

The Living Church

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

What Shall Our Answer Be?

Hewitt B. Vinnedge

Page 11

"Operation Holy Ghost"

News

Page 7

St. Francis Boys' Homes

News

Page 17

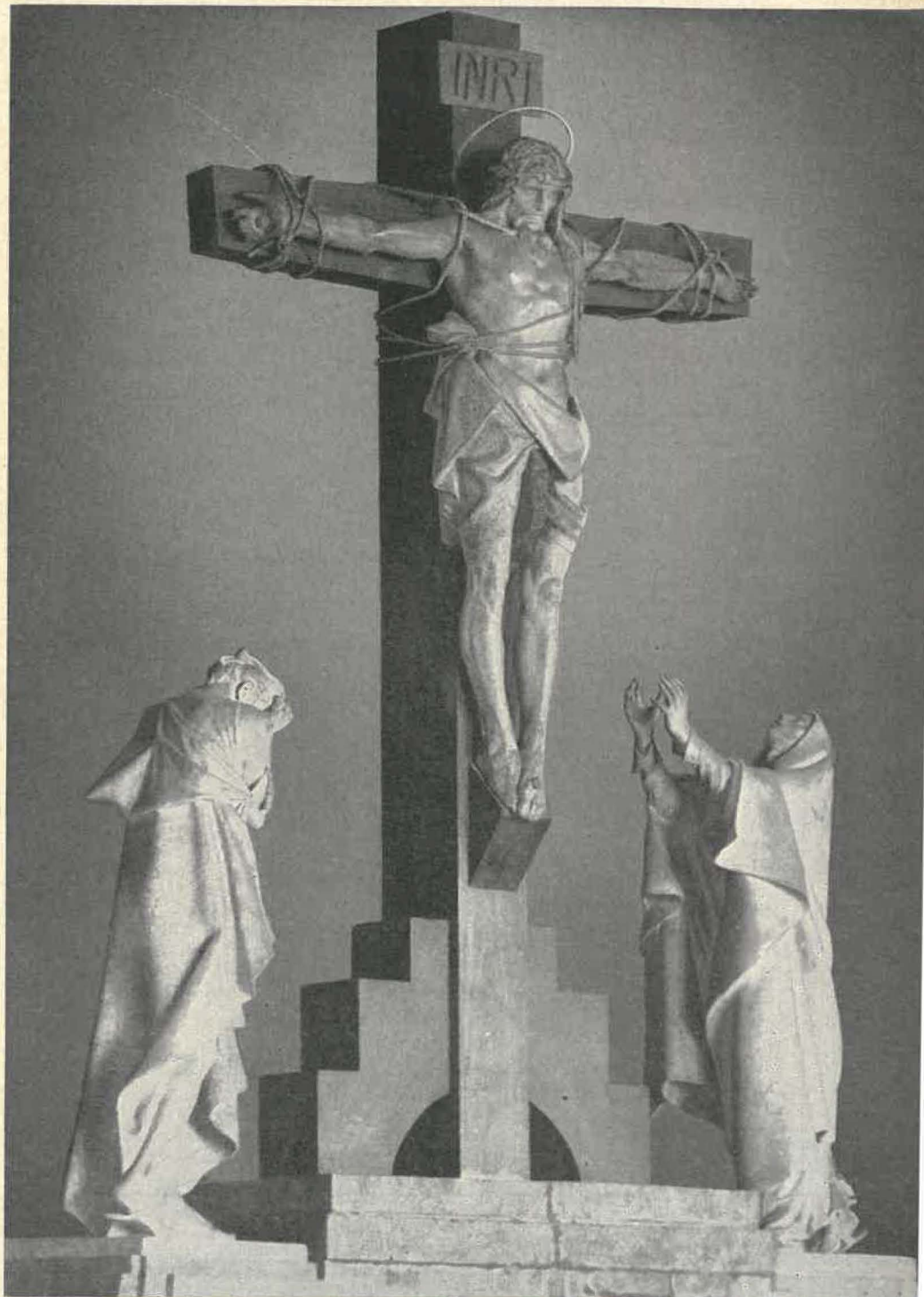
Facts for Good Friday

Editorial

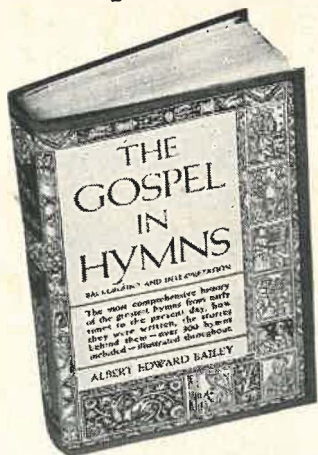
Page 14

GOD IS REIGNING FROM THE TREE

**The Rood, Chapel of the House
of the Sacred Mission, Kelham,
Newark, England.**



A treasure for the church member... an incomparable resource for the minister



THE GOSPEL IN HYMNS

By ALBERT EDWARD BAILEY

"FOR all who love the great hymns of the Church this book is a glorious treasure. Beyond question, it is the definitive account of the English hymn and will remain so for decades to come. Here is both the most complete and the most fascinating story of hymns and their authors through the ages. It is an encyclopedic volume, more than 600 pages packed with information. It is a beautiful volume, embellished with photographs and old drawings. It is a readable volume, written with kindling warmth and enthusiasm."—*Religious Book Club Bulletin*
Profusely illustrated \$6.00

Psychotherapy and a Christian View of Man

By DAVID E. ROBERTS. A much-needed book which bridges the gap between psychotherapy and religion and shows how the two can work together. \$3.00

Christianity and History

By HERBERT BUTTERFIELD. An important new book which the *London Times Literary Supplement* calls "the most outstanding pronouncement on the meaning of history by a professional historian in England since Acton's inaugural." \$2.75

Lust For Power

By JOSEPH HAROUTUNIAN. What is the modern distemper that makes men crave to exert their power over others? "The reader will find here a concise and penetrating analysis of the problem underneath all human problems."—PAUL RAMSEY, *N. Y. Times* \$3.00

Christianity and Civilisation

The Gifford Lectures: Part II, Specific Problems

By EMIL BRUNNER. "Not often are we privileged to read a book in which Christian philosophy and theology are made as profoundly relevant to the problems of education, work, law, art, technics and science as they are here."—ROBERT E. LUCCOCK, *Pulpit Digest* \$2.50

At all bookstores

CHARLES SCRIBNER'S SONS

LETTERS

Open Communion

TO THE EDITOR: I wish to register my protest against the point of view expressed in the "editor's comment" on the action taken by Bishop Dunn in connection with the meeting held at the National Cathedral, Washington, D. C., on February 22 [L. C., March 12th].

The rebuke was ill advised, untimely and, in my opinion, "unchurchmanlike" and unchristian. Its harsh bigotry marred an otherwise helpful and fine issue of THE LIVING CHURCH.

(Miss) MARCELLE CLARK
Washington, D. C.

TO THE EDITOR: In *Time*, March 6th, I read the account of a service of prayer in the Cathedral of St. Peter and Paul, Washington. At the invitation of the Bishop of Washington, a number of Protestant "ministers" joined in the most sacred service of the Church. A Lutheran read the Epistle, a Negro Congregationalist read the Gospel, and a Baptist preached the sermon.

How is it that such a thing is permitted especially in the Holy Eucharist? We certainly don't see laymen of the Anglican Church officiating in the sanctuaries and is it not true that in the eyes of the Church a Protestant minister is a layman.

WALTER PETERSON
Jacksonville, Fla.

Church and Papacy

TO THE EDITOR: I am somewhat perturbed by the consideration being given to Prof. Jalland's book, *The Church and the Papacy*, as though it were the last word to be said upon the subject.

For the greater part of my life I have engaged in certain phases of historical research in the secular field—a study which has familiarized me with the canons of criticism commonly accepted by secular historians. One such principle, universally held, is that you must not put strained interpretations upon ancient documents or records, save as a matter of pure speculation; and still less may one utilize such speculations as bases for further hypotheses or conclusions. Precisely this is what Prof. Jalland does repeatedly—as did Canon Streeter before him (he also was a scholar of vast erudition); and this is why these two eminent scholars, relying upon like principles of interpretation, were able to reach diametrically opposite conclusions.

As for the alleged primacy of St. Peter, the author fails to realize that the apparent leadership which the Apostle seems to enjoy in the earlier chapters of the Acts, came to an abrupt end with the dispersal of the apostolic group from Jerusalem. From the time that St. Peter walked out of the Apostolic Council at Jerusalem in the year 49 A.D., to the time of his death, there is no single incident of his career that can be verified in the ordinarily historical way apart from the Epistles which bear his name. There is strong probability that he suffered martyrdom in Rome. There are legends, yes, but they cannot be proven. In the extensive

LITTLE MEDITATIONS IN VERSE

By Elsie Gertrude Dickey

Readers of *The Living Church*, familiar with the lilting religious poetry of Mrs. Dickey, will welcome with pleasure this first collection of her poems into published form. Following, in meditation, the events of the Church's Year, the volume includes four verses for the present season: "Lent," "Easter Dawn," "A Vision of the Ascension," and "Pentecost."

Price, 75 cents

Morehouse-Gorham Co.

14 E. 41st Street, New York 17, N. Y.
29 E. Madison Street, Chicago 2, Ill.

Halley's Bible Handbook

18th Edition. 150 Photos and Maps. Size 4 1/4 x 6 1/2 x 1 1/4

An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible, Archaeological Discoveries, How We Got the Bible, and an Epitome of Church History. There is nothing published, of its size, that has anything like as much practical Bible information

**Book OF a Lifetime...FOR a Lifetime
Loved alike by Young and Old**

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00.

Order from your Bookstore, or

H. H. HALLEY, Box 774, Chicago 90, Illinois

STAINED GLASS

WOOD-
WORK
METALS
MARBLE
LIGHTING
CHANCES



DECOR-
ATION
MOSAIC
AND ALL
CHURCH
CRAFTS

THE J. & R. 1857
LAMB STUDIOS
TENAFLY N. J.

Cloister Art Studios

ENGLEWOOD, NEW JERSEY
STAINED LEADED GLASS WINDOWS

Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical
craftsmanship is guaranteed.

We invite your inquiries

Designs and Estimates on request.



CLERGY

AUTO DISPLAY PLATES
Made of steel; enamel finish.
Glossy, durable. White cross on
blue field. Size 2 3/4" x 4 1/4".
Price: \$3.00 Per Pair, Postpaid
Send Today to

Cross Emblem Co.

11 W. 42nd St. (Dept. LC45)
New York 18, N. Y.

LETTERS

literature of the first and second century there is no reference of any kind to a primacy—until we come to Tertullian in the last decade of the century. St. Paul, certainly, knew nothing of it; nor did Clement, Ignatius, Justin Martyr, Hermas or Hippolytus. St. Peter, in fact, is seldom mentioned in this period, and is never quoted. St. Paul outranks him in in this respect ten to one. It is quite incredible that this should have been the case had he held the position of leadership commonly credited to him by certain ecclesiastical historians. Tertullian, incidentally, retracted his earlier teaching later in his life.

L. M. A. HAUGHWOUT

Harrison, N. Y.

Over the Heads

TO THE EDITOR: From a somewhat different point of view, may I also enter a most earnest protest against the choice of such books as *The Atoning Life* as suggested reading for our people during Lent. The communicants of the Episcopal Church may be on a higher cultural and intellectual level than those of some other Christian bodies; yet I venture the opinion that very few of the rank and file of our lay people will be able to gain much that is of value from the reading of *The Atoning Life*.

Like the busy and burdened men and women of other Churches, our people are eagerly seeking spiritual guidance and inspiration. So far as the reading of modern literature is concerned, most of them find it in such books as *The Robe* and *The Greatest Story Ever Told* and Peter Marshall's *Mr. Jones, Meet the Master*.

The parson who is in close touch with the lives and the thinking of busy housewives, and of business and professional people, soon comes to realize that they have neither the time nor the interest to delve deeply into the intricacies of theological argument or philosophical speculation.

LENTEN EXERCISE

There are few members of my congregation, or of any congregation, to whom I could recommend *The Atoning Life* for general reading. As for myself, I devoted more than an hour to the first two chapters, and feel that the mental gymnastics were of some value, as needed Lenten exercise. Yet, as I read, there came repeatedly to my mind the thought: what a tragedy that, in this year when men's hearts are failing them for fear of those things that are coming on the earth, there could not have been given to our communicants, for their Lenten reading, some book which would have brought to the great majority of them, simply, clearly, and beautifully, a vivid word picture of the nearness of God and the power and vitality of the Christian Gospel. Yes: even *The Greatest Story* or *The Robe* or *Mr. Jones!*

Perhaps there should be a Presiding Bishop's book for the clergy, and another, quite different, for the masses of the people such as those who heard Jesus gladly. This cannot be said, however, without the final frank admission that, in other realms of thought and in other departments of life, many of these same lay people are

THE MYSTERY OF THE KINGDOM OF GOD

Albert Schweitzer

This book on the mystery of Jesus' Messiahship and Passion studies the reason why Jesus conducted His earthly ministry not as Messiah but as Prophet and Teacher. Dr. Schweitzer seeks to understand and to explain why it was not until the last crucial days in Jerusalem that Jesus revealed Himself as Messiah. This is a new, completely reset edition of this famous theological work, first published nearly fifty years ago.

\$3.00

at all bookstores

MACMILLAN

60 Fifth Ave., N.Y. 11, N.Y.



Visiting Communion Set

in sterling silver . . . beautifully fashioned, exquisitely proportioned. Nine pieces in a velvet-lined, leather case, 10 3/4" x 5 1/2" x 6 1/2", \$125.

Ecclesiastical Studio

BLACK, STARR & GORHAM

Fifth Ave. at 48th St., New York 19, N.Y.

LETTERS

"way out ahead" of our clergy and theologians.
 ROBERT B. ECHOLS
 Richmond, Va.

A Calculated Terror

TO THE EDITOR: Perhaps you will be kind enough to print this reply to the letter in which the Rev. Dr. Wendell Phillips describes me as "notably inaccurate" [L. C., January 29th].

In my address at General Convention in San Francisco I spoke of "a calculated terror." I did not say "a Jewish terror," nor, when I mentioned politicians, did I say "Jewish politicians," "Arab politicians," or "ecclesiastical politicians."

The theme of my address was the sufferings and the needs of the uprooted Palestinians. I had been invited to summarize the situation in 10 or 15 minutes. I could spare little time for a discussion of causes. I confined myself to a statement of the cardinal cause, which I then believed, and still believe, to be "a calculated terror." Every foreign observer of my acquaintance who was in Arab Palestine when the Arabs were expelled from Deir Yassin, Ramleh, Lydda, and numerous other places, shares my opinion. Nobody who had heard the testimony of the victims could entertain a different opinion; if they lied, they lied with a uniformity that was neither Arab nor human. If they were not exposed to an organized terror, why did so many of them reach Arab territory with nothing but the clothes they stood up in?

I cannot conceive what warrant Dr. Phillips has for calling the "explanation" of the Beirut refugees' conference "official." I remember the conference but do not recall that anybody in Palestine paid a great deal of attention to it.

To call the recent conflict "that Arab war of aggression" is simply to beg the question. If the United Nations Organization, and the League of Nations before it, had the right to render the principle of self-determination inoperative in Palestine, the Arabs were the aggressors in the war of 1947-1949. If these international bodies acted beyond their moral authority, we shall have to apply another name to the Arabs.

Dr. Phillips asserts that "it was not invocation of the principle of internationalization that saved the Jews of Jerusalem from annihilation." No, it was the first truce that saved them, and but for the intervention of an international body they would have been compelled to capitulate to the Arabs, who, though hampered by their respect for the rules of war, had won a clear victory.

I do not know how a "program" can be "inaccurate," particularly before it has been tried. In the address to which Dr. Phillips has taken such vehement exception, I proposed substantially what the Archbishop of Canterbury has suggested, much more lucidly and with much greater authority, in a recent expression of his views [L. C., January 29th]. Dr. Phillips is asking us to acquiesce in the sordid realities of politics instead of pressing for the realization of the one creative possibility that remains in Palestine.

(Rev.) WALTER C. KLEIN

Jerusalem

The Living Church

Cathedral Films presents

16MM SOUND MOTION PICTURES

LIFE OF ST. PAUL SERIES

New effectiveness in teaching the Life of St. Paul is in store for every pastor and lay teacher who uses this deeply stirring, authentic, and highly entertaining series of motion pictures made for the Church by "Cathedral," the most experienced producer of religious films.

Now Ready:	Rental
1. Stephen, First Christian Martyr (20 min.)	\$6
2. Conversion of Saul of Tarsus (30 min.)	\$8
3. Years of Apprenticeship (30 min.)	\$8
4. Return to Jerusalem (30 min.)	\$8
5. Ambassador For Christ (30 min.)	\$8
6. First Missionary Journey (30 min.)	\$8
7. Stoning at Lystra (30 min.)	\$8

In Production:

8. Second Missionary Journey
9. Paul in Corinth
10. Third Missionary Journey
11. Trial At Jerusalem
12. Voyage to Rome

Rent from your bookstore or local film library

Cathedral Films
 Established 1938
 1970 CAHUENGA BLVD., HOLLYWOOD 28, CAL.

Oxford Prayer Books

◆ Your choice of many styles, with beautiful bindings, clear type on fine white paper . . . or the famous *ultra-thin* Oxford India Paper. Altar Services and Chancel Books; books for pew use. At all booksellers.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York



OSBORNE CHALICES

Designers and Makers of the Finest
 Illustrated Book No. LC50C available
 F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C. 1 ENGLAND

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
 Silks—Altar Cloths—Embroideries
 Priest Cloaks—Rabats—Collars
 Custom Tailoring for Clergymen
 1837 Church Vestment Makers 1950
 Over One Hundred Years



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

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
 PETER DAY *Executive Editor*
 REV. FRANCIS C. LIGHTBOURN *Managing Editor*
 ELIZABETH McCracken *Associate Editor*
 PAUL B. ANDERSON *Associate Editor*
 PAUL RUSCH *Associate Editor*
 REV. CARROLL E. SIMCOX, Ph.D. *Book Editor*
 ALICE J. WELKE *Editorial Secretary*
 EDGAR O. DODGE *Advertising Manager*
 MARY MUELLER *Credit Manager*
 WARREN J. DEBUS *Circulation Manager*

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

Member of the Associated Church Press.

Departments

BOOKS 16 FOREIGN 10
 CHANGES 23 GENERAL 7
 DIOCESAN 17 LETTERS 2
 DEATHS 22 TALKS 6
 EDITORIAL 14

Things to Come

1950 APRIL 1950							1950 MAY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
						1	7	8	9	10	11	12	13
2	3	4	5	6	7	8	14	15	16	17	18	19	20
9	10	11	12	13	14	15	21	22	23	24	25	26	27
16	17	18	19	20	21	22	28	29	30	31			
23	24	25	26	27	28	29							

April

2. Palm Sunday
6. Maundy Thursday
7. Good Friday
8. Easter Even
9. Easter Day
- * Convention of Dominican Republic at Ciudad Trujillo.
14. Convocation of Mexico at Tlalpan, D. F. (to 16th).
15. Convention of Eastern Oregon at Burns.
16. First Sunday after Easter.
 Convention of Utah at Salt Lake City (also 17th).
 Convention of Nevada at Las Vegas.
17. Convention of Oregon at Portland (to 19th)
18. General Synod, Nippon Seikokwai at Kyoto (to 21st).
 Convention of Georgia at Augusta (also 19th).
 Convention of Kentucky at Louisville (also 19th).
 Convention of New Mexico and Southwest Texas at Santa Fe, N. M. (to 20th).
 Convention of South Dakota at Mitchell (through 20th).
 Convention of Wyoming at Casper (through 20th).
19. Consecration of Dean Welles as Bishop of West Missouri at Kansas City.
 Convention of Liberia at Robertsport.
21. Executive Board, Woman's Auxiliary, Greenwich, Conn.
23. Second Sunday after Easter.
 Convention of Kansas at Topeka (to 25th).
 *Date apparently not yet set.

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$6.00 for one year; \$11.00 for two years; \$15.00 for three years. Canadian postage, 50 cents a year additional; foreign postage \$1.00 a year additional.

THIS WEEK

THE CONSECRATION of the Rev. Dudley S. Stark as Bishop of Rochester took place as scheduled in Christ Church, Rochester, N. Y., March 24th. A wire from our Rochester correspondent informs us that pictures and a story of the festivities are on the way, for publication in next week's issue—the Easter number. This was the first consecration by Bishop Sherrill since his recent operation.

BAD NEWS comes from Mexico. The Church of the "Sagrada Familia," begun by the Rev. José de J. Vega last year has been closed by order of the government. Our correspondent reports that ever since Fr. Vega began his work in the Colonia 7 de Noviembre, an insistent campaign has been waged against it by Roman Catholic clergy of neighboring areas. Scurrilous pamphlets, mob scenes, anonymous threatening letters, a lighted gasoline-soaked rag, and finally an order to close from the government were among the means used to prevent the church from working among the neglected people of this impoverished section of Mexico City.

READERS of The Living Church have taken a personal interest in this work, by contributions through The Living Church Relief Fund. We shall report further on this matter in a later issue.

BAD NEWS also comes from the meeting of USA Member Churches of the World Council of Churches, held March 22d to 23d at Buck Hill Falls, Pa. In a 27-page documented survey of relations between the Ecumenical Movement and the Vatican in the Twentieth Century, Dr. Henry Smith Leiper, associate general secretary of the World Council, asserted that activities of Myron C. Taylor were a "disservice done to the interests of the Protestant and Orthodox communions . . . based on incredible misunderstanding of the facts." Mr. Taylor at the time was president Truman's personal representative to the Vatican with the rank of ambassador. The report asserted that Mr. Taylor sought to have the Assembly of the World Council include Roman Catholic representation, despite the fact that the Vatican, though duly notified, had made no request for such representatives; that Mr. Taylor wanted the Assembly to include Moslems, although it was pointed out to him that the Council could only include those Churches which accepted its "broad Christian basis"; and that Mr. Taylor asked that he himself be invited as an official US government representative. The report said that he was the only official of any government to make such a request.

SIX SITES are being considered for the Second Assembly of the World Council, it was announced at the Buck Hill Falls meeting: Northwestern, Cornell, Pittsburgh, Yale, and Pennsylvania are university campuses which are offered, and a site in Los Angeles is also being considered. The meeting will be held in 1953.

SOME \$591,000 are needed to prevent collapse of the World Council's pro-

gram of interchurch aid in 1950, it was reported at Buck Hill Falls. This is apparently above and beyond the contributions through Church World Service included in the general budget of our Church and in the "One Great Hour" program of other Churches.

A NEW PERIODICAL has appeared in the Episcopal Church. Entitled Pan-Anglican, it is to be a semi-annual published by the Church Missions Publishing Company, Hartford, Conn. At present it will be sent free to all who request it, although contributions toward publishing expense are solicited. Editor is Bishop Gray, Coadjutor of Connecticut, with the Rev. Drs. E. R. Hardy, Jr. and E. J. Cook as assistant editors. Managing editor is the Ven. Smythe H. Lindsay, archdeacon of Dallas. The first issue is digest-size with plenty of pictures. The Archbishop of Canterbury, whose picture appears on the cover, contributes an article on "The Mission of the Anglican Communion."

FIFTEEN loan cases are on the waiting list of the American Church Building Fund Commission, it was announced at the Commission's March meeting. Richard P. Kent, Jr., secretary, reported: "It appears that our funds on hand and expected collections should permit us to meet current loan commitments and add about \$100,000 in new loans during the next 12 months. We continue to receive new requests almost daily, but under the circumstances we can only tell new applicants that funds are not available, and that we cannot tell when we might be in a position to consider their cases." How much did your parish give to the American Church Building Fund last year?

HEADS of Church girls' and coeducational schools have been meeting at Seabury House in a conference sponsored by the national Department of Christian education. They concluded that there should be: (1) more emphasis throughout the Church upon teaching as a Christian vocation; (2) a larger number of dedicated teachers, administrators, and board members in the Church's schools; (3) teacher-training conferences and workshops; (4) the formulation of a basic philosophy for all of the Church's schools; (5) a study of the implications of Christian doctrine with respect to classroom practice. To prove that they meant business about point 4, the Church school heads appointed a committee to study the subject of a basic philosophy for the Church's schools.

PERHAPS the committee—and the rest of The Living Church Family—can get a few pointers on ideas on this "Point Four for Church schools" from our spring Church School Number scheduled for April 23d. In it, the students themselves will answer the question, "Why Church Schools?" by their essays entered in the Living Church Essay Contest. It will be one of the most significant educational numbers produced in the history of The Living Church.

Peter Day.



American and English
CHURCH ART

- Lighting Fixtures
- Stained Glass
- Genuine Carillons
- Carved Woodwork
- Embroideries
- Silver

Inspired designs and expert craftsmanship in furnishings of distinction by
J. WIPPELL & CO., Ltd.,
Exeter, England

STUDIOS OF GEORGE L. PAYNE,
Paterson, N. J.

Brochures and special designs submitted on request. Please address inquiries to . . .

GEORGE L. PAYNE
15 PRINCE ST.,
PATERSON 7, N. J.

CHOIR VESTMENTS

Clerical Suits
Cassocks . . . Surplices
Stoles
Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS
ALTAR LINENS

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

STAINED GLASS
BRONZE TABLETS MURALS
METAL AND WOOD FURNISHINGS

SINCE 1869

THE PAYNE-SPIERS STUDIOS, INC.

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

Shrine of Our Lady of Clemency
Continuous Novena

Write for Booklet

S. Clement's Church
20th and Cherry Streets Phila. 3; Pa.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Enlist the Parents



GROUP of teachers were talking about the parents of their pupils. Said one, "They take them on trips, they don't give us any help. They just seem to make it as hard as possible for us."

But there is another side to this. Parents will do anything for their children, if they know what their children need, and if they know what they can do to help. Both of the two "ifs" point to the tragedy of thousands of homes where parents have lost touch with their growing children, and misunderstanding and tension have broken the fellowship.

For few parents know the real needs of their children, while imagining that they are most understanding and thorough. They are aware of the need for proper diet, sleep, exercise and safety. They recognize the need for education in traditional subjects and in manners and social conventions, and they arrange for the pursuit of these matters at school or in the home. Homework is a must, as are table manners, dress and conduct. Music lessons are often added whether the child wants them or not. But all this is aimed to turn their children into improved copies of themselves. What they have failed to be they yearn to see achieved in their children.

PARENTS WANT MORE

This common attitude of "parents know best!" works out reasonably well with most children. Even under clumsy and unsympathetic adults natural sturdiness asserts itself, and youngsters struggle through their educational environment with credit to themselves. Nature provides a wide margin of survival, and few people since the dawn of time have had perfect handling. Part of life's resilience comes from getting on with imperfect adults.

But religion is not apt to be acquired under such conditions. At their best, parents really want more. They want character, but are not quite sure how to develop it. Here is where the Church comes in. Alert parents have always recognized that religion is one of the essentials. Hitherto they have trusted the Church to train their children in religion in the Sunday School. If they have been "turning the children over to the Sunday School," it is the fault of the

Church which has fostered this idea and which has expected nothing further.

Now the new program of the Church comes forward with this proposition: the Church can do little without parents. Religious growth takes place in the full life of the family; the training at the church building is only an extension of this. Parents accept this idea readily and ask "How can we help?"

For the present here are some ways:

1. Keep in close touch with the Church school by frequent visits to the worship and the class periods. Know your child's teacher and discuss his development. A telephone call now and then can accomplish this.

2. Do some reading in child psychology and religion.

3. Keep religion alive and evident in family life in as many ways as you can. There can be grace at meals, family Bible reading, sacred pictures, a prayer corner. And always you can have loving respect for persons and profitable guided conversations.

THE TEACHER'S PART

Thus we might list the part played by an informed and inspired parent. But this page is addressed to teachers, who may ask, "What can we do about it?"

The first step is for the teacher to correct her attitude toward parents and to develop a larger view of the Church's program of education. This is more difficult than it seems. The "Sunday school mind," which has gripped the Church for over 50 years, has produced this assumption in the teachers. Christian education is a thing apart, done in one crowded hour according to this view.

The second step is to begin to work confidently to enlist the parents. What your pupils are to you at the start of a term, their parents are, too. They are yours to win, to inspire and to employ. Their religious development, through the project of entering into the training of their children, is partly *your* responsibility. They can be motivated into right action very easily.



PALM SUNDAY

GENERAL



BISHOP KRISCHKE: Consecrated Bishop of Southwestern Brazil, March 12th, by Bishops Melcher, Pithan, and Bentley.

EPISCOPATE

"Operation Holy Ghost"

"*Recebe o Espirito Santo,*" were the words read by Bishop Melcher of Central Brazil at the consecration of the Rev. Egmont Machado Krischke as Bishop of Southwestern Brazil. The consecration completed a mission which can be called "Operation Holy Ghost." From New York, Rio de Janeiro, Porto

Alegre, Rio Grande, Pelotas, and other cities the various groups who were to participate in the colorful ceremony began to pour into the frontier city of Bage in Brazil for two days before the solemn service began on Sunday, March 12th. That was the day of the consecration, and the day on which Southwestern Brazil launched on its course as a district of the Episcopal Church.

Sunday was a beautiful day, brilliant with sun, but cooled by fresh breezes.

At 7:30 Bishop Pithan of Southern Brazil, assisted by the Rev. Samuel Kainuma, celebrated Holy Communion for a church full of people, many of whom stayed in their places for the actual consecration which began at 9:30 with the entrance of crucifer and choir singing "Onward Christian Soldiers," followed by a second procession. Besides those to take part in the consecration, in the procession were Bishop Isaias Sucassas of the Methodist Church and the Rev. Dr. Bratcher of the Bible Society of which the Bishop-elect had been executive secretary the past two years.

The chief consecrator, Bishop Melcher, began the Communion service and the epistle was read by the Rev. Antonio Guedes, rector of the parish. The Rev. Jessé Appel, a class-mate of Bishop Krischke, was asked to read the Gospel.

After the singing of a hymn, Bishop Pithan preached the sermon, stressing the pastoral aspects of the episcopal office.

The Bishop-elect was accompanied by his father, the Rev. George U. Krischke, and the Rev. N. Duval da Silva, a brother-in-law. Bishop Pithan and Bishop Bentley, vice-president of the National Council, served as the presenting Bishops.

The reading of the canonical attestations followed the presentation. The deputy registrar, the Rev. Custis Fletcher Jr., read the evidence for the creation of the missionary district, followed by the mandate of consecration, read by the Rev. Mario Olmos, another class-mate of Bishop Krischke. Evidences of ordinations were read by the Rev. Sirio Moraes, while the Rev. Agostinho Sória read the certificate of election. Mr. Manoel Dallfollo read the consent of the House of Deputies, and the Rev. Virginio Pereira Neves read the canonical testimonials.

Bishop Pithan was the litanist in the service broadcast by the local station and heard through loud-speakers in the parish house and on the church grounds. Inside, despite a large new transept built to hold the choir, the church was filled. Some 200 people stood in the aisles in order to see the Bishop-elect, who had formerly been the local rector, examined according to the Prayer Book form.

The new Bishop was vested by his father. The episcopal ring was a gift of the Bishop's family, and the clergy of the district gave Bishop Krischke a pastoral staff of simple design.

Following the prayer after the *Veni*,

Creator Spiritus, the Bishops laid their hands on the head of Bishop Krischke and Bishop Melcher said "Receive the Holy Spirit."

The Very Rev. Orlando Baptista, dean of the Theological School and another class-mate of the Bishop, was master of ceremonies and was assisted by the Rev. Antonio Guedes.

A reception was given in the afternoon for Bishop Krischke and the visiting clergy and bishops. Evening Prayer was held at 9 PM and Bishop Bentley preached on the missionary work of the Church. Bishop Krischke named the Rev. Sirio Moraes as executive secretary of the district and the Rev. Antonio Guedes as Archdeacon of Bagé at the close of the service.

FINANCE

One World in Christ

Dioceses across the nation are receiving reports from parishes about results of the One World in Christ campaign. Many such reports are incomplete, as are most of the reports sent to the National Council from diocesan headquarters.

Definite assurance has been received that Northern Michigan, West Missouri, East Carolina, Kentucky, North Dakota, Arkansas, and Kansas have exceeded their goal. [L. C., March 26th.]

Dioceses which had notified the National Council prior to March 12th that they had accepted their quotas include: Albany, Delaware, Florida, Georgia, Idaho, Los Angeles, Nebraska, New Mexico, North Carolina, North Texas, Northern Indiana, Oklahoma, Olympia, Oregon, Sacramento, Salina, South Dakota, Southern Ohio, Southwestern Virginia, Springfield, Tennessee, Virginia, West Texas.

Good Friday Offering:

85% to Jerusalem — 15% to Paris

The only corporate opportunity for Churchpeople to share in the Anglican Mission to Jerusalem and the Near East is provided in the annual Good Friday Offering, taken in all parishes and missions either on the day itself or at some other time in Holy Week.

In addition to the aid given to the Church's work in the Holy Land, 15% of the offering is, by direction of General Convention, used each year to assist the Russian Orthodox Theological Institute in Paris, which for 25 years has been training Russian Orthodox clergy to minister to their widely scattered people.

The 100th ordination has recently taken place at the Institute. The young man ordained was born in Russia, studied in Warsaw, and in 1940 was ar-



RUSSIAN THEOLOGICAL STUDENTS: 15% of the Good Friday offering.

rested and exiled to the farthest north of exile stations in central Siberia. In 1941 he was freed to serve with the Polish forces and was with them in Persia, Palestine, Egypt, and Italy. He then transferred to England and began his theological studies, continuing them in 1947 in Paris.

The story of the situation in the Holy Land, and the current need, are told in a new folder *Beginning at Jerusalem* (available at National Council headquarters), and in the Rev. Walter C. Klein's article in the March issue of *Forth*, "The Church of the Holy Land Faces Future With Hope."

A generous Good Friday Offering will permit our Church to continue its participation in these two important enterprises.

INTERCHURCH

ICRE Votes to Join New National Council

The International Council of Religious Education has voted to join the proposed National Council of Churches in America. The Council, by its vote, will become part of the Division of Christian Education in the new National Council, which is scheduled to organize formally in November.

The decision marked the closing of ICRE's annual meeting in Columbus, Ohio.

ICRE also created a committee to be known as the Committee on Education for Christian Family Life which will be responsible for developing a program of Christian education for families through home and Church.

Audio-visual recommendations were made at the meeting and they are to de-

termine policy in production and distribution of films for Christian education.

The department of radio education was asked to study television in order to be able to give parents guidance on selecting programs at home.

In his annual report Dr. Roy G. Ross announced that ICRE will join with the Federal Council in conducting 50 national Christian teaching missions throughout the nation during 1950. Last year 25 missions came in touch with 186,749 persons not related to any Church.

Dr. Ross was reelected secretary of ICRE's board of trustees.

Among approximately 250 officers elected by the 17 associated sections of ICRE were two Churchwomen: Frances E. Bailey, Greenwich, Conn., vice chairman, Professors and Research Section; Ruth Moulton, Southbridge, Mass., secretary, Weekday Religious Education Section.

Battle Against Anti-Semitism

Christian Churches have been called upon to wage an "all-out" battle against anti-Semitism as an effective means of insuring their survival.

The appeal was made in a special statement, described as a "Declaration of Principles" by the recently formed American Committee on the Christian Approach to the Jews.

The Committee, with headquarters at 297 Fourth Avenue, New York City, is composed of representatives of the Federal Council of Churches, the Home Missions Council of North America, the Foreign Missions Conference of North America, and the International Missionary Council.

Describing anti-Semitism as "absolutely irreconcilable" with Christianity the

statement warned that the existence of anti-Semitism, "no matter what its origin," constituted a "threat and menace" to the existence of Christianity.

WORLD AFFAIRS

Prayers for Peace

Organized by a group of World War I veterans in 1948, a prayer-for-peace movement has spread to many parts of the United States and to other lands.

More than 750 organizations have adopted the practice of having daily prayers at noon, asking that the nations of the world may be led into the ways of peace. Organizations concerned with the movement include churches, business and industrial organizations, and civic groups.

The Presiding Bishop stated his belief that such prayer, offered by Christian people everywhere is certain to be of value, and expressed the hope that this plan will be adopted by many members of the Episcopal Church.

UNITY

Public Opinion

Bishop Hart of Pennsylvania has been appointed to the Commission on Approaches to Unity, replacing Bishop Washburn of Newark who had resigned because of new duties as chairman of the Commission on Holy Matrimony.

In a report on its February meeting made public last week [L. C., March 26th], the Commission indicated special interest in seeing Churchpeople become acquainted with its report to General Convention. The Commission thought that Churchpeople should know the report so that they may be aware of steps already achieved and of the implications and objectives of Christian Reunion in world and national scenes. In connection with this the Commission was especially concerned about having prospective deputies to General Convention fully informed because "it is recognized that any action of future General Conventions must spring from a large body of public opinion if it is to be constructive."

To achieve this end the Commission wants dioceses and parishes to cooperate with suggestions adopted at General Convention, and "pilot groups" to undertake local conversations, services, and meetings along these lines:

1. Congregations of the Episcopal and Presbyterian Churches worship together occasionally, "except at celebrations of the Holy Communion," using regular form of service of the host parish. Where possible, social hours follow such joint services with opportunity for fellowship and friendly discussion. Bishop Gibson, Suffragan of Virginia, was made chair-



BISHOP HART: Replaces Bishop Washburn on Unity Commission.

man of a special committee on this subject.

2. Episcopal clergy meet from time to time with Presbyterian clergy, or form clerici in local areas for discussions of polity and theology.

3. The seminaries bring problems of Church unity to the attention of candidates for the Ministry.

4. Woman's Auxiliary, laymen's leagues, and youth groups encouraged to meet with similar groups of other churches.

5. That summer conferences include courses on the subject of Christian reunion in their curricula.

ACU

Field Mass

The American Church Union will sponsor on Memorial Day, May 30th, a field Mass with special intention for the armed forces, to be celebrated on the athletic field of St. Peter's School, Peekskill, N. Y.

With the arrival on June 7th of the Bishop of Malmesbury, the Rt. Rev. Ivor Stanley Watkins, several services will be held in the eastern unit area.

The Bishop of Malmesbury is vice president of the English Church Union and is a member of the central committee of the World Council of Churches, whose convention he will attend in Toronto in July.

Promotion

The Pacific Northwest Regional Committee of the American Church Union was formed at the annual meeting of the Pacific Northwest Chapter of the ACU. The Committee will promote the already

growing membership of the ACU in the area.

Canon Poland Miller is general chairman and Mr. Ray G. Hale, who has been president of the chapter since its organization two years ago, is executive regional secretary.

HOSPITALS

Episcopal Association?

An association of Episcopal hospitals might fulfill a definite need. It also might overlap functions of an existing organization. A committee of administrators and chaplains of Episcopal hospitals is now trying to discover which is the true situation.

The committee was organized on March 2d in Chicago at a meeting preceding the Protestant Hospital Association meeting. Hal G. Perrin, administrator of the Bishop Clarkson Memorial Hospital, was elected to select and be chairman of the committee.

All administrators and chaplains of Episcopal hospitals have been asked to submit their ideas on the need of an Episcopal hospital association to Mr. Perrin.

VISITORS

English Clergy

Recent noonday preachers at Trinity Church, New York, include the Rev. Lewis Mervyn Charles-Edwards, vicar of St. Martin's-in-the-Field's, London, who is in America on a visit and the Rev. Dr. Leonard Hodgson, regius professor of divinity in Oxford University and canon of Christ Church.

Fr. Charles-Edwards preached at Trinity during the second week of Lent, and Canon Hodgson was the preacher March 27th to 31st.

Fr. Charles-Edwards' itinerary was planned to include later visits, with preaching engagements, to Pittsburgh, Portland, Me., and Memphis, Tenn. Canon Hodgson arrived March 8th, and will sail for England the end of April [L. C., March 19th].

THE LIVING CHURCH RELIEF FUND

CARE for Old Catholics	
Previously acknowledged	\$8,200.89
1950 Campus Chest, Shattuck School, Faribault, Minn.	35.00
C. A. Sauter	5.00
	<hr/>
	\$8,240.89
For Bethlehem	
Previously acknowledged	\$ 841.37
C. A. Sauter	5.00
Kate B. Jackson	1.00
	<hr/>
	\$ 847.37
Bishop of Puerto Rico	
Billy Nalle	\$ 36.26

ENGLAND

Mercy Killing is Murder

The Archbishop of Canterbury has condemned "mercy killings" in testimony before the Royal Commission of Capital Punishment.

"It seems to me," the Archbishop told the Commission, "that to take mercy killing and remove it from the category of murder and call it something else is a mistake. Murder is the willful depriving of another human being of his life."

"The instincts of Christianity and of human feelings demand," the Archbishop said, "that even in the dreadful act of murder, there should be discrimination in the penalty. To the utmost degree possible, the principle upon which discrimination is to be placed should be embodied in the law itself." [RNS]

Bishop Hardie Dies

The Most Rev. William George Hardie, former Bishop of Jamaica and Archbishop of the West Indies, died at Bournemouth, England, February 21st, after a brief illness. He had retired about a year ago, and had gone to England to live.

Many members of THE LIVING CHURCH FAMILY will recall that he was a guest speaker at the triennial correspondents' dinner at the General Convention of 1946, when he also addressed the House of Bishops and spoke at other Church gatherings.

He was graduated from Emmanuel College, Cambridge, with the Bachelor of Arts degree in 1900. He received the Master of Arts degree in 1904 and Doctor of Divinity in 1932. In 1902 he was



BISHOP HARDIE: With Bishop Burton of Nassau at the 1946 General Convention.

ordained deacon, and in 1903 priest. He was curate of Holy Trinity, Cambridge, 1902-04; chaplain, Cambridge pastorate, 1902-03; curate of Christ Church, East Greenwich, 1904-06; assistant secretary, C.M.S., 1906-07; curate of Sherborne Abbey, 1908-11; vicar of Holy Trinity, Swansea, 1911-15; St. John Evangelist, Lowestoft, 1915-22; St. Luke's, Finchley, 1922-28.

In 1928 he was consecrated assistant bishop of Jamaica in Lambeth Palace, and in 1931 was elected diocesan. He was also dean of Jamaica cathedral. From 1945 Dr. Hardie was Archbishop of the West Indies.

WALES

Archbishop Prosser Dies

The Most Rev. David Lewis Prosser, Bishop of St. David's since 1926 and Archbishop of Wales until his resignation last year, died February 28th.

The Archbishop, born in 1868, had been in failing health of late, and had been confined to his bed for some weeks.

JERUSALEM

Tribunal for Religion

The Armenian Patriarch of Jerusalem has proposed the formation of an international tribunal in Jerusalem for the settlement of religious disputes. The tribunal would be independent of the civil judiciary of the city.

Both the Armenian and the Greek Orthodox Patriarchs of Jerusalem pressed the Trusteeship Council of the United Nations to maintain the rights of Christian minorities in Jerusalem and to "avoid religious disputes which might lead to political disturbances."

The opinions of the two Patriarchs were voiced by their representatives, Archbishop Germonos (representing the Greek Orthodox Patriarch) and Bishop Tiran Nersoyan, at the meeting of the Trusteeship Council in Geneva. [EPS]

CZECHOSLOVAKIA

Excommunication for Election

Dr. Antonin Eltschkner is the first Roman Catholic bishop to swear loyalty to Communist Czechoslovakia under the Church control laws which went into effect last fall. He is auxiliary to Archbishop Beran.

Two other priests took the oath with the Bishop. They are the vicar general of Prague, and Dr. Bohumil Opatrny, and the provost of the Olomouc diocesan chapter, Dr. Frantisek Kutal.

At about the same time the Czech

government was accepting the oaths of allegiance, it was also appointing Dean Jan Dechet as vicar of the diocese of Banska Bystrica in Slovakia. The diocese, however, already had an administrator, Dean Daniel Briedon. The State had refused to recognize Dean Briedon's election. The Church in turn not only refused to recognize Dean Dechet's election, it also excommunicated him.

In the Czechoslovak Orthodox Church, which gives spiritual allegiance to the Russian Orthodox Church, Alexei Dechterevo was consecrated bishop of Presov. Metropolitan Nikolai of Krutitzky, who officiated, recently consecrated Archimandrite Cestmir Krachmar as Bishop of Olomouc-Brno. Both bishops were elected at a series of meetings of ecclesiastical representatives held recently at Olomouc and Presov. [L. C., February 12th.]

Church Leaders Swear Loyalty

Leaders of Churches in Czechoslovakia, with the exception of the Roman Catholic Church, took the oath of allegiance to the Communist-dominated State at a formal ceremony at Prague. The lower and middle clergy of all the Churches earlier this year swore allegiance to the State in a series of ceremonies witnessed by local government authorities. Late in January the government news agency in Prague announced that a "majority of Roman Catholic priests in Czechoslovakia had taken oath of loyalty" [L.C., February 5th]. [RNS]

HUNGARY

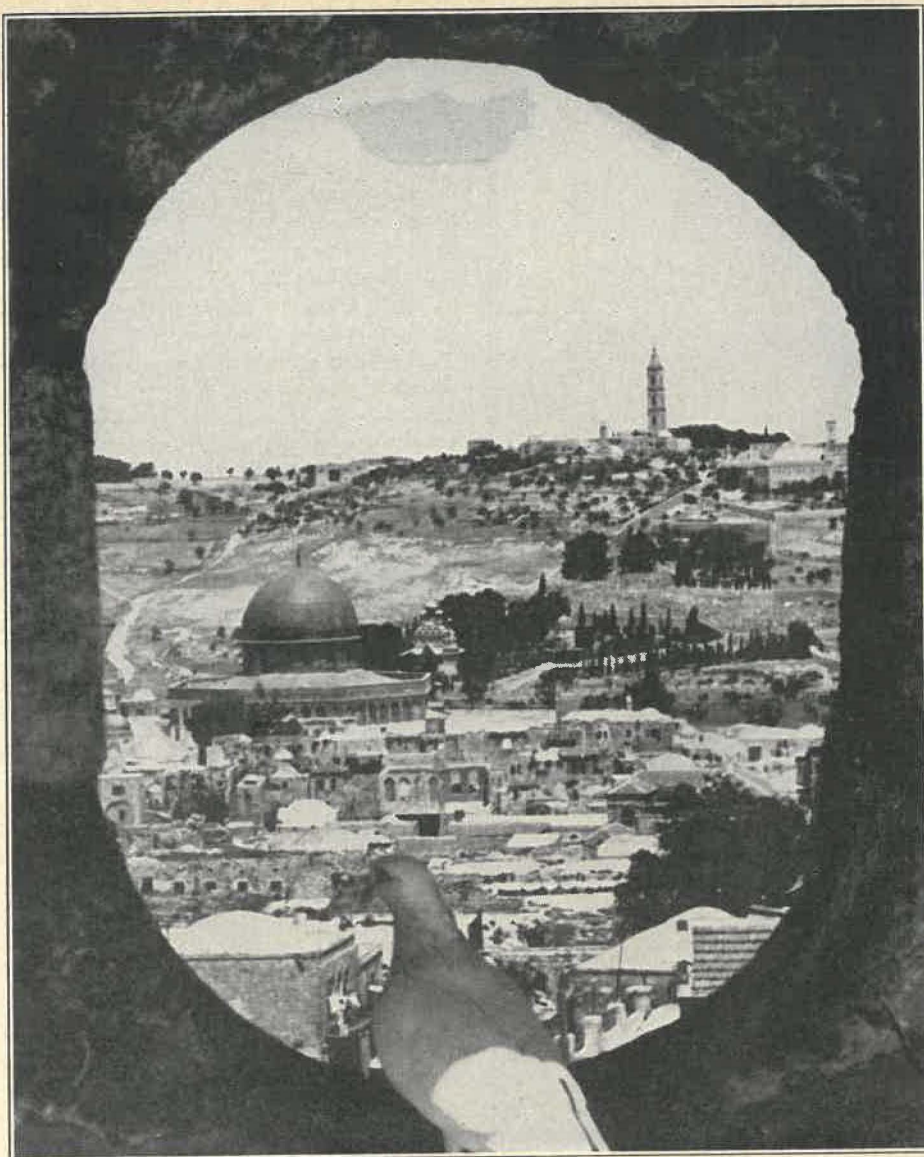
Lutheran Succeeds Catholics

Joseph Darvas, a Lutheran, who was formerly Minister of Reconstruction, has been named Minister of Religion and Education by the Communist-dominated government of Hungary. He replaces Dr. Julius Ortutay, a Roman Catholic, who resigned for undisclosed reasons. The appointment of Mr. Darvas marked the first time a non-Catholic has been named head of the Ministry of Religion. [RNS]

ROMANIA

Defenders of the Church

Competitive examinations will be held in Romania in the near future to fill newly-created posts of "defenders of the Church and Church interests" in the Orthodox Church of Romania. In a recent decree, the Communist-dominated government ordered the setting up of ecclesiastical tribunals in which qualified priests will defend clergymen of the Orthodox Church in cases involving church discipline. [RNS]



RNS.

JERUSALEM: *A dove's-eye view of the Mount of Olives.*

What SHALL OUR ANSWER BE?

By the Rev. Hewitt B. Vinnedge

Professor of Religion and Philosophy, Mississippi Southern College

As Christ claimed Jerusalem for His own, so He claims the hearts of men today. As Jerusalem was faced with a choice, so are we.

April 2, 1950

THE Palm Sunday story depicts a supreme moment in the life of Jerusalem. We have here a blending of sacred and secular history in the life of a city which had seen much. It had witnessed the overthrow in David's time of the people who dwelt there before the Hebrews. It had beheld the triumphal establishment of David as king. Time and again its streets and buildings had responded to the plaudits of the multitude, as David achieved victory after victory over enemies within the kingdom and over foes of Israel without. This was the city which had witnessed the reign of "rich Solomon of Israel, the wonder of the wise." It had experienced the consecration of spirit, the patriotic fervor, and the religious devotion that attended the dedication of Solomon's great temple. After Solomon's death, in the reign of his son, it had gone through the alarm caused by a revolt of the ten northern tribes of Israel and their secession from the united Hebrew kingdom.

Then, centuries later, it had experienced the tragedy and sorrow that went with its conquest by King Nebuchadnezzar of Babylon, and had seen its leaders carried away into exile. Then 70 years later, at Jerusalem, there was great excitement as the exiles returned, and joy mingled with regret at the rebuilding of city and temple: joy because once more there was a house of God, regret because this new temple could not compare in splendor with the one that had been in Solomon's day.

Centuries later there had been desecration in this city and on the sacred ground of the temple itself. The Grecian kings of Syria had tried to wipe out the worship of the one true God, to set up an image of the god Zeus, and to establish a pagan cult in Jerusalem. Then had come a stirring revolt under the princes of the Maccabee family, so that Jewish independence was regained for a while. And then came final conquest by the great Roman state.

B.C. — A.D.

This was all history at the time of Christ. But events equally striking were yet to come in the life of that city. It was, within a few weeks, to witness the

DONKEY DREAM

(*Palm Sunday*)

WHEN I remember how He rode
Upon me (with my foal)
I can forget this heavy load
And dream I have a soul.

There were the palms—the melody;
(Not then the hymn of hate)
Children pressed close to touch—to see;
But I—I bore His weight.

Now with the cross marked on my back
(As though I could forget)
Down every road I bear my pack
For I shall meet Him yet.

I dream of pastures I would choose
(Where He is, I would be),
In Paradise, may He yet use
A donkey's loyalty.

LOUISA BOYD GILE.

coming of God's Holy Spirit to dwell in His people, and the great outpouring of power which occurred at Pentecost. It was to experience the destruction of 70 A.D., after its long, bitter, and unsuccessful revolt against the Roman Empire. Much later, it was rebuilt, after the empire had become nominally Christian; a Christian city it remained until its capture by the Arabs in the seventh century, when they set forth to spread the religion of the new prophet, Mohammed.

At the end of the 11th century it was taken again into Christian hands when it was captured by the "Iron Men" of the First Crusade. A little less than 90 years later it was recaptured by Saladin, and remained in Moslem hands until 1918, when it was at last taken by the British general, Allenby, toward the end of the first World War.

OIL OF ARABS — BLOOD OF JEWS

Today once more there are stirring events in and around that city. Again there has been strife of faith and race tearing it apart. I suppose most of us have read in Isaiah 53 that the Suffering

Servant of the Lord would be bruised for the sins of the world. We Christians see that Servant especially in the Person of our Lord; but in one sense the whole Jewish people has been called on to be God's Suffering Servant. Most of the tragedies endured by that people have been due to the fact that the Hebrews, a people of the one true God, have insisted that they be allowed to worship their God without compromise, without falling into the ways and cults of other peoples. For that stand they have paid a terrible price.

The tension has been present in the world again in recent years. The nations of the world have in effect forced the Jews themselves to make good what had been already guaranteed them: the assurance of a national state in Palestine. Covenants were disregarded, and the blood of the Hebrews had to be spilled in costly measure to establish the new nation of Israel, even though the United Nations had decreed it. No one who has watched the events with sympathy and with historical understanding can doubt that once more many leaders of the world tried to sell the sons of Israel

down the river, and showed by their policy that to them the oil of the Arabs was more highly regarded than the blood of the Jews.

PALM SUNDAY

Of peculiar and paramount significance in the long history of that hallowed soil, as I believe, were the events of the first Palm Sunday.

We Christians believe that on that day its predestined King entered the city. Predestined He was in one sense because, according to ancient Hebrew prophecy, God was to be King in Israel. And we Christians believe that in the Person of Jesus our Lord the everlasting Deity became incarnate and took upon Himself the nature of man. Predestined also he was because the house of David was to reign in Jerusalem, and He was of the house and lineage of David. As we see it, therefore, our Lord was King on the grounds of each claim and each tradition. Notice that the rank and file of people received Him gladly. The Galilean pilgrims who had come down to Jerusalem for the Passover festival knew Him and loved Him. They were not ashamed to hail this Prince of Peace nor to welcome Him as the One who was coming in the name of the Lord. One usually finds that simple folk, the great masses of mankind, gladly welcome those who have the will to peace and justice and righteousness, if they are not led astray by false leaders.

"GALILEAN UPSTART"

Then Jesus entered the temple and surveyed the scene. Much He saw there which He disliked, to which He could not give approval, even though it did conform to the custom long practiced by the ruling groups. Next day He returned to the temple. He drove out the money changers and the commercial hucksters from its sacred precincts. He was trying to set His Father's house in order, even though those who brought about its profanement were acting within the framework of law and custom, even though they were following the way of life and of business which had long been.

From the time of this act there was a change in attitude toward Him, a change which was instigated and nursed along by those who were in power, in positions of constituted authority. This upstart from the northern plains of Galilee had dared to challenge institutions which to Him seemed wrong! He had dared to drive money changers and commercial interests from the temple! He had dared to touch the all-important supersensitive pocket-nerve of those in control! He had dared a program which might unbalance the special economic privileges those in power had attained by riding rough-



shod over the poor and oppressed, like those who had hailed this man on Palm Sunday. He had dared for conscience's sake to show up flaws in the social, economic, political, and religious status quo.

Phillips Brooks, a great Bishop of the 19th century, once said that Jesus entered Jerusalem on Palm Sunday as Intruder and King. Intruder He was, because after all it was in Galilee that He had been working as a rabbi; yet He claimed the city as His own. The city could acknowledge His claim, or reject His offer. It could welcome Him, or curse Him in the midst of a tumult—but He claimed it as His own. Before the week was out Jerusalem had made its choice.

And yet I do not believe that it was the Jewish people, as such, that utterly rejected Him. I doubt that the rank and file, the poor, and destitute, the despised, the sinners, the little people whose cause He had championed, would have turned Him down. We cannot hold the Jewish people, as such, responsible for His death. For too many centuries that lie has been told the world; it is time that it was stopped.

THE SACRED HUMANITY

Well, the heart of each one of us must decide about Him. Not until He is utterly rejected and insistently bidden to depart will He go from us. And into the temple of our heart He cannot come until there is a welcome for Him fully sincere and perfectly trustful, a welcome which casts aside all doubt and reluctance, and proves itself by the offering of loving and willing service.

There is more than this to be considered, however. God's sacred humanity was done to death in the first Holy Week: His beloved Son was killed. There is still a sacred humanity. From the Old Testament we learn that man was made in the image of God; he therefore bears some resemblance to the Eternal Father. However low men may sink, there is still something sacred about this humanity which derives from the nature of God. In the New Testament we Christians learn the doctrine of the Incarnation: that the Eternal One became man, actually took on Himself physical flesh and a human soul to become a Man among men, to walk as a Man among men, and thus forever to link God and man, forever to give to human nature a new and sacred dignity.

Where shall we seek this sacred humanity today? Where indeed, except in our brethren who also are children of God by His creation, who also are made in His image? If they were left to themselves, it is possible that people might so seek and so act; but, as in the first Holy Week, there are leaders, and powerful



ST. SIMON OF CYRENE*

SIMON CYRENE,
 what did you see
 when you rounded the bend
 to Calvary,
 compelled, goaded on
 to holy fame?
*"Marred was His visage,
 His eyes were flame."*

Simon Cyrene,
 what did you see
 when you bent your back
 to the weight of the Tree,
 and did He draw near
 and speak your name?
*"Marred was His visage,
 His eyes were flame."*

Simon Cyrene,
 what did you see
 when you twisted and dropped
 the heavy Tree,
 rejoicing now
 in your tortured shame?
*"Marred was His visage,
 His eyes were flame."*

ELIZABETH MABEL BRYAN.

**"And they compel one Simon, a Cyrenean, who passed by, coming out of the country . . . to bear his cross."*
 St. Mark 15:21.

ones, who stand to lose something of economic, political, and social power and pre-eminence. There are those who would, in effect, blind our eyes to the sacred humanity that is in others. They would have us distinguish and draw lines of demarcation. They would have us virtually deny the sacredness of humanity unless it derives from parts of the world which we approve, unless it is possessed of economic and political views which match our own, unless it is wrapped in the same color of skins that wraps our own.

Do not be misled: this common humanity, whereby we are children of God, is still sacred whether the accident of pigment makes its wrapper white or yellow or black or red or brown. This common humanity, which the Eternal Deity took upon Himself when He became incarnate, is still sacred.

WELCOME OR CRUCIFY?

What is our answer to be, in this high hour of human destiny? What is our answer to be, in this Holy Week which brings us once more into the shadow of the cross of Him who loved high and

low, rich and poor; who lived His life for religious Jew and for pagan Gentile; who gave His life for cultured Greek and despised Samaritan; who loved those who were respectable and those of ill repute; whose spirit yearned for both the self-righteous leaders and the unhappy sinners?

What is our answer to be? Shall it be a welcome to all our brethren of all mankind—a welcome to all who also live under the love and fatherhood of God, who have the same sacred humanity as we have? Shall we hail them as blessed because they, no less than ourselves, have come into the world in the image and likeness of God? Or shall we weakly be convinced by false leaders who would tell us that some obscure duty or obsolete way of life bids us say of some, "We must get rid of them, we must wipe them out, we must set them aside, we must suppress them. Let them be bombed and destroyed, or rejected"?

How dangerously that sounds like the cry of the first Holy Week; it is as if we said of some members of the sacred humanity, "Away with them! Let them be crucified!" What is our answer to be?

Facts for Good Friday

THE Good Friday Offerings from the Church in America to assist the work of the Anglican Church in Jerusalem and the Holy Land have been going on for sixty years, but never have they been more needed or more greatly valued than today. The facts of the state of Palestine today are a fitting subject for Holy Week meditation.

Some 620,000 Arabic-speaking natives of Palestine are impoverished refugees and among them are at least 80,000 of the 135,000 Christians of the Holy Land. Scores of thousands of Arabs still in their homes have been ruined economically by the recent war.

The burden of caring for these refugees, feeding, housing and clothing them, and ultimately reestablishing them in gainful occupations rests upon the United Nations, which this year is asking for \$29,000,000 for temporary assistance.

Large as this sum is it is inadequate to meet the appalling problems. The diet provided is a minimum one; great numbers are still in tents; clothing is scarce, and there is hardly any education for the hordes of refugee children roaming the camps and the overcrowded towns. Meanwhile skilled workmen, lacking work, grow daily more inefficient and disheartened as they remain in enforced idleness.

The work of the Anglican Bishop in Jerusalem has been disorganized, and he and his staff are faced with the clamorous problems of hungry, ill-housed and sick folk who turn to them to supplement the slender aid from the U.N. and the Red Cross. Here people come not alone from the Anglican community but from other Christian communities as well and from the great displaced Moslem population.

This last year in addition to the usual Good Friday offering the National Council has sent \$20,000 for emergency aid but even this is insufficient. The Church of England and the other Churches of the Anglican communion have been redoubling their efforts to help; and still the need persists, for the numbers in need are so great, and the basic need remains unsatisfied.

HERE are a few comments from two of the Bishop's competent women workers who have charge of major relief projects.

Miss Eleanor Moore, a seasoned worker in Palestine, reports in January *Bible Lands* on what she has been doing with the Bishop's relief funds in and around Jerusalem. The parenthetical notes and italics are added by the Editor.

"The following is a detailed account of some ways in which

we have given help recently, *though it is only a fraction of what we have been able to do in the past with American aid.*

"For some time a monthly grant of LP 25 [\$100] has been given to the Orthodox Relief Committee in Bethlehem [ministering to Arabic-speaking native members of the Orthodox Church]. Recently, however, the needs of the poor [natives impoverished by the economic disruption of the war-racked country], other than the refugees, have been brought to our notice, and we have been able to help the Orthodox Native Charitable Society with a small gift. . . .

"In the way of sick relief, the gift from the Church in America has been invaluable. The two Societies to which help was given are complementary to one another. There is the Orthodox Invalids' Home at Beit Jala [a Christian village near Bethlehem] where many sick and aged are tended, sometimes for the rest of their lives. . . . There is also an Orthodox Society for the Relief of the Destitute Sick. . . . Its work is among the chronic and aged sick. . . .

"The assistance given to the Orthodox schools has been extensive, for it has included schools in Trans-Jordan as well as in Arab Palestine. . . . Recently we were able to provide badly needed equipment for two such schools, one in Beit Jala and one in the village of Bir Zeit (north of Jerusalem).

"We also give monthly grants to the Eastern Churches to help them with their work for the relief of their own people. Of these Churches, the smallest is probably the Abyssinian. . . [We] are actually helping about 33 people with small monthly grants. . . . To the Syrian Orthodox Church, both in Bethlehem and Jerusalem, help has been given. . . . For example, both of these communities have opened soup kitchens where children of the Syrian school get a mid-day meal . . . beans and bread. We have also been able to give timely aid from America to the newly re-opened Syrian Orthodox school at the Convent of St. Mark, Jerusalem [Traditional place of the Last Supper!]. The school has four teachers and about 80 to 90 children of primary school age. . . . There is . . . a crying need in Jerusalem for an Orthodox school for the Arab Orthodox children. . . .

"The refugees' situation among the Eastern Churches is very much complicated by two factors, the second of which applies equally to Arab Anglicans. Firstly, Church property, the Greek and other convents, and other houses, are *overcrowded with penniless or impoverished refugees* who live there, rent-free or for small rents; secondly, *the refugees are for the most part without work*, and the most pressing need is for rehabilitation for these unfortunate people. *They are anxious to work, but there is no market for their work, and they have no tools or capital. . . .*"

NOW let us look across the Jordan River to the high plateau where cultivated lands fade away in the unwatered desert of Arabia. There at Zerqa in the Hashemite Kingdom of Jordan (formerly Trans-Jordan) Miss Winifred Coate, long head of one of the Bishop's fine girls' schools, is struggling

to help some of the 350,000 Palestine Arabs now refugees in adjacent countries.

Here, near a small native village, is a camp of 6,516 refugees, of whom 2,000 are still (in cold, snowy winter) living in tents in the most squalid conditions. Miss Coate describes how they distribute the food provided by UNICEF, and supplement it with extra rations.

"The official rations given by the League to all refugees do not form a balanced diet and are not sufficient for those who have no other income. The ration of flour is generous, but many families have to sell part of it, often at a very poor price, to buy extra food, fuel and other necessities. The month's supply only rarely includes a minute ration of meat, and never any fresh vegetables or fruit . . . we spend about LP 50 (\$200) a month on food alone, mostly fresh vegetables.

"We have personally distributed about 4,500 blankets and given clothing to hundreds of families.

"In January (1949) we started a Play Center, to which in March were added school classes for 269 boys and girls. Now after the summer holiday we have begun again . . . in two schools containing 320 pupils. Even so we are educating only about one-fifth of the refugee children of elementary school age. UNESCO has organized one school in the large camp at Suchneh, about ten miles away, but otherwise is giving no support to education in this country [the Hashemite Kingdom of Jordan where there are perhaps 100,000 Palestinian refugees!]. We are accepting as pupils only those who are living in tents. If we could be sure of extra income we should like to employ more refugee teachers and enlarge the schools, but our pupils cannot afford to pay fees. . . ."

These are but two of scores of centers where refugees are being helped. But these are two centers where our Good Friday Offering and our Presiding Bishop's Fund have been active. Meanwhile the Bishop has to maintain or reopen schools, revive hospitals, when they are still in land where the Arabs remain, and carry on diocesan work in all parts of the Middle East.

Surely this great Episcopal Church, this great Christian country of America, should pour out a generous offering on Good Friday to succour these homeless, impoverished people in that land where our Lord died to teach men loving kindness.



"You've missed the point completely, Julia:
There *were* no tigers. *That* was the point."

"Then what were you doing, up in a tree:
You and the Maharaja?"

THE popular indoor sport of the New York critics is wondering what T. S. Eliot was doing when he wrote *The Cocktail Party*, and it has left many of them up in a tree and as puzzled as Julia appears to be in the opening scene. Surely, the critics all agree, there must be some obscure tiger con-

cealed in the sparkling dialogue, despite the fact that the author assures them that "there *were* no tigers; *that* was the point."

The play makes good reading as well as good theatre; and it is now available for all to read (Harcourt, Brace, \$3.00). But it should be seen, with the excellent all-British cast now performing it on Broadway, to be fully appreciated. For it really is superb theatre. It sets forth age-old truths, of sin, of repentance, and of reconciliation, all in the language of moderns. Only difficulty is that it sets them forth so plainly that most of the critics seem to have missed the point entirely.

Celia gives the clue. She has been raised in a thoroughly modern environment, where sin is never mentioned but certain things, being "bad form," were not done by "the people one knew." She tells the shrewd psychiatrist (who was he, really?):

"Well, my bringing up was pretty conventional —
I had always been taught to disbelieve in sin.
Oh, I don't mean that it was ever mentioned!
But anything wrong, from our point of view,
Was either bad form, or was psychological.
And bad form always led to disaster
Because the people one knew disapproved of it,
I don't worry much about form, myself —
But when everything's bad form, or mental kinks,
You either become bad form, and cease to care,
Or else, if you care, you must be kinky."

Edward, who was "obsessed by the thought of my own insignificance," was less perspicacious. Yet the psychiatrist (was he more than that?) managed to bring him and his wife back together, by enabling each to see both his own faults and those of the other, and to learn to live with them. That was one way of adjustment. Celia's was a different and a far more difficult way, but it was a way to which she had a true vocation.

"She will go far, that one."

'Very far, I think.

You do not need to tell me. I knew from the beginning.'

And what a way it was — the way of the saint and mystic in every age, leading through the valley of temptation, through the dark night of the soul, to the bitter triumph of martyrdom.

"And then they found her body,
Or at least, they found the traces of it."

'But before that . . .'

'It was difficult to tell.
But from what we know of local practices
It would seem that she must have been crucified
Very near an 'ant-hill.'

Not many are Celias, but all, says the poet and playwright, must chose their way in the world:

"Everyone makes a choice, of one kind or another,
And then must take the consequences. Celia chose
A way of which the consequence was crucifixion:
Peter Quilpe chose a way that takes him to Boltwell:
And now the consequence of the Chamberlaynes' choice
Is a cocktail party."

We, too, must choose. And that, I think, is the message of *The Cocktail Party*. That's what each of us must be doing — "you and the Maharaja" — up in the tree. There *were* no tigers.

Clifford P. Morehouse

Beginning of a Revolution

HERE beginneth a revolution in this department. Hitherto there have been two standing complaints about our book section. One was that we left too many good books unreviewed, the other that our review of a book would frequently appear months after the publication of the book, by which time the review was as appetizing as warmed-over spaghetti. Both complaints were valid, and we hope that in this new order these grievances will cease.

With this issue the Book Editor turns columnist, and acquires all rights, privileges and dangerous licenses pertaining to the office and work of a columnist. He will comment on books he has read or other reviewers have reported on to him. When direct quotes from the reviewer's report are made, the reviewer's name will follow in parentheses.

We expect to accomplish two things by this change: wider coverage of books and faster service. Now and then, however, a book comes along that can't be handled in a sentence or two. For such, we may revert to the old standard sort of review. And now we take off.

Dietrich von Hildebrand is a Roman Catholic theologian, now a teacher at Fordham University, and one of the Christians whom Hitler found it prudent to harry out of his land. His little book *Fundamental Moral Attitudes* (Longmans Green, \$1.75) is a thoughtful analysis of those basic attitudes of mind and spirit that must underlie any real awareness of moral values. He places Reverence at the base of all adequate morality. His chapter on Veracity is especially keen, and it is an incisive appeal for truth-in-life on the metaphysical ground of reverence for Reality as such.

What happens when a philosopher ceases to be Christian and turns existentialist? Karl Jaspers provides an answer from his own intellectual experience in *The Perennial Scope of Philosophy* (Philosophical Library, \$3). His is "a mind more searching and profound than Heidegger or Sartre, and therefore better able to expound the true dilemma of a world unwilling to return home. . . His portrayal of the terrible aloneness of modern secular man can administer a very salutary shock to many of us." (Matthew Evans.)

PATRISTICS

It is a joy to see so much literary productivity in the patristic field. Two items call for special notice and commendation this week. First is Edgar J. Goodspeed's *The Apostolic Fathers: An American Translation* (Harpers, \$3.75). Dr.

Goodspeed edits and annotates this corpus of Christian writings of the apostolic and sub-apostolic ages with his great critical authority and translates with the skill for which he is famous.

The second is E. H. Blakeney's edition of *Lactantius' Epitome of the Divine Institutes* (SPCK, 11/-). This includes the Latin text of this charming essay by "the Christian Cicero," a good translation, and a very full commentary. The general reader as well as the scholar will enjoy this book.

PRAYER FOR EVERYMAN

Bishop Pardue of Pittsburgh is one of the Church's most effective popular writers. His latest book, *Prayer Works* (Morehouse-Gorham, \$2), consists of radio addresses in which both the theology and the practical procedures of prayer are simply and winsomely expounded. Bishop Pardue had the unchurched and the uninitiated in mind as he prepared them. His book is of special value to the reader who feels the need of prayer in his life and does not know just where, or how, to begin.

MARIOLOGY

Several Anglican and Orthodox scholars in England have prepared a small symposium volume on Mariology: *The Mother of God* (Dacre Press, 6/-). Their discussion of this important and unfortunately controversial subject is learned and stimulating. But I must be frank: there are some sneers by the Anglican contributors, at the traditional Anglican reserve on the subject of the role of our Lady in the Redemption, which are in bad taste—and leave a bad taste.

Fr. E. L. Mascall especially goes



out of his way to parade his passion for Romanism and his contempt for his professed Anglicanism. He denies that "an Anglican is bound to accept what is sometimes, by a peculiar piece of wishful thinking, known as 'the Reformation settlement.'" Along the same line: "an Anglican is not committed to believing anything because it is Anglican, but only because it is true." Of course. But clearly it is his view that a thing is "true" if Rome teaches it. Our Orthodox friends, and the world in general, should be plainly advised that such abject ultramontaniam as this is not Anglicanism.

THE CHURCH

It is a refreshing change to turn to a much better Anglo-Catholic symposium, *The Church* (Dacre Press, 12/6), the report of the Sixth Anglo-Catholic Congress. There are four essays on each of the following subjects: Bible, Creeds, Ministry and Sacraments. All are excellent and several superb. Among the contributors are Fr. Hebert, Dean Selwyn, Dom Gregory Dix, Bishop Mackenzie and Canon Mortimer. These essays represent Anglican Catholic scholarship at its best, and there is not a trace of pedantry to confuse the novice. A book like this gives a new heart of hope for the Catholic movement among Anglicans.

OUR RELIGIOUS TRADITIONS

The reader who wants a compact and objective summary of the vital essences of Judaism, Catholicism, and Protestantism will find it in Sterling Lamprecht's *Our Religious Traditions* (Harvard Press, \$2). He interprets Judaism essentially in terms of "heritage," Catholicism in terms of "genius," and Protestantism in terms of "adventure." The result is a clear and panoramic survey of these three basic religious traditions of the West. But it would have been better if the concluding chapter had not been written. For here Mr. Lamprecht sets forth a hopelessly false formula for reconciling the three religions. His prescription is "Hellenism," by which he means the adoption of a strictly humanistic understanding of our religions.

RECENT IMPORTANT REPRINTS

Sir William Ramsay, *The Cities of St. Paul*. Baker Book House, Grand Rapids, Mich. \$4.

Bertrand de Jouvenel, *On Power*. Viking Press, \$5.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. IV. Baker Book House, \$4.50.

SALINA

St. Francis Boys' Homes

By the Rev. ROBERT H. MIZE, JR.

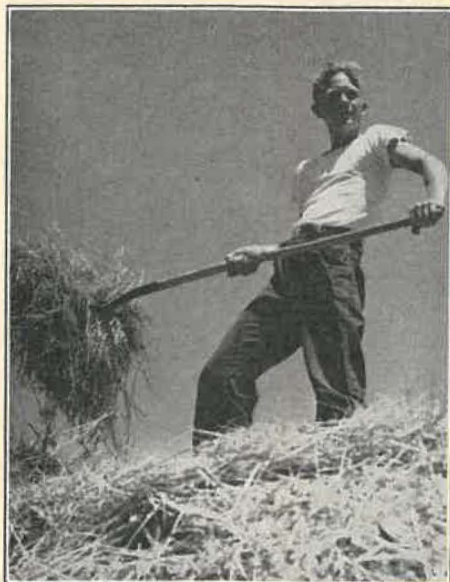
The good-will of the Church's young people is expressed in the allocation of the 1949 National Youth offering to the work of the St. Francis Boys' Homes in the missionary district of Salina. The amount as of January 31st is \$18,301. Belated offerings may bring the total to more than \$20,000, an increase of 25% over the offering of the previous year. The offering is made annually on "Youth Sunday" in the fall, and is assigned each year to some special project.

The St. Francis Boys' Homes were established in 1945 for the primary purpose of helping boys who have had to face the police. They have expanded from the original Home at Ellsworth,

schools, as a part of the therapy of reclamation, makes it doubly important for each unit of the St. Francis Homes to remain small. The flavor of life in each of the two main units, some 30 miles apart, is that of a fraternity of younger-than-college-age youth.

OLD PEOPLE'S HOMES GROW YOUNG

Each of the two units is on a farm. The main building of each unit was originally the Old People's Home of the two respective counties. The unit near Salina contains a farm of 40 acres. The original 70 acres at Ellsworth were enlarged to 185 acres last fall when the St. Francis Auxiliary of Kansas City directed a campaign for procuring an additional 110 acres with an adjoining farm house to become a staff residence. This enabled the Ellsworth unit to ob-



WORK: *Wielding the pitchfork.*



ELLSWORTH HOME: *The original unit, from which two others have sprung.*

Kans., to three separate geographical units. In 1948 the second unit was established near Salina, Kans., under the supervision of the Rev. Peter Francis. The most recent development is the opening of a small receiving home and screening center in the city of Salina, where the main offices of the Boys' Homes are also newly located. At Salina the offices and receiving center are closely associated and housed in the same building with the Educational Service Institute, a psychological clinic headed by a Churchman, Mr. Wilbert Mueller, who also acts as the head of the St. Francis admissions department.

Sometimes referred to as the "Episcopal Church's Boys' Town," the plan and vision for the St. Francis Boys' Homes is actually very different from the famous Nebraska institution of the late Fr. Flanagan. An insistence upon keeping the boys in public life and in public

tain for the first time what it regarded as an adequate staff, headed by Mr. John Heiden of Boston, Mass. Chaplain to the boys at Ellsworth is the Rev. Owen Johnston, formerly of Guelph, Ont., a priest of the Canadian Church.

Heading the new business office of the Homes in Salina is Mr. H. S. Kinsley, former executive of the Fairchild Engine and Airplane Corporation, Winfield, Kans. The Rev. R. H. Mize, director of the Boys' Homes, has also recently moved from Ellsworth to the new receiving center and office at Salina.

The establishment of the first St. Francis Home was through the impulse and generosity of the missionary district of Salina, whose people led in a campaign for \$25,000. The Home saw stormy days. Told by the sheriff that he planned to "run them out of town," the boys retaliated accordingly. Occasionally, cars were stolen. In the first 18 months

19 boys were moved from St. Francis Boys' Home to Industrial Schools. *Time* magazine reported that the "first bad boys practically took the town apart," but generously added that "since then, things have changed." In the next 12 month period, only four boys reverted to public wrong-doing. Mrs. Eleanor Roosevelt in her column, "My Day" reported, "St. Francis Home knows just where its boys are. . . they are having a fair success." The next year, none reverted. In the last two and a half years, the only ones who have reverted were three newly arrived boys whose screening and acceptance had not been completed at the time of their disorder. All who have done well at the Boys' Home have continued to do so on leaving.

Those who were discharged to indus-



PLAY: *Pups for pals.*

CENTRAL NEW YORK

Topnotch Promotion

On Sunday morning, March 12th, Central New Yorkers found that the Syracuse *Post Standard*, a leading Central New York Sunday paper circulated widely throughout the diocese, had devoted the entire front page of its rotogravure section to the work of the Episcopal Church. This tie-in with the Presiding Bishop's radio talk had been planned several months before; and when Clifford P. Morehouse, editor of *THE LIVING CHURCH*, wrote to the *Post Standard's* editor,

"This is an excellent piece of public relations and reflects great credit upon both



FREDERICK SONTAG: *Cutlines that appealed to the public.*

your newspaper and the Episcopal Church,"

it was decided to make public the "story behind the story."

The special feature was thought of and executed by Frederick H. Sontag, public relations consultant to the department of promotion of the diocese of Central New York, and correspondent of *THE LIVING CHURCH* for the diocese. During October, Mr. Sontag approached Edgar F. Schilder, rotogravure editor, with the idea. Mr. Schilder was skeptical, and said that if he granted a full page to one communion, he would be swamped with similar requests from others. However, Mr. Sontag decided to go ahead, convinced that if he could obtain an A-1 photo story, the editor might reconsider.

A list was made of over 50 news-

trial schools, or with a warning to their court, have remained police problems with the exception of one who failed the first year at the Home and then returned from the industrial school to "try it again." With an entirely new perspective on his second chance, he is now a leader in his high school.

Three of the starting five on the Bavaria high school basketball team are St. Francis boys. Other lads at both units of the Homes have received signal honors. One came within a few votes of being elected president of the youth of the missionary district of Salina. One was elected a class treasurer. Of the five boys who are graduates of high school, one is in the army air corps, two remained at the Home as assistants to the staff, two are at college; and one of the college boys is studying for the Sacred Ministry. At the Ellsworth unit almost all the boys who have been in residence a year or longer have become Churchmen. At the unit near Salina, a group of boys are preparing for confirmation.

RESPONSE OF CHURCH AT LARGE

The response of the Episcopal Church to this youngest of Church institutions in the field has been encouraging. Starting with congregations and Church organizations in the district of Salina, the diocese of Kansas, and in the area of Kansas City, Mo., the Boys' Homes became more widely known through the National Youth offering. The DAR in the state of Kansas has made the Homes one of its main philanthropies. The present personnel of boys, 10 to 18 years of age, come from coast to coast. Boys from Alaska have been among its number.

A recent visitor writes:

"Some time ago my business took me to Salina and I had the opportunity to drive over to your St. Francis home near there. As I approached I was somewhat chilled by the gaunt and lonely aspect of the place.*

"However, after I had met Fr. Francis—who of course is a splendid physical specimen of humanity—and had made contact, however superficial, with the spirit of the place, I realized how much more important are personalities than the shells of buildings in which they live. The average business man . . . is of the opinion that the business world is real and that the matter of religion is a mirage that is sometimes real on Sundays, but dissolves into nothingness on Mondays. And yet there are those of us who know in the heart of hearts that the pearl of great price is on your side of the fence, and that we are the ones who are living in a world of make believe."

The St. Francis boys, who begin and end each day in chapel before the presence of God, depend for a great extent upon business men to carry on. The Homes depend upon their benefactions.

*On purchase of the property, only one lone wind-driven tree had endured successive droughts.

GLOWING TRIBUTES TO ENDURE FOREVER

HONOR ROLL
 DWIGHT ARBETT
 YASBEE ALLEN
 JAY BISHOP
 LEONARD HARTY
 BOYD HILTON
 WAYNE HUMPHRIES
 MARION JEFFSON
 BEN ROESCH
 BEN STEVENS
 GALE THOMAS

Memorialize heroes, events, contributors in everlasting cast bronze letters are richly burnished.

BRONZE PLAQUES by Newman
 First choice of America's Churches for 68 years. Ask for our low prices on "masterpieces in metal."

FREE! Colored folders, suggestions, estimates.

NEWMAN BROTHERS, INC.
 Dept. L-C Cincinnati 3, Ohio

VESTMENTS CLERGY AND CHOIR

- NEW MATERIALS
- NEW PRICES
- NEW DESIGNS
- FULL PATTERNS
- EXCELLENT WORK

Write for full information and samples of material

H. M. JACOBS CO.
 1907 WALNUT ST. PHILA. 3, PA.

GOWNS

PULPIT · CHOIR
 CONFIRMATION
 BAPTISMAL
 DOCTORS
 MASTERS
 BACHELORS

EST. 1912 CAPS GOWNS AND HOODS

BENTLEY & SIMON
 7 WEST 36 ST · NEW YORK 18, N.Y.

The Manitowoc Church Furniture Co.

Designers — Craftsmen
 PEWS
 Tracery and Carving

Dept. Q
 WAUKESHA WISCONSIN

R. GEISSLER, INC.
 71-79 W. 45th St., New York 10, N. Y.

Church Furnishings

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

KNEELING HASSOCKS

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

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

RELIGIOUS PUBLISHERS CHURCH SUPPLIES EDUCATIONAL SUPPLIES

To the CHURCH ALTAR APPOINTMENTS and TEXTS
 CANDLES — FLAGS

Catalogs on Request

Morehouse-Corham Co.
 (ESTABLISHED 1884)
 14 E. 41st STREET, NEW YORK 17, N. Y.

worthy actions that could be photographed. During the next two months, the two volunteer diocesan photographers, Richard S. Bandy of All Saints', Syracuse, and J. Lunn Mowers of Grace, Syracuse, were asked to take shots of scenes of which the diocesan files had no photographs. The Rev. Clayton Melling, department of promotion chairman, declared this "a venture of faith," and made available enough money to cover the photographers' expenses.

After the photographs were taken, the difficult task of writing the cutlines began. Mr. Sontag spent many evenings composing cutlines that would appeal to the public. The men on the newspaper wanted short, newsy cutlines. The diocesan officials preferred ecclesiastical terms. Finally, Mr. Sontag asked the Rev. Robert J. Page of Aurora, editor of the diocesan *Messenger*, to become his editorial consultant, and together they pounded out the copy that was finally acceptable to both the Church and the paper.

Good photographs and cutlines having been obtained, the project still had to be sold to Editor Schilder, whose roto section is swamped with similar requests.

PRESS RELATIONS AND PROMOTION

At this time, Episcopal press relations built up after over a year and a half of travel throughout the diocese paid off. Mr. Sontag has become known to Churchpeople working on radio and television stations, as well as on papers in Central New York. Many serve as advisors to the department of promotion. Mr. Sontag himself, having been trained in the social science side of public relations, has never worked on a newspaper. Therefore he turned to Miss Grace R. Lewis of the Church of the Saviour, Syracuse, star city room reporter, who showed him how to present the feature to Editor Schilder.

In January, Mr. Schilder went over 50 photographs and cutlines. He picked nine shots that he felt would most interest his readers. He told the Episcopal public relations representative:

"I am a Roman Catholic. This series will help all Churches, as it shows constructive work. Like you, I am interested in reaching the 50% of America that never goes to any church, rather than raiding members from other Churches."

The feature was now assured. Fr. Melling's allocation of money that did not exist at the time, and Miss Lewis' faith that the feature would make the grade, had been borne out.

Promotion for the page then began in earnest. Letters and cards were sent to all the clergy. The Episcopal Churchmen's association pledged its support. The diocesan *Messenger* plugged the feature. *Post Standard* business manager

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York, 5

The Light of Christ

These are the words intoned by the priest-officiant at the lovely ceremonies of Easter Even (Holy Saturday) prior to the lighting of the Paschal Candle. There are still so very many of our Episcopal churches who, while subscribing partially to the symbolism of candles, fail utterly to follow through and miss entirely the deep, reverent impressiveness and teaching value of the Paschal Candle which is lighted on Easter Even, and until modern fire restrictions prevented, remained lighted every minute of the forty days commemorating Our Lord's presence on the earth after His resurrection. The Paschal (Lamb of God) Candle is lighted for Jesus. It is truly "the light of Christ," and in these days of fire restrictions, care is taken that worshippers at every service shall always see

it lighted by the time they have arrived, and it remains so until after they have departed. That large, lovely candle mutely burning in a parish church tells its own beautiful story—that the worshippers there love to memorialize their Lord's presence in the world after His resurrection and their redemption.

May we suggest this both to priests and parishioners who do not now have a Paschal Candle—that if at all possible and there is a parish near you celebrating Easter Even with the proper ceremonies, as many of you attend as possible. You will not come away unmoved by the beauty and solemnity of it all, we assure you.

Be on your knees **FREQUENTLY** this week. Let's not miss any possible whisperings of Jesus' precious spirit in this week of weeks to those who love Him.

AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

A recent inventory reveals some nice pieces of wrought iron in our stock covering an assortment of standing candlesticks, candelabra, office lights, etc. To those churches loving this type of metal we may be of considerable help just now, and prices are reasonable.

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

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST School for Girls

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

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

ST. KATHARINE'S

(Episcopal)

Sound scholastic, physical, spiritual training for maximum individual development. College preparatory. General course, 5th-12th grades. Limited enrollment. Small classes. Sports with Golf, Swimming, Riding. Write for catalog:

KATHERINE ZIERLEYN, Head of School,
BOX L, DAVENPORT, IOWA

KEMPER HALL

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



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

KENOSHA, WIS.

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Blding

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

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

THE SISTER SUPERIOR

NATIONAL CATHEDRAL School for Girls Washington, D. C.

An Episcopal School. Boarding, Grade 7 to 12; Day, Grade 4 to 12. Emphasis on Dramatics, Art and Music. College preparatory and general courses. Fireproof buildings. Large athletic field. Located on 58 acre Cathedral grounds.

Mabel B. Turner, Principal, Washington 16, D. C.

NURSING

A three year course in NURSING

is offered to High School graduates
Scholarships Available

Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark 2, N. J.
Affiliated with Rutgers University

Bishop Clarkson Memorial Hospital

OMAHA 2, NEBRASKA

Three Year Fully Approved Course
Scholarships Available

Write For Catalog
Director of Nursing

Affiliated with University of Nebraska

DIOCESAN



FR. MELLING AND MISS LEWIS: The allocation and the faith were borne out.

Henry H. Keller of the Church of the Saviour, Syracuse, soon found clippings of church programs and bulletins coming in to him about the feature. The paper had given the space. Mr. Sontag was now making sure that it reached the people, and that the paper received its share of promotion.

FAN MAIL

Response to the feature came fast. A Baptist minister, the Rev. Charles H. Schmitz, member of the Protestant Radio Commission, wrote to the editor:

"It was most refreshing to read your paper and see the splendid page devoted to the Episcopal Church. Although I am not of that fold, I appreciate very much reading and seeing the work of that great communion. It was very well done in every sense of the word."

W. Ted Gannaway, consultant to the Presiding Bishop's committee for laymen's work, wrote, as did Raymond M. Bush, president of the CNY Episcopal Churchmen's association, who called the feature

"a magnificent piece of teaching promotion, thought of and executed almost entirely by laymen and a laywoman, who after all constitute the strength of our Church."

Business Manager Keller said the promotion was "unequaled for a non-profit organization," and Editor Schilder began to receive fan mail from bishops, priests, laypeople, clergymen of other faiths and "non-believers."

Asked by a reporter what the high-points of the feature story were, now that it was a proven success and would be circulated from coast to coast, Mr. Sontag named three:

"First, Ted Gannaway's comment that 'This is real top-notch promotion,' and that came from the best promotion man in our Church; second, Mr. Morehouse's letter to the *Post Standard* editor, which

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

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

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

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COEDUCATIONAL

ST. STEPHEN'S SCHOOL

A coeducational, church school, grades 8-12, operated by the Episcopal Diocese of Texas. Chief purpose, to give religious education equal emphasis with general education, and provide a Christian community. Excellent faculty of church lay people. Beautiful location. Splendid climate.

REV. WILLIAM BREWSTER
1803 Elton Lane Austin, Texas

COLLEGES

CANTERBURY COLLEGE Danville, Indiana

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

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

GOWNS Pulpit and Choir Headquarters for RELIGIOUS SUPPLIES



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

CATALOG ON REQUEST
National CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Clergy and Choir VESTMENTS

ALTAR HANGINGS and LINENS
Chasubles-Albs-Amices-Copes

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

assured our feature of Churchwide circulation; and third (but personally most important), Miss Lewis' comment, "This was a job well done for our Church."

MILWAUKEE

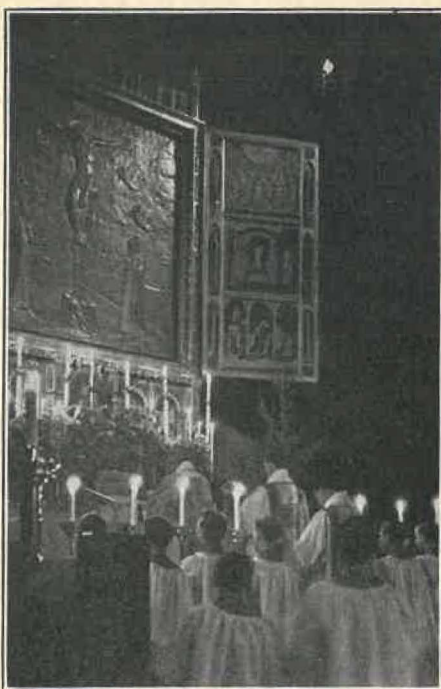
Security for Retired Clergy

An important step to improve the security of clergy after their retirement was taken recently by the board of directors of St. John's Home, Milwaukee. They have purchased the apartment building adjoining the diocesan Home for the Aged, which is known as Alden Court. This building contains 12 apartments. Occupants will live rent free and have their utilities furnished. They will, however, be expected to provide their own furniture. First consideration will be given to diocesan clergy who have reached retirement age.

Alden Court is within easy reach of All Saints' Cathedral and St. Paul's Church, so that priests living in the new home will have an altar at their disposal.

At the same time the board of directors took steps to make St. John's Home more serviceable for its purpose as a home for the aged.

The board of directors believes these projects to be so important that it was decided to pay for the new property and



MILWAUKEE CATHEDRAL: Retired priests will have an altar at their disposal.

the alterations by drawing on existing capital funds. The sum of approximately \$100,000 is involved. Plans are now under consideration for raising this sum.

EAU CLAIRE

Diocese Receives Three Bequests

Three recent gifts to the diocese were announced by Bishop Horstick of Eau Claire at the diocesan council held January 29th and 30th at Christ Church Cathedral, Eau Claire.

A bequest of \$500, given in memory of Miss Frances James, will be used for a library of visual education. The second gift is a stretch of land overlooking the Red Cedar River in Menomonie, which will be used as a year-round conference center. This historic landmark and its 15-room house were the gift of the three children of the late C. T. Bundy and Mrs. Bundy, in memory of their parents.

The third gift, from Mr. and Mrs. Scipio Wise of Hayward, is a 250-acre site, seven miles east of Hayward on Round Lake. This will provide ideal facilities for a summer youth conference center.

ELECTIONS. Standing committee, clerical, R. D. Vinter, K. O. Crosby, G. E. Brant; lay, C. L. Baldwin, Jesse Symes, W. V. Jackson.

Delegates to Synod, clerical, R. D. Vinter, K. O. Crosby, G. E. Brant, H. F. Coykendahl; lay, Ward Winton, Jesse Symes, C. P. Borge, R. W. Owen, Jr. Alternates, clerical, R. S. Ottensmeyer, R. E. Ortmyer, R. C. Warder, J. E. Allen; lay, W. L. Zorn, M. Everlein, Glenn Thoreen, A. W. Elmgren.

"Tougher and More Thorough"

That is the way a candidate for Holy Orders describes the training given in our Seminaries today compared with that given twenty years ago.

The training *must* be "tough and thorough," for the work of the Ministry today calls for men of endurance and competence.

Your support will enable our Seminaries to keep up the good work.

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

CLASSIFIED

BOOKS

FREE CATALOG of Used Religious Books mailed upon your request. Write today. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

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

CHURCH ENVELOPES

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

CHURCH FURNISHINGS

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

FOR SALE

46 **TEN-FOOT CHURCH PEWS;** butternut; upholstered; kneeling cushions included. Will sell any or all, at reasonable price. Reply Box C-405, The Living Church, Milwaukee 3, Wis.

LECTURE

THE REV. ALAN WATTS addresses St. Ursula's Guild ("Secularism and Christian Vocation") St. Ignatius', 87th, west of Broadway, New York, following Evensong and Benediction at eight, Friday April 14th. Non-members welcome.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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

LINENS AND VESTMENTS

FINEST PURE IRISH LINEN for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Wax" thread. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens. Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$6.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

DEATHS

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

Charles Townsend, Priest

The Rev. Dr. Charles Townsend died on March 11th at Morristown, N. J. Charles Townsend was born on November 10th, 1881, at Elizabeth, N. J., the son of Charles Townsend and Mary Mulligan Townsend. He attended Trinity School, New York City, and Pingry School, Elizabeth, N. J. In 1903 he was graduated from Princeton University, with the degree of B.A. In 1906 he was graduated from the General Theological Seminary with the degree of B.D. In 1935 Brown University conferred upon him the honorary degree of D.D.

He was made deacon in June, 1906, and advanced to the priesthood in September, 1907. From 1906-1908 he was on the staff of the Associate Mission of Trenton, N. J.; from 1909-1910 he was rector of the Church of the Heavenly Rest, Plainfield, N. Y.; from 1910-1912, rector of Christ Church, Borden-town, N. J. In 1912 he became rector of the Church of the Good Shepherd, Rosemont, Pa., where he remained until 1930. In that year he became rector of St. Stephen's Church, Providence, remaining until 1945. From 1945-1947, when he retired, he was rector of St. James's Church, Winsted, Conn. Spending the winters at Morristown, N. J., Dr. Townsend had charge until his last illness of St. Paul's Church, Morris Plains. His home, after his retirement, was at Jamestown, R. I.

Dr. Townsend won distinction in the Church for his work in Christian education in the churches at Rosemont, Providence, and, even in the two years, at Winsted. He also served on the Committee on Evangelism of the diocese of Pennsylvania from 1916-1917 and on the board of examining chaplains from 1920-1929. He was a member of the standing committee and of the board of examining chaplains of the diocese of Rhode Island. He was the author of a book widely used in the Church, *The Lord's Service*.

Dr. Townsend is survived by his wife, whom he married in 1918, the former Miss Leslie Chapin; by a son, Charles Townsend of Stamford, Conn.; a daughter, Miss Mary E. Townsend of Los Angeles, Calif.; and by three sisters,

Minnie Frank

Minnie Frank, for many years an active member of St. James's Church in the Bronx section of New York city, died on January 23d, at her home.

Mrs. Frank served as president of the Women's Guild of St. James's, during the years when it was the leading women's organization of that parish. She was a member of the Board of Managers of

St. Luke's Home for Aged Gentlewomen, and Welfare Chairman for the Bronx of the American Legion Auxiliary. Mrs. Frank will long be remembered for her great services to the Lighthouse for the Blind and for the Home for the Destitute Blind. Her interest in and her aid to these two works never failed, even when failing strength made her less active.

CLASSIFIED

POSITIONS OFFERED

WANTED: MATURE WOMAN to share spacious home of widower and grown son in attractive Chicago suburb and manage household. Terms to be arranged. Reply Box B-406, The Living Church, Milwaukee 3, Wis.

CHAPLAIN for health and correctional institutions, also to be Rector of small city parish with good buildings. Salary \$3000. to \$3500. with four-bedroom rectory, car allowance, etc. Middle-aged man with family preferred. Write Detroit Episcopal City Mission Society, 300 Griswold Street, Detroit 26, Michigan.

CHAPLAIN. General institutional work. Large City Mission. Eastern city. Age 48-45 years. Must be moderate Churchman. Present salary \$3000. plus \$300. for house. Promising future for right man. Reply Box P-395, The Living Church, Milwaukee 3, Wis.

WANTED: For Church School which insists' on all masters being Churchmen—Experienced English master; also master for Spanish, French, and Latin. Must be able to assist in sports. Reply Box P-403, The Living Church, Milwaukee 3, Wis.

SUBURBAN CHICAGO PARISH seeks hard working experienced curate. Moderate churchman. Salary commensurate with experience. Reply Box T-396, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST-CHOIR DIRECTOR available for full-time position, Anglican, experienced, English diploma, excellent references. Reply Box G-402, The Living Church, Milwaukee 3, Wis.

PRIEST available for July-August. One or both. Reply Box H-401, The Living Church, Milwaukee 3, Wis.

PRIEST in California desires to correspond with clergyman who might be interested in exchange; Moderate churchman; salary \$2400 and rectory. Reply Box P-404, The Living Church, Milwaukee 3, Wis.

CANADIAN PRIEST, 42, Prayer Book Catholic, married, wide experience, parochial, youth work, social services, indefatigable worker, seeks parish in the East, particularly near seaboard. Highest references. Reply Box T-407, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Organist and Choir-master offering adequate salary for high musical standards. Anglican, Veteran, age 30, 10 years experience, excellent references, Mus. B., Mus. M., F.T.C.L. Reply Box R-379, The Living Church, Milwaukee 3, Wis.

CANADIAN PRIEST desires opportunity to serve in United States. Ten years urban experience, interested in youth and Religious Education. Reply Box F-408, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rt. Rev. Lloyd Rutherford Craighill, Retired Bishop of Anking, has become rector of St. James' Parish, Anne Arundel County, Maryland, which includes St. James' Church, Herring Creek, and St. Mark's Chapel, Tracy's Landing. The Bishop and his wife may be addressed at Lothian, Md.

The Rev. Louis Basso, Jr., formerly rector of Grace Church, Traverse City, Mich., and vicar of St. Paul's Church, Elk Rapids, is now associate rector of Trinity Church, Lawrence, Kans.

The Rev. Eldon W. Borell, formerly vicar of St. John's Church, Ramsey, N. J., is now vicar of Trinity-on-the-Hill, Los Alamos, N. Mex. This is a new work in the district of New Mexico and Southwest Texas. He will also be in charge of the missions at Taos and Espanola, N. Mex. Address: 2808A Thirty-Seventh St., Los Alamos, N. Mex.

The Rev. John H. Burt, formerly assistant at St. Andrew's Church, Ann Arbor, Mich., will become rector of St. John's Church, Youngstown, Ohio, on May 1st. Address: 328 Wick Ave.

The Rev. Milton Cookson, who formerly served St. Andrew's Church, Cocoli, C. Z., is now in charge of the Church of Our Saviour, New Cristobal, C. Z.

The Rev. Frederic J. Eastman, formerly rector of St. Peter's Church, Westfield, N. Y., is now chaplain to Episcopal students at the University of Connecticut in Storrs. He is also in charge of St. Paul's Church, Windham, but will give most of his time to the work at the university. Fr. Eastman is the author of the plan of proportionate giving used widely throughout the Church. Address: Windham, Conn.

The Rev. Henry T. Egger, formerly rector of Epiphany Church, Rochester, N. Y., will become rector of Trinity Church, Lumberton, N. C., on April 30.

The Rev. Hobart J. Gary, formerly vicar of the Church of St. James', Old Town, Maine, and chaplain to Episcopal students at the University of Maine, is now priest in charge of St. Francis' Church, Levittown, L. I., N. Y. Address: 29 State Lane.

The Rev. Robert A. George, formerly rector of Grace Church, Defiance, Ohio; St. John's, Napoleon; and St. Paul's, Hicksville, will become rector of St. Peter's Church, Ashtabula, Ohio, on April 15th.

The Rev. John G. Hilton, formerly priest in charge of St. James' Church, Mansfield, Pa., is now rector of St. John's Church, Carlisle, Pa. Address: 147 S. College St.

The Rev. Gideon C. Montgomery, formerly at Medellin, Colombia, will serve temporarily at St. Andrew's Church, Cocoli, C. Z.

The Rev. Antonio Ochoa, formerly serving in Tulua, Colombia, is now serving St. Christopher's Church, Rio Abajo, Panama.

The Rev. Peter H. Paulson, formerly assistant at St. Alban's Church, Los Angeles, is now chaplain to Episcopal students at the University of

California at Los Angeles. Address: 10845 Le Conte Ave., Los Angeles 24.

The Rev. John Howard Payne, Jr., formerly assistant at St. Paul's Church, Pawtucket, R. I., will become rector of St. Paul's Church, Gardner, Mass., and vicar of Emmanuel Mission, Winchendon, on April 15th. Address: 92 School St., Gardner, Mass.

The Rev. Austin F. Schildwachter, formerly rector of St. Matthew's Church, Oakland, Md., is now rector of Ascension Church, Westminster, Md.

The Rev. Lemuel Shirley, who has been living at Rio Abajo, Panama, and serving St. Christopher's Church there, as well as St. Peter's Church, La Boca, has now moved to La Boca and will give his full time to the work there.

The Rev. Albert E. Stephens, Jr., formerly assistant at St. Andrew's Church, Denver, Colo., is now vicar of St. Timothy's Mission, Henderson, Nev. Address: P. O. Box 826, Henderson, Nev.

Changes of Address

The Rev. George H. Prendergast, priest of the diocese of Olympia, formerly addressed at 1432 S. Carob Way, Montebello, Calif., should now be addressed at P. O. Box 558, Tombstone, Ariz. The Rev. Mr. Prendergast returned to this country recently after 18 months of travel and residence in Europe.

Ordinations

Priests

Colorado: The Rev. Paul James Habliston was ordained to the priesthood by Bishop Bowen of Colorado on March 19th at St. John's Cathedral, Denver. Presenter, Canon Harry Watts; preacher, Dean Paul Roberts. Fr. Habliston is youth director at St. John's Cathedral. Address: 1313 Clarkson St., Denver 3.

The Rev. Fred Fay King was ordained to the priesthood by Bishop Bowen of Colorado on March 12th at St. George's Church, Englewood, Colo., where the new priest is vicar. Presenter and preacher, the Ven. Eric A. C. Smith. Address: 3972 S. Fox St.

Maryland: The Rev. John Marion Taylor, Jr., was ordained priest by Bishop Powell of Maryland at Emmanuel Church, Baltimore, on March 4th. Presenter, the Rev. Howard O. Bingley; preacher, the Rev. Dr. A. C. Lichtenberger. The Rev. Mr. Taylor, who has been curate at Emmanuel Church, is now priest in charge. The rector, the Rev. Ernest V. Kennan, died in February. Address: 811 Cathedral St., Baltimore.

Milwaukee: The Rev. Allen Robert Hingston was ordained priest by Bishop Ivins of Milwaukee at Grace Church, Hartland, Wis., on March 19th. Presenter, Dean Victor E. Bolle; preacher, the Rev. William P. Reid, uncle of the ordinand. To be assistant priest of the Waukesha County Associated Missions and resident clergyman at St. Bartholomew's, Pewaukee, Wis. Address: 114 Lake St.

Pittsburgh: The Rev. Richard J. Hardman was ordained priest on March 18th by Bishop Pardue of Pittsburgh at Calvary Church, Pittsburgh, where the new priest is junior assistant minister. Presenter, the Rev. A. Dixon Rollit; preacher, Bishop Scaife of Western New York.

Living Church Annual Corrections

The Rev. Forrest B. Clark is vicar of Grace Church, Dallas, Tex., rather than St. George's, as listed on page 192.

The Rev. Guy H. Frazer is connected with the diocese of Florida, rather than the diocese of Newark. Address: 315 E. Thirty-Second St., Brooklyn 26, N. Y.

The Rev. Charles E. Greene is one of the two assistants affiliated with St. Thomas' Church, Whitmarsh, Pa., and serves Trinity Church, Ambler, under the direction of the Rev. Nathanael Groton. Address: Trinity Church, Ambler, Pa. The Rev. Mr. Greene's name should be listed under St. Thomas', Whitmarsh, on page 301.

The Rev. Frank E. Jarrett is vicar of St. George's Church, Dallas, Tex., rather than Grace Church, as listed on page 192.

The Rev. Edward Platts, one of the two assistants at St. Thomas' Church, Whitmarsh, Pa., is also in charge of St. James' Church, Perkiomen, Evansburg, Pa., and should be listed under Evansburg on page 299. He works under the direction of the Rev. Nathanael Groton.

The Rev. T. Lloyd Rimmer, rector of St. Mark's Church, San Diego, Calif., is incorrectly listed on page 480 in the general clergy list. His correct address is 3785 Fairmount Ave., San Diego 5. The listing of a Rev. William E. Rimmer at that address should be omitted.

Women Workers

Miss Martha C. Pray, for the past seven years director of Christian education for the diocese of Virginia, has resigned to become diocesan director of Christian education for Western Massachusetts. Her home is at Amherst, Mass. Miss Pray, who has also resigned as chairman of the Commission on Christian Education of the Third Province, will take up her new duties on May 1st.

Marriages

The Rev. John G. Forell of the Warren County Mission in the diocese of Newark and Miss Judith Jacklyn of Tasmania were married on January 13th at St. Matthias' Church, Montreal. The marriage took place in Canada in order that the bride could be admitted into the United States. Fr. Forell was transferred last year from the extra-provincial diocese of Tasmania. Address: St. Peter's Rectory, Washington, N. J.

The Rev. George Blake Holmes and Miss Rachael Brugh of Roanoke, Va., were married on January 27th at St. John's Church, Roanoke, Va., and will make their home in Pulaski, Va., where the Rev. Mr. Holmes recently became rector of Christ Church.



GO TO CHURCH DURING LENT

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



LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 S. Figueroa
Very Rev. J. M. Krumm, Ph.D., r
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP & Ser; Tues & Thurs 10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

SAN FRANCISCO, CALIF.

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

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

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; 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.

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30, EP, Ser & B 8; Daily Masses: 7; Thurs 9:30 HC, 10 Healing Service; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

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

ST. PAUL'S 2430 K. St., 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 to 7 and by appt

(Continued on next page)



GO TO CHURCH DURING LENT

(Continued from preceding page)



HOLLYWOOD-BY-THE-SEA, FLA.

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

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

TAMPA, FLA.

ST. ANDREW'S Rev. Harold B. Hoag, r
501 Marion Street
Sun 7:30 HC, 9:30 Ch S, 11 HC or MP & Ser;
Thurs & HD 7:30 & 10:30 HC

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

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; Sta & B Fri 8;
C Sat 4-5, 8-9

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
PALM SUN: H Eu 7:30, 9 Sung Eu, 11 Sol Eu &
procession (Chanting of Passion), Distr. of Palms
7:15, 9, 11; Mon H Eu 7, 10, Adult Sch of
Religion 8:15; Tues H Eu 7, 10; Wed H Eu 6:15,
7, 10; MAUNDY THURS: Sol Pontif. Eu, Blessing
of Oils 6:30; The Watch 7:30 Thurs until 10
Good Fri; GOOD FRI: 10 Pro-Anaphora, Veneration
of Cross, Sol Mass of Pre-Sanctified; 12-3 Three
Hours' Devotion; C 3-4; HOLY SAT: 10 Liturgy
of Easter Even, 4 Ch Sch Lenten Offering Presen-
tation & Sol B; C 5-6, 7:30-8:30

FORT WAYNE, IND.

TRINITY W. Berry St. at Fulton
Rev. George B. Wood, r; Rev. Robert S. Childs, ass't
Sun 7:30, 9, 11; Daily Eu 7 & Fri 9:30; EP Wed 8;
Sta Fri 5; C Sat 7-8

LOUISVILLE, KY.

GRACE Rev. John S. Letherman
Sun Eu 7, 11, Ch S 10; HC Daily 7 ex Tues &
Sat 9:30; Mat daily before Mass; EP daily 4

BALTIMORE, MD.

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

DETROIT, MICH.

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

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenchild, r
Sun 8, 9:30, 11; Mon HC 10:30; Tues HC 7; Wed
HC 10:30; Thurs HC 7, EP 7:30; GOOD FRI 12 to
3, Ev Service 7:30; Sat Baptisms 4

LINCOLN, NEBR.

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

RIDGEWOOD, (NEWARK), N. J.

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

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
Sun 8, 11; Tues 10:30; Wed 8:15

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
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. Horry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

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

ST. PAUL'S Rev. Lauriston Castleman, M.A., r
28 Highland Rd.
Sun 8, 9:30 & 11; Ch S, 11 Morning Service & Ser;
Weekdays: Wed 7:30, 10 HC, 8 EP & Ser

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, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: 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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; April 3-6, HC 11:45, Tues-
Thurs 12:30 Prayers; GOOD FRI 11 MP & Ser,

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

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

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP,
Wed 8 Vicar's Evening

ST. JOHN'S IN THE VILLAGE Rev. C. H. Graf, r;
Rev. E. J. Nutter; Rev. H. Cowan 218 W. 11
Sun 8 HC, Ch S 9:30, 11 Cho Eu & Ser



ST. PAUL'S CATHEDRAL
LOS ANGELES, CALIF.

NEW YORK CITY (Cont.)

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. PETER'S WESTCHESTER Westchester Sq.
PALM SUN: 8, 9:30 (Sol Mass), 11 (Sol Mass);
Mon, Tues 7, 9:30; Wed 6:30, 7, 9:30, 8 (Tene-
brae); Thurs 6:30 (Sol Mass, Ceremonies of the
Day); GOOD FRI 10, 12-3 (Liturgy and Preaching
of the Passion), 8 Sta

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 5:10

TRANSFIGURATION Rev. Randolph Roy, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Woll St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N.Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11, School of Religion 5, HH 6:45;
Daily: HC 7:30, 12:10 ex Wed HC 7; Ev Wed 8;
Thurs & HD 12:10

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 Preachers

CINCINNATI, OHIO

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

FORTLAND, OREGON

ST. MICHAEL & ALL ANGELS N.E. 43 & Broadway
Rev. George R. Turney, r
Sun 7:30, 9:30, 11; Wed & Fri 7 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. 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, Holy Eu 12:10, Mat 7:30, Ev 5:30;
Addr 12:30 Wed; Tues Sch of Religion 5:15 (The
Rector) "God's Secret Unveiled: The Book of
Revelation." Wed Sta 8; MAUNDY THURS HC 7,
7:45, Mat 7:30, Sol High Eu, HC, Procession to
Altar of Repose & Ser 9:30, Ev 5:30; GOOD FRI
Mat 7:45, Commemoration of the Passion 12-3,
(Lit, Liturgy of the Presanctified Gifts & Addresses
on "Seven Words from the Cross"); C 3-4, Com-
pline 5:30; EASTER EVEN Mat & Altar Service
7:45, Blessing of the Paschal Candle & Ev 5;
C 12-1, 4-5 & 8-9

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

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; GOOD FRI 12-3. Spiritual Counsel by appt

MEMPHIS, TENN.

CALVARY Second & Adams
Rev. Donald Henning, D.D., r; Rev. Eric Green-
wood, B.D., v
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30; Noon-
day Preaching Services, Mon thru Fri 12:05-12:35

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson and Willow Streets
Sun 8, 9:30, 11; Wed 10; Fri 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC; (Wed 9:30)
Confessions Sat 5-6, 7:30-8