

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Paul Parker.

LEARNING TO TALK TO GOD

A sister of the Community of St. John the Divine leads in prayer a nursery class at St. Hilda's School, New York City [see page 13].

Vacations and God

Over the years, we've been distinctly bothered by the attitude of many allegedly faithful Episcopal people who go off on vacations in summer-time, and who make those vacations very COMPLETE. Not only do they get away from all their former work, friends and responsibilities, but they also get as far away from God as possible. (As if anyone ever COULD get away from Our Lord and His Holy Religion, or should wish to.)

We find it hard to understand that anyone loving another should ever dream of a vacation FROM them. It almost sets us to wondering if those who VACATE God really, truly love Him in their hearts. We DO know this, that when the best of people let God's hand slip out of theirs, even for a short vacation period, they come home DEF-

INITELY aware that things have not gone well, and distressing things have happened which they never dreamed would happen. Many may need the confessional after such vacations, but too few make use of one, and muddle through their lives in a veritable agony of spirit.

We especially beseech young people, going away on vacations, to make definite plans that will provide for their regular communions. When we love Our Lord enough to WANT to meet Him in Communion, we have little to fear from the evil one. The heartaches, the tragedies, and the life-long regrets come when we forget Our Lord and deliberately let our hand slip out of His. Vacation-time has always been a harvest time for The Devil, never forget.

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LETTERS

A Real Chance

TO THE EDITOR: A letter from the Rev. P. K. Preston tells that he is moving to Lawrence Weston, in the Bristol area in England. He writes of the district:

"Two years ago it was all fields and trees; now houses are going up like mushrooms. Eventually it will be a self-contained community of 10,000 souls. A temporary church is in building and we hope it will be opened on Ascension Day.

"The parish is almost wholly working class, but . . . made up entirely of young parents and children. It is a real chance of missionary and pioneer work. Pray God we shall build up a really live family Eucharist which will itself proclaim the Kingdom.

"Do you know of any well-off parish over there which might be prepared to adopt us — or at any rate help us? We shall be starting entirely from scratch and I want to get together some of the externals of Catholic worship as soon as possible. Vestments which might seem old or worn would be very useful while we are collecting new. An old cope would be very useful too."

(Rev. Dr.) R. H. WILMER, JR.
Sewanee, Tenn.

Back Copies of L. C.

TO THE EDITOR: I have copies of THE LIVING CHURCH from 1934 to the present time, though the number of copies for each year is not complete. All or part of these I shall be happy to send to anyone who will write to me at 619 N. 7th Street, Memphis 7, Tenn.

MARY G. LOVE.

Memphis, Tenn.

Defenders of the Faith

TO THE EDITOR: You are to be thanked for your editorial, "Spiritual Erosion" [L. C., May 28th]. The Council of the American Church Union is also to be commended for its strong resolution condemning the recent act of the Bishop of New Hampshire. We who are loyal to the true doctrines of the Episcopal Church thank God for those who remain true "defenders of the Faith."

GEORGE A. J. FROBERGER

Rockland, Mass.

TO THE EDITOR: Must we have ridicule added to confusion in regard to Bishop Hall? "The most flagrant known breach of the Church's doctrine and discipline yet committed in the Episcopal Church throughout its history." Really, Mr. Editor, that is not true, but it does sound both hysterical and puerile. Let the American Church Union say what it will, it is a free country, but let it speak sensibly.

Let there by any doubt about this recторship, I definitely would rather walk humbly with Bishop Hall than dwell in the seats of the scornful.

I believe the time is too critical to allow internecine strife, and fellowship among Christian people is not out of harmony with our Lord. I would not believe that the power of the Holy Spirit is so easily corrupted by the presence of other denominations, even at an ordination.

(Rev.) WM. HANINGTON CROUCH
Lancaster, N. H.

The Living Church

Established 1878

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

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

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Things to Come

1950		JULY							1950	
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	
						1	6	7	8	
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30										

July

23. 7th Sunday after Trinity.
24. Shrine Mont clergy seminar at Orkney Springs, Va., through August 4th. Graduate School of Theology, University of the South. School of Church and Economic Life, conducted by Chicago U. and Federal Council, at Chicago, (to 29th). Evergreen Conference, Little Music School, at Evergreen, Colo. (through 28th).

25. St. James.
30. 8th Sunday after Trinity. Evergreen Conference, School of Church Music at Evergreen, Colo. (through August 19th).

August

2. World Council Study Commission Meeting, Germany.
4. Missionary Education Conference at Asilomar, Monterey Peninsula, Pacific Grove, Calif. (to 9th).
6. Transfiguration. 9th Sunday after Trinity. Protestant Radio Commission workshop at Philadelphia (through 31st).
7. International Council of Religious Education, Children's Work Conference, at Toronto (through 9th). World Council's and World Council of Christian Education's youth departments, at Whitby, Ontario (through 10th).
10. World Council of Christian Education, at Toronto (through 16th).
13. 10th Sunday after Trinity.
14. Conference on Catholic Sociology sponsored by ACU, at DeKoven Foundation, Racine, Wis. (to 17th).
15. International Council of Religious Education, Quadrennial Convention at Toronto.
20. 11th Sunday after Trinity.
24. St. Bartholomew.
27. 12th Sunday after Trinity.

SORTS AND CONDITIONS

SOUTH AFRICA will be visited by a World Council delegation, including Negro and Indian representatives, to investigate discrimination and segregation, which there go by the name of apartheid. This was voted by the Central Committee after a two-hour debate, in spite of the plea of a Dutch Reformed delegate from the Transvaal that an all-White delegation would be preferable.

OTHER ACTIONS taken by the World Council Central Committee at Toronto included condemnation of curbs on religious freedom, whether by governments, Churches, or other agencies; reaffirmation of its stand against segregation; and a request to nations to make legal provision for conscientious objectors to war service. Previously it had approved United Nations and U. S. military action in Korea (see page 5).

The World Council also proved The Living Church a poor prophet by electing Bishop Berggrav, not Dr. Brilioth, to succeed Archbishop Eidem as one of its six presidents.

A BUDGET of \$365,000 was adopted for the World Council for 1951. This does not include \$600,000 for inter-church aid and services to refugees. Of the thousand-dollar-a-day budget, \$240,000 is expected from member Churches in U. S. A., \$75,000 from Churches in other countries, and \$50,000 from the Rockefeller Foundation—the last for support of the Ecumenical Institute in Geneva. The share of the Episcopal Church in the current year is \$28,000.

PROMPTED by the seriousness of the Korean war situation, the New York City board of education reactivated its wartime school committee on civilian defense, and named the Rev. John M. Coleman, rector of St. Philip's Church, Brooklyn, and board member, as chairman. The committee is charged with concern for protection of "all children, teachers, parents, and school administrative employees."

A NEW TRIAL has been granted to the Rev. George Hetenyi, convicted of second degree murder and sentenced to a term of 50 years to life for the killing of his wife. Legal errors were responsible for the reversal of the conviction.

THE CHURCH IS ON THE SKIDS in Canada—a portable church, that is; and the C. of E. authorities of the Fraser River deanery in British Columbia plan to build more of them that way. Makes it easier to move according to the flow of population.

AUGUST 6th is the date of the annual Church School Number of The Living Church. Feature this year will be an article by our managing editor, the Rev. Francis C. Lighthour, surveying the whole field of our Church's secondary schools. You will probably want extra bundle copies, so order them now.

Clifford P. Morehouse.

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Editorial

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Editorial

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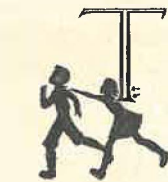


Talks
With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



Money Well Spent



THE average vestryman thinks that the Church school is not very important because he has never received a bill for it. There is no item for education in the budget of hundreds of parishes. There is seldom a request made to the vestry for funds, and if even a minor request is made, someone asks, "But doesn't the Sunday school pay its own way?"

The fact is that the parish school, except for rare outbursts of capital investment, such as a new parish house wing, or the painting of the basement, receives scant financial aid. It lives its own life, buys its own supplies with the children's offerings, and therefore continues with the same inadequate equipment.

The parish teacher needs and deserves tools which are seldom provided him. His textbook may mention books of reference, but on asking for them he finds they are not available, or loaned out. When a parish library has been developed, we have often found it in some inaccessible or unattractive room.

Books Are Expendable. Stop being so stingy and fearful of losing something.

HIRED TEACHERS

What ammunition is to the front in war, books and supplies are to the teacher. He must have them *now*. Thousands of parishes provide them—too little and too late.

Curiously, a prosperous parish will awaken, now and then, to the need for more and better teachers. Like businessmen, the vestry talk it over and decide that they will meet this problem in a businesslike way—they will *hire* some teachers! Get a few theological students, and some young people who need the money. There must be plenty. Three dollars a Sunday. Let's see, that comes to about one hundred dollars a year per teacher, if we can keep the school down to 33 sessions. Ten teachers: a thousand dollars. Long discussion. The children are worth it! Let's try it for a year. Passed. Rector instructed, etc.

But everybody knows it doesn't work, for long. You can't buy loyalty. Certainly, you can't buy the hours of preparation, and the years of training, nor the

tact, love, and devotion called for in a teacher. Your splendid teacher is insulted by the very proposal.

But if you can talk yourselves into spending that much money, how about using it in an intelligent and productive way? Why not consider backing up every teacher with funds for his work? It will both encourage and flatter him. Go to any experienced teacher and ask what he would like, if the money were in hand. At first he might not be able to suggest many things, so long as he been conditioned to working without tools. But eventually he might give you a list that would be helpful.

COMPOSITE BUDGET

There follows a composite budget, made up of suggestions from a number of clergy and teachers who were asked the question, "If you had the money, what would you like the parish to buy for you?"

Reference books for teacher	\$ 5.00	
(His own selection, to become his personal property.)		
Subscription to <i>Forth</i>	1.00	
Subscription to <i>Living Church</i> *	4.00	
Postage and greeting cards	2.00	
Gifts and recognition awards	3.00	
Drawing fund for extra needs, at option of teacher (<i>e.g.</i> , travel, parties, art materials)	5.00	
		\$20.00

The children's books will still be paid for by their own offerings. For a class of ten pupils, the text books and materials for most of our published courses will come to another \$10. Call it an even \$30 for the class. Curiously, the materials of a certain major denomination are said to cost \$3.00 per pupil! And even more curious, every Sunday school treasurer knows that in these times the children's offerings (not even including the Lenten mite boxes) are running well over \$3.00 per child per year. Tell this not to the vestry, but go before them with a bold asking for an item to back up every teacher to the amount of twenty dollars, as suggested above.

Not a hundred dollars' salary, but a mere twenty dollars for equipment and recognition.

*Special school rate for nine months: two or more to same address, \$3.75 each.



SEVENTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

Hope for Spiritual Revolution

The Central Committee of the World Council of Churches, meeting in Toronto, has endorsed U.N. intervention in Korea, the Associated Press reports. This action parallels action taken the previous week by the Commission on International affairs, joint agency of the World Council and the International Missionary Council [L. C., July 16th].

Dr. O. Frederick Nolde, director of the Commission on International Affairs, informed the Central Committee that Church leaders in Korea recently cabled an appeal for help to American Churches.

The Central Committee, which is the policy making body of the World Council, also indicated its agreement with the Commission on International Affairs on the matter of the "Stockholm Appeal," by designating the Appeal as "strategy of propaganda rather than a genuine peace proposal."

However, such methods of modern warfare as atomic and bacteriological weapons stand condemned by the Central Committee.

More news of the Central Committee's meeting comes from RNS:

Dr. Nolde reported on the findings of a religious liberty study conducted during the past year by the Commission on International Affairs. The report stressed the need of action by Churches and by inter-governmental agencies such as the United Nations in combatting restrictions on religious freedom imposed by dominant religious majorities of all faiths in various parts of the world. Dr. Edwin T. Dahlberg, Baptist minister, warned that the Central Committee would be making a mistake, however, if it limited its study on religious freedom to Roman Catholicism and Islamism, without considering countries in which Protestantism is the dominant faith.

The Bishop of Chichester, Dr. G. K. A. Bell, who is chairman of the Central Committee, said at one of the meetings, "It is in the faith to which the World Council of Churches gives witness in the unity of mankind through God in Christ, in prayer, and in the gospel preached by the whole Christian community that the supreme hope of spiritual revolution and resurrection lies." Dr. Bell also emphasized the need for a "resolute, comprehensive attack on poverty,



BISHOP BERGGRAV: Elected a president of the World Council.

disease, and insecurity in all parts of the world, inspired by a true love of man and belief in God." This he said, is the duty of the Christian Churches and the World Council, rather than a vain denunciation of Marxist Communism.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, told the Central Committee that the Council must use "all possible opportunities" to remain in contact with Christians behind the Iron Curtain. He said that Christians in Communist countries are in danger of being forgotten "precisely at the moment when they are in the midst of their great spiritual battles."

Bishop Eivind Berggrav, primate of the Lutheran Church of Norway, was elected a president of the World Council. He succeeds Dr. Erling Eidem.

It was reported at the Central Committee's meeting that a two-volume history of the ecumenical movement is now in preparation by the World Council.

PROVINCES

Survival Value

Religion has lost its survival value, leaders at a conference on Christian education in the province of Sewanee pointed out. This is because successive adult

generations have failed to communicate Christian faith to their offspring and have put their faith in high-powered sciences.

The result, said the Rev. Canon V. O. Ward, is that "we cannot transmit what we do not have, and the business of Christian education is that of creating in rising generations a living faith in Almighty God."

The conference, held at the University of the South, is part of the National Council's leadership training program, which is based on the conviction that training of parents and parish clergy is the first step in Christian education of children.

ORTHODOX

Election Date Set

A sobor, or general council, of the Russian Orthodox Church of North America will be held in New York from November 22d to 24th to elect a successor to Metropolitan Theophilus of San Francisco who died June 27th [L. C., July 9th].

CONFERENCES

Evergreen Music School Courses, Elementary and Advanced

Advanced classes in choir-training, liturgical organ music, and the history of religious music in America will be offered at the School of Church Music from July 30th to August 19th at the Evergreen Conference, high in the Rockies at Evergreen, Colo. Elementary courses in choir-training and choral music for the Church year, in chanting and congregational music, and in the playing of service music, hymns, anthems, and simple liturgical organ music will be offered.

Dean of the school will be the Rev. Walter Williams, rector of St. Mark's Church, Denver, Colo.; member of the Joint Commission on Church Music, 1931-49; Joint Commission on Revision of the Hymnal; Standing Liturgical Commission; chairman, Worship and Music Committee of the Editorial Board, Department of Christian Education. He will offer a general course for the whole conference on the theology and belief of the Church as related to

the work and practice of the Church musician.

The Little Music School will be in session from July 24th to 28th.

Further information is available from the Rev. M. Lewis Marsh, Jr., Evergreen, Col.

SOCIAL RELATIONS

Oppose Segregation

Two Churches recently proclaimed themselves opposed to segregation in Church life, according to Religious News Service reports.

The General Synod of the Evangelical and Reformed Church adopted a resolution calling for "a non-segregated Church in a non-segregated society." The General Council of the Congregational Christian Churches adopted a resolution urging intensified effort to end segregation in Church life.

The latter Church added emphasis to its resolution by electing a Negro minister as chairman of its executive committee.

Recent similar action of the General Assembly of the Presbyterian Church in the U.S. (Southern Presbyterians) brings to three the number of Churches thus opposing segregation in principle. [See page 10.]

PRESBYTERIANS

Pioneer Radio Preacher Dies

The Rev. Dr. Hugh Thomson Kerr, former moderator of the General Assembly of the Presbyterian Church in the United States of America, died June 27th in Presbyterian Hospital, Pittsburgh, Pa.

Dr. Kerr, born at Elora, Ontario, Canada, February 11, 1871, was pastor from 1913 to 1946 of Shadyside Presbyterian Church, Pittsburgh, and was well known for his radio broadcasts over Pittsburgh's station KDKA, having been one of the first American preachers to broadcast, beginning in 1921.

Dr. Kerr was the author of numerous popular works on religion, and was known to Churchpeople both through these and as a member of the Presbyterian Church's Department of Church Coöperation and Union, which met with the Episcopal Church's Commission on Approaches to Unity.

Editor's Comment:

Churchmen always found Dr. Kerr wise, far-sighted, and exceptionally understanding. With complete loyalty to his own Church, he nevertheless evinced a genuine comprehension of, and sympathy for, the position of the Episcopal Church. May he rest in peace.

MINISTRY

The American City — No English Suburb

"This Church neither understands the life situations of the dispossessed and alien, nor is articulate about its Gospel and Mission," reported a committee of the second annual Urban Training Institute which met at Seabury-Western Theological Seminary.

The committee, which studied the nature and description of urban Church problems, said further, "The Church ministers to mobile millions using techniques worked out for an English suburb. . . . It has so failed to preach judgment upon contemporary culture that it seems a pleasant club, rather than a loathsome and dangerous company. It forgets the divine love and promise under which it stands, and so it falters."

Forty Episcopal clergymen from 24 dioceses met for the Institute, which is sponsored by the Seminary and the National Council's Department of Christian Social Relations.

They studied problems of the urban Church and ways and means to meet those problems on the parochial, city-, and diocesan level.

The problems of the urban Church fall into those involving "know-how" in the implementation of the Gospel, and those involving "know-what," explained the committee. After study of these two categories, it was found that they can be split up into specific problems ranging

from the scarcity of facts and techniques and a lack of area-wide planning to a lack of adequate financing.

The committee pointed out:

"We are not adequately informed about the influence of such phenomena as poor garbage collection and slum housing on the building of character. We too often play the part of fool in industrial relations." Nor are there any co-ordinated efforts to meet population changes for there is still over-lapping in some neighborhoods and no service in others, the committee said.

"Thought should also be given to minimum and maximum wages for the clergy with allowance for living costs," the committee recommended. It pointed out inequities in diocesan assessments and apportionments against city parishes whose maintenance costs are high but whose major sources of income have disappeared.

Another problem of the urban Church discussed was the fact that traditional agencies of the ministry are no longer properly effective. "Traditional parish activities seldom get next to a man, call him to judgment, and proclaim the Gospel to him in his plight," the committee said. "There has been too little investigation in the Church of the French plan for priest-workers in industry. Industrial chaplaincies, work camp projects in urban areas, the formation of social action groups composed principally of lay Christians, and many other ideas warrant investigation," the committee said.

It was decided that "the prime respon-



Courtesy of Bob Johnson and Les Swenson, Syracuse, N. Y., *Post Standard*.

PARISH BABY SHOW: The proud mothers—and contestants—in the annual parish baby show, recently held in the parish house of St. Philip's Church, Syracuse, N. Y. Left to right, with their respective mothers: Jean Marie Felton (aged 21 months, awarded first prize), Rodney Pride (9 months), and Rodney Stokes (18 months—third prize). Winner of second prize, Charles O'Riley, Jr., had not arrived when picture was taken.

sibility of the Church is to serve the people in the immediate vicinity" of a parish. "The Church must serve the people wherever they are located, whether downtown, in the suburb, or in trailer cities. The Church must reexamine how to accomplish its mission and look to new programs." The committee recommended further use of the lay apostolate: use of retired lay persons and lay specialists as a force to combat social and moral decay within the cities.

MUSIC

Competition for Ascension Choral

The Church of the Ascension, New York City, will again conduct a competition for an original choral work for its Ascension Day festival services on May 3, 1951. The winning work will be published on a royalty basis by the H. W. Gray Company, and its composer will be awarded \$100.

The text for this year is the *Te Deum Laudamus*, for which a short "festival" setting, not exceeding eight minutes, is desired. The setting is to be for mixed voices; accompaniment should be correctly written for organ. Solos are "not desirable."

The judges: Leo Sowerby, organist and choirmaster, St. James' Church, Chicago; William Strickland, conductor, Nashville Symphony Orchestra; and Louie White, winner of the 1948 competition.

Mail deadline for entries is February 1, 1951. Full details may be obtained from the Secretary, Church of the Ascension, 12 West 11th Street, New York 11, New York.

Winner of the 1950 competition is Ronald K. Arnatt. Clair Leonard was the winner of the Ascension competition in 1949.

INTERCHURCH

Merger

The new Evangelical Free Church of America was formed in Minneapolis with the official merger of two religious bodies.

Joining forces after they held separate but simultaneous annual conferences were the Evangelical Free Church of America (Swedish background, 13,000 members) and the Evangelical Free Church Association (Norwegian-Danish background, 7,000 members).

The new Church has members in 35 states and in all provinces of Canada.

Main hindrance to merger in previous years was the language barrier. This has been nullified as both groups now use English almost exclusively.

[RNS]



BISHOP PITHAN: Convener of General Convention in Brazil.

BRAZIL

First National Council Meeting

By the Rev. CUSTIS FLETCHER, JR.

A proposal that the Brazilian Episcopal Church raise funds for the Synod or General Convention of the Brazilian Church to be held next February was one of the far-reaching decisions made at the meeting of the National Council held in Santa Maria, R. G. S., June 9th to 11th. Members of the National Council were convinced that the holding of the triennial General Convention was a responsibility to be assumed by the Brazilian Church. As senior Bishop in order of consecration, Bishop Pithan of the missionary district of Southern Brazil will be the convener.

The National Council, meeting for the first time, was set up along the lines of the Mother Church's organization, with departments of religious education, finance, Christian social relations, promotion, and a special department charged with oversight of the Churchwide institutions.

An item of great importance was the fixing of the jurisdictional lines between the three districts. The Council approved the recommendations made by the bishops, and the districts will be as follows:

Central Brazil. The whole of the state of Paraná and everything north of that state.

Southern Brazil. The following counties and east to the Atlantic Ocean: in the state of Rio Grande do Sul: Santa Vitoria, Rio Grande, Pelotas, Cangussú, Encruzilhada, Cachoeira, Candelaria, Sobradinho, Soledade, Lagoa Vermelha;

in the state of Santa Catarina: Lages, Curitiba, and Canoinhas.

Southwestern Brazil. Everything to the west of the above counties to the borders of Uruguay and Argentina.

Two of the institutions of the old missionary district of Southern Brazil (before the present division) were turned over to Bishop Pithan of Southern Brazil. These are: the Episcopal Press and the Hospital Society, which owns a small farm near Porto Alegre. Bishop Pithan hopes to establish a Boys' Town on the property, until some future day when he can have a hospital in his jurisdiction.

The Episcopal Patrimony—a small fund created for the support of the episcopate—was divided equally among the three districts, so that each will have a small beginning towards an endowment fund to pay the Bishop's stipend when the district becomes a diocese.

It was decided, also, to create a Hymnal Committee to which were appointed Bishop Pithan (chairman), Bishop Krischke of Southwestern Brazil, the Ven. George U. Krischke, the Very Rev. Orlando Baptista and the Rev. José Del Nero. This committee is charged with the creation of a hymnal for the Episcopal Church. At the present there are in use in Brazil several non-denominational hymnals which are deficient in Church doctrine, especially in adequate hymns for the Church Year.

ELECTIONS: President of the National Council, Bishop Melcher of Central Brazil; Vice-president, the Ven. George U. Krischke; Secretary-Treasurer (ex-officio), the Rev. Custis Fletcher, Jr.; Chairmen of Departments: Religious Education, Bishop Krischke; Christian Social Relations, the Ven. Antonio Guedes; Promotion, the Ven. G. V. dos Santos; Finance, Bishop Pithan; and Institutions, Bishop Melcher. Headmaster of the Southern Cross School, Prof. Paulo Appel; Headmistress of St. Margaret's School, Miss Candida Leão; Dean of the Seminary, the Very Rev. Orlando Baptista.

ROMANIA

The Curtain Closed Behind Him

Bishop Gerald P. O'Hara, of Savannah-Atlanta, Ga., the Vatican's sole remaining diplomatic representative behind the Iron Curtain, has been expelled from Romania by the Communist-dominated government. According to sources in the Vatican this is the first time that a Communist government has actually issued an expulsion order against a regularly accredited diplomat.

The Bishop had been accused of complicity with seven others tried in Bucharest for treason and espionage.

The expulsion of the Bishop, observed the *Osservatore Romano*, official Vatican newspaper, was the climax of a campaign by the Communist government aimed at complete destruction of the Roman Catholic Church in Romania.

The BATTLE OF JAPAN

Will Christianity or Communism Win?

By Paul Rusch

Executive Vice President, Brotherhood of St. Andrew in Japan

¶ *While American troops are fighting communist aggressors in Korea, another type of battle is going on in Japan. ¶ Paul Rusch writes of the issues involved, and the responsibility of American Churchmen in meeting them.*

WHEREVER I have gone since last General Convention, two questions pop up more frequently than any others when I talk about the Church and the Church's work in Japan.

The first question usually is: "How serious is the communist threat in Japan?" This is asked in many different ways. But it is the question uppermost in the minds of thousands of people—and little wonder.

When I have described conditions in Japan and given a straight answer, the next question almost invariably is: "What can I do to assure our victory over communism in Japan?"

The fact that so many Churchpeople raise these questions gives me great hope and confidence for the future. We are not asleep at the switch; we are not bogged down with inertia.

When I first returned to the United States last July, I was not so sure. I found, however, that people were hungry for facts about what was going on in the Far East. Last September, when I talked to the Houghteling Forum at Racine, Wisconsin, I knew that America faced a great crisis in Asia—a fact that has now been brought home to everyone by the Korean war. On that occasion I said to my listeners:

"The Communist threat is about to make a great downsweep through China. The iron curtain is about to fall, cutting off a great part of Asia. When that happens, we must hold the line in Japan more than ever before."

NOT FAR FETCHED

Nearly everyone in that group decided to do something. They responded with funds, with food, with clothing for the Christian center at Kiyosato, a project of the Brotherhood of St. Andrew in Japan. They bought footballs to send to the college league in Tokyo. Was this

sort of response to a warning about the menace of communism far-fetched?

Not at all. For it is precisely at the grass-roots level that America can make the greatest impact against the inroads of communism in Japan.

The world now knows what has happened in China and in Korea. The iron curtain has dropped, and the Red tide has rolled on. But it has stopped short—at Japan.

In Japan we are not only holding the line—and we must continue to do so—but we must also set in motion a counterforce to push back the communist threat. Japan is the logical take-off place for our way of life among more than a billion people in Asia.

Godless communism must be beaten in Japan. It will be, I am confident. Let me tell you why.

The alert has been sounded by the events of the past year. Wherever I have gone, people are taking an active interest. It no longer is enough for them merely to "want to know what's going on over there." They are asking, "What can I do?" And they want the answer in something more than military terms.

Since last fall I have talked to more than 300 audiences—service clubs, women's groups, Sunday schools, church congregations, college and school organizations, civic groups, bankers, businessmen, educators—men and women in all walks of life. I find everywhere a keen awareness of how our world has shrunk. People suddenly seem to realize that what happens in Japan will have a direct bearing on our own American security. They are determined that we are not going to be beaten by the communists in Japan.

10,000 COPIES NOT ENOUGH

Sometimes they are a bit awed by the size of our job in Japan. They know that we have only scratched the surface. After all, there are some 79,000,000 Japanese who are not Christians.

But when they take a close look at the tremendous gains we have made with the many projects of the Church—and when they see the evidences of the influence exerted by such a project as

Kiyosato, completely out of proportion to its immediate size and surroundings—they respond with optimism as well as with faith and confidence.

I have found this to be the case in the Far West, the midwest, the Atlantic Coast, and in the South, without exception. One of the best newspaper reports about the work of the Brotherhood of St. Andrew in Japan has appeared in the New Orleans *Item*, which devoted eight columns of space across an entire page.

In Texas, where I spent the month of March covering the six dioceses and missionary districts in the state with Major Shig Yasutake, interest is keen.

To acquaint laymen with the work of

LINE

Getting the Missionari

By Ha

Assistant to the T

¶ *Just as a military operation requires a line of supply from the home base to the front, so the Church's far-flung missionary enterprise requires a constant stream of necessary equipment and supplies. ¶ The man responsible for the Church's missionary logistics here tells something of the problems involved, and how they are met.*

WEBSTER describes a missionary as "1. a person sent to some place to teach and preach and do charitable work; 2. a messenger, an ambassador." Missionaries of the Episcopal Church expect, and are expected, to fulfill both these functions.

Their credentials are handed them by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. This ponderous title, framed when the Society was organized by vote of the general convention of 1821, still survives. Since the formation of the National Council in 1919, its members have been the Society's Board of Directors.

Men and women are sent out by the Society in Christ's name to the far corners of the world—clergymen and teachers, doctors and nurses, technicians and secretaries. But each is a missionary, skilled in his own profession, willing to give up a more lucrative career at home in order to proclaim the Gospel of Christ

the Brotherhood at Kiyosato, last fall I had printed 10,000 copies of a 16-page illustrated brochure, *The Challenge of Postwar Japan*. I thought that would be enough to meet the demands of my entire tour.

Halfway through my itinerary, I ran completely out and had a second printing of 10,000 more. Now we are about to run a third printing. A copy can be obtained by writing to the American Committee for the Brotherhood of St. Andrew in Japan, Suite 305, 29 South La Salle Street, Chicago 3, Illinois.

Christianity is fighting a front-line battle in Japan today. What are you doing to insure its victory?

SUPPLY

Tools of Their Trade

Dietz

National Council

to the people of some distant land. Most missionaries are quite young when first sent out.

Once a person is appointed a missionary by the Society, it becomes the duty of the Assistant to the Treasurer, in charge of purchasing, to see that he is given the supplies and equipment necessary for his particular work. A doctor will need medicines and surgical instruments; a nurse will need linens and surgical dressings. Books and charts must be supplied for the teacher, chemicals and laboratory equipment for the technician. All such material is purchased by the Society and sent to the proper mission field. Many of these items are never seen at the Church Missions House, New York, being shipped direct to a steamer by some wholesale house. The missionary will also need food stuffs and other articles for personal use, if he is going to a country such as Liberia, where these supplies cannot readily be obtained locally.

A BULL AND HEIFER

One condition attached to the Church's appointment of missionaries is the provision of housing. The Purchasing Department, therefore, assists in the maintenance of the mission stations. This involves a concern for such practical items as stoves and refrigerators. Window screens for mission buildings are vital in

almost every field. Fresh supplies must be shipped whenever equipment wears out or major repairs are necessary.

Hence the Purchasing Department becomes a hidden but fascinating part of the missionary enterprise. Unusual requests for assistance arrive by air mail daily. The average Episcopalian can have only a slight conception of the many problems involved in "service of supply" to the overseas missions of the Church.

Not long ago, for instance, a request came from Bishop Harris of Liberia for a bull and heifer to be sent to our Agricultural School in that African republic. Not being a cattle man, the writer communicated with William A. Cochel, prominent Kansas City layman, former editor of the *Kansas City Weekly Star* and an expert on cattle breeding. At the latter's invitation a visit was made to Roanridge Farm, just outside Kansas City. This farm, formerly owned by Mr. Cochel, and by him given to the Roanridge Rural Training Foundation, boasts a very fine herd of "Texas short horns." Two fine animals, picked out by Mr. Cochel, were sold to the Society at a very reasonable figure and then shipped to Liberia.

By way of contrast a request came from the Agricultural School of Liberia for 500 day-old chicks. After a most exact shipping schedule had been worked out, the chicks were purchased from a well known hatchery and shipped to Liberia via Pan American Airways.

Requests received to meet emergencies must be dispatched with as little time loss as possible. A very good example of this was the receipt of a cable from Tokyo that a son of one of the Japanese Bishops had a tubercular throat condition and streptomycin was needed immediately. It could not be obtained in Japan. Could we send it immediately? It was purchased and put on a Pan American Airways plane the same day, and reached Japan in time to give the necessary relief.

Immediately after World War II, the United States Government, through the War Surplus Division, offered millions of dollars worth of material of all kinds. Some of the material was still in the original packing cases, some was used but in excellent condition, all of it could be used in civilian life.

This Society, together with several of the other Mission Boards, purchased a considerable amount of this material. One of the most unique items which came to us in the purchase was four metal prefabricated, fully equipped hospital units. These units were new and complete and included electric wiring and fixtures, all plumbing, pipes and sanitary connections, as well as special tools for setting up the knocked-down buildings. Each unit was packed for shipment in 439 packing cases and filled three freight cars. One was shipped to

Manila, two to Shanghai, and one to Monrovia, Liberia. Today they serve as mission hospitals. The savings ran into tens of thousands of dollars.

Some time ago Bishop Binsted of the Philippine Islands desperately needed 200 tons of galvanized iron sheets to replace roofing on the various mission buildings damaged during the war. This material was unobtainable in the Philippines, and furthermore it was on an allocated basis by the United States Department of Commerce. This meant a trip to Washington and a conference with officials of that department. After our explaining the situation and describing the dire need of this material for the rehabilitation of our mission property, the necessary export permits were granted and the material was purchased and shipped to Manila.

RECORD ACCOMPLISHMENT

Several months ago an urgent communication was received from the Rev. E. Bolling Robertson, Administrator of our St. Timothy's Hospital in Liberia, West Africa, advising that a 3500-watt heating unit for the instrument sterilizer was urgently needed at the hospital. Surgical operations could not be performed by the doctor until this unit was received. Could we send it the quickest possible way?

Naturally the fastest method of transportation would be by air, but this brought forth several problems—the most important one being the obtaining of the necessary Liberian Consular Invoices, which usually take several days to secure. Knowing that Bishop Harris has many friends in the State Depart-



ment of the Liberian Government, the writer called the New York Office of the Consul General of Liberia and learned that the Hon. Wm. E. Dennis, Secretary of the Treasury, was planning to leave for Liberia by plane the next day. After discussing the problem with Mr. Dennis, he graciously agreed to take this important piece of equipment with him on the plane, as his personal baggage, with the result that it was delivered to the hospital at Cape Mount within two days after we received the original request. A subsequent letter from Mr. Robertson said in part:

"You are to be congratulated for getting the 3500-watt heating unit to St. Timothy's so quickly. I couldn't understand what happened. It is the best record of anything I have seen in my five years on the Coast."

A-Bomb for Korea?

WE were shocked when we heard the suggestion the first time. It was made by one of our friends, a good Churchman, too. He looked up from the paper, where he had been reading the shocking reports of North Korean atrocities, and the heart-rending account of American reverses in the Korean war. "I think," he said, "it's time for us to drop the atom bomb on North Korea."

Now the proposal has been made by high-ranking government officials, including at least one senator and one congressman. We are still shocked.

When the Nazis leveled Lidice, murdering its inhabitants and kidnapping its small children into slavery, as reprisal for the assassination of Heydrich, the civilized world recoiled in horror. Have we so lost our sense of moral values that we can cold-bloodedly consider killing and maiming men, women, and children by the hundred thousands, in an indiscriminate mass reprisal against a people that we know to be dupes of a foreign government with which we still maintain uneasy diplomatic relations?

If a neighbor's dog attacks your child, you are justified in killing the dog. You are also right in bringing your neighbor to justice, and demanding full accountability and severe penalties. You may even shoot him if he breaks and enters your house. But you are not justified in dynamiting his house and killing his wife and children.

Nevertheless, we think Secretary Acheson was right in saying that the United States would enter into no agreement not to use the atom bomb. There may come a time when it is the lesser, and more merciful, of two evils. We do not believe that that time has arrived, or that it is likely to arrive unless we are attacked by a power itself equipped to use atomic weapons.

To use the atom bomb now would, we believe, be a moral catastrophe for the United States. And it would probably destroy for generations to come the trust of any Asiatic nation for the United States. It would also make Christian missions in the Orient look like the sheerest hypocrisy.

Progress — Quiet and Unspectacular

THREE Protestant Churches have recently taken forward-looking steps toward the elimination of the pattern of segregation within their own ranks. The Congregational Christian General Council "commended to our churches an intensified effort to reach the goal of non-segregated Church life," and pointed up its action by electing a Negro minister as chairman of its executive committee. The General Synod of the Evangelical and Reformed Church unanimously ap-

A PRAYER

suggested by The Living Church for use by individuals and, where authorized by the Bishop, publicly.



GOD, who by thy Son Jesus Christ hast taught us to seek thy righteousness and to love even our enemies; Bless, we beseech thee, all who are exposed to battle in Korea: comfort the wounded, the sick, the suffering, and the bereaved; grant rest to the departed; and to those who fight under the banner of the United Nations give strength and courage, and (if it be thy will) final victory; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost ever, one God, world without end. *Amen.*

proved the goal of "a non-segregated Church in a non-segregated society."

Even more significant is the action of the recent General Assembly of the Presbyterian Church in the U. S. — the Southern Presbyterians. For the first time there was no segregation at the assembly itself. It was reported that leading seminaries of this Church in the South have been accepting Negro graduate students (but apparently not candidates as yet), and that hereafter all groups except those of young people would be treated on a nonsegregated basis at the Church's conference center at Montreat, N. C.

When one considers the alarm expressed in some quarters over a simple resolution offered to our own General Convention to declare the policy of the Episcopal Church to be opposed to any segregation at the altars of our parish Churches, it will readily be seen that these Protestant bodies are well ahead of us in some respects. It is only fair to observe, however, that the Episcopal Church is making quiet and unspectacular progress toward the goal of full racial equality in the Church, even in parts of the country where segregation is the accepted pattern of life, buttressed by law. This is all to the good.

Through the Editor's Window

THE REV. DAVID R. COCHRAN, chaplain to Episcopal students at the University of Washington, has a clever idea for solving the eternal question of High and Low Church. Parishes, he thinks, should be rated from 1 to 10 on a triple scale on the basis of doctrine, discipline, and worship. Thus 1-1-1 would represent the "Lowest" or most vigorously Evangelical parish, and 10-10-10 the "Highest" or most rigidly Catholic one. The middle digits would represent "the vaguer areas of liberalism." A Churchman coming into a new city could thus phone the diocesan office and say, for example: "I

A Golden Little Book

ON a glorious August day of 1944, some representatives of the Gestapo called at the home of Dr. Hanns Lilje, a distinguished German Evangelical divine who had been a leader in the ecumenical movement. They arrested him on charges of treason. He was kept in prison until the end of the war, and would certainly have been put to death on some pretext or another if the Allied victory had not liberated him. During his entire imprisonment he was expecting death at any moment. The title of his autobiography is entirely apt: *The Valley of the Shadow* (translated by Olive Wyon; the Muhlenberg Press, \$1.25). This is a stirring witness to the power of faith, by one who speaks with the authority of experience. The author himself unintentionally "reviews" it in his Epilogue, and I can assure you that the book as a whole accords with these words:

"This is the record of a simple Christian man, who, although he was only a preacher of the Gospel, fell into the hands of the Gestapo, and whom God preserved, as He once preserved those three men in the fiery furnace. During his time of tribulation he had the same experience they had: 'The angel of the Lord made . . . the midst of the furnace as it had been a moist, whistling wind, so that the fire touched them not. . .'

"So it is a miracle of the mercy of God to have been preserved in body and soul, although on both there remain considerable scars.

"But he is grateful to his Divine Lord for the precious school of trial, which he will never forget; for he is well aware that in peaceful times no one will ever willingly tread the path that leads through such a dark valley. He has been allowed to touch that shore which is neither of earth nor of heaven but is irradiated by the dawning light of eternity more than by the shadow of earthly memories, and

he knows that all his life long he will never forget how life on the threshold of eternity is transformed. Should he ever be in danger of forgetting it, the memory of his companions will help him — with whom he shared this experience, the greater number of whom have been called to the other shore by the voice of God, while he himself, at God's command, has returned to life on earth."

IT is not easy to write about the great truths of religion in a "popular" style without cheapening them. If there is a trick in doing so, it seems that few ever master the trick. But I suspect that the trick here consists, after all, of nothing more than plain veracity—the simplicity that comes from telling the truth as one sees it. Fulton Oursler is a master of this trick. He is a journalistic preacher *par excellence*, richly endowed with both the gift of faith and the gift of writing "human interest" in a way that is indeed both interesting and human. In *Modern Parables* (Doubleday & Co., \$1.75) he tells 36 brief yarns about real people: some of them nameless tramps, others great politicians, artists, and thinkers. But each yarn is a parable of faith and love in action. You may have read some of them in the newspapers. They are frankly "inspirational" reading, nothing more. But we have too much supercilious sniffing at the "merely inspirational" in the Episcopal Church. For anybody who needs inspiration, and is not ashamed to confess it, this is a golden little book.

IT is clearly the intention of the Church, as expressed in the Prayer Book, that the Catechism is to be the foundation of the Christian instruction of children. But the Catechism is a foundation, or a frame-work, not a complete edifice. Churchpeople are not "sufficiently instructed" merely because they may

have memorized the Catechism, although it is a thousand pities that so few do memorize it. But what is needed is an abundance of expository and illustrative material as commentary upon the Catechism. The priest or Church school leader will find a wealth of such material in Marcus Donovan's *Faith and Practice* (SPCK, 10/6).

RECENT important reprint: *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VIII (Baker Book House, Grand Rapids, Mich., \$4.50).

There is now available a re-issue of S. Radhakrishnan's *East and West in Religion* (Macmillan, \$1.50). This is an interesting and constructive essay in comparative religions; but it must be remarked that this Hindu sage does not understand Christianity very well. He has been taken in by the earlier "liberal" apologists for Christianity whose apologetic was essentially that of condemnation of that which they were presumably defending. Where in the world do such strange ideas as this come from: "The great insistence on the personality of God in the Christian religion is an inheritance from Greek intellectualism"? But of course we may learn his Eastern theology from him and let his poor paraphrase of our Christianity go.

While on the subject of Eastern religion we may note the latest publication in the Bollingen series: *The I Ching, or Book of Changes*, translated into English by Cary F. Baynes (Pantheon Press, 2 vols. \$7.50). This work is one of the five classics of Confucianism. Its theme is the unceasing flux in all existence. However valuable it may be to the Western student of ancient Chinese wisdom, it is emphatically not for the casual dabbler.

come from a 6-4-7 parish; what is the one in this diocese that most closely approximates it?" Only trouble: who'd do the rating?

A DETROIT READER sends us a clipping of this "want ad" in a nearby community newspaper:

LOST OR STRAYED — Several Church attendants who were last seen on Easter Sunday but were not to be found the Sundays following. No questions asked if those returned are willing to have their Easter zeal every Sunday. Return to St. Margaret's Episcopal Church, Stephenson Highway at Annabelle.

Wonder what results the Rev. F. J. Pitts, Canadian priest in charge of St. Margaret's, Hazel Park, Mich., had from this?

THE REV. H. BAXTER LIEBLER, missionary to the Navajos in Utah (whose church was badly damaged by fire recently), sends us this thurible limerick:

There once was a bishop so sensible
He considered incense indefensible.
The thurifer found
When the time came around
This sensible bishop uncensable.

FROM HAVANA, CUBA, comes the typographical error of the season. A mimeographed service leaflet of Holy Trinity Cathedral, noting the acquisition of new hymnals, continues: "Churchmen and churchwomen should never be too shy to sin."

REMINDS US of the New England stonemason who was supposed to carve on a tombstone: "LORD SHE WAS THINE." He found the space inadequate, so he simply omitted the last letter, making the inscription: "LORD SHE WAS THIN."

Hoping you are the same, and wishing I were,

Clifford P. Morehouse

UTAH

Things that Matter

¶ *The Rev. H. B. Liebler, who is in charge of St. Christopher's Mission to the Navajo, estimates that the recent fire there caused damage amounting to four thousand dollars, with insurance covering the building but not the contents. He sends the following report.*

Thick, black smoke rose in billows over St. Christopher's Mission house near Bluff, Utah, as the staff, summer workers, and Navajos fled out of chapel after Mass on the morning of June 27th. We rushed stirrup pumps and hose to the kitchen, assuming that the stove was on fire, only to discover that it was the east wing that was ablaze. At first water from the 450 gallon supply, which was all that was available, was poured into the heart of the flames, but it was obvious that there was no hope for the wing, so we turned all our efforts to saving the main mission house and the west wing. We had to use sand when the water supply threatened to give out.

Visitors from California were dispatched to Bluff for help, and soon a number of Mormon neighbors with trucks and a large tank of water arrived. The protruding vigas of the west wing, and the front door and windows of the mission house, as well as the large wooden cross above the house, were already ablaze, but we were able to prevent further destruction there.

The east wing, containing the vicar's study and bedroom, the dispensary, and bedrooms of two other workers, was entirely destroyed. There was no opening from the east wing to the main mission house, which fact, coupled with absence of strong wind, allayed the spreading flames.

All personal effects of three workers were lost, excepting the clothes they were wearing. Considerable Navajo silverwork, irreplaceable reference books, translations into Navajo and other manu-



CHARRED CROSS: *A symbol . . .*

script treasures, medical equipment and supplies, were destroyed.

As if additional excitement were needed, it was forthcoming when ammunition for hunting guns exploded. The mission depends on game hunting for its meat supply.

The origin of the fire is a matter of conjecture. With all other possibilities eliminated, it seems most likely that the sun's rays shining through a bottle resulted in spontaneous combustion.

The charred wooden cross still stands over the mission house. We consider it a symbol of the Faith that brought the mission into being and of the indestructibility of the things that really matter.

St. Christopher's Mission came into being as the result of a horse-and-pack-trip we made in the summer of 1942. We found an area of some 2,000 square miles in the northern portion of the Navajo Indian reservation where natives were without medical, educational, or evangelistic facilities. Medical work, a school, and a church, with daily Eucharist, were opened the following summer.

It is still not unusual to find in a

congregation several who have never heard the name of Jesus, except as "the white man's most powerful swear word," and on several occasions the missionaries have penetrated into areas where children had never before seen a white man.

Today 10 buildings, besides a number of Navajo structures, stand on the mission grounds. There are four cars and a tractor, three head of horses, three of cattle. Seven permanent workers, plus as many more summer workers, carry on the work of bringing the full Catholic Gospel to the widely scattered Navajo population of the area.

CONVENTIONS

Virginia: 16½% Higher Budget

The convention of the diocese of Virginia adopted a 16½ per cent greater operating budget, \$220,457.68, for 1951, raised the diocesan expense assessment budget about 17 per cent to \$51,075, and authorized a campaign for capital funds for 1951.

The council opposed, by a vote of 89 to 83, an amendment which would have eliminated from the canons the word "male" in qualifications for vestry service.

The status of mission church was given to Weddell Memorial, Richmond; St. Paul's, Bailey's Cross Roads; and St. Luke's, Wellington Villa.

ELECTIONS: Standing committee, clerical: H. A. Donovan, C. J. Gibson, B. B. Comer Lile; lay: I. F. Lewis, B. T. Newton, A. A. Smoot. Provincial Synod, clerical: D. A. Boogher, T. A. Fraser, Jr., T. G. Faulkner, Jr., R. J. Womble; lay: W. N. Chinn, J. G. Pollard, Jr., F. F. Chandler, T. L. Ruffin. Synod alternates, clerical: D. C. Loving, Aston Hamilton, R. S. Harp, Jr., E. E. Tate; lay: J. J. Morris, J. R. Ayers, Jr., Richard Florence, L. A. Kellar.

Rochester: Tribute to Late Bishop

Tribute was paid at the convention of the diocese of Rochester to the late Rt. Rev. Dr. Bartel Hilen Reinheimer, former Bishop of Rochester; the Ven. Charles B. Persell, Jr., retiring archdeacon; and the Rev. Dr. George E. Norton, who served as president of the standing committee in the period of Bishop Reinheimer's recent illness and death.

Bishop Stark of Rochester in his address spoke appreciatively of the Bishop's House and the diocesan offices, saying that in them as in other matters he had come to know of the labors, fidelity, and foresight of Bishop Reinheimer.

Bishop Stark stated also that he had decided before assuming office to terminate the office of archdeacon. Heretofore it has been the task of the archdeacon to revitalize the missions of the diocese and to raise the level of giving to the Church's program. In that connection churches have been reopened at Fair-



EAST WING: *A glass bottle and some sunshine.*

port, Wolcott, Phelps, and Dundee, and new missions established at Webster and Andover. In 1946 the diocese gave \$12,000 to the national Church; this year, \$36,547.

ELECTIONS. Standing committee, clerical, G. L. Cadigan, F. M. Winnie; lay, R. S. Blocmer, T. E. Hargrave.

Delegates to Synod, clerical, D. A. Bennett, F. W. Dorst, B. M. Dougherty, F. R. Fisher, K. S. Urquhart, J. A. Rockwell; lay, Frank Alexander, Edward Becker, G. W. Bevan, Richard Rynicker, T. T. Odell, T. E. Hargrave.

SOUTH CAROLINA

Marriage

The subject under consideration at the Regional Church Congress of the Carolinas was the Church's Marriage Canon, how to understand it and make it work. The first session of the Congress, which met at St. Michael's Church, Charleston, on May 30th, consisted of a paper by the Rev. Edward B. Guerry, rector of St. John's and St. James' Island Churches, S. C. In presenting the conservative side he pointed out that the Church's canon on remarriage of divorced persons is in general being interpreted in two ways: strictly along the lines of nullity and along those of absolute divorce.

After dealing with the historic principle of indissolubility of the bond of matrimony, he pleaded for a statement on the principles of marriage in harmony with the worldwide Anglican Communion. He called for such a statement to be formulated by the Church's Marriage Commission and presented at the next General Convention. He said that without an agreement of principles there could be no satisfactory canonical legislation.

In the evening session the Rev. F. Bland Tucker, D.D., rector of Christ Church, Savannah, Ga., presented the liberal point of view, suggesting that the only real alternatives for the Church to choose from are that the clergy be refused permission to marry any divorced people or marry all who apply, as the subject of marriage is the only part of our Lord's teaching which has found its way into legislation. The Church does not consider legislation for any other precepts of the Sermon on the Mount, he noted. He urged that the whole question be based on a pastoral rather than legal relationship and that the rector be the one to make the ultimate decisions. He also suggested that the question of nullity be confined to cases where the law itself would force separation of the parties to a marriage, *i.e.*, as in bigamy.

In the discussion which followed the point was made that the Christian teaching on marriage has differed through the ages more than is generally realized at the present time.

COLLEGES

See Big Things as Big

The most important result of a college education is the ability to maintain true perspective, "to see the things that are big, as big, and the things that are small, as small," Bishop Stark of Rochester told the 250 graduates of Hobart and William Smith Colleges at their baccalaureate sermon.

The 248 members of the class of 1950 include 117 veterans of World War II, and 26 of the degree winners are married. Seven plan to matriculate at Episcopal theological schools to prepare for the priesthood.

Five new trustees were elected to the board of the colleges at the annual meeting. They are:

Charles E. Love, vice-president in charge of sales, International Business Machines Corp.; Merle A. Gulick, second vice-president, Equitable Life Assurance Society; Dr. Robert E. Doran, Geneva, N. Y., physician and surgeon; William F. Hamilton, assistant secretary, Rochester Savings Bank; and Bishop Stark, trustee *ex-officio*.

Bishop Stark received the honorary degree of Doctor of Sacred Theology, and Paul Rüsich, associate editor of *THE LIVING CHURCH*, received the honorary degree of Doctor of Humane Letters.

Calf Club

Five ranchers have formed a "Sewanee Calf Club of Texas," each of whose members will brand one calf with the Sewanee Cross each spring. When marketed, proceeds will come through the club organization to the University of the South. The calves are expected to bring about \$200 each through this



Paul Parker.

ST. HILDA'S SCHOOL: *A child learns.*

project, which was suggested by William R. Manning of Eagle Pass during the convention of the diocese of West Texas held earlier this year. He has been joined by four others, one of them an alumnus and trustee of the university, Hollis Fitch of Eagle Pass. Other charter members are Ed Volland of Refugio, and Mason Crocker and Wallace Olds of Brady.

Mr. Manning plans to stump the state by plane this summer to round up additional members. Calves so marketed are expected to bring about \$200 each.

PRIMARY

New School in Manhattan

Two Sisters of the Community of St. John the Divine, Toronto, came to New York last February and established, with the blessing of their Order and the approval of the Bishop of New York, a nursery school at 621 W. 113th St., in New York City. St. Hilda's School is thus the latest addition to the group of Church institutions clustering about the Cathedral of St. John the Divine, though it has no direct connection with the Cathedral.

Approaching its second academic year, under the spiritual care and direction of Canon Edward N. West and the general oversight of the Rev. Granville M. Williams, SSJE, warden of the Order, St. Hilda's School is embarking upon a two-year program of expansion. This contemplates the purchase of adjoining buildings and their transformation into school facilities, including a gymnasium, library, and classrooms, at a cost of \$100,000.* Addition of a kindergarten and first grade is anticipated, with one grade to be added annually through sixth grade. Eventually the curriculum may be extended through high school, to provide a complete low-cost Church school for the neighborhood, and especially for families of younger faculty members at Columbia University, the Cathedral staff, and physicians at St. Luke's Hospital.

The Rev. Dr. James A. Pike, as chairman of the parish day school committee of the diocesan Board of Religious Education, has reported that "St. Hilda's School is exceptionally well located, has a good approach to the problem of a wide service to Episcopalians of all income groups, and has a leadership which will insure that the school will meet the standards of modern educational methods" as well as communicate the faith of the Church.

Sister Ruth, SSJD, is the Sister in charge of the school.

*Contributions toward the expense of this expansion program are welcomed. The school will send on request folders in which 20 dimes may be inserted; larger gifts are also needed.

SCHOOLS

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All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

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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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Beautiful Lake Shore Campus.



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FOR CATALOGUE AND "AVE CRUX," ADDRESS:
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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:
The CANON PRECENTOR, Cathedral Choir School
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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship 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"

David Vincent Gray, Priest

The Rev. David Vincent Gray, rector of St. Clement's Church, Seattle, died unexpectedly on June 18th, in Providence Hospital, Seattle.

He was born at Blunt, S. D., in 1889, the son of missionary parents, and came to the state of Washington in 1921 to work with his wife, Estelle Christine Gray, in an Okanogan mission. Later Fr. Gray moved to Corvallis, Ore., where he was in charge of a parish, and served as Episcopal chaplain at Oregon State College for 18 years. For the past seven years he was rector of St. Clement's Church, and also served as Episcopal chaplain at Firlands Sanatorium, Seattle.

He was a graduate of Wooster University, at Wooster, Ohio, and of General Theological Seminary, New York City. Besides his wife, he is survived by a son, David Vincent Gray, Jr.

His body lay in state in St. Clement's Church June 21st, and a requiem was celebrated at 7:30 on the 22d, followed by the burial from St. Mark's Cathedral on the 23d, Bishop Bayne of Olympia officiating. About 40 diocesan clergy attended.

William Tuttle Lewis, Priest

The Rev. William Tuttle Lewis, 41, of Fullerton, Calif., died during surgery at Harbor General Hospital, Torrance, on July 3d. He served as vicar of St. Andrew's Church, Fullerton, from September 1, 1939 until he resigned January 31, 1949, because of a heart condition.

Mr. Lewis was born at Toronto, Ontario. His father is the Rev. Edwin Tuttle Lewis, canon of St. Paul's Cathedral, Los Angeles, and rector emeritus of St. Matthias' Episcopal Church, Whittier.

He was on the diocesan department of missions and department of Christian social relations from 1944 until 1949, and was secretary and treasurer of the Long Beach convocation in 1944.

He is survived by his father and mother, his wife, the former Grace Caroline Woodward, and two children.

Charles L. Miller

Charles L. Miller, chancellor of the diocese of Harrisburg, died suddenly in Lancaster, Pa., on June 13th of a cerebral hemorrhage. He was 62.

Mr. Miller was a deputy to General Convention last year in San Francisco, and to Cincinnati in 1940, and an alternate deputy to the convention in Philadelphia in 1946. He was vice-president and secretary of the Incorporated Trustees of the diocese, a member of the exec-

utive council, and of other important committees of the diocese. He had been a member of the vestry of St. James' parish for many years.

He was a former vice-president of the American Bar Association and served as chairman of the Committee on Banking Laws of the Pennsylvania Bar Association. For many years he was solicitor of the Hamilton Watch Co.

Surviving are his wife, two sons, three daughters, five grandchildren, and two brothers.

William Chauncey Ripley

William Chauncey Ripley, senior warden of St. George's Church, Maplewood, N. J., since 1937, died April 21st after a short illness.

It was largely through the initiative of Mr. Ripley that a campaign in 1945 succeeded in liquidating the remaining mortgage on St. George's.

Surviving Mr. Ripley are his wife, Margery Guilbert Ripley, a daughter, a son, three grandchildren, and a sister. His older son, William David, died in 1941.

Maria Burnett Samuel

Maria Burnett Samuel, a parishioner of St. Mark's, Philadelphia, died on May 5th, at the age of 47.

In her parish she was a charter member of the Fellowship of Prayer, an intercessory group assisting the clergy.

At the time of her death she was treasurer of the parish's Woman's Auxiliary Evening Branch and held the same position for the diocese. Earlier she had served the diocesan organization as chairman.

From 1946 to 1948 she served as president of the diocesan St. Ursula's Guild of Educators.

SCHOOLS

COLLEGES

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A co-educational liberal arts, pre-professional, and teacher education, Church College. B.A. degree. Tuition \$175 a semester. Applications now being accepted for September 1950. Write: Office of the Registrar; Canterbury College, Danville, Indiana.

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CHANGES

Ordinations

Deacons

Bethlehem: Bruce Armfield Weatherly was ordained deacon on May 27th by Bishop Sterrett of Bethlehem at Grace Church, Kingston, Pa. Presenter, the Rev. Ralph A. Weatherly; preacher, the Rev. Charles W. Wilding. To be curate of the Cathedral Church of the Nativity, Bethlehem. Address: 321 Wyandotte St. The new deacon was married on June 3d to Miss Margaret Brooks Hiscock of New Haven, Conn.

Henry John Russell, II was ordained deacon on June 9th by Bishop Goodwin of Virginia, acting for the Bishop of Bethlehem, at the seminary chapel at Alexandria, Va.

Central New York: Edwin deForges Bennett was ordained deacon on June 20th by Bishop Peabody of Central New York at Trinity Church, Lowville. Presenter and preacher, the Rev. Walter L. Bennett, father of the ordinand. To be missionary to the Negro migrant work camp, King Ferry, N. Y., for the summer. In fall he expects to return to Cambridge for graduate study.

H. Ward Jackson was ordained deacon on June 24th by Bishop Higley, Bishop Suffragan of Central New York, at All Saints' Church, Johnson City. Presenter, the Rev. Clayton Melling; preacher, the Rev. James E. Wolfe. To be deacon in charge of St. Paul's Church, Utica, N. Y., and St. Andrew's, Trenton.

Gale F. Miller was ordained deacon on June 16th by Bishop Peabody of Central New York at St. Paul's Church, Endicott. Presenter, the Rev. John Waddicor; preacher, the Rev. George E. Rockwell. To be a missionary under Bishop Harris of Liberia.

Connecticut: David Bennet Bronson, Brendan Griswold, Richard Byron Kalter, Joseph Koci, Jr., John William McCann, and Peter Bacot Tomkins were ordained to the diaconate by Bishop Budlong of Connecticut, assisted by Bishop Gray,

Bishop Coadjutor of Connecticut, at Christ Church Cathedral, Hartford, on June 16th.

Presenters were, respectively, the Rev. Dr. Raymond Cunningham, the Rev. Harold H. Donegan, the Rev. Alfred L. Williams, the Rev. H. Edgar Hammond, the Rev. William G. Kibitz, and the Rev. Dr. Floyd W. Tomkins, father of the Rev. Mr. Tomkins. Preacher, the Rev. Dr. Elmer J. Cook.

The Rev. Mr. Bronson will be curate at Trinity Church, Hartford. Address: 122 Sigourney St.

The Rev. Mr. Griswold will be curate at St. Mark's, New Britain, and Grace Church, Newington. Address: P. O. Box 1214, New Britain, Conn.

The Rev. Mr. Kalter will be curate at St. Mary's Church, Manchester, Conn.; and the Rev. Mr. Koci, at St. John's, Waterbury.

The Rev. Mr. McCann will be vicar of St. Andrew's, Hartford, with address at 45 Church St.; and the Rev. Mr. Tomkins at St. Philip's, Putnam, and St. Paul's, Plainfield. Address: Putnam, Conn.

Changes of Address

The Rt. Rev. Wilburn C. Campbell, Bishop Coadjutor of West Virginia, formerly addressed at Woodrum Rd., Charleston 2, W. Va., should now be addressed at 1608A Virginia St., Charleston 1 (office), or 838 Chester Rd., Charleston 2, (home).

Women Workers

The following women have now finished their work at Windham House, national graduate training center for women, which is sponsored by the National Council:

Miss Virginia Atienza of Manila will return to the Philippines to take a position at St. Luke's Hospital, Manila, of which she is also a graduate.

Miss Mary Elizabeth Bell of Washington, N. C., will become director of religious education at the Church of the Advent, Brownville, Tex., in September.

Miss Sarah Matthal, formerly on the teaching staff of Chundikuli Girls' College, Jaffna, Ceylon, will return to that school.

Miss Margaret McBride of Enosburg Falls, Vt., is now director of Christian education in the diocese of Eau Claire.

Miss Mary Parker of Beaufort, S. C., will become parish worker at the Churches of St. Thomas, Reidsville, N. C., and the Messiah, Mayodan, N. C., in August.

Miss Polly Telford of Sarasota, Fla., is now field worker in the department of Christian education for the diocese of South Florida.

Miss Moina Ware of Opelousas, La., will be director of Christian education at St. James' Church, Alexandria, La.

Degrees Conferred

The Rt. Rev. Dr. Charles Francis Boynton, Bishop of Puerto Rico and the Virgin Islands and Suffragan Bishop-Elect of New York, received the honorary degree of doctor of divinity from Williams College, Williamstown, Mass., on June 19th.

The Rt. Rev. Dr. Horace W. Donegan, Bishop Coadjutor of New York, received the honorary degree of doctor of divinity from Trinity College on June 19th.

The Rt. Rev. William Scarlett, Bishop of Missouri, received the honorary degree of doctor of sacred theology from Harvard University on June 22d.

The Rt. Rev. Dr. Frank W. Sterrett, Bishop of Bethlehem, received the honorary degree of doctor of divinity from Lafayette College on June 9th.

The Very Rev. Howard S. Kennedy, dean of the Cathedral of All Saints', Albany, N. Y., received the honorary degree of doctor of divinity from Wesleyan University on June 11th.

The Very Rev. Dr. Alexander C. Zabriskie, dean of the Virginia Theological Seminary, received the honorary degree of doctor of divinity from Princeton University in June.

Living Church Annual Corrections

The Rev. Canon Gene Scaringi, who is serving Christ Church, Providence, R. I., should be listed on page 96 as executive secretary of the social relations department of the diocese of Rhode Island. The name of the Rev. Giovanni A. Scaringi is incorrect there.

CLASSIFIED

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YOUNG CHURCH WOMAN, M.S. in Bacteriology with minors in Chemistry and Zoology desires teaching position in Church-affiliated school. Five years' experience in research and teaching at nationally recognized university medical school. Reply Box A-459, The Living Church, Milwaukee 2, Wis.

RECTOR, now in smaller parish with part-time Hospital and Institutional Chaplaincy, desires similar position, or full-time Chaplaincy. Salary, House, etc. Reply Box W-460, The Living Church, Milwaukee 2, Wis.

RECTOR of city parish seeks change. City or Town. Preferably South. Excellent youth work. First rate preacher in prime of ministerial life. Evangelical Catholic. Consider any offer. Reply Box M-466, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

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

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