Bethesda, Md.

### Deacons

Alfred A. Cramer (Ol.), St. Mark's Cathedral, Seattle, Wash.

Howard T. Cutler (E.C.), Holy Innocents', Lenoir County, N. C.; St. Gabriel's, Faison.

Haydn B. Evans (Va.), St. Luke's, Alexandria, Va.  
Edward Bruce Jordan (E.C.), St. Philip's, Southport, N. C.; St. Mary's, Burgaw; St. Thomas', Atkinson; All Souls', Northwest.

Wesley Byrd Lucas (E.C.), St. George's, Englehard, N. C.; All Saints', Fairfield; Calvary, Swan Quarter; St. John's, Sladesville.

Michael T. Malone (E.C.), St. Thomas', Ahoskie, N. C.

Duane R. Mills (Ol.), St. Elizabeth's, Burien, Wash.

David Williams Myers (Conn.), perpetual deacon; assistant, St. Paul's, Bridgeport.

Kenneth M. Peck (W. Texas).

John F. Stanton (Newark), Christ Church, Hackensack, N. J.

William James Walker (Mich.), assistant, Grace Church, Detroit.

Samuel I. Weiser (Chic.), Christ Church, Winnetka, Ill.

Donald R. Welles (N. H.), Christ Church, Exeter.

## Changes of Address

The Rt. Rev. Russell S. Hubbard, Bishop of Spokane, and his family have moved from S. 1120 Wall St. in Spokane to an apartment on the second floor of an old home in which the offices of the missionary district are located. Office address and residence: 245 E. Thirteenth Ave., Spokane 3, Wash.

The Rev. Thomas R. Smith, formerly addressed in Terrace Park, Ohio, where he was assistant at St. Thomas' Church, may now be addressed at 305 W. 106th St., New York 25. He is doing graduate work at UTS.

## Missionaries

From Alaska the following movements of missionaries and their families and of staff members are reported:

Miss Margaret Merrell, secretary for the missionary district, has returned from furlough to re-assume her duties in Fairbanks.

Mr. Reed Nelson, a senior at the University of North Carolina, will spend the winter working in Alaska. During the summer he worked as a layreader at St. Stephen's Mission, Fort Yukon; he then did supply work at St. Thomas' Mission, Point Hope. In mid-October he was to go to Chalkyitsik to teach for the Bureau of Indian Affairs. He will also be a layreader at St. Timothy's Mission, Chalkyitsik.

The Rev. Richard Simmonds and his wife have returned to Alaska after furlough. Formerly at Fairbanks, they are now serving St. Matthew's, Beaver, and St. Andrew's, Steven's Village.

The Rev. Lee W. Stratman, formerly at St. Mark's Mission, Nenana, Alaska, is now vicar at St. Peter's by the Sea, Sitka, Alaska. Address: Box 497, Sitka. He is also chaplain to Episcopal students at the Mt. Edgecumbe Bureau of Indian Affairs School and to patients at Mt. Edgecumbe Hospital.

The Rev. Murray L. Trelease and his wife are

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now out of Alaska on regular furlough. They will return to the Yukon Valley in early December.

The Rev. William Warren and his family have returned to St. Matthew's Church, Fairbanks, after furlough; and the Rev. Alexander C. Zabriskie, Jr. and his wife, to St. Mary's Mission, Anchorage.

### Living Church Correspondents

The Ven. Howard L. Wilson, Box 1007, Laramie, Wyo., is now correspondent for the district of Wyoming.

### Resignations

The Rev. Paul K. Abel has given up his work in Ocala, Fla., at Grace Church and at St. Patrick's Mission, and may now be addressed at 425 Hilltop Dr., Madison, Wis.

The Rev. Cecil Taylor, who has spent his entire ministry in the diocese of Central New York, having been ordained by Bishop Fiske, retired from the active ministry and from the parish of St. Luke's, Utica, on October 1.

### Honorary Degrees

Missouri Valley College — D.D. — Rev. John Fargher.

### Church Army

Captain Wesley F. Janke, formerly at St. Christopher's Mission, Westport, Wash., is now Washington County missionary for the diocese of Oregon. He will work in new missions in the Beaverton and Forest Grove area. Address: Box 256, Hillsboro, Ore.

Captain and Mrs. Raymond Oehley, formerly in the district of Wyoming, are now in the diocese of Central New York. Captain Oehley succeeds Captain Henry Howard at Good Shepherd Church on the Onondaga Indian Reservation.

Mr. Titus Peter, a postulant for holy orders from the missionary district of Alaska, is now at the Church Army training school in New York.

### Diocesan Positions

The Rev. Alfred Saulsbury, vicar at St. Andrew's Church, Harrisville, Mich., has been elected northern convocation representative on the executive council of the diocese of Michigan.

The Rev. William B. Schmidgall, rector of St. Stephen's Church, New Hartford, N. Y., is now chairman of department of Christian education of the diocese of Central New York, succeeding the Rev. David M. Gillespie, who has left the diocese.

### Women

Miss Virginia S. Briggs, formerly director of public relations for the Seaman's Church Institute, New York, is now on the staff of the Boston University News Bureau.

### Depositions

Herbert Laffin Linley, presbyter, was deposed on October 8 by Bishop Banyard of New Jersey, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of all the members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

### Engagements

The Rev. Canon and Mrs. John Sturges Yaryan, of Kentfield, Calif., announce the engagement of their daughter, Ruby Bell Yaryan, to Mr. John F. Buenz, Jr., of San Antonio, Texas, a postulant for holy orders at CDSP.

### Golden Wedding Anniversary

The Rev. Corwin C. von Miller and his wife, of Baton Rouge, La., October 16.

### Births

The Rev. James T. Alves and Mrs. Alves, of the Church of the Holy Comforter, Gadsden, Ala., announce the birth of a daughter, Mary Beth, on September 14.

The Rev. William A. Bosbyshell and Mrs. Bosbyshell, of St. John's Church, Eau Gallie, Fla., announce the birth of a daughter, Frances, on September 13.

From the diocese of Central New York, belated news of births in May, June, or July: Daughters

to Mr. and Mrs. Walter Almeida (Mrs. Almeida is the daughter of the Ven. Bradford H. Tite), the Rev. George E. Bates and Mrs. Bates, the Rev. Jack D. Eales and Mrs. Eales, the Rev. Herbert K. Lodder and Mrs. Lodder; a son to the Rev. Robert D. Liguori and Mrs. Liguori. In August, a son to Mr. and Mrs. John Duff (Mr. Duff is a senior at the Berkeley Divinity School and president of the student body); and a daughter to Mr. and Mrs. Kenneth Gerbsch (Mary Vidler Gerbsch, formerly secretary to the archdeacon).

The Rev. James R. Crowder and Mrs. Crowder, of St. John's Church, Mount Washington, Baltimore, Md., announce the birth of their third child and first daughter, Catherine Hobart, on May 31.

The Rev. James H. Horner and Mrs. Horner of St. Andrew's Church, Bronx, New York, announce the birth of their second child and second daughter, Lucina Marie. Mrs. Horner is the former Esperanza Villanueva.

The Rev. Andrew R. Krumbhaar and Mrs. Krumbhaar, of Grace Church, Cuero, Texas, announce the birth of their second child and first daughter, Catherine Grace, on August 22.

The Rev. Elborn E. Mendenhall and Mrs. Mendenhall, of the Church of the Holy Trinity, Cincinnati, announce the birth of their second daughter, Kathryn Lanell, on October 1.

The Rev. Leigh B. Putnam, Jr. and Mrs. Putnam announce the birth of a daughter, Winnifred Hume, on September 12. Canon Putnam is on the staff of the cathedral in Orlando, Fla.

The Rev. Donald O. Wiseman and Mrs. Wiseman, of St. Christopher's Church, Frankfurt-am-Main, Germany, announce the birth of their first child, Donald Orin, II.

## DEATHS

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

The Rev. Alan Reid Chalmers, retired priest of the diocese of Florida, died in Green Cove Springs, Fla., on October 2d.

The Rev. Mr. Chalmers was born in Cambridge, Mass., in 1886. He received the B.A. degree from Princeton University, in 1908, and the S.T.B. degree from the Episcopal Theological School in 1916. He was ordained to the priesthood in 1917 and served as minister-in-charge of Christ Church, Cody, St. Andrew's Church, Meeteetse, and Trinity Church, Thermopolis, Wyo. He was rector of the Church of St. James the Less, Scarsdale, N. Y., from 1920 to 1935, and associate rector of that church from 1935 to 1940. In 1940 and 1941, he was assistant minister at St. George's Church, New York City, and from 1941 to 1948 he was rector of All Saints' Church, Jacksonville, Fla. From 1948 until his retirement in 1956, Mr. Chalmers was minister-in-charge of St. Mary's Church, Green Cove Springs, and St. Margaret's Church, Hibernia, Fla.

# SCHOOLS

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The Very Rev. Raimundo de Ovies, dean emeritus of the Cathedral of St. Philip, Atlanta, Ga., died August 30th, at the age of 85.

Dean de Ovies was born in Liverpool, England. He held degrees from the University of the South and Florida Southern College. Dean de Ovies was ordained to the priesthood in 1903 and served churches in Sheffield, Ensley, Birmingham, and Greensboro, Ala., Clarksville, Tenn., and Galveston, Texas, until he became chaplain at the University of the South, in 1927. He left the university in 1929 to become dean at the Atlanta cathedral, and served there until his retirement in 1947, when he became dean emeritus.

He was among the founders of the Children's Hospital, Birmingham, Ala., and was a director of religious therapy at the Georgian Clinic for Alcoholics. Dean de Ovies was the author of *Somewhere To Be Had, The Church and Children*, and *Maybe You're Not Crazy*.

He is survived by a son, Julian Robert de Ovies, of Mobile, Ala.

The Rev. Donald M. Miller, curate at St. Mary's-on-the-Highlands, Birmingham, Ala., died September 28th, in a Birmingham Hospital.

The Rev. Mr. Miller was born in Cincinnati, Ohio, in 1899. He received the B.S. degree from the University of Cincinnati in 1930. He was on the faculty of Marion Institute from 1919 to 1942, when he went into the U.S. Navy. In 1947 Mr. Miller returned to Marion Institute and remained there until 1952. He was ordained to the priesthood in 1954. Mr. Miller became curate at St. Mary's-on-the-Highlands in 1953, and from 1955 to 1959, he also served the Church of the Good Shepherd, Birmingham.

Survivors include his wife, the former Louise Pope, and two daughters, Mrs. C. B. Brooks of Eau Gallie, Fla., and Mrs. Russell Inskeep, Winter Park, Fla.

The Rev. Arthur Josiah Torrey, retired priest of the diocese of New York, died at his home in Waldwick, N. J., on September 29th.

Fr. Torrey was born in Bennington, Vt., in 1870. He studied at Westminster Theological Seminary, and Virginia Theological Seminary, and was ordained to the priesthood in 1915. He served churches in Maryland, the District of Columbia, and West Virginia, and, from 1938 until 1940, he was priest-in-charge at St. Mary's Church, Charleroi, and Trinity

Church, Monessen, Pa. Fr. Torrey was vicar at St. Simon's Church, Staten Island, N. Y., from 1940 until his retirement in 1950.

During World War I, he served as a chaplain, and from 1928-1936 he was chaplain at the Hope-mont Sanitarium, Hopemont, Va.

Surviving are his wife, Marion Henion Torrey; a daughter, Mrs. Mary Loos; and three grandchildren.

Ellen Lucas Ford Blackford, wife of the Rev. Randolph F. Blackford, died September 4th, in St. Petersburg, Fla., at the age of 80.

Fr. Blackford is a retired priest of the diocese of Alabama, and recently served as a chaplain at Bay Pines Veterans Hospital, St. Petersburg.

Alfred Madison Chapman, an active Churchman of St. Luke's Church, Newtown, Pa., died on September 3d.

Mr. Chapman, who made his home at Washington Crossing, Bucks County, Pa., was born in Greenville, Tenn. He was a retired executive of the Pacific Mills Co., in which his family had an interest for more than a century. He was clerk of the vestry of St. Thomas' Church, New York City, and a charter member of the Boys' Club of New York. His wife, Sarah McCrea Chapman, has served as a member, and chairman, of the executive board of the Woman's Auxiliary, and as a chairman of the United Council of Church Women.

In addition to his wife, Mr. Chapman is survived by a son, Alfred McCrea Chapman, of Maumee, Ohio; a grandson; and a sister.

Mary Everett Ladd, director of Windham House from 1931 until her retirement in 1943, died September 21st, in Lancaster, N. H., at the age of 83.

Miss Ladd was born in Lancaster. She was a graduate of Smith College, and did graduate work at Radcliffe College. While at Radcliffe, she was on the staff of St. Anna's House, Boston, and in 1916 she was appointed to the faculty of St. Mary's School, Concord, N. H., where she became principal. She left St. Mary's in 1931 to become director of Windham House, graduate training center for women of the Church in New York City.

Surviving are three nephews, Roger B. Ladd, of Hartford, Conn., Prof. John Ladd, of Brown University, Providence, R. I., and Prof. Edward T. Ladd, of Emory University, Atlanta, Ga.; and two nieces, Penelope Ladd Wright, and Persis Ladd Herold, both of Washington, D. C.

Helen Rush Hannon Noble, wife of the Rev. A. Grant Noble, died October 16th, in Washington, D. C., at the age of 58.

Mrs. Noble, who was born in New York City, was a graduate of St. Luke's Hospital School of Nursing there. Dr. Noble at present is assistant dean and chaplain at Virginia Theological Seminary.

In addition to her husband, Mrs. Noble is survived by two daughters, Miss Caroline R. Noble, and Miss Sarah B. Noble, and a son, A. Grant Noble, Jr.

Nina W. B. Redwood, of Asheville, N. C., died September 22d, at her home.

Mrs. Redwood, the former Nina Whitehead Boykin, attended school in Baltimore, Md. In 1905 she married William Morris Redwood, of Asheville, who died in 1955. Mr. Redwood was a founder and vice president of an Asheville bank. He and Mrs. Redwood were members of Trinity Church, Asheville, and gave the Redwood Memorial Chapel to the church some 10 years ago.

L. Stuart Wing, communicant of All Saints'-by-the-Sea, Santa Barbara, Calif., died September 13th, at the age of 69.

Mr. Wing was born in New York City, and moved to Santa Barbara in 1940. He was vestryman of All Saints'-by-the-Sea, and also served as senior warden in 1943. He was on the standing committee of the diocese of Los Angeles for eight years, a member of the executive council in 1952, and a deputy to General Convention three times. Mr. Wing received the Bishop's Award of Merit at the Los Angeles convention in 1954.

He served as president of the Santa Barbara Foundation for three years, and as president of the Community Chest. Mr. Wing was a stockbroker.

Surviving are three daughters: Mrs. Samuel Fairchild, of Montego Bay, Jamaica, West Indies; Mrs. Bedford Davie, of Locust Valley, L. I., N. Y., and Mrs. Caleb Whitaker, of New York City.

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November

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13. Southwell, England
14. South-West Tanganyika, East Africa
15. Southwestern Virginia, U.S.A.
16. Spokane, U.S.A.
17. Springfield, U.S.A.

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