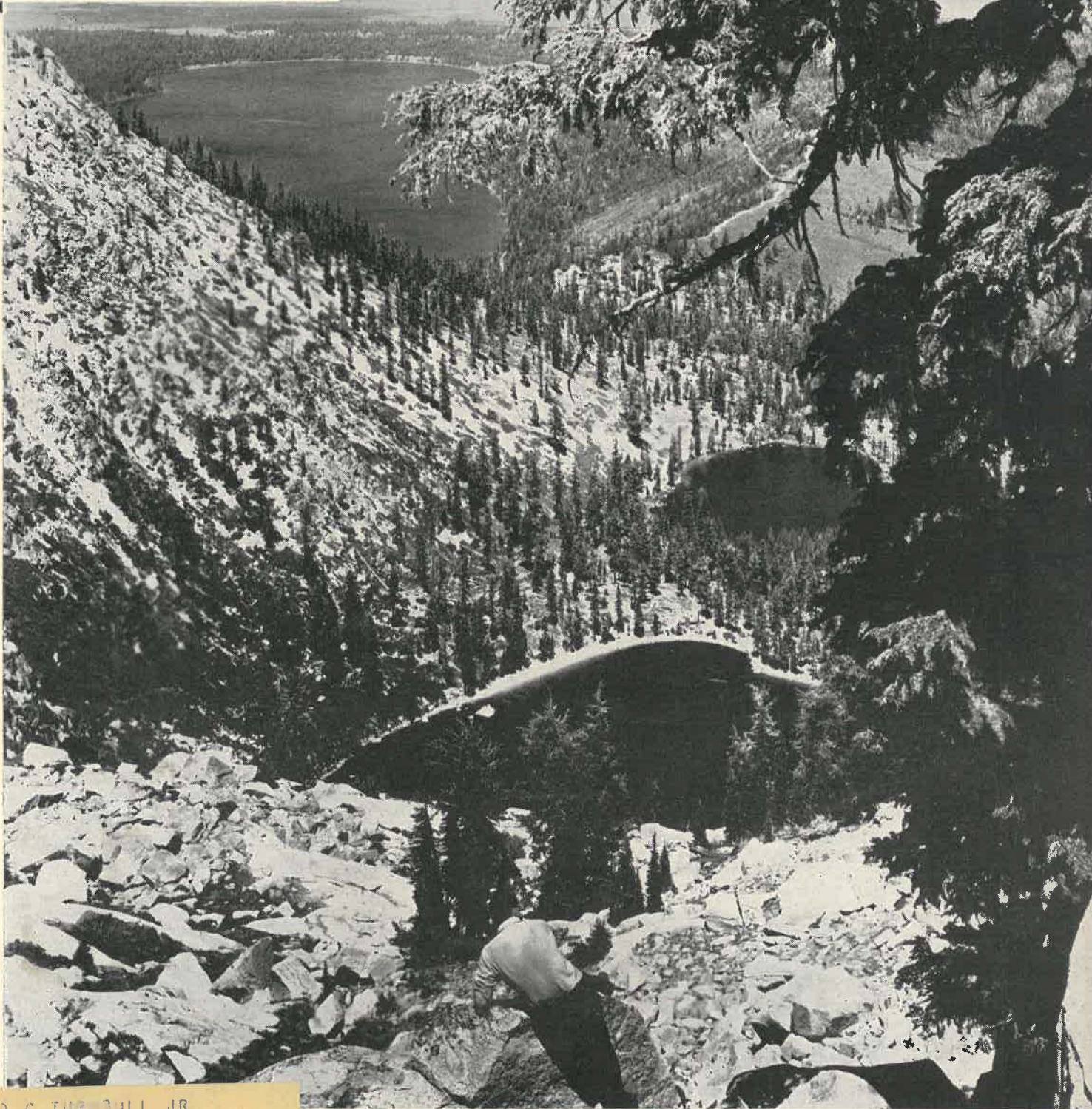


The Living Church

October 7, 1951

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NATURE'S STORY: A step to an understanding of the sacraments of the Church [see page 12].

RNS

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH



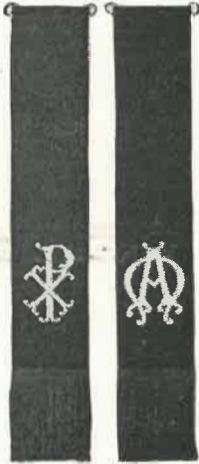
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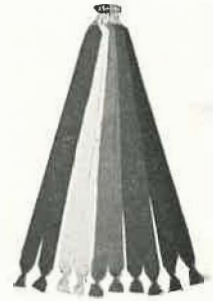
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LETTERS

Interim Curriculum Guide

DR. BELL'S carping criticism of the Interim Curriculum Guide seems a bit hasty and one sided [L. C., August 19th].

The Church school in this little mission last numbered over 300. We are expecting an enrollment double this number in September. Approximately 85% of our children are under seven years of age. If "our more usual courses" have adequate, or even inadequate, material for this important age group, I have yet to see it.

The material suggested by the Interim Curriculum Guide (a recommendation carefully qualified by supporting material from the department) is hardly heretical, though certainly schismatic. The important point is that it suggests material for small children which is able to be used, and able to be used effectively.

We have been told that it will take time to produce a satisfactory curriculum which will adequately present the historic Faith and Practice of the Church. The seeds of doubt which a man of Dr. Bell's calibre sows are like the tares in the field of good wheat.

I plead for patience and sensibleness.

(Rev.) HOBART JUDE GARY,
Church of St. Francis,
Levittown, N. Y.

A Scandal and a Menace

ROBERT L. CRANDALL says [L. C., August 12th] that "it will be indeed ironic if the Church becomes the institution in the South which alone contributes to the perpetuation of the practice of segregation . . ."

Let it be said at once that there will be no irony evident in the life of the Church if she does the one thing she must do, and the one thing which alone is open to her to do. This will be to refuse to countenance segregation in Christian parochial schools which she maintains or may establish in the future.

Segregated parochial schools would be a scandal and a menace. They would be a scandal to all who are seeking to hear a prophetic word in these days of tension, and a menace to all who work for not reactionary but creative and fruitful solutions to the problem of segregation and race relations.

A solution is so long overdue that the current pressures are the result of tardy action on the part of Church and civil government.

(Rev.) JOHN M. GESSELL,
Rector, Emmanuel Church,
Franklin, Va.

Thought on Labor

IN reading the September 2d issue of THE LIVING CHURCH, I find no mention of the important subject of labor. As that is the weekend that people everywhere are thinking and reading about such a vital subject, I believe this omission to be a great oversight.

Perhaps the lack of material on this subject is a comment on the general program of the Episcopal Church. According to the motto of THE LIVING CHURCH it is "A weekly record of the news, the work,

and the thought of the Episcopal Church."

I believe the record of the Episcopal Church with labor and industry is good, but perhaps it is so limited as to be too insignificant to mention.

The work of the Church in industrial areas, which reaches hundreds of thousands of people in concentrated areas, receives little encouragement or support where it is needed. In my short life and ministry I do not remember a mite-box offering or a special study program devoted to this subject.

In a time when it is the belief of many that the crisis of Communism will come in the cities, mill towns, and mining villages, what is the thought of the Episcopal Church? I know it has not forgotten this field of work, but is it doing it justice?

THE LIVING CHURCH has in times past contributed fine articles on the subject, but as a channel of thought of the Episcopal Church, it seems to me it could do more to aid this important work in great industrial areas.

(Rev.) LEROY HALL,
St. Andrew's Church,
New Kensington, Pa.

Near the Still-Smoking Volcano

LITTLE did I realize when I wrote an account of the Mount Lamington disaster [L. C., April 22d], that it would travel so far afield as to be published in both the *Church Times* and THE LIVING CHURCH. However, if my humble effort has been the means of inspiring anyone to help us in our time of need, then I am more than satisfied. Here in New Guinea we are especially praying for our bishop who will soon be commencing a tour of your land, sponsored by the American Church Union, with the object of raising funds for our mission.

I am now in charge of the station at Agenehambo which is the new Isivita. We shall not be returning to the old station which is still in the prohibited area. We are now a further four miles from the still-smoking volcano and most of our people have settled in this vicinity, within a mile or two of the mission station. We have had to start from nothing but already Agenehambo is a flourishing center and we can claim the largest school in the diocese with just over 450 children enrolled.

I might say that your magazine is welcomed by many of us here on the mission. We do not receive it regularly but from time to time copies come into our hands and for myself I enjoy it thoroughly. In recent years I have become extremely interested in the Episcopal Church of America and I have gleaned much information from occasional copies of THE LIVING CHURCH.

I know that you do not conduct a pen-friend service but I am wondering if there is some way in which I can be put in touch with young Episcopal Church folk who may be interested to hear from time to time something about the New Guinea Mission. I know that I would be most happy to hear more about the Church in America from them. I would welcome correspondence with a young priest about my

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LETTERS

own age (which is 27), but I would be very glad to exchange news with any young members of the Episcopal Church.

Our address is Anglican Mission, Agenehambo, c/o District Office, Popondeta, via Port Moresby, Papua, New Guinea.

(Rev.) ROBERT G. PORTER,
Agenehambo, New Guinea.

Masonry

I AM inclined to question your conclusion that, because some highly placed Church officials and active laymen are Masons, therefore the conclusions, theologically sound though they be, drawn by the writer in *Theology*, do not square with reality [L. C., June 3d].

In the long history of Christendom there have been times when councils, bishops, and popes have erred. Even such men may be guilty of blind spots. We ought to ask ourselves why the Roman Catholic Church forbids Masonry; why the Orthodox Church takes an official stand against it; why every major Lutheran body in North America has some official statement in opposition to it; why numerous other Christian groups and individuals find it inconsistent with Christianity.

The Catholic faith knows only one way of salvation and one Saviour. Anyone having attended a Masonic funeral service or read any of their official writings has recognized it to be another way. To the Catholic Christian, God is reality, and the only God he knows is the Holy Trinity as revealed in the Scriptures and the ecumenical Creeds. Here is where we need to "square."

(Rev.) HOWARD R. KUNKLE,
Rector, St. Andrew's Church,
Fort Scott, Kans.

St. John or St. Mark?

IN ITS current "late Trinity" booklet, the Forward Movement sponsors this statement, on page 7: "The Blood of Christ means much more than the three hours of Calvary."

According to the gospel of St. Mark, our Lord was crucified at the third hour, namely 9 AM, and died at the ninth hour, namely 3 PM.

Three from nine leaves six, in any system of numeration. Our Lord was upon the cross for six hours, and not three.

Bishop Fulton J. Sheen makes the same appalling error in a recent child's book, in which he says; "Christ lived 30 years, preached three years, was on the cross three hours." A letter to Bishop Sheen brought a courteous acknowledgment of the error. Our current Three Hours Service is in commemoration of the three hours of darkness, from noon to three, and not of the six hours during which Jesus hung upon the cross.

(Rev.) IRWIN ST. JOHN TUCKER,
St. Stephen's, "The Little Church
at the End of the Road," Chicago.

Editor's Comment:

The facts:

(1) St. Mark (generally regarded the earliest of our four Gospels) says (a) that the crucifixion took place at the third hour (15:25), (b) that "when the sixth hour was come, there



SYMBOL OF ST. JOHN: THE EAGLE

was darkness over the whole land until the ninth hour" (15:33), and (c) that "at the ninth hour Jesus cried with a loud voice . . . and [presumably still at the ninth hour] gave up the ghost" (15:34-37).

(2) Neither St. Matthew nor St. Luke specifies the hour of the crucifixion, but both of them support St. Mark substantially on time and duration of darkness and time of our Lord's death (St. Matthew 27:45-50; Luke 23:44-46).

(3) St. John still has Pilate offering to release Jesus at "about the sixth hour" (19:14), but mentions neither the darkness nor the time of death.

Deductions:

(1) Pious concentration on the darkness ("from the sixth hour . . . until the ninth hour") might, as Fr. Tucker says, have given the traditional chronology for the Three Hours' Service,* and, as a further step, the popular notion that this was the duration of our Lord's hanging upon the cross.

(2) On the other hand, in earlier times, "three" might have been arrived at for the hours of our Lord's agony by taking the favorite evangelist, St. John (traditionally the "disciple whom Jesus loved"), on the one chronological note on which he is specific (the conclusion of Pilate's appeal "about the sixth hour") and the other evangelists on the time of death, since there is no explicit contradiction on this.

Conclusion:

Thus the problem reduces to one question: whether to follow St. John or St. Mark on the hour at which our Lord was nailed to the cross.

*Though at least two of the "Seven Last Words" associated with this devotion ("Father, forgive them" and "Today shalt thou be with me in paradise"—Luke 23:34, 43) lie outside of the period of darkness.



SYMBOL OF ST. MARK: THE LION

The Living Church

Established 1878

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

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CIRCULATION MANAGER: Warren J. Debus

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.

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Things to Come

OCTOBER						
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14	15	16	17	18	19	20
21	22	23	24	25	26	27
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NOVEMBER						
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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

October

7. 20th Sunday after Trinity. World Wide Communion Sunday.
8. Milwaukee coadjutor election, diocesan council.
9. National Council meeting, Seabury House.
14. 21st Sunday after Trinity.
16. Province III synod, Wilmington, Del.
18. St. Luke's Day.
21. 22d Sunday after Trinity. United Nations Week. Youth Sunday.
23. Province IV synod, Birmingham, Ala.
24. United Nations Day.
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.
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).

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.
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SORTS AND CONDITIONS

TWENTY-THREE MISSIONARY RALLIES in six days!—that is the job the diocese of Los Angeles set for three visiting missionary bishops for the period September 30th through October 5th, which will just be concluded by the time this issue is in the hands of most of its readers.

THE THREE BISHOPS are Bishop Melcher of Central Brazil, Bishop Hunter of Wyoming, and Bishop Gordon of Alaska. They arrived last Friday, and, after a day of rest on Saturday, began on Sunday their speaking engagements, which tell the story of their work at strategic points in the diocese accessible to every parish and mission. Each bishop was assigned two of the six convocations into which the diocese is divided.

MEANWHILE bishops in countries behind the iron curtain continue to suffer in a manner reminiscent of the apostles. A report, coming from Hong Kong, tells of 13 Roman Catholic bishops who have been jailed by the Chinese Communists. . . .

PRESIDENT TRUMAN, opening a three-day pilgrimage of American Churchmen to Washington, D. C., September 28th, took the pulpit of a local church building and chided the pilgrims for the failure of Churches to adopt a common front in these days of crisis. For some time, he said, he had tried unsuccessfully to bring together religious statesmen to unite in "one common act which will affirm those religious and moral principles on which all agree."

WITHOUT referring directly to the president's statement, Bishop Dun of Washington, in the final service of the pilgrims on September 30th, declared that "Christian faith and devotion cannot be mobilized by political leadership for political ends, however good." He denounced Communism as a "demonic religion," but asserted that "there are frightened servants of mammon who think this might be a good time to finance the Church to fight this threatening form of godlessness so that mammon might be served in peace."

FUNERAL of Russell Dill, treasurer of the National Council, who died September 27th [see page 7] was held from Christ Church, Bronxville, September 29th. The service was attended by a large congregation, including many officers and workers at the Church's national headquarters at "281," diocesan leaders, and former business associates. Burial Office was read by the Presiding Bishop, Bishop Boynton, suffragan of New York, read the lesson, and the Rev. Harold F. Hohly, rector of Christ Church, was celebrant at the Solemn Requiem, in which he was assisted by the Rev. Morton Stone as deacon, and Harold Austin as subdeacon.

THE PRESIDING BISHOP will be the speaker in a telecast under the auspices of the National Council of the Churches of Christ in the USA, which the Department of Promotion of the National Council (our National Council, this time) announces

as the first religious service ever to be televised coast to coast. The telecast will be shown Sunday, October 7th (date of this issue), at 1 PM eastern standard time. Presiding Bishop will speak from the Church of the Heavenly Rest, New York. Assisting in the service will be the rector, the Rev. John E. Large.

A PRIEST OF THE CHURCH honored at the Washington Pilgrimage of American Churchmen referred to above is the Rev. Anson Phelps Stokes, author of Church and State in the United States [L. C., September 16th], and onetime canon of the Washington Cathedral. Dr. Stokes was chosen as "clergy churchman of the year," with William H. Stackel, Lutheran layman from Rochester, N. Y., "lay churchman of the year." Both were honored for demonstrating in their daily lives "that belief in God and religious principles" is the capstone of democracy. Dr. Stokes is the father of the Rev. Anson Phelps Stokes, Jr., rector of St. Bartholomew's Church, New York.

UNIVERSITY OF THE SOUTH has been studying ratio—this time not in math class, but in relation to interesting statistics in the university's theological department. The "ratio" is that of single to married "theologs," which appears to be on the upswing, with this year's enrollment divided 45 to 36. This may be viewed as a return to more normal times, but it will mean fewer future clergy wives with the formal training in theology and church history that the theological department of Sewanee has provided for the wives of its married students.

THE EXECUTIVE COMMITTEE of the Conference of USA member Churches of the World Council of Churches, meeting in New York, sent a letter of appreciation to John Foster Dulles, for stressing the "quality of reconciliation" in the Japanese peace treaty—a quality the Commission of Churches for International Affairs, meeting in the summer at Rolle, Switzerland, had also commended. The letter to Mr. Dulles was signed by Methodist Bishop Bromley Oxnam, a WCC president, who presided at the New York meeting, which also approved tentative plans for WCC's second Assembly to be held in Evanston, Ill., in 1954.

AT LEAST ONE DIOCESE (Western Massachusetts) is this year celebrating its 50th anniversary. In a pastoral letter, to be read to the congregations on September 30th (or soon after that date), the bishop, recalling the past half-century and looking to the future, urges lay persons to pray for their clergyman regularly by name. The bishop continues: "I hope you will make it a practice, whenever you go to church, of praying not only for the person beside you . . . but for the person in front of you, and the one behind you; and if no one is in front, for the organist or some member of the choir; if no one is behind you, for the sexton or the ushers."

Francis C. Lightbourn.



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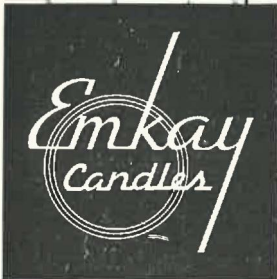
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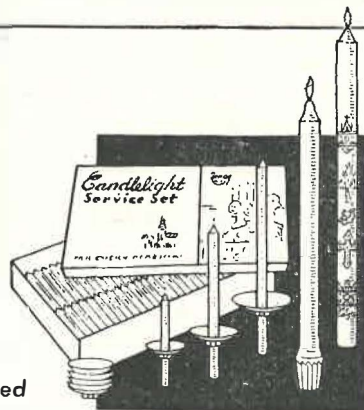
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• Several inquirers send parish leaflets announcing the "Feast of the Assumption of the Blessed Virgin Mary," and requiring abstinence on the vigil, as well as observance of the feast as a day of obligation. They ask upon what authority these rest.

The assumption into heaven of the body of the Blessed Virgin Mary may be held as a personal opinion by any loyal Churchman, and there are many who do so hold it.

It is not a dogma of the faith of the Holy Catholic Church, since a teaching can be regarded as Catholic dogma only if it rests upon some basis in the Holy Scriptures and upon a definition explaining that Scripture made by a council of the whole Church.

The Bishop of Rome is regarded by those in communion with him as em-



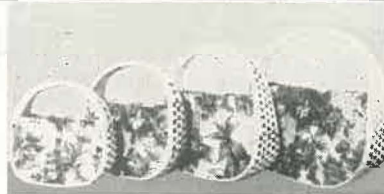
powered to define the faith for all Christians without reference to an ecumenical council, but his pronouncements have no authority outside the body of his followers. As far as we are concerned his statements are open to examination as to their reasonableness, historical accuracy, moral and spiritual consequences, and consistency with the original deposit of faith.

If any man feels that papal definitions meet these tests, he has the right to accept them as correct, but he has no right to regard them as binding, nor to require their acceptance from others, though he has every right to persuade those others of the truth as he sees it.

A congregation that believes this doctrine to be a true statement of a historical occurrence is therefore entitled to assemble to commemorate that occurrence. They would even have the right to commemorate it with a special form of service (collect, epistle, gospel, anthems, and hymns) provided that service was licensed for use by the bishop having jurisdiction over them. But they would have no right to make it a day of obligation, so that those not observing it would be regarded as thereby sinning.

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TWENTIETH SUNDAY AFTER TRINITY

GENERAL

NATIONAL COUNCIL

The Treasurer is Dead

Russell Dill died on September 27th, two weeks short of three years after he was elected treasurer of National Council.

Mr. Dill became ill with a virus infection during the end of 1950, but after a period of recuperation in Florida, was able to return to his duties at National Council last spring.

During his illness, one of the assistant treasurers, James Whitney, gave the treasurer's report at National Council meetings. Mr. Dill was able to take over this task at the April meeting, however. He reported then that payments on expectations from the various dioceses and missionary districts were not good. Early last summer he reminded Churchpeople that while they were free to take vacations, "missionary salaries and other necessary expenditures do not and cannot take a vacation."

In July Mr. Dill played the new



RUSSELL DILL and Bishop Sherrill at blessing of new organ.

organ at Church Missions House when it was blessed.

Mr. Dill was elected treasurer of National Council at its October 12 to 14, 1948, meeting. He succeeded Dr. Lewis B. Franklin, treasurer since 1919, who resigned at that meeting.

He was active in establishing the Episcopal Church Foundation.

Mr. Dill was born in San Jose, Calif., 1894. He was educated at local schools and the University of California. He was a specialist in the reorganization of industries, including a hosiery mill, large department stores, a motor manufacturer, and aircraft factory.

During World War II he was sent to England for confidential conferences with Army authorities on aerial warfare. He helped organize the first national rationing program under Leon Henderson.

Mr. Dill was a member of Christ Church, Bronxville, N. Y., and served on its vestry.

VISITORS

English Bishops

The Bishop of Sheffield, England, Dr. Hunter, spoke in Massachusetts September 14th at a dinner in Emmanuel Church, Boston. He also spoke on September 16th at Grace Church, Lawrence, Mass., and at St. Paul's Cathedral, Boston.

Other English bishops visiting the United States are the Bishop of Kensington (London), the Rt. Rev. Cyril Eastaugh, and the Bishop of Newcastle, England, the Rt. Rev. Noel Baring Hudson.

UNITY

Meeting With Methodists

A meeting between the Methodist Church's Department of Christian Unity and the Episcopal Church's Commission on Approaches to Unity will take place in Chicago on November 29th and 30th right after the latter group holds a two-day meeting. The two groups met together twice earlier this year, but no re-

ports were released on the sessions. The Episcopal Church's group is a joint commission of General Convention, and therefore includes members of both the House of Bishops and the House of Deputies and also members at large.

MINISTRY

A Canonical Visitation

Bishop DeWolfe of Long Island made his canonical triennial visitation to the Church of the Holy Trinity, Brooklyn, N. Y., on Sunday evening, September 23d, at which time he confirmed 12 persons, and welcomed a congregation of deaf persons. The bishop's sermon was signed to the deaf.

After the service Bishop DeWolfe told the vestry that he was willing to counsel with them on the selection of a new rector. Since the bishop removed the Rev. Dr. John Howard Melish from the rectorship of Holy Trinity two years ago, Dr. Melish's son, the Rev. William Howard Melish, has assumed pastoral duties of the parish. Dr. Melish was removed on the grounds that, with his support, his son, then his assistant, was engaged in extra-church activities to the detriment of the parish. The son was chairman of the National Council of American-Soviet Friendship.

DRAMA

The Counsel of Ruin

An event of great interest both to the Church and to the theatre will be the opening in New York October 16th of Christopher Fry's religious drama, *A Sleep of Prisoners*, written for the Festival of Britain. With the enthusiastic blessing of Bishop Donegan of New York, who saw the play in England this summer, and at the invitation of the rector, the Rev. Dr. Arthur Lee Kinsolving, the play will be given for a limited time in St. James' Church, Madison Ave. and 71st St., with performances each week night and Wednesday and Saturday afternoons.

Written for presentation in churches,

TUNING IN: English bishops use the names of their dioceses as their last names in signing documents and even personal letters. Hence, the expression "Bishop Hunter," would mean a retired Bishop without a diocese. English periodicals when they

give the Bishop's personal last name put it in parentheses. Reason: Family names did not come into general use until comparatively recent times, and English conservatism plus Church conservatism has maintained the old usage.

this drama by the author of the Broadway success, *The Lady's Not for Burning*, comes to New York with the original London cast, which had its opening in the University Church of St. Mary in Oxford and subsequently ran at St. Thomas' Church, London. Luther Greene, Broadway producer, will present the play in New York, under the sponsorship of the American Church Union and other non-profit religious organizations. Dr. Kinsolving has assigned his parish's share in the venture to the Bishop of New York for a fund to increase the salaries of missionary clergy.

The church is the setting for the play, written for the Religious Drama Society and the Pilgrim Players in England. The plot concerns the dreams of four prisoners of war, quartered by the enemy (referred to as "Towzer") in a church. Its action is characterized as a modern allegory dramatizing man's ready obedience to the counsel of ruin. It employs such Biblical incidents as those of Cain and Abel, David, and Absalom, and the three men in the fiery furnace, against a background of contemporary strife.

Mr. Fry, himself a Churchman, is said to have chosen a church setting rather than a theatre for his play, both as a reversion of the drama to its origins in the old mystery plays, and also as a "newer experiment in dramatic illusion." In this it resembles T. S. Eliot's *Murder in the Cathedral*, which has been presented by amateur casts in the chapel of General Theological Seminary and in other churches in this country. But this is said to be the first time that a church has been deliberately chosen as the setting of a professional production, in preference to a theatre. It is possible in this instance because the profits are to be used entirely for religious and philanthropic purposes.

New York drama critics have heralded the forthcoming production with great interest, because of the popularity of the author and the excellent reports of the play from London, where it has been hailed as the greatest of the Festival productions. The English director, Michael Macowan, will accompany the cast to this country and arrange the staging.

The acting company for *A Sleep of Prisoners* are Leonard White, Stanley Baker, Hugh Pryse, and Denholm Elliott, who appeared in New York last year in Mr. Fry's *Ring Around the Moon* and the revival of *The Green Bay Tree*.

After the New York run, the play will appear in churches in other cities. American and Canadian rights are controlled by the Francitas Film Corporation, of which a priest of the Episcopal

Church, the Rev. Robert Q. Kennaugh, of Gladwyne, Pa., is director. Producer's profits will be spent on the production of films and plays of a religious nature, this organization has announced.

PROVINCES

First, Reconciliation

The ties between all branches of the Church's work and increasing activity of the laity in all fields of service, were the points stressed at the synod of the Fifth Province held in Ann Arbor, Mich., September 18th to 20th. Clergy and laypeople benefited from the total picture presented of all aspects of the Church's task in the modern world.

In pointing out that everything we do is a part of the educational work of the Church, the Rev. John Huess, of National Council's Department of Christian Education, said that the great danger is in allowing good works to overshadow the religious motive.

Concerning missionary activity, Dr. Huess spoke of man's primary need to become one with God, and of the Church's task in coming to man first with the gospel of reconciliation and secondly with the corporal works of mercy. The task of telling the missionary story had passed from the bishops to the laity in large degree, he said.

In other sessions Bishop Bentley, National Council's vice president, explained the mission of the overseas department and said that the Church has a "hold-the-line" policy where there is opposition, reported progress in non-strategic areas, and stressed the great need for salary readjustments among the missionary personnel.

Mrs. Arthur W. Sherman, executive secretary of the Woman's Auxiliary of the National Council, pointed out that the Auxiliary is not a separate organization, but an instrument to stimulate interest, integrate, and help sponsor the total Church program among the women of the Church.

PUBLICITY

In Search of a Movie

In most American cities, Church advertising consists of unadorned listings of Church services, names of clergy, and location of churches.

Some years ago, during a long, serious illness, a young Churchman named Kendall Jones got an idea for changing all of this.

Upon his recovery he and his wife,

both of them communicants of Zion Church, Windsor, N. Y., began spending their spare time designing attractive advertisements for churches, which they have made into mats for use in newspapers and send out all over the country. Mr. Jones sells books during the day, so he and his wife work on the mat service during evenings and weekends. The Jones now offer a series of kits; all reasonably priced, and sufficiently varied in size so that they can be used by any size church. The mats are the sizes which most churches can afford to use.

The Jones also provide churches with copy for letters for greeting new members, building attendance, urging financial support, inspiring loyalty, and gaining coöperation.

In 1947, the Rev. Albert A. Chambers, then chairman of promotion for the diocese of Central New York, arranged a small appropriation to start off the Jones' work. The appropriation has now been discontinued.

In Watertown, N. Y., several churches teamed up to use the series. A report from Watertown is that on one Saturday evening a young couple living there were discussing the atom bomb. They picked up the evening paper to look for a movie, and came across a Jones ad written for Watertown Episcopal Churches on the Church and the Bomb. They attended services for the first time the next day, and attend regularly now.

SOCIAL RELATIONS

"It's the Kids Who Suffer"

By FREDERICK H. SONTAG

A team of young Churchpeople went to live at the migrant workers' camp in King Ferry, N. Y., again this summer. This was the second summer the diocese of Central New York had sponsored missionary work at the camp [L. C., September 10, 1950]. This year the team was bigger (11 members, five more than last year), was better equipped, stayed longer (two months instead of six weeks), had more money and the benefit of the experience of last year's pioneer team.

Migrant workers are brought to the King Ferry camp in open trucks. Each truck usually carries 10 people and stops only briefly for food and refueling. The workers come from farm jobs at other camps, and when they finish harvesting the vegetable crops around King Ferry, they move on to still other camps in

TUNING IN: ¶ Modern drama began in the church, with a simple representation of the women coming to Christ's tomb on the first Easter Day. Later this playlet was enlarged, props and costumes began to be used, and ¶ Mystery plays were de-

veloped. When the plays got to the point where they needed more space—for scenes from the hero's youth all the way to lively representations of hell—they moved outdoors. There the restraints of piety disappeared and secular drama began.



New York and other eastern states and all over the country.

The camps are almost all alike. A report in the August issue of *Focus* on New York's migrant workers' camps includes the one at Aurora, which the already over-worked Church team added to its work during the last part of this summer, and the one at King Ferry, although not all the abuses listed were true of the latter. The King Ferry camp is considered the best in upstate New York. It has some light, plumbing, and good water. Many camps have none of these.

The *Focus* report said:

"You turn off the main highway—multi-laned and smooth as glass—and start south from Syracuse. To your right is Skaneateles, most beautiful lake in New York. To your left are the shack towns; misery, filth, and disease horded together in a blob of oppressed humanity that is the shame of the Empire State. These are the summer camps of the migrant workers who come—often 80,000 strong—to follow the crops."

[There were 700 migrants at King Ferry this summer, but this was several hundred less than last summer. The decrease, said one of the migrants, was because "the others got war work, and they live better than us now."]

"The migrants live for three months in shacks sometimes no bigger than 10' by 10', rotting, sagging fire traps. Sometimes a family of eight lives in such style. . . . Those who are wise bring their own mattresses, others sleep on potato bags. Some rooms have no light. Most have poor garbage facilities, inadequate plumbing.

"It's the kids who suffer most. New York's labor law forbids children under 14 from working on the farms. Those 14 and 15 need permits. Yet every summer hundreds and sometimes thousands of cases are uncovered whereby children, no older than 13 and as young as six, work eight to 12 hours under a broiling sun, often with no food to sustain them from breakfast (at 5 AM) to supper (at 8 PM).

"Despite boasts of growing compliance with the law, *Focus* discovered evidence of increased numbers of illegally employed children."

[This coincides with discoveries made by this reporter.]

"Of the children under 16 years old, 38% were illegally employed in 1950 (either too young or no permits). . . . In 1950 half of the children worked for less

THE MIGRANT'S PROBLEM does not belong only to the migrants. Top: Mr. Grant and one of the migrant children at altar in team's house. Middle: Hal Avery and Gay Gardiner use Nancy Rose's car to take some of the children swimming. Bottom: Rev. Walter L. Welsh, rector of Grace Church, Syracuse, Mr. Grant, Margaret Lewis, Bob Dickson, and a fellow-picnicker.

Top and middle photos: Norris Studios

than 38 cents an hour. And what is being done about it? During 1950, the New York State Labor Department prosecuted only 11 employers for violating child farm labor laws. Four paid fines ranging from \$5 to \$25; a fifth was fined \$25 for each of two counts, but the court suspended payment; four employers received suspended sentences. Two cases are still pending."

Cognizant of the seriousness of migrant conditions, the Truman commission held national hearings on the subject, and last June published a lengthy report including many suggestions for improving the situation.

DRINKS, KNIVES, NARCOTICS

Migrant children suffer from insecurity and their schooling is constantly interrupted by the moves from camp to camp.

The medical editor of the *New York Times*, Col. Howard Rusk, M.D., in a study on migrant health which appeared in the June 3d issue, said that diet deficiencies create a major problem among migrants. The *Times* this year reported that "gambling, drinking, and knifings" occur in the camps. And narcotics are for sale.

The New York state supervisor of the 30-year-old migrant program of the Home Missions Council of North America (now part of the National Council of Churches) told the *Times* that "although there is state legislation on child labor and minimum standards for farm labor camps, funds for enforcement are insufficient." Also, the supervisor said, "the migrants themselves are unused to organizing for a fight on their own behalf."

The team of young Churchpeople at King Ferry limited its work to the children, as did the team last year. In the morning team members held craft periods. Migrant children made useful household items and then took them home, to their shacks. Later in the morning there were singing and games. And a period of worship and stories about the life of Jesus rounded out the morning.

Afternoons there were softball games — which the Church team prescribed to promote team spirit, as an antidote for insecurity — and walks and swimming. In some of their activities the Church workers cooperated with the 4H club and the State Child Care center.

This summer's team was led by a minister of the United Church of Canada, the Rev. Alex Grant, who lectures at Union Theological Seminary. Mr. Grant said that the team's purpose was to help the Church discover ways in which it could meet the needs of mi-

grants and bring its services to them. He pointed out that the migrants' problems not only affect the migrants, but the communities they come into as well. He said that the migrants are sensitive to community attitudes toward them. And, he said, they are extremely receptive to interest in their welfare and are anxious to be accepted as human beings. Mr. Grant said that this summer the team at King Ferry had emphasized recreation, religious education, and education to compensate for schooling that is lost during the endless moving from camp to camp.

Assistant director of the team was Harold Avery, who is a senior at Episcopal Theological School. The team had eight other members: Ted Theobald, who is entering Sewanee this fall; Bob Dickson, senior at Harper college; Peter Edmonds, sophomore at Colgate; Burr Allegaert, a Presbyterian attending Brooks preparatory school, North Andover, Mass.; Margaret Lewis, who is starting graduate work at Orono's University of Maine; Marjorie Austin, senior at Colby college; Gay Gardiner, who attends Oswego State Teachers college; and Nancy Rose, entering Philadelphia Divinity school this fall.

A King Ferry minister, with a thorough knowledge of local conditions, the Rev. Albert Anthony, helped this year's team, as he had last year's in community relations. Mr. Anthony is a Presbyterian. And team leader Grant is a minister of the United Church of Canada. Another Protestant minister, the Rev. Rosie Patterson, was appointed camp pastor by the National Council of Churches and a camp church was established. Although Mr. Patterson's relation to the team was not so close as that of Mr. Grant and Mr. Anthony, several Churchpeople were encouraged to take part in the camp church and to assist at its Communion services.

SACRAMENTS AT THE CENTER

There was no one in the team to administer the sacraments to its members. However, the spiritual center of the work was St. Paul's Church, Aurora. Its rector, the Rev. Robert Page, helped to keep the sacraments at the center of the team's work.

He celebrated Holy Eucharist every week for the groups.

This summer the team lived in a house equipped with running water, electricity, and refrigerator (although four of the men had to sleep outside in a tent), but they went to Fr. Page's house for the comforts of home. There they could take warm baths, raid the refrig-

erator, and relax. Last year's house had an unreliable icebox and no running water or electricity. One advantage of that house was that it was off camp grounds. This summer's house belonged to the camp and was on its grounds. There was consequently not much chance for the team to get away and think things out, and all its activities were more strictly subject to the approval of land owners and employers.

The team was mature and effective. They promoted understanding of their work, and local residents voiced approval.

Churchpeople in the diocese of Central New York registered their approval by responding to an appeal from a diocesan lay committee with contributions of athletic and other necessary equipment and cash. Mrs. Malcolm Peabody, wife of the Bishop of Central New York, did an exceptional job in fund raising.

Bishop Peabody, himself, visited the camp twice this summer.

A union leader, active in his Church, said, "From what I know of migrant pay scales, we have a Christian job to do for those people." The Church committee in Central New York, the Church team, and diocesan officials need information on actual earning power of migrants and the cost of goods they buy in the camps.

Last fall the executive committee of a Citizens' Committee on Seasonal Labor said in a report, "Particular notice was taken of the flagrant violation of the child labor laws. . . . The violation of these laws is such common knowledge that it cannot help but be brought to the attention of . . . authorities."



Norris Studios
USEFUL ITEMS to take home. One of the children carves a cross, with assistance from Marjorie Austin.

TUNING IN: ¶ There are many Anglicans among migrant workers from the British West Indies. In some areas they are invited to worship in Episcopal Church parishes. ¶ **United Church of Canada** is union of Canadian Methodists, Presby-

terians, and Congregationalists. ¶ **Philadelphia Divinity School**, in addition to training men for the ministry, trains women for Church work. ¶ Episcopal Church requires that the celebrant of the **Holy Communion** for its members be a priest.

ENGLAND

Ideals of Marriage

Regret that an official representative of the Church of England had not been included in the Royal Commission set up to deal with marriage problems, was expressed by the Archbishop of York, Dr. Garbett, in his presidential address to the Convocation of York.

The date of the Convocation had been advanced in order to enable the Archbishop to take part in it before his departure to Australia.

Dr. Garbett urged that the Church of England, which still took the largest number of marriages in England, should give evidence before the Commission showing that the increase in the number of divorces and the departure from the Christian conception of marriage as a life-long union were harmful to the social and moral health of the nation and detrimental to the happiness of its children. At the same time, he said, remedies should be advocated which seemed most likely to restore the ideals of marriage and the home which in the past had contributed so much to all that had been best in the national character.

Referring to the Report on Relations with the Church of Scotland, the Archbishop expressed admiration for that Church and gratitude for its theologians and Biblical scholars, but said that in their desire for reunion they must not attempt short cuts which would only lead them into new difficulties.

AUSTRALIA

The "Healing Church"

St. Mark's, Granville, Sydney, has been known in around Sydney for the past four years as the "Healing Church." Its active Healing Group has now re-organized under the plan of the Guild of Health of the Church of England.

St. Mark's group, which meets weekly, welcomes Christians of all Churches who believe in the healing of God through the Church and who try to become centers of spiritual health. The objects of the Guild are:

1. To bring together Christian people, including doctors, psychologists, and ministers of religion, to work in fellowship for fuller health, both for the individual and the community.
2. To enable all members to study the interaction between physical, mental, and spiritual factors in well-being.
3. To sustain and strengthen by prayer the sick, those who minister to

TUNING IN: ¶ Christian healing, with prayer, laying on of hands, or anointing with oil (Holy Unction) is based on the Bible and recognized in the Prayer Book. Modern medical discoveries have corroborated Christian experience that healing

them, and all who exercise the Divine gift of healing.

4. To help men and women to realize in themselves, and as members of the Christian family, the abundant life offered in Christ.

PALESTINE

Three Churches for 400,000

A discouraging report on the status of the Armenian Gregorian Orthodox Church in Soviet Armenia was brought to Jerusalem by Archbishop Elisha Derderian who visited the country.

Archbishop Derderian, who has been acting as locum tenens of the Armenian Gregorian patriarchate in Jerusalem since the death of Patriarch Cyril Israelian two years ago, went to Soviet Armenia recently to be consecrated.

According to Archbishop Derderian, Erivan, capital of Soviet Armenia, and a flourishing industrial city of 400,000, is allowed to have only three churches. He said that most of the clergymen in the country are old and are not being replaced because of the strict limitation on the number of young men permitted to study for the priesthood.

The archbishop said that, while the older generation in Soviet Armenia still respects religion and clergymen, the new generation shows little regard for either.

[RNS]

First Church in Nazareth

Nazareth's first Coptic church was dedicated recently in the presence of Coptic clergy from all parts of Palestine, Religious News Service reports. Also present were six Coptic dignitaries from all Egypt, officials of the Israeli government, and representatives of various non-Coptic Churches. The church was built with aid given by the Israeli Ministry of Religion.

Crowd of Witnesses

There were many Jewish Christians in Israel before the free state was set up in 1948. But converting new members to the Church is a slow process. So Christmas, 1950, took on an added significance for the church in Jerusalem when Matthew Spacov publicly confessed his faith in Christ and was baptized. Then one night last April, while Jewish families all over Jerusalem were beginning to celebrate the Passover, Mr. Spacov was confirmed (by the Anglican Bishop in Jerusalem). He was the first Israelite to join the Church since Israel

became a state. To a man accustomed to large audiences (Mr. Spacov held the boxing championship in Rumania for 10 years and was light heavyweight champion of Europe from 1932 to 1935) the group of 20 people who gathered to witness the confirmation seemed bigger than the crowds who watched him in the ring.

SYRIA

Partisans of Peace Congress

Patriarch Alexander III, supreme head of the Syrian Antiochian Orthodox Church, was reported to have been named co-sponsor of a forthcoming Communist-sponsored Partisans of Peace congress for the Middle East and North Africa. The patriarch's seat is in Damascus.

Patriarch Alexander recently returned from a visit to Moscow, presumably to seek payment for Church properties in the Ukraine seized in the Russian revolution of 1917. While in the Russian capital he joined the patriarchs of the Romanian and Bulgarian Orthodox Churches in a statement condemning the Western nations for "warmongering."

(Officials of the Damascus patriarchate repudiated Patriarch Alexander's anti-Western statement at that time, declaring it was purely personal and did not represent the views of his Church. A similar disavowal was made by officials of the Church in the U. S.)

[RNS]

EGYPT

Something to Think About

Priors of seven important Coptic monasteries which are scattered in the deserts of Egypt gathered in Cairo recently. Also in town was a Coptic Bishop from the Sudan. Both the priors and the Bishop had something for the Copts to think about.

Bishop Yoanness, according to Religious News Service, reported that several Christian communities in Uganda, members of Pagan Negro tribes who have been converted by Protestant missionaries, have petitioned for admission to the Coptic Church. Uganda is a British colony in central East Africa.

The priors met to discuss complaints that their monasticism is losing its primitive simplicity and paying too much attention to "modern comforts."

The Coptic Church became separate from the rest of the Christian world exactly 1500 years ago.

is a spiritual as well as a physical problem. ¶ Armenian and the Coptic (Egyptian) Churches are in communion with each other, but not with Greek Orthodox. In Syria Jacobites are in communion with Armenians and Copts, Antiochans with Orthodox.



Fishing, Hunting, and HOLY CO

By the Rev. John S. Kromer

Rector, St. Andrew's Church, Meriden, Conn.



IF all who ignore the fourth commandment, who neglect to "keep holy the sabbath day," I think God finds it easiest to forgive fishermen and hunters. They alone protest against the mechanization of life. They are among the few who still feel the "call of the wild," who are at home in the world of the out-of-doors with God's lesser folk.

Those who listen come back with a new sense of how all God's creation is unified. Man does not possess all the secrets. Nature, too, has a few things to disclose about the mystery of life — nature which sings of God's glory. That the psalmist knew this is evident, particularly in Psalm 19: "The heavens are telling the glory of God. And the firmament showeth the work of His hands."

Now, when we begin to think of all life — of all creation — as having a story to tell, it is just a step to an understanding of the sacraments of the Church. The Christian sacraments are simply unique ways in which God has chosen physical things to convey a spiritual meaning.

The Offices of Instruction put the matter accurately, though somewhat technically: a sacrament is "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we

receive this grace, and a pledge to assure us thereof" (Prayer Book, p. 292).

If God can use physical things to tell a message, he can also use them to change the direction of a man's life.

THE HUMILITY OF GOD

The man who knows what it is to stand in reverent awe of God's creation — to "be still under the stars and know that He is God" — knows how the invisible world breaks through into our limited world of time and space. Such a man knows that we can enter into the commonplace and come face to face with Reality. This is what happens in the sacraments.

For in the sacraments God employs a medium I can understand to tell me the secret of life's meaning. This is the astounding humility of God. When He was about to be delivered up — voted down, evicted, if you will, from His own world — He took bread. He risked His remembrance in a little bit of wheaten flour. The continuing life of the kingdom of heaven was to be centered in a common meal of fellowship.

More than anywhere else, Christians down through the centuries have found that common meal, the Holy Eucharist, a meeting place with the Lord of life. Through a medium we can understand — in a meal in which are shared bread and wine, elemental nourishment — He comes. In Holy Communion you and I are brought face to face with Reality (with God), and are fed.

In this sacred banquet all of nature comes to have a new status. Just as God

was "clothed upon with flesh" in Jesus, the carpenter of Nazareth, so now are bread and wine the means of His coming. Bread and wine are at the very center of things. And as we receive them, "in remembrance of his death and passion," we become "partakers of his most blessed body and blood."

You and I, creatures of time and space, learn that we have something in common with the glorious, invisible, real world where "light abounds and love reigns." The sacraments are God's chosen means by which neither we lose touch with Him nor He with us.

Holy Communion must be this, for in the Prayer of Consecration we pray "that he may dwell in us and we in him." And in the Prayer of Humble Access, we pray that we may so eat our Lord's Flesh and drink His blood . . . "that we may evermore dwell in him, and he in us."

It is this for which we were made. To live in two worlds at one and the same time. Our hunch that we were "strangers and pilgrims" in this world is verified. We are creatures of time and eternity, made to live with "one foot in heaven."

A FORETASTE

Each time we gather at the altar rail just for an instant heaven touches earth and the kingdom of God is accomplished in history. God's kingdom comes; His will is done on earth as it is in heaven. And we receive a foretaste of that "peace of God," that fulfillment for which we all long. To live in the Christian fellowship is to live now in that relationship

TUNING IN: ¶ Offices of Instruction (Prayer Book, p. 283) are an expansion and revision of the (older) Catechism (p. 577).
¶ Number of the sacraments has varied, but by the 11th century was fixed at seven. Prayer Book definition (given above) is

framed specifically to fit Baptism and Holy Communion — the two sacraments "generally necessary to salvation"; but Prayer Book provides for five other sacramental rites: confirmation, ordination, penance, holy matrimony, and holy unction.



Effective Parish Publicity

By the Department of Publicity, Diocese of Pittsburgh

with God which is heaven. The Christian has, so to speak, a down payment on that inheritance which shall one day be entirely his.

I once had the privilege of giving confirmation instruction to a high school teacher of English — a woman then in her forties — who had formerly been a Universalist, and a good one, too. Through friends she had come to sing in the choir of a small Episcopal Church and shortly thereafter she asked to be confirmed.

This was a humble church to which she had come — no great cathedral with its noble stained glass, with its throngs of people and magnificent choir. There were just a few people scattered through the church, a small choir of adults and children gathered from here and there.

I asked this woman what it was she had found at Emmanuel Church — what had so appealed to her as to bring her to her decision. It was the Eucharist, the Holy Communion. Let me give you her answer:

"It enthralled me. I can't express what I mean, but I know it was more than being emotionally stirred. It was what happened after the service, too — the brightness and vibrant new quality of things."

And then, to express herself more adequately, she turned to a poem which she had taught two decades of high school freshmen:

"A celestial brightness, a more ethereal beauty,
Shone on her face and encircled her form when,
Homeward serenely she walked with God's benediction upon her:
When she had passed, it seemed like the ceasing of exquisite music."
—From Longfellow's "Evangeline."

TUNING IN: ¶ Confirmation Instruction is based upon the Offices of Instruction, especially upon the Creed, the Lord's Prayer, and the Ten Commandments. ¶ Strictly speaking, a parish is a congregation that is entirely self-supporting, and

THE best advertisement of Christianity is the dedicated Christian. Nevertheless the Church loses nothing, but is rather the gainer, if an intelligent attempt is made to utilize all the promotional material of the modern science of communication. Here are some suggestions to help people and clergy, working as a team, to use effective promotional methods:

1. *Sermon titles.* These either catch (or fail to catch) the eye of the passerby who happens to glance at the church signboard, or the eye of the newspaper reader who lights upon the service announcement in the Saturday church page. Other Christian bodies have much to teach Churchpeople of the possibilities (and also of the perils) in sermon titles.

Avoid superlatives—"biggest," "greatest," "most decisive," etc. — for even though the subject matter actually deserves these superlatives, its presentation may not. Avoid the "language of Zion." Use active verbs and short words, whenever possible.

With equal accuracy next Sunday's sermon might be entitled: "Habakkuk's Eternal Message," or "How to Win the Battle Against Fear." Of the two, which is the more likely to arouse a layman's interest?

2. *Signboards,* announcing the name of the Church and the hours of service. What Churchman hasn't gone into a

strange town to stay Saturday night, only to find that nobody is able to direct him to the Episcopal Church? And once the visitor does locate it, he is not at all surprised that it was hard to find, lacking as it did a good sign to identify it.

An attractive, well-made sign, giving the name of the church, the name of the rector, and the hours of service, is a "must" in effective parish publicity.*

3. *Sunday Bulletins.* Better no bulletin than one poorly mimeographed and in other ways unattractive. Moreover, a bulletin that is nothing but a series of announcements, containing everything from the sermon hymn to next Thursday's oyster supper, will remain unread by many parishioners.

What gives a bulletin incisiveness and readability is a brief "gem" — a pertinent paragraph, a striking quotation, an inspiring prayer, or even an apt poem — which attaches a permanent value to the bulletin itself. Here again, avoid the "language of Zion." Occasional pieces on church lore, such as the historical development of the cassock, will be read with interest; but avoid the temptation to pad the bulletin with "tid-bits of

(Continued on page 18)

*Such a sign in red, blue, and aluminum finish, with space for the name of the individual church, is available, with standard, from National Council, 281 Fourth Ave., New York 10, N. Y., at \$30.50 (including printing of copy).

has the right, therefore, to elect its own pastor, known as rector. A congregation receiving aid from the diocese is technically a mission, whose pastor (called priest-in-charge or vicar) is appointed by the bishop and works under his direction.

What is the World Coming To?

THE radiophone gave a magnetic impulse to Mrs. Future's brain just as she was about to flick the dial for dinner. She waved her hand toward the phone-square, and the face of her husband appeared, its irritation all too apparent.

"Where has our daughter gone with the spaceship?" he demanded. "Here it is 20:19 ½, and I'm marooned on Artiplanet Y, with no rocket due to leave for another ten and three-quarters minutes. Has she gone off to Mars again to see that worthless young fellow who hasn't sense enough to dodge a meteor shower? She knows it takes nearly half an hour to get back from there; has she no sense of time? I'll be late for the Interstellar Rotary meeting if she doesn't show up in ten seconds, and I'm supposed to introduce the High Scientipriest of Arcturus. What's the world coming to, anyhow?"

What is it coming to, indeed? Professor A. M. Low gives us a fascinating series of predictions in his new book on this question*; and our imaginary conversation of Mrs. Future with her irate spouse in the year 2000 is not incompatible with them. Or perhaps it is; for the scientipriesthood of which Mr. Low is an arch-prelate will doubtless have solved the problem of keeping track of a teenage daughter better than the imagined conversation indicates. On the other hand, maybe Mr. Future won't even know who his daughter is, if some of the prophecies of scientific reproduction of the species come true.

Mr. Low's predictions of scientific developments of the next 50 to 100 years come with a considerable degree of authority, for he has long since demonstrated that he is a prophet of discernment. In 1925, we are told on the jacket of his new book, he forecast such fantastic things as atom-splitting, radio-controlled rockets, and 700 m.p.h. planes — things that seemed unbelievable then, but that are almost commonplace today. So we cannot dismiss too lightly his predictions of the melting of polar ice, artificial satellites, crime detection by television, an electronic doctor, and other wonders that are generally associated with the more lurid pulp magazines rather than with sober science.

But it is when Mr. Low leaves the field of science and enters that of religion and morals that he becomes less imaginative and more prejudiced. "Faith in the dogmatic religions has waned," he observes, "and millions, if not the majority, are no longer prepared to accept theological explanations of the purpose of living." Science, he admits, "may have helped to

destroy faith; this was inevitable as soon as scientific method was applied. But science offered no new creed which could be accepted at face value. Humanitarianism is more subtle than dogma and thus it was that political and economic religions began to take precedence. . . . Unfortunately the new priesthoods promise the 'kingdom of heaven,' not hereafter but now, and their disciples are liable to disillusionment." The time will come, he says (though he might as well have observed that it came a century ago), "when we will be unwilling to regulate our lives in detail upon a book which was written years after the events it presumes to reveal in days when no permanent record was possible."

Unfortunately, Mr. Low's idea of religion seems to be couched in the terms of a Biblical fundamentalism that is as out of date as the medieval science that he ridicules so expertly. He is quite right in his observation that the "new priesthoods" of politics and economics hold nothing but disillusion for their followers; but he fails to see that if science clothes itself with the mantle of a new priesthood it, too, will bring only disillusion to its followers.

THE wiser scientists of today have not hesitated to record their recognition that there is more to life than the microscope can reveal, and that the most powerful telescope can neither discover the throne of God nor disprove its existence. But science, in discovering and applying more and more of the laws of the universe, is actually bearing witness increasingly to the omnipotence of its Creator.

It may be that man will learn to destroy the portion of the universe in which he lives; indeed, he is well on the way toward doing so now. Perhaps he may populate other planets; or perhaps inhabitants of other planets may subdue him, before his efforts at self-destruction come to diabolic fulfilment. "Woe to the inhabitants of the earth and of the sea!" wrote the seer of Patmos, in a vision that may have carried him in spirit to the 21st century; "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

How long is "a short time" in the chronology of the God of Eternity? A century? Twenty centuries? A thousand centuries? Who knows?

Probably Mr. Low is right in his prediction that the world in which our grandchildren live will be very different from our own world. Already, in our lifetime, greater scientific changes have occurred than in the entire Christian era. There is every reason to believe that still greater changes lie ahead, whether

**What's the World Coming To? Science Looks at the Future.* By A. M. Low. Published October 3, 1951, by J. B. Lippincott Co., Philadelphia. \$3.00.

along the lines that Mr. Low predicts or otherwise. And the Church must adapt itself to new conditions; not by changing its doctrines but by interpreting them in terms that each generation can understand. But it cannot abdicate its mission to any "new priesthood," whether of politics and economics or of science.

Mr. Low is an authority on science. But when it comes to the sphere of religion and morals, we prefer the "scientifiction" of C. S. Lewis, or Chad Walsh's early Christianity of the 21st century. Even test-tube babies of pre-determined sex, raised on a scientific diet and clothed in the synthetic fabrics of the future, are going to face moral problems much like those that have puzzled humanity since the dawn of civilization.

And however the physical circumstances of life in this world or any other, natural or artificial, may change, it is still true that "God so loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

Dope Peddling and the Church

REVELATIONS of the peddling of narcotics among teen-agers in various cities stirred public attention last spring; but the active interest in the problem died down with the coming of summer. Yet the problem is no less, and it is of the utmost importance that intelligent action be taken by public and private agencies, if the situation is not to be allowed to deteriorate further.

Clergymen and others interested in this problem should obtain and study the interim report of the New York Welfare Council's committee on use of narcotics among teen-age youth (obtainable from the Welfare Council, 44 E. 23d St., New York 10). This committee, made up of representatives of public and voluntary agencies in four of the five boroughs of New York City, was charged with determining the nature and extent of the problem in New York, reviewing laws that were available to cope with the problem, recommending the types of facilities needed for treatment, and developing ways of eliminating the problem.

One of the major recommendations of the committee is a general educational program on the effects of narcotic addiction, and ways of prevention and cure. Strangely enough, this proposal met with opposition on the part of the federal Commissioner of Narcotics, on the ground that "when young people gather and talk about the horrors of narcotics, addiction usually follows because of the tendency to try it for a thrill. Warning does not deter them, it merely places it in their thoughts." The New York committee, under the chairmanship of Mrs. Sylvia J. Singer, rejected this line of reasoning and have launched a widespread educational program, using the facilities of the press, radio, and television.

Church departments of social relations, and Church social agencies, should be in the forefront of this type of campaign. The New York report lists two of them — the Church Mission of Help in the diocese of Long Island and Youth Consultation Service of the diocese of New York — as agencies that have agreed to accept for follow-up care juvenile dope addicts who have undergone treatment at public hospitals. Similar arrangements might be made by Church agencies in other cities.

But in addition to that, the Church through its social relations departments could make a real contribution to the program of education on this important problem, which is basically a moral and ethical one. We hope the Church won't stand aside and leave this important matter to secular agencies alone.

The People Mourn

THE collapse of charges against 18 members of the New York police force when the key witness refused to testify, followed by the wholesale grand jury charges of corruption by "a discernible hierarchy of corrupt officials" in league with gambling interests, makes sad reading.

Taken in conjunction with the evidences of corruption in high circles of the federal government, the New York situation is unhappily not unique, but is further evidence of that moral deterioration of which Senator Kefauver spoke so feelingly. The saddest thing about the whole business is the relative complacency with which these revelations are received by an apathetic public. Has America forgotten the old adage that public office is a public trust?

And have we forgotten, too, that in the long run a free people get the kind of government that they deserve? Former Governor Bradford of Massachusetts, himself once a crusading district attorney, has something important to say to complacent citizens. Writing in *This Week*, he observes:

"If a district attorney learns nothing else by his contact with the small per cent of the population who are criminals, he learns a whole lot about the big per cent who are not. He learns that the shady pattern of the 'fix,' the official who looks the other way at the right time, the deep-freezes and mink coats turning up in the right places, the stagnation in high office that accompanies corruption — this whole pattern can be blamed more on the so-called good citizens who don't care, than on the criminal who takes advantage of their apathy. The real villain is not the sleazy racketeer, or even the cheap politician who has ridden into office on his back. It is the John and Jane Citizens who have tolerated all this, and still tolerate it."

Several thousand years ago, a John Citizen of his day put it this way: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn" (Prov. 29:2).

For Good Measure, the Millenium

RECENT years have seen a not unnoticeable increase of "Lenten Books"—books designed for spiritual reading during the season of Lent.

Is a similar trend faintly discernible for Advent in one or two of the more recent publications — for example, in *The Coming of Christ*, by C. H. Dodd (Cambridge University Press. Pp. 43. \$1) ?

Such a vogue will be all to the good, for a reminder that Advent is Advent, and that Christmas (which, by the way, is also a season) does not properly begin until Evening Prayer of December 24th, is frequently needed.

Professor Dodd's little book, which consists of BBC broadcasts on the four Sundays of Advent, 1950, lays bare the core of the Advent message, as a leading New Testament specialist sees it, and its relevance to the present.

This is a book that clergy and laity will do well, in the weeks before Christmas, to read, to re-read, and to ponder.

A SOMEWHAT different sort of "Advent Book" is the symposium, *Behold, Thy King Cometh!* edited by "Brother Edward," with foreword by D. R. Davies of *Down Peacock's Feathers* fame (Revell. Pp. 128. \$1.50).

Here is not only an Advent Book, but Anglo-Catholic adventism, with the millenium thrown in for good measure!

It is only fair, however, to make these comments:

(1) The "adventism" is guarded and cautious. Attempts to compute an exact date of our Lord's second coming are ruled out of the picture. "It looks, from the present situation, as though His coming in glory could not be very far off," is, in effect, the general position taken in the essays.

(2) Likewise, the "millenarianism" is of a refined, almost spiritual, sort not necessarily implying a literal 1000 years' reign of Christ on earth, but a time when God's will shall be accomplished "on earth as it is in heaven."

(3) Neither the adventism nor the millenarianism, according to the contributors, is excuse for our not sticking to our jobs. Rather, the expectation of our Lord's coming should serve as incentive to improving things here and now.

WHAT would a Catholic not give to see in actuality "a world of child-like faith, without false divisions between sacred and secular. . . . ?"

One remote corner of the Anglican Communion would seem to answer this

description. Relatively small, it has seen a recent growth in the faith that is little short of phenomenal.

Yet, although confirmation classes number hundreds, with the service sometimes lasting three hours, there goes along with this the most careful preparation of catechumens.

People are Mongolian in type and have long been under the spell of witch doctors, last of whom was baptized Easter 1950. Leading power behind all of this (though he would give the credit to the Holy Ghost) is a native who early took an English name.

During the Japanese occupation of the islands in World War II, he and his friends spent the vigil of their scheduled martyrdom in prayer. Next morning, brought before the authorities expecting to be burned to death, they were told that the war was over. . . .

All this and more is thrillingly told by Grace West, wife of the Bishop of Rangoon, in *Car Nicobar*, which is really the story of John Richardson, scholar, leader of men, football enthusiast, and first Nicobarese to become deacon, priest, canon, and finally bishop (SPCK. Pp. 87. Paper, 1/6).

Of Interest

THE "two-document hypothesis" is the view that St. Mark's Gospel is the earliest of our four, and that St. Matthew and St. Luke, in writing their accounts, drew upon St. Mark and upon a second document (usually designated Q), that can be reconstructed roughly by stringing together the passages common to St. Matthew and St. Luke but wanting in St. Mark.

In *The Originality of St. Matthew*, the Roman Catholic Dom B. C. Butler, Abbot of Downside, argues (1) that Q never existed as a separate document, and (2) that St. Mark is dependent upon St. Matthew, rather than St. Matthew upon St. Mark (Cambridge University Press. Pp. vii, 178. \$3.75). A book for specialists and students.

Written for "older high school students and young adults," *Conqueror in Chains* by Donald G. Miller (professor of New Testament at Union Theological Seminary, Richmond, Va.), tells the story of St. Paul under the four heads: The Conqueror, The Encounter, The Conquest, and The Triumph (Westminster Press. Pp. 271. \$2.50).

Work with children, wood-carving, drawing and painting, and the study of

1952 Church

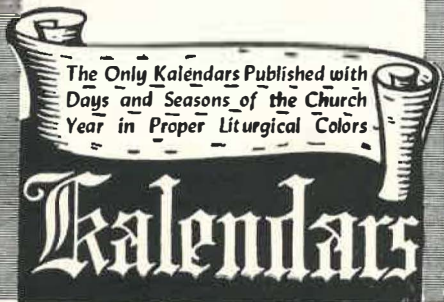
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BOOKS

Jungian psychology, Hebrew, and Russian spirituality occupy the time of Caryl Houselander, whose *Guilt* is a study of how the (Roman) Catholic faith can help relieve "psychological suffering," especially "one form for which there is as yet no medical term — *ego-neurosis*." (Sheed & Ward. Pp. xiii, 279. \$3.75).

A documented study of English parish records is *The Parish Chest*, by W. E. Tate, the second edition of a work originally brought out in 1946 (Cambridge University Press. Pp. x, 346. \$4.75).

Amusing in spots as an English novel.*

A scripture verse, a non-scripture quotation, a "message," and a prayer make up each of the 365† sections of *The Spiritual Diary* ("a day-by-day inspirational guide"), edited by Bennie Caroline Hall, with foreword by Daniel A. Poling (Austin-Phelps, Inc. Pages not numbered, but approx. a day to a page. \$2.75). A new edition of a 1941 copyright.‡

Two books of poems are in this week's haul:

(1) "With Spanish and English texts facing each other over a gap of nearly 400 years," *Poems of St. John of the Cross*, translated by Roy Campbell, with preface by M. C. D'Arcy, S.J., will be of interest to students not only of mysticism, but of language and literature as well§ (Pantheon Books, Inc. Pp. 90. \$2.75).

(2) The rector of New York's Transfiguration ("The Little Church Around the Corner") has compiled a small anthology, *100 Great Religious Poems*, edited by Randolph Ray (World Publishing Co. Pp. 160. \$2).

To say that the selections are of unequal literary value, ranging all the way from Gerard Manley Hopkins' "Pied Beauty" to Sabine Baring-Gould's "Onward, Christian soldiers," is not derogatory in view of the obvious purpose of the book to appeal to many tastes.

*As, for example, in the description on pp. 106-7 of the duties of the (16th—19th-century) dog-whipper (colloq. "knocknobbler"). One such parish official "was especially severe in whipping forth dogs from the Temple, all excepting the lap dog of the good widow, Howard, a sober Dog, which yelped not, neither was there offence in his mouth."

†Leap-year is unprovided for!

‡Anglicans represented include: W. Paul Barnds, B. I. Bell, Bishop Daniels of Montana, Gardiner M. Day, Bishop Donegan of New York, F. S. Fleming, Francis John Moore, Randolph Ray, Samuel M. Shoemaker.

§Cf. Mr. Campbell's translation of an oft-quoted stanza:

"Upon a gloomy night,
With all my cares to loving ardors flushed,
(O venture of delight!)
With nobody in sight
I went abroad when all my house was hushed."

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Parish Publicity

(Continued from page 13)

churchianity" in every single issue.

Try to use the bulletin to relate Christianity to life. If a parishioner wants a couple of extra bulletins so he can give his law partners that quotation from St. Francis de Sales, that is a sure sign that the announcements are being read also.

4. *Monthly newsletters*, mailed to everybody on the parish list. Usually the bulletin distributed at the Sunday services reaches only the faithful. But, for a couple of cents a head a monthly newsletter can be mailed to the indifferent, the lukewarm, and the lapsed, reminding them that the church is alive and active, but nevertheless in need of their support.

In such a newsletter use short paragraphs; and the more informal the style the better. As a rule a single page newsletter is better than a booklet paid for by advertisers: people don't like to see an item about their baby's baptism sandwiched in between an ad donated by an undertaker and another ad given by the local washing machine exchange.

A newsletter means that requests for things — like a second-hand piano for the choir-room or transportation for the Sunday School picnic — will reach far more people than an announcement from the chancel steps. Moreover, the "Return Postage Guaranteed" phrase, printed on the envelope, makes Uncle Sam the parish's curate, directing him to report who has moved and how the mailing list should be corrected from month to month.

5. *Newspaper stories*. "Free publicity" in large quantities is available to the parson who is alert to parish events possessing news value. A guest preacher, a guest organist, a visitation of the bishop are good copy for local newspapers. The dedication of the new organ, the election of the vestry and other parish officers, the burning of the mortgage, the redecoration of the sacristy are all items with news value. Anniversaries — of the church, the rector, the Sunday School superintendent, the baritone who has sung "He Shall Feed His Flock" every Michaelmas for 20 years — are of general interest and will usually be given space in the local paper. However, unless he happens to be a vestryman, the city editor won't know about these things without a phone call from the parson, or from some lay person who undertakes this responsibility for the parish.

Slightly unconventional things and new ideas are newsworthy, too: if a teacher in the Sunday School is using puppets as a visual aid, or if mothers organize a nursery in the parish house so they can attend meetings of the Auxiliary, tell the local editor about it. He may even send down a photographer!

Incidentally, it is well, too, for the pastor to have a couple of "glossy" prints

of himself and a few newspaper mats which he can send ahead when scheduled to speak out of town. These help his host to promote the meeting at which he has been asked to speak, because they are something tangible that can be sent in advance to the newspapers.

And one more point: no editor or reporter ever got mad at receiving a sincere letter of appreciation for coverage of a parish event.

6. *Newspaper paid advertisements*. Does it pay to advertise in the Saturday church page? Some say no. Those who say yes, however, generally give care to the choice of sermon titles. In any case, remember that, as a rule, it is "white space," rather than printed matter, that gives an ad its appeal.

Avoid Old English type in ads — it usually gives the impression that the church is simply a monument to a by-gone age. Closely allied to Old English type is "undercroft jargon," understood by few who are not born Churchmen. In *The American Language* H. L. Mencken says that "the English have an ecclesiastical vocabulary with which we are almost unacquainted" (p. 248), and among the words he lists as unfamiliar to (non-Episcopal Church) Americans are: vicar, canon, curate, suffragan, dean, holy orders, lay-readers, churchman.

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are better left out, for every reporter knows that words unfamiliar to the reading public weaken the entire story.

7. *Radio and Television.* Paid time on the radio is expensive, and policies concerning "free time" vary enormously from station to station and from one program director to another. Usually the best bet is to get to know the station manager and to be guided by what can be learned from him. As a general rule the sermon which seemed to get over to the people when preached in the church doesn't have the same effect when given over the radio.

Literary composition for radio has its own rules: every sentence must have a bite of its own for the sake of those who have just tuned in; the sketching in of Biblical or exegetical background, unless very skilfully done, is likely to sound irrelevant; the speaker can't warm up to his subject but must burst upon the airwaves with his subject hot.

Moreover, "dead air" — as in a pause for silent prayer — detracts from listener interest; and unless a man's voice has the resonance and diaphragmatic support of F. D. R.'s, the chances are that any address longer than 10 or 12 minutes will become monotonous.

8. *Miscellaneous.* On the street out-

side a church in a midwestern city there bubbles continuously a drinking fountain — a reminder of the life-giving treasures the Church has to offer mankind. In a strict sense this is a publicity device, making a Christian impact on human society.

So, too, is a "wayside pulpit," the large outdoor signboard containing inspiring quotations from the Bible and other literary works — quotations which are changed from week to week.

Church buildings themselves, particularly when beautiful and well kept, serve as effective promotional material, reminding every passerby of the Christian way of life.

Within the church buildings, pamphlet racks and bulletin boards at strategic places supply the faithful with means of knowing what the Church is doing and thinking. Care should be exercised, however, to keep stale items from pamphlet rack and bulletin board.

In the minds not only of the indifferent, but even of some of the most willing Church workers, there lurks the suspicion that the Church is obscurantist, belonging to distant ages in the past; and a bulletin board advertising an event of a week a month ago, confirms in a subtle way that suspicion.

DIOCESAN

ERIE — Church school teachers and other diocesan leaders of Erie got together at Christ Church, Oil City, Pa., recently for an annual conference. The Rev. Theodore O. Wedel, warden of the College of Preachers and canon of Washington Cathedral gave three lectures on the relation between teaching and living. In addition there were seminars, led by Erie Churchpeople, on curriculum for small church schools (under 50), curriculum for larger church schools, diocesan program, and parish education.

ROCHESTER — Clergymen keep right on studying. Some of them, such as the ones in the diocese of Rochester, do so according to group plans. This year Rochester clergy have divided into groups. Each group will study one of these fields: Church history, the Bible, liturgics, ethics, theology.

CONNECTICUT — The Woman's Auxiliary was on the radio in Bridgeport, Conn., during the summer. Throughout the year station WICC gives 15 minutes on Saturday mornings to the Bridgeport clericus, whose membership includes all of the priests in the city and surrounding towns. This summer the time was turned over to the devotional department of the Woman's Auxiliary of the Fairfield archdeaconry, whose chairman, Mrs. Delmar S. Mar-

kle, conducted the programs. Each week the speaker was the devotional department's chairman, Miss Estelle C. Carver, teacher, lecturer, and writer. Miss Carver presented the message of various saints for the present age.

WEST MISSOURI — A wealthy man — a Methodist — wanted to sell his large, comfortable house in Springfield, Mo. Christ Church, Springfield, needed a new rectory, had \$18,500 to spend, and wanted to buy the house. But the Methodist gentleman's price was \$20,000, so he gave \$1500 to Christ Church's rectory fund, and Christ Church got the house. But first the Methodist painted it, put up new gutters, and agreed that if the house needed a new roof in five years he would stand half the cost. He had kept the house in excellent repair and two years ago had it completely redecorated and equipped with a new garage.

LOS ANGELES — More than \$500,000 for new buildings and land will be committed by missions in the diocese of Los Angeles this month. The expansion program was stimulated by a loan of \$175,000 to the diocese last January by National Council and has been developing over the summer months. Most new missions taking part in the program are planning combination buildings which will provide space for wor-

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DIOCESAN

ship and for other parish group activities. Most projects will cost between \$15,000 and \$25,000, except St. Francis' mission, Palos Verdes, which has completed plans for a \$40,000 chapel-church.

MICHIGAN — Thirteen new churches in two years have been made possible in the diocese of Michigan by the Bishop's Advance Fund of the diocese. One of the 13, St. Michael's Chapel, Grosse Pointe Woods, was dedicated on September 9th.

St. Michael's came into being in 1947 as a parochial mission of Christ Church, Grosse Pointe. The new chapel is of brick and stone in modified Gothic architecture. It stands on a five acre tract.

Through loans and grants, the Advance Fund of more than a million dollars, had given substantial aid to many rapidly growing missions, which, like St. Michael's, would otherwise have been unable to accomplish new construction for many years. The Advance Fund has also helped several established parishes. And it sends young men to seminary, does social service jobs, and other useful things around the diocese.

CHICAGO — The place ought to be cleaned up, decided the Rev. Howard S. Kennedy, looking over St. James' Church, Chicago, where he is rector.



ST. MICHAEL'S: *Years early.*

A layman, having heard Fr. Kennedy say he wished there was a way to get the job done, handed him \$14,000. Fr. Kennedy raised an additional \$6000.

Now the nave, narthex, and sanctuary are being redecorated. So are the Sunday school, assembly rooms, and parish offices. The work will be finished in November. Then, said one of the parishioners, St. James' will "be able to serve as a clean and presentable meeting center in Chicago for any Episcopal group."

The Brotherhood of St. Andrew was founded at St. James', and the church is the spiritual home of the BSA in Japan.

Since Fr. Kennedy became rector of St. James' a short time ago, 60 medical, dental, and nursing students have come into the parish. Many of them receive Holy Communion on their way to work. Now Fr. Kennedy has begun a canvass of inactive Churchpeople in nearby hotels and apartments.

Another Busy Year for Theological Seminaries

Four years ago the Deans of our Church's ten seminaries estimated their maximum capacity at 800 students.

Last year those same ten schools enrolled 1003 men. Early reports indicate that this figure will be exceeded this current academic year.

For the effectiveness of their program of training men for the Ministry, every one of these institutions depends upon the prayers and contributions of Church people.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

EDUCATIONAL

SEMINARIES

Greek Secretary Studies at GTS

A secretary to the Greek Orthodox Patriarchate in Alexandria will be studying at General Theological Seminary this year, according to Ecumenical Press Service. He is George Triantafyllakis.

The Ecumenical Scholarship Exchange under which he is studying is a joint project of the National Council of Churches, the World Council, and national councils of Churches in various other countries.

COLLEGES

Daniel Baker's Second Year

Daniel Baker College, Brownwood, Texas, began its second year of operation as a Church College on September 12th. The enrollment shows a slight decrease in numbers over last year. But the enrollment shows a sizeable increase of Churchpeople.

The Church Work Training Program, inaugurated this year, under the direction of Deaconess Katherine Putnam, has an enrollment of six students.

SCHOOLS

FOR BOYS



Founded 1858

A Christian community that works, plays, worships together. Shattuck men are trained to build a better world through loyalty to God and fellow man. Grades 9-12. ROTC. Summer School-Camp. Write for catalog.

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Rector and Headmaster
512 Shumway Hall Shattuck School
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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:
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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 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

DEATHS

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

Edwin Lindsay Williams, Priest

The Rev. Edwin L. Williams, a retired priest of the diocese of Ohio, died at his residence in Cleveland Heights, Ohio, September 20th, in his 71st year. Mr. Williams was born in Goderich, Ontario. His early education was in Canada. He was graduated from Western Reserve University. At Bexley Hall he received the B.D. degree.

From 1914 to 1916 he was rector of St. Peter's Parish, Lakewood, O., and from 1918 to 1943 he was rector of the Church of the Holy Spirit, Cleveland. From 1929 to 1939 he served as registrar of the diocese of Ohio.

Mr. Williams is survived by his wife, Coral H. Williams, and a brother, George, of Chicago.

George T. Lascelle, Priest

The Rev. George T. Lascelle, retired priest of the diocese of Albany, died at his home in Glens Falls, N. Y., on September 16th. Fr. Lascelle was graduated from Nashotah House in 1912, and was ordained priest in the same year. He served as assistant at the Chapel of the Incarnation, New York City; assistant, Church of St. Mary the Virgin, New York City; rector, St. Matthew's, Sunbury, Pa.; assistant, Trinity, New York City; rector, St. John's, Oneida, N. Y., 1927-35; rector, Church of the Messiah, Glens Falls, N. Y., 1935 until his retirement on account of ill health in 1946. Fr. Lascelle's wife was the late Ethel Patricia Forline Lascelle. They had one child.

Donald DeWitt Patrick

A pioneer in the Presiding Bishop's Committee on Laymen's Work, Donald DeWitt Patrick, died suddenly on August 27th at his summer home at Ramona Beach, Lake Ontario. Men from all over Central New York attended funeral services which were held at St. Paul's Church, Syracuse, where Mr. Patrick was a vestryman.

Central New York was the first diocese organized for the Presiding Bishop's Committee on Laymen's Work. Mr. Patrick traveled throughout the diocese doing this organizing with Bishop Campbell of West Virginia, who was then executive secretary of the Committee. Bishop Campbell, Mr. Patrick, and Dexter Wilson, who worked with them, urged that the Committee in Central New York dedicate itself to worship, service, and evangelism as the three keystones of the work.

Mr. Patrick had been president of the diocesan standing committee and president of the Men's Club of St. Paul's.

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:

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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.

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FOR CATALOGUE AND "AVE CRUX," ADDRESS:
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A small Episcopal boarding school in the White Mountains, preparing girls for leading colleges. Ninth through twelfth grades. Emphasis upon art and music. Horseback riding, mountain climbing, skiing, tennis, other sports. Catalogue.

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• Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus, indoor pool. Catalog.

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COLLEGES

CARLETON COLLEGE

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FOR SALE — Dogmatic Theology, by Francis J. Hall (10 vols)—what offers? Rev. E. R. Hardy, 46 Mansfield St., New Haven 11, Conn.

CHURCH FURNISHINGS

ANTIQUARY SANCTUARY-LAMP. Robert Robins, 1755 Broadway, New York City.

FOR SALE

FOR SALE: Private Communion Set, Sanctuary Lamp, Stations of the Cross. Rev. Frederick Resch, New Richmond, Wis.

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.

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LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. until 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

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FINEST PURE IRISH LINEN For All Church Uses. Just received from Belfast a new fine lightweight linen for Surplices in 39"—\$1.65 per yard. Also qualities and width for Albs, Fair Linen etc., Patterns and Supplies, Books. Send for Samples. **MARY FAWCETT COMPANY,** Box 386, Chillicothe, Mo., (Formerly Plainfield, N. J.)

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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; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pall Foundations in 3" at 75 cents, 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. **Harry E. Burris**, formerly in charge of St. Matthew's-by-the-Bridge, Iowa Falls, Ia., is now curate of St. Paul's Church, Des Moines. Church office: 603 Ninth St., Des Moines 14; home: Apt. 39 D, 4925 Franklin, Des Moines.

The Rev. **Jack W. Cole**, who was ordained deacon on June 18th by Bishop Gravatt of Upper South Carolina, is now serving St. Paul's Mission, Pendleton, S. C.; Ascension, Seneca; and St. John's, Walhalla. Address: Pendleton.

The Rev. **Anthony G. Duffenbaugh**, formerly in charge of St. Simon's-on-the-Sound, Fort Walton, Fla., and St. Andrew's-by-the-Sea, Destin, is now rector of St. Paul's Church, 1128 Camp St., New Orleans.

The Rev. **Robert G. Hewitt**, who was ordained deacon on June 20th by Bishop Gardner of New Jersey, is now serving as second assistant to the dean of Trinity Cathedral, Trenton. Address: 56 Colonial Ave., Trenton 8, N. J.

The Rev. **James Winchester Hyde**, formerly assistant at St. James' Church, New York, is now serving the Church of St. Matthew, San Mateo, Calif., and acting as chaplain of Mills Memorial Hospital. Address: Box 648, San Mateo.

The Rev. **William W. Lumpkin**, formerly rector of Calvary Church, Pittsburgh, is now rector of the Church of Our Saviour, Rock Hill, S. C., and chaplain to Episcopal students at Winthrop College.

The Rev. **R. A. McDaniel**, formerly vicar of St. John's Church, Sparta, Wis., is now vicar of St. Mark's Church, Oconto. Address: 412 Park St.

The Rev. **Clark W. McElmury**, formerly in charge of St. Peter's Church and All Saints' Mission, Salt Lake City, Utah, and All Souls' Mission, Garfield, will become curate of St. James'-by-the-Sea, La Jolla, Calif., on October 9th.

The Very Rev. **George F. O'Pray**, formerly rector of St. Clement's Church, Buffalo, and dean of northern Erie in the diocese of Western New York, will become rector of St. Luke's Church, Jamestown, N. Y., on November 12th. Address: 410 N. Main St.

The Rev. **Waldo I. Peterson**, formerly associate rector of St. Peter's Church, Perth Amboy, N. J., is now rector of St. Paul's Church, Trappe, Md., and canon of Trinity Cathedral, Easton. Address: Box 82, Trappe.

The Rev. **Herbert N. Tucker, Jr.**, who was ordained deacon on June 28th by his uncle the Rt. Rev. Dr. Henry St. George Tucker, Retired Presiding Bishop, is now in charge of St. Ann's Church, Appomattox, Va., and the churches at Cartersville, Glenmore, and Manteo. Address: Box 394, Appomattox, Va.

The Rev. **Arnold R. Verduin**, formerly on the staff of Grace Church, New York, is now canon of the American Pro-Cathedral Church of the Holy Trinity in Paris and assistant to the dean, the Very Rev. Sturgis L. Riddle. The dean, who sent this news item, adds this information:

"I have read with appreciation and interest the story about the convocation of Europe in Sorts and Conditions [L. C., September 9, 1951]. However, there is a matter of fact which I think ought to be rectified in a coming issue. Col. Clair G. Irish is and always has been a friend of the Cathedral in Paris. He is not now, however, and has not been for some years a member of the vestry."

Armed Forces

The Rev. (Lieut. Col.) **Paul H. Baker**, formerly addressed at HQ, Fifth Army, Chicago, may now be addressed at 602 S.E. Riverside Dr., Evansville, Ind., where his family is in residence. Fr. Baker is an ordnance officer at Camp Breckinridge, 80 miles from Evansville. After 22 years of Army service, he plans in the near future to retire from the Army and to devote his full time to parish work.

Chaplain **William H. Weitzel**, formerly at North Camp Polk, La., may now be addressed at HQ 328th Ord. Bn., APO 301, c/o P. M., San Francisco.

Resignations

The Rev. **Hollis H. Corey**, formerly on the Honolulu diocesan staff, with special charge of St. Luke's Korean Mission, Honolulu, has retired. Address after November 1st: Olds Hall, 340 S. Ridgeway Ave., Daytona Beach, Fla.

Changes of Address

The Rev. **William A. DeWitt**, formerly addressed at Reno, Nev., may now be addressed at 281 Fourth Ave., New York 10.

The Rev. **John M. Hamilton**, retired priest of the diocese of East Carolina, formerly addressed at Salem, Va., may now be addressed at 1015 First St. S.W., Roanoke, Va.

The Rev. **Herbert G. Purchase**, retired priest of the diocese of Lexington, recently addressed in Mexico, should now be addressed at Box 327, Princeton, N. J.

The Rev. **R. A'Court Simmonds**, rector emeritus of St. Mark's Church, Portland, Ore., formerly addressed at 1025 N.W. Twenty-First St., and at 3025 N.W. Vaughn St., may now be addressed at 2473 N.W. Kearney St., Portland 10.

The Rev. **William A. Simms**, rector of St. Thomas' Church, Battle Creek, Mich., formerly

CLASSIFIED

POSITIONS OFFERED (Cont'd.)

GROWING Southern California Parish needs young curate. Unique opportunity for experience with day school. Initiative and imagination essential. Housing and good salary. Give complete background, experience and churchmanship, including picture. Reply Box M-640, The Living Church, Milwaukee 2, Wis.

WANTED—Housemother for institution for 30 girls, situated in Virginia. Reply Box T-634, The Living Church, Milwaukee 2, Wis.

ASSISTANT MINISTER wanted by large eastern parish, beginning November 1st. 25 to 45 years of age. Preferably unmarried. Recommendations in first letter. Mail replies to Dept. E, Room 1002, 527 Fifth Ave., New York 17, N. Y.

POSITIONS WANTED

WANTED: Locum-Tenency or rectorship by Priest 60. Active, acceptable preacher, Seminary University graduate. Reply Box H-641, The Living Church, Milwaukee 2, Wis.

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ORGANIST-CHOIR DIRECTOR available for full-time Church position. English degree. Experienced with mixed choirs and boys. Recitalist and teacher. Excellent references. Reply Box G-643, 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.

WANTED

NEW MISSION CHURCH NEEDS: used mimeograph and addressograph. Reply: Rev. Wesley Konrad, 20-20 Calyne Drive, Fair Lawn, N. J.

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CHANGES

addressed at 286 Capital Ave., N.E., may now be addressed at 252 Chestnut St.

The Rev. William C. Way, retired priest of the diocese of Fond du Lac, formerly addressed at 7 Doty St., may now be addressed at 173 Sheboygan St., Fond du Lac, Wis.

Ordinations

Priests

Eau Claire: The Rev. Donald Ingerson was ordained priest on August 26th at the Church of St. John the Evangelist, Boston, by Bishop Viall, Assistant Bishop of Tokyo, acting for the Bishop of Eau Claire. Presenter, the Rev. E. K. Banner, SSJE; preacher, the Rev. Dr. G. M. Williams, Superior, SSJE. Fr. Ingerson, who is an oblate probationer of the order, is in charge of St. John's Church, Mauston, Wis.

Deacons

North Carolina: Charles I. Penick was ordained deacon on August 29th by Bishop Penick of North Carolina. Presenter, the Rev. Ray Holder; preacher,



Bishop Wright of East Carolina, to whose diocese the ordinand was transferred on September 1st. To be in charge of Grace Church, Whiteville, N. C., and two missions on the inland waterway, at Gaus' Landing and Calabash.

Southern Ohio: Harvey Guthrie was ordained deacon on September 16th by Bishop Hobson of Southern Ohio at St. Matthew's Church, Bond Hill, Cincinnati. Presenter, the Rev. Alanson Higbie; preacher, the Rev. Dr. F. J. Moore. To be assistant at the Church of the Advent, Cincinnati. Address: 2234 St. James Ave., Cincinnati 6.

Tennessee: Harry Glen Gill was ordained deacon on September 21st by Bishop Dandridge of Tennessee at Grace Church, Chattanooga, Tenn. Presenter, the Rev. Battle McLester; preacher, the Rev. G. A. Fox. To continue his secular work and

to serve as deacon in Grace Church Parish. Address: Route 1, Hixson, Tenn.

Deaconesses

Deaconess Hilda L. Dieterly, formerly superintendent of the House of the Good Shepherd, Utica, N. Y., is now matron of the Home for the Aged, 206 E. Burd St., Shippensburg, Pa.

Lay Workers

Miss Sarah Lewis, who has been director of Christian education at the Church of the Good Shepherd, Corpus Christi, Tex., is now diocesan director of Christian education in West Texas.

Miss Olive Mae Mulica, who has been director of religious education at St. Mark's Church, Denver, is now studying for her master's degree in religious education at Windham House in New York and Teacher's College.

Mr. Lester C. Young, formerly executive director of the Protero Hill Neighborhood House in San Francisco, is now director of the new Good Samaritan Center, San Antonio, Tex.

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 Sol, 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

—NEW YORK CITY—

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1S 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. Frederic S. Fleming, D.D.
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

—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, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

—PHILADELPHIA, PA.—

ST. MARK'S, Locust St. between 16th and 17th Sts.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

—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 Doane, c
Sun 8, 11 HC; Weekdays as anno

—PARIS, FRANCE—

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

