

# The Living Church

October 28, 1951    Price 15 Cents



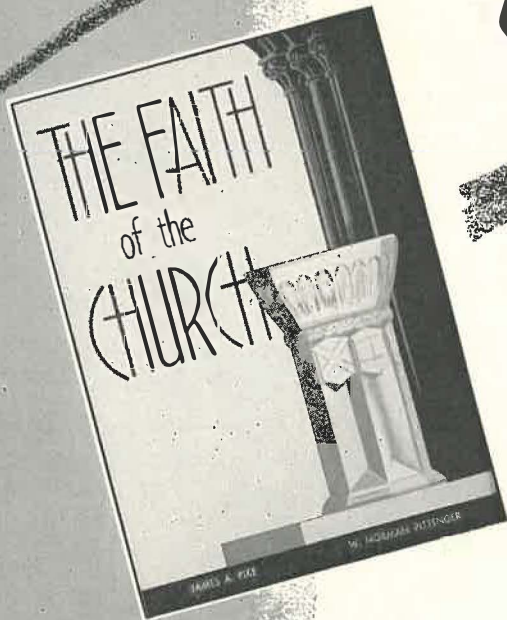
**LAYING THE CORNER-STONE:** Bishop Barry officiates at the service for Grace Church, Albany [see page 19].

MR D C TURNBULL JR  
2 EAST HIGHFIELD ROAD  
BALTIMORE 18 MARYLAND  
NOV 27-51 REN # LCS

**NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH**

THE NATIONAL COUNCIL  
 ANNOUNCES THE PUBLICATION  
 OF THE THIRD BOOK IN THE  
 CHURCH'S TEACHING SERIES . . .

**\$1.50**



... one that every Christian  
 should read—An appealing pres-  
 entation of the faith of the Church  
 by two of its scholars.

THE NATIONAL COUNCIL, 281 Fourth Ave., New York 10, N. Y.

Please send me.....copies of L.C.

**THE FAITH OF THE CHURCH**

I enclose \$.....

.....  
 Name

.....  
 Address

.....  
 City Zone State



## LETTERS

### Who Gets Away With It?

WHEN I began to plan our holy day celebrations for the current month, I consulted "Churchman's Ordo Calendar." I noted that I should have a service on October the 29th according to this calendar, that of St. Simon and St. Jude.

Then I looked in the Prayer Book where the holy days for our own national family of the Anglican Communion are authoritatively set forth. It says St. Simon and St. Jude falls on October the 28th. Looking back to the "Ordo" calendar, lo! I found substituted for the authorized Saint's day the Feast of Christ the King.

Why is a thing like this permitted? Who encourages this kind of sly gnawing away at the Catholic authority of the Prayer Book by giving precedent to a holy day that does not have the due endorsement of this Church? What sectarian individualists get away with such stuff?

(Rev.) GEORGE F. TITTMANN  
Rector, St. Mary's Church.

Arlington, Va.

### The Real Reason?

IT IS nothing new to hear that Roman Catholics and certain Lutherans oppose Freemasonry. In THE LIVING CHURCH of October 7th Fr. Kunkel includes the Orthodox as also hostile.

Among the latter I have many friends who are active Freemasons. I recall hearing some of them, after taking various degrees (including the Order of the Temple), express openly their astonishment that Romans or Lutherans voice any objection to Masonry.

If Fr. Kunkel went into a deep and thorough examination of the matter, he might discover for himself the "why" of the ecclesiastical hostility he has mentioned—not the "announced" reason, but the real and compelling reason. He might be surprised at his discovery. It might lead him to reconsider and revise his position and presently find himself not out of step with such eminent Anglicans as that scholarly and gifted priest who instructed me and presented me for confirmation nearly fifty years ago, leaving after his long and intensely active ministry a profound mark on the diocese of Chicago.

While this shepherd of souls was rector of a prominent Anglo-Catholic parish on Chicago's South Side, he corresponded with me over the years, informing me in one of his letters of his long membership in the Masonic Order and his deep respect for "the dignity, decorum and respect for God" manifested in Masonic meetings and ceremonials, "to a greater degree than is generally evidenced at Protestant Church assemblies." Should Fr. Kunkel desire, I can furnish him privately the name of that brilliant Doctor of Sacred Theology, now gone to his reward.

As a prerequisite to his first step in Masonry every candidate must openly profess adherence to the fundamental admonition of our Divine Saviour, recorded in St. Mark 22:11—"have faith in God." Throughout his Masonic career he is incited to emulate the character of Leigh Hunt's Abou Ben Adhem, in that he should

# Amazing Value

## —in Choir Boy and Acolytes'

# CASSOCKS



See FREE Examination Offer Below  
(Budget Payment Plan Available)

You'll be delighted with the fine quality and classical appearance of these cassocks. Let us send you one for free examination. Notice the expert tailoring, the 2-ply combed mercerized poplin. No skimping—back and shoulders are fully lined. Rip-proof seams—try it and see! Fully washable in all 5 colors: BLACK, SCARLET, CREAM, WHITE, PURPLE. Their amazing low cost is only possible because of large direct mill purchases, specialization on Modernized Latin style, and our direct service to you. Order now from coupon below. Send NO money. On arrival examine and test, as you wish. If you are delighted with the cassocks, let us bill you in the usual way. Otherwise, simply return them for full credit. (Budget Plan on \$100.00 orders.) Or, just check coupon for 1 SAMPLE Cassock. Either keep it as part of your order, or return it and owe us nothing. Hopkins Co., 422 Washington Bldg., N.W., Washington, D. C.

Quantity	Length	Price
.....	36 in.	\$5.00
.....	38 in.	5.25
.....	40 in.	5.50
.....	42 in.	5.75
.....	44 in.	6.00
.....	46 in.	6.50
.....	48 in.	7.00
.....	50 in.	7.50
.....	52 in.	8.00
.....	54 in.	8.50
.....	56 in.	9.00
.....	58 in.	9.50
.....	60 in.	10.00
.....	62 in.	11.00
.....	64 in.	12.00

Hopkins Co., Dept. L-20  
422 Washington Bldg., N.W., Washington, D. C.

Please rush Cassocks as checked in list at left.

Color Desired.....If completely satisfied, you may bill us at the regular terms; otherwise, we will return garments for full credit.

Church .....

St. & No. ....

City .....Zone....State....

Signature .....

Check here if you want Budget Plan

**ST. JAMES LESSONS**

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each. IV through IX 60c each).

No Samples Payment with Orders

ST. JAMES LESSONS, Inc.  
865 Madison Ave., Dept. 3, New York 21, N. Y.

**R. GEISSLER, INC.**  
28 E. 22nd St., New York 10, N. Y.

**Church Furnishings**

IN CARVED WOOD AND MARBLE-BRASS-SILVER FABRICS + WINDOWS

Guild of All Souls and Confraternity of the Blessed Sacrament annual combined service

**SOLEMN MASS OF REQUIEM**  
sung in the presence of  
The Bishop of Chicago  
Saturday, Nov. 10, 11 a.m.  
**CHURCH OF OUR SAVIOUR**  
530 Fullerton Pkwy., Chicago

The Bishop of Northern Indiana will preach

Luncheon (\$1.25) and speakers in the Parish Hall following the Mass

Send luncheon reservations to  
The Rev. William R. Wetherell,  
532 Fullerton Pkwy., Chicago 14

## Religious Books from the WESTMINSTER PRESS



### The Craft of Sermon Construction

By *W. E. SANGSTER*, author of *The Craft of Sermon Illustration*. This new Westminster Source Book is a convenient handbook of step-by-step instructions. "Demonstrates a thorough knowledge of the American pulpit. The most complete and practical consideration of the subject written in recent years. It speaks to the needs and in the language of our own generation rather than of 2 or 3 generations ago."—*The Pulpit*.

\$3.00

### Worship Aids for 52 Services

By *FRIEDRICH REST*. A book of services for the great days of the traditional church calendar, and for "special services" generally observed in the churches. A practical guide for worship in both urban and rural parishes where more formal services are becoming popular.

\$3.50

### The Gospel of God

By *ANDERS NYGREN*. Translated by *L. J. TRINTERUD*. A brief, popular introduction to the theology of one of Europe's most widely known and best loved Churchmen: Anders Nygren, Bishop of Lund, Sweden.

\$2.00

### The Scandal of Christianity

By *EMIL BRUNNER*. Composed of five lectures given at the invitation and under the auspices of McCormick Theological Seminary in 1946, this little book will be of great interest to ministers and students who are followers of Brunner. This is Brunner's most popular and easily read book.

\$2.00

AT ALL BOOKSTORES, THE WESTMINSTER PRESS, PHILADELPHIA

**GOWNS**  
• Pulpit and Choir •  
Headquarters for  
**RELIGIOUS SUPPLIES**

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

**National**  
CHURCH GOODS  
SUPPLY COMPANY  
221 - 23 ARCH STREET, PHILADELPHIA 7, PA.

#### ASHBY EPISCOPAL CHURCH CALENDARS and CHURCHMAN'S ORDO CALENDARS

The only Episcopal Calendars with Days and Seasons of the Church Year in the proper Liturgical colors.

Write for FREE circular or send 45¢ for sample copy postpaid.

ASHBY COMPANY • BOX 418 • ERIE, PA.

#### CATECHETICAL OUTLINE CONFIRMATION INSTRUCTIONS

Canon Arthur G. W. Pfaffko  
Fourth Printing. Foreword By  
Rt. Rev. Wallace E. Conkling, D.D.  
Twelve Churchly Instructions; 947 Questions and  
Answers on Church, Sacraments, Christian Year,  
Symbolism, Holy Communion, Choir Services.

50¢ at your Book Dealer or  
PI Alpha House, Box 32  
Blue Ridge Summit, Pa.

Information on Fraternity and sister organization  
Tau Delta Alpha Society, only National Episcopal  
Church Greek Letter Societies obtainable from  
Canon Pfaffko, Founder, above address.

#### Clergy and Choir VESTMENTS ALTAR HANGINGS and LINENS Chasubles-Albs-Amices-Copes

**J. M. HALL, Inc.**  
14 West 40th Street, New York 18, N. Y.  
Tel. CHickering 4-3306

## LETTERS

by word and action manifest his love of his fellow men.

JAMES A. WAGONER,  
Member of Illinois Priory No. 11,  
Knights of the York Cross of  
Honor.  
Ottawa, Ill.

#### "David and Bathsheba"

CAN any of your readers who has seen "David and Bathsheba" recommend it as a picture that Jesus, Son of David, might wish to see?

(REV.) GEORGE E. GOODERHAM, T.H.D.  
Flagstaff, Arizona.

#### The Real Contact

CONGRATULATIONS to Elizabeth McCollister for her article "What Makes a Layman Halfhearted?" [L. C. September 30th]. The parish level is the



right level at which things start, and I am glad to have laymen recognize this, as well as clergy.

When Bishop Lichtenberger was my professor in pastoral theology at General Seminary, New York, he stated more than once that a priest who is in touch with his people through pastoral calling and through spiritual counseling and the other ways and means of the spiritual life, would know what to preach to his people on Sunday mornings.

Such a priest would know his people's needs spiritually; he would be aware of their need for vigorous preaching. Likewise a man who is dry, withdrawn, and listless in his message, surmised Bishop Lichtenberger, was very probably out of touch with his people.

This thought has stayed with me through the first year of my ministry, and I was happy to see the above mentioned article stress this same idea in another form. It is true, as I know now from my own pastoral relationships with my people.

When my desk work seems overwhelming, I do not neglect to call at homes because the real contact is worth a thousand committee or community contacts. I thank Bishop Lichtenberger for his instruction, and I thank the author of the article for timely and meaty comment.

Many recent articles have been as noteworthy: keep up the stimulating tone!

(REV.) GEORGE E. HOFFMAN,  
Vicar, St. Thomas, Salem,  
St. John's, Centralia, Ill.

Salem, Ill.



# The Living Church

Established 1878

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

EDITOR: Clifford P. Morehouse, LL.D.  
 EXECUTIVE EDITOR: Peter Day  
 MANAGING AND LITERARY EDITOR: Rev. Francis C. Lightbourn  
 NEWS EDITOR: Alice J. Welke  
 ASSOCIATE EDITORS: Elizabeth McCracken  
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
 ADVERTISING MANAGER: Edgar O. Dodge  
 CREDIT MANAGER: Mary Mueller  
 CIRCULATION MANAGER: Warren J. Dehns

THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.  
 Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

## Departments

BOOKS .....	18	FOREIGN .....	11
CHANGES .....	21	GENERAL .....	7
DEATHS .....	20	LETTERS .....	3
DIOCESAN .....	19	TALKS .....	6
EDITORIAL .....	14		

## Things to Come

OCTOBER							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6				1	2	3	
7	8	9	10	11	12	13	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24
28	29	30	31				25	26	27	28	29	30	

### October

28. St. Simon and St. Jude (23d Sunday after Trinity), Christ the King.
30. Town and Country convocation, NCC, Portland, Ore.

### November

1. All Saints Day.
2. Consecration of Dean Powell as Coadjutor of Oklahoma, Oklahoma City.
4. 24th Sunday after Trinity. Girls Friendly Society Week.
11. 3d Sunday before Advent (25th Sunday after Trinity).
18. 2d Sunday before Advent (26th Sunday after Trinity).
22. Thanksgiving Day.
25. Sunday next before Advent.
28. NCC General Board, Atlanta, Ga.
30. St. Andrew's.  
 Woman Auxiliary executive board, Seabury House (to December 3d).

## NEXT WEEK

Donald A. Lowrie, writing from Paris, analyzes

## Communism's Apostolic Age

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
 Member of the Associated Church Press.

# SORTS AND CONDITIONS

APPOINTMENT of an ambassador to the Vatican, announced by President Truman over the weekend, met with a mixed reception in the Episcopal Church. The new ambassador, General Mark W. Clark, is a Churchman; but Bishop Sherrill, speaking in his role as president of the National Council of Churches, deplored the appointment as "bound to result in unhappy controversy and great division."

SENDING UP a trial balloon from Rome (see Foreign), Congressman F. D. Roosevelt (also a member of the Episcopal Church) recently proposed only that the President resume the informal diplomatic relations which prevailed during the service of Myron C. Taylor (another Churchman). But the President (a Baptist) chose to appoint a regular ambassador without regard to the repercussions among non-Roman Americans, proving again that timidity is not one of his vices.

ON MONDAY, the National Council of Churches announced that Bishop Sherrill had called a special meeting of the General Board for October 31st to consider a statement on this subject and to plan strategy to oppose the diplomatic representation at the Vatican. Indignation of non-Roman Church leaders was expressed not only at the appointment of an ambassador but at the manner in which it was done — a surprise appointment, too late for consideration by the Senate before its recess, and after White House indications in 1950 that no replacement would be made for Mr. Taylor. Dr. Charles Goff of First Methodist Church, Evanston, Ill., was quoted as saying, "Mr. Truman broke his clear assurance to representatives of the National Council of Churches that he would not move in the direction of appointing an ambassador to the Vatican."

WE HAVE been slow in reporting Dean Walthour's acceptance of his election as Bishop of Atlanta, which we glean from the pages of the Southern Churchman, although we reported the election itself promptly. We would feel worse about it except for the fact that there was an episcopal election up this way on the same day on which S.C. readers still lack a few details.

THE SYNOD of the province of Washington, including the diocese of Washington, the five dioceses in Pennsylvania, two in Maryland, one each in West Virginia and Delaware, and three in Virginia, declared its "unalterable opposition to racial segregation of any kind" in a resolution adopted at its meeting in Wilmington, Del., October 16th to 18th. The synod asked the national Department of Christian Social Relations to work toward eliminating segregation.

NEXT WEEK, we shall have a fuller report of this synod, together with those of the second and sixth provinces.

G.F.S. means Girls' Friendly Society. This national organization for Episcopal Church girls has a new execu-

tive secretary—Miss Anne Guthrie, internationally known lecturer and traveler. She has done YWCA work in Chicago, South America, the Philippines, and India, and has visited over 40 countries. A specialist in the work of the United Nations, she will continue to speak in lecture halls and colleges, combining these interests with her work for the Girls' Friendly Society. The GFS, in its 75th year, is the oldest national society for girls in the country.

DIOCESAN promotion men are simple, cooperative souls, eager to do their bit to help the national Church raise its budget. They were pleased to be invited to meet with representatives of the national Department of Promotion last spring to make helpful suggestions for the next Every Member Canvass. Your columnist was one of those who went to such a meeting in Chicago, where we liked almost everything about the 1951 materials except the drooling, gory appearance of the word, "pledge," on the poster. We were told that other promotion men had also objected to it. But when the poster came out the other day, "pledge" was just as drooling and gory as it had been last spring. Anyhow, it was nice of the national Department to ask our advice.

HAVING registered this complaint, your reporter must hasten to add that the far more important point of getting a religious emphasis into the Canvass appears to have shown real progress in this year's materials. "Christ works through you," is a slogan that rests squarely upon a religious, rather than a secular, appeal.

NEW PRESIDENT of the Episcopal Church Foundation is William B. Given, Jr., chairman of the board of the American Brake Shoe Co. Bishop Sherrill is chairman of the foundation's board. Mr. Given, a vestryman of Trinity parish, New York, and a trustee of the General Theological Seminary, has a son in the priesthood—the Rev. Davis Given, assistant to the superintendent of Good Shepherd Mission, Fort Defiance, Ariz.

CHAIRMAN of the business and finance committee of the National Council of Churches is a layman of the Episcopal Church—Charles R. Hook, chairman of the board of Armo Steel Corporation of Middletown, Ohio. Of the 100-member committee, 15 belong to the Episcopal Church, but the Presbyterians seem to have an even larger concentration of captains of industry—19 Northern Presbyterians and 6 other Presbyterians. Add 14 Methodists and you have 54% of the committee.

IN FACT, the NCC Committee is not exclusively composed of presidents and chairmen of large corporations. It includes clergy, labor leaders, and denominational executives, and 20 of its members are women. From the day that our Lord made His remark about the rich man and the needle's eye, Christians have never been able to be complacent about the proportion of rank, wealth, and fashion to be found in the congregation. Peter Day.



# MOWBRAYS

Church and Altar  
Ornaments

Embroidery and  
Needlework

Cassocks and Surplices

At favourable exchange rates

A. R. MOWBRAY & CO. LIMITED  
28 MARGARET ST., LONDON, W.1  
ENGLAND



## Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



### Stimulating Outside Work

HOW can you get children to do the extra things—the home work and the memorizing, the reports and the explorations — that you never can get done in class?

Your teacher's book suggests that everybody shall bring a clipping about Brazil next Sunday, or ask parents to look up the real meaning of the word *enthusiasm*, or visit the sexton and ask him to tell about his work, or make a papier mâché map. You realize this calls for more time than the pitiful 30 minutes now allowed.

Some teachers gain the needed time by having an extra session, now and then, at their homes. "The children came over and we painted the plaster figures for our crèche." Other schools have boldly gone in for the "extended session," which means that the school lasts from 10:00 o'clock right through the eleven o'clock service to about 12:15. Such schools go in for all the suggested hand-work things, and have a much more leisurely session than our present typical crowded hour-and-a-quarter.

But since more time is not likely to be made available for most of us, we are back at our question: how can we get the extra things done? The answer seems to be along the line of getting our pupils to do more outside, and report results at class.

#### MAKE IT REWARDING

The first step must be, clearly, to decide what you wish to have done, and present it confidently and forcefully to the class. The determined teacher gets results; the teacher who expects nothing gets just that. But granted this decision of things to do, how shall we induce them to perform, to remember? One answer would seem to be: *make it rewarding*.

If we will take a page from our past, we will recall that once the problem of attendance at Sunday School was thought to be so important that rewards and prizes were instituted. Consecutive and unbroken attendance was especially made a goal, with the resulting invention of whole "systems" of badges, graded through quarters, to years, and up to unbelievable lengths. The only records kept were (and still are) attendance records. Nobody seemed concerned about any form of achievement except just

*being there*. On graduation Sunday parents were indignant. "I know positively that Johnnie never missed a Sunday."

These systems did produce results — for a certain upper sector of active children. But those who fell behind lost interest. And nothing was done to recognize achievement or even behavior once they came to church. I saw one boy wearing badges for five years' perfect attendance; but he was the worst behaved boy in the class, and seemed to know little about the lessons.

Therefore — if you follow me — why not invent a reward or recognition system to get the things done you really want done? (Attendance takes care of itself in a vital school. You can't keep them away from the class that is fun. Indeed, attendance is *the mark the teacher gets* for being interesting. If 60% of her pupils attend, that is her mark. But if they are all there, always, her mark as a teacher is 100%).

#### DESIGNING A CARD

To design a simple but effective recognition plan is the problem. Here is a simple method, which any teacher can start without upsetting the rest of the school. Get a sheet of cardboard and rule it:

A horizontal line for each child, then vertical columns — one at the left, wide enough for names. Divide the rest of the space into columns about three inches wide, headed "Memory Work," "Things Brought," "Helping Our School," "Reports Made," and "Extra Work." Names of all pupils are written in. At the top is the heading "Things Done Outside of Class."

This is posted permanently in the classroom. A definite suggestion or assignment is given during the lesson. Next Sunday, whoever has done it is given a gold star after his name, in the space appropriate. Thereafter the teacher may come prepared with one or two slips giving specific assignments. "Who would like to look this up?" When a report is made next Sunday, a star is given. There is no contest, no prize for the most stars. But as the stars pile up, a sense of being noticed grows, and all sorts of extra things are done. Try it and see.



## Vestments

AND ACCESSORIES FOR  
THE CLERGY



You'll prefer the extra quality that gives our vestments perfection for sacred service and long wear. Tailored to your individual needs to assure accurate fit from finest materials. Complete satisfaction guaranteed.

Write for CATALOG  
and CLOTH SWATCHES

CHOIR VESTMENTS & ACCESSORIES



Embroidered Frontals • Superfrontals  
Markers • Dossals • Fair Linens

J. THEODORE Cuthbertson, INC.  
2013 SANSOM ST. PHILADELPHIA 3, PENNSYLVANIA

## STAINED GLASS

Bronze Tablets  
Brass Altar Ware  
Furnishings of  
Metal and Wood

SINCE 1889

THE PAYNE-SPIERS  
STUDIOS, INC.

48-54 EAST 13TH STREET, PATERSON 4, N.J.

#### DON'T PLAY WITH FIRE

At Last a Safety Candle  
No Flame—No Drippings

Candle Light & Easter Service  
For Choirs, Processions, Glee Clubs,  
Plays, Pageants, etc.—With Batteries.  
Pipe Lighted Prism Cut Plastic Flame.  
\$15.00 Per Dozen. Free Literature.

LOUIS J. LINDNER  
153-1C West 33d St. N. Y. C. 1

#### LESLIE H. NOBBS

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE., NEW YORK CITY



ST. SIMON AND ST. JUDE'S DAY (TRINITY XXIII)

## GENERAL

### EPISCOPATE

#### Oklahoma Consecration

The consecration of the Very Rev. Winslow R. C. Powell, dean of Trinity Cathedral, Omaha, Neb., as bishop co-adjutor of Oklahoma is expected to take place at 10 AM, November 2d.

Bishop Casady of Oklahoma says: "Plans are under way to make the auditorium a place suitable for the solemn and sacred service; every effort will be made to duplicate the reverence, enthusiasm, and devotion of General Convention services."

The consecrator will be the Presiding Bishop, with Bishops Casady and Brinker (of Nebraska) as the co-consecrators. Sermon will be preached by Bishop Jones of West Texas. Presenters will be Bishop Quarterman of North Texas and Bishop Smith of Iowa. Bishop Mason of Dallas will be litanist.

Dean Powell is the first elected bishop of the Church's youngest diocese. Present diocesan, Bishop Casady, was appointed by the House of Bishops when the diocese was still a missionary district.

### NATIONAL COUNCIL

#### An Alarming Situation

By ELIZABETH McCRACKEN

Finances took a prominent place in the deliberations of the National Council at its autumn meeting, held October 9th-11th, at Seabury House [for summary see L. C., October 21st]. Other action of importance was taken in the election of a treasurer, the formal establishment of a publishing house to be known as the Seabury Press, and in the naming and dedication of the recently acquired building on Havemeyer Place, Greenwich, Conn.

The acting treasurer, James E. Whitney, made the alarming announcement that payments on expectations as of September 30th were \$159,550.54 below the amount actually expected, and \$517,651 below the amount required to cover the share of the budget for the nine months from January to September, 1951. The

Presiding Bishop spoke with great seriousness of this situation, and Bishop Hobson of Southern Ohio, Chairman of the Department of Promotion, said:

"This very alarming situation is due to a lag in the payments from dioceses. The Department of Promotion has prepared a letter which is to be sent to the bishops and treasurers of the dioceses and given to the Church press for release. Mr. Addinsell [the new treasurer of the Council] will consult with Mr. Ringè [Council member and member of the Department of Finance] and make plans to go to the dioceses that are lagging and do personal work with them. The matter requires a personal approach to key places."

Bishop Hobson then read to the Council the letter prepared by the Department of Promotion and it was unanimously approved. The letter reads:

"We face a threat of failure, due to the arrears in the Church's Program payments, but we can succeed. A record for advance in the missionary program of the Church may well be set during the year 1951. We, members of the National Council, have been encouraged and inspired by the reports, received from the Church's mission fields, and by the personal presentations given us by several of our missionary bishops during this fall meeting of the Council. The leadership and service being given the men and women who have gone forth as our Church's representatives throughout our own land and to many parts of the world can well give us cause for thanksgiving and rejoicing.

"It has given the whole Church new hope to know that for this year the expectations covering the total pledges for the missionary work of the Church are at the highest level in our history. Provided the expectations for 1951 are paid in full, we shall set a new record of giving for the work of the Church. With less than three months to go, the members of the National Council are concerned about the arrears in payments that have been reported to us.

"At present, payments on expectations for 1951 are a quarter of a million dollars less than for the corresponding period of 1950. The total remitted by the

dioceses during the current year is [almost] \$160,000\* less than the amount which should have been received for the first nine months of 1951. While recognizing that the current payments reflect the receipts of the summer months, nevertheless the comparison with last year is alarming. It would be tragedy if, instead of the advance we have hoped that the year would mark, it were ended with a serious deficit.

"The members of the National Council call upon every diocese and district, every parish and mission, every diocesan and parish treasurer, every man and woman, to bring all contributions to the missionary work up to date as soon as possible, and to maintain regular payments in full until the end of the year. A loyal response will enable us to achieve the new record which the year 1951 has promised and will give our valiant missionaries the support they so richly deserve in their service for Christ throughout the world."

#### Appropriations

Bishop Kennedy of Honolulu, whose district includes a number of islands in the Pacific distant from the Hawaiian Islands, the most recent addition being Okinawa, gave the Council a vivid account of his visitation to Okinawa. Bishop Kennedy made an eloquent appeal for three appropriations for absolute necessities on Okinawa: \$20,000 for the erection of a church and parish hall at Mawashi on Okinawa, in which place there are already 277 children in the Sunday school and large classes of men and women; \$7000 for the purchase of land and the construction of a missionary residence in Okinawa, for the missionaries who are now living temporarily in a quonset hut at Army headquarters in Naha; and \$3000 for the purchase of a station wagon, the Okinawa missionaries now having no means of transportation to the various stations and the distances being too far for them to walk. All three requests were granted.

Bishop Binsted of the Philippine Islands was greeted with applause as he

\*Exact amount: \$159,550.54.

**TUNING IN:** † Bishop Seabury of Connecticut, consecrated in 1784, was the first American Bishop. ‡ Expectations are the amounts pledged by the dioceses for the missionary, educational, and social work conducted by the National Council. The

missionary pledge of the individual Churchman in the parish canvass goes partly to diocesan missions and partly to the Council, the proportion being determined by the diocese. (¶ L. C. records, but does not approve, the dangling participle in col. 3.)

approached the platform to make an urgent appeal for a new building for St. Luke's Hospital, Manila, and for a new building for St. Andrew's Theological Seminary, Manila.

The request for a new hospital building could not be granted at this time, but a sum not to exceed \$75,000 was voted to provide an adequate building and equipment for the Theological Seminary, this to be in addition to former allocations to the seminary.

Bishop Bentley, Vice President of the Council and Director of the Overseas Department, spoke in favor of a request from Bishop Melcher of Central Brazil for a grant to provide a new building for the Church of the Redeemer, Rio de Janeiro. The Council voted to give \$25,000 and to loan \$25,000 for this purpose.

### Seabury Press

The National Council voted to rescind a resolution adopted at its April meeting to set up a Division of Publications within the Department of Christian Education; and voted to establish a publishing house, to be known as Seabury Press. The office of the press will be in Tucker House, the building on Havemeyer Place recently acquired by the Council.

The Council voted to make Leon McCauley, formerly with the Oxford University Press and before that with Morehouse-Gorham Company, manager of the new publishing house. The sum of \$75,000, from undesignated legacies, was voted to finance the press in 1952, supplemented by a gift of \$25,000 from a donor, who sent the gift through the Episcopal Church Foundation.

The Rev. Dr. John Heuss, Director of the Department of Christian Education, stated that the function of the publishing house will be to publish, promote, and distribute the educational materials produced by his department. This does not mean, he declared, that the Church will own, install, or operate printing presses. Seabury Press will be a part of the Department of Christian Education.

### Tucker House

On the opening day of the October meeting of the Council, when Bishop Tucker was present, the following resolution was adopted with acclaim:

*"Whereas*, the Rt. Rev. Henry St. George Tucker, D.D., now the senior Bishop of the Church, served from January 1st, 1938, to December 31st, 1946, as Presiding Bishop of the Church and President of the National Council,

*"Whereas*, during those nine years Bishop Tucker gave himself with great devotion and sincerity of purpose to the work of the Church committed to the National Council by the General Convention, and

*"Whereas*, the National Council desires to make suitable commemoration of Bishop Tucker's effective contribution to the Church during his term of service as Presiding Bishop; therefore be it

*"Resolved*, that the building recently purchased by the National Council in Greenwich, Connecticut, to permit the expansion of its activities, shall be officially designated as Tucker House."

Bishop Tucker, evidently much moved, made a brief speech in reply.

On the second day of the meeting, Tucker House was formally dedicated by the Presiding Bishop, with a service in the chapel of the house.

The whole of the Department of Christian Education has now been moved to Tucker House. The Presiding Bishop has an office there, as well as his office in the Church Missions House.

### New Publications

The Department of Christian Education announced, through Dr. Heuss, four new courses, soon to be published. These are (1) *Parishioners Are People*; (2) *Church History for Adult Study*, for use with the second book issued by the Department, *Chapters in Church History*; (3) *Bible Courses*, for use with the first book, *The Holy Scriptures*; and (4) *Our Church's Faith*; to be used with the third book, *The Faith of the Church*. A fifth course, *Great Books*, is planned. Details will be given at a future meeting of the Council.

Dr. Heuss announced that additional training conferences for laypeople will be conducted this autumn and winter by his department; also a new series of courses for the clergy. He stated that the recent series for the clergy gave special training to more than 700 clergymen at three centers in a period of three weeks. Thus far a total of over 3000 clergymen have responded to the plan. It is expected that 1000 more will attend the coming conferences before the meeting of the General Convention.

New members of the Department of Christian Education are the Rev. Grant A. Morrill, formerly rector of Trinity Church, Hamilton, Ohio, who will be the leader of another mobile educational unit of the department; and Bishop Ludlow, Suffragan of Newark, who was made an additional member of the Adult Division.

### Laymen

The Rev. Clarence R. Haden, Executive Director of the Presiding Bishop's Committee on Laymen's Work, making his report to the National Council, said:

"I think that the difficulty once found in interesting laymen in Church work was that they were not given anything significant to do. I think that the special work of laymen is evangelism. It is of importance and men feel that it is worth doing. I try to give the men a *theological* basis for being Christians: not the Golden Rule—that is Good Advice, not Good News, which latter is the salvation of the world through the Incarnation.

"The Laymen's Training Program is splendid. It has been a privilege and a joy to work with Mr. Jordan. I have passed on to him the desire of the laymen I have seen to have the National Council give consideration to tithing. They see this principle in other areas; and they ask: 'What percentage should the Church have; percentage of what—of income, of taxes, or what?'"

A fuller report of the Laymen's Training Program was made by Robert D. Jordan, Director of the Department of Promotion. He said in part:

"Two years ago, there were 1600 men in 60 dioceses and districts who were trained. This year 2500 men in 82 of the 88 dioceses and districts as well as in the district of Honolulu, are being trained. Although the results are good, yet it is time to make a radical change in plan. Promotion gets stale if methods are not changed from time to time. The presentation is good, and where dioceses and districts follow the plan exactly, the reports as to success are *always* good. But we want to make the program better.

"In 1952, instead of holding the training conferences in the fall, we shall hold them in May and June. The change of date is partly to avoid conflicting with General Convention. The men for training will be especially capable laymen, chosen by their bishops. The conferences will be held in centers in the provinces. There will be two carefully trained instructors for every diocese and district.

"After the training, the men will be ready to speak to various groups as their bishops may ask them: such groups as summer conference, youth groups, and, to the diocesan or district deputies to the General Convention. In all this planning, the Laymen's Training Program is receiving splendid cooperation from the Presiding Bishop's Committee on Laymen's Work."

Bishop Hobson of Southern Ohio, Chairman of the Department of Promo-

**TUNING IN:** ¶National Council of the Episcopal Church (together with Presiding Bishop) has "charge of the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church . . ." ¶It is organized into six

Departments (Home Department, Christian Education, Social Relations, Overseas Department, Finance, and Promotion), some of which are further broken down into Divisions. ¶Church Missions House is National Church's headquarters in New York.



tion, said (among other things) in his report:

"The Episcopal Church signs are selling slowly, but steadily: 473 up to date. I have seen, and hear of other people seeing, several signs in a single area; sometimes two or three very close together. People get one to place near the church; then get another to put at the entrance to the town; and, in some instances, a third to set up on the same street as the church. Strangers see these signs, and decide to get one for their own home churches."

### Christian Social Relations

Bishop Keeler of Minnesota, Chairman of the Department of Christian Social Relations, announced that no one had yet been appointed to take the place of Executive Secretary of the Division of Health and Welfare Services vacant because of the resignation of the Rev. Arnold Purdie. The Rev. Dr. Almon R. Pepper, Director of the Department of Christian Social Relations, will act also as Executive Secretary of the Division for a year. To assist Dr. Pepper, two appointments have been made. Mrs. Charles S. Monroe will serve on a part-time basis. The Rev. M. Moran Weston, formerly on the staff of St. Philip's Church, New York, will serve full-time.

The Rev. Dr. John S. Higgins of Rhode Island, Chairman of the Division of Health and Welfare Services, reported that a survey of health and welfare agencies had been made in Los Angeles, nine agencies being surveyed. A study also had been made in the diocese of Rhode Island of chronically ill clergymen and the widows of clergymen.

Plans to give aid where needed had been made.

Dr. Pepper informed the Council that there are 281 organized social agencies of the Church at work. These include hospitals, homes for the aged, children and youth agencies, settlements, seamen's agencies, and city mission societies. Hundreds of people benefit by their ministrations; hundreds of Churchpeople are at work in them. Millions of dollars are represented by these agencies, in capital expenditure and annual support. It is of common interest and concern that these agencies should be operated to the maximum benefit of their clients, their communities, and the Church which is their sponsor. The following resolution was unanimously adopted by the Council:

"Resolved, that the National Council authorizes its Department of Christian Social Relations, through the Division of Health and Welfare Services, to gather factual material on all social agencies of the Church and to set this forth together with interpretation, standards, and goals for the guidance of the Church and the agencies; and that coöperation of bishops, diocesan departments, and agencies is requested for the prosecution of this study, to the end that this special pastoral ministry of the Church may be carried on to the greater glory of God and the healing of His people."

Dr. Pepper announced that of the 1200 Displaced Persons, family units, which General Convention set for the goal, 1265 are actually here, re-settled, or about to come. The family units comprise 2435 individuals.

### Election of Treasurer

Harry M. Addinsell was elected Treasurer of the National Council, to succeed Russell E. Dill who died on September 27th. Mr. Addinsell, who is a member of the National Council, elected by the General Convention of 1949, to serve until 1955, accepted his election as Treasurer, and then resigned from the National Council membership, the treasurer being a member ex officio.

Mr. Addinsell is a vestryman and the treasurer of St. Bartholomew's Church, New York, and a vestryman of St. Paul's Church, Glen Cove, Long Island, where he lives. He is a trustee of the Diocesan Investment Trust, New York; a trustee and chairman of the Finance Committee of St. Luke's Home for Aged Women, New York; a director of the Episcopal Church Foundation; National Treasurer of the Boy Scouts of America; Treasurer of the North Country Community Hospital, Glen Cove; director

and member of the Executive Board of the Teachers' Insurance and Annuity Association of New York. Mr. Addinsell will serve until the meeting of the General Convention.

### Armed Forces Division

Bishop Louttit of South Florida, Chairman of the Armed Forces Division declared that, even when the quota of chaplains of the Episcopal Church is entirely filled, there are still too few chaplains.

He said that he often was obliged to remind people that the number of chaplains is not in proportion to the number of Episcopalians in the Armed Forces but in proportion to the total membership of the Episcopal Church; and that we shall have no more chaplains until we have more communicants.

### Rural Work Training

The Town and Country Division reported that this year 108 theological students had received training for rural Church work. Training was given also to 11 women workers. Thirty-seven special assignments were given to 37 additional students, the training thus reaching 156 young men and women.

### Resignations

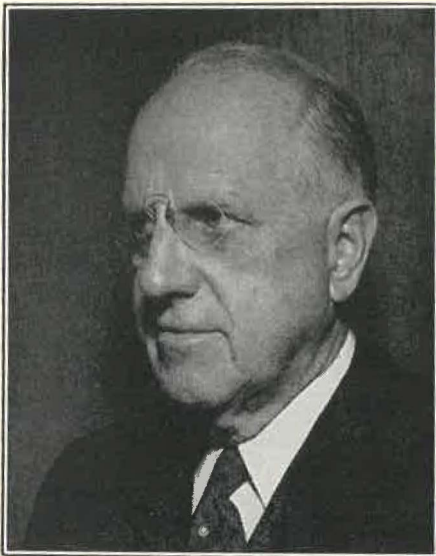
The resignation of Miss Mary Margaret Brace as Educational Secretary of the Division was accepted with regret and a resolution expressing "deep gratitude for her great service to the Church as Educational Secretary." The resignation of Miss Elizabeth A. Rhea (Mrs. Clifford L. Samuelson), Assistant Secretary of the Town and Country Division, also was accepted with regret.

### College Work

The Rev. Roger Blanchard, Executive Secretary of the College Work Division, outlined plans for a leadership training course to be given on the West Coast to men and women from colleges and universities. He reported a rapidly increasing interest in the work of the division, shown by invitations to present the program of the Division at 66 Diocesan Conventions, 98 meetings of the Woman's Auxiliary, and seven Provincial Synods.

### Visitor

The Bishop of Newcastle, Dr. Hudson, in the United States as the special envoy of the Society for the Propagation of the Gospel in connection with the



Town & Country

MR. ADDINSELL: Successor to the late Russell Dill.

**TUNING IN:** ¶Clergymen engage in the pastoral ministry, the prophetic ministry, and the priestly ministry. The first is exercised in their care for the individual souls committed to their charge; the second in preaching and teaching; and the third in

the conduct of public worship. ¶Communicants is a term that sometimes means confirmed persons generally, sometimes those who are enrolled at a particular parish church (e.g. John Doe is a communicant of St. Mark's, Peoplesville).



250th anniversary of the founding of SPG was the guest of the National Council on October 10th at luncheon.

At the afternoon session on that day, Dr. Hudson addressed the Council. He mentioned that he had brought with him to America small models of the *Centurion*, the ship in which the first SPG missionaries sailed to this country; and also a replica of the charter granted by King William III in 1701, with the Great Seal of England affixed to it. Bishop Hudson said that one of the models of the *Centurion* was now in one of the ambulatory chapels of the Cathedral of St. John the Divine.

### Delegates to Lund Meeting

Though it was not a part of the National Council meeting, the Presiding Bishop told the members that he had been informed of the election of delegates and alternates to the meeting of the World Council Commission on Faith and Order, at Lund, Sweden, August 14 to 28, 1952.

Elected as delegates were Bishop Dun of Washington and Bishop Bayne of Olympia, the Rev. Drs. Theodore O. Wedel and Powel Mills Dawley, and Clifford P. Morehouse. Alternates: Bishop Lichtenberger, coadjutor of Missouri (for either of the two bishops), the Rev. Drs. Albert T. Mollegen and Charles W. Lowry, Jr. (for the priests), and Prof. George F. Thomas of Princeton University (for the one layman.).

## PUBLIC AFFAIRS

### "Prayer Vigils" Criticize U. S. and U.N. Policies

By FREDERICK H. SONTAG

Three simultaneous public "prayer vigils" were staged on October 7th at Manhattan Center, St. Nicholas Arena, and Rockland Palace, New York City, by an organization calling itself "The Interfaith Committee for Peace Action."

Among the sponsors of the meeting, which was widely alleged to be a Communist-front activity, were the Rev. Joseph F. Fletcher, Episcopal Theological Seminary, Cambridge, Mass.; the Rev. Fleming James, North Haven, Conn.; the Rev. William B. Spofford, managing editor of the *Witness*, Tunkhannock, Pa., and the Rev. Kenneth Ripley Forbes, of Episcopal League for Social Action, Philadelphia.

Some 5000 clergy and lay people attended the rallies. Speakers attacked America and the United Nations for their "war mongering in Korea" and

"stalling in the truce talks," and it was repeatedly stated that America was building atom bombs for war, while Russia was developing atomic energy solely for peaceful purposes.

Throughout the entire Manhattan Center meeting, lasting over four hours, not one kind word was said about the USA, not a single criticism was made of Russia, and many charges were levied against America and members of United Nations. These attacks were interrupted every half hour by prayers.

After initial announcement of the meetings in the *Daily Worker*, Frederick Woltman, anti-Communist writer of the *World-Telegram and Sun* of New York, called every sponsor of the so-called "Peace Crusade" and found that several had never authorized the use of their names. The Madison Square Garden Corporation refused to allow the meetings to be held there, stating that their official inquiry had shown the sponsors to be "Communist-affiliated."

The Rev. Dr. Willard Uphaus served as administrative secretary of the meetings. Dr. Uphaus was discharged last spring by the Religion and Labor Foundation at the insistence of CIO and AFL for his "pro-Russian" activities.

Among those listed as sponsoring the

rallies was the Rev. Mark A. Dawber, former executive secretary of the Home Missions Council of North America. Among the other 30 sponsors, all CIO and AFL members had resigned by the time the rallies got under way, and several Protestant ministers and rabbis sent letters to New York papers saying they never had given permission for their names to be used.

Keynote speaker was Dr. W. E. DuBois, currently being tried by the US Government for having failed to register as a foreign agent. Another speaker was Mary Van Kleeck, a vice-president of the Episcopal League for Social Action.

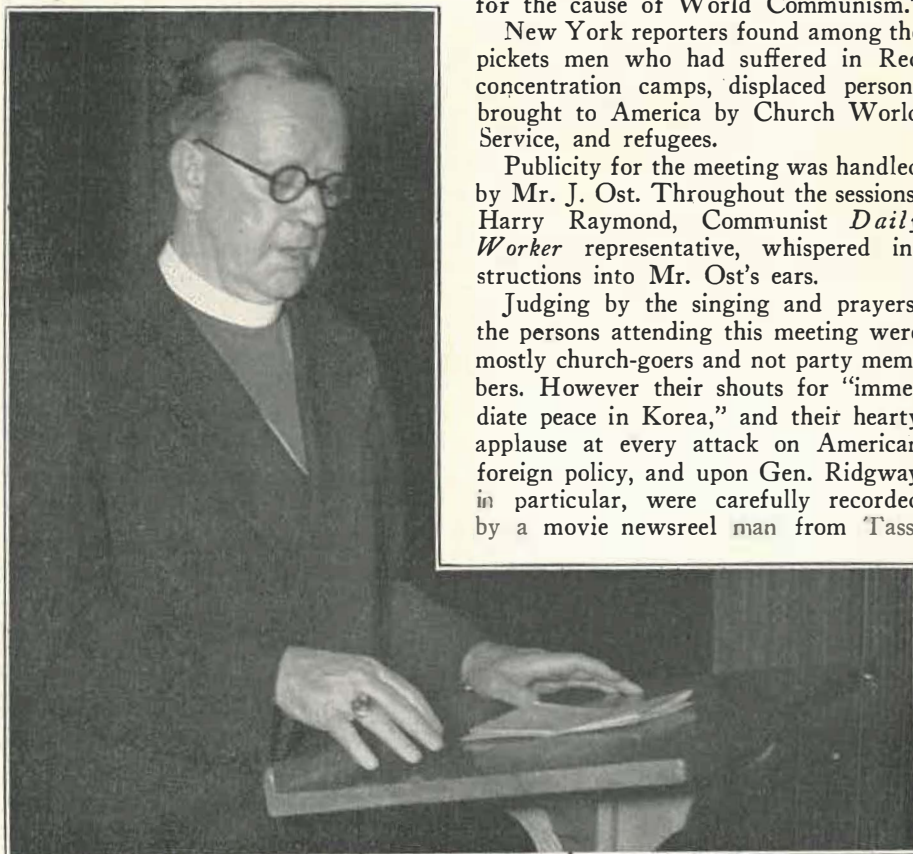
Messages of support for the rally were received from Clarence Pickett, American Friends Service Committee, the "Red Dean" of Canterbury, Prof. Hromadka of Prague, Dean Chandler of Canada, and Paul Robeson.

The meeting was picketed by 35 members of the American-Hungarian Federation, led by movie actress Ilona Massey. Miss Massey told the press that "all persons in this picket line attend church regularly, and are first and second generation Americans. They know the loss of religious freedom behind Russia's iron curtain. They are here today to protest the 'use in vain' of God's Holy Name for the cause of World Communism."

New York reporters found among the pickets men who had suffered in Red concentration camps, displaced persons brought to America by Church World Service, and refugees.

Publicity for the meeting was handled by Mr. J. Ost. Throughout the sessions, Harry Raymond, Communist *Daily Worker* representative, whispered instructions into Mr. Ost's ears.

Judging by the singing and prayers, the persons attending this meeting were mostly church-goers and not party members. However their shouts for "immediate peace in Korea," and their hearty applause at every attack on American foreign policy, and upon Gen. Ridgway in particular, were carefully recorded by a movie newsreel man from Tass,



Town & Country

BISHOP OF NEWCASTLE addressing the Church's National Council.

**TUNING IN:** ¶ Ambulatory chapels of Cathedral of St. John the Divine are not "walking" or "movable" chapels. "Ambulatory" is here a noun (rather than adjective), and means the semi-circular corridor situated behind the High Altar and flanked by

seven chapels—through which passage one is able to "walk." ¶ A vigil is literally a "watch," and originally meant staying up all night in prayer—a frequent practice of the adherents of early Christianity, which was itself an underground movement.



the Russian propaganda agency. He explained that the films would be shown in Russia to prove that the majority of American people are opposed to the war aims of the government.

## ROMAN CATHOLICS

### Pope Emphasizes Subordination of Laity

The lay apostolate in the Roman Catholic Church must always be subordinate to the control of the ecclesiastical hierarchy, Pope Pius XII declared at an audience to delegates who attended the World Congress of the Apostolate of the Laity in Rome.

Pope Pius' admonition was apparently prompted by tendencies among some delegates at the congress which brought together about 1,000 representatives of Roman Catholic lay organizations.

One of the tendencies, said to have been manifested especially by a leading Argentine delegate, was toward placing lay organizations in parallel categories instead of making them subordinate to the hierarchy.

The other tendency, shown by a group of French, Dutch, and Belgian delegates, was toward bringing the lay groups into a closely-knit international federation instead of letting them continue on a parochial, diocesan, or national basis.

Pope Pius declared that "the expression 'emancipation of the laity' is hardly pleasing to us," and that the term has "rather an unpleasant sound." He described Catholic Action as "an official lay apostolic instrument in the hands of the hierarchy."

The Pope said that even on the parish level, the lay apostolate should be "under the pastor's authority, because the bishop has constituted him the shepherd of the whole parish and as such he is responsible for the salvation of all his sheep." [RNS.]

## CANADA

### The First Time

The Most Rev. Walter F. Barfoot, Archbishop of Edmonton and Primate of the Church of England in Canada, was scheduled to leave Vancouver by plane on October 20th for a visit to Canadian front-line fighting men in Korea.

Church officials said this would mark the first time an Anglican primate had entered a battle area to visit the troops.

Archbishop Barfoot, who was an infantry captain in the first world war and won the Croix de Guerre, expected to spend a month in the Korean war zone and then proceed to Japan. [RNS.]

**TUNING IN:** ¶News claims of "first" are always subject to correction or amplification. Canadian claim above may have been intended to refer to Canadian primates only. ¶Coptic (Egyptian) Church believes that Christ had no real human na-

## NEW ZEALAND

### Anglican Dean Resigns From "Peace Council"

The Very Rev. Charles Walker Chandler, Anglican Dean of Hamilton, New Zealand, has announced in a sermon that he has decided to resign from membership in the World Council for Peace. The Council is regarded as a Communist-dominated group.

Dean Chandler said he had not resigned through fear, but because "I felt I would do better work by being a messenger, watchman, and steward of the Lord."

He added that he did not condemn the organization, but merely wished to be severed from it. He said he knew that members of his congregation had been perturbed by his association with it. [RNS.]

## POLAND

### Four Priests Brought to Trial

Four prominent members of the Roman Catholic Bernardine Order were brought to trial in Communist Poland on charges of treason, the Warsaw Radio reported.

The station said the priests were Fr. Andrzej Szepelak, provincial of the Order, and three monks named Josef Plonka, Jan Ryba, and Piotor Golba.

According to the station, the priests were brought before a military court charged with murder, espionage, and anti-State activities carried on through the anti-Communist underground movement. [RNS.]

## EGYPT

### Protestants to Become Copts

Coptic Monophysite Patriarch Youssab of Alexandria has named Bishop Yoannes of Khartoum in the Sudan to discuss with Christian leaders in Uganda, British central East Africa colony, a proposal to admit Uganda native Christians into the Coptic Church.

Several Christian communities in Uganda recently petitioned Patriarch Youssab for admission into the Church. The communities are made up mostly of pagan Negro tribes converted by Protestant missionaries.

Meanwhile, El-Sayed El-Idrissi, a representative of the Uganda tribes, arrived in Cairo to hold several meetings

with Patriarch Youssab and Egyptian officials on the projected move.

It was reported that the Egyptian government, acting through Christian Cabinet minister Ibrahim Farag Pasha, has urged the Coptic Patriarch to accept the request of the Uganda Christians. Egyptian authorities are said to consider the Ugandan move as favorable to Egypt's policy of bringing about a gradual unity of the peoples of the Nile Valley.

The admission of the Uganda Christians is expected to be discussed also at a special meeting of the Coptic Community Council which was requested by Patriarch Youssab. [RNS.]

## CHINA

### Legion of Mary Outlawed

The Chinese Communist government has issued a decree outlawing the Legion of Mary, a Roman Catholic lay apostolic organization, according to the official Peking Radio.

All leaders of the Legion, the station said, will be arrested and tried for "engaging in subversive, reactionary, anti-Communist activities under the guise of religion."

The Legion of Mary has actively resisted efforts by Communist authorities to set up a "National Catholic Church" in China independent of the Vatican. [RNS.]

## ITALY

### At Least a Renewal

Congressman Franklin D. Roosevelt, Jr., said in a radio talk in Rome recently that he favored the establishment of diplomatic relations between the United States and the Vatican. He made the talk after a half-hour audience with Pope Pius XII.

"We must be mature enough as a people," Mr. Roosevelt said, "to put aside personal prejudices which we may have. The Vatican is a center of worldwide information, and it is for this reason particularly that I have long felt that we should have at least a renewal of the personal diplomatic relationship which existed between the United States and the Vatican during the war."

(Myron C. Taylor served as Presidential envoy to the Vatican for 10 years until his resignation in January, 1950. He was appointed to the post by the late President Roosevelt, and was reappointed by President Truman.) [RNS.]

ture, thus differing from the central Christian Faith defined by the Council of Chalcedon. Move to bring in Sudanese Christians ties in with Egyptian policy in struggle with Britain over the Sudan. ¶Myron C. Taylor is a layman of the Episcopal Church.





# The Case for Chastity

By the Rev. Robert Findlay Thomas

Rector, Church of the Holy Comforter, Burlington, North Carolina

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them . . ."

GENESIS 1:27-28.

ACCORDING to the book of Genesis, God made the sexes. That is, God made sex. That's rather startling to begin with. The puritanical prejudice against sex would lead one to infer that the devil had created it.

God created sex. But that doesn't mean that our sexual instinct is always right, or that we should obey every sexual urge. To believe and act upon those propositions would represent a pagan philosophy and practice of sex.

We have mentioned two errors — puritanical prudishness, and paganism. Let us examine them in turn.

Based upon the Calvinistic concept that human nature is totally depraved, puritanism gives no human instinct, whether it be spiritual or animal, the benefit of much doubt. But puritanism regards our physical nature as particularly evil. Thus to be pious and moral means necessarily to mortify the body, to suppress our animal nature. Since sex is conspicuously a part of our animal nature, sex, according to puritanism, is essentially evil and should be suppressed as much as possible.

Even in marriage, on puritan presuppositions, the sexual relation is redeemed

from evil when, and only when, it is used for, and results in, procreation. The less we are conscious of sex, says the puritan, the better. So even casual and mild expression of the sex impulse, as in modern social dancing, is sinful. As sinful, in fact, as drinking beer or smoking cigars. So goes puritan reasoning.

## CIVILIZED PAGANISM

A quite different, a supposedly jollier, but an even more erroneous attitude toward sex is that which appears to predominate in 20th century life — as it has during other periods in human history — namely the attitude of the civilized pagan.

Our best guide is "nature," says the pagan. We should obey our natural instincts. It is natural for boys and girls, as soon as they reach puberty, to have sex relations. They should not be inhibited from having such relations just because marriage must be postponed six, eight, or even ten years. It is unnatural, says the pagan, to expect young men and women to remain chaste during those years of early maturity when marriage is, for economic or other reasons, inadvisable.

The modern civilized pagan mostly does not lack respect for the institution of monogamous marriage. He simply sees no harm for either sex in sexual relations before marriage as long as it is possible to prevent pregnancy and the spread of

venereal disease. To the modern civilized pagan, the Christian doctrine, that chastity is the only lawful and reasonable course for the unmarried, appears to go against nature.

Let us by all means admit at once that *something* is wrong. But is it Christianity that is wrong, or is it human nature that has gone wrong? If Christianity only would let people alone, would sex then work out all right?

The evidence is that it would not. First, there is the problem of excessive fertility in the human reproductive machinery. The pagan seeks a solution to that problem in the use of contraceptives. Thus he "goes against nature" himself.

Again, there is the fact that, left to itself and uninhibited, the human sexual impulse often degenerates into perversions, even dangerous perversions wherein depraved men attack and murder little children; is that wholesome or desirable?

Finally, there is the fact that, in following unrestrained his other natural instincts, man doesn't make out so well. He eats without law or discipline, and gets indigestion, if not gout. He drinks without law or discipline, and gets drunk, if not diseased. He follows the natural instinct for self-preservation without law or discipline, and makes atomic bombs to destroy whole cities.

Obviously the pagan errs in believing that simply to obey our natural instincts guarantees health and happiness, just as the prudish puritan errs in believing our animal nature wholly bad.

But while that nature is not wholly bad, it is a fact that man has fallen from that original state of natural health and innocence in which God created him. Man has deteriorated not only morally and spiritually, but probably also physiologically and chemically.

## A FALSE ASSUMPTION

The assumption that man's fall was caused by his sexual nature is unwarranted. The assumption that the first instance of human sexual intercourse constituted the fall is equally unwarranted. Man's fall was primarily a spiritual act, and the Bible connects it with a different natural activity — eating. It is possible that in man's original state sexual desire recurred only every year or so; had such a hypothetical state continued, birth control might never have become a problem. In any case, man's sexual nature naturally is involved in that deterioration which theology calls the fall.

Now Christianity is not something calculated to inhibit man, to deprive him of pleasure, to make him uncomfortable. Instead it is calculated to redeem him from that deterioration. Christianity's

(Continued on page 17)

*The first article of a series of three dealing with the Church's teaching on sex, marriage, and divorce.*



TUNING IN: ¶ Nature (col. 3) is the work of God, as dependent upon Him as the chair is upon the carpenter who put it together. God minus nature still equals God; nature minus God would equal exactly nothing. ¶ Primitive Christianity was

so confined to cities that "paganus" (peasant) became the term for non-Christian, pagan. But today a pagan is one who is neither Christian, Jew, nor Mohammedan—i.e. who does not recognize the one God "of whom all nature hath creation."



# Why I Believe

## *in the* EPISCOPAL CHURCH

*By One not Brought up in it*

ONE cannot capture in words that which, from the beginning, has been beyond expression. But to crystallize my own thinking and give clarification and honesty to my desire for confirmation in the Episcopal Church, I am going to set a few things down on paper. Like a great and only partially discovered country the Anglican Communion lies before me. In company with many another I had only to enter its doors to know this was where I belonged — this was the home of my spirit — this the threshold of a land whose language I already partially knew.

You cannot set foot on ground so precious if a welcome be not given. That, and great warmth of understanding, have been mine from the first day. So all along it has been with a sense of home-coming and of gratitude and of quiet rejoicing that I have sought to enter into the knowledge and spiritual experience that I think God in His unending mercy means to be mine.

The only shadow has been cast by a sense of humiliation at my own need. It has been with actual hunger that I have sought the services of the Church. Her walls have sheltered me as I have offered up the prayers of my heart. Her Masses have given form to my deep longing to glorify God and make an offering of my self. Her priests have comforted and her sacraments have fed me. My need has been, and is, so very great.

As at another time, I now realize I am one of very many. It is not a cause for shame to seek that which God in His good grace is willing to give. He Himself impels the search. So if I need the forms of prayer, if I need symbolism, if I need the Body and Blood of my Lord Jesus Christ for my spirit's very life — why they are mine. God knew, and so God gave, in answer to the otherwise



insatiable and unutterable hunger of His children.

As we look back we know that all along some truth has been ours. I know that for many years I have prayed and my prayers have been answered, that I have sought guidance and God often has led me. I have worshipped and I have sung praises in church services and out of them. But I never have been able to be as wholly "religious" as I have wanted to be, and there has been an ever increasing longing within me to give wholly to God that has pressed like a great force upon my heart but never found a channel for expression.

That channel I now find in the Mass. I realize that I am very far from understanding all of it. I realize, too, that "feeling" is not important, and not to be depended upon. Nevertheless, perhaps because the first joy of discovery has not yet worn off, perhaps to lead me on to a deeper and more ultimate mystery, I have never yet been a worshipping participant in the great drama of the Mass without an accompanying response that is almost overpowering.

How good God is to draw us to Himself. And since it is His action within our souls that makes us turn to Him, it is not strange that more than the hymns and prayers and preaching found in non-Anglican churches is needed for the continuation of our growth. I need Him. I crave forgiveness, I want to

adore, and my spirit cries out to be fed. Therefore the depth and the beauty and the power of the Mass make one forever dissatisfied with anything less perfect. It pulls me like a magnet, it melts me, it charges me with strength — it holds me until I never want it to end and I never want to go from it.

In his book, *Teach us to Pray*, the Rev. Charles F. Whiston, of Church Divinity School of the Pacific, says that "deep and saving truths, which the redeeming God, the indwelling God gives to us, come to us only slowly over the years. We have to awaken to the sham and deceit of our human kind of freedom, before we are ready to experience the true freedom which is ours when we enter freely and lovingly into that servitude of God which is also worship."

This is quite true. Love begets a desire for obedience. Obedience can be given only when one is under authority. Authority for a Christian can come only from the Holy Spirit. And I think the Holy Spirit works in and through the Episcopal Church.

To come from a "free church" to an authoritative one means to me coming into freedom of a different kind. At just the thought of coming there is a sense of relief from struggle and from aloneness—an abandonment to a strength and wisdom far greater than that of any "free" church, and certainly greater than one's own strength and wisdom. I can rest in the teachings, the truths, the practices, and the disciplines that the Church through the years has found to be wise and necessary for her children.

With every succeeding day gratitude is recurrent. That I have come into this new country of the spirit reassures me as to the cumulative goodness of life in which I have always believed. God leads us at times by a tenuous and slender thread. In order to follow we must be sensitive and perceptive in our insights and flexible and resilient in our living.

**TUNING IN:** ¶ Mass and mission come from the same Latin word—"mittere," to send. As a name for the Holy Communion Mass comes from the concluding words of the ancient Latin service, "Ite, missa est" (go it is the sending). Originally it had

no special connotation, but nowadays it implies the idea originally conveyed by names for the Holy Communion in various languages meaning sacrifice. "Qorban," Hebrew for sacrifice, is the name still used by several Eastern Churches.



## What Sunday Is This?

**T**HE last Sunday in October is observed in the Roman Catholic Church, and in some of our parishes, as the feast of Christ the King. Lutheran and some other Protestant Churches celebrate it as Reformation Sunday. In the Prayer Book calendar this year it is the 23d Sunday after Trinity. And, since the Sunday falls on October 28th, it is also the feast of SS. Simon and Jude.

Men and brethren, what shall we do in these circumstances? A writer in our correspondence columns protests against the displacement of a Prayer Book feast by the commemoration of Christ the King. The American Church Union, on the other hand, protested to the National Council against the observance of Reformation Sunday. So far as the strict letter of the law is concerned, both are right. But so far as the spirit is concerned both, we think, are wrong.

There is no reason why a loyal parish of the Episcopal Church should find either of these observances alien to its doctrine, history, and traditions. We believe in the kingship of Christ. We are a reformed, as well as a Catholic, Church. We faithfully observe the Trinity season. And we are whole-heartedly committed to the doctrine of the Communion of Saints. What, we ask, is the argument all about?

In 1942, and again in 1943, the Prayer Book Committee of the House of Bishops declared, "We see no reason why [the Feast of Christ the King] should not be used by any priest in his parish or set forth by any bishop in his diocese." Many parishes do in fact observe it annually, in each year displacing the Sunday after Trinity which happens to fall on the last Sunday in October. What to do when this feast of our Lord conflicts with a feast of two of His apostles is a problem to which more than one answer is possible with full loyalty to Him who is Lord also of the Prayer Book.

Considering the wretched attendance which can be expected on a Monday, we agree with our correspondent that in most parishes to transfer the feast of St. Simon and St. Jude would eclipse it the one time in seven years when it swims into view. Hence, our choice would be for the observance of this Sunday as the Feast of SS. Simon and Jude. Yet we would hope that some means would be found to commemorate not only the 23d Sunday after Trinity but also the Feast of Christ the King and Reformation Sunday.

Of course, there may be special local reasons for emphasizing one tradition over the other. In parishes dedicated to our Lord (Christ Church, Church of Our Saviour, etc.), it may be more convenient to celebrate the patronal festival on the feast of Christ the King,

rather than on Christmas, which is important enough without adding to it an observance of the parochial "name day." In such places, with the approval of the Bishop, a collect, epistle, and gospel of Christ the King may be set forth and used, with the Prayer Book collects as commemorations. Similarly, in a service especially intended to celebrate the Reformation, a special collect might be authorized by the Bishop for the occasion—to be followed, of course, by the required Prayer Book collects for SS. Simon and Jude and for the Sunday.

**I**T is, however, a significant coincidence that the collect, epistle, and gospel for SS. Simon and Jude, which are the normal Prayer Book propers this year, are peculiarly appropriate for the observance both of the Kingship of Christ and of the positive values of the Reformation. Consider the collect:

"O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord."

Here, under the simile of the corner-stone, the headship of Christ is clearly stressed. The epistle, Ephesians 2:19-22, is the scriptural basis for it. It is not a far step of the imagination from the simile of the corner-stone to the equally scriptural one of the kingdom; indeed the English Proposed Book of 1928 and the Scottish Prayer Book give the description of the Kingdom of Heaven in Revelation 21:9-14 as an alternative epistle for SS. Simon and Jude. And the second lesson for Morning Prayer with its reminder that "in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ," emphasizes that Christians are united in a common citizenship under the rule of our Lord.

At the same time the simile of the holy temple acceptable unto God, in both the collect and the epistle, is a reminder that personal righteousness, which was the most constructive note of the Reformation, is as vital to the Christian life as is sound doctrine, and that both are essential elements in the "unity of spirit" for which we pray. We do not have to choose between catholicity of doctrine and the reformation of our hearts and lives; both are necessary if we are to be "builded together for an habitation of God through the Spirit."

Finally, the gospel for SS. Simon and Jude contains our Lord's command "that ye love one another," together with His prediction that His disciples would



suffer persecution and death, but that they are called upon nevertheless to "bear witness, because ye have been with me from the beginning." The world needs the witness of the Kingship of Christ; it needs also the witness of personal holiness to which the Reformers recalled the Church in the 16th century, and to which we need to be recalled today.

What Sunday is this? Do we have to choose between the emphasis placed on it by the Church of Rome and that placed on it by the Lutherans? Do we have to ignore both of these emphases? Must it be "either . . . or"? Or can it be "both . . . and"—both the festival of Christ the King and the commemoration of the constructive elements in the Reformation, of which we are also heirs?

If we make this an "either . . . or" day (or perhaps a "neither . . . nor" one), we shall at best be only partially observing this Sunday. If we make it a "both . . . and" day, we shall be bringing forth from the Church's treasure house things both new and old for the strengthening of our spiritual life. And we shall be demonstrating anew that Anglicanism is a true *via media*, holding dear all that is best in our inheritance from both Catholic and Protestant sources, in the unity of the apostolic faith and order, and in loyalty to the Book of Common Prayer.

### *Let Us Go Forward*

THE announcement by Mr. Whitney, assistant treasurer of the National Council, that payments of the dioceses to the national Church were half a million dollars below the budget, as of September 30th, is a most disturbing one.

The operating budget is itself considerably below the amount set by General Convention as necessary to carry on the missionary, educational, and social work of the Church. It seems incredible that in a time when the general level of prosperity in this country is so high, the Church is held back in its work by slowness of the payment of amounts promised, and by the danger that receipts may be insufficient to cover the commitments made on the basis of earlier estimates.

Two things are necessary to remedy this situation. One is for parishes and dioceses to make a greater effort to collect funds pledged, and to transmit them more promptly. The other is for individual Churchmen to increase their pledges, and for parishes and dioceses to increase the amounts allocated to the work of the general Church.

The annual every member canvass is upon us. This year the Church has done more than ever before to train leaders to present the whole program of the Church, and to make them available to parishes and missions everywhere. But in the last analysis, it is up to the rectors and vestries, and the chairmen and workers of the local committees, to make the canvass a success. It is when the individual canvasser sits down with the individual pledger, and asks him to sign his

name to a pledge card for the coming year, that the vote is cast which means advance or retreat in the parish, the diocese, and the general Church.

Within the next few weeks, the entire Church is asked to vote in this annual plebiscite. It's up to each one of us, priest or layman, to see to it that that vote is a mandate to go forward in the service of Christ the King.

### *Prayer—and Propaganda*

WE believe firmly in the power of prayer, and we hope that all Churchmen, in these days of trial, are fervently praying for peace. But when a series of "prayer vigils for peace" is promoted by the Communist *Daily Worker*, and when the prayers are interspersed with praise of Soviet Russia and attacks on American foreign policy, we would be exceptionally naïve if we accepted them at their face value as religious exercises. We are told that the devil can quote Scripture when it suits his purpose; similarly the Communists, whose false religion denies God, do not hesitate to promote prayer meetings when it suits their purpose.

What causes us dismay is that so many sincere Churchpeople are taken in by these activities. The clergymen whose names appear in connection with these Communist-front activities are invariably the same ones, whether it be a "cultural and scientific" congress at the Waldorf, as it was two years ago; a "peace conference" at Warsaw, as it was a year ago; or a "prayer vigil" at Manhattan Center, as it was this month. We miss the name of Bishop Moulton this time, however; perhaps his selection as a recipient of the Stalin "peace prize" finally opened his eyes to the real nature of these varied activities.

The American public has come to recognize these Communist-sponsored activities for the propaganda tricks that they are. Most of the New York newspapers gave little space to the "prayer vigils." But it is significant that Tass, the Soviet propaganda agency, took movies to be shown in Russia "to prove that the majority of American people are opposed to the war aims of the government." In other words, those who participated were making propaganda, whether they realized it or not, for the cause against which our troops, and those of the United Nations, are fighting in Korea. No doubt the pictures will be shown in due time to American prisoners of war in North Korea, and perhaps some of them will recognize their rectors among the participants. We cannot think of anything better calculated to be the last propaganda blow to break their spirit.

Let's have more prayers for peace. But let them be that God will "guide . . . the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ." Such prayers need no high-

powered publicity from anti-religious organizations to bolster them up, nor do they lend themselves to being interspersed with attacks on our own government and praise for the policies of God's avowed enemies. And we cannot help feeling that they would be more appropriate before God's altar, rather than in a public hall with movie cameras recording them for propaganda use.

### *Aid to the Greek Church*

THE Orthodox Church in Greece is greatly in need of Communion vessels. Bishop Scaife of Western New York, who represented the Episcopal Church at the celebration last June of the 1900th anniversary of St. Paul's famous sermon on Mars Hill, promised the Archbishop of Athens that he would appeal to the Episcopal Church for funds to purchase 400 sets of Communion vessels for congregations that have none, or that are using makeshift vessels for the Divine Liturgy. Bishop Scaife writes:

"I know how desperately the congregations in Greece need chalices and patens so that they may reverently take part in the Divine Liturgy. When I was in Greece, I promised that I would do all that I could to see that such vessels are provided. I shall be most grateful therefore, if clergy and vestries would send to me any chalices and patens which they are no longer using, and I will see that they are sent on to the proper authorities.

"Those who would care to make cash contributions for this purpose, may do so, sending them to me at 237 North Street, Buffalo 1, New York, and they will be gratefully received. The offerings from the fall Regional Meetings of the Woman's Auxiliary in the Diocese of Western New York will be devoted to this purpose. I trust that many others will want to add their share, thus showing their friendship for our brethren in Greece, and providing for their sacramental needs."

We hope that individuals and parishes will respond generously to this appeal. One way would be for your parish to make itself responsible for providing these sacred vessels for one or more Greek parishes. Further details may be obtained by writing the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, at the address given.

### *Rome and the Laity*

TWO items about Pope Pius XII in recent news dispatches seem to us of more than passing interest. One was the report that on three occasions, at about the time that he proclaimed the dogma of the Assumption, the Pope had seen a vision of the Blessed Virgin Mary, or at least of the sun in the form of "a silver disk, spinning like a wheel of fire," apparently under the influence of our Lady. The other was the rebuff that the Pope administered to the Apostolate of

the Laity, which wanted laymen to be allowed to assume more responsibility and leadership in the Church.

Of the Pope's vision, we have little to say. We believe that visions can and do occur at various times and places, and there is no reason why they should not appear to a Pope as well as to a peasant. Their significance, however, is another matter. It seems to us that if our Lord had wanted his Church to believe, *de fide*, in such things as the Immaculate Conception and Assumption of His Mother, He would have found some way to let the apostles and evangelists in on these matters, so that they might have incorporated them in the Holy Scriptures.

Of the Pope's rebuff to the laity, however, we should like to say a little more. The specific requests to the Pope, on behalf of the laity of the Roman Catholic Church, were that lay organizations in the Church should be made parallel to clerical ones, instead of having them directed and controlled by the hierarchy, and that the laymen be permitted to organize into a world-wide body, rather than continuing to be confined to parochial or diocesan organizations. Expressing his distaste for the expression, "the emancipation of the laity," which has been used in this connection, the Pope rejected these proposals. The lay apostolate, he said, should be "under the pastor's authority" because "the Bishop has constituted him the shepherd of the whole parish and as such he is responsible for the salvation of all his sheep."

Thus the Pope has given a set-back to the strong movement for greater lay responsibility and leadership in the Church, which has gained rapidly in recent years, especially in France, Holland, and northern Europe. And he has once more emphasized the authoritarian character of Roman Catholicism, which seems not wholly to trust its own laity.

We much prefer the practice of our own Church, where the laity share with the clergy the responsibility for the welfare of the Church, at every level—in the parish (the vestry), the diocese (the standing committee and diocesan convention), and in the general Church (National Council and General Convention). With the bishops, priests, and laity as partners, each with its own special functions but united in responsibility for leadership, the Episcopal Church seems to us to stand for a genuine apostolic Catholicity. For it was not to the apostles alone, but to the whole Church, clergy and laity alike, that our Lord committed His cause.

It is not for us to sit in judgment upon the ways and teachings of another communion. But we feel genuine sorrow when we observe tendencies in the modern Roman Catholic Church that widen more and more the breach between it and the rest of Christendom. We honor the present Pope for his personal piety, and for his often-expressed desire for the unity of all Christians; but it is a fact that the acts of his own pontificate have made it more difficult than ever for Christians of other communions to work in har-



mony with their Roman brethren in mutual understanding and good will. It is for that reason that we feel concern over these items of news, which otherwise might be passed by as of no direct interest to us.



MANHATTAN'S ST. JAMES' CHURCH has often been the scene of fashionable weddings and funerals; but the throng of smartly-dressed men and women that poured through its doors on the evening of October 16th was there neither for a marrying nor a burying. I heard one man in evening dress say to another: "This is the first time I've been in church on a Tuesday for many a year," to which his companion replied: "Or on a Sunday, either!"

The occasion was the opening night of Christopher Fry's play, *A Sleep of Prisoners*.<sup>\*</sup> In the front pew, on the Gospel side of the church, was Bishop Donegan of New York, and on the Epistle side, Dr. Arthur Lee Kinsolving, rector of St. James', with a sizable scattering of other clergy throughout the church. Otherwise it was a typical New York first-night theatrical crowd, with many in evening dress and the women about evenly divided as to wearing hats.

Virtually the only stage properties were four double-decker bunks; the rest of the effects were obtained by clever lighting, which caused the four actors to appear and disappear in various parts of the chancel and nave with eerie mystery, while they still were apparently asleep in the bunks. At the close of the play there was scattered and uncertain applause—not enough for a theatre, but too much for a church. Apparently the audience (congregation?) was a bit confused as to the behavior

expected of them when a church was transformed into a theatre for a professional drama.

I think it would be helpful, on all such occasions in the future, if there were a program note indicating whether or not applause is in order.

I shall leave criticism of the play itself to one better qualified than I am. Perhaps it is inheritance from my Puritan ancestors, but I should have been more comfortable if the action, with its sometimes rough language and violence, had taken place on a proper stage, rather than before the altar; though in fact it was never irreverent. The poetry was superb, and the acting excellent; but its nightmarish quality, frankly, did not appeal to me. I had the feeling that I shouldn't have drunk that large cup of coffee at dinner just before leaving for the theatre—pardon me, church.

I'm sure Mr. Fry's play has a lesson, but even though I've read it twice and seen it once, I'm not sure what that lesson is. Perhaps it can be found in these lines, toward the end of the play:

"The frozen misery  
Of centuries breaks, cracks, begins to move,  
The thunder is the thunder of the floes,  
The thaw, the flood, the upstart Spring.  
Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took."

Perhaps the function of this play is not to answer questions but to ask them. It certainly does raise some important ones—questions of war and peace, of violence and evil, of the nature and purpose and destiny of men. And the American public generally, at one of the most crucial times in history, is inclined to be too complacent—to place its trust in money and arms, and not even to ask the deeper questions. If *A Sleep of Prisoners* arouses people to wrestle with some of these great problems, perhaps it will have done all that can be expected of a play.

*Clifford P. Morehouse*

<sup>\*</sup>Now also published in book form by Oxford University Press. \$2.

## The Case For Chastity

(Continued from page 12)

function is to save men from that inevitable frustration to which sin ultimately leads.

Ignoring part of the evidence, the puritan assumes sex is bad until it is proved good. Ignoring an equally important part of the evidence, the pagan assumes that sex, as we find it, is wholly good. The truth is that man's sexual nature, while basically good, is sick. Therefore it can't be trusted to express itself without restraint, but must be governed by the healing discipline of Christ.

Consciousness of sex and interest in sex are natural and normal, and not sinful. Most modern social dancing is wholesome recreation. Casual petting may become an occasion of sin. Fornication always is a sin.

Now some thoughts for parents.

How can a boy or girl who has a mind of his own be convinced that to have sexual intercourse before marriage is wrong?

Because contraceptives now are almost universally available, few young people now are deterred very long from such

intercourse through fear of possible consequences.

Parents are led, then, to rely on other arguments. For instance, there is the argument that illicit relations "cheapen sex" for both parties. There is the argument that a habit of being promiscuous may be established which one may be unable to break later when he is married and wants to break it. Finally, there is the argument that, since a successful marriage requires much self-discipline, lawless self-indulgence is a poor way to prepare for it.

But on the other side, too, there are some logical arguments, as well as the weight of strong desire. Young people are not always easily convinced that the preponderance of purely secular logic is on the side of chastity.

It is only what the historic Catholic Faith teaches us about life that makes the case for chastity finally convincing.

Let that fact constitute a warning to parents, especially to parents whose knowledge of Christian doctrine is vague, whose faith is feeble, whose

church attendance is irregular. You can't reveal your own lukewarmness toward the Christian standard of life generally, and then suddenly demand your children's unswerving adherence to just that aspect of that standard which it particularly suits you to have them obey.

Let parents review their own commitment to the Church and the Christian way of life. It is a sin not to worship God regularly in church. Did your daughter see you there last Sunday? Covetousness is a sin, just as expressly and explicitly forbidden by the Ten Commandments as adultery. Is covetousness recognized expressly as a sin in your home? Neglect of prayer is a sin. Do you have family prayers in your home?

The chastity of our children must be undergirded with something more compelling than worldly motives. It must be undergirded with faith in the Church, life in her fellowship, and humble dependence upon her sacraments. Only upon Christ, and our obedience to Him as our Saviour and Lord, can we confidently rest the case for chastity.



When buying a *Prayer Book*  
ask for *Harper Editions*  
and enjoy—at no extra cost—  
all these *exclusive features*



### MICROPAKE INDIA PAPER

the finest India paper ever made in America. Harold P. Landers, Business Manager, Massachusetts Bible Society, says of Micropake: "Of all India papers from any part of the world that have come under my observation, this is definitely the best." (Micropake is now in use on all small and medium-sized Harper India paper editions.)

### FLEXTEX EDGELINING

the new, improved method of applying strong, flexible paper linings to give the finished appearance of a full leather lining. (Now used on many paper-lined editions of the Prayer Book.)

### GIFT-PAK

the 3-piece box that keeps your Prayer Book fresh and clean and gives you a handsome gift wrapping in blue and gold, free of retail store price marks. (Now used on a large majority of Harper Prayer Books.)

Ask to see Harper Prayer Books

On sale at leading booksellers everywhere

**HARPER & BROTHERS**, New York 16, N. Y.

## AMERICAN & ENGLISH A CHURCH ART CO.

BY PAYNE STUDIOS PATERSON, N.J.  
BY J. WIPPELL & CO. LTD. EXETER, ENGLAND

STAINED GLASS  
LIGHTING FIXTURES  
CARVED WOODWORK  
SILVER AND BRASS  
AMERICAN PEWS & TABLETS  
ENGLISH EMBROIDERIES

ADDRESS ALL INQUIRIES TO  
STUDIOS OF  
**GEORGE L. PAYNE**  
15 PRINCE ST. PATERSON 7, N.J.  
CHURCH CRAFTSMEN FOR FIVE GENERATIONS

### THE PEOPLE'S ANGLICAN MISSAL

American Edition

Size 4 1/2" x 6 3/4". Bound in a blue, durable, fabricated cloth; tooled cover; printed on slightly tinted paper, to increase legibility. Ordinary and Canon in two colors.

Price \$5.00 at your bookstore or from

THE FRANK GAVIN LITURGICAL FOUNDATION  
Mount Sinai Long Island, New York

## CHAIRS

IMMEDIATE DELIVERY!  
MANY STYLES. STATE REQUIREMENTS. WRITE FOR PRICES NOW! MINIMUM ORDER - TWO DOZEN.

ADIRONDACK CHAIR CO.  
Dept. C-21, 1140 B'way, N.Y.C. 1, N.Y.



STEEL OR WOOD  
**FOLDING CHAIRS**  
FOLDING BANQUET TABLES  
LOW PRICES  
Send for Literature  
**ATLAS CHAIR & EQUIPT. CORP.**  
Dept. GK-18, 1140 S. Michigan Ave.  
Chicago 5, Illinois

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Alter Cloths—Embroideries  
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen  
1837 Church Vestment Makers Over One Hundred Years 1951

**COX SONS & VINING, Inc.**  
131 East 23rd Street, New York 10, N.Y.



## KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

When Writing Advertisers  
Please Mention  
**THE LIVING CHURCH**

## BOOKS

The Rev. Francis C. Lightbourn, Editor

### Hands at Work

A MAGNIFICENT edition of the *Divine Liturgy of the Armenian Apostolic Church*, beautifully translated and printed, with Armenian and English texts facing each other and rubrics in red, has been edited by Bishop Tirán, Primate of the Armenian Church in America (Delphic Press, 1950. Pp. 314. With music, \$12.50; without music \$10).

Dr. Edward R. Hardy, professor of Church History at Berkeley Divinity School, has also seen this book and describes its comments as "based upon the best liturgical scholarship." Containing the chief variables of the rite, together with ceremonial directions according to the customs of the Armenian Monastery in Jerusalem, it forms a kind of Armenian *Ritual Notes*.

Lovers of liturgy as well as students of this particular rite will welcome the publication.

Is photography an art? Opinions differ, but whoever looks at Walter Nurnberg's *Hands at Mass* will almost certainly agree that it is (Sheed & Ward. Pp. 16 and 17 full-page plates. \$3).

Striking and impressive are the words for these half-tone closeups of the priest's hands "at work" at various points of the (Roman) Liturgy. Introduction by C. C. Martindale, S.J.

What is offered as a pictorial presentation, with text, of the impact of Protestantism in America includes the Episcopal Church not only at many places inside the book, but as the frontispiece and on the jacket as well, at both of which points appears a beautiful color plate of a dignified surplice-and-stole Communion service at historic Christ Church, Philadelphia.

The book might have been a significant and interesting account of contemporary non-Roman Christianity had it included in its purview Eastern Orthodoxy and a corresponding rewriting of the text—even at the expense of a temptingly alliterative title. But as it is, *Protestant Panorama* is pretty much a picture album of pan-Protestantism with Episcopalians swimming around in the pan with the rest (Farrar, Straus and Young. Pp. 180. \$4).

Upwards of 200 female saints, including many formally canonized and some that the author would like to see canonized (e.g. Mary Ward) are mentioned in *The Queen's Daughters*, by C. C. Martindale, S.J., in seven chapters arranged (roughly) according to the progress of Church history (Sheed & Ward. Pp. xvi, 252. \$3).



**LONG ISLAND**—Greetings were recently brought to four SPG parishes by the Bishop of Newcastle, Dr. Hudson, who is in America as one of the envoys commissioned by the Bishop of London to visit countries where SPG first carried the Gospel. The sermon that brought Dr. Hudson's message was preached to a congregation of 600 on Sunday afternoon, October 14th, at Grace Church, Jamaica, L. I.

The other participating parishes were St. George's, Flushing, St. George's, Hempstead, and St. James', Elmhurst, all of which were founded in the first year of the 18th century by SPG missionaries.

At one time Bishop Seabury, the first American bishop, was rector of St. George's, Hempstead. The service was a part of the 250th anniversary celebration of the Society for the Propagation of the Gospel in Foreign Parts which began last June in England.

Bishop Hudson told members of the parishes that their rejoicing on this anniversary was shared "by the vast company of all the church members in all the lands who are joined together in a world-wide fellowship." Bishop Sherman, Suffragan of Long Island, brought the greetings of Bishop DeWolfe of Long Island.

Grace Church was founded in 1702. On display at the rear of the church were a charter granted in 1761 and signed by King George III, and other 18th century documents. This meeting is to be followed during the year with monthly gatherings at the other SPG churches represented at the service.

**NEW YORK**—Four thousand persons attended the "Bishops' Rally" at the County Center, White Plains, Westchester County, N. Y., on October 14th, at 4 P.M.

The principal speaker besides Bishop Donegan of New York (who presided over the convocation rally) was Bishop Lewis of Nevada, who stressed the great missionary opportunity lying before the whole Church, in which the whole Church ought to participate. Bishop Boynton, suffragan of New York, and Bishop Gilbert, retired, of New York, also participated in the service.

The rally, said to be the largest in the diocese of New York, was arranged by the Rev. Fenimore E. Cooper, rector of Trinity Church, Mt. Vernon, who is the dean of the Westchester Convocation.

The program opened with a procession of vested choir and clergy numbering over 1000. Acolytes, carrying banners of their respective parishes, contributed to the picturesqueness of the procession.

All of the 61 parishes, chapels, and



BISHOP DONEGAN presided at largest convocation rally.

mission stations in Westchester County were represented, their representation including 71 vested clergy.

**PUERTO RICO** — A former Roman Catholic priest, the Rev. José Vilar, was recently received into the Episcopal Church by Bishop Swift of Puerto Rico. The service of admission was held in St. Andrew's Church, Mayaguez, which was filled to capacity.

Fr. Vilar was presented by the Rev. Julio Garrett, priest in charge of St. Andrew's, where Fr. Vilar had been stationed during his period of probation and instruction. Fr. Vilar was originally a member of the Carmelite Order.

Fr. Vilar will be temporarily assigned to St. Andrew's Mission as assistant priest in charge.

Asked why he came into the Episcopal Church, Fr. Vilar said:

"I came to the Episcopal Church looking for peace and tranquility. . . ."

"I was born in the Roman Church, and I was educated according to my vocation for the Christian ministry. I was a priest during six years in said Roman Church. I worked and fought for the Church of Rome in order to accomplish my ministry, but in the course of time, I found out that my doings were restricted by impositions and laws that, although they were known to me theoretically, in the practice made it impossible for me to work and live in the Roman Church.

"Due to the lack of good, opportune advice, I took a big step and went to the Protestant Church. . . ."

"For eleven years I was in the Protestant Church. All Protestants of the Island know me. In honor to the truth, I want to say that here I found where

to satisfy my desire for spiritual liberty, and for a more human, more democratic life than the one I had left.

"A lot of good things I found, but in spite of it my spirit was missing something which is essential in the Church of Christ. I was missing the sacraments as instruments of internal and spiritual grace. I was missing an authentic Christian ministry with apostolic succession. I was missing more warmth in the rules of adoration and worship. For those reasons among other things, I came to the Episcopal Church. . . ."

**CENTRAL NEW YORK** — When busses stopped running in Watertown as an economy measure, this summer, members of St. Paul's were provided with printed cards for their windshields. The cards read "I'm going to St. Paul's Church. Want a ride?" According to the Rev. Robert Sudlow, rector, the response and interest were gratifying. St. Paul's has on its vestry John Davis, advertising manager of the *Watertown Times*. Mr. Davis is credited with pushing the car idea. This fall the cards are still being used.

**CENTRAL NEW YORK**—"Give 'em a chance" is the plea of the Rev. Frederick Perkins, Episcopal Church priest in charge of Auburn State Prison. The man who organized the Brotherhood of St. Andrew chapter in the prison during February, 1948, was released some time ago, and represented the "boys in the ice box" at the BSA convention at Romney, W. Va., last month.

**SOUTH CAROLINA** — 25 key laymen of the diocese met October 6th and 7th at the Diocesan House in Charleston and heard Albert Roberts, Jr., business leader of St. Petersburg, Fla., present the program of the Church. Bishop Carruthers spoke on the program of the diocese. Every congregation in the diocese was scheduled for visitation by one of the instructed laymen during the next six weeks.

Bishop Jones of West Texas was the leader at the autumn Clergy Conference of the diocese of South Carolina which met at the Tip Top Inn, Pawleys Island, September 11th to 13th.

**ALBANY** — Bishop Barry officiated at the laying of the cornerstone of the new building of Grace Church, Albany, on September 30th.

It is hoped that the new church will be ready for use in December. Since 1941, this parish of about two hundred communicants, has raised nearly \$60,000 for the building fund, by a system of monthly payments. Present rector of Grace Church is the Rev. L. N. Gavitt.



## Memo to every Reader:

THE LIVING CHURCH is growing and improving steadily because of the support of its readers. More and more Churchmen are coming to know what the whole Church is thinking and doing. To speed up this important process we urge every reader to help extend the usefulness of his magazine by a simple, yet effective means—introducing it to two of his fellow-Churchmen.

The two coupons below are each good for one 22 weeks introductory subscription at the reduced rate of \$2.00 (regular rate \$3.00). If you are not yet a subscriber, won't you fill in one of the coupons and mail it today?

And if you are already a subscriber, won't you find two friends who want to keep abreast of the news, the work, and the thought of the Church, and prevail upon them to subscribe? The coupons may also be used for gift subscriptions but are not usable for renewals.

Act today so that you can have a part in a significant forward step in the life of the Episcopal Church—building a top-notch Church magazine of wide circulation that appeals to all kinds of Churchmen because it gives them facts without fear or favor.

THE LIVING CHURCH  
407 East Michigan Street  
Milwaukee 2, Wis.

I am enclosing \$2.00 which, with this coupon, entitles the person named below to a 22-week trial subscription to THE LIVING CHURCH at a saving of \$1.00 over the regular rate. [This is a new subscription, not a renewal.] Send the magazine to:

Name .....

Address .....

City .....

Zone ..... State .....

Subscription  
sent by .....

THE LIVING CHURCH  
407 East Michigan Street  
Milwaukee 2, Wis.

I am enclosing \$2.00 which, with this coupon, entitles the person named below to a 22-week trial subscription to THE LIVING CHURCH at a saving of \$1.00 over the regular rate. [This is a new subscription, not a renewal.] Send the magazine to:

Name .....

Address .....

City .....

Zone ..... State .....

Subscription  
sent by .....

## DEATHS

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

### H. Henry Spoer, Priest

The Rev. Dr. H. Henry Spoer died on October 2d in Woodbury, N. J., at the age of 78.

Dr. Spoer had been on the staff of Trinity Parish, New York, from 1938 until his retirement in the spring of 1951. From 1946 to 1951 he was on the staff of St. Paul's Chapel, Trinity Parish.

He was born in Krefeld, Germany, August 1, 1873, the son of Ludwig Spoer and Johanna Helen Meisner Spoer.

He was made deacon in 1910 and advanced to the priesthood in 1911 by the Bishop of Lichfield. After serving his diaconate and the first year of his priesthood in England, he was assistant chaplain of All Saints' Church, Cairo, Egypt, from 1912 to 1913.

In the United States, he was director of the Foreign-born Division of the diocese of Michigan from 1923 to 1926; rector of St. Peter's Church, and head of the English Department of St. Alban's School, Sycamore, Ill., from 1926 to 1927; chaplain of the New York City Mission Society, from 1927 to 1938, when he came to Trinity Parish.

Dr. Spoer was a noted scholar in the field of Oriental studies. He wrote many brochures on Semitics and belonged to learned societies concerned with Oriental research.

Dr. Spoer was married on April 27, 1905 to the former Miss Adela Monica Goodrich-Freer, who died some years ago. He is survived by a sister, Mrs. George S. Best of New York.

### Agnes Fairbrother Heyes

Agnes Fairbrother Heyes, wife of the Rev. J. W. Heyes, rector of the Church of the Epiphany, Opelousas, La., and priest in charge of St. Nathaniel's Mission, Melville, La., died suddenly of a heart attack on October 6th. Fr. Heyes was with her at her death.

Born in England in 1888, Mrs. Heyes lived there until a year after her marriage in 1912, when she and her husband came to this country.

Bishop Jones of Louisiana read the Burial Office, in the church at Opelousas, on October 8th, assisted by the Rev. J. Philson Williamson and the Rev. J. Arthur Klein.

Survivors include Mrs. Heyes' husband and three children; Duncan of Lockhart, Tex., Mrs. H. C. Wilson of El Paso, Tex., and Mrs. P. W. Henc-kell of Baytown, Tex.; one sister in Maine and two sisters and one brother in England.



# CHANGES

## Appointments Accepted

The Rev. John Nelson Brockmann, formerly rector of St. Paul's Church, Elko, Nev., is now rector of Trinity Pro-Cathedral, Sacramento, Calif. Address: 2620 Capitol Ave., Sacramento 16; home, 2641 Curtis Way, Sacramento 18.

The Rev. Robert F. Kirchgessner, formerly rector of St. Anne's Church, Jacksonville, N. C., is now vicar of the Church of the Ascension, Bogota, N. J. Address: 286 Elm Ave.

The Rev. Marcus M. Lucas, formerly vicar of St. Paul's Church, Claremore, Okla., is now vicar of All Saints' Church, West Plains, Mo., and is in charge of the Church of the Transfiguration, Mountain Grove, Mo. Address: West Plains.

The Rev. William Macbeth, formerly assistant chaplain of St. George's School, Newport, R. I., is now rector of the Church of the Ascension, Richmond, Va. Address: 2808 Fourth Ave., Richmond 22.

The Rev. Richard Millard, formerly rector of St. James' Church, Danbury, Conn., is now rector of Christ Church, Alameda, Calif. Address: 1420 Grand St.

The Rev. Owen R. Orr, deacon of the diocese of Huron, formerly of London, Ont., is now curate of St. Thomas' Church, Mamaroneck, N. Y.

The Rev. John L. Roberts, formerly serving Grace Church, Canton, N. Y., is now serving St. John's Church, Cohoes, N. Y. Address: 169 Mohawk St.

The Rev. Gregory Arthur Rowley, formerly locum tenens of the Church of the Advent, Jeannette, Pa., is now rector of St. Matthias' Church, Grafton, W. Va., and is in charge of St. Paul's, a mission that is being organized at Phillipi, W. Va. Address: 112 Beech St. Grafton.

The Rev. Ellsworth A. St. John, formerly in charge of St. John's Church, Wymore, Nebr., is now in charge of St. John's, Valentine, Nebr. Address: Box 268, Valentine.

The Rev. Stephen L. Skardon, formerly rector of Trinity Church, Pinopolis, S. C., in charge of St. John's, Berkeley, Pompton Hill Chapel, and the Church of the Good Shepherd, Witherbee, will on November 1st take charge of Mt. Olivet Mission, Pineville, La., St. Philip's, Boyce, and St. John's, Colfax. Address: Pineville.

The Rev. Carl N. Tamblin, formerly rector of St. John's Church, Marysville, Calif., is now

rector of St. Luke's Church, Van Ness Ave. and Clay St., San Francisco.

The Rev. William E. Thomsen, Jr., formerly rector of Great Choptank Parish, Cambridge, Md., is now associate rector of St. Paul's Church, Winston-Salem, N. C. Address: 604 Summit St., Winston-Salem 5, N. C. The Rev. Thomas Fraser recently became rector of St. Paul's.

The Rev. Charles W. Wood, Jr., former rector of Rock Creek Parish, Washington, is now rector of St. John's Church, Huntingdon, Baltimore. Address: 3001 Old York Rd., Baltimore 18.

## Armed Forces

Chaplain Charles W. Adams, formerly addressed in San Francisco, is now addressed at NAS Moffett Field, Calif.

Chaplain (Capt.) Richard A. Johnson, formerly addressed at Camp Pickett, Virginia, is now at HQ 43d Inf., Div., APO 112, c/o P. M., N. Y.

Chaplain (Capt.) George F. LeMoine, formerly at Camp Breckenridge, Ky., may now be addressed at HQ 101st Sig. Bn. Corps, APO 264, c/o P. M., San Francisco.

Chaplain (Lieut. Col.) Frederick E. Morse, formerly addressed at St. Cornelius' Chapel, Governor's Island, New York, may now be addressed at HQ EUSAK, Chaplain Section, APO 301, c/o P. M., San Francisco. EUSAK refers to Eighth United States Army in Korea.

The Rev. Howard B. Scholten, formerly associate rector of Trinity Church, San Jose, Calif., is now a chaplain in the U. S. Air Force. Address: Box 767, Mather Field, Calif.

Chaplain (Lieut. Col.) Kenneth M. Sowers, formerly at Fort Leavenworth, Kans., is now at the Personnel Center, Fort Lawton, Wash.

Chaplain (Capt.) John R. Stewart has had a change in APO number from 902 to 970, c/o P. M., San Francisco (with the 809th Engr. Aviation Bn.).

Chaplain (Lieut. jg) Harlin E. Tillberg, formerly at the Naval Training Station at Newport, R. I., is now stationed at Yokosuka, Japan. Address: Box 9, Navy 3923, FPO, San Francisco.

## Resignations

The Rev. Sydney J. Browne has resigned as rector of All Saints' Church, Attleboro, Mass., in order to convalesce from delayed effects of severe war injuries received as a chaplain in World War II.

The Rev. Stewart C. Harbinson, rector of Emmanuel Church, Wakefield, Mass., since 1926, retired at the end of September, planning to return to England. The Rev. Mr. Harbinson had also served for a time in Ireland, earlier in his ministry.

The Rev. N. Frederick Lang has left the Church of Our Saviour, East Milton, Mass. He expects to be engaged in post-graduate study.

The Rev. David A. Pearson, who has been in charge of All Saints' Church, Stoneham, Mass., has retired. Address: 19 Houston St., Wakefield, Mass.

The Rev. Percival G. Rollit, rector of Christ Church, Rouses Point, N. Y., has resigned and is now connected with the diocese of Montreal. Address: 148 William St., Cowansville, Que.

The Rev. Alvin W. Skardon has retired as rector of St. Jude's Church, Waltherboro, S. C., and is living in Waltherboro.

The Rev. Frederick T. Trafford has retired as rector of St. Paul's Church, Minersville, Pa. Address: 8 N. Second St., Pottsville, Pa.

The Rev. Jacob A. Winterstein, rector of the Church of the Holy Trinity, West Chester, Pa., has resigned because of ill health.

## Changes of Address

The Rev. W. Lever Bates, formerly addressed in care of the Ven. George F. Bratt at Poughkeepsie, N. Y., should now be addressed at Tivoli, N. Y.

The Rev. Dr. Edward Tanner Brown, who recently retired as rector of St. Mark's Parish, Palo Alto, Calif., may now be addressed at Cathedral House, E. 123 Twelfth Ave., Spokane, Wash.

The Rev. D. A. Cassetta, retired priest of the diocese of Ohio, formerly addressed at Put-in-Bay, Ohio, may now be addressed at 119 Peterson Court, Holly Hill, Fla.

The Rev. George B. Davidson, general missionary

# SCHOOLS

## FOR GIRLS

### ST. JOHN BAPTIST

#### School for Girls

#### Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## KEMPER HALL

Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC KENOSHA, WIS.

### Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

## FOR BOYS

### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:  
The CANON PRECENTOR, Cathedral Choir School  
Cathedral Heights, New York City

### ST. PAUL'S SCHOOL Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan sound scholastic work. College preparation. Boarding dept. from 7th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

## COLLEGES

### DANIEL BAKER COLLEGE

Brownwood, Texas

Established 1889. Operated under the auspices of the Diocese of Dallas. Co-educational senior college offering B.A. and B.S. degrees. Special opportunities in teacher training, music education, business administration. The only available undergraduate course in the Episcopal Church in Church Work Training. Member: Association of Texas Colleges.

Rev. W. O. Cross, M.A., President  
Rev. L. A. Haselmayer, Ph.D., Dean

### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College  
Northfield Minnesota

If...

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

**STAINED GLASS**

WOOD-WORK METALS MARBLE LIGHTING CHANCES

DECORATION MOSAIC AND ALL CHURCH CRAFTS

THE J. & R. LAMB STUDIOS

1637 TENAFLY N. J.

**OSBORNE**

Designers and Makers of the Finest

**CHALICES**

Illustrated Book No. LC51C available  
Bronze Memorial Tablets List—LC51M

F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C.1 ENGLAND

**PEWS, PULPIT & CHANCEL**

Furniture

EARLY DELIVERY

WRITE FOR CATALOGUE

J. P. REDINGTON & CO.

DEPT. 121 SCRANTON 2, PA.



## CLASSIFIED

### BOOKS

**NEW CATALOG** Used Religious Books ready. Free on request. Baker Book House, Dept LC, Grand Rapids 6, Michigan.

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

**BOOK BARGAINS.** Mediaeval Stained Glass of Switzerland: 10 Color Plates. (\$5.00) \$3.00. Peguy: Halevy (\$3.50) \$1.35. Fr. Huntington: Scudder. (\$5.00) \$1.50. Send for complete list—religious and general books. Camille Lohman, 50 Morningside Drive, New York 25, N. Y.

### CHURCH ENVELOPES

**CHURCH and Church School** weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

### EDUCATION

**CURRICULUM EVALUATION CHARTS** of Third Province compare courses parallel columns. Useful supplement to "Interim Guide." Send 75 cents with order to Department Christian Education, 202 West Rittenhouse Square, Philadelphia.

### KITCHEN EQUIPMENT

**WE GIVE** Coffee Urns, Large Kettles, Electric Mixers, Electric Roasters, Knives, Forks and Spoons to Church and Lodge organizations on an amazing advertising offer. Write for details on the gift that interests you. No obligation. Ford E. Bedford, Dept. LC, Norwalk, Ohio.

### LINENS AND VESTMENTS

**ALTAR GUILDS!** Full range of finest qualities Pure Irish Linen for all church uses. Immediate delivery; prices unchanged—Samples free. MARY FAWCETT CO., Box 325, Marblehead, Mass., Formerly Plainfield, N. J.

**CATHEDRAL STUDIO,** Surplices, albs, stoles, burses, veils, Altar Linens. Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

**ALTAR LINENS BY THE YARD:** From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS,** Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## CHANGES

in Pittsburgh, has moved from 1683 Skyline Dr. to 7607 Kelly St., Pittsburgh 8.

The Rev. Dufferin D. Douglas, non-parochial priest of the diocese of Central New York (disability), formerly addressed at St. Petersburg, Fla., may now be addressed at 337 Arlington St., Watertown, N. Y.

The Rev. Kenneth Drescher, formerly addressed in care of the Ven. George F. Bratt at Poughkeepsie, should now be addressed at Pine Plains, N. Y.

The Rev. Norman B. Godfrey, the Rev. William C. Heffner, and the Rev. Gordon G. Nakayama, missionaries on Okinawa, no longer have APO privileges. In the future they must be addressed: Box 47, Naha Central Post Office, Naha, Okinawa.

The Rev. Stephen R. Hammond, who recently took charge of the Church of Our Saviour, Mill Valley, Calif., will move in January from 476 E. Blithedale to a new rectory at 17 Mesa Ave.

The Rev. Michael Martin, headmaster of Casady School, the diocesan school at Oklahoma City, reports a new mailing address: 9500 N. Pennsylvania, Oklahoma City, Okla.

The Rev. Dr. A. Pierce Middleton, assistant at Bruton Church, Williamsburg, Va., formerly addressed at Box 1387, may now be addressed at the James Galt House, Duke of Gloucester St., Williamsburg, Va.

The Rev. Arthur Julian Mockford, who retired recently from his work at Calvary Mission, Seaside, Ore., because of ill health, may now be addressed at 231 Fourteenth Ave.

The Rev. Claude S. Ridenour, who is serving St. Luke's Church, Bladensburg, Md., has had a change of address from 4006 Fifty-Third St., Hyattsville, to 4006 Fifty-Third St., Bladensburg, Md., as the result of a change in postoffice name.

The Rev. David deL. Scovil, rector of Holy Trinity Church, Alhambra, Calif., and secretary of convention of the diocese of Los Angeles, has had a change of address from 406 N. Garfield St. to 705 N. Curtis Ave.

The Rev. Dr. Henry Clark Smith, rector of All Saints' Church, Riverside, Calif., should no longer be addressed at Box 369. Church address: 3847 Terracina Dr.; home, 3505 Castle Reagh Pl.

The Rev. Jose Vega, who is in charge of the Church of the Holy Family, McKinney, Tex., and is working with a Mexican Catholic congregation, St. Mary of Guadalupe, in Fort Worth, is correctly addressed at 520 Wood St., McKinney, Tex. He worked in Mexico City several years ago.

The Rev. Dr. William Jay, retired priest of the diocese of South Carolina, formerly addressed in Jacksonville, Fla., should be addressed at the Francis Marion Hotel, Charleston, S. C.

The Rev. George A. Wilson, rector of Christ Church, Springfield, Mo., has had a change of rectory from 720 S. Florence St. to 1366 E. Elm St. Christ Church, which recently completed the first year of its new church school reported an enrollment of 184 persons for the term. The number included 22 teachers, officers, and adults in Sunday morning Bible class.

### Ordinations

#### Priests

**Nebraska:** The Rev. John Stanley Wakelam Fargher was ordained priest on October 10th by Bishop Brinker of Nebraska at St. Thomas' Church, Falls City, Nebr., where the ordinand will be rector. He will also be in charge of Grace Church, Tecumseh. Presenter, the Rev. E. B. Asboe; preacher, the Rev. A. M. MacMillan. Address: 210 E. Sixteenth St., Falls City.

**New Jersey:** The Rev. Edgar Otis Charles was ordained priest on October 7th by Bishop Banyard, Suffragan Bishop of New Jersey, at St. John's Church, 61 Broad St., Elizabeth, N. J., where the ordinand will be curate. Presenter, the Rev. Peter Sturtevant; preacher, the Rev. C. K. Myers.

The Rev. William Johnson Miles was ordained priest on September 30th by Bishop Banyard, Suffragan Bishop of New Jersey, at St. Mary's Church, Haddon Heights, N. J., where the ordinand will be curate. Presenter, the Rev. P. M. Sturtevant; preacher, the Bishop. Address: 112 Seventh Ave.

The Rev. Raymond Alfred Peterson, Jr. was ordained priest on September 23d by Bishop Gardner of New Jersey at Holy Trinity Church, Collingswood, N. J. Presenter and preacher, the Rev. H. B. Miller. To study at Oriel College, Oxford University, Oxford, England.

The Rev. Russell Abbott Smith was ordained

priest on September 29th by Bishop Banyard, Suffragan Bishop of New Jersey, at St. Mark's Church, Keansburg, N. J., where the ordinand will be vicar. He will also serve St. Clement's, Belford. Presenter, the Rev. G. F. Kreutler; preacher, the Bishop. Address: St. Mark's Rectory, Myrtle Ave. and Fourth St., Keansburg.

**Rhode Island:** The Rev. Hebert Winslow Bolles was ordained priest on October 4th by Bishop Bennett of Rhode Island at St. Stephen's Church, George St., Providence, R. I., where the new priest will be curate. Presenter, the Rev. W. R. Ward; preacher, the Rev. L. J. Lang.

The Rev. Peter Chase was ordained priest on October 6th by Bishop Bennett of Rhode Island at Trinity Church, Newport, R. I., where the new priest will be curate. Presenter, Canon J. R. MacColl, III; preacher, Canon E. N. West. Address: 27 High St.

**Spokane:** The Rev. Douglas R. Wanamaker was ordained priest on September 19th by Bishop Cross of Spokane at St. John's Church, Okanogan, Wash., where the ordinand will be vicar. He will also serve churches at Brewster, Omak, Oroville, and Twisp. Presenter, the Rev. W. G. Greenfield; preacher, the Rev. C. E. McAllister. Address: Okanogan, Wash.

**Western New York:** The Rev. Mitchell M. Haddad and the Rev. Harold F. Woolcott were ordained to the priesthood on September 21st by Bishop Scaife of Western New York at St. Paul's Cathedral, Buffalo. Presenters, Dean P. F. McNairy,

## CLASSIFIED

### POSITIONS OFFERED

**CARE OF** two children over three years of age, in Miami, Florida. Nice home, very best of references. Reply Box C-652, The Living Church, Milwaukee 2, Wis.

**YOUNG** Evangelical Catholic priest needed in Eastern suburban parish, take charge of religious education, college work, youth work. Pleasant quarters. Give complete details. Reply Box 645, The Living Church, Milwaukee 2, Wis.

**PRIEST**—Prayer Book Catholic. Small parish with excellent prospects for growth. Eastern Pennsylvania. Near several Metropoli. Large rectory. State approximate salary expected. Reply Box C-647, The Living Church, Milwaukee 2, Wis.

**WANTED:** Retired priest to provide services for mission during winter season in return for apartment or living quarters. Address St. Luke's Church, Fort Myers, Fla.

### POSITIONS WANTED

**RECTOR,** invites correspondence for parish in Northeastern area. Experienced. Reply Box A-650, The Living Church, Milwaukee 2, Wis.

**EDUCATED** Married Englishman would like employment with gentlefolk. Accommodation necessary. Experienced Lay Reader. Suggestions welcomed. Reply Box B-651, The Living Church, Milwaukee 2, Wis.

**PRIEST,** age 40, married, desires change. Seeks parish eager to develop strong and devout congregation, well-instructed, religiously alert and active. Believes in sound foundations hence interested in young people, Sunday School, pastoral and teaching ministry. Correspondence invited. Reply Box C-649, The Living Church, Milwaukee 2, Wis.

### SHRINE

**LITTLE AMERICAN SHRINE** Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH



## CHANGES

the Rev. R. B. Townsend, respectively; preacher, the Ven. S. N. Baxter, Jr.

Fr. Haddad, who was at one time a newspaper man in Alexandria, Va., will be canon sacrist of St. Paul's Cathedral, Buffalo. Address: 128 Pearl St., Buffalo 2.

Fr. Woolcott, a former Buffalo banker, will be in charge of St. Martin-in-the-Fields, Grand Island, N. Y. Address: 187 Riverside Ave., Buffalo 7.

### Deacons

**Albany:** C. Ward Courtney was ordained deacon on September 29th by Bishop Barry of Albany at the Church of the Cross, Ticonderoga, N. Y. Presenter and preacher, the Rev. H. R. Bell. To be in charge of St. Paul's, Waddington, N. Y.

**Rhode Island:** William Ackerman Buell was ordained deacon on September 29th by Bishop Bennett of Rhode Island at the chapel of St. George's School, Middletown, R. I., where the new priest is headmaster. He will be vicar of St. Columba's Church, Middletown. Presenter, the Rev. H. M. Davidson, O.G.S.; preacher, the Rev.

Dr. S. M. Shoemaker. Address: St. George's School.

**South Carolina:** George Milton Crum, Jr. was ordained deacon on June 28th at the Church of the Redeemer, Orangeburg, S. C. Presenter, the Rev. T. S. Tisdale.

**Thomas Lee Crum** was ordained deacon on July 3d at St. Philip's Church, Charleston, S. C. Presenter, the Rev. M. E. Travers; preacher, the Rev. H. D. Bull.

**Southern Virginia:** Joseph Windley Buchanan was ordained deacon on June 29th by Bishop Gunn of Southern Virginia at Christ and St. Luke's, Norfolk, Va. Presenter, the Rev. T. V. Morrison; preacher, the Rev. J. A. Winslow. The new deacon is in charge of St. James', Accomac, Va.; St. George's, Pungoteague; Holy Trinity, Onancock; and Emmanuel, Jenkins Bridge, all in Accomac County. Address: Onancock.

**Spokane:** Andrew P. Daughters was ordained deacon on September 21st by Bishop Cross of Spokane at St. Paul's Church, Kennewick, Wash., where the ordinand will be in charge. He will also serve the Church of Our Saviour, Pasco. Pre-

sender, the Rev. Frank Gilbert; preacher, the Rev. R. L. Baxter. Address: 619 Albany Ave.

Harold V. Pierce was ordained deacon on September 29th by Bishop Cross of Spokane at St. Andrew's Church, Spokane, Wash. Presenter, the Rev. W. G. Greenfield; preacher, the Rev. C. T. Hills. To be in charge of Trinity Church, Sunnyside, Wash., and the churches at Zillah and Prosser. Address: Sunnyside.

### Deaconesses

Deaconess Grace E. Smith, who had been serving St. Anne's Mission, El Paso, Tex., has retired. Address: 1516 Oakhurst Ave., Winter Park, Fla.

### Religious Orders

The Rev. Oliver B. Dale, SSJE, who for the past six years has been vicar of the Church of St. Augustine and St. Martin, Boston, has been appointed provincial superior of the Society of St. John the Evangelist in Japan. Fr. Dale sailed from San Francisco in mid-September and is now in residence at St. Michael's Monastery at Oyama, Tochigi-ken, Japan.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### —SAN FRANCISCO, CALIF.—

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C SAT 4:30 & 7:30 by appt

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

### —DENVER, COLO.—

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### —WASHINGTON, D. C.—

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sal, Ev & B 8;  
Mass daily ex Sat 7; Sat 12; Prayer Book days  
7 & 12 Noon; C Sat 5-6

### —CHICAGO, ILL.—

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### —EVANSTON, ILL.—

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;  
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B  
8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### —WAUKEGAN, ILL.—

**CHRIST CHURCH** 410 Grand Avenue  
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c  
Sun 8, 9, 11; Daily HC, Hours Posted

### —BALTIMORE, MD.—

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

### —DETROIT, MICH.—

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

### —ATLANTIC CITY, N. J.—

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &  
HD 10:30 HC

### —BROOKLYN, L. I., N. Y.—

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### —BUFFALO, N. Y.—

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Sun 8, 9:30, 11

### —NEW YORK CITY—

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),  
HC; 8:30 MP, 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning  
Service & Ser, 4 Ev, Special Music; Weekdays:  
HC Tues 10:30; Wed & Saints' Days 8; Thurs  
12:10; Organ Recitals, Fri 12:10.  
The Church is open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;  
Thurs & HD 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10; Morning Service & Ser 11;  
Thurs & HD 12 HC; Wed 12 Healing Service

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8, 9:15, 11; Daily 7:30 ex Mon & Sat 10

### —NEW YORK CITY—

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11, 15 HC; Daily: 8:30 HC;  
Thurs 11 HC; HD 12:10 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### —SCHENECTADY, N. Y.—

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;  
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### —TROY, N. Y.—

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

### —CINCINNATI, OHIO—

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

### —COLUMBUS, OHIO—

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,  
B.D., ass't.  
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening.  
Weekday, Special services as announced

### —PHILADELPHIA, PA.—

**St. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &  
Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 &  
4 to 5

### —NEWPORT, R. I.—

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun 8 HC, 11 MP; Wed & HD 11 HC

### —SAN ANTONIO, TEXAS—

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### —MADISON, WIS.—

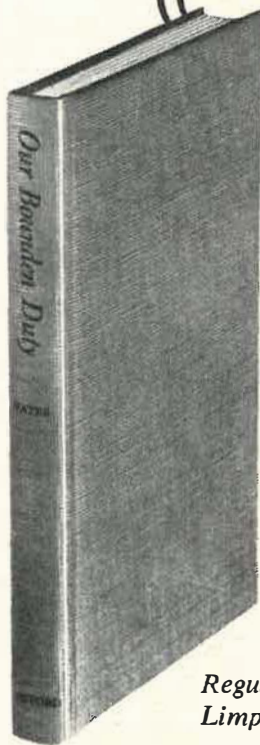
**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Deane, c  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 7:30-8

*Publishers of Fine Books for over Four Centuries*

A devotional manual for use before,  
during and after Holy Communion

# Our Bounden Duty

By the  
REV. M. L. YATES  
*General Theological Seminary*



“The theological tone has been kept within the boundaries of Prayer Book teaching, and for this reason the book should find a wide use among Church people. Two features may be especially noted: the definite provision for a ‘special intention’ and the skillful blending into little mosaics of Christian devotion of passages taken from the Psalter. A splendid gift for the new communicant.”—*The Living Church*

*Regular edition, \$1.50*  
*Limp linen, \$1.00*

The only devotional manual providing worship material on pages opposite the Holy Communion Prayer Book pages, *Our Bounden Duty* is designed to help members of the Church interpret the Holy Communion as the solemn action by which they perform their “bounden duty.” It is an excellent background text for clergymen preparing Confirmation classes and for clarifying the meaning and significance of the Service for church school students and all other parishioners.

A brief and simple explanation of Christian doctrine in its relation to the Holy Communion, together with a carefully presented outline of the Communion Office, constitutes the introduction. This is followed by devotions and meditations for before and after the Service. Devotions for use during the Service are arranged with the Holy Communion Service from the Prayer Book on the left, the devotional material on the right. Material from the Psalter and Hymnal is incorporated into the prayers. The pages of the pew-size Prayer Book are used for reproduction.

*At your bookstore*

OXFORD UNIVERSITY PRESS, 114 Fifth Avenue, New York 11, N. Y.

