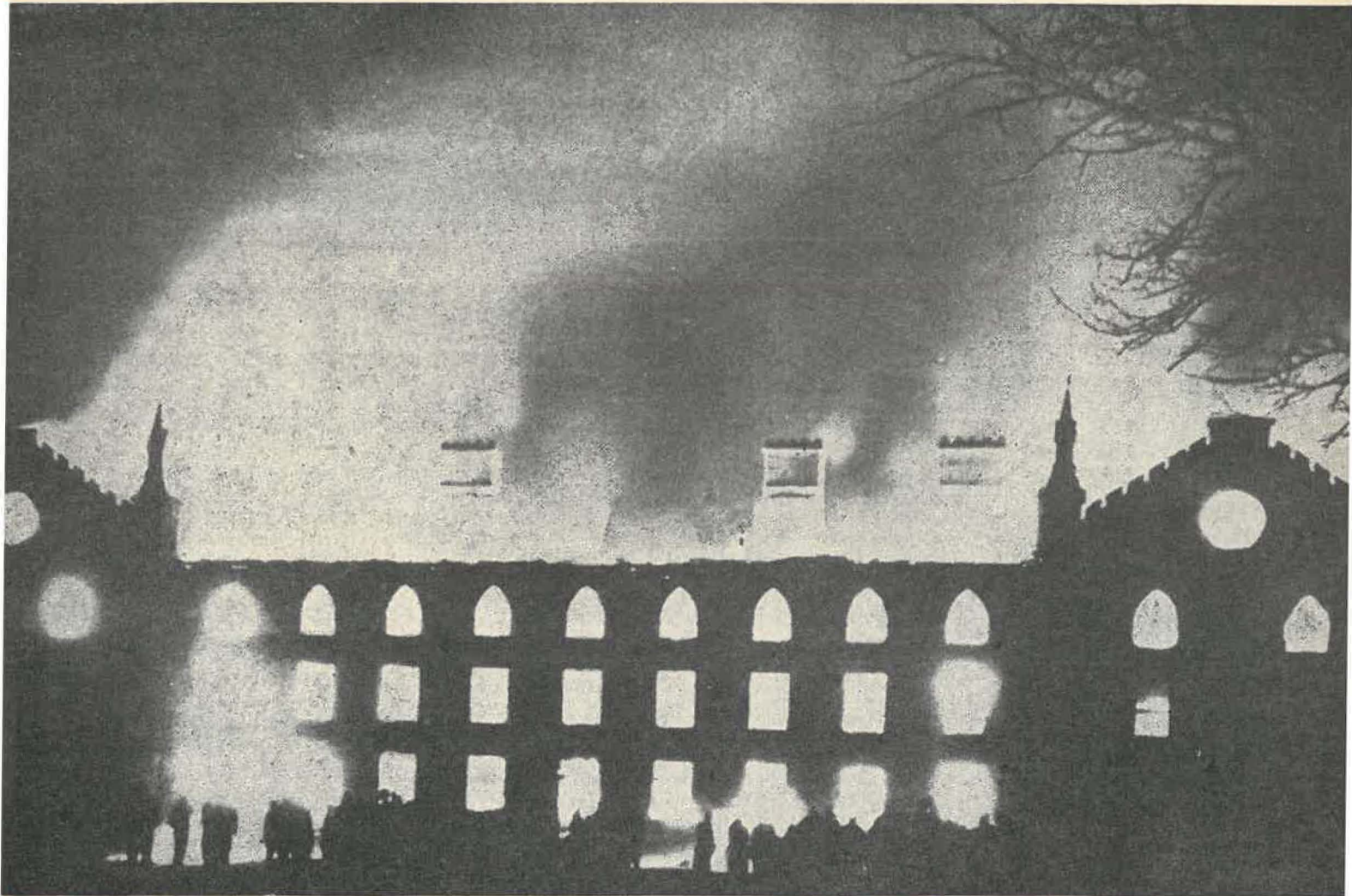


The Living Church

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



Acme.

How You Can Meet Today's Challenge

Helen Dominick Shoemaker

Page 10

OLD KENYON HALL BURNS

This striking newspaper picture shows the \$1,000,000 fire which destroyed the oldest dormitory at Kenyon College, Gambier, Ohio. [See page 20]

Dignity and Pageantry

TO THE EDITOR: I beg to make some observations ament your editorial on our making the Presiding Bishop into an archbishop.

You say the title "Most Reverend" is now used in most of the Church. On what do you base that statement? Four bishops have been elected Presiding Bishops since I became a bishop. I suspect that three of the four did not like to be referred to as "Most Reverend" anymore than do the bulk of the clergy to be called "Father," as you almost always dub them in your paper. I question whether the title is ever used in the other three Church weekly papers or in the majority of the diocesan and district papers.

But I have been mistaken about one thing. Discussing this matter in a recent letter to another bishop, I remarked that those to whom ecclesiasticism seemed to be so important, while they died hard, had seemed to have given up the idea of a jurisdiction for the Presiding Bishop, after having been defeated time and again in the effort to dump the Washington Cathedral onto the general Church. But here you are again—this time with the Diocese of Greenwich!"

Strange that such intelligent men keep on mistaking pageantry for dignity. I am sure it would never occur to any one to say that our Lord was not dignified; but then, of course, he was not a bishop or an archbishop of the Church. He was only the Head of it.

I read THE LIVING CHURCH fairly carefully weekly, more carefully than I might otherwise perhaps because I find most of it out of step with the belief and practices of the general run of us. I cannot say "more power to you" but, if it were ever to become necessary, I should do all I could to give you full opportunity, as now, to state your case.

(Rt. Rev.) WALTER MITCHELL
Bishop of Arizona (Retired)
Rancho Santa Fe, Calif.

Editor's Comment:

Among those "mistaking pageantry for dignity" (according to Bishop Mitchell's reasoning): the Archbishops of Canterbury, York, Wales, Armagh, Dublin, Nova Scotia (and four others in Canada), West Indies, Capetown, Sydney (and three others in Australia), New Zealand, etc.

Among those mistaking dignity for pageantry (according to the traditional reasoning of the Anglican Communion): The retired Bishop of Arizona.

Women on Vestries

TO THE EDITOR: Mrs. Berl's letter [L. C., October 31st] in raising the question of women serving on vestries and as delegates to General Convention deserves thoughtful consideration. The issue keeps rising.

The diocese of Missouri threw the question on to the floor of the General Convention in 1946 and the vote of the convention

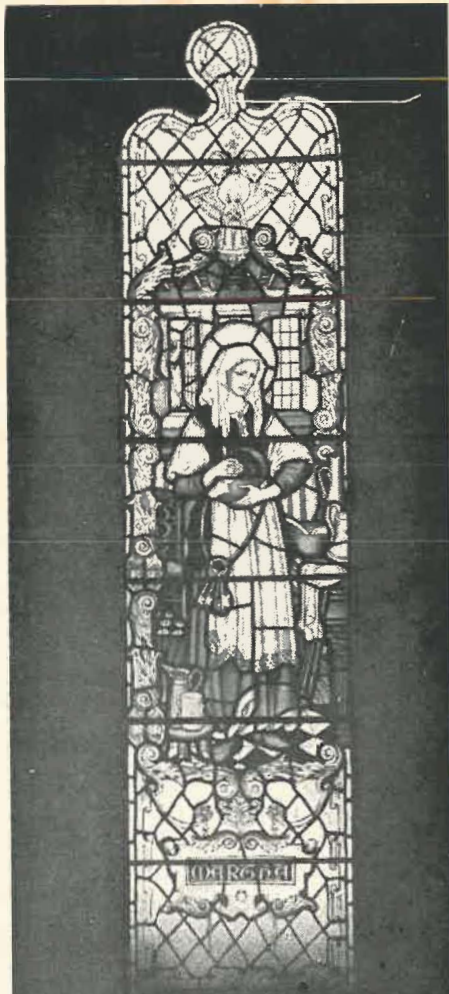
was that the election of Mrs. Randolph Dyer should be sustained and the delegate seated. It was not a matter of courtesy, but of right. It is hardly fair to contend that women are not represented. They have a voice in the election of the delegates in the parishes; and after the delegates are elected, they usually talk over moot questions with their wives. The women make a very big contribution to the Church, God bless them. And it is a respected contribution! By reason of their experience in the Church and their devoted service some could render valuable service in conventions or on vestries.

There are many dioceses where women may serve as members of parish vestries and delegates to the conventions. Experience has shown that in general it is not conducive to getting the legislative business of the Church done. There are exceptions, of course, but usually the women refuse to take the floor and their part in the discussion, and too often when they do their contribution is offered with more emotion than thought.

It has been my observation that nine out of ten women are content with the voice they have. The small minority that are not content are very vocal. Who are they? Whom do they represent?

Most women are married, and content with their most important part in the home. I have noted only a few such in this minority. There are the unmarried, often filling professional offices well. They often make valuable contributions in Church and state. There are the married women whose children have grown, who have leisure and the will to make their contribution outside of the family circle. Their contribution is very great. But I have noted only a few such who are not content with the election of men to political office in Church or state. Then there are the poorly adjusted women, whether married or unmarried, who are not content with their portion. Again, these, as their male counterpart, do considerable shouting.

Perhaps if we could get our thinking reorientated to a family instead of an individual basis we would see the relation



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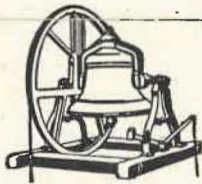
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The Living Church

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LETTERS

of women to our social structure more clearly.

Certainly, none of us want to shut out the women of their share in the voice of the Church. They contribute too much. Would it not be well to have permissive legislation on the matter, and then allow the practical values to manifest themselves?

(Rt. Rev.) RUSSELL S. HUBBARD.

Detroit, Mich.

Parish Exchanges

TO THE EDITOR: I am asking your help in a rather interesting predicament—the case of the embarrassment of riches!

For years I have been thinking of exchanging parishes with some English incumbent for a period of three months to a year and have broached the subject to friends over there in correspondence. They were all, in true English fashion, vaguely encouraging, quite polite, and definitely sure that nothing much could come of the idea.

So, somewhat exasperated, I sent a brief "ad" to the *Church Times*. Within six days of its first appearance I had four air-mail letters from Church of England clergy wishing to effect such an exchange. As the planes arrived in La Guardia, so did my letters. Now the first ship has come in and I have seven in this mail—total 23 and the ad was ordered for four times! I am now replying by a mimeographed form and telling my English brethren that I will convey their wishes to other American clergy who favor such a plan.

Would you be good enough to publish this letter and tell those interested to write me?

(Rev.) R. B. GRIBBON.

Church of the Holy Cross
Washington and Mercer Aves.
North Plainfield, N. J.

Correction

TO THE EDITOR: According to the January 16th issue of THE LIVING CHURCH there is a diocesan news item concerning St. Philip's Parish, Newark, N. J. The statement is made that St. Philip's Parish is the third oldest Negro congrega-

tion in the Church. We beg to call your attention to the fact that St. James' Church, Baltimore, is preparing to celebrate its 125th anniversary in June of this year. There are two parishes which are older than St. James'—St. Philip's, New York City, and St. Thomas', Philadelphia. St. James' Parish, Baltimore, was organized in 1824 and has been active in the life of the Church ever since that time. I hope that you will make this correction in your news item. (Rev.) CEDRIC E. MILLS.
Baltimore, Md.

Church Periodical Club

TO THE EDITOR: Some time ago you printed a letter with regard to requests for remailed LIVING CHURCH's. It mentioned the fact that when such a request was printed, they often received many copies.

May I point out that the Church Periodical Club, with national office at 120 East 22d St., New York 10, N. Y., would welcome the opportunity to take care of these requests for you, so that they would receive one copy, regularly remailed, and this would leave the other copies available for others. Anyone having such copies available, can let the Church Periodical Club know, and a recipient will be found. We are sending a great many copies all over the world and could send more.

We have over 2,700 secretaries at work and magazine remailing is one of our important projects. Another one of our projects is to furnish requested books to missionaries. Funds for this work, come from gifts and memorials.

MARY G. HALL.

Ashtabula, Ohio.

Presidents of Standing Committees

TO THE EDITOR: Would you be so kind as to inform your readers that THE LIVING CHURCH ANNUAL of the present year contains on page 377 a list of presidents of standing committees. Of four pending requests for consecration consents, three were wrongly addressed either to the diocesan office or to a secretary who has removed to another diocese. All this causes unnecessary delay. Your list, giving the address of the presidents, is much more dependable. (Rev.) C. G. ZIEGLER.
Ishpeming, Mich.

Spain Reformed Church

TO THE EDITOR: The "Spain Reformed Church" and its relationship to the Archbishop of Dublin were an interesting novelty to many, I am sure, when these matters were mentioned in the Lambeth Report. In the Christmas Day issue of the *New York Times*, in the "Survey of World Religions," Paul P. Kennedy makes the curious statement that the Spain Reformed Church "was founded by Spaniards but is governed by the Protestant Archbishop of Dublin. The practicans use the British Book of Common Prayer but conduct services with Moslem rites."

Can you or your correspondents cast any light on this strange statement?

(Rev.) W. A. DRIVER.

Seattle, Wash.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *The use of the Last Gospel—is it not out of place? In the Office of the Holy Communion there is no provision for it. It was added to the Roman Mass by Pius the Fifth.*

The Last Gospel, in Anglican usage, is not a part of the Service. The first rubric, on page 84, definitely declares that the people have the right to depart immediately after the Blessing. Nevertheless the General Rubrics provide for the lawfulness of "other devotions taken from this book" (of Common Prayer). Also, hymns set forth and allowed by the authority of this Church, and anthems in the Words of Holy Scripture or of the Book of Common Prayer may be sung before and after any Office in this Book, and also before and after sermons. They also provide that the use of the word sung does not exclude the use of the speaking voice instead.

The Last Gospel is certainly in the words of Holy Scripture. It is also in the Book of Common Prayer, as Holy Gospel for the principal Eucharist on Christmas Day so its use as a personal devotion by the priest alone or by priest and people is certainly not excluded. Pius the Fifth's decree in 1570 did not originate the custom but merely legalized, for his followers, what had become universal in practice. In these days, when the denial of the Incarnation is so much in the air, it is extremely important that this unequivocal statement of the Gospel of the Word Made Flesh should be constantly reiterated in the hearing of the people.

• *How can the Invocation of the Holy Ghost in the Canon of the Mass be interpreted in lieu of the Miracle of the Mass? Can it be interpreted as a preparation of the Victim under the veils of Bread and Wine for our use?*

The Invocation of the Holy Ghost (technically called Epiklesis) is not used in lieu of the Miracle of the Mass but as part of the means of its accomplishment. The Easterners regard this as the part of the Canon at which the Consecration takes place and make quite elaborate reverences to the Blessed Sacrament at this point. The Scottish Church, by its wording, seems to imply the same thing and many Scottish priests

make their genuflections at this time. The wording of the American Epiklesis is rather ambiguous owing to the influence of the English Canon which again derives from the Roman. Neither of these Liturgies has a true Epiklesis, though in each there is a rudimentary echo of it. It is of course impossible to tie the Consecration to a single instant but the usual American practice is to consider it accomplished or at least begun by the Words of Institution and completely accomplished by the Invocation (see the Rubric for a second Consecration, Prayer Book page 83 and for the shortening of the Communion of the Sick, Prayer Book page 323).

• *How is the Feast of the Holy Family treated? Does not Epiphany I give way to it?*

The usage varies in different parishes but the principle upon which I would go is that an observance which is officially and canonically in the Prayer Book must take precedence over a borrowed feast except when the non-Prayer Book day is the Patronal Festival or when its use and precedence has been directed by the Ordinary.

• *Should the Prayer of Thanksgiving and Communion devotions be chanted in the Mass? Are they omitted when the faithful present do not make their Communions?*

The Prayer of Thanksgiving and other Communion devotions should never be sung, in modern use, though in the Sarum Rite it was sung by the deacon when Communions were to be made at High Mass. I believe these devotions should be omitted when the priest knows certainly that nobody in the congregation intends to receive. It does not seem to me reverent to prepare people for something they are not going to do. However, they will probably make a spiritual Communion and many priests consider that these prayers are usable as a preparation for that.

• *Which of the following Feasts are used as Votives?*

The questioner follows with a list that is not necessary to repeat. Any Mass in the Liturgy can be used as a Votive on days whose rank does not prevent such use.

FIRST SUNDAY IN LENT

GENERAL

MEN AND BOYS

1,400 Attend Pittsburgh
Corporate Communion

Almost 1,400 men attended the fifth annual Washington's Birthday Communion for men of the diocese of Pittsburgh. Several adjoining dioceses sent observers. The event marked the fifth anniversary of the Rt. Rev. Austin Pardue as Bishop of Pittsburgh.

Featured speaker at the communion breakfast was Admiral Ben Moreell. Pleading for an application of religious principles to daily living, he said, "The evil men who rejected religious principles and started the last world war came to disaster. Others, whether they be nations or individuals, who follow their example, can expect a similar fate. There is more to a standard of living than material things. We need to plan for an ever increasing standard of spiritual living as well. Let us remember that America has kept hope burning in the hearts of the peoples of the world. We have inspired others because spiritual values have flourished here more richly than elsewhere."

Bishop Pardue was the celebrant in Syria Mosque, Pittsburgh. He was assisted by the Ven. William S. Thomas and 11 other diocesan clergymen. The Rev. Alfred Hamer, diocesan supervisor of music, directed the 180 voice choir.

The Communion was conducted under the auspices of the Church Club. Mr. Demas Barnes is its president.

LONG ISLAND

An audience of more than 1,800 men heard Bishop DeWolfe denounce the brand of justice practiced in Communist lands as they gathered for breakfast after the annual corporate Communion service celebrated at Holy Trinity and St. Ann's Church, Brooklyn, on February 22d.

"All the world knows," the Bishop said, "that the peoples in Communist-dominated countries are enslaved. They enjoy no freedoms. There is no free speech — no freedom of religion. Whatever rights they once had have been stripped from them by sheer power — by chicanery, blood, coup d'etat, slaughter. Their elections are farces, uncontested for fear of liquidation . . ."



Wide World.

CHURCHMAN DINNER: Bishop Oxnam (center) examining the award. With him are Dr. H. E. Luccock (left) and Dr. Shipler.

He urged his many listeners actively to oppose Communism and said: "You can't toy with a hammer nor play with a sickle. You can't flirt with Communism nor yet can you ignore it."

THE PRESS

Churchman Award

Bishop G. Bromley Oxnam of the Methodist Church was presented with the *Churchman's* annual award, granted to a "distinguished leader for the promotion of good will and better understanding among all peoples," at a dinner in New York on February 23d.

Other recipients in former years have included Franklin D. Roosevelt, Wendell L. Willkie, and Gen. Dwight D. Eisenhower. Last year Gen. George C. Marshall refused the award on the grounds that the *Churchman* concerned itself with international affairs as well as Church matters.

The dinner, attended by 500 persons, has been the subject of controversy for the past two weeks. A number of the

sponsors had withdrawn their support and refused to attend the dinner because they felt that the *Churchman* and Dr. Guy Emery Shipler, its editor, were sympathetic to the Communist party. Among those dissociating themselves from the dinner were: Benjamin F. Fairless, president of the United States Steel Corp.; Sylvan Gotshal, chairman of the New York United Jewish Appeal; Judge Jerome N. Frank of the United States Circuit Court of Appeals.

Senator Hubert H. Humphrey, Democrat, of Minnesota, had been scheduled to speak, but informed the committee that he could not leave Washington.

Dr. Shipler, in a speech before the presentation of the award, made a vigorous defense of his periodical and himself. He spoke of "the strange insanity which at present leads so many Americans to believe . . . that any Protestant liberal who stands for the social implications of his religion is a madman bent on overthrowing the United States government."

Other speakers at the dinner included Herbert Pell, former American Minis-

ter to Portugal; Dr. Abba Hillel Silver, of Cleveland; and Dr. Halford E. Luccock, professor at the Yale Divinity School, who made the award to Bishop Oxnam.

The Bishop in accepting his award asserted that certain elements in this country are capitalizing on "contemporary fear" of Communism and that "this labelling of patriotic citizens as Communist is a new form of lynching."

Just before the dinner a protest against "current organized attacks" upon the *Churchman* was made by 40 clergymen and laymen.

"Back of the current assaults on the *Churchman*," the statement declared, "is a whispering campaign covering a long period. Dinner sponsors have been visited privately by 'secret policemen' and others, and doubts placed in sponsors' minds by hints and innuendo. As a result, seven of the more than 500 sponsors have resigned. Nothing has been said publicly of the enthusiastic endorsement by Protestant leaders who express themselves as honored to participate in the dinner.

"We stand for the right of Protestant individuals and organizations to promote peace without having such free journals as the *Churchman* prohibited by self-appointed censors."

Among the signers of the statement were the following: Bishop Aldrich, retired, Bishop Ludlow; the Rev. Messrs. Thomas W. Attridge, Walter E. Bentley, Frederick T. Grant, James A. Mitchell, Joseph Titus; and Dr. Henry A. Atkinson, general secretary, Church Peace Union; Dr. W. Russell Bowie, Union Theological Seminary; Dr. John W. Bradbury, editor, the *Watchman-Examiner* (Baptist); Dr. Mark A. Dawber, secretary, Home Missions Council of North America; Dr. Phillips Packer Elliott, president, the *Presbyterian Tribune*; Dr. Henry Smith Leiper, associate general secretary, World Council of Churches; Dr. T. Otto Nall, managing editor, the *Christian Advocate* (Methodist); the Rev. William B. Spofford, editor, *The Witness*; John R. Scotford, editor, *Advance* (Congregational); Dr. Luman J. Shafer, chairman, board of foreign missions, Reformed Church of America; Dr. Stanley I. Stuber, chairman, Commission on Religious Freedom of the Baptist World Alliance; Dr. L. Foster Wood, secretary, Marriage and the Home, Federal Council of Churches; Richard E. Wood, editor, the *Friend* (Quaker).

EDUCATION

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SOCIAL ACTION

Episcopal Service for Youth Annual Conference

By ELIZABETH MCCracken

Episcopal Service for Youth, a national federation of Episcopal case work agencies which offer the services of trained and experienced case workers, the counsel of clergy, and consultation with psychiatrists and other specialists, held its annual conference in New York, February 15th and 16th. The sessions were held in the East Hall of the Russell Sage Foundation, and the annual luncheon at the Fifth Avenue Hotel. Of the 16 diocesan societies, named either Youth Consultation Service or Church Mission of Help, (the original name) 15 belong to the federation. Youth Consultation Service, Inc., of the diocese of New York is not now a member. Representatives of most of the 15 societies were present, as were several members of the New York society.

Miss Helen M. Olmstead of Western New York was chairman of the conference and presided at the first day's two sessions. The subject of the conference was "Meeting Changing Needs." The first speaker was Miss Edith F. Balmford, executive secretary of the federation, who said in part:

"My subject is 'The Study of Changing Needs,' and it will be a sort of school-room discussion, with questions. 1. What do we mean by 'changing' needs? Some things do not change. We hear that young people are not the same as they were. But some things in the personality problems of young people do not change. Many external things are different; but the adjustment of young people to modern conditions is the same problem as was their adjustment to earlier conditions—in family life, in industry, in the community. . . .

"2. What is the correct definition of Episcopal Service to Youth? Since it was founded there have been many definitions. The outstanding one is that it is an organization that brings skills into the work of the Church for young people. . . .

"3. How do we become aware of changing needs? By study of the number and nature of the young people who come to us; by hearing what people tell us of needs not being met by us. We should study all im-

pressions we receive of needs. One, recently heard, is the needs of the young people in the parishes. This is not a new idea. Fr. Huntington [founder of Church Mission of Help] said long ago that there are girls and boys in every parish who are in conflict with their families or have many needs which such a society as ours should be ready to meet. . . .

"4. Do Church School teachers and public school teachers call upon us to help in dealing with young people in their classes? If not, why?

"Other questions are: Are we taking part in youth conferences? Do we cooperate with the various organizations of Christian Social Relations, national and diocesan? What county agencies are appealing to us? All these and other questions must be considered. . . .

"After study, caution is necessary before proceeding. Do not try to form a program or agency in one year: five or ten years is a better period. Do not plan the budget the first year. Get a joint vision of it on paper, first. Give education on it before asking for funds. Do this educational work as education, not to raise funds. Do not try to do more than your staff and budget can do in any year. Do not announce that you hope to cover the world. If you do, you give a fuzzy impression. Be clear always."

CHANGING NEEDS

The second speaker of the first session, Miss Elizabeth H. Mansell, case worker for Youth Consultation of the diocese of Newark, gave a fine presentation of her subject: "Meeting Changing Needs." Miss Mansell said in part:

"We shall suppose that an agency has moved through the kind of self-inventory and analysis of its work and the needs of the community along all or some of the lines suggested by Miss Balmford. We shall further assume that out of this has developed some new phase or expansion which the agency has decided upon as an essential, appropriate, and possible achievement. It is important that we be cognizant of and proud of the opportunity which the Church has to recognize and demonstrate experimental projects within the community. . . .

"In this spirit we need to take into account the existing services at the disposal of our communities, to take advantage of them wherever possible, and to fill in the gaps where there is reluctance or real ability on the part of others to extend their services. Some one described social agency resources as a series of sharp peaks with wide distances between these peaks so that between them clients too often fall. We need to provide the plateaus between these peaks so that the client may move more smoothly through his situation and not be jarred by sudden jolts or confused factors outside his control. The diocesan agency has a peculiar problem in this respect. It serves many counties and many more towns—each one different in its provisions for its citizens. . . .

"Wherever possible, we can turn to existing resources. When we find the experience a rewarding one for the clients we may be able to cultivate the cooperative as-

sociation to the point that it is genuinely productive. On the other hand, having tested a resource and found it damaging to our clients, we need first to make every effort to come to a mutual understanding and appreciation of our joint responsibilities. If we fail in this, we are obliged to find a substitute. We should not be resigned to 'selling out' our clients by forcing them to accept arbitrary stipulations which we know to be damaging. . . .

"Does not the private agency have a responsibility to supplement the limited personal work with clients of the public agency? I do not mean that the private agency takes on a supervisory relationship to the public agency. Rather think of it as a coöperating relationship where two organizations pool their resources and special talents to provide a more substantial helpfulness to our fellowmen."

There was a brief time for discussion at the close of each speech. Bishop Sherman, Suffragan of Long Island, expressed in the following words what other discussants had touched upon:

"The significant element in our work in the Church plus. If there is no difference between our social work and that of a secular agency, why should the Church support it? Hospitals and social work are by-products of Christian teaching. It is the duty of the Church to educate people up to social service. *Then*, we must educate them further up to the Church plus. Unless we have the Church plus, a person becomes a 'case,' and then a number — losing standing as an individual.

"The secular case work agency does volume work. The Church provides the plus. In small projects, the Church develops *quality*, which must be added to the *quantity* of the secular agency."

The second session was devoted to reports. At the third session, there were two speakers. William E. Leidt of the Department of Promotion of the National Council, spoke on "Interpreting Changing Needs."

The second speaker, M. A. Shaw of Gamble Associates, had the important subject of "Financing and Spending Programs."

ANNUAL LUNCHEON

Over 90 members and friends gathered for the annual luncheon. Miss Balmford gave a report, part of which had been given at one of the conference sessions. She mentioned that the 15 societies in Episcopal Service for Youth had given counsel and guidance to 8,000 young people. They were between 16 and 21 years of age, with a few younger and some older. Of the 8,000 85% were White, 14% Negro, and three individuals of Chinese and Japanese ancestry. They came through reference by clergy, schools, social agencies, doctors, clinics, courts, police, or through learning of the society in the newspapers. They had many kinds of problems.

Miss Balmford mentioned that besides

keeping in touch with diocesan societies, Episcopal Service for Youth met with the Department of Christian Social Relations of the National Council, served on the Windham Committee, and was represented on the National Executive Board of the Woman's Auxiliary, and had sent a representative to the National Council Meeting of the Girls' Friendly Society.

Mrs. R. Keith Kane reported on the Charles W. Sheerin Memorial Fellowship. This fund will provide graduate training in social work, grants being available to young men and women of the Church who are college graduates. This fund, started shortly after Dr. Sheerin died on April 5, 1948, has already reached the sum of \$7,219.03. There has been no drive. The plan has been to ask those who would like to give to take part in it. Thus far, 148 individuals have given, in addition to several organizations.

The speaker at the luncheon was the Rev. Dr. Louis W. Pitt, rector of Grace Church, his subject being "Youth in a Changing World." Dr. Pitt began with an eloquent tribute to Dr. Sheerin, and then said in part:

"Your job and mine as we meet young people in difficulties is to show them that happiness in this world springs from what they do with their spirits. Young people want what we have to give. We had a tremendous experience of that in the Cathedral, when the Rev. Bryan Green caught the imagination of young people because he spoke to them in language they understood. He said to them: 'Bring your dates with you.' He called the younger ones 'high school kids'

"These young people have certain primary needs — as we have. They need help in their relations with God, with other people, with themselves. . . . How shall we let them know that God has broken through, in Jesus Christ? . . . This knowledge is not the kind you get in Wall Street. . . . It is hard to make young people understand that they are sons of God. We are living in an age when many people are indifferent to what we believe in. . . .

"How do it; how interpret it? This is our job. In Jesus Christ and in His holy religion is the one possibility. . . . I beg of you never to forget that the real purpose of Episcopal Service for Youth is to interpret life in terms of Christ Jesus as the one way of happiness on this planet."

ELECTIONS

The Board of Directors were reelected: president, Mrs. John E. Woodward; vice-presidents, Bishop Sherman, Walter W. Pettit, Clarence M. Brown, Miss Helen Oldstead; treasurer, Arthur A. Atha.

Executive Committee: Bishop Sherman, Mrs. John E. Woodward, Mrs. John McMaster, Dr. Herbert B. Wilcox, jr., and the Rev. Frs. John H. Esquirol and John K. Mount, jr.

INTERCHURCH

Episcopal Priest Represents All Catholics on Interfaith Broadcast

"Man bites dog" is no longer the ultimate in news. On Thursday, February 17th, an Episcopal priest, at the request of a Roman Catholic priest, represented the Catholic viewpoint on an interfaith broadcast held in observance of National Brotherhood Week. The program was planned with the usual division of "Protestant, Catholic, and Jew." The Protestants were to be represented by the Rev. Dr. Leroy W. Stringfellow, First Methodist Church, Claremont, N. H.; the Catholics by the Rev. Fr. Hubert Mann, rector of St. Mary's Roman Catholic Church, Claremont, N. H.; and the Jews by the Rev. Dr. Michael Szenes, Rabbi of Temple Myer-David, also in Claremont.

At the last moment Fr. Mann, the Roman Catholic participant, found he would be unable to fulfill his part in the program. On his own initiative he invited the local Episcopal priest to dinner and invited him to take his place. The Episcopal priest was the Rev. Fr. William P. Neal, rector of Trinity Church, Claremont, and vicar of the Church of the Epiphany, Newport. Fr. Neal agreed to the proposition on condition that he would be representing not Roman Catholics alone but all Catholics: the Episcopal Church, the Old Catholic Church, the Eastern Orthodox Church, and all baptized Christians. Accordingly, Fr. Neal went on the air as the Catholic spokesman.

The program was a panel discussion on the subject of Brotherhood and Americanism. Doctor Stringfellow, the Methodist, was the master of ceremonies. Doctor Szenes, the Rabbi, is an emigrant from Hungary who has been in this country for a year and a half. Fr. Neal, the Catholic, was a Methodist Minister previous to his ordination to the priesthood. He used the script which Fr. Mann had prepared for the broadcast with a few emendations.

The program was broadcast over Station WTSV, Claremont, N. H., at 8:30 P.M.

CHURCH BUILDING

Needs Exceed Means

Valid requests for building aid arrive almost daily at the office of the American Church Building Fund Commission in New York City. Because of inadequate funds the Commission was forced to withhold action on new loan applications last June, 1948, and on gift applications in January, 1949. Yet the Commission is the only national Epis-

copal Church institution organized to assist in Church building financing.

For the past 68 years the Commission has been assisting congregations in meeting their building needs at the rate of approximately one project per week.

The reports presented at the recent annual meeting of the trustees of the Building Fund show that 1948 was the most active year in its history thus far. A total of 66 loans to churches were made in the sum of \$590,125.51, and 21 outright gifts were made aggregating \$22,350.

On December 31, 1948, the Permanent Building Fund stood at \$996,550.-44, of which \$932,742 was represented by 164 church loans with the balance earmarked for loans promised, but not yet closed. These figures fall far short of the Church's building needs. A canvass of the dioceses and missionary districts made by the Commission in 1945 revealed that about two million dollars worth of postwar building was contemplated at that time. This estimate was far below the building activity that has developed.

During the past three years the Commission received requests from 345 churches desiring building loans aggregating more than four and one-half million dollars, and from 63 desiring gifts in excess of sixty thousand dollars. Letters from 242 others were also received but the amount of help desired was not specified.

MOVIES

Amsterdam Film

The official film of the First Assembly of the World Council of Churches is now available. The film runs for 27 minutes and is obtainable in a sound edition, as well as in a silent version. For use with the latter, commentary notes can be purchased.

The film can be bought outright for £13 per sound copy and £8.10.- per silent copy, or it can be hired at 7s.6d. per night. Film-strips on this subject are also available, and can be bought at 7s.6d. per copy.

Application in all cases should be made to Religious Film Ltd., 6 Eaton Gate, London S.W.1.

RADIO

ACU Evaluation

Episcopalians have a right to know, according to ACU *News*, whether their dollars did more good supporting "Great Scenes from Great Plays" than they would have done supporting, for instance, rural missions.

An editorial which appeared in the February issue of the *News* said that if

the program returns to the air next fall, "... not only the members of the American Church Union but the thousands of communicants of our Church who sympathize with the aims of the Union have a right to know whether or not their dollars will be spent for promoting the definite faith for which the Union stands."

The editorial recognizes that the question is the concern of the whole Church but chooses to deal with "two aspects which particularly affect the aims and objectives of the American Church Union.

"First, mid-way in the current series of broadcasts, the offer of the booklet, *Finding Your Way* was withdrawn. Radio listeners were simply invited to consult some Episcopal clergyman if they were interested in learning about the Church. Now it is manifest that it involves more effort to hunt up a clergyman than to drop a postcard for a booklet. That change weakened the appeal immediately. The booklet, moreover; was in our judgment the one possible justification for the broadcasts. It was a good statement of the faith and practice of our Church, surely acceptable to all sound Churchmen. Why was it withdrawn ...

"Secondly, in presenting the program for the support of the Church and in the sample program played by transcription to groups of clergy, it was announced as being presented by 'The families of the Episcopal Church.' That, one would suppose, would be satisfactory to all Episcopalians. But after a few weeks the announcement was changed to 'The families of the Protestant Episcopal Church.'"

"The full title of our Church is The Protestant Episcopal Church in the United States of America. The proponents of the change, therefore, cannot claim that the legal title is being used. And in common parlance when the title is shortened it is The Episcopal Church. The word Protestant can mean many things; to some merely the protest against Roman authority, to others a protest against the whole Catholic conception of the Church. There are some, evidently, who insist on the inclusion of this word in our broadcasts; there are doubtless many who do not care one way or the other; there are a very great many who object strongly to it. Why, when the simple title Episcopal is sufficient and could offend no one, should the word Protestant which offends thousands be used?"

The editorial concludes by promising that the ACU *News* will advocate all-out support for "Great Scenes" if it is assured that definite teaching will be sent to inquirers, and if it is assured that in the future a divisive title will not be used.

Plaque Presented to National Council

On the day of the last broadcast of the present series of "Great Scenes from Great Plays," February 25th, the National Council received an award from the *Pulpit Digest* for "outstanding achievement in national evangelism." The Presiding Bishop accepted the award, in the form of a bronze plaque, which will be placed on the wall in Church Missions House.

At the same time special citations for their work in connection with this radio program were given to the Mutual Broadcasting System and to the Episcopal Actors' Guild.

The formal presentation was made by Lester L. Doniger, publisher of *Pulpit Digest*, at a luncheon at the Waldorf Astoria Hotel in New York. This was the first award luncheon in what is planned to be an annual series.

The purpose of this new award, Mr. Doniger declared, is to encourage increasingly vigorous missionary work among the estimated 70,000,000 Americans who do not now have any Church affiliation. This year's selection was made in recognition of the courageous new approach taken by the Episcopal Church in its sponsorship of the nationwide radio program, "Great Scenes from Great Plays."

In accepting the award, Bishop Sherrill paid special tribute to Robert D. Jordan, head of the Department of Promotion, and to Walter Hampden, host on the weekly program.

The program, which first went on the air last fall, has been heard by over 6,000,000 people each week.

Episcopal clergymen all over the country cooperated with the National Council in publicizing the program. They were provided with a "working kit" in advance of each broadcast date. The kit contained suggested chancel announcements, information for Church bulletins, and a regular newspaper release with a prepared "mat" of the featured performers. When the regular Church announcements were delivered to the local newspaper each week, the release and "mat" accompanied them.

Through "Great Scenes from Great Plays," the Episcopal Church each week reached ten times as many people at its average Sunday congregations, according to the Rev. John Heuss, director of Christian Education for the Episcopal Church. The program's success is evidenced, he said, by numerous parish reports of casual churchgoers who have returned as regular worshipers and of increasing numbers of people who have been brought into the fellowship of the Church through the evangelistic effort of "Great Scenes."

LIBERIA

Cuttington College Opens

Construction of the new Cuttington College and Seminary, Liberia, though braked by shortages of supplies, labor, and transportation, has plugged along so that a few buildings were ready by February 15th, opening day of the new school year. Formal opening will be in early April.

Though Cape Mount schools have been under-staffed due to faculty furloughs and transfers, Bishop Harris worked at solving this problem while in the United States after Lambeth.

Education movements are also progressing in the Hinterland. A new elementary school has been opened in Gondolahun amongst the Bandi people, and the high school at Bolahun has added third-year work to its curriculum.

HAITI

Representative Will Go To Youth Conference

Haiti will send a representative to the Youth Conference at General Convention, according to Bishop Voegli of the Missionary District of Haiti.

The announcement was made at the district's 57th annual convocation held in Holy Trinity Cathedral, Port au Prince, January 27th to 29th. The Bishop, assisted by directors of the district's youth associations, will choose the representative.

ELECTIONS. General Convention: Rev. Anthony D. Macombe, M. Beloy Charleston. Alternates: Rev. F. D. Juste, M. Charles Stines. Acting secretary: Rev. Anthony Macombe. Council of Advice: M. J. L. Lovelace replacing M. A. Turnier.

MEXICO

Church Flag Adopted

Double the amount given last year: That was the gratifying news about the United Thank Offering presented by the Woman's Auxiliary of the district of Mexico, during the convocation of the district, held at the Cathedral of San Jose de Gracia, from January 21st to 23d. Another highlight of the convocation was the presentation and adoption of the design for a Church flag for Mexico.

A visitor to the meeting was the Rev. Frank L. Titus, assistant secretary of the Overseas Department of the National Council. During the closing service, he addressed the congregation in Spanish, conveying greetings from the Church in the United States.

Two graduates of St. Andrew's Sem-

inary in Guadalajara were ordained to the diaconate during the convocation, Messrs. Francisco Chaparro and Rodolfo Moreno.

In his report, Bishop Salinas named the Rev. Jose R. Flores, dean of St. Andrew's Seminary, archdeacon of the Jalisco field. The Rev. Jose M. Vega was appointed priest in charge of Christ Church, Guadalajara, and professor at the seminary. The Rev. Lorenzo J. Saucedo will continue his charge at Xolox-Reyes, besides being in charge of the work now in progress in Tlalpan, just outside Mexico City. The Rev. Miguel Hernandez is to assist the Very Rev. Jose F. Gomez in the newest missionary work in the jungle part of the state of Veracruz.

Archdeacon Flores was elected deputy to General Convention.

NORWAY

Government Permits Quakers to Pay 'Peace Tax'

Norwegian Quakers will pay a "peace tax" to the government instead of the so-called defense tax voted recently by Parliament.

Tax officials agreed to the peace tax after the Society of Friends had informed the government that payment of a defense tax, which is to be used for military purposes, was contrary to their religious convictions.

The Quakers stressed they were not opposed to taxation, but said they could not, as a matter of conscience, contribute to building up military defenses.

Although the government has established a separate account for the Quaker taxes, it has not yet decided how to dispose of these funds. [RNS]

BULGARIA

Three Protestant Clergymen Sign 'Confessions'

Three of the 15 Bulgarian Protestant clergymen recently arrested on charges of treason, espionage, and black market currency dealings, have signed confessions of guilt, according to reports in the Communist-controlled press in Sofia.

The three clergymen are Vassil Ziapov, of the Congregational Church; Yanko Ivanov, of the Methodist Church; and Georgi Chernev, head of the Pentecostal Church. The three churches are represented on the Supreme Council of the United Evangelical Churches in Bulgaria.

Reports of the alleged confessions came after the three defendants had been brought before a preliminary judicial

investigation in the Sofia district court.

Mr. Ziapov reportedly admitted having begun in 1932 to supply unauthorized information to Cyril Black, of Princeton University, who was formerly a teacher in Bulgaria, and who served as adviser to the United Nations Security Council Commission in Bulgaria. The confession said he had established links with leaders of the World Council of Churches in Geneva to supply British and American intelligence agents with "economic, military, and political information" collected with the cooperation of Protestant clergymen throughout Bulgaria. [RNS]

CUBA

Convocation Establishes Missionary Quota

The 41st Convocation of the Church in the Missionary District of Cuba was held, on February 4th and 5th, at Holy Trinity Cathedral, Havana, Cuba. Delegates, both clerical and lay, were present from almost all the organized missions in the Island. Important matters dealing with the life of the missionary work in the district were amply and frankly discussed.

Among the most important things accomplished by Convocation was the establishment of a domestic missionary quota by which the Church in the district aims to extend the work in the field. Proper steps were taken for the commemoration of the 400th anniversary of the publication of the First Prayer Book. Several aspects of the work were reorganized in hope of securing better results than in the past. Mr. Paul A. Tate, headmaster of St. Paul's School, Camaguey, was appointed to serve as deputy to the Bishop of Cuba in some of the matters pertaining to the educational work of the Church in the district. The Rev. José A. González-Martínez was elected clerical deputy to General Convention, with Archdeacon R. González-Agueros as alternate, and Paul A. Tate, lay delegate with Mr. H. G. Sutton as alternate.

On Sunday, February 6th, two deacons were advanced to the priesthood: the Rev. Manuel Chavez-Hernandez and the Rev. Pedro J. Gonzalez.

The annual convention of the Woman's Auxiliary, held in connection with the annual convocation, reported a substantial United Thank Offering up to the present; elected a new president, Mrs. Esther Díaz de Camejo, to head the organization for the next three years; and chose Miss Eleonora de Jongh, president for the past six years, as their delegate to the Triennial meeting at San Francisco.

How You Can Meet Today's Challenge

By Helen Dominick Shoemaker

DO YOU want — ardently and urgently—to do something about the challenge in today's world situation? Yet do you feel that the job is too big, too complex, and overwhelming for you to have an active individual part — a part that will tell for the future?

If so, let me say this: if we each do our individual part, *then we can trust God that the aggregate effort will be effective beyond our wildest hopes, our greatest dreams.*

I know because I have seen it work out many times, in personal life and in large-scale affairs.

Sometimes we get utterly overwhelmed by the scope of today's problems. We live in a big world, we are people who have diverse interests and understandings and ethical values, yet scientific progress applied to war-making has made it necessary for us to live successfully *together* or we perish. In the new age, in the "atomic era," we no longer have any choice about the Brotherhood of Man; if we don't have it, we won't survive long . . . yet it never seemed further away in practical reality. We woefully lack the political maturity that should spring from spiritual clarity.

ORDER OUT OF DARK

I can suggest four ways that may be used by us to bring order out of dark and threatening chaos. They are formulas, if you will — but they will work. Often we have to return to simple things to solve the large problems.

These ways, which we can all apply, are as follows:

1. Adequate testimony to the reality and power and love of God;
2. gifts and services, made in the conscious realization that the World Christian Community is the one stable, continuing fellowship and that all we do to establish it pays huge dividends;
3. obtaining know-how in Christian teaching and ways of applying it to national and international social, economic and political problems;
4. prayer, rightly understood and applied.

Now, as to the first point, of adequate testimony. The Christian religion is not primarily a philosophy of ethics but rather a philosophy of loyalty, of loyalty to the Person of Christ. Are we really putting Him first, ahead of our anxieties, our work and responsibilities, our irritations? Do we so live that we account for the faith that is in us? In short, *is* Christ first? We cannot testify to Him unless He and His will for us and for the whole world is our major concern.

A personal illustration will indicate

what I mean. I have the good fortune to know the now-famed "Redcap 42" in Grand Central Station in New York City. He not merely carries people's bags, he carries their burdens. He honestly sees to it (or tries mightily to) that everyone who meets him by chance should have a spiritual adventure, just as did the followers of St. Francis. My husband [Rev. Samuel M. Shoemaker] wrote an article about him which appeared in the February 1946 issue of *Reader's Digest*, under the title, "My Most Unforgettable Character." Let me quote from a letter our red cap received as a result:

Palo Alto, Calif.

Dear Mr. Young:

Just this minute, I finished reading "The Most Unforgettable Character I've Met," in the February *Reader's Digest*.

In looking through my scrapbook, I've found a baggage-check on which I'd written "Red Cap 42!" I put it there to remind me of an unforgettable meeting — one of many during the day for you — but a God-sent few minutes for me.

I had just arrived from overseas, from a year of flying the Hump — and my nerves were pretty raw. The big city of New York sort of confused me. A guy gets pretty cynical and bitter when a few of his buddies crack up on a mountain, or he fights his way through a black night with lightning and ice tearing at his plane for lonely hours. So, when I became confused at an intersection near the station, and was almost run down by a hurrying taxicab, whose driver resorted to some mighty mean profanity and insults about the intelligence of soldiers, I was feeling pretty bitter.

I made the station just in time to catch the train, with a B-4 bag in one hand, and an overnight bag in the other. I had a difficult time maneuvering around one gentleman, hurrying in the opposite direction, and slammed into him — receiving another curse.

It was right then, when my patience was at the breaking-point, that you appeared and said in quick succession, not giving me time to answer at all, "Do you need a Redcap, Sir?" . . . taking my bags, "Which train? . . . Follow me, please." Well, we hurried along, you knew where after seeing my ticket, and neither of us said anything. I was trying to quell my hate of people, when you suddenly said, "Captain, you gotta forgive some of these people; they haven't ever seen a Jap, or lost a buddy."

It wasn't so much what you said, although it explained every bit of my feelings, but Mr. Young, it was the *way* you said it — and some hidden power behind the way you said those words that drove them deep.

When you had deposited me on the train, and before you left, you spoke again, "Thank you, Sir, for what you've done. Please — don't thank me." And you hurried away. I hadn't said a word during the

whole episode, because I couldn't — and the tip was still in my hand!

Your words, and the way you said them, were more valuable to me than any other thing anyone could have done. God bless you.

Most sincerely,

(Signed) _____

Another Christian friend of mine was recently at a family dinner party, where there was a general round of abuse being heaped upon the Jews. She sat silently until she could stand it no longer, and when there was a lull she quietly asked her relatives-by-marriage *how* they could go to Church regularly and yet so misread Jesus' words on brotherhood. She reminded them that Jesus Himself was a Jew. There was no more criticism that evening of racial minorities.

Redcap 42 — my dinner party friend — how alert each of them has been to the need around them and how quick to meet it.

GIFTS AND SERVICES

Now, as to my second point. Gifts and services are merely ways of laying down our lives for others. On the Cross, Jesus demonstrated in person what He meant when He said, "Greater love hath no man than this, that a man lay down his life for his friends." It was an act, not an argument. The late Archbishop of Canterbury, Dr. William Temple, said that the great new fact of our time is the World Christian Community. That community has been established in all but two countries of the world, by men and women who have been prepared to lay down their lives to spread the "good news" about Jesus, regardless of personal cost. Remember this — Christians have pioneered in every land in medicine, education, social service, prison reform, mental hygiene, agriculture. It is an impressive record. The World Christian Community — to which you and I have the privilege of belonging — alone continues above national barriers, distrusts, and hatreds. It is an inspiring fact that Christians of every nation recognize each other and can establish quick and deep contact with one another.

These people of every nation and of every race will know how to put enduring foundations under the United Nations Organization for they are the heartbeat of one World. The United Nations will have as much power to establish a just and peace-abiding world order as we want it to, no more and no less. UN is the people. It is their instrument, their arm.

Of course you also recognize that we can lead in movements to send food and

clothing and medicine to Europe and the Orient. We cannot call ourselves Christian and fail to do so.

I would urge also that we send thousands of trained men and women abroad to share their technical knowledge with those in need. Europe and the Orient need doctors, engineers, nurses, agriculturists, teachers, business representatives. Let them go commissioned by their Churches as Christian ambassadors. Send them with our blessings, our prayers and our material backing. Let it be a new kind of recruiting for a new kind of warfare — the warfare against poverty, illiteracy, and disease. Surely it should not be said of America that we can recruit and organize only for war, not for mercy and universal benefits.

May I quote from a recent magazine article —

"The United States can lead the free world, for a time anyway, on its own terms; two choices are before it. It can follow the example of newly-rich empires in the past, which entered the world to dominate it and fatten on its resources. Or it can enter the world to serve it and save it, serving and saving itself in the process."

We should be the inspirers; mobilizing people everywhere for this kind of service. So that we may by sharing generously our technical skills and abilities in all these fields, with people of other countries, train them to help themselves out of their present desperate poverty and misery.

The cost of this form of service is not great. We have done it in the past and we can do it again. It pays mighty spiritual dividends. The Philippine Islands is a case in point. During a period of 40 years we sent thousands of teachers, agricultural experts, industrial experts, health experts, administrators to the Philippines to share their knowledge with the Philippine people. This service not only transformed the Philippines but tied their people to us with such strong bonds of loyalty as we have seen demonstrated during this past war. The Philippine people are not likely to throw atom bombs at us.

The third way in which we can meet the challenge of today is to educate ourselves in Christian teaching so that we may apply that Christian teaching to the issues of the day. In its simplest form, Christians believe in the Fatherhood of God and the Brotherhood of Man, the Golden Rule, and the infinite worth and dignity of every individual. If we read the newspapers with these things in mind, and apply this yardstick to the way our Congressmen are voting on certain important issues, to certain decisions that are being made in the United Nations Organization, we will be much more intelligent builders of peace. All of us should be able to do this thing and express our convictions to our senators and representatives and to our President and

other leaders, as to the way in which we feel these issues should be handled. Do not let us deceive ourselves; selfish-interest groups, and the crack-pots and the Communists know how to express their will to their representatives in Congress. We should all study the recommendations made by the Federal Council of Churches about world order. We should study the recommendations of Church committees on race relations. We should say what we think about the production and use of atom bombs and germ bombs. We should make it a point to read such books as *The Anatomy of Peace* by Emory Reeves and make a careful study of the United Nations Organization. Intelligent, articulate Christians can often have an influence on world order, way beyond their particular position. It was a Christian missionary to China, named Arthur H. Smith, who went to Theodore Roosevelt with the suggestion that the ten million dollars that the Chinese government paid to our government as indemnity for the Boxer Rebellion be turned into scholarships to educate the most promising of the Chinese youths in American Christian colleges. Isn't it possible that China's friendship for America partly stems from the fact that at that time we did not take our pound of flesh, but instead served many of the young Chinese who eventually became great leaders.

Lastly, and most important, Christians should pray as they have never prayed before. It was E. Stanley Jones who said, "The future of the world may well be determined by small groups of people thinking and praying and acting beyond the rest." Many of us need to change our conceptions of prayer. The discovery of atomic energy has stretched our imaginations to the breaking point. God has allowed to our scientists the discovery of the harnessing of material energy. *We have not yet learned how to harness spiritual energy for the benefit of mankind.* Jesus knew how to harness it, and the things that He accomplished which we

call miracles were merely His perfect ability to draw down the power of God into the affairs of men to meet their needs and change their circumstances. He Himself tells us that whatever we pray for believing in His name we shall receive. We do not change God's mind when we pray; we help God to help us when we pray. All of us should learn to pray in obedience to His great command. "Pray without ceasing!" If we realize that no matter how unimportant our occupation, we are just as important as the President of the United States or a world leader through our prayers, then we shall see prayer as a great adventure, as a means of molding a peace-filled world, and not as a rather boring duty. When we are cooking or dusting or taking care of the sick, or involved in a multitude of business or professional duties, in traveling, in everything that we are doing, we can at the same time lift our world leaders into the presence of God, lift our national leaders into the presence of God, ask God to influence their thoughts and point up their wills that they may think His thoughts after Him and want to do His Will. We should pray for our ministers, we should pray for our parish needs, we should pray for our Church leaders and for our friends in this same dynamic and believing spirit. We may have opportunities to form groups for prayer in our church parish houses, in our homes, in our offices. My Negro friend in Grand Central Station meets in an empty railway carriage one morning a week with anyone who cares to meet there with him. My friend of the dinner table meets with five or six women around her dining table one morning a week. Some groups meet for special intention, some come together at the Communion service. Wherever we meet, how many or how few, let us pray in the faith that "God's thought, plus ours determines the future."

If we each do our part in these four ways, our aggregate effort can be effective beyond our greatest dreams.

LITANY

"HAVE mercy upon us . . ." Seas of sound
Like wind in autumn fill the mind
With troubled dreams whose waves rebound
Against strange margins, shadowed blind
Beyond our probing. Cast in fear
The shapes that hover in our hearts
Put on this language, standing clear
Before the immanence that parts
Truth from our darkness. Dazed we see
Things as they are — the snares of sense;
The cleanness of humility;
The powers arrayed for our defense
And our destruction, and the Tree
Whose leaves become our penitence.

ROSAMOND BARTON TARPLEY.

What is a "Liberal"?

THE LATE W. S. Gilbert had a simple explanation of it:

"I often think it's comical
How nature always does contrive
That every boy and every gal
That's born into this world alive
Is either a little Liberal
Or else a little Conservative."

But today it isn't quite that simple. We have not only liberals and conservatives but radicals and reactionaries, Communists, Socialists, and Fascists. And in the field of religion, we have Liberal Catholics and Liberal Evangelicals; we have those who tell us that liberalism is the great bulwark of Christianity and those who denounce it as religion's greatest enemy. What's it all about? What is a liberal?

The New York *Herald Tribune*, sometimes described as a great liberal newspaper and at other times (and by other people) stigmatized as a bulwark of Republican reaction, has been trying valiantly to find an answer to this question, at least in the political sphere. It has opened its letter columns to discussion of the subject, and has received a wide variety of answers—some long, some short, some humorous, some in deadly earnest. One man described a liberal as a conservative with a social conscience; another, as a radical with a wife and two children. John Haynes Holmes defined a liberal as "a man who believes that change is the basic law of life"; Stanley High as one who "acts as though he believes that man is made in the image of God."

Next, the *Herald Tribune* sent out an inquiring reporter to interview 19 "representative New Yorkers" on the subject. He found that most of them were caught off base by the question, and required from a half-hour to a full day to put together a definition. Two declined to answer. One Roman Catholic monsignor agreed to try, but four hours later had to catch a train and so failed to make the deadline. Two political leaders, one a Republican and one a Democrat, regarded themselves as liberals. Most of those interviewed replied in vague terms, citing examples instead of giving general definitions — e.g., "a liberal is an indolent farmer who believes that the government should pay him for the things he does not raise."

Summing up editorially, the *Herald Tribune* noted some interesting facts. Although the great majority defined "liberal" as a word of honor, the definitions were generally vague, and the editor was "unprepared for the number of readers to whom the word is apparently one of opprobrium, connoting the impractical, the wishy-washy or merely 'gimme' type of mind." Curiously, too, readers "hardly once cited the

names of the great liberal theoreticians like Bentham, Adam Smith, Mill, or later philosophers." The *Herald Tribune* (which elsewhere notes that the great Republicans of the past "were not worried about ideologies, about too much liberalism or too much conservatism") concludes:

"One suspects that as a partisan political principle, 'liberalism' has largely lost its meaning, partly because its doctrinal foundations have been undermined by history, partly because its great humanistic and liberating implications have been too universally accepted by all thoughtful men. As a counter in the party and economic battle it has worn thin; as an ideal of conduct, a faith, an attitude, its power is greater, perhaps, than it has ever been."

WE agree with the *Herald Tribune* as to the economic and political aspects. When one thinks of liberalism as shading into radicalism, and radicalism as expressing itself in Soviet Communism, it is clear that the term has departed from its original meaning to such an extent that it has been completely reversed. There can be no affinity between a political-economic philosophy that makes use of slave labor, calculated propaganda, and all the coercive "apparatus" of Stalinism, and the passion for freedom that inspired the liberal political thinkers of the 18th and 19th centuries.

But we are not so sure the *Herald Tribune* is right in its conclusion that in its religious and ethical implications the power of liberalism is greater (though we note the qualifying word "perhaps") than it has ever been. Again, it depends on the definition. What is liberalism, in the religious sphere? And in the words commonly used by young people today: "Is that good or bad?"

We have already quoted a part of Stanley High's definition. We now give the whole of it: "A liberal acts as though he believes that man is made in the image of God and that the nurture, development, and release of that God-likeness are his first duty and only wholly worthy employment, the only adequate reason for collective effort and organization, the only dependable means by which the good can be distinguished from the evil and can increasingly surmount it." We suspect that the Roman Catholic prelate who had to catch his train before he could collect his wits would have endorsed a liberalism defined in such terms, though recent Popes have denounced liberalism in no uncertain terms. Again, it all depends on the definition.

A century ago, Emerson was regarded as a great liberal. He denounced the rigidity of religious conservatism, which he described as "an iron belt to the mind." Yet he observed that "Luther would cut his

hand off sooner than write theses against the Pope if he suspected that he was bringing on with all his might the pale negations of Boston Unitarianism." Thus he illustrated the constant tendency of liberalism to decline into negation, and to eventuate in denial. When it does that, it has revolved full cycle, and is back to the authoritarianism against which it originally protested. The man who dogmatically asserts that the Virgin Birth is false is certainly no more "liberal" than he who asserts that it is true. If liberalism be equated with doubt, then the only true liberal is he who has no firm convictions. But that is a definition of liberalism that no liberal would accept.

Perhaps it is significant that in our own Church the word "liberal" is rarely heard today. The Liberal Evangelicals, who once stressed it, have now dropped the word from their title and have become simply the Episcopal Evangelical Fellowship. The Liberal Catholics, who made quite as much of their liberalism a generation ago as did the Evangelicals, have likewise dropped the term and are content to be known simply as Catholics. Apparently the word "liberal" has suffered as sad a fate in the religious sphere as the *Herald Tribune* found it had suffered in the political sphere.

It is unfortunate that a word with such a fine history, a word which has proved sound currency in times past, should be permitted to become so debased. Liberalism is a fine tradition in religion, as it is in politics and in economics. In its true sense, it was the basis of the Renaissance, the Reformation, and the Counter-Reformation — for each of these movements was an effort to liberate the spirit of man from the bondage of encrusted tradition. In the same sense, Christianity came into the world as a liberalization of the ancient Jewish religion. Its mission was not to destroy but to fulfill, to bring life to old institutions and customs, and to permit men to live more abundantly. This is true liberalism, and it must always be defined in positive, not negative, terms.

If we may be permitted to define the word in that way, we proudly claim the name of liberal. In fact, we are even willing to combine it with other great words, and to own ourselves both Liberal Evangelicals and Liberal Catholics. But if either of these terms must be so defined as to exclude the other, then it becomes negative and is no longer true to its real meaning.

Truly liberal Christianity, it seems to us, is best defined in the historic creeds of Christendom. For there we find the eternal truths of God which are the very charter of human liberty, and without which there can be no true freedom. The greatest affirmation of liberalism is the declaration "I believe in God"; for by that belief man asserts that he is not merely a creature of instinct or a victim of impersonal forces, but a child of God with the freedom to choose between good and evil, and by his free will to enter into the

Kingdom of God. Thus the creed becomes, not "an iron belt to the mind," but (to use a modern metaphor) a powerful jet motor which may propel the soul ever higher and faster until it reaches the very gate of heaven itself. But there is this about a jet motor; the power in it must be first confined and then liberated according to a definite pattern and frame, or its energy will be dissipated into the surrounding air; and the same is true of faith, which must follow the pattern and frame of revealed truth if it is to be effective.

What is a liberal? We shall attempt our own definition, for what it may be worth. A liberal is one who attempts to see the temporal from the viewpoint of the eternal, who regards God as a loving Father concerned with the welfare of His children, and who reciprocates that love and extends it to his fellowman because he is also a child of God.

Come to think of it, perhaps that's what St. Paul meant when he wrote: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" [Galatians 5:1]. Can it be that the Apostle to the Gentiles, who made such dogmatic assertions about the Incarnation, the Resurrection, and the Church as the Body of Christ, was really a liberal? We think so; but of course our liberalism is tempered in the fire of New Testament radicalism and shaped on the unyielding anvil of Catholic tradition.

Symbol of Protestantism?

A READER in the diocese of Massachusetts sends us a letter received from the local committee of the National Cathedral Association, in which the last paragraph reads: "The stature of the National Cathedral as a symbol of Protestantism for the nation makes us feel that you will share with us our desire to fully inform your congregation about Massachusetts Day."

It is not the split infinitive that bothers our subscriber; even in the cultured state of Massachusetts he is willing to fully inform his people. Nor is he concerned about the use of the phrase "National Cathedral," which some object to as a description for the purely diocesan Cathedral of SS. Peter and Paul in the city and diocese of Washington. But he is unwilling to ask his congregation to contribute to "a symbol of Protestantism," and he has written in reply to the letter: "There are many who had hoped this beautiful building would be a symbol of the Catholic Faith, which is the priceless and indispensable heritage of the Anglican Communion throughout the world. Loyal Churchmen and Churchwomen will take such a statement as yours deeply to heart."

We agree; and we suggest that if the Washington Cathedral really wants to obtain the support of Churchmen everywhere, it consider revising the basis of its appeal for funds.

Jesus Among the Gadarenes

First of a Series of Six Meditations

By Bishop John of Brooklyn

Translated from the Russian by S. Taneyew

“AND THEY arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most High? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went

the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee, And he went his way, and published throughout the whole city how great things Jesus had done unto him.”—*St. Luke 8:26-39.*

their spiritual world of darkness it was already clear that the Lord was not merely a man. Still this knowledge was not the blissful enlightenment of truth; but it was merely an empirical apperception of the Divine fire which consumed the dark substance.

Through the voice of the wretched possessed creature the invisible evil spirit cries out because he foresees his own defeat and because the mere proximity of Jesus inflicts upon him burning pain.

Yes, so must evil spirits cry out in the presence of Jesus Christ, our Lord, the Sun of the Truth, which scorches them. But thus also scream human beings who banish God from their homes, their states, and their hearts.

The mere presence of the Lord suffices to torture the unrepentant. Darkness is killed by light . . . A thief does not love the sun. Herein is the whole psychic depth of unbelief and rebellion against religion. The Supreme Divine Light binds, imposes limits upon the arbitrary, burns all corruption by a non-consuming and yet inextinguishable fire. And if a heart is full of pride and corruption; if the will is directed toward the darkness, then the soul dreads contact with the Evangelic Truth, then it tries to hide itself from Christ. If, nevertheless, the soul should suddenly encounter Christ — tantalized by the Light piercing its ailing eyes and burning through the darkness of sin, it cries out: “What have I to do with Thee, Jesus? Torment me not. I am not a monk. I live in the world and must comply with it. I am all flesh and must follow its dictates. Get Thee hence from me with Thy commandments of absolute truth, of perfect purity, of true love. Get Thee hence from me, Jesus. Torment me not with Thy Light!”

Does not the world cry out thus.

In demons and in men evil is alike. In the devils, despite their cunning, it is sometimes even more outspoken and direct. But the spiritual law is unalterable; the Divine Evangelic Light does not illumine everybody's life's path; its beams, in this cold world, do not bring comfort to each and everyone. Beneficent to the righteous and humble souls, the fire of Divine Love becomes a torturous blaze to the unrepentant.

By suffering the presence in this world of those possessed by the devil and thus evidencing the hidden action of

I. “Torment Me Not”

I visualize that land of the Gadarenes on the shores of which the Lord and His disciples had landed after a storm on the sea of Galilee . . . a land scarcely inhabited. Mountains, rocks, sand. From the side of Tiberias and Magdala it appears through the light haze as a mysterious and forbidding country, even under a blue sky, on a serene sunny morning.

The Lord stepped ashore. He was met by a Gadarene possessed man, notorious among the neighborhood population; he wore no clothes and he lived in tombs, in small caverns in the rocks. Painfully tormented, he happened to be not far from the shore whither he had probably been attracted by the sudden calm.

As soon as the lucid countenance of the Lord came into his view, he cried out. Devoid of will, an instrument of power which dwelt within him, he was unable to live with men. And men were impotent to force him to abide by a mode of living in accord with human laws. He was continually tormented by a spirit of self-destruction from which he had no power to escape. Such mental sufferings, which may be found all over the world, are more dreadful than any physical pain.

Having caught sight of the figure of

the Lord, the demoniac cried out, but did not flee. He did not flee because he was irresistibly drawn toward that radiant power. He cried out because the evil power tormented him and urged him to flee; but it was no longer able to subjugate him. This dark power was already subdued by the mere visible presence of the Lord Jesus. And so the possessed cried out: “What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee, torment me not” . . . The demon conceals himself and cries out in the name of the man as though the man himself does not want to see Jesus; he pretends that Jesus is tormenting the man. The devil tries to have himself and to definitely destroy the suffering human soul — tearing it away from its only salvation.

To a superficial, inexperienced, or unbelieving person it is only a human voice that is heard on the shores of Gadara. Nevertheless, even to such a person it must seem strange that a benighted, possessed individual, who had never seen the Lord before, and whom no human being had enlightened, should sense at once the presence in a man of the power of God Most High. As yet no one among the humans was aware of it, but the demons were already cognizant of it: in

the forces of darkness, the Lord warns us and teaches us.

He teaches us to know our enemy and He also teaches us to know our Saviour. We are often unaware of our Saviour for the mere reason that we do not know our enemy.

The Gospel has been given us not only for heavenly consolation. It has been also given us to frighten us by exposing our human sinfulness. Immersed in indolence and stagnation, we, men, should be shocked by evil, we should feel wounded by it. Only after feeling real pain caused by evil, after experiencing its unprofitableness to ourselves, are we able to long wholeheartedly for the good; to strive toward good as toward an anchor of our salvation, and to recognize the Saviour as the source and Sun of all goodness.

Nor is the Church on earth given to men for mere consolation of their afflicted souls by beautiful harmonies of sounds and visions that lead us on to heaven. The houses of worship, too, exist on earth in order to provide a place where man, more profoundly than elsewhere, may shudder before eternity, and vibrate with awe in the presence of his own soul; shudder before God catching for one brief moment at least a glimpse of that dreadful eternity which is so inconceivably near to every man on earth.

We live and we go to church in order that, upon seeing Christ's Light, we may wholeheartedly strive toward it, that we may invoke the Lord not with the words of the demons: "What have I to do with Thee, Jesus?", but with the human words: "Thou hast come for my sake, Jesus!"; not with the devil's words: "I beseech Thee, torment me not," but with the blissful words: "Lord, cleanse me, painful as this may be and whatever my lustful and sin-loving soul may suffer — cleanse me, burn me with Thy salutary and purifying fire! . . ."

BOOKS

REV. C. E. SIMCOX, Editor

Introduction to the Bible

A GUIDEBOOK TO THE BIBLE. By Alice Parmelee. New York: Harper and Brothers, 1948. Pp. 331. \$3.50.

What Miss Parmelee has undertaken to do in this book has been done by many others. It has never been better done, to this reviewer's knowledge.

Though full account has been taken of the work of Biblical Science this book is wonderfully free of pedantry either of style or procedure. It is the perfect text-book for Bible students, yet to label it as a text-book would be an insult. To Miss Parmelee the Bible is clearly the epic of God's mighty acts, and she deals with it accordingly. I want to stress this matter of style: many "introductions"



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Patience

We are deliberately making a variety of suggestions for Lenten practice and discipline, to reach that variety of natures and characteristics that exists among us.

This week we want to suggest that those of us inclined toward impatience begin practicing patience. Impatience begets irritations. Irritations beget irritable and IRRITATING words, and they, dear friends, soon beget quarrels, peevishness, uncharitableness, and soon—SIN—and we mean SIN. Ask your priest if that isn't so. And sin not confessed begets personal misery, shame, and utter unhappiness.

Patience, on the other hand, finds its base roots in quietness, calmness, and more in sympathetic LISTENING

than in exasperated speaking. Patience gets its justification in seeing happy things work out in people's lives, which impatience, with its frettings and its tensions, never even permits to come into being. Impatience with others also definitely points to self-righteousness, and that, friends, was one SIN which Our Lord utterly abhorred.

The difficulty about our personal faults is that they so easily lead into other and greater faults. It is almost automatic. We need to see to it, then, that we kill our faults and sins before they have a chance to take root. The best method we know of to accomplish that result is the regular and consistent use of The Confessional, and the ab-solution and counsel of a good priest.

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We again urge all those not possessing a good manual of devotion and instruction to get one before Lent progresses further. We personally recommend "The Practice of Religion" by Father Knowles, and its price is \$1.58 postpaid. Heads of families would make a wise investment if they bought a copy for each member of the family over 15.



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to the Bible are as informative as this. But all too few have any charm or literary grace. The Bible is the most human of all libraries. This book about the Bible has somehow caught the spirit and the life.

There is really no excuse for the modern Christian to remain in ignorance of the Bible so long as a book like this is obtainable. Note to seminarians and clergy: it makes even J, E, P and D human and intelligible! One of its great merits is that it explains modern critical methods without taking a knowledge of them for granted. Miss Parmelee is thoroughly at home and at ease with the various "schools" and critical theories, and is in bondage to none of them.

It is regrettable that so interesting a book might not have been given a brighter title. C.E.S.

Concerning Prayer

LORD, TEACH US TO PRAY. By Paul Claudel. Translated by Ruth Bethell. New York: Longmans, Green, 1948. Pp. 95. \$2.

This is the sort of book one cannot summarize. In fact, one can give only a most inadequate notion of the sort of book it is. (Readers of M. Claudel's poetry will have some notion.) It is not concerned so much with the methods of prayer (in spite of the title) as it is with the need and disposition for prayer. It is informal, discursive, at times almost chatty. Using as the starting point for his chapters seven paintings and drawings (all here reproduced) and the photograph of his parish church, M. Claudel sees in each picture a story which in turn becomes a parable of the human soul. His method appears to be that of free association (I suspect that actually it is a very well disciplined one): this suggests that, and before we are through we have been delighted by the richness of M. Claudel's background—particularly his knowledge of the Scriptures and the Liturgy—strengthened by his conviction, and edified by his insight into the nature of the spiritual life.

Reading this book we are perhaps better able to understand how M. Claudel has been able to achieve a distinguished career as statesman, diplomat, dramatist, and poet. As he says at the end of one of the chapters, "I am established in relation to a fixed point. I have tasted something that lasts, I have set my teeth in substantial food. I can go now and put on the livery of my bitter servitude, my dinner jacket, and engage in interesting conversation with my charming neighbors at table." Reading the book may not enable us to achieve careers as distinguished as M. Claudel's, but it may help us to set our teeth in substantial food. HOWARD A. WILSON.

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WEST TEXAS

Diamond Jubilee

The temperature in San Antonio, "where the sunshine spends the winter," dropped to zero during the diamond jubilee of the diocese of West Texas. It is the lowest temperature ever registered there.

The city awoke on Sunday, January 30th, to find the ground covered with deep snow. However, about 4,000 people attended the 11 o'clock special Jubilee service at the municipal auditorium.

The visiting bishops were the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Church; Bishop Juhan of Florida; Bishop McKinstry of Delaware; Bishop Quin and Hines from the Diocese of Texas; and Bishop Mason of Dallas. Also present was Dr. R. W. B. Elliott of Sewanee, son of the first Bishop of West Texas. The auditorium stage became a chancel. Seated there were 200 clergymen. An altar was built specially for the occasion.

Bishop Jones of the Diocese of West Texas and the Rev. Harold Gosnell,

rector of St. Mark's, read the service. The sermon, "Pioneering in Religion," was delivered by the Presiding Bishop. Combined choirs furnished music. As a thank offering for the 75-year existence of the West Texas Church, a \$78,600 was presented by the different parishes and missions. This will be used for extension work within the diocese where many opportunities are open. An historical pageant, "Like a Mighty Army," was given Sunday afternoon. The pageant portrayed the growth of the Church in Texas from a foreign mission to its present status. The Diocese of West Texas now ranks first among the dioceses of the nation in the rate of communicant increase.

Monday and Tuesday were devoted to business sessions. The council adopted a budget with an increase for general missions above the askings by \$4,500; adopted a resolution for observing Theological Education Sunday with gifts to seminaries where home boys are studying; appointed a committee to study the best method of perpetuating the inflow of funds for extension work in the diocese; and recommended the "Ten Per-



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DIOCESAN

Cent Plan" proposed by the Bishop.

The Woman's Auxiliary had as guest speaker Mrs. T. O. Wedel, member of the National Executive Board, and president of the Woman's Auxiliary in Washington. Bishop Sherrill visited the assembly and gave a brief address. A tour of booths, representing different departments of Auxiliary work, was made with explanations by leaders at each booth. A religious book shop made available on the spot the pamphlets and books suggested by the leaders. Bishop Jones installed the new officers and gave the benediction.

The diocesan dinner in the Plaza Hotel was attended by 475 from all parts of the diocese. There was much merriment at the jokes about Texas and much seriousness in the talks of Bishop McKinstry, Bishop Mason, Dr. Elliott, and the Presiding Bishop.

ELECTIONS: Delegates to the General Convention: The Rev. Messrs. H. Paul Osborn, David Rost, Earl Discus, Harold Gosnell; Messrs. W. Hollis Fitch, Bertram Parker, Frank Richardson, Datur Proper. Alternates: The Rev. Messrs. Charles Hill, Samuel Capers, Herbert Morris, Joseph L. Brown; Messrs. Frank Gillespie, John H. Foster, Lee Christy, Andrew Dilworth.

MAINE

Thanksgiving Service

The Cathedral Church of St. Luke, Portland, Maine, was filled on Washington's Birthday for a diocesan commemoration and service of thanksgiving for 400 years of the Prayer Book in English. The "Masse" was celebrated according to the 1549 Rite from a copy of the original Missal. The Bishop of Maine was on his throne and preached. The Dean of the Cathedral was the celebrant. Assisting "clearkes" vested in "albes with tunacles" were the Rev. John E. Gulick, deacon; the Rev. Robert F. Sweetser, sub-deacon; and the Rev. Canon Charles E. Whipple, master of ceremonies. The diocesan clergy formed the choir and sang the Marbecke setting which was prepared originally for this Rite. This service took the place of the annual Acolyte Festival and nearly 100 altar boys were vested and in procession.

NEW YORK

\$500 Gift to Cornerstone Campaign

One of the beneficiaries has given the cornerstone campaign of the diocese of New York its first large gift, it was announced by the Ven. George F. Bratt, Archdeacon in charge of diocesan missionary work.

St. Martha's, North White Plains, one of the smallest churches of the diocese, donated the \$500 they had saved during their last three years of activity. The advisory board of the Mission insisted on making the gift, although it

was pointed out they would need all possible resources to furnish and equip the new "pre-engineered" church they will receive from the \$150,000 Cornerstone Campaign — "to build the Church by building churches."

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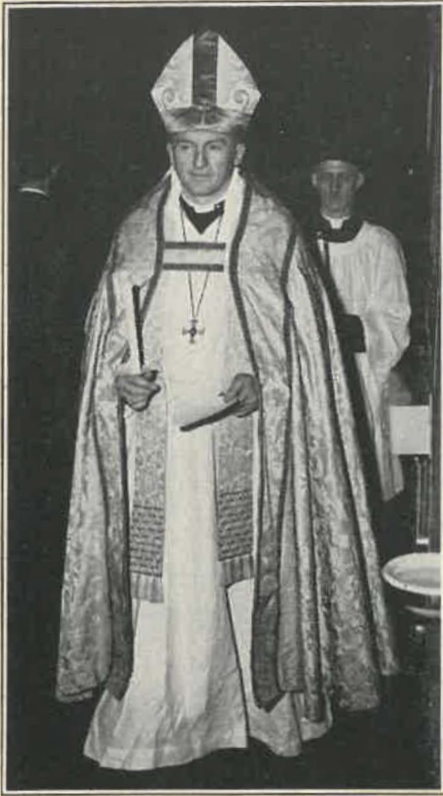
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MICHIGAN

Church of Incarnation Gives Cope and Mitre to Bishops

Bishop Hubbard, Suffragan of Michigan, received a gold cope and mitre set at Candlemas ceremonies, February 6th, at the Church of the Incarnation, Detroit. The cope and mitre set was a gift from the church to both Bishop Emrich and Bishop Hubbard. It was made by members of Incarnation's Altar Guild: Mrs. Lillian Alexander, Mrs. Kathleen Fox, Miss Dorothy Rae, and Miss Grace Keffer.

W. MICHIGAN

Convention

Delegates who attended the 75th annual convention of the diocese of Western Michigan, held in St. Mark's Cathedral, Grand Rapids, January 25th-26th, were so inspired by the message read by Bishop Whittemore that a unanimous motion was made to have the message

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DIOCESAN

printed and distributed to the clergy to be read to their congregations.

Bishop Whittemore chose for his message the title, "The Soul of the Church."

"While many dioceses, and a great many congregations, are flourishing like the proverbial green bay tree," he said, "it is apparent when looking at the Church on the national level, that its soul is not in the pink of health." As an example of the lack of perfect health in the Church, Bishop Whittemore cited evidence that missionary work has "outrun the conviction of the Church." "The program is not in our bones," he said, "Appeals seem to touch only our surface consciousness. The program of evangelizing the world doesn't come from and rest on deep roots."

However, the Bishop noted encouraging progress toward unity within the Episcopal Church. He stated that the action of the convention of 1946 meant that unity must begin at home, and that much has been accomplished during the three years, and that there is more genuine understanding in the Church than perhaps at any time in history.

Missionary pledges were made in the amount of \$41,316, an increase of over \$5,000 over the preceding year, making it possible for the diocese to accept the quota of \$18,777 for General Church.

The Rev. William Wilson Manross, librarian of the Church Historical Society, spoke at the evening meeting and also at the luncheon honoring Canon Franklin C. Smith, diocesan historian, whose history of the diocese was published last year.

ELECTIONS: Executive Council, the Rev. Messrs. T. Malcolm Jones, John L. Knapp, and Messrs. B. Russell Dodge, and Lee Holton. Standing committee: the Rev. Messrs. William A. Simms, William C. Warner, Donald V. Carey, Very Rev. Ralph Higgins; Messrs. Chester C. Wells, Norman A. Lilly, Julian B. Hatton.

Deputies to General Convention: Rev. Messrs. William C. Warner, Donald H. V. Hallock, William A. Simms, Dean H. Ralph Higgins; Messrs. Julian B. Hatton, Craig W. Brooks, Norman A. Lilly, Chester C. Wells. Alternates, Rev. Messrs. Donald V. Carey, T. Malcolm Jones, Wendell M. Pasco, A. Gordon Fowkes; Messrs. George Post, Charles R. Sligh, Robert Mason, L. R. Mattson.

ALBANY

Over 4,000 Attend Mission

Well over 4,000 people attended the mission conducted by the Rev. Alan Whittemore, January 30th to February 6th. The mission was held in St. George's Church, Schenectady. Members not only of the Episcopal Church, but also of the Dutch Reformed, Methodist, Presbyterian, and Roman Catholic Churches attended. A public address system carried services to the parish house which accommodated an over-flow crowd.

In addition to the mission services, Fr. Whittemore also gave five public addresses in Schenectady and made five radio broadcasts.

EDUCATIONAL

COLLEGES

Old Kenyon Hall Burns

One student was killed jumping from a fire escape, two died of burns, and 26 were injured as fire destroyed a dormitory at Kenyon College, Gambier, Ohio, on February 27th. Six students were missing.

More than 100 students were routed from their beds at 4 AM as flames roared through Old Kenyon Hall.

Damage was estimated at one million dollars, according to Gordon K. Chalmers, president of the college.

The fire in the dormitory, erected in 1827, apparently started from a fireplace.

Rochester Canterbury Clubs

Form Diocesan Organization

Six college Canterbury Clubs within the diocese of Rochester are now organized in a diocesan association as the result of a two day conference of Canterbury Clubs at Hobart and William

SCHOOLS

FOR BOYS

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EDUCATIONAL

Smith Colleges, Geneva, N. Y., held on February 18th and 19th. The delegates unanimously accepted the constitution which was presented at the organizational meeting.

The six clubs which have joined the new organization are Hobart and William Smith, Geneseo State Teachers College, the University of Rochester, Brockport State Teachers College, Keuka College, and Alfred University.

Among the students taking part in the panel discussions were James Hindle, Lloyd Patterson, Bob Williams, Don Chapman, Jean Early, and Ivan Partidge. Other speakers were the Rev. James A. Rockwell, Dr. Brooks Otis, Dr. Gen Blackburn, the Rev. Nowal Scott, the Rev. Bartis Dougherty, and the Rev. Charles Stinette.

The organization agreed to participate in a service project for the diocese of Rochester, the exact nature of which was not decided.

SECONDARY SCHOOLS

War Memorial

The cadet vestry at Shattuck School, Faribault, Minn., is raising a fund from among the faculty, the cadets, and the staff to install a window in the porch of the Chapel of the Good Shepherd in gratitude to the Old Shads who gave their lives for their country in World War II and as a thanksgiving for those who returned from the war.

NOTICES

DIED

TOWNE, Annie Louise, on February 12th, at Colusa, California. Eldest child of the late Rev. and Mrs. William C. McCracken; widow of Truman B. Towne; dearly beloved sister of Elizabeth McCracken. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

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THE LIVING CHURCH

DEATHS

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

Richard M. Doubs, Priest

The Rev. Richard Marquedant Doubs, former vicar of St. Thomas Chapel, New York City, died February 15th of a coronary occlusion at his New York home.

In recent years Fr. Doubs had devoted himself to studying ecclesiastical archaeology. His research took him on extended trips through the Holy Land and Europe. He had almost completed a book on *The History of the Christian Altar*.

EDUCATION

Fr. Doubs was born in Lewiston, Pa., 60 years ago. From Lehigh University he went to Nashotah House, Wis., and then completed training for the ministry at General Theological Seminary, N. Y. He was curate of St. Mark's-in-the-Bouwerie, N. Y., and of the American Pro-Cathedral Church of the Holy Trinity in Paris. He was appointed to St. Thomas in 1924 and remained there until 1930.

Two sisters, Mrs. Elysee Gerlach and Mrs. Eloise Knorr, survive.

Charles T. Warner, Priest

The Rev. Charles T. Warner, D.D., died January 17th. He was rector of St. Alban's, Washington, D. C., for 36 years.

Dr. Warner began his Church career as secretary to the Rt. Rev. Henry Yates Satterlee, D.D., first Bishop of Washington. In 1910 he was graduated from the Virginia Theological Seminary and was ordained to the priesthood. He became an assistant at St. Alban's in that same year and was made rector in 1912. He received his degree of Doctor of Divinity from the Virginia Theological Seminary in 1933.

From 1936 to 1937 he served as president of the Washington Rotary Club; he was also a member of the Cosmos Club and of Cathedral Lodge, A. F. & A. M.

His late wife was the former Elsie A. McOmber. Dr. Warner is survived by a daughter, Mrs. Benjamin H. McElhinney, and three grandchildren.

Hugh McLean

Hugh McLean, treasurer of the diocese of Colorado for over 20 years, was killed instantly Friday night, February 18th, when he was struck by an automobile in the suburbs of Denver. He had just alighted from his own car to read a street sign when the accident occurred.

Mr. McLean, who was 68, was born in Elyria, Ohio, and came to Denver in

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WANTED

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1893. He graduated from Colorado College in Colorado Springs, and attended Harvard Law School and the University of Denver Law School where he received his law degree. At the time of his death he was a trust officer and director of the Colorado National Bank.

Mr. McLean had always been prominent in activities of the Episcopal Church throughout Colorado. For several years before 1927 he was assistant treasurer of the diocese. On February 9, 1927, he was unanimously elected treasurer, and has served in that capacity ever since, giving unsparingly of his time and abilities. He was an active member of St. Luke's Parish, Denver, where he was senior warden. He had been a member of the choir of St. Luke's Church since 1912.

Funeral services for Mr. McLean were held at St. Luke's Church on February 22d. Officiating clergy were: the Rt. Rev. Fred Ingley, retired Bishop of Colorado, Bishop Bowen, Coadjutor, the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, and the Rev. R. Dudley Bruce, rector of St. Luke's. Members of the board of trustees, the standing committee, and members of the clergy of the several deaneries also were in attendance.

Mr. McLean is survived by his wife, Rosamond Denison McLean, one son, and four daughters.

JERUSALEM CYCLE OF PRAYER

March

12. British Columbia, Canada, Harold Eustace Sexton
13. British Honduras, C. America, Douglas John Wilson
14. Bunbury, Australia, Leslie Albert Knight
15. Calcutta, India, George Clay Hubback, Metropolitan; Sishir Kumar Tarafdar, Asst.
16. Caledonia, Canada, James Byers Gibson
17. Calgary, Canada, Harry Richard Ragg

Appointments Accepted

The Rev. Robert T. Becker, formerly rector of Christ Church, Yankton, S. Dak., will become rector of St. Paul's Church, Mount Vernon, Ohio, on April 24th. Address: 117 E. Chestnut St., Mount Vernon, Ohio.

The Rev. Charles Carroll Eads, formerly curate at the Church of the Ascension and Prince of Peace in Baltimore, is now rector of Rock Springs Parish, Harford County, Md., serving Christ Church, Rock Springs; Holy Cross Chapel, The Rocks; and Grace Chapel, Hickory, Md. Address: Rock Springs Parish Rectory, Forest Hill, Md.

The Rev. Frederick G. Hicks, formerly rector of Trinity Church, Cranston, R. I., is now rector of the Church of the Redeemer, Lorain, Ohio. Address: 647 Reid Ave., Lorain, Ohio.

The Rev. H. August Kuehl, formerly curate of St. Luke's Church, Scranton, Pa., is now rector of St. Mary's Church, Reading, Pa., and priest in charge of St. Luke's Mission, Reading. Address: 100 Windsor St.

The Rev. Arthur G. Pedersen, formerly priest in charge of Grace Church, Huntington Station, Long Island, is now priest in charge of St. James' Church, Long Beach, L. I. Address: 220 W. Penn St., Long Beach, N. Y.

The Rev. James F. Root, formerly priest in charge of Zion Church, Windsor, N. Y., and St. Luke's, Harpursville, is now priest in charge of the Church of the Epiphany, Trumansburg, N. Y., and Christ Church, Willard, with chaplaincy duties at the Willard State Hospital. Address: Epiphany Rectory, Trumansburg, N. Y.

The Rev. Carl Russell Sayers, who has been assisting the Rev. Harold N. Cutler at St. Peter's Church, Rochelle Park, N. J., and the Church of the Atonement, Warren Point (Fairlawn), is now curate of those churches. Address: 0-32 Thirty-Fourth St., Fairlawn, N. J.

The Rev. A. Raymond Smith, formerly rector of Trinity Church, St. Stephen, New Brunswick, Canada, is now rector of St. Paul's Church, Fort Fairfield, Me.

The Rev. George N. Taylor, formerly a non-parochial priest of the diocese of Montana, is now curate of Trinity Church, Santa Barbara, Calif. Address: Trinity Church, State and Michel-torena Sts.

The Rev. F. Bland Tucker, rector of Christ Church, Savannah, Ga., is also taking over work at St. Thomas' Church, Isle of Hope, Ga. St. Thomas' was formerly served by the Rev. Theodore Porter Ball, who resigned in order to give more time to his parish, St. Paul's, Savannah.

The Rev. Robert L. Weis, formerly vicar of St. Thomas' Church, Greenville, R. I., and Trinity Church, North Scituate, is now vicar of St. Thomas' Church, Providence. Address: 721 Douglas Ave., Providence 8, R. I.

Resignations

The Rev. Bernis DeFrees Brien has given up his work as vicar of St. Luke's Church, Dumont, N. J., to devote full time to St. Martin's Church, Maywood.

The Rev. Albert Edward Campion, D.D., rector of St. George's Church, Brooklyn, New York, has resigned, as of March 15th.

The Rev. George G. Guinness, recently rector of St. James' Church, West Hartford, Conn., has retired from the active ministry.

Changes of Address

The Rev. William M. Hay, formerly addressed at 2544 State St., Granite City, Ill., should now be addressed at 2409 Grand Ave., Granite City.

The Rev. Henry R. Kupsh, rector of St. Andrew's Church, Williston Park, Long Island, formerly addressed at 183 Stratford Ave., Williston Park, Long Island, is now at 85 Center St., Williston Park. P. O. Address: Box 122, East Williston, N. Y.

The Rev. William H. Laird, rector of St. Peter's Church, St. Louis, Mo., which is in the process of establishing itself in St. Louis County as St. Peter's Church, Ladue, Mo., may be addressed, until June, at 7908 Forsyth Blvd., Clayton 5, Mo.

The Rev. W. A. Munday, formerly addressed at Box 502, Crockett, Calif., should now be addressed at 22 Cook Ave., Crockett.

The Rev. Frank W. Robert, curate of St. Francis' Parish, San Francisco, formerly addressed at 162 Hickory St., San Francisco 2, may be addressed at 2701 Jackson St., San Francisco, or at St. Francis' Church, San Fernando Way at Ocean Ave., San Francisco 16, Calif.

The Rev. Herbert W. VanCoudenoven, non-parochial priest of the diocese of New York, should now be addressed at 980 Memorial Drive, Cambridge 38, Mass.

Marriages

The Rev. Packard L. Okie and Miss Mary Collett, both of the Liberian Mission, were married on January 8th. The service was held in St. John's Church, Robertsport, with Bishop Harris of Liberia officiating. After a brief honeymoon at Mbalomab, Mrs. Okie returned to Bromley to work temporarily. The Rev. Fr. Okie will continue to be in charge of the Interior Village Schools.

Lay Workers

Mr. J. Seymour Flinn, a member of Trinity Parish, Wilmington, Del., has joined the teaching staff of the missionary district of Liberia.

Corrections

The Living Church Annual incorrectly lists the Bishop of Bombay as the Rt. Rev. William Quinlan. The Bishop of Bombay is the Rt. Rev. William Quinlan Lash.



GO TO CHURCH DURING LENT

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



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Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
Brooklyn Heights
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays
HC 7:30 (ex Sat), Wed HC 10:30

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; EP, Evening Prayer; Eu, Eucharist; Ev, Evening-song; ex, except; HC Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

BROOKLYN, N. Y. (Cont.)

ST. BARNABAS' Rev. Fergus M. Fulford, v
727 Belmont Ave., at Elton Street
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7; Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B Fri 8; C Sat 8-9 & by appt;

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, A.M., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12, Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
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Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,
Wed, Thurs; Visiting Lenten Preachers 1: Tues,
Wed, Thurs, Fri; Spiritual Counsel by appt



GO TO CHURCH DURING LENT

(Continued from preceding page)



CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low
with hymns; Daily: 7; C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri
Benediction 8; Confessions Sat 4-5, 8-9.

REDEEMER 56th & Blackstone Ave.
Rev. F. W. Lickfield, r; Rev. W. N. Hawley
Sun 8, 9, & 11; Daily: 7, 7:15 & 5:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex
Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
10; C Sat 5. Close to Downtown Hotels

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs.
Fri & HD 7, Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30, Fri 7

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Re-
quiem) 7:30; MP 9:45; Mon Adult Sch of Religion
8:15; Wed Ch Sch instr thru Grade 6, 3:45; Fri HH
& B 8:15; Confirmation Instr young people 11,
adults 2:30; C 4:30-5:30, 7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY Rev. George B. Wood, r
West Berry St. at Fulton
Sun 8, 9:30, 11; Eu Mon & Fri 9:30, Tues, Thurs,
& Sat 8, Wed 7; EP 8

GLEN COVE, L. I., N. Y.

ST. PAUL'S Lauriston Castleman, r
Sun: 8, 9:30, 11; HD 10; Wed 7:30, 10, 8 (spec.
preachers)

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30, HC Wed. &
HD 10

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7; C Sat 3-5

KEOKUK, IOWA

ST. JOHN'S Rev. G. E. Graham, r
Fourth at Concert
Sun 8, 11; Wed 7 (Special Preachers); Fri HC 7

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; 7 Service

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 S. Figueroa
Very Rev. J. M. Krumm, Ph.D., r;
Rev. P. T. Soderstrom, Canon Assistant
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues & Thurs
10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

HOLY ROOD Fort Washington Ave. at 179th St.
Sun HC 8, Ch S 9:30, Cho Eu & Ser 11; 4th
Sun Ev & B 8; Wed HC 7; HD 10; C Sat 7-9

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; Cho V 4; EP 8;
Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12,
Wed Vicar's Evening 8; C Sat 4-5 by appt

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, r; Rev. E. J. Nutter
Sun 8 HC, 11 Cho Eu & Ser

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



ST. BARNABAS' CHURCH
BROOKLYN, N. Y.

NEW YORK CITY (Cont.)

ST. PETER'S Westchester (Westchester Sq.)
Rev. Leslie Lang, Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs, Sat,
9:30, Wed 6:30 & 8, Father Joseph, O.S.F.; C Sun
9, Sat 4:30-5:30

ST. THOMAS Rev. Roelief H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, Th.B.
Sun HC 8, 9, Lit (in Procession), Sol High Eu & Ser
11, Mat 10:30, Cho Ev 4; Weekdays: HC 7 (ex
Sat) 7:45, H Eu 12:10; HD & Thurs 9:30; Mat
7:30, Ev 5:30; Address Wed & Fri 12:30; Tues
Sch of Religion 5:15 (The Rector) "The Forgotten
Book of Common Prayer: 1549-1949"; Fri Lit 12,
C 12 to 1, Sta 8; Sat C 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY CHURCH Shady & Walnut Aves.
Rev. William W. Lumpkin, Rev. A. Dixon Rollit,
Rev. Nicholas Petkovich, Mr. Richard J. Hardman,
Lay Ass't
Sun 8, 9:30, 11 & 8; HC: Mon, Thurs, 7:30; Fri 7,
7:30, 10:30; Sat & HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30;
Thurs V 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr.; Rev. David E. Richards
Sun 8, 9, 11, HH 7; Daily HC 7 & 12; Wed Lit &
Ser (Guest Preachers) 8; C Sat 8

UTICA, N. Y.

GRACE Genesee and Elizabeth Streets
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed
& Fri HC 7:30; Thurs noons, Lenten Preaching
Service

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30 Low, 9:30 Sung with instr, 11
Sung with Ser, 8 EP & B; Daily 7; Fri 8 Stations &
Instr; C Fri 8:30, Sat 4 & 7:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

WATERFORD, PA.

ST. PETER'S Rev. Paul K. Abel, r
Sun 8, 9:45 & 11; HD 10:30;
Others as announced

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