

The Living Church

September 6, 1953

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OFFERING TO GOD: Both toil of the brain and sweat of the brow [see page 10].

A Successful Canvass: P. 12.

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- Famed Flyers and Photo Reconnaissance
- A Jet Flight
- The Art Show and the Front Lines
- At a Forward Base
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The Living Church

Established 1878

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

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Things to Come

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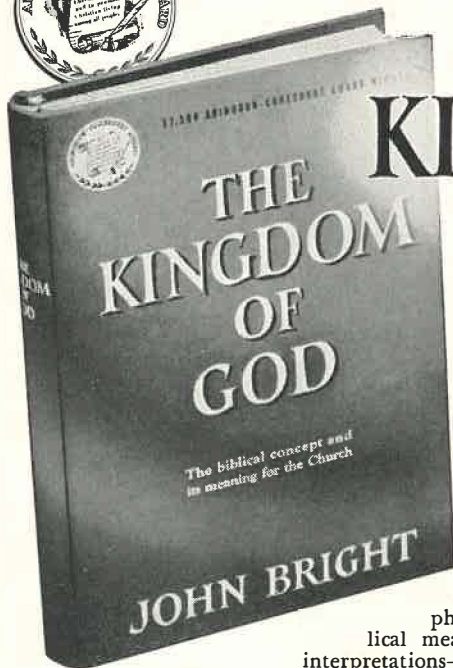
- 6. 14th Sunday after Trinity.
- 7. Labor Day.
- 10. National Youth Commission and Executive Committee, National Canterbury Association, Seabury House, Greenwich, Conn., to 16th.
- 13. 15th Sunday after Trinity.
- 15. Bishop Clingman retires as diocesan of Kentucky.
- 16. Ember Day.
- 18. Ember Day.
- 19. Ember Day.
- 20. 16th Sunday after Trinity. Bishop Dandridge retires as diocesan of Tennessee.
- 21. St. Matthew.
- 27. 17th Sunday after Trinity.
- 29. St. Michael and All Angels.

October

- 3. Bishop Gravatt retires as diocesan of Upper South Carolina.
- 4. 18th Sunday after Trinity.
- 6. Church Periodical Club, executive board, Seabury House, to 7th.

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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The Living Church

New Yukon Church

THE diocese of Yukon and the diocese of Alaska have long been connected with each other in a very close relationship. As many of your readers will know, some of the Alaskan work had its origin through the labors of missionaries of the Church in Canada under the sponsorship of the English Church Missionary Society. St. Stephen's, Fort Yukon, is a case in point.

The opening of the Alaska, or Alcan, Highway has in some ways renewed these former links, for we have an increasing number of American visitors passing through the Yukon on their way to Alaska. Cars from over 45 states have been noted in Whitehorse, and our Visitors Book in Christ Church here shows a preponderance of names from all parts of your country. My own experience as a lay-evangelist in the Eastern states, and later, as a priest in St. Paul, Minn., where our elder son was born, makes me anxious to strengthen these links between our two countries.

Recently we have been given two lots at Haines Junction by Miss Eva Hasell, M.B.E., who is well known for her Sunday School Caravan work. A small settlement is developing at this junction of the highway where the road to Haines, Alaska, leaves the Alaska highway and we are anxious to build a small church here. We have a good chance of following our former tradition of being first in the field in the North. My proposal is to dedicate the building to St. Christopher, the traveler's saint, and my hope is that some of your readers will feel disposed to assist us in this project. Several of our churches in the diocese of Yukon were donated by friends in the British Isles. It would be a happy thought to know that at least one church in our diocese, especially along the Alaska Highway, were the gift of our American friends and neighbors.

Donations should be made payable to The Diocese of Yukon, earmarked for St. Christopher's Church, and sent to the Rt. Rev. Tom Greenwood, P. O. Box 547, Whitehorse, Yukon Territory, Canada.

TOM: YUKON,
Bishop.

Yukon Territory, Canada.

Mission in Melanesia

NINE years ago, while serving with the Marines in the South Pacific, I had the privilege of seeing some of the fruits of the splendid missionary work of the Anglican Church in Melanesia. In particular, I visited the ruins of the large native Cathedral at Siota, wrecked and looted in the war, and St. Peter's College, a native seminary. There, even at the height of the war, 15 candidates for Holy Orders were in training.

At St. Peter's I met the Rev. H. B. C. Reynolds who, with the Rev. James Edwards, was carrying on the work of the seminary and the direction of native churches on Guadalcanal, Tulagi, Florida Island, and elsewhere throughout the Solomons archipelago. I wrote several articles about my visits to these in issues of THE LIVING CHURCH during early 1945.

It is with great pleasure, therefore, that

I now learn that the American Church is about to have a visit from Fr. Reynolds, who is now Archdeacon of the Solomon Islands. I am sure that he will have much of interest to tell about the progress of the Church in these areas once unknown to Americans, but now remembered as the scene of the first successful American counter-thrust against the Japanese in World War II. Veterans of the fighting in the South Pacific and their relatives and friends will be particularly interested to hear his firsthand account of a highly



THE SOUTHERN CROSS
Headhunters became Anglicans.

successful missionary work among peoples who were head-hunters only a generation or two ago, and who are now devoted Anglican Churchfolk.

Archdeacon Reynolds will arrive in this country the latter part of October, and will begin his tour with a sermon at the 11 o'clock Eucharist in the Cathedral of St. John the Divine, New York, October 25th. He then expects to spend a month or more preaching in the East and Middle West, continuing on to California, from which he will sail to return to his mission field.

A part of the purpose of Archdeacon Reynolds in his American visit is to raise funds for the purchase of a new mission boat, the *Southern Cross*. It will be the eighth craft to bear that name, and will replace the sturdy 298-ton, 112-foot vessel which has carried the Bishop and his staff on many voyages, often covering 20,000 miles in a single missionary circuit, to carry the Church to the remotest islands in what is geographically the largest diocese in the Anglican communion. The *Southern Cross* which so faithfully served the Church before the war was commandeered for navy use during the war, and has been worn out in its years of service to God and to country, so that early replacement is urgently necessary.

Here now to arrange Archdeacon Reynolds' tour is the Rev. A. G. Kayll, a New Zealander who spent some years as secretary to the Bishop of Melanesia and who has been for 13 years a chaplain to the Royal Air Force. Now rector of St.

How to Become a Christian

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Corporal
Rodolfo P. Hernandez, U.S. Army
Medal of Honor



0200 HOURS! Suddenly the pre-dawn blackness on Hill 420 split into crashing geysers of flame. Yelling, firing, hurling grenades, a horde of Reds pushed up the hill toward G Company.

A hot fire fight began. It lasted several hours. Finally, out of ammunition, G Company began to withdraw. Corporal Hernandez stayed, throwing grenades and firing his remaining rounds.

Then his M-1 jammed. Fixing his bayonet, he leaped out of his foxhole. They found him in the morning, wounded, ringed with enemy dead. He had stopped the attack—*alone*.

"A man couldn't fight at all," says Corporal Hernandez, "if he weren't fighting for good things—peace, and a job, and a chance in the world. That's why I'm thankful to all the people who've put so many billions into Defense Bonds. For I believe Bonds are a stockpile of prosperity. A guarantee to men like me that we can come home to a secure future."

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Leonard's parish, near Tring, in the diocese of Oxford, Fr. Kayll is taking summer duty at the Chapel of the Intercession, Trinity parish, New York City. Invitations for speaking and preaching engagements for Archdeacon Reynolds may be addressed to the Rev. A. G. Kayll, 550 W. 155th St., New York 22, N. Y.

The estimated total cost of the new *Southern Cross* will be approximately \$300,000. The major cost will, of course, be contributed by the Churches in Britain, Australia, and New Zealand, but it is hoped that about \$100,000 will be contributed by American Churchmen.

I earnestly hope that American Churchmen will contribute generously to the fund for the *Southern Cross*. A gift to that fund would make a most appropriate memorial to one who gave his life in the service of his country in the Pacific, or a thank offering for a safe return from the Pacific war.

CLIFFORD P. MOREHOUSE.
New York, N. Y.

Editor's Note:

Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "Southern Cross, Melanesia."

Open Communion

IN the recent correspondence about "Open Communion" it seems that the following points have been missed:

(1) The *text* of the Prayer Book says the same thing as the Confirmation rubric: "After you have been confirmed, what great privilege [is] provided for you? *Answer*. [The] Holy Communion." (Offices of Instruction, p. 291.) I should think that the *text* would have authority even greater than that of a rubric.

(2) Before making one's Communion, a self-examination, etc., is necessary. (The Exhortations.) But are "guests" aware of this? [For that matter, are our own people—our own bishops?]

(3) Are the priests (and bishops!) who include in their "invitation" ("All ye that love the Lord") the statement that "It is the Lord's table, not ours," aware that they are only the stewards, and that as such they are required to follow the order of the Church, and so remain loyal to their ordination vows: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments . . . as this Church hath received the same . . .?" (Ordering of Priests, p. 542.)

(4) A member of a religious group who receives the Holy Communion before an altar of this Church is doing so not only as an individual but also as a representative of the group to which he belongs; and unless his group is officially in communion with this branch of the Catholic Church, he is committing an act of disobedience to his own group.

As C. B. Moss points out, "Our duty toward those outside is not to encourage them in their separation, but to persuade them to return to the fold."

Does not "Open" (or rather "Indifferent") Communion imply that it makes no difference what one believes?

(5) Furthermore, it does seem strange that a priest should *invite* the "visitor," the "heretic," the "atheist" to Communion in this Church and at the same time withhold the Communion from a baptized, but as yet unconfirmed, *member* of the Church.

(Rev.) H. L. FOLAND,
All Saints' Parish.

Nevada, Mo.

Communism and Clergy

ALTHOUGH most of your editorial, "Communism and the Clergy" [L. C., August 16th], is fair-minded enough, it is unquestionably true that some clergy of our own and other Churches were tied up with Communist organizations . . . I think at least a few of these were not dupes but were actually sympathetic to or actually definitely in favor of Communism as witness a former FBI member's testimony concerning certain Boston ministers and rectors. Certainly such traitorous conduct and beliefs toward Church and country as is required of every Communist sympathizer should not be countenanced or protected by the church of Jesus Christ. . . .

Your statement that "the Church does not clean house and probably will not because it would have no logical stopping plan short of Christ himself" is just ridiculous.

Intellectual freedom is all very well but when carried to such lengths it becomes ruinous.

A case in point is the miserable spectacle of the Red Dean, mouthing his traitorous support of Communism and thus betraying Jesus Christ to his enemies, while the other bishops and clergy sit smugly by and say nothing or merely infer that they are powerless. Is the Church really that powerless? . . .

It is such incomprehensible behavior that makes me consider the Roman Church more and more. At least they know what they stand for and fight for it.

. . . I am beginning to think that intellectual freedom as practiced in our Church means freedom for every clergyman to set up his own Church according to his own individual ideas and teach and preach whatever doctrine suits his own mode of thought. We thus approach a state of religious anarchy.

I came into the Episcopal Church from the Methodist after a lifetime as a faithful member of that denomination and was raised in a distinctly anti-Roman atmosphere. Now I am over 50 but I still hope that I may live to see the day when disloyalty and teaching of false doctrines will be punished by the Church's proper authority and not allowed to exist under the smug guise of intellectual freedom.

ROBERT BUCHANAN.

Dayton, Ohio.

Bridge Church

WE still hear references to a "bridge Church." The real thing, it would seem, must be at one end of a "bridge Church." Or perhaps at the other end?

VICTOR CRONK.

La Grange, Ill.

Editor's Comment:

Useful bridges have to have two ends.

The Living Church

"Holy Chrism," Not Oil

I WISH to commend Miss Gregg on such a fine physical description of Eastern Orthodoxy [L. C., May 3d].

However, in the article, according to the footnote, confirmation in the Eastern Orthodox Church is administered by the priest "who uses oil consecrated by a bishop" as part of the rite of Holy Baptism.

May I point out a few facts concerning this "oil"? First of all, the priest anoints the person to be confirmed with "Holy Chrism," not consecrated oil.

This Holy Chrism may be prepared by a bishop, but according to custom, it is prepared only by the Patriarch, and only once every 10 or 20 years.

Holy Chrism has as a base, pure olive oil, and pure grape wine, to which are added 35 different kinds of sweet smelling spices, flowers, seeds, and herbs. The most essential ingredients for Holy Chrism are the pure olive oil, the pure grape wine, balsam ointment, and musk perfume.

The Holy Chrism is prepared on Palm Sunday evening and is cooked under a continuous slow fire from Great and Holy Monday morning until Great and Holy Wednesday evening, during which time the spices are added at different intervals, and in which the book of Holy Gospels is read from beginning to end.

(Rev.) ELIAS G. KARIM,

Pastor, St. Nicholas Syrian Antiochian Orthodox Church.

San Francisco, Calif.

Facing West

FRS. Tongue and Carruthers [L. C., March 29th] are quite in error in stating, "Our own English branch of the Church Catholic has no such tradition [i.e. of the priest facing west during the consecration]. The Prayer Book presupposes the priest facing the altar."

The fact is that we have a very strong tradition in favor of this position from 1552. . . It has only been in the past 20 years that some of the old low-church parishes gave up the "westward position" . . .

No, there is ample tradition for the "westward position" but what is forgotten is the meaning behind the ceremonial. In the past hundred years catholic minded priests suffered ostracism and heart-ache in order to bring in the "six points" of catholic ceremonial. These six points were:

- (1) Eastward position
- (2) Proper vestments
- (3) Altar lights
- (4) Wafer Bread
- (5) Mixed chalice
- (6) Incense

The purpose behind this ceremonial was to emphasize the fact of the sacrificial character of the Holy Eucharist. Those who opposed this ceremonial took the "westward position" because they denied the sacrificial character of the Offering and intended to emphasize the Lord's Supper aspect of the Holy Meal.

The sacrament of the Holy Communion has both aspects inherent in it. Since the Reformation, Protestants have placed their

emphasis on "Take and eat this in memory of Me." Roman Catholics have tended to emphasize the Sacrifice almost to the exclusion of the Holy Meal.

Today in Roman Catholic circles the liturgical movement has attempted to teach the faithful the full meaning of the Eucharist and has introduced this ancient method of celebrating which by its very novelty does indeed emphasize the concept of the faithful gathered about the Lord's Table for the common Memorial Meal. . .

Is this true in Anglicanism? I think not. Among the laity everyone seems to realize that this is the Lord's Supper and that we are joining in the Common Meal. What the laity generally have not yet accepted is that our service is more than a Common Meal — that it is also an offering of our alms, our oblations, our selves to the Risen Lord.

In aping the papists in this latest ceremonial wrinkle there is a real danger that we shall play into the hands of all those who are unwilling to see in the Holy Communion anything other than a meal eaten in memory. There is indeed a tradition in Anglicanism which supports the westward position, but it is a tradition which is essentially a denial of all the catholics have been trying to hold on to. . .

(Rev.) NELSON RIGHTMYER, Ed.D.,
Glyndon, Md. St. John's Rectory.

Social Relations

I HAVE read with interest in Sorts and Conditions [L. C., May 31st] your report of the Conference at Seabury House of the new National Council Division of Social Education and Community Action.


It should be noted that the ACU has done positive work in this field for the past three years under the able leadership of Rev. E. C. Lewis of Stevens Point, Wis. The ACU Summer Conference on Catholic Sociology attracted widespread interest and response last year and again in 1953.

To meet the growing interest, a second conference was arranged at McLaren Foundation — the School of Catholic Sociology (July 27th-30th). Our publication — the *Christian Social Letter* — is published regularly.

The five major objectives of the division have been the subject of lectures or articles in the past or were considered this summer, when the main topics at the two sessions were: (1) the catholic social action of the Mass; (2) the sociology of the Sacraments — the pathology of modern secular life, the Sacraments as the framework for the supernatural community; (3) the Catholic family — the Church.

The success of these positive contributions in the realm of Christian sociology prompts the ACU to plan similar summer schools of sociology on the east and west coasts in 1954. We regret that those responsible for active work in this field were not included in the invitations from the National Council for what you have described as "a conference of some 47 churchpeople with an active interest in the field."

(Rev. Canon) ALBERT J. DU BOIS,
Executive Director, ACU.
New York, N. Y.



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By Merle G. Walker

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FOURTEENTH SUNDAY AFTER TRINITY

NEWS FRONTS

Resettlement Opportunities

A letter alerting Churchpeople to new possibilities for helping in the resettling of refugees has been mailed to bishops, diocesan departments of Christian social relations, and diocesan Woman's Auxiliaries by the Rev. Almon R. Pepper, secretary of the Church's Committee on World Relief and Church Coöperation.

The new possibilities for resettlement work have been made possible by the new Refugee Relief Act, recently passed by Congress and signed by the President [L. C., August 30th]. Dr. Pepper encloses information about the Act, and observes that "Here we have another fine opportunity to express our friendship with Old Catholic and Eastern Orthodox Churches by helping the homeless of these Communions, as well as others."

Under the new law it is expected that 217,000 refugees, escapees, and other non-quota immigrants will be admitted to the United States.

Consecration Date

The Presiding Bishop has taken order for the consecration of the Rev. Clarence Alfred Cole, bishop-elect of Upper South Carolina, to take place on October 20th.

Bishop Penick of North Carolina will be consecrator, and the Bishops of Upper South Carolina and South Carolina will be co-consecrators.

Presenting bishops will be the Bishop of Western North Carolina and the Bishop Coadjutor of West Virginia. Others participating will be the Bishop of West Virginia, preacher; the Bishop of East Carolina, litanist.

Priest Comments
on Kinsey Report

Many clergymen do not like the Kinsey report and they particularly object to the extensive publicity that has been given to it, according to a sampling of their opinions.

Among those commenting on the report was the Very Rev. Frederick M. Morris, dean of the Cathedral Church of St. Mark. Dean Morris said:

"My feeling is that, Kinsey notwithstanding, we are still more than animals.



CHAPLAIN ELLIOTT
Chaplains see "parishioners" any time.

"I think that the Kinsey tendency to regard sex as perhaps the most important of all human activities is a great pity. Idealism and romanticism and self-control are still strong motives in human life and always will be.

"I personally don't see any very great benefit to society in general by revelation of these statistics which don't seem to be either very startling or relevant to life in general." [RNS]

Bishop Kreutzer

The Rt. Rev. Erwin Kreuzer, retired Old Catholic Bishop of Bonn, Germany, died in Bonn at the age of 74.

The
Every Member Canvass:
How to Organize for
Best Results

is the title of the booklet used as the basis for the article which appears on page 12 of this week's issue. The Rev. Gowan C. Williams, author of the booklet, wires from the Canadian North, where he is vacationing, that a limited number of copies of the booklet are available at 25 cents each, and that a new issue is forthcoming. Fr. Williams' address is St. Mark's Church, Glen Ellyn, Ill.

ARMED FORCES

Chaplaincy Recommended
to New Clergy

Every young man going into the ministry should spend some time as a chaplain in the armed forces, commented Chaplain Calvin H. Elliott, Jr., who returned recently from 11 months of duty as chaplain to a division of Marines in Korea.¹

"Only so can a man have a contact that he will need as the men come home from military service."

The chaplain said he hoped that a closer liaison could be built between the Church at home and the military. The men in Korea came to see the Church "as something deep and real," he said, "and they didn't know it was like that."

Chaplain Elliott, who had parochial experience at home before becoming a chaplain, likened his work as chaplain to a parish priest's duties — "only you must see your parishioners much more frequently than in a parish."

"In Korea they saw the chaplain at any time; there were no social hours for calling or being called on. . . . We must do more parish visiting at home. . . ."

Chaplain Elliott plans to take post-graduate work at Columbia University this year. He graduated from Harvard University in 1940 and the Virginia Theological Seminary² in 1943. He was ordained to the priesthood in July, 1943. Previous to becoming a chaplain, he assisted at St. John's Church, Washington, D. C., from 1941 to 1943 and was curate of St. Paul's Cathedral, Boston.

EPISCOPATE

Crusade in Johannesburg

By FREDERICK H. SONTAG

The efforts of the Anglican Church in South Africa to reach non-Church people through a series of missions which will be held in September constitutes one of the best organized and most thoroughly thought-out Christian missionary efforts to date, said the Rt. Rev. Wilburn C. Campbell, coadjutor of West Virginia, in an exclusive interview, with

TUNING IN (Background information for new L. C. readers):
¹Anglican work in Korea was organized in the late 80's, first bishop being the Rt. Rev. C. J. Corfe. Present bishop, the Rt. Rev. Cecil Cooper is about to return to Korea after recu-

perating in England from three years' imprisonment by the Communists. Assistant bishop of Korea is the Rt. Rev. Eric Chadwell, consecrated during Bishop Cooper's internment.
²Virginia Theological Seminary is located at Alexandria, Va.

THE LIVING CHURCH. The Bishop left on August 27th for South Africa.

In the diocese of Johannesburg[¶] the European parishes are in the third year of their mission campaign. The first stage of the campaign was in 1951 when the effort was confined to regular communicants. "Church Week" was observed in every parish. Over 4,000 people attended this "Church Week" and over 300 pounds (Sterling) worth of literature was sold. As a result of "Church Week," over 500 laity were enrolled in training as "Bishop's Messengers," Bishop Campbell explained. These "Bishop's Messengers" were trained and commissioned to assist in visits in connection with the last two years of the campaign.

The second year, the program was centered around a "Family Week" in every parish. This focused attention on Christian family life and the need for family life to be set within the Church. The family-life exhibition in Johannesburg, for example, lasted ten days.

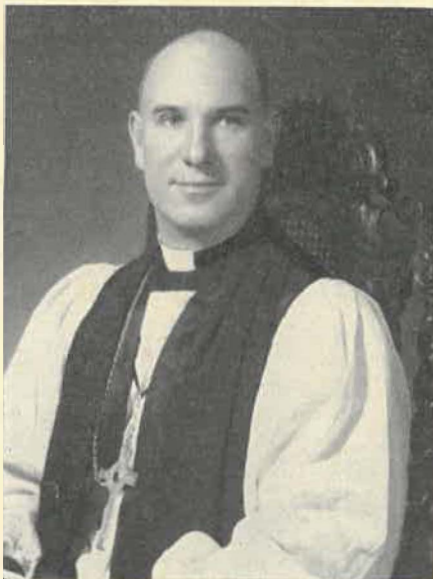
This year, the third phase of the general mission throughout the diocese is being held, and it is this final phase of the three-year work which Bishop Campbell will climax with a series of talks, retreats, and leadership sessions. A number of missionaries from England, as well as 12 clergymen from the Province of South Africa, have been trained to conduct this year's "Crusade Week."

Bishop Campbell's particular part in this program is to give an address in each place that will serve as a kickoff to the "Crusade Week" which will be held in the 12 areas where he will visit. The object of Bishop Campbell's addresses will be to awaken a sense of need in people with the hope that they will attend the missions.

The missions will be held in city halls rather than in churches. Bishop Campbell pointed out the fact that the Anglican Church in South Africa has been able to take over city halls to conduct the missions demonstrates the strength of the movement. City halls are preferred because non-Church people would be more likely to enter to hear and see the missions in progress.

Brigadier General C. M. Hoffe, chairman of the propaganda and publicity committee for the "Crusade Week" will meet Bishop Campbell with the American Consul; Mr. Leigh Bell, Pan-American Airways manager; and other civic dignitaries at the airport, where news reel cameras and a recording unit will be set up for broadcasts and press interviews will be held.

Pan-American Airways is cooperating



BISHOP CAMPBELL
Before each mission, a kickoff.

fully in arranging Bishop Campbell's trip to and from South Africa. Airways president, Juan Trippe, arranged for Bishop Campbell to have his yellow fever shots at the company's medical office to save him a trip to the more distant government Marine Hospital.

The first four days in South Africa Bishop Campbell will spend in attending briefing conferences where he and the entire team will be thoroughly acquainted with the purposes and work of the mission so that a coordinated and effective program will be possible. Bishop Campbell said that he was most impressed with the thoroughness of the preparations which the South African



LOUISE HATCH
New assistant for Roanridge.

Church leaders are showing and that this four-day briefing was an example of the sound spade-work for the mission.

In connection with "Crusade Week," there will be a parallel mission at the University of Witwatersrand (Ridge of White Water). This mission is to consist of daily lunch-hour lectures by various overseas missionaries. Bishop Campbell is to conclude this mission with a talk and take part in the "brain trust" sessions at the University, which will consist mainly of faculty members.

Bishop Campbell pointed out that this year's South African mission has as its task "to reach out into unchurched areas and to strive to convert those on the fringes of the Church and those hostile to the Church."

TOWN & COUNTRY

Institute Aide Named

Miss Louise Hatch has been appointed by the National Council to the staff of the National Town-Country Church Institute, Roanridge, Parkville, Mo., where she will be assistant to the Rev. Norman Foote, director.

She will be working in connection with various phases of community organization, national conference activities, and general Christian Education.

Coming from Grace and Holy Trinity Cathedral,[¶] Kansas City, where she has been director of Religious Education for the diocese of West Missouri, and having taught at grade and high schools in Iowa and several colleges and universities in the middle west, Miss Hatch brings valuable experience.

Province I Director

The Rev. Arthur W. Leaker has been appointed executive secretary of Town and Country Work in Province One, succeeding the Rev. Philip Steinmetz. He carries this appointment along with his regular parochial responsibilities. For five years he was minister in charge of rural missions in Hope Valley, R. I., and since 1950 he has been rector of St. Mark's Church, Ashland, N. H.

OLD CATHOLICS[¶]

Canon duBois to Speak in Munich

The Rev. Albert J. duBois, executive director of The American Church Union, has accepted the invitation of the Rt. Rev. Johannes Joseph Demmel, Bishop of Bonn, to participate in the Congress sponsored by the Old Catholic Episcopate. The Congress will be held in Munich, Germany, from September

TUNING IN: ¶Diocese of Johannesburg covers an area of 32,057 square miles in the southern portion of the Transvaal. Present bishop is the Rt. Rev. Richard Ambrose Reeves, consecrated 1949. ¶Combined dedications, like Grace and Holy

Trinity Cathedral, are usually the result of the merger of two congregations, the double name keeping alive the memory of each. ¶Old Catholics, found mostly in Germany, Switzerland, and Holland, are in communion with Anglicans.

1st through September 5th. The meetings will be devoted to a consideration of reunion problems, Catholic Action, and a study of the Sacrament of Penance.

Canon duBois will sail on August 18th for Italy, where he will be greeted at Naples by Rear Admiral Ephraim R. McLean, Jr., Deputy Commander of the American Fleet in the Mediterranean, and an active member of the American Church Union.

In addition to attending the Old Catholic Congress, Canon duBois will visit groups of other European Churches to invite them to attend the Anglo-Catholic Congress and Conferences on Reunion which are to be held in Chicago from August 1st to 3d next year. The Congress is being sponsored by the American Church Union.¹¹

Represented at Congress

Prime Bishop Leon Grochowski and the Council of the Polish National Catholic Church have delegated Bishop Miasiazek of the Central Diocese to represent the Church at the 16th International Old Catholic Congress meeting at Munich, Germany, early in September.

The Bishop will be accompanied by Atty. Alfonse Kinowski, representing the Cathedral Parish at Scranton, Pa.

Bishop Miasiazek had planned to visit the Church in Poland at this time but has been advised against it. There has been no formal contact between the Polish National Catholic Church in the United States and in Poland since the present Polish Government announced the death of Polish Primate Joseph Padewski early in 1951.

CONFERENCES

Young People Meet

The National Youth Commission — composed of an adult advisor and three young people from each province and four members-at-large — will meet at Seabury House, Greenwich, Conn., September 10th to 16th for six days of prayer and discussion.

Meeting with the Commission this year, for the first time, is the Canterbury Association. Also represented will be delegates from the Girls' Friendly Society, the Junior Brotherhood of St. Andrew, the Junior Daughters of the King, the Order of Sir Galahad, and a Canadian representative of the Dominion Anglican Young People's Association.

This year, among other things, the

Commission will consider: The relation of the mission major to the current mission study of the whole Church; relations with the National Canterbury Association and college work; relations with the National Council of the Churches of Christ and its Commission plan; and the job of the National Youth Commission.

MINISTRY

Oldest Navy Chaplain

One of the grand old men of the U.S. Navy is the Rev. Curtis H. Dickens of LaJolla, Calif., who, at 88, has the distinction of being, as far as is known,



CAPTAIN DICKENS
"Retires" for third time.

the Navy's oldest living chaplain. Now retired, Capt. Dickens is the Navy's third Chief of Chaplains.

Veteran of the Spanish-American War, he also participated in the assault on Vera Cruz in 1914 and World War I. His first duty station was the historic old sailing ship, the U.S. Frigate *Constellation*, which in 1898 was a station ship at Newport, R.I. It was while he was ashore with the landing force at Vera Cruz that he received a blast of shot—a "whiff of grape," he calls it—which cost him his left eye.

Although he formally retired 25 years ago, he has only recently begun his "retirement." He had hardly slipped out of uniform before he was asked to take charge of St. George's Parish, Newberg, N.Y. Six years later he again "retired" to his hometown of Brookfield, Conn., but his love for people and public affairs resulted in his election to the Connecti-

cut State Legislature in 1941, where he served until a hip injury in 1947 definitely forced him to give up public life. In his early '80s, the chaplain drove cross-country to LaJolla to live.

The captain's hobby is gardening; he is an active member of several garden clubs. He has two sons, one daughter, two grandchildren, and two great-grandchildren. One son, Justin, also a retired navy captain, is consulting engineer for the New York Port Authority. His oldest son, George, is an engineer with the Atomic Energy Commission.

BUILDING

West Coast Exposition

A church design and building exposition, said to be the first of its kind west of Chicago, is to be held October 29th and 30th in Los Angeles by the American Institute of Architects and the Chamber of Commerce. A feature will be an exhibit sent from New York by the National Council of Churches.

[RNS]

PEOPLE

Preaches to Royal Family

A trip to England which was "chock-full" of happy experiences and special privileges will provide the Rev. Kenneth H. Gass, rector of St. Timothy's Church, Massillon, Ohio, and his family many pleasant memories for years to come.

Fr. Gass, Mrs. Gass, their daughter Patricia, 9, and Fr. Gass' mother, Mrs. Truman Gass, returned recently on the "Queen Elizabeth."

Highlight of the trip was a personal introduction and informal chat with Queen Elizabeth and members of her royal family. Fr. Gass had gone to England primarily to preach in the parish church of St. John the Baptist at Windsor, a parish of 12,000 members situated in the shadow of Windsor Castle. While there, he had the honor of being invited by the queen's chaplain to preach on Sunday, June 21st, at the Chapel Royal, small private chapel of the royal family. After the service, Fr. Gass and his family were presented to Queen Elizabeth, the Duke of Edinburgh, and Princess Margaret, and enjoyed an informal chat with them.

The Dean of Exeter Cathedral in England told Fr. Gass that only one of 2000 English clergymen would ever have the opportunity to preach in the chapel in their lifetime and he knew of no other American who had done so.

TUNING IN: ¶American Church Union (ACU) is an unofficial organization of the Episcopal Church, purposes of which are: (1) to uphold the doctrine, discipline, and worship of the Episcopal Church; (2) to maintain its position as an integral

part of the whole Catholic Church of Christ; (3) to disseminate religious knowledge; (4) to give assistance to all seeking to further the Catholic Faith; (5) to encourage the practical application of Christian principles to society.

WORLD COUNCIL

Christian Duty: Support U.N.

Christian people have a duty to support the United Nations, and make full use of its great possibilities as an instrument for creating a just and durable peace and collective security.

This is the essence of a message "Christians Look at the United Nations," which is going out to constituent Churches of the World Council of Churches in 46 countries. It was adopted in the closing hours of the Executive Committee of the Commission of the Churches on International Affairs, meeting at Celigny (near Geneva) Switzerland, August 9th to 12th.

The Commission of the Churches on International Affairs was created by the World Council of Churches and the International Missionary Council and serves the two international Church organizations jointly, in their relationships with governmental and intergovernmental agencies.

The "message" describes the United Nations as "in many respects directed toward goals which Christians believe to be in accordance with God's will for justice among his children," although it admittedly "reflects the disorder of this interdependent world." The message also cites the value of the U.N. as a "world forum," as "the best means for coordinating the activities of the nations for human welfare," and in combatting "ignorance, want, and disease, especially in underdeveloped territories."

There is a warning, however, that "the tremendous task of developing effective international machinery cannot be performed within a few years, but only by the patient and cumulative effort of generations. "To aid in this task," it says, "is a Christian duty."

JAPAN

Dr. Sayre Addresses Laymen

Present-day Japanese Christians were likened to the Christians of ancient Rome recently by Dr. Francis B. Sayre, who addressed the All Japan Laymen's Convention in Tokyo on August 7th.

Though the Christians in Rome were only a tiny minority, Dr. Sayre said, they were eventually able to convert all of Western civilization. Emphasizing that the Christian Church must be democratic, Presiding Bishop Sherrill's personal representative to the Japanese Church called upon the 32,000 lay mem-

bers of the Nippon Seikokwai (the Holy Catholic Church in Japan) to go forward with their evangelistic and missionary program among the 99% of the country's population which is non-Christian.

Dr. Sayre, who formerly was Assistant Secretary of State, reiterated his conviction that the world, and particularly the turbulent Far East, needs Christianity. He said:

"The longer I live, the more deeply I have become convinced that the only possible solution for the political and the international and the economic and the social problems which hem us in on every side is Christianity. There is no other solution."

ENGLAND

Chaplain Center Opens

By the Rev. C. B. MORTLOCK

Unlike the ancient universities of Oxford, Cambridge, and Durham, the University of London, founded over 100 years ago, is a rather self-consciously secular foundation. It has, therefore, no chaplains officially attached except in the case of King's College, which has a definitely Anglican constitution.

The diocese of London, however, has maintained chaplains in order to keep in touch with students. Now, closely adjacent to the Senate House in Bloomsbury, there is a house set apart as Church

of England Chaplaincy Center. It was opened and blessed recently by Bishop Wand of London.

A team of chaplains provided by the Bishop will work under the direction of a council made up of members of the University and Churchmen from the dioceses of London and Southwark (which comprises a large part of the metropolis south of the Thames). The function of the chaplains will be to act as parish priests to members of the University staff and students, and to provide headquarters for pastoral work.

Marriage Record Held

Instead of being sold to the United States for a reported \$28,000, a document recording the marriage of a signer of the Declaration of Independence will remain in St. Peter's Church, Wolverton, England.

Canon John Brierly, rector of St. Peter's, announced that the proposed sale of the document—a page from the *Parish Register*—had been ruled illegal.

The document records the 1757 marriage of Button Gwinnett, apprentice tea merchant who later became Governor of Georgia. Gwinnett married his master's daughter in the Wolverhampton church before emigrating to America.

Only 30 originals of Gwinnett's signature are known to exist. One was sold 20 years ago for \$16,000.

Book Is Memorial Gift

A book entitled "Liturgy of the Church of England on Holy Communion" has been presented to the Ecumenical Institute by the Church of England as a memorial to the life and work of the late William Temple, Archbishop of Canterbury. Presentation was made by Bishop Bell of Chichester.

[EPS]

WORLD RELIEF

Freight Charges to Be Paid

The House Appropriations Committee voted recently to authorize government spending of the full \$1,825,000 requested by President Eisenhower for the payment of ocean freight charges on food and other goods contributed by non-governmental agencies for the relief of overseas areas.

A large part of these contributions are from churches and other religious groups, and church bodies had strongly urged the full appropriation. [RNS]

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Bishop Cooper and Korea

Previously acknowledged	\$ 10.00
C. W. Barker	10.00
Rev. H. N. Botts	10.00
M. T. Roberts	10.00
In memory of H. H. V.	10.00
Rev. Rodney F. Cobb	3.00
Mrs. A. R. Ellingwood	3.00
	\$ 56.00

St. Luke's Hospital, Tokyo

Previously acknowledged	\$ 10.00
Rev. Harry S. Musson	10.00
Annie P. G. Myers	10.00
Rev. C. R. Palmer	5.00
	\$ 35.00

Work in Tadian, P.I.

Previously acknowledged	\$ 10.00
Anna C. Edwards	10.00
	\$ 20.00

TUNING IN: ¶A parish register is a book, or set of books, in which are recorded baptisms, confirmations, marriages, and burials, as well as names of all communicants of the parish and of baptized persons and confirmed persons living within

the parish. Even in America, where separation of Church and state obtains, the entries in parish registers constitute important legal evidence. Parish registers are to be exhibited to the bishop, for inspection, on his visitation.

Labor and the Liturgy

ONCE upon a time, according to a story that this editor knew in his childhood, two small boys were invited to dinner at their uncle's. They were told that the dessert would be a pudding that it took a thousand men to make.

With eager speculation as to the nature of such a pudding, they awaited the day, then set out for their uncle's house. So preoccupied were they with the thought of the gigantic dessert that, as children are wont to do, they dawdled over the main course. But at last the plates were removed, and there they sat with breathless anticipation when lo! a plum pudding, very tempting to behold, but not essentially different from any they had seen before, was brought on.

"But uncle," said one of the boys, "we thought you said we were going to eat a pudding that it took a thousand men to make?"

"Indeed I did, and so we are," replied the uncle, "for that is what this pudding is. Before it could be made there had to be tools for cultivating and harvesting the wheat and for grinding it into flour. Hundreds of miners had to dig down into the earth for the iron ore from which the machinery and tools were fashioned. Then farm hands grew the wheat, sowing the seed, carefully tending the crop, and finally harvesting its yield. Then it went to a mill and hundreds of workers there ground it into flour. Then it was packed in barrels and shipped to dealers, all of which took several hundred men more. The dealers shipped it to the grocer, and by the time your aunt went to the store to buy it the flour had passed through the hands of at least a thousand men. So I have kept my word with you. This is the pudding that it took a thousand men to make."

This editor was told this story long before he heard of organized labor or the liturgical movement. Yet it has a bearing upon both. For, as the pudding that the boys were eating involved the labor of a thousand or more men, so does the bread and the wine of the liturgy, which are products of the total complex of human toil and industry. From the sowing of the seed in the field, through the harvesting of the wheat, through its manufacture into flour, its shipment to wholesale establishments, its parceling out to supermarkets and corner grocery stores and its purchase by the sister in charge of the altar-bread department of some convent—throughout this whole process thousands of hands have had part in the

work of the world that results in a single wafer. And the same, of course, is true of the smallest drop of wine. On their way from earth to altar these have passed through the entire gamut of industry. Placed upon the altar, they represent human toil and labor in its widest sweep.

Modern industry, not altogether unjustly, has been blamed for much of the world's trouble — for agony of spirit, for crippling of initiative, and for frustration of purpose. But modern industry has at least made it possible to see more of human labor in a piece of bread than could be seen when life was simpler. When a man planted his own wheat, harvested it himself, then made it into flour and gave it to his wife to bake into bread, the whole operation was simply a family affair. If he took a piece of it to Church for his own Communion — as the early Christians did — it simply represented his own labor and that of his wife.

THANKS to modern industry — which has its good as well as its bad features — a piece of bread embodies the labor of humanity, for all industry is one. The significance of the Offertory — by which is meant the placing of the bread and the wine on the altar as an offering to God of ourselves — should be much clearer and meaningful to men and women of today than it was, say, to Christians of the third century. Despite obvious disadvantages of the industrial revolution, here is an advantage to the Church.

But unfortunately the Church — and by and large this goes for all Christian bodies — is slow to make the most of this advantage. True, the liturgical movement, both in the Roman Church and in our own, has emphasized the significance of the Offertory; but for the most part this emphasis has been academic. Despite the revival in a few places of the Offertory Procession, in which the bread and the wine, with the money, are carried from the back of the Church to the altar by representatives of the people, the average Churchman, when he thinks of the Offertory, thinks of money. The placing of the bread and wine on the altar — if thought about at all — is regarded as a purely practical method of getting them there, and strictly the affair of priest and server.

Now money is important — even in the liturgy. And, in some ways, perhaps, it is a better symbol

to modern man of the labor of his hands and muscles. But it is not money that he receives when he kneels at the altar rail to make his Communion. In fact the mere mention of money in this connection seems a little irreverent. The outward form of the Sacrament is bread and wine. And the whole point of receiving them is that we have first offered them. We offer to God that which represents our toil, our very selves; God takes it and transforms it into heavenly food, the Body and Blood of His Son Jesus Christ, and so gives it back to us. We need to see ourselves first as offerers, then as receivers.

SO strongly did the early Church feel this that it described excommunication in terms of inability to offer. Those living in sin or undergoing penance were considered unfit to offer — to have share in the presentation of the bread and the wine, the stuff of the sacrifice. Of course, this carried with it expulsion from Communion; for to the early Church's way of thinking, if you couldn't offer, then a fortiori you couldn't receive. But the difference in emphasis is noteworthy. Imagine telling an Episcopalian that he is forbidden to offer.

It is not our policy to suggest specific ceremonial. There are different ways by which the significance of the offering of the bread and wine, and the people's part in that action, can be underscored. What will be the best method in one parish will not necessarily be the best in another. Any contemplated introduction of an Offertory Procession should be undertaken only after the most careful teaching and prolonged build-up.

But we do think that the Offertory, including that of the bread and the wine, is, of all places in the liturgy, that which most closely touches labor — and indeed the whole of modern life. Somehow this connection ought to be made more evident. Somehow Churchgoers should automatically think of their Churchgoing as offering up to God that in which they and their families and friends and co-workers have shared during the week — the sweat of brow and the toil of brain. If this could be so we think that

there might be more people in Church like the man on the cover of this issue.

Sex Has Its Place

WE THOUGHT we were going to be interested in the new Kinsey report, but now that it has been extensively previewed in newspapers and magazines, we have made the discovery that there is a branch of statistical knowledge we would rather leave alone.

Sex is too important and too personal to be regarded by us as a matter of averages. Its moral aspects have absolutely nothing to do with statistics of sexual behavior, since orthodox Christianity has already made the discovery that sin is widespread. And, while there are some persons who have to know a great deal about other people's sex life, and undoubtedly Dr. Kinsey is performing a valuable service for such persons, we are happy to leave the subject to the clergy, the doctors, and the psychologists.

The published summaries tell the parent all he needs to know about the present-day situation in general. It has been scientifically confirmed that sex is more of a problem to the teen-age boy than to the teen-age girl, and that both are subject to widespread temptation. It has been pretty well shown that, as more women have placed the element of personal pleasure in sex above its role in the establishment of the home and family, homes and families have increasingly tended to break up.

The real spiritual issue for our times would seem to be one aspect of the same issue that confronts people in every time — whether life at the biological level is really a source of greater and more lasting satisfactions than life at the spiritual level; whether the sacrament of Holy Matrimony, demanding of the body that it be in service to the soul, is not better than monkey-business. Statistics do not even hint at the answer to that question. And, since the statistics deal with men and women as if they were monkeys, we prefer to pass them by.

PARISH LIFE

NORTH TEXAS

New Heights in Three Years

For a parish that had been without a rector for more than a year, the congregation of St. Mary's Church, Big Spring, Tex., has reached new heights during the past three years.

Since May, 1950, the communicant strength has grown from 100 to 240. The Church School has grown from 17 students to more than 80.

More than \$104,000 was pledged and received during a recent building campaign. The congregation has increased

its giving to the Church to the point that the average pledge is more than \$166 per year; previously, it had averaged less than \$60. A new \$25,000 rectory has been erected.

Rector of St. Mary's is the Rev. William D. Boyd.

MASSACHUSETTS

Procedure at Meetings

Town meetings, over which a moderator presides, are a feature of New England local government. Geoffrey Bolton, treasurer of Trinity Chapel,

Shirley Centre, Mass., a former moderator, and author of *Handbook for Town Moderators*, made two pronouncements in a recent newspaper interview that might be applied to some parish gatherings. Said Mr. Bolton:

"The average citizen doesn't give a hoot for strict adherence to parliamentary law; and parliamentary rule should never be used to put over a fast one.

"In conducting the town meeting, the moderator has to keep a reasonably strict rein on the debate, but should err on the side of liberality rather than strive for strict compliance to parliamentary rules of order."

The Secret

By the Rev. Gowan C. Williams

Rector, St. Mark's Church, Glen Ellyn, Ill.

and

The Rev. Francis C. Lightbourn,

Assistant Editor, *The Living Church*



THERE are two ways of looking at the Every Member Canvass—each followed by appropriate results. The one way is to see it as an annual agony, to be gotten through with as quickly as possible, with as little time and trouble—and with small returns. The other way is to see in it an opportunity for teamwork, fellowship, and fun—and to watch the returns come rolling in.

For example:

1. A parish (450) which had not nearly paid its quota for years had a well organized campaign with a missionary emphasis. The first year it paid \$3,060 (with a quota of \$2,400) and raised its parish income from \$15,000 to \$18,000. In two more years it reached \$4,500 for work outside the parish.

2. A parish (400) for the first time carefully organized for its Every Member Canvass and increased its mission giving from \$2,700 to \$3,600 and its parish income from \$11,600 to \$13,500.

3. A parish (500), which felt it did well with a Loyalty Sunday in its best year, pledged \$9,800 to parish and \$1,000 for

missions. It organized and carried through a thorough Every Member Canvass with the startling result of \$17,000 for parish and \$4,000 for missions (2 years later).

4. Finances in a small mission were inadequate owing to a poorly organized Every Member Canvass. A canvass was organized and carried through along the lines described in this article. Previous year's pledges: 22 pledges for the parish, totaling \$429 and 11 pledges for missions, totaling \$6. Later results: 74 pledges totaling \$1,795 for parish and 55 pledges, totaling \$369, for missions. (The quota was \$186.)

The secret of such successes as these lies in early planning, careful organization, active coöperation of rector, vestry, and people, and a high goal and vision.

Early planning is of the essence. Assuming that Every Member Canvass Sunday will be November 15th, September is not too early to begin to think about it. The dates of the several steps as given in the accompanying table are based on this assumption. For earlier or later canvasses they can be adjusted accordingly. (Official Canvass dates for 1953 are November 1st to December 6th.)

Early planning of the Every Member Canvass not only gives the rector and vestry time to choose the general chair-

man and commanders and build up the organization, but it also provides time for the idea to take root in the minds of the parishioners—for it gradually to simmer, then to glow, and finally to rise to white heat as the day of the canvass approaches, and thus to carry the ball over the top.

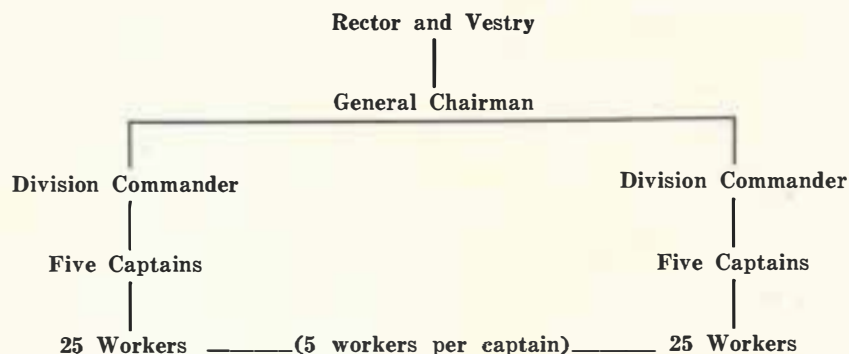
Contrast this with the perfunctory calling of a vestry meeting a couple of weeks before the canvass. The rector and vestry agree that, of course, the canvass has to be made somehow. If they do not decide on a mailing campaign—which incidentally is the best way to insure a poor response—the next method involving the least work is to decide that the vestry will do the canvassing, probably each man at his own convenience. There is no build-up of the entire parish, no eager expectation (in the sense of a real hope) that the campaign will exceed its goal. How can there be?

To plan early, then, is the first step. This means that careful organization, the next step, will be possible. This will include the choosing of a general chairman and commanders by the rector and vestry (see the dates on the calendar). A week or so later the central committee (rector and vestry, general chairman and division commanders) meet to choose captains. This is followed by a meeting of the captains, at which these choose their workers. For example, if each captain chooses five workers, each team, with its captain, will consist of six canvassers, who go out in pairs on their calls.

Ten families to each pair of canvassers is a maximum number. Six is even better. Adjustments are often necessary because of local situations. There may be more or fewer captains and workers on each division or team. A strong and experienced man should head each pair; the other is being trained.

The commander relieves the chairman of much work by securing and giving information to his men through the captains. In very small parishes the commander may also be a captain or the chairman may deal directly with his

Organization Chart



Under this sample plan a total of 60 people, counting 50 workers and 10 captains, go out to canvass. This makes 30 pairs. If each pair calls on six families, 180 families are reached. The plan may be adjusted to suit the task and available manpower.

of a Successful Canvass

captains without using commanders. A team to be strong should be enlisted by the captain himself.

Team rivalry, emphasizing the fun of the thing by making a game of it, helps the spirit. It keeps it from being drudgery and gives a feeling of joy in the service the men are rendering.

That all of this involves coöperation will be readily seen. Indeed, a successful canvass requires the active coöperation of rector, vestry, and people—including of course the canvassers, captains, division commanders, and general chairman.

Rightly or wrongly the rector, as executive of the parish, is held responsible for any failure. He is usually the key to success—though of course the others are vital links. But it is equally

important that he lead from behind, while the laymen occupy the conspicuous places in the front.

Every successful firm conducting financial campaigns uses the methods and procedure presented in this article. Short cuts are tempting, but usually inadequate and often demoralizing. Perhaps all laymen should carry through with expedition and efficiency all calls assigned to them without the supporting props of organization, but very few of them do.

Though in many parishes custom decrees that the canvassing be undertaken by the men, as their responsibility, this does not mean that women do not make good canvassers. Indeed, many of them make so much better canvassers that some missions have been known to wish all of the canvassing on the women. Between

these two extremes lies a happy medium of including both sexes in the team.

If a canvass is to mean fellowship and fun—two elements that go a long way toward its success—it requires food: a parish dinner about ten days before EMC Sunday can be a great send-off for a good canvass. And a dinner for the canvassers in the parish house on EMC Sunday itself is an immediate send-off for those who are to do the canvassing, literally sending them into the homes of the parishioners. Then, of course, there is the victory dinner, with its eagerly awaited announcements of results and of winning teams.

An effective canvass, then, involves nothing short of the coöperation of the entire parish. Even the children can be
(Continued on page 21)

EMC CALENDAR

National Council's Official Canvass Dates,
November 1st — December 6th

Your Action
Date

September . . . to October 15th: Rector and vestry choose general chairman and commanders, and together decide date of EMC; formulate plans for publicity; assign responsibilities for letters, lists, reminder cards, progress reports, office work, and general procedure.

October 22d (Thursday), 7:30-8:30. Meeting of central committee. Commanders choose captains. Give schedule of EMC.

October 25th (Sunday). Deadline for securing captains.

October 29th (Thursday), 7:30-8:30. Captains' meeting. Workers chosen.

[November 1st (Sunday) First day of National Council's official Canvass dates.]

November 2d. Organization progress report (to October 29th) mailed to captains by chairman. Tells which teams are 50%, 75%, and 100% organized, and asks captain to complete team and report names.

November 2d to 5th. Acknowledgement letter with time schedule mailed by chairman to each worker as enrollment is reported. Thanks worker for acceptances, and asks him to remind his wife not to make conflicting engagements

for November 12th, 15th, 16th-17th (clean up work and victory dinner.)

November 5th (Thursday), 6:00. Parish dinner. (Availability of program may determine advisability of having a dinner.) Deadline for securing workers. First parish letter mailed.

November 6th. Second organization progress report mailed to captains.

November 9th. Notice of workers' meeting.

November 12th (Thursday), 7:45. Worker's training meeting. Roll call. Absentees checked. Final parish letter mailed.

November 15th (Sunday). EVERY MEMBER CANVASS. Corporate communion of all workers.

12:30 P.M. Dinner in parish house. Final instructions. Team carry envelopes distributed. (It is important never to charge for these dinners. It will pay to let them be "on the Church.")

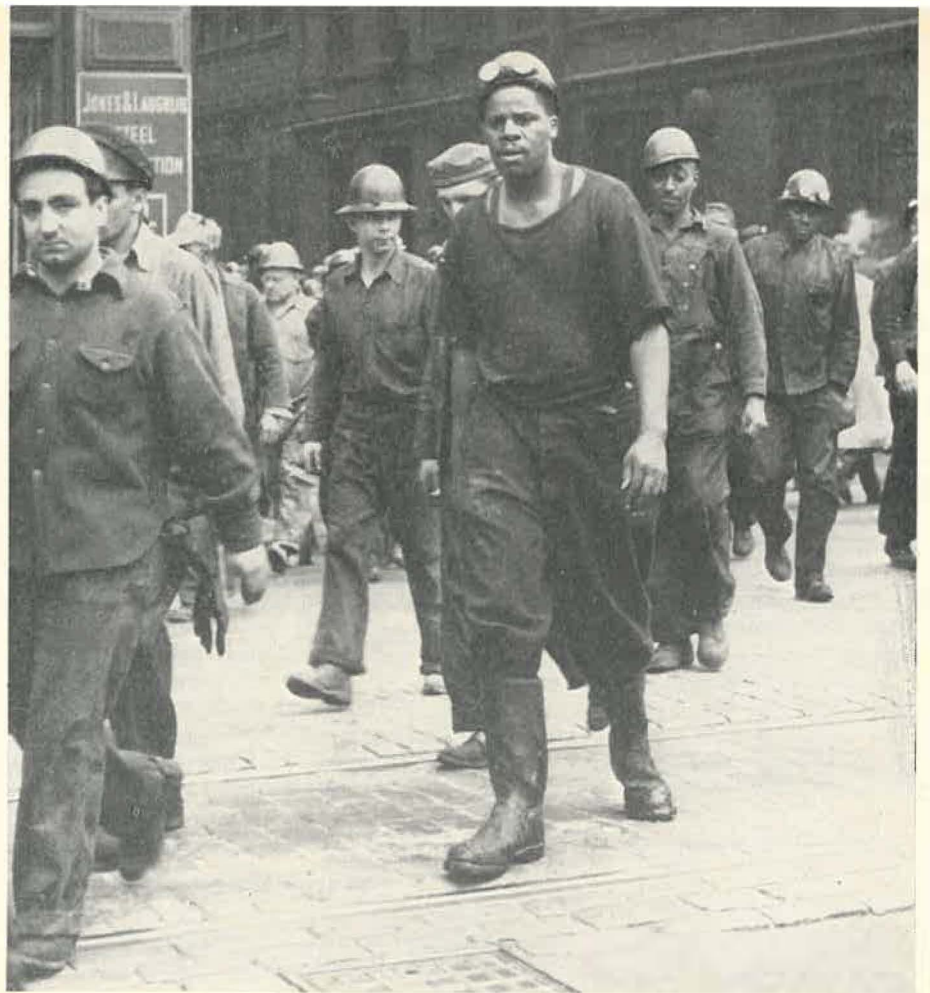
2:00 to 10:00 P.M. Reports are received.

6:00 P.M. Sandwiches and coffee.

November 17th (Tuesday), 6:30. Workers' report or victory dinner. This will prove a great assistance in completing the work.

If management shows more than a poker face, labor may temper its demands.

a
first
step
toward



RNS

industrial peace

By Admiral Ben Moreell, USN, Retired*

Chairman of the Board of Directors
Jones and Laughlin Steel Corporation

AFTER the close of the great war in August, 1945, I was called upon to present my views of the then current domestic situation as related to our position in international affairs. I stated that, in my opinion, the most important single problem which faced the American people was the establishment of a basis for industrial peace. Reduced to commonly used terms, I had in mind the development of procedures for cooperative effort between management and labor. It seemed to me that once we had satisfactorily resolved this problem, we could present to the world a solid front of moral and productive power of such great weight that we could overwhelm the demagogues and despots who feed on disorder and misery.

Today, my views are still the same. The experience of the last five years

has served to emphasize the magnitude of this problem. The evolution of our American economy is interesting. Over the years, we have developed in this country what is familiarly known as "big industry." The large corporations acquired tremendous economic and social power. It was not always used with discretion. So we developed big labor unions as a "counter-irritant." It is fair to say that the labor unions have not always used their power with discretion. As a result, we developed "big government" as an arbitrator, and we will all agree that the powers of government have also not been used with complete discretion.

Too much power concentrated in the

*Admiral Moreell was founder and commander of the SeaBees during World War II. He is an active communicant of Calvary Church, Pittsburgh, Pa.

hands of one man or of a few men is bad for all concerned. Power does things to human beings which are not good for them nor for the people over whom that power is exercised.

Big industry is essential to the success of our economic system of low-cost mass production to achieve the greatest good for all of our citizens. We who have the responsibility of managing the large corporations also have the obligation to use our power and authority with restraint and humility in the interest of those for whom we are acting as trustees, our shareholders, our employees, and our customers, which means all of the American public. With this in mind, we must give much thought to the matter of personnel relations, not only because of its tremendous importance to the entire national economy, but because it also has a direct and immediate impact upon business itself. There is a very important job to be done here by top management of every company and by those men who have influence in community life. That job is to sell to our people confidence in the integrity of our intent. It is not a job that can be delegated "down the line."

We, in business, give a lot of our thoughts, time, and energies to selling our profit-making prospects to the financiers. We do the same when we sell our

(Continued on page 20)

The Living Church

Baseball and the Bible

TWO recent books that should help the general reader to better knowledge of the Bible are *Right and Wrong Ways to Use the Bible*, by J. Carter Swaim (Westminster Press. Pp. 176. \$2.50), and *The Bible and You*, by Edward P. Blair (Abingdon-Cokesbury. Pp. 154. \$2).

Both books overlap, but each has its own distinct emphasis. They therefore supplement each other admirably. Dr. Swaim is concerned chiefly with the intellectual equipment, the attitudes, the prejudices, that different types of readers bring to the Bible. He tries to build up an approach that will result in an intelligent appreciation of its spiritual message.

Thus Dr. Swaim deals mostly with right and wrong translation of the original, the different English versions, the misunderstanding that results from taking passages out of context, etc. Particularly interesting is his assemblage of the various non-religious uses — some of them frankly superstitious — to which the Bible has been put, and of the unexpected people who read Greek (e.g., Branch Rickey, the baseball magnate, and Dorothy Sayers, the English novelist).

If Dr. Swaim emphasizes the purpose of the Bible, Dr. Blair emphasizes its content and the way in which this can be appropriated. Specifically, he tells the reader how, with the Bible itself and a good one-volume commentary, he can make his own analysis of the several books of Scripture and then compare notes with the authorities. Such digging into the sacred text may be hard-going at first, but it should be rewarding to those who persevere.

Dr. Blair's book is put out under the auspices of the National Council of Churches, as part of a series which the Council has tried to make "acceptable to the many varieties of Protestant groups found in our American communities." This presumably includes Anglican and Eastern Orthodox, for both are represented in the NCC. Inasmuch as both use the Apocrypha, Dr. Blair's treatment of this part of the Bible is inadequate, to say the least.

But apart from this one instance, there is little, if anything, in either book that should offend Churchpeople. Both Dr. Swaim and Dr. Blair are concerned that Scripture shall be read in the light of our Lord's saving work. Both books

are well written and make interesting reading. And both can be recommended to all who would know the Bible better.

THE 34th edition of *The Handbook of Private Schools*, published by Porter Sargent, Boston, reveals a number of significant facts, according to a recent release.

Most significant fact, perhaps, is that shown in the relative cost of public and private education. Latest figures available reveal that the student-faculty ratio in public schools throughout the country is 22 pupils to every teacher. At the same time, the cost of public education compared to private is not proportionately lower in relation to the amount spent for teachers' salaries.

Latest figures show that the cost per pupil in public schools is more than \$250 a year, compared to a national average for private schools of approximately \$445. As public education becomes increasingly centralized, more and more of the taxpayer's money is spent for the burgeoning of administration, a problem of which the private school is free.

The red-bound volume is the standard guide to privately sponsored secondary education in the United States.

In Brief

TREASURY OF THE CHRISTIAN WORLD. Compiled and edited by A. Gordon Nasby, with a foreword by George M. Docherty. Harpers. Pp. x, 397, \$4.95.

Over a thousand selections from the writings of great preachers, arranged under subject headings, to serve as a springboard for preachers today and to engage the interest of the general reader. For both purposes the selections are of unequal value: the best seem to be those from Anglican and patristic sources.

WHERE THERE IS LIFE . . . edited by Leslie C. Sayre. Friendship Press. Pp. about sixty. Cloth, \$1.50; paper, \$1.

A Friendship Press publication in which the word "Protestant" occurs only once — in a credit line, "National Council of the Protestant Episcopal Church."

The book is a pictorial presentation of Christian work throughout the world. Several of the scenes shown are obviously Anglican, though nowhere is any Church singled out by name.

MUSIC OF BRITAIN. Edited by Will

Reed, Mus. Doc. British Book Centre, Inc. Pp. 86. \$2.50.

A selection, arranged for piano and voice, of British music from the 13th to the 20th centuries, to commemorate "the dawn of a new Elizabethan age." The appropriately chosen halftones facing each piece add greatly to the attractiveness of a volume that will interest music lovers.

COUNTRY LIFE PICTURE BOOK OF THE CORONATION. British Book Centre, Inc. Sixty-three halftones — mostly full-page — of the coronation of Elizabeth II. \$3.50.

Like seeing the coronation again on television.

YOUNG HEROES OF THE LIVING RELIGIONS. By Joseph Gaer. Drawings by Anne Marie Jauss. Little, Brown, and Company. Pp. xiv, 201. \$2.75.

According to the introduction, "This book gives, for the most part, the lore rather than the history." On any count, its treatment of our Lord is inadequate, to say the least.

HOW TO MAKE APRONS. By Roxa Wright. Barrows. Pp. 126. \$2.50.

Recommended for Church bazaar work, etc.

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM. Greek text with rendering in English. Reprinted from 3d edition of Faith Press, London, England. Brookline, Mass.: Greek Orthodox Theological Institute Press. Pp. 160. \$1.

This reprint, made in 1950, recently came to our attention. Typography is somewhat inferior to English edition, but cost is considerably less than that of importing the latter. Handy pocket size.

Books Received

APOSTLES OF DISCORD. A study of organized bigotry and disruption on the fringes of Protestantism. By Ralph Lord Roy. Beacon Press. Pp. xi, 437. \$3.75.

THE MAN IN LEATHER BREECHES. The life and times of George Fox, founder of the Quaker movement. By Vernon Noble. Philosophical Library. Pp. 298. \$6.

THE BEGINNINGS OF GRADUATE EDUCATION IN AMERICA. By Richard J. Storr. University of Chicago Press. Pp. ix, 195. \$5.

EXISTENTIALISM AND THE MODERN PRE-DICAMENT. By F. C. Heinemann. Harpers. Pp. vii, 211. \$3.50.

CHURCH, STATE, AND FREEDOM. By Leo Pfeffer. Beacon Press. Pp. xvi, 675. \$10.

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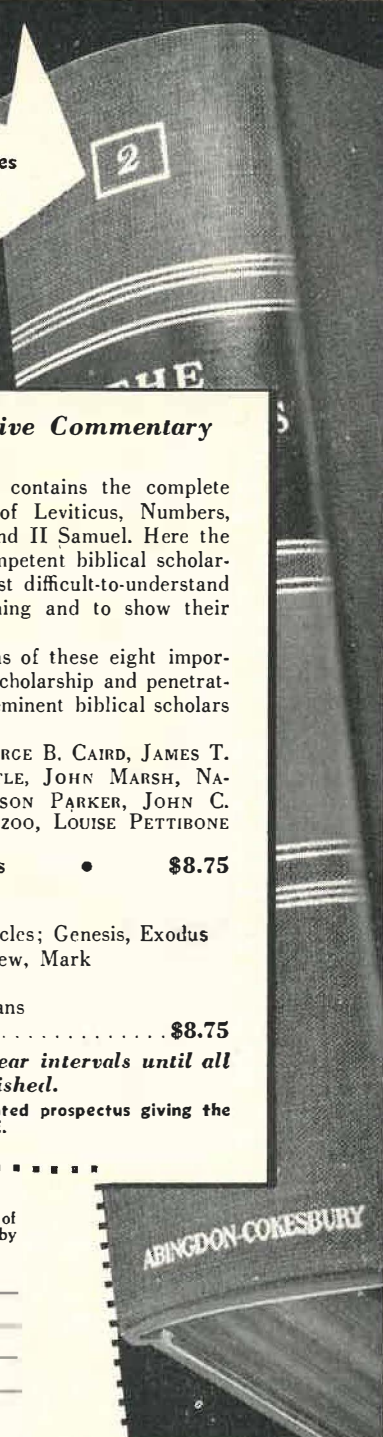
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PITTSBURGH — A "thank you" gift of \$10,000 was recently given to Columbia Hospital, Wilkensburg, Pa., by the Rev. William Porkess, D.D., retired. Dr. Porkess resigned as rector of St. Stephen's, Wilkensburg, Pa., in November, 1949, after having served as rector there for 30 years.

He said that the gift was an expression of his appreciation of the hospital's service to free patients during his rectorship, and also for what the hospital had done for him when he underwent a major operation in 1944, which resulted in his complete recovery. He said:

"Many, in their wills, make provision for this or that worthy cause. Far be it from me to belittle these acts. Yet I think there is something even superior — it is to give while we are here on earth, and thus experience the 'thrill' of giving."

Dr. Porkess, who is now living in New York City, has served as acting rector, on full time basis, of three Brooklyn churches. For four successive summers he has also been preacher in the Church of the Messiah and Incarnation, Brooklyn.

MISSOURI — A new financial approach has been undertaken by Calvary Church of Columbia, Mo. General reaction in the parish is, "Let's do it this way always!"

Last November, Calvary simply asked its communicants to base their 1953 pledges upon returning to God a worthy share of their time, talent, and treasure. No budget was considered, no goal announced. "A budget and goal are statements of limitation," the rector, the Rev. Dr. Harold Bassage, said.

When the vestry made the budget in February, they discovered pledges were four times as great as four years ago, and exceeded last year's high record by over \$2,000. By the end of the year, the total may be considerably greater.

NORTH DAKOTA — Four young men conducted vacation bible schools in seven North Dakota towns during the month of July. The schools, in their second year, were held in the morning and were observed locally by members of the church school staffs.

Paul Nancarrow, from Berkeley Divinity School, and George Spratt, from Seabury-Western Theological Seminary, conducted a two-week school with 40 students at Gethsemane Cathedral, Fargo, and a school at Trinity Church, Wahpeton, with 28 students.

Tad Bowers, also from Berkeley, and George Pierce, a postulant at Carleton College who will enter Virginia Theological Seminary soon, conducted a school at Williston and in the Guelph-

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Under the sponsorship and direction of the Town and Country Work Division, the men received training at Roanridge and at the regional training center at Cass Lake, Minn. Schools were conducted in a country church four miles from the nearest village, at the cathedral church, and in towns varying in sizes in between.

QUINCY—Symbolic art now adorns the organ in "The Little Church Around the Corner," as St. George's Church, Macomb, Ill., is affectionately known. The church underwent a face-lifting after surviving a recent explosion in its heating plant.

In addition to a complete house-cleaning, sections of the organ were rebuilt, a humidity and dust infiltration plant was installed, and electric renovations were made.

The organ is one of the oldest instruments in use in the area and uses the old tracker type action, many parts of which are hand drawn.

QUINCY — Fourteen new hanging lanterns recently erected in the nave, chapel, and choir chancel of the Cathedral of St. John, Quincy, Ill., were dedicated recently by Bishop Essex of Quincy. At the same service, the bishop confirmed six adults.

NEW JERSEY — Parishioners of Trinity Cathedral, Trenton, N. J., were much gratified recently to find in the *Deaf Churchman*, a bi-monthly magazine published by the Conference of Church Workers Among the Deaf, an article recognizing the devoted service of Miss Mary Reed Wood, a life long communicant of Trinity.

Miss Wood, an active worker both in parish and diocesan affairs, has given 50 years of service to the deaf. She is counsellor to the Mission to the Deaf of Trinity Cathedral, the only such work for the deaf in the diocese.

MASSACHUSETTS — Twenty years as chaplain of the Charlestown State Prison was recently completed by the Rev. Howard P. Kellett, executive secretary of the Department of Social Service of the diocese of Massachusetts.

In an interview marking the anniversary, he deplored the politics that riddles U.S. prisons, but yet felt that much progress had been made in the past two decades by having trained chaplains in the prisons, by completely abolishing the padded cell, by pulling down

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1954
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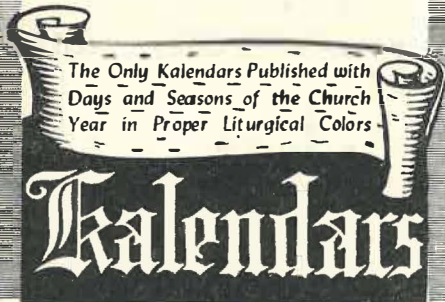
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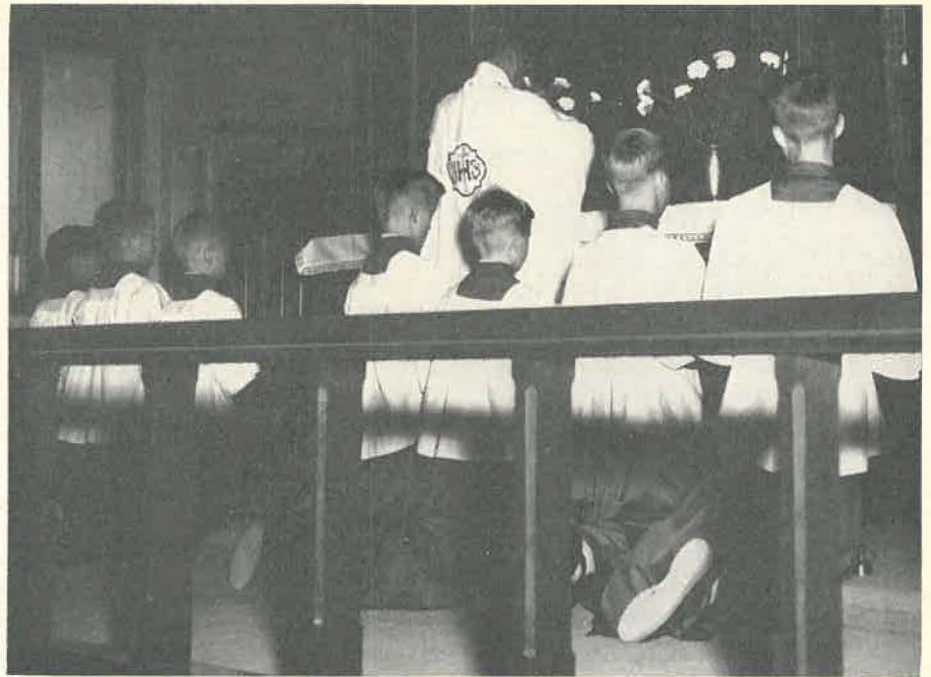
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A good-sized acolyte guild (seven members) is part of the Episcopal congregation of the Base Chapel, Walker Air Force Base, Roswell, N. M. Pictured are acolytes serving at Holy Communion being celebrated by Chaplain (Major) Robert K. Gumm, USAF.

the ancient prison in Charlestown and erecting a new one at Norfolk, and by increasing numbers of intelligent laypeople doing constructive work.

CHICAGO — For the 13th consecutive year, Clifford L. Terry has been elected president of the Catholic Club of Chicago. Elections were held at the Church of the Ascension, Chicago, recently.

Other officers elected were Victor D. Cronk, vice president, and Rolland J. Heidenfelder, secretary-treasurer. Named to the club's executive committee were the Rev. Frs. William B. Suthern, Jr., William R. Wetherell, and H. Theodore Ries; and Messrs. Walter Underwood, Joseph Warren, and Earl Miller.

CONNECTICUT — A Church chapel will soon be built in Storrs, Conn., on "Church Row" bordering the University of Connecticut. University president A. N. Jorgensen recently announced that the board of trustees had approved the transfer of land to the Church for this purpose and stated he was "glad to welcome the Episcopal Chapel to the family of churches in the University Community."

Bishop Gray of Connecticut will soon give final consideration to the architectural plans which will include facilities for parish activities and a rectory for the Rev. Edward D. Hollman, priest in charge of Church students at the

University. The cost of the project is covered by a gift made to the Episcopal Development Program of the diocese by a Connecticut layman.

Previously, students worshiped at the Storrs Community Church, located on the same road as the new chapel.

NEW YORK—Proceeds from a benefit performance of "Sherlock Holmes," with Basil Rathbone, will be given to St. Barnabas House, a temporary shelter for children maintained by the City Episcopal Mission Society, New York. The institution, which cares for several hundred children annually, will use the funds to further the maintenance of the House.

The performance will be held on October 27th.

MICHIGAN — Two recently established missions in the diocese of Michigan will be in possession of suitable landsites much sooner than their own resources would allow because of help from the new Diocesan Development Fund. They are Trinity Mission, Farmington, Mich., and St. Andrew's Chapel, Livonia, Mich.

The fund, composed of nearly \$14,000, represents the special Whitsunday offerings of people in 96 parishes and missions who want to help the Church in Michigan keep pace with the rapid growth of certain areas in the state. Both missions are in booming areas.

This fund will be replenished by such voluntary offerings each Whitsunday.

EDUCATIONAL

SEMINARIES

Kentucky School Opens

The Episcopal Theological Seminary in Lexington, Ky., will open its doors on September 23d for the third time since it was recalled to life by Bishop Moody of Lexington and the convention of the diocese of Lexington.

Kentucky Seminary was founded originally in 1832. For the first time since its recent revival, it will have three classes in operation—junior, middle, and senior. There are four members of the new senior class, all of them candidates for the degree of Bachelor of Divinity.

Kentucky Seminary is unique in its emphasis upon town and country work. It offers a three-year course leading to



the degree of Bachelor of Divinity. Applicants for admission must hold the bachelor's degree in arts, sciences, or education, or have the equivalent in practical experience.

Tutorial System at CDSP

The establishment of a tutorial system for all senior students is one of several changes in curriculum at the Church Divinity School of the Pacific, Berkeley, Calif. The far West seminary will open its 61st year on September 14th.

The tutorial system, Dean Sherman E. Johnson said, is designed to bring all the academic work of the first two years into a practical application and to help fill in gaps left by the ordinary curriculum.

Among other curriculum changes going into effect at CDSP this year will be the elimination of all four-hour courses.

COLLEGES

Trinity Campaign

A recent campaign for funds netted \$60,102.59 for the Trinity College 1952-53 Alumni Fund, Hartford, Conn., John F. Butler, secretary, said recently. Gifts from 2265 contributors, he said, surpassed the goal of \$60,000.

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Peace

(Continued from page 14)

products to our customers. We sell jobs to our employees when we try to convince them that ours is a good place to work. But we must go beyond this. We must persuade our employees and their chosen representatives to have confidence in the integrity of our intent in our dealings with them. We must demonstrate to them that all of us, shareholders, management, and other employees have a common interest and a common obligation. We must take them into our confidence and tell them of our policies, our plans, and our programs. Only in this way can we establish that basis for team work which is essential for ultimate security of the enterprise.

During the year of 1945, I was selected by the President to administer the petroleum refineries and pipe lines which had been seized by the government as the result of a nation-wide strike. At that time, I had many discussions with the managements as well as with officials of the unions. I recall that on one occasion, when I suggested to the labor representatives that they should have more confidence in the company representatives, I was told by the union officials, "Management has a poker hand; they will show us only one card and we think that it is the low one."

I sincerely believe that we must adopt a new approach to our personnel relations—an approach of complete frankness, with so-called "management secrets" eliminated, or reduced to the absolute minimum which may be essential to protect a competitive position. My experiences in the recent war served to diminish my awe of secrets. With the late Secretary of the Navy, Frank Knox, I used to discuss the importance of keeping certain information "top secret." I held that in nineteen out of twenty cases the so-called "top secret" in Washington was published in the newspapers within forty-eight hours after it was discussed in secret conference.

On one occasion, during the war, I had requested the authority of the Office of Naval Intelligence to make an address to the American Society of Civil Engineers in New York City to describe to them our newly-developed mobile floating drydock which we had designed to operate in the forward areas in the Pacific, moving with the fleet; a dock which was possessed by no other nation and which added tremendously to the power of our men of war at the fighting front. The Office of Naval Intelligence was shocked by my temerity in even suggesting that these docks be described in a public meeting. They classified the information as "top secret" and absolutely refused my request.

Soon after this time, I made a trip to

the Pacific with Secretary Forrestal. At Guadalcanal, we listened to a broadcast from Japan by the well-known Tokyo Rose. I was interested to hear her describe these floating drydocks in detail. Her description was accurate in almost all particulars. She went so far as to state that Japanese planes would come over and bomb the dock which we had established in the harbor of the island of Manus. This they did, but fortunately without disastrous effect. We were trying to hold very closely a "top war secret" which was unknown to everyone, except to the Japanese.

Frequently, in our discussions with the representatives of labor, we hold back from them information which they should have in order to appraise their position and the effect of their policies and actions on the destiny of the business and, as a result, on the welfare of their union-members. We are often dismayed by the excessive demands of union representatives, and we wonder why they do not understand that if these demands are granted they will jeopardize the security of the enterprise and endanger the jobs of the very men whom they are trying to protect. It is not always true, but I venture to say that we will find that frequently such excessive demands stem from a lack of information which, in turn, results from the refusal of management "to show hands." This, I believe, is the first step toward the solution of the problem of personnel relations.

As we cannot buy our way into heaven, management cannot buy its way into wholesome personnel relations. There are men in industry who believe that the solution to personnel relation problems lies in the engaging of high-priced labor relations counsel and expensive public relations talent. Today we need much more than this. Here is a selling job to be done by the personal effort of top management. I know of no more important single requirement for our national security, as well as for our social and industrial happiness. By this means, we will develop more men and women whose "hearts are in the right place."

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening *THE LIVING CHURCH* as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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The Living Church

Canvass

(Continued from page 13)

drafted. They can help with the mimeographing and mailing, as well as in other ways. However, if there is no regular parish secretary, it will pay to hire secretarial service, by the hour, for the bulk of this work. Sometimes a vestryman can give the use of his office facilities for the preparation of materials. The rector's time is best spent to supervise and direct. Usually he is the only one who knows all the people in the parish, their abilities and aptitudes.

Early planning, careful organization, active coöperation — all of these are prerequisites. But there must also be a high goal and vision. The goal set should be high enough to evoke faith and courage. It gains vision by being made unselfish—missionary.

A layman, onetime vestryman and parish treasurer in a missionary minded parish of one diocese, moved to a parish in another diocese and was shortly elected to the vestry. In the course of a few months plans were discussed for raising the parish budget and mission quota. The difficulty of getting what the parish needed was advanced as a reason for neglect of the mission quota. The new layman told the vestry that he had learned by past experience that the way to promote parish welfare and finances was to emphasize missions.

"This fall let us go all out for the mission quota," he insisted.

"But," protested the rector, "one has to look out for number one, you know."

"No," said the layman, "that's not the way of the Christian religion."

The layman ended up by being chosen

EMC chairman and successfully organized a campaign that resulted in a 60% increase in pledges.

A parish can be encouraged in missionary mindedness by a missionary minded priest who considers it a part of his responsibility to his parish. One such priest offers this testimony:

"I have been able to comply with the request that at least ten missionary sermons be preached during the year.

"Giving for the Church's program increased in two consecutive years from \$42.26 to \$326.13 and then to \$425. We secured 40 new pledges for the Church's program for the last year, a gain of 50%."

Perhaps this is also testimony to the power of preaching!

The aim of any canvass should be as complete a coverage on the mission side as on the parish side. Indeed, any call that does not result in some pledge to the mission side should be counted as at least a partial failure. The aim should envisage the whole parish consciously and deliberately pledging to the support and propagation of global Christianity.

This leads to the spiritual aspect of the EMC. It is of the utmost importance that this be stressed throughout the entire period. Because so much of the energy of conducting a canvass has to be expended in the securing of pledges in terms of money, it is very easy to think of it as purely and simply a financial drive. This needs to be counteracted not only by emphasis upon the missionary work of the Church, but by teaching of the principle of stewardship and by the constant offering of prayer, corporate and private, for God's blessing upon the canvass.

According to the principle of stewardship all that we have, all that we are, comes from God and belongs to God. It is given to us in trust, that we may use it in furthering God's plan. The steward sets aside a definite proportion of his time, his talent, and his income for his Church and charity. The qualities of faith and courage required and developed in the men, women, and children who meet the challenge and adopt this principle reveal that it "pays" not only spiritually but in material and other life values.

Of course the parish will pray for God's blessing upon the canvass. The rector will lead the people in prayer on Sundays, especially at the Holy Communion, and will remember the canvass in his own daily intercessions. Meetings of the vestry and canvassers will begin and end with prayer. The people themselves will remember the canvass in their prayers. And on EMC Sunday the canvassers will make their Communion corporately.

There is nothing to stop the incoming tide of that canvass which is based upon early planning, careful organization, active coöperation, a high vision — and constant prayer.

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POSITIONS WANTED

PRIEST, 50, good health, married, three daughters of college age, wants Parish or Associate Rectorship in college town for sake of girls' schooling. At present finishing 3 year missionary assignment which precluded family life. Available November 1st. It will cost 25 cents to correspond with me. Box 47, Naha Central Post Office, Naha, Okinawa.

PRIEST, experienced, Catholic, unmarried, wishes Parish or Curacy, preferably New York area, mid September. Reply Box M-908, The Living Church, Milwaukee 2, Wis.

WIDOWED CHURCHWOMAN desires church institution position, prefers children. House-mother, Matron. Some nurse training. Reply Box D-911, The Living Church, Milwaukee 2, Wis.

PRIEST—Prayer Book Churchman available for parish after October 1st. Locations preferred in or near Philadelphia, Chicago, New York. Reply Box I-912, The Living Church, Milwaukee 2, Wis.

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DEATHS

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

John Treder, Priest

The Rev. John H. Treder, secretary of the diocese of Harrisburg and vicar of All Saints' Church, Hershey, Pa., and St. Michael and All Angels', Middletown, Pa., died in the Polyclinic Hospital, Harrisburg, on Friday, August 21st, after an operation necessitated by injuries sustained in an automobile accident which occurred on July 25th in Harrisburg. Fr. Treder was 43.

Fr. Treder was, also, chaplain of the Pennsylvania State Police Training School at Hershey, chaplain of the Dauphin County Firemen's Association, a member of the executive board of the Dauphin County Branch of the American Cancer Society, and a member of the County Committee of the Family and Children's Service.

He was born in East Hampton, N. Y., in 1911 and came to Harrisburg in 1926 when his father, the late Dr. Oscar F. R. Treder, became dean of St. Stephen's Cathedral, Harrisburg.

He was a graduate of Harrisburg Academy, Pennsylvania State College, and the General Theological Seminary, New York City, and was a member of Sigma Alpha Epsilon fraternity.

Surviving are his mother; three brothers, including his twin, the Rev. Rudolph W. Treder, rector of St. Cornelius' Church, Dodge City, Kans.; and a sister.

Frances Chapin Gilbert

Frances Chapin Gilbert, widow of the Rev. William Morris Gilbert, who for many years was rector of St. Paul's Church, Yonkers, N. Y., died on July 29th at the home of her daughter in Valhalla, N. Y., at the age of 92.

Survivors include two daughters; one son; and six grandchildren.

Elsie Harper

A long illness preceded the death of Elsie W. Harper, wife of the Rev. Ralph M. Harper, rector of the Church of St. John the Evangelist, Winthrop, Mass., on July 27th.

Two sons also survive.

Gertrude Scudder

Gertrude Witherspoon Scudder of Westport, Conn., widow of Wallace M. Scudder, founder of the Newark News, died July 28th in Norwalk Hospital, Norwalk, Conn., after a long illness. She was 84 years old.

Mrs. Scudder, an ardent supporter of musical activities, was the daughter of the Rev. Orlando Witherspoon, priest of the Church. She was born in Buffalo. Surviving are one son and one step-daughter.

CHANGES

Appointments Accepted

The Rev. Eugene Botelho, formerly vicar of San Juan Bautista Mission station of St. Christopher's, Bluff, Utah, is now assistant of Good Shepherd Mission, Fort Defiance, Ariz.

The Rev. Stephen R. Davenport, formerly rector of Grace Church, Salem, Mass., is now rector of the Church of St. Francis in the Fields, Harrod's Creek, Ky.

The Rev. Frederick P. Davis, who was recently ordained deacon for the diocese of Minnesota, is now vicar of St. Columba's Mission, White Earth, Minn.

The Rev. Rudolf Devik, who was ordained deacon in May, is now vicar of St. Mark's Church, Des Moines, Iowa, and Grace Church, Boone. Address: 1305 Des Moines St., Des Moines.

The Rev. John M. Gessell, formerly rector of Emmanuel Church, Franklin, Va., will on September 15th become associate rector of Grace Church, Salem, Mass.

The Rev. Martin L. Grissom, formerly in charge of St. Paul's Mission, Fort Benton, Mont., is now in charge of St. Stephen's Church, East Haddam, Conn. Address: Box 76.

The Rev. James E. Hacke, Jr., formerly vicar of Christ Church, Cuba, N. Y., and the Church of Our Saviour, Bolivar, is now chaplain to Episcopal students at Arizona State College, and is in charge of a new mission being organized in Tempe. Address: 929 Van Ness Ave., Tempe, Ariz.

The Rev. Robert G. Hewitt, formerly assistant of Trinity Cathedral, Trenton, N. J., is now in charge of St. John's Church, Broken Bow, Nebr., and Holy Trinity Church, Callaway. Address: 620 N. Tenth Ave., Broken Bow.

The Rev. Charles M. Johnson, formerly rector of St. Joseph's Church, Fayetteville, N. C., is now vicar of the Church of St. John the Evangelist, Edenton, N. C.; St. Phillip's, Elizabeth City; and St. Ann's, Roper. Address: Box 601, Edenton.

The Rev. Joseph A. Johnson, formerly assistant of St. Paul's Church, New Haven, Conn., and instructor in Christian education at Berkeley Divinity School, is now associate rector of Christian education of Christ Church Cathedral, Houston. Address: 4002 Byron St., Houston 5.

The Rev. Albert Line, formerly curate of St. Paul's Parish, Jackson, Mich., is now rector of the Church of the Advent, Devil's Lake, N. Dak., in charge of churches at Lakota, Langdon, Rugby, and Leeds.

The Rev. John F. Moore, formerly vicar of Holy Trinity Chapel and curate of Holy Trinity Church, West Palm Beach, Fla., is now vicar of

CLASSIFIED

RETREATS

HOLY CROSS RETREATS — For Seminarists: September 7 (6 p.m.) to September 11, a.m. For Priests: September 14, (6 p.m.) to September 18, a.m. Address, Guest Master, O.H.C., West Park, N. Y. Also, at House of Redeemer, New York City — For Seminarists: September 14 (6 p.m.) to September 18, a.m. Address, Guestmistress, C.S.M.

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THE LIVING CHURCH

St. Mary's Church, Dade City, Fla. Address: 207 N. Eleventh St.

The Rev. Samuel D. Rudder, formerly in charge of Holy Cross Church, Pittsburgh, is now chaplain of St. Augustine's College. Address: 1418 Oakmont St., Raleigh, N. C.

The Rev. Dr. Robert H. Whitaker, formerly visiting associate professor of theology at Bexley Hall, is now chaplain to Episcopal students at the University of Michigan; he will also serve St. Andrew's Church, 306 N. Division St., Ann Arbor, Mich.

The Rev. John C. Worrell, who was ordained deacon in June, is now curate of St. George's Church, Dallas, and headmaster of the parochial school.

Armed Forces

The Rev. John C. Francis, formerly assistant of St. Thomas' Church, New York, is now on active duty with the Army and may be addressed: Chaplain (Capt.) JCF, U.S. Army Hospital, Fort Bragg, N. C.

Resignations

The Rev. Don W. Clark, formerly in charge of St. Matthew's Church, Comanche, Tex., and Trinity Church, Dublin, has given up work at Comanche and may now be addressed at Box 394, Dublin, Tex.

The Rev. George Macfarren is no longer in charge of St. Thomas' Church, Weirton, W. Va. He remains in charge of St. John's, Colliers, and the Church of the Good Shepherd, Follansbee, W. Va. He is residing on Eldersville, Rd., near Follansbee. Mailing address: R. D. 3, Wellsburg, W. Va.

Changes of Address

The Rev. Richard Coombs, rector of St. Paul's Church, Salinas, Calif., has had a change in box number from 696 to 1690.

The Rev. Mortimer G. Hitt, rector of St. Peter's Church, Pittsburgh, Kans., writes that all mail for him and for St. Peter's Church should now be addressed to 223 W. Kansas Ave. The use of Box 479 is being discontinued.

The Rev. Harold E. Koehler, rector of St. Paul's Church, Oakwood, Dayton, Ohio, has moved from 37 W. Dixon Ave. to the rectory recently purchased, at 103 Wisteria Dr., Oakwood, Dayton 9.

The Rev. Henry J. Russell, who serves St. Thomas' Church, Newark, N. J., has moved from 336 N. Walnut St. to 24 Sherman Ave. in East Orange, N. J.

The Rev. James P. Trotter, rector of St. Francis' Church, Turlock, Calif., should now be addressed at 1424 Canal Dr.

The Rev. Dr. William Way, retired priest of the diocese of South Carolina, formerly addressed at Orange Park, Fla., and at Highlands, N. C., may now be addressed at Francis Marion Hotel, Charleston, S. C.

The Rev. William H. Wheeler, retired priest of the diocese of North Carolina, formerly addressed at Route 2, Box 335 R in Charlotte, N. C., may now be addressed at 201 McAlway Rd., Charlotte. The Rev. Mr. Wheeler does supply work in and around Charlotte.

Ordinations

Priests

Pittsburgh: The Rev. Russell W. Turner was ordained priest on June 20th at St. Paul's Church, Kittanning, Pa., by Bishop Pardue of Pittsburgh. Presenter, the Rev. H. S. Clark; preacher, the Rev. H. C. Bowman. To be assistant of St. Stephen's Church, McKeesport, Pa. Address: 623 Versailles Ave.

Deacons

Pittsburgh: Ordained to the diaconate on June 20th at St. Paul's Church, Kittanning, Pa., by Bishop Pardue of Pittsburgh:

William M. Davis, presented by the Rev. Dr. S. M. Shoemaker; to be in charge of St. Bartholomew's, Scottsdale, Pa.; Trinity, Connellsville; and St. John's-in-the-Wilderness, Dunbar. Address: 601 Market St., Scottsdale.

Bradley McCormick, presented by the Rev. Dr. Benedict Williams; to be in charge of St. Thomas' Church, Canonsburg, Pa., and the Church of the Atonement, Carnegie. Address: Hutchison Apts., College St., Canonsburg.

James McDowell, presented by the Very Rev. Dr. N. R. Moor; to transfer to the diocese of Pennsylvania. Address: Episcopal Academy, City Line and Berwick Rd., Philadelphia 31.

S. Neale Morgan, presented by the Rev. H. C. Bowman, who was also preacher at the service; to be in charge of a new mission in Penn township in Pittsburgh and to be publicity director of the diocese of Pittsburgh. He will also serve as correspondent for The Living Church. Address: 325 Oliver Ave., Pittsburgh 22.

Robert B. Muhl, presented by Canon Edward Wilson; to be assistant to the dean of Trinity Cathedral, Pittsburgh. Address: 1145 Delton Ave.

Max E. Smith, presented by the Rev. William Bradbury; to be in charge of St. Paul's Church, Monongahela, Pa. Address: 625 Fourth St. He has also been chosen district chaplain of the American Legion.

ACU CYCLE OF PRAYER

Station Days

September

7. Teachers of the Children of God, Sag Harbor, N. Y.
8. St. George's, Highland on the Lake, N. Y.; St. Mary's, Amityville, N. Y.
9. St. Luke's, Catskill, N. Y.
10. All Saints', San Francisco, Calif.
11. Atonement, Chicago, Ill.
12. Emmanuel, Elmira, N. Y.; St. Mary the Virgin, Ponce, Puerto Rico.



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BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5

(Continued on page 24)

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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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ADVENT 20th St. at 6th Ave., N.
Rev. John C. Turner (Air Conditioned)
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
C Sat 4:30 & 7:30 & by appt

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Addr 8;
C by appt

SAN FRANCISCO, CALIF.

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



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

MARBLEHEAD, MASS.

ST. MICHAEL'S Built in 1714
Rev. David W. Norton, Jr., r
Sun 8 & 11; HD 8

DETROIT, MICH.

ST. PAUL'S CATHEDRAL 4800 Woodward Ave.
Very Rev. John J. Weaver, dean
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;
Church open daily for prayer. Parking lot in rear.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Franklin Ave. at Cottage Pl.
Rev. A. J. Miller, r
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP
others); Fri & HD 9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;
C Sat 7:30-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by
appt
In the heart of the beautiful Ramapo Mts.

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam
Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 9:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Raelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St.
Very Rev. Blake B. Hammond, r and dean of
Niagara; Rev. Edward P. Miller, c
Morning Services 8 & 11; Special Days 7:30 &
10, as announced.

SCHENECTADY, N. Y.

CHRIST CHURCH Car. State & Swan Sts.
Rev. Ernest B. Pugh, r
Sun 8 HC, 10:30 Mat or HC; HD announced

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French, Asst.
Sun 8, 9, 11, H EU, (9 Family Ev & Com Break-
fast); 9 Sch of Religion and Nursery, 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

CINCINNATI, OHIO

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

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,
Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;
C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

MEMPHIS, TENN.

GOOD SHEPHERD Jackson & University
Sun HC 7 & 11, MP 9:30
"The Catholic Parish of the Mid South"

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Rev. James P. De Wolfe, Jr.
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP &
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday
Eucharist Wed 7; Thurs & HD 10:30; C by appt

BELLOWS FALLS, VT.

IMMANUEL
Rev. Robert S. Kerr, r
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

MONTREAL P. Q. CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at St. Urbain, Montreal
Rev. H. L. Hertzler, r; Rev. B. D. Freeland
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11,
Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD),
Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E Cordova
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily:
HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

PARIS, FRANCE

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