

The Living Church

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

The Conquest of Death

I. The Rumble of a Distant Drum

Carroll E. Simcox

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By the Cross of Jesus

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Episcopal Hospitals Organize

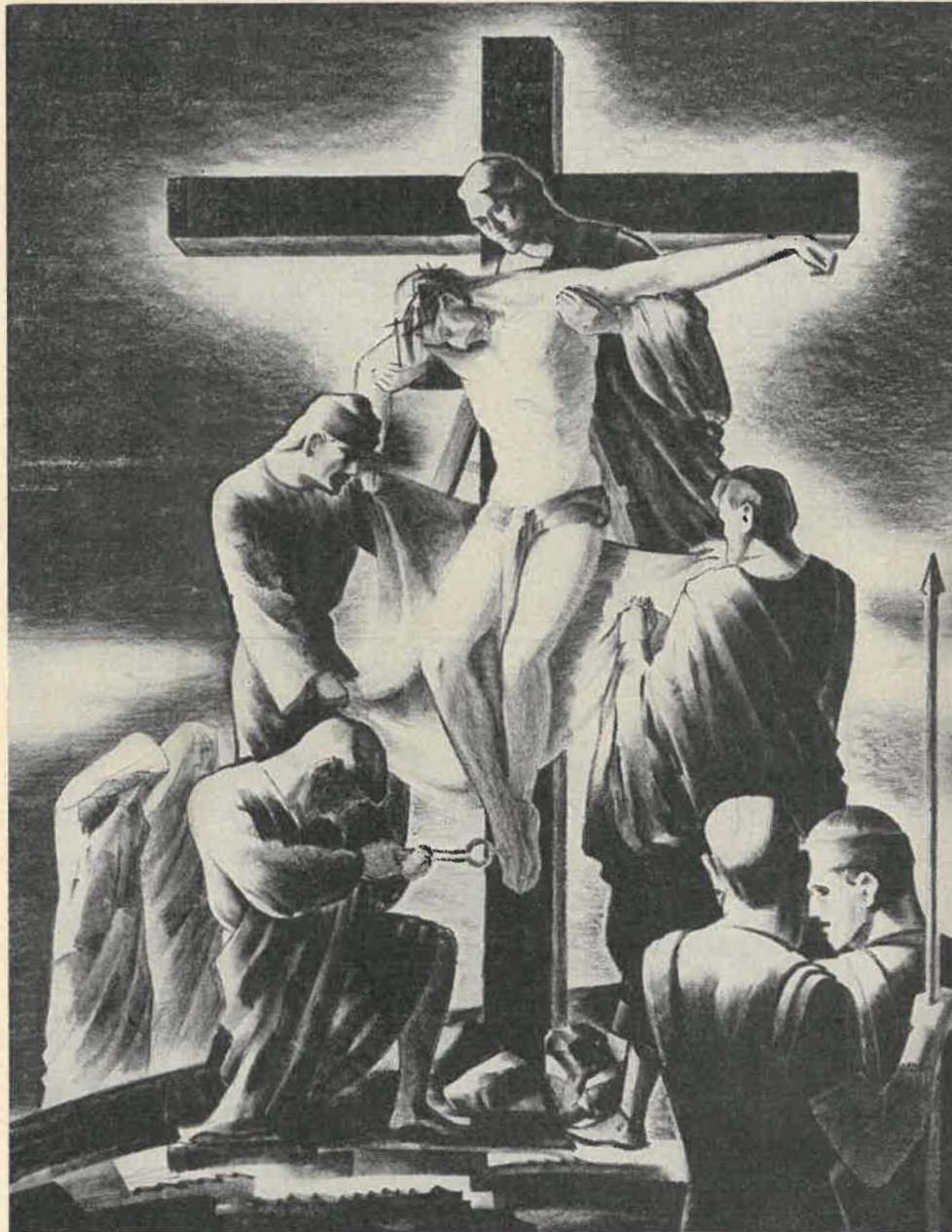
News

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God's Wounds

Editorial

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M. Basham (from an original lithographic print, from a drawing on metal).

DESCENT FROM THE CROSS

“His death is as fresh to me as if He had died this same day — and so it ought to be to all Christian people.” [See page 10.]

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LETTERS

The Good Friday Offering

TO THE EDITOR: In calling attention to the Good Friday Offering, and the weakened contemporary situation of Christians in the Holy Land, I am reminded, in contrast, of an appeal made on behalf of the birthplace of Abraham Lincoln. Richard Lloyd Jones, editor of the *Tulsa Tribune*, tells me that when an appeal was made a number of years ago on behalf of Lincoln's birthplace over one million Americans responded eagerly.

THE LIVING CHURCH is to be commended for keeping the needs of Bethlehem before **THE LIVING CHURCH FAMILY**. But honesty requires us to admit there has been far less support by Christians for the birthplace of Jesus Christ than what has been given by American citizens to support and protect the birthplace of Abraham Lincoln.

Recent events in the Holy Land have caused the displacement from their homes of hundreds of thousands of natives of the Holy Land. It has even been suggested that the American chaplain to the Anglican Bishop in Jerusalem be discontinued because his salary could well be used in relief work on behalf of refugee Arabs.

In his book on the contemporary Christian situation in the Holy Land, *Palestine is our Business*, published by the Westminster Press, the Rev. Prof. Millar Burrows of Yale Divinity School, tells this story. An officer of the Arab Legion, fight-

AFTER CALVARY

SOMETIMES at dawn did the sweet Virgin wake
 Dreaming of Nazareth and Bethlehem?
 And did she keep the little shoes He wore
 Before men pierced the blessed feet of Him?

I think that after Calvary the days,
 And weeks and years, for her were very slow.
 Perhaps time ceased, and she knew only love,
 Because the mother loved the Saviour so.

A SISTER OF ST. ANNE.

ing to defend the old city of Jerusalem against the Zionist Army, declared the fighting in Jerusalem was between those who cared. The Jews cared enough to fight and die in Jerusalem. The Arabs, Moslem and Christian alike, cared enough to fight and die in Jerusalem.

The comment on this story has to be made that the vast majority of Christians in the world outside the Holy Land have displayed indifference, and often political cowardice, toward events in the Holy Land.

This Good Friday, A.D., 1951, Americans of the Christian Faith may rightly examine themselves with this question: "Are we as ready to support and protect Bethle-

hem, Nazareth, and Jerusalem as to support and protect the birthplace of Abraham Lincoln?"

(Rev.) FRANCIS J. BLOODGOOD,
 Tulsa, Okla.

Growing Together

TO THE EDITOR: In his article [L. C., February 25th] Fr. Wittkofski expresses his belief that "a real danger to the growth of the Episcopal Church" exists in such groups which have departed from their allegiance to Rome as those that have entered the Old Catholic, Orthodox, and Philippine communions, and that any other "historic branch of Orthodoxy, completely

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BY HAROLD E. WAGNER
 Rector, St. Mark's Church, Detroit, Mich.

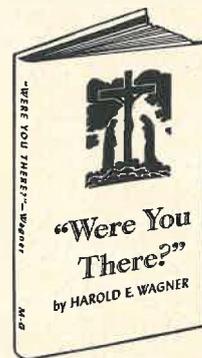


[This book was selected by The Detroit Free Press for serialization beginning
Ash Wednesday.]

"Always we must remember that the Passion of Good Friday points to the miracle of Easter. Never must we permit ourselves to become too immersed in the sorrows of this day, that the joy of the Resurrection is forgotten; and of all those who helped our Lord in His last moments, certainly this young man, who is the first to announce to the world the message of the Resurrection, is one who should not be overlooked." (From Chapter XVI, The Young Man In The Tomb.)

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LETTERS

Americanized could pose a similar threat." The danger appears to be that our own communion may lose its chance in creating an American and truly Catholic church. Fr. Wittkofski adds, however, that "... it would likely be correct to say that a future Church of the United States will possess contributions from Anglican, Roman, and Orthodox communions." By "Roman" I understand him here to mean those who have rejected that which particularly distinguishes the Roman communion from the rest of apostolic, orthodox Christianity and who, in the process, have become "Americanized."

Now there seems some ambiguity between these two ideas. Where is the "danger" or "threat" to our own communion from the Old Catholics, Orthodox, or Philippines if we are in intercommunion with the first, if we recently have insured apostolic succession in the third, and if many Anglicans hope (as Fr. Wittkofski appears to hope) that these communions in our country (Anglican, Old Catholic, and Orthodox) are working, through God's grace, toward one Holy, Catholic, and Apostolic Church in, or of, the United States? The "danger" or "threat" exists only if we wish the recovered Church to be solely Anglican. If I correctly understand him, such is not Fr. Wittkofski's conception of it.

The recovered Church will possess in whole the spiritual and physical manifestations of the Truth which now are shared by the communions in separation. Let us not, therefore, fear for ourselves, but let us work and pray that our respective communions may — in both senses of the words — grow together.

JOHN B. HILLS.
New Haven, Conn.

Differentiated from the Protestant

TO THE EDITOR: While rereading some articles in back numbers of the *Anglican*, I noticed in the Advent, 1947, issue this strikingly succinct statement by Charles Palmerston Anderson concerning the Episcopal Church:

"The Episcopal Church, historically, structurally, theologically, belongs to the Catholic group. When the Church of England had a family quarrel with the Bishop of Rome and rightfully (as we think) declined to recognize his jurisdiction, she put herself on record, in her canon law, as not thereby forsaking or rejecting the Catholic Churches of Christendom. She never broke off communion with Roman or Oriental Churches. She remained Catholic. Her doctrine of the Church is the doctrine of the Catholic Creeds. Her doctrine and practice of Baptism, her doctrine and practice of Confirmation, her doctrine and discipline touching Holy Matrimony, her doctrine and practice of the Eucharist, her doctrine and practice of the Ministerial Priesthood, her acceptance of Catholic Orders, her rejection of Protestant orders, her Threefold Ministry, her theological premises, her devotional life—all these align her with the Catholic family and differentiate her from the Protestant family."

I enclose this terse statement concerning our Church because I feel certain that other readers of THE LIVING CHURCH will want to possess it also. Congratula-

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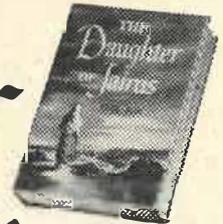
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Palm Sunday! That day long ago was a great hey-day to everybody BUT Our Lord. All the multitude was leaping in their wild enthusiasm and reception of Our Lord as a Messiah of their OWN creation and imagination, their OWN opinions, and One Who would follow their OWN prejudices and bring in their OWN personal idea of what The Kingdom should be.

But, to Our Lord, who for the sake of HIS Kingdom submitted to the temporary huzzas of the vacillating multitude, THAT Palm Sunday must have had little of joy in it, for He knew their hearts, and knew that the enthusiasms of today would become the let-downs of tomorrow. He knew what those same people would do on Good

Friday. And yet He went through with it for THEM. He ALWAYS goes through with it. WHY? Just because He patiently loves us, and hopes SOME day that we'll love HIM sufficiently to develop enough Christian character and stamina to come "all out" for Him and then STAND BY IT no matter where it or HE takes us!

Palm Sunday! Thank God we today are not celebrating it as did that shifty multitude. We are celebrating, really, the entry of Blessed Jesus Christ into our hearts as our MESSIAH, as our KING and as our SAVIOUR!

Palm Sunday! Blessed is He that cometh in the Name of The Lord! Hosanna in The Highest!

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LETTERS

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A Home of His Own

TO THE EDITOR: Bishop Nash is quoted as saying, "The clergy forget that they get what these others do not get, such as rectories, for example" [L. C., January 28th].

The system of rectories is one that, for many churches, could not be changed immediately, but any church now without a rectory might well consider there is another side to this problem.

First, a clergyman serving a church or churches for 20 years receives the use of a rectory as part of his salary. At his retirement he has nothing to show for that amount of money (save slight increase in pension). He has actually been forced to pay rent for a house which he might not choose if given the opportunity. Another salaried worker over the same period can rent a house of his own choice or invest the same amount in a home, which might be paid for at the end of 20 years.

Second, most rectories were built many years ago and are neither modern nor convenient places in which to live. The wives must struggle to keep up the church's property as it is at all times on show to the parishioners.

Third, many downtown churches no longer have rectories near their churches. Their clergy live some distance away, yet serve them as well as if they lived next door to the church. The days of automobiles no longer make living next to the church essential. Also the wives in rectories away from churches are freed from interruptions, which occur repeatedly, by various church workers and work.

Fourth, such a system as separated rectories permits the children of the clergy to be brought up in more normal home surroundings.

Finally, such a procedure might result in longer terms of service to a parish. For if a man came to a parish and continued to rent, the people would be justified in thinking that he really did not intend to stay, while a man who purchased his own home would be a real part of the community and more likely to stay. Vestries and clergy alike would be more careful in making choices. Of course, if a man did move on, the property he bought could be sold. Thus that part of his salary which now he loses entirely could in a measure be returned to him for use later.

(Rev.) GEORGE F. PACKARD.

Glencoe, Md.

The National Councils

TO THE EDITOR: THE LIVING CHURCH [November 12th] referring to the recently formed National Council of Churches of Christ in the U.S.A. asked for suggestions for a name for our National Council should it consider a change of name. Therefore, I would propose: "the Primate and Executive Council." This I believe would be clear and avoid confusion.

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A Weekly Record of the News, the Work
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March

18. Palm Sunday.
19. Monday before Easter.
20. Tuesday before Easter.
21. Wednesday before Easter.
22. Maundy Thursday.
23. Good Friday.
24. Easter Even.
25. Easter Day.
26. Easter Monday.
27. Easter Tuesday.
- World Council Conference of Biologists and Theologians, at Bossey, Switzerland (to April 2d).
28. NCC General Board, New York City.
30. Convocation, Mexico (to April 1st).

April

1. 1st Sunday after Easter
Convocation, Honolulu.
2. Annunciation.
3. 3d Sunday after Easter.
Convocation, Salina (to 9th).
Convocation, Nevada.
10. World Council conference of U.S. member Churches (to 12th).
Convention, Kentucky.
Convention, South Florida.
15. Corporate Communion of United Movement of Church's Youth.

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

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SORTS AND CONDITIONS

PASSIONTIDE, 1951, opened with the human race still demonstrating its need for a Saviour. As in first-century Jerusalem, the problem was not merely one of overcoming the malevolence of God's enemies but the impotence and blindness of God's friends.

IN CZECHOSLOVAKIA, the metropolitan chapter of St. Vitus' Cathedral elected Fr. Antonin Stehlik, as vicar capitular of the Archdiocese of Prague and accepted the resignation of Dr. Bohumil Opatrny as vicar general. (A vicar capitular exercises jurisdiction in a diocese that has no bishop; a vicar general is an assistant to a bishop.) Fr. Stehlik's only known qualification is his good relations with the Communist government. At the same time the rumor was officially confirmed that Archbishop Beran had been removed from his diocese and placed under confinement in the country.

"I will smite the shepherd and the sheep will be scattered." . . . "Before the cock crow twice thou shalt deny me thrice."

IN NEW ORLEANS, five Protestant ministers said in court that a statue of Mother Cabrini in a public parkway was offensive to them because she was a Roman Catholic Sister. They supported a layman in his suit to have the statue removed. Witnesses on the other side told how Mother Cabrini (first American to be recognized as a saint by the Roman Church) had visited the sick and distributed food to the needy regardless of race and creed, and how she ministered in the yellow fever epidemic.

"Master, we saw one casting out devils in thy name, and we forbade him." . . . "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father."

THERE IS no discreditable news to report about Episcopalians at the moment to match the failures of the Roman Catholics in Prague and the Protestant ministers in New Orleans. Perhaps it is not what we do but what we leave undone that finds a place in the passiontide scene:

"He cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners."

CAN THESE dry bones live? The greater miracle of Easter is not the rising of our Lord from the dead but the resurrection of impotent mankind from its dryness and decay by the infusion of His Spirit.

TWO CHAPLAINS serving in the Air Force have received the Legion of Merit, it is announced by the Armed Forces Division of the National Council. They are Chaplains John C. W. Linsley and Wallace I. Wolverton, both serving in the Korean war area. Both chaplains were cited for "exceptionally meritorious conduct in the performance of outstanding service."

Peter Day.

THE CONSECRATION of Dr. Arthur C. Lichtenberger as Bishop Coadjutor of Missouri will be held on April 4th, at Christ Church Cathedral, St. Louis. Canonical consents have been received, and it is announced that the Presiding Bishop will be the consecrator, Bishops Scarlett and Gilman co-consecrators, and Bishops Dun and Nash the presenters. The news item says that epistoler and gospeller have not yet been named, but this may be the result of Canon James R. Sharp's campaign [L. C., July 2, 1950] to have these jobs given to the co-consecrators. Bishop Welles will be Litanist. Preacher not yet announced.

A STRONG LINE on racial discrimination was taken by the Synod of the Province of South Africa in a recent resolution. The synod unanimously condemned recent legislation aimed at "rigid division of the population into social classes with unequal rights"; disapproved a proposal to alter the status of Colored voters; and called upon the Church itself to improve racial relationships within its fellowship, "that in every parish witness may be borne to the equal standing of all Churchmen before God and their brotherhood one with another in Christ." (See Foreign for other action.)

EXPLAINING to a cub reporter why he should never lack material for a story, an editor in a German play says, "Es gibt so Vieles, was geschieht, und so ungeheuer Vieles, was nie geschieht—" ("There is so much that happens, and so monstrous much that never happens—"). This department was in the "nie geschieht" division when it said that the Rev. Wai on Shim was the American Church's first Korean priest. Since he is of Chinese, not Korean, extraction, Fr. Shim belongs in a different story—and quite a story it would be, too, for he is the rector of a large and thriving parish (St. Elizabeth's, Honolulu), is secretary of the district, and served as a deputy to General Convention in 1946. The first Korean American priest was (and is) the Rev. Noah K. Cho, whose activities have often been reported in our columns, including the grim account of his return to Korea. There are a number of Church-of-England Korean priests, of course, since Korea is an English missionary area.

DO ANGLICANS sleep while the enemies of Christ draw near? Writing to all Anglican clergy about the Jerusalem mission's need of money, prayers, and priests, Bishop Stewart says, "For two and a half years, the Holy Land has been waiting—waiting to see what will happen, waiting to see what the United Nations will do, waiting to see what its own warring peoples will do. For two and a half years, the Church has been told it must wait, and hope for better times. But St. Paul did not tell us to mark time because the days were evil; he told us to buy up the opportunity, because the days were evil." (Read Fr. Temple's article, and measure your Good Friday Offering by the standard of Him who made that Friday good.)

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Talks With Teachers

REV. VICTOR HOAC, D.D., EDITOR



Back to the Fundamentals

ONE of the vivid recollections of my childhood is a day in the public school — perhaps I was in the fifth or sixth grade — when an emissary from the Board of Education appeared in our room and required that every child in turn should stand and recite correctly the alphabet. It seemed that some businessmen had complained that our schools were not teaching the fundamentals, as shown especially in the fact that their filing clerks could not locate their letters. These high school graduates didn't even know the alphabet. The citizens were on the right track. Our boys and girls should know the alphabet, and the public schools had better be checked.

What the alphabet and dictionary drill are to the student, the skillful handling of his Bible is to a Christian. He must know his way around in it handily, swiftly, and with a sense of pleasure.

THE NUMBERS RACKET

We in the Church are often embarrassed to run into Christians of other groups who want to argue vigorously, and who quote proof-texts at us like a machine gun. This would not be so bad if they did not also hurl them by the handle only.

"And how about Ephesians two-eight? Can you answer that?" And before we can even guess, they fire again with, "And how do you get around Romans five-one, and John three-sixteen?" How, indeed.

Fortunately we do not stress the recalling of Bible texts by the number. The main objective, it would seem, is to have our boys and girls know how to find any reference quickly. As early as the fourth grade, when their reading is getting well started and they are reading many things from natural curiosity, skill in Bible handling should be taught.

A Bible drill can be injected into any lesson, and is often a handy bit of activity when the interest seems to be lagging. The first stage is to start learning the books of the Bible. This may be done as a class, by first saying together the opening books — the Pentateuch. If the Bibles are in the hands of the pupils, they can be given verses to look up in these books. On later Sundays the teacher gives a longer and longer list, keep-

ing the class with her. But she must know the books letter-perfect herself! She must also know the correct pronunciation of them all.

THE CODE

It is surprising how many adults are found who do not know the meaning of a Bible reference. We should start with our children by giving them the simple code: Every Bible location is given in three stages, always in the same order — first the book, then the chapter, and then the verse. Drill at first on these stages. "First you locate the book, then the right chapter, then the verse." Like finding a house, then a certain room, then the right piece of furniture.

In locating the book, show first how to locate *approximately*, even before the names of all books have been memorized. Is it in the Old or the New Testament? Does it sound like a prophet? Then it must be toward the end of the O. T. Is it a town name? It must be an epistle. Be sure the number preceding a book is noted, as II Kings, or I Thessalonians. Know the difference between St. John and I John. Learn also all the standard abbreviations: Eccl., *Ecclus.*, Isa., Zech., Eph., etc.

Thus started, class drills on finding Bible places can become a delightful game, and lead to useful skill, for life. How? There are dozens of ways. Boys vs girls: All have Bibles in hand. Write verse on board; first side on which all have found it wins point. Errors take off one point.

In later years, begin drill with a concordance, giving only the wording of the text to be located by chapter and verse. At times this leads to actual reading of a desired passage. But always it is fun, and a training for a long Christian life of Bible reading.



PALM SUNDAY

GENERAL

SEMINARIES

To Mobilize the Laity

"The Priesthood of the Laity: Living the Liturgy" will be the theme of the fifth annual Anglican Seminary conference, which will be held this year on March 29th and 30th at Seabury-Western Theological Seminary, Evanston, Ill.

Nearly 100 students from Anglican seminaries in this country and Canada will meet.

The theme for this year's conference was chosen because there is need for a deeper understanding of the potential power of the laity of the Church and how it should be put to work for the spread of the Gospel.

The Rev. John Keene, rector of Grace Church, Madison, Wis., will open the conference with an address on the liturgy of the laity. The second topic, "The Layman's Relationship to the Parish Priest," will be discussed by the Rev. James Joseph, rector of St. Peter's, Brentwood, Pa., and Mr. Grant Lewis, a layman from his parish.

The third topic, "The layman goes out as an Evangelist," will be discussed by Hal G. Perrin, director of the Bishop Clarkson Memorial Hospital, Omaha, Neb.

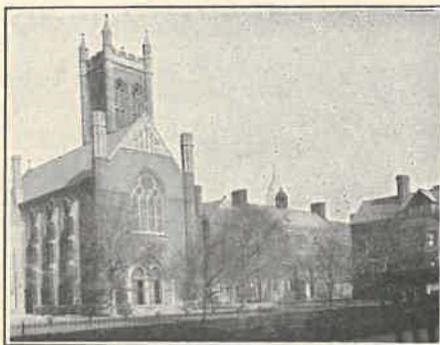
The Anglican Seminary Conference began on December 30, 1946, when, as a result of the organizational labors of the Rev. William A. Eddy, Jr., of Christ Church, La Plata, Md., who was then a student of General Theological Seminary, New York City, and the Rev. Henry F. Seaman, of St. Mark's, Plainview, Tex., then a student at Virginia Seminary, a group of delegates met to discuss the possibilities of an organization.

Donald A. Stivers, senior at Seabury-Western and chairman of that seminary's Conference committee, explains, "It was a student-conscious movement, and has remained such, with the seminaries acting merely as hosts. With the seeds sown for such a conference by unconsciously simultaneous discussion at the two seminaries, correspondence was begun between Messrs. Eddy and Seaman, the former acting on advice of some of his fellow-students who had been discussing it with him.

"That first small meeting decided that this conference assemble to discuss common problems and that these meetings

transcend the ecclesiastical minutiae which seem to differentiate us. Mr. Seaman was made chairman of the first conference as such which was held at Philadelphia Divinity School the following April."

Nine seminaries sent delegates and in a letter sent out after the event, Mr.



GTS (above) and VIRGINIA (below):
The seeds were sown simultaneously.



Seaman reported: "All of us at Philadelphia felt that the conference had been very valuable not only from the better understanding that we gained by discussing the pressing problems of the Church, but for the fellowship of worshipping and working together in which we gained a greater understanding of one another. The result was we voted to continue this conference by making it annual . . . The first purpose of this conference is not to solve the world's or the Church's problems, but to see them *together* and face them as students and so draw closer to each other in our common life in Christ in our various seminaries. . . ."

Visitors from several Canadian seminaries were present at the next conference held in 1948 at Nashotah House. It was moved and carried unanimously at that conference that the delegates from

the seminaries in Canada be admitted on an equal footing with the delegates of seminaries in the United States.

In 1950, the General Seminary was host to the fourth and largest conference. One hundred and sixty-nine students from nine American and four Canadian seminaries met together to consider the topic, "The Priest Brings Christianity to our Industrial Areas." It was felt by all that the topic was vital — for it represented one of the greatest missionary objectives of the Church — and timely — for the Church is awakening to this great need. It was at this gathering that the movement got its official name. Because it includes seminaries in Canada it was voted unanimously to call it "the Anglican Seminary Conference."

This year's conference theme is an outgrowth of last year's. "Many of us in seminary," says Mr. Stivers, "have never actually been 'laymen' in an active sense. It will be the aim of this conference to deepen our appreciation and understanding of laymen so that we may go out as true servants of them for Jesus' sake. It is our answer as seminarians and as future priests to our Presiding Bishop's call to mobilize the laity for evangelism."

HOSPITALS

Episcopal Institutions Organize

The Episcopal Hospital Assembly, a new association made up of Church and Church-related hospitals, held its organizational meeting in Chicago at the Congress Hotel on March 1, 1951. Eighteen hospital administrators and chaplains representing 16 hospitals formed the nucleus of the group. Hospitals not able to attend the meeting will also be invited to join.

Chairman Hal G. Perrin, administrator of the Bishop Clarkson Memorial Hospital, Omaha, introduced the speakers, who discussed better relationships between hospital and community, diocese, and Church.

"Hospitals can demonstrate the religion we profess," said the Rev. Mark D. McCallum, editor of the *Nebraska Churchman*, and rector of All Saints' Church, Omaha, speaking on public relations, promotion, and publicity of Episcopal hospitals. He said that if hospitals are to gain necessary financial support and good-will of the diocese they should

coöperate more closely with diocesan publications.

The Rev. Almon R. Pepper, director of the department of Christian Social Relations of National Council, presented a revealing general picture of institutions and agencies related to the Episcopal Church. "There are a total of 240 institutions and agencies of the Church, including 58 hospitals and 12 convalescent homes," he said. He brought out the startling fact that, in many cases, some Church agencies are not technically or legally related to the Church at all. As a result of numerous questions raised by his statement, Dr. Pepper later defined the relationship between agency and Church as being legally valid only if the agency was legally attached to the diocese.

The Rev. William R. Harris, chaplain at the Church Home and Hospital, Baltimore, gave a short address on the religious education program offered to students in that hospital's school of nursing. Important in the program are short chapel services, some with a modified series of meditations.

The National Council Department of Christian Social Relations had prepared a comprehensive questionnaire designed to assess the resources of Church-related hospitals.

A few of the questions covered are: origin and purpose, organization and administration, admission policies, medical social services, diocesan relationship, religious ministry in the hospital. Miss Charlotte Glück, assistant in the Department, presented the questionnaire for approval of the hospital representatives.

Mr. Perrin was elected president of the Episcopal Hospital Assembly. The Rev. Edward C. Turner, chaplain-administrator of the Parkview Episcopal Hospital, Pueblo, Colo., was elected secretary-treasurer. The assembly asked the two elected officers to select four men to act as board members,* with equal representation between chaplains and administrators. Dues were set at ten dollars per year for each member hospital and institution.

LAYMEN

Education Program

The first conference to explain National Council's new educational program to picked laypeople will be held at Hartford Seminary, Hartford, Conn., May 25th to 27th. Fourteen such conferences in all will be held, and each of

*They are the Rev. F. A. Springborn, chaplain, Norton Memorial Infirmary, Louisville, Ky.; the Rev. Otis R. Rice, religious director, St. Luke's Hospital, New York City; Mrs. Calista Burns Fulkerson, administrator, All Saint's Hospital for Treatment of Tuberculosis, Philadelphia, Pa.; and Karl H. York, administrator, St. Luke's Hospital, Racine, Wis.

them will be attended by Churchpeople chosen by their bishops to learn how to address diocesan and parish groups next fall on how best to utilize the materials and program of the Department of Christian education. [L. C., March 11th].

Instructors at these conferences, which are to be sponsored jointly by the National Council Department of Christian Education, the Woman's Auxiliary, and the Presiding Bishop's Committee on Laymen's Work, are divided into an eastern and a western team.

Leading the eastern series of conferences are Mrs. Arthur Sherman, the Rev. Reuel Howe, the Rev. John Heuss, and the Rev. Jesse Trotter. Dates of eastern conferences, besides Hartford in May, are, for June:

- 1— 3 Virginia, plans incomplete.
- 8—10 Hawthorne Inn, Mount Pocomo, Pa.
- 15—17 Hobart College, Geneva, N. Y.
- 22—24 DeKoven Foundation.
- 29— 1 University of the South.

For July:

- 6— 8 Cranbrook School.
- 13—15 U.S. Hotel Thayer, West Point.

Leaders and dates of the western conferences are Miss Avis E. Harvey, Dora Chaplain, the Rev. Theodore O. Wedel, and the Rev. Walter Williams.

Dates for June:

- 1— 3 Evergreen Conference Center.
- 8—10 Club Del Mar, Santa Monica, Calif.
- 15—17 Mills College.
- 22—24 Annie Wright Seminary, Tacoma, Wash.
- 29— 1 Carleton College.

For July:

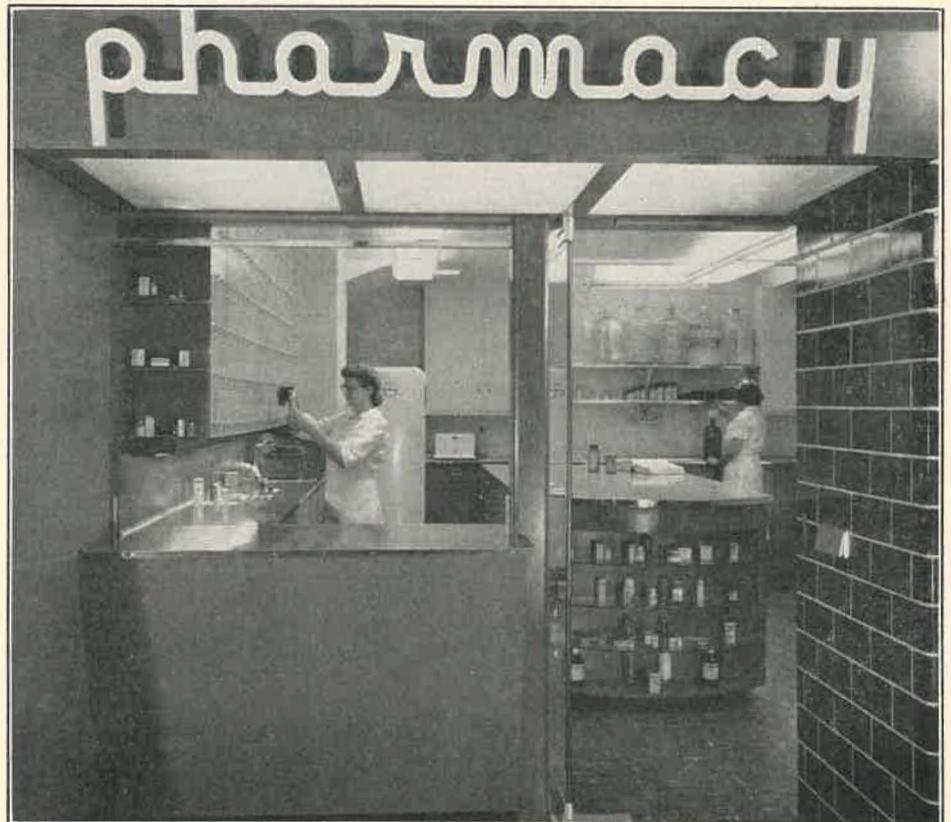
- 6— 8 University of Oklahoma.
- 13—15 Idaho, tentative.

ORTHODOX

New Seminary and Cathedral To Be Erected

A cathedral of Byzantine design and seminary for the Carpatho-Russian orthodox diocese of the Greek archdiocese of North and South America will be constructed in Johnstown, Pa.

The Greek Catholic parish of Christ the Saviour Church in Johnstown transferred land and \$65,000 to the Carpatho-Russian diocese in an agreement signed by representatives of the church and the diocese. Under the agreement the diocese will have use of the present rectory for the pastor who will be the cathedral dean, or for the bishop or bishop coadjutor if one is consecrated. A house for the diocesan bishop and quarters for the diocesan offices will be constructed in con-



FIRST PRESIDENT of the Episcopal Hospital Assembly is Hal G. Perrin, administrator of Bishop Clarkson Memorial Hospital. This is the hospital's new pharmacy on remodeled ground floor.

junction with the cathedral and seminary.

Bishop Orestes, suffragan to Archbishop Michael, said that Johnstown was selected as the seat of the diocese because of its large number of Orthodox Greek Catholics.

INTERCHURCH

Dr. Stuber Appointed to Japan University Foundation

The Rev. Dr. Stanley I. Stuber has been appointed executive secretary of the Japan International Christian University Foundation, Religious News Service reports. Dr. Stuber, who is a Baptist, succeeds the late Ralph E. Diffendorfer, who was a Methodist. One of Dr. Stuber's first tasks will be to plan a week dedicated to the University, April 29th to May 6th. This will be part of a campaign to raise \$10,000,000 to complete the University. Japan International Christian University is an interchurch enterprise. It will be located in Tokyo, which is also the site of St. Paul's University, administered by the Nippon Seikowai.

SOCIAL RELATIONS

Capitalism and Christianity

It was generally decided at a meeting under the leadership of the Joint Commission on Social Reconstruction that capitalism is not inconsistent with Christian doctrine, but that capitalism needs a spiritual incentive which only Christianity can give.

Present at the meeting, held in Cleveland, January 16th and 17th, were nine clerical and seven lay delegates. They discussed the problems connected with labor and management in industry.

The chairman of the seminar was the Rev. Henry Lewis, rector of St. Andrew's Church in Ann Arbor, Mich.

ENGLAND

Ultimatum

The Very Rev. Dr. Hewlett Johnson has been asked to resign as dean of Canterbury or to disassociate himself from Communism, Religious News Service reports. The request came from organizers of a recent anti-Communist pilgrimage to Canterbury. A committee of the organizers, headed by Lord Craigavon and Lieut. Gen. Sir Giffard Martel, said in a letter to the Dean that he could not serve two religions at the same time — "Christianity which believes in God, and Communism which denies God's existence." Dr. Johnson's reply, "No comment." The 2000 persons who took part in the pilgrimage, on January 25th, gathered in Canterbury Cathedral for a brief service in which they dedicated themselves to fight against "the evil and godless forces of Communism and materialism."

AFRICA

Inability to Concur

The Bishop of St. John's, Kaffraria, South Africa (Rt. Rev. T. S. Gibson), tendered his resignation as of January 31st, and thus put himself on record as the third bishop in the Province to resign within a five weeks' period, according to the Australian *Church Standard* of January 19th.

The bishop gave as his reason his inability to concur with the adoption by the provincial synod of the new Table of Kindred and Affinity in recent years proposed for the Church of England.*

Other action of the synod included: final approval of a revised Book of Com-

*This permits, among other things, marriage with a deceased wife's sister, and with a deceased husband's brother, both explicitly forbidden in the Table as appended to the 1662 Prayer Book.

mon Prayer (the completion of 30 years' work); a new canon providing that assistant bishops shall not sit in the synod of bishops, and abolishing the office of coadjutor bishop; condemnation of the absolute prohibition by the government of mixed marriages and of the difficult position in which ministers of religion are thereby placed.

The synod called upon "all members of the Church to reexamine their racial attitudes in the light of the Christian Gospel, that in every parish witness may be borne to the equal standing of all Churchmen before God and to their brotherhood one with another in Christ."

CZECHOSLOVAKIA

Persecution in Secret

The National Catholic Welfare Conference, Washington, D. C., said that it has received a reliable report from Roman Catholic sources confirming that Archbishop Josef Beran of Prague is under full arrest and has been removed secretly from his residence and imprisoned.

In Vienna reports had been received that preparations for his trial were under way [L. C., December 10th]. Archbishop Beran has been under virtual house arrest since last June.

At the same time, the NCWC reported that a campaign of terror against the Catholic clergy is gaining momentum, with the jailing of Bishop John Vojtassak of Spis, Slovakia, now confirmed.

At least five other Catholic bishops in Czechoslovakia have been imprisoned within recent weeks, the report declared.

"All of the members of religious orders of men in Czechoslovakia, and a majority of those in sisterhoods, have been interned in concentration camps," the NCWC declared.

"Several hundred parish priests and other clergy, generally those who are most popular or most zealous, have been sent to concentration camps."

The report concluded with the following warning: "This campaign has been conducted by the Czech government in silence and comparative secrecy. The object seems to be to avoid, or to reduce to a minimum, the repercussions in the press of the world." [RNS]

LIBERIA

School Aids Panama School

Students of the Episcopal Elementary School and the Episcopal High School, Robertsport, Liberia, have sent \$54.20 as their youth offering to help provide the sadly-needed new building for Christ Church Academy, Panama Canal Zone.



DR. JOHNSON: Asked to quit Communism or resign.

God's Wounds

"Her mind was all wholly occupied in the Passion of our Lord Jesus Christ, and in the compassion of our Lady, St. Mary, by which she was compelled to cry full loud and to weep sore, as if she would have died. Then came to her a priest, saying: 'Damsel, Jesus is dead long since.' When her crying ceased she said to the priest: 'Sir, His death is as fresh to me as if He had died this same day; and so methinketh it ought to be to you and to all Christian people.'" —The Book of Margery Kempe.

ONE of the strangest, yet most compelling, of recent devotional books is *The Temple of God's Wounds* (Morehouse-Gorham). The author, who conceals his identity under the pen name "Will Quinlan," is said to be a prominent Churchman; but he prefers this work to stand on its own merits and not to depend upon the reader's possible previous estimate of its writer. The book tells of a remarkable visit — whether in the flesh or in the spirit is never made quite clear — to a mysterious, remote sanctuary known as The Temple of God's Wounds, wherein are seven vivid pictures setting forth the Passion of our Lord in a peculiarly revealing manner.

The first of the seven pictures is brutal, almost to the point of grossness. "Its subject," the author writes, "was easy enough to grasp." In it was suggested, by a cruel and businesslike gesture, all the callousness that went into the human act of the crucifixion — "the plotting of the High Priests, the betrayal in the Garden; the flight of the twelve; the denial of their chief; the trial, with its shifts and illegalities; the arraignment before the Roman Governor; his judicial acquittal, and stratagems to avoid an unjust condemnation; the rejection by the people; the mockery of Herod; the crowning with thorns; the scourging; the sending forth on the sorrowful way to this place of execution."

All of these things have become so familiar to Christians, who have heard the story of the Passion over and over again, that they tend to dismiss them with the thoughtless observation of the medieval priest: "Jesus is dead long since." Rather, Holy Week should reveal to us that we ourselves are participants in that timeless drama; we ought to cry out with the words of Margery Kempe: "Sir, His death is as fresh to me as if He had died this same day."

Was it not we who betrayed Him in the Garden of Gethsemane; we who mocked and condemned Him, we who wove with our own hands the Crown of Thorns to press upon His guiltless brow? Was it not our greed that betrayed Him, our lust that scourged His back, our hate and envy that nailed His hands and feet to the Cross?

Archbishop Temple once wrote: "Christianity is

the most materialistic of all great religions." So indeed it is; and the most realistic. What other faith or philosophy has had the courage to put at its center a gallows, an instrument of torture and of shameful death, as its most sacred symbol? Is it any wonder that St. Paul found the crucified Christ that He preached "unto the Jews a stumblingblock, and unto the Greeks foolishness"?

MANY find it so today. A mother objected to the crucifix in a Sunday school room, saying that it led to morbid thoughts, and might warp the mind of her child, who should be protected from such things. But this world gives us no protection from pain and suffering, from injustice and greed and lust. This is the world in which we must live, and it is our sins that have made it what it is. We cannot shrug off our own responsibility, or place it glibly on the shoulders of someone else. Yet we try to do that all the time.

"Did you see the pictures of those three being tried for treason? Jews, of course!" (But Hiss and Remington weren't Jews.) "What can you expect of an Irish Catholic senator who uses his congressional immunity to slander men who can't sue him?" (But Huey Long, who rode to power over the prostrate forms of all who opposed him, was a Protestant.) "Thank God the Nazi idea of a master race has been overthrown." (But we still have segregation in America, even in some Episcopal churches, before the very altar of God.)

We live in a time in which moral integrity is lamentably low. The basketball scandals, the R. F. C. revelations, the security leak in high places, the immorality in government departments, the police shake-ups in big cities — these things bring it home to us from the front pages of every newspaper. But these, again, are mostly the sins of other people. What about our own? *Those* are the sins for which we are responsible. And it is our own sins, ugly and matted and sharp, that have made up His crown of thorns; just as truly as the nails driven into His hands and feet by the sins of the more notorious, but perhaps no more guilty, sinners of history.

The Cross of Christ — there it stands at the very meeting place of two worlds, at the heart of the universe. It is a fact of history; but it is far more than that. It is a fact of our own experience, too. For the Cross stands also in the heart of each of us; and from it looks down that Strange Figure that we have nailed upon it. To the Jews a stumblingblock; to the Greeks foolishness. To many a Christian, a little of each, perhaps; because we have not taken our Christianity

seriously enough. "But unto them which are called," says the Apostle, "both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

The last picture that "Will Quinlan" saw in the Temple was quite different from the first. We shall not attempt to describe it, much less to interpret it. But in it the brutality of the Crucifixion has been transfigured into the glory of the Redemption. It seemed a far cry from the one picture to the other. Yet, says the author, "I knew that the whole secret of the Temple of God's Wounds lay in the fact that it was not a far cry. Through the seven pictures went the rippling circles from the one event. The ever recurring wounds marked and made the unbreakable unity of all. . . . It was so that my eyes were on the picture at the very moment when the rays of the rising sun were admitted and thrown up onto it. The colors leaped out, yellow, orange, red. . . . Then I knew Him to be the very spirit of the flame of the Divine Love."

So, in that great Protestant allegory of John Bunyan, which reveals such a truly Catholic insight into the faith, as Christian approached the Cross, "his burden loosed from off his shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, *He hath given me rest, by His sorrow; and life, by His death.*"

The death of Jesus should be as fresh to us as if He had died this same day — and so indeed He has. For the world crucifies Him afresh in every generation; and if we look closely at that rabble that moiled about the foot of the Cross, or that passed by heedlessly, surely we shall discern our own face somewhere in the crowd. But it is for us that He died, and for us that He shall rise again, in token that by His sorrow He has given us rest, and by His death, the priceless gift of eternal life.

Clothing for Japan

LAST year Church organizations and individuals throughout the country sent twenty tons of woolen clothing, blankets, food stuffs, books, medical supplies, school tablets, and pencils to Japan for distribution or sale under the auspices of the Brotherhood of St. Andrew. These gifts from American Churchmen helped an estimated 25,000 men, women, and children in Japan.

This year the need is equally urgent. Paul Rusch is trying to collect fifty tons of clothing by the middle of April, to take with him on a freighter to Japan. Any good used clothing or materials may be sent, provided it is clean and, in the case of garments, ready for use. In addition medical supplies, athletic equip-

ment, books and periodicals, and other needed items are on the list.

Clothing and materials should be packed in sacks or bags of cotton, canvas, or burlap; shoes, books, and other supplies in cartons or wooden boxes. They should be sent by parcel post, prepaid railway express, or prepaid freight, in time to reach San Francisco by April 15th. *The time is short; so search your attic and closet shelves now.* Address: Mr. Tom Kobuchi, Brotherhood of St. Andrew in Japan, Shoko Company Warehouse, San Francisco 7, Calif. Please notify Mr. Kobuchi at the time of shipping, what is coming and how shipment is being made.



PERHAPS it was our recent struggle with federal and state income tax forms, but somehow this revision of a stanza in Mrs. Alexander's hymn, "All things bright and beautiful," seemed to have a timely appeal. It comes to us in a round-about way, from the diocesan magazine of the diocese of Lagos in Africa, which attributes it to an English diocesan paper. Could be, as it shows some echoes of that British "noble experiment," the Welfare State:

The poor man in his castle!
Officials at his gate
Assess his rates and taxes,
And claim the whole estate.

All things must be entered;
All incomes great or small;
The gross amount is wonderful,
Our rulers spend it all.

FROM THE SAME SOURCE comes an account of an unusual clerical accident. Seems that the brass eagle topping the American flag of St. John's Church, Globe, Ariz., became loose on its base. The Rev. Otto Gallagher jolted it as he was passing through the chancel, whereupon the eagle clouted him on his head, causing a mild concussion and a nasty cut. Wonder if he preached on the text, Proverbs 30:18-19.

ONE READER, and only one — Miss Charlotte Claffin, of Buffalo — called us on our reference in the leading editorial of our February 11th issue, to "Seneca, the great Roman philosopher of the fourth century before Christ." Curiously enough, this sentence was taken from an earlier editorial, in one of our 1939 issues. These are the only references in history to this early philosopher, who must have been an ancestor of the elder and younger Senecas (Senecae?), who lived respectively in the fourth *decade* (not century) before Christ, and in the reign of the notorious Nero, whose tutor the more famous Seneca was. Our error.

WE HAVE HEARD of baptisms with roses, and marriages by proxy; now we learn of a baptism by long-distance telephone. A Dallas Methodist minister performed the ceremony on an army officer in a hospital in San Diego, while a nurse sprinkled water on the patient. Why the dubious method, when a local chaplain, or the nurse herself in emergency, could have baptized him?

Clifford P. Morehouse

The CONQUEST OF DEATH

I. The Rumble of a Distant Drum

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.

WE may begin this series of meditations upon the Easter mystery with a strange text, from a strange source: the Rubaiyat of Omar Khayyam (Fitzgerald's translation):

Some for the glories of this world,
and some
Sigh for the prophet's paradise
to come;
Ah, take the cash and let the
credit go,
Nor heed the rumble of a distant
drum!

The old Persian playboy states the fundamental issue of life not only for himself and his contemporaries but for all men of all times. Ages before him, Job had put the question: "If a man die, shall he live again?" (Job 14:14). Omar answers, and his answer is to the 20th-century taste: "take the cash and let the credit go." The wise man of our generation would say, less poetically: "I don't know. But this present life I have is cash-on-hand. It's all I can count on. I don't gamble on futurities."

We are inclined to regard as practical and prudent this supposedly "realistic" answer to Job's question, even though we may regret its negativism. How sensible to restrict our planning and our investments to our "cash on hand." How foolish to count on post-mortem futurities which are, after all, only bright possibilities.

The first thing we need to do is to look at this "realism" with a more critical eye than we are wont to do, and to test how realistic it actually is. Remember that this policy, advocated by Omar and accepted by the modern magi, consists of this: that so long as our present life is our cash-on-hand, and it is all that we definitely have, we shall live out our days accordingly and we shall not live and work and invest our lives on the assumption that there is more life to come after we die. It is claimed that one of the strong points of this policy is that it does not dogmatically close the question

about the possibility of life beyond the grave: we *may* live again, and if we do, and if that life to come is pleasant and profitable, so much the better. "Blessed is he that expecteth nothing; he shall be pleasantly surprised" — or, at the worst, "he shall not be disappointed."

TRANSPARENT AS CELLOPHANE

How realistic is this — as a policy by which a man can live a life worthy of a child of God and brother of Christ?

Its unrealism, impracticality, insufficiency, and philosophical flimsiness are as transparent as cellophane. The realistic truth amounts to simply this: if you cannot count on life after death, there is no point in asking God to make a morally full-grown person out of you, because it is a sure thing that He cannot complete that work this side of the grave; and if

there is no point in aspiring to moral perfection there's no point in wanting to be decent. Now, the modern skeptic for whom the "cash on hand" is enough wants to be decent. Even old Omar wanted to be decent. But if the grave is really the end of the line for us, we shall none of us travel far on the road toward real decency.

No philosophy of the good life that does not count on the life to come can be satisfying to people who think and are aware of their present condition. We know perfectly well, or we ought to know, that though we live to fourscore years and ten, and though we cooperate with grace most ardently through all our years, we shall be only kindergarten children in God's school of sanctity when we die. "An honest man's the noblest work of God." Yes; but how honest — in any real, radical sense of that word — is the best of men while still in the flesh?

Most commentators on the decline of faith in the life to come attribute this decline to the fact that the present world has become so much more interesting and attractive than it used to be, and that, when men find this planet no longer a vale of sorrows, they lose desire for, and interest in, the world to come — and faith in it as well. There is no doubt a large measure of truth in this. But I believe there is a deeper reason for the change, one which has been more influential in bringing about the change. This is that man has lost his sense of God, and therefore his sense of sin, and therefore his realization that if God begins a good work in him He must have more than our mortal span in which to complete that good work.

In other words, I submit that a very

GOOD FRIDAY

Penitent:

Sleep now, my Christ, the Cross is done,
Know Thou the healing sleep that follows pain.
Forget the agony of nails,
Thy thirst beneath the sun,
The stinging dust swirled on Thy wounds
From feet that pressed in closer to revile.
Forget — forget —
In this, Thy blood-earned sleep.

Christ:

There is no rest.
The Cross is done but not these scars
I bear to show to Thomas and his sons
To offer unto God to free the dead,
To intercede for those who scourged
And thee who drove the nails.

KATHARINE MORGAN TERRY.

strong reason, perhaps the strongest, for believing in the life to come is the fact (any Christian must accept it as a fact) that God has plans for us which cannot be fulfilled in our lives *if the death of the body ends our existence*. But this reason will be strong and decisive in men's minds only if God, the purposes of God, and mankind's own ghastly condition of moral and spiritual infantilism are the supreme postulates of human thinking. And when you have described man as basing his thought on such postulates, you have not described the characteristically modern man. To him, God is the Grand Perhaps; sin is an old-fashioned word for a neurosis of some sort or perhaps for a harmless good time; and our present moral condition is not too bad, and perhaps as we improve our education it will grow even better.

THE REAL ISSUE

So there is the real issue, as I see it: between those who take God seriously and so are dissatisfied with themselves, and those who take God lightly and so are satisfied with themselves. To the former, the life eternal is an absolute must if we can hope to be tolerably decent at last; to the latter—we are decent enough now, "and there's an end to't."

I return to an assertion made a while back which may have raised a question: "If there's no point in your aspiring to moral perfection there's no point in wanting to be decent." Isn't this a very sweeping statement? Grant that moral *perfection* this side the grave is beyond our reach; must we say that if we can't be perfect there's no sense in trying to be decent at all, and if we must say this, why?

To justify my assertion I must make clear what I mean by "decency." I must defy my dictionary, or at least go far beyond the apparent connotations of its definition of "decent," which reads: "appropriate; suitably elegant; conforming to standards of what is fitting; proper; seemly; free from immodesty or obscenity; moderate, but sufficient; hence, fairly good." To be sure, these meanings are what the word conveys to us in ordinary speech: the decent man is he who is righteous but not over-much.

The Christian who is Christian to the marrow must view such decency not only with dissatisfaction but—if it is self-satisfied decency—with nausea. It will certainly never do for himself. He realizes, as someone has put it, that a fairly good Christian is like a fairly good egg. If such decency—"moderate, but sufficient; hence, fairly good"—is the supreme height to which he may aspire, it is hardly worth bothering with at all.

HEART-BREAKING ABSOLUTE

Goodness of character, as the Christian knows it from seeing it in Christ, is a towering, austere, heart-breaking absolute. He knows that he can never attain

it in himself by himself. He can only receive it, as a gift from above. But though God gives him as much of that goodness as he is able and willing to take in and assimilate here and now, he knows that by the end of his earthly course he will have taken in only a precious little. By moral perfection we mean what we see in Christ. We are taught that Christ comes into the world to impart this to us. We are commanded: "Be ye perfect, as your Father in heaven is perfect." No other standard of decency will do. To this end are we born: to receive this impossible perfection.

It really is impossible, if the grave is the goal of life. The "cash-on-hand" is not nearly enough for us, if we aspire to

the perfection of Christ. If even a St. Francis had lived for five hundred years, and had gone on from glory to glory in his spiritual growth, he would still have fallen celestial diameters short of the stature of Christ. Even he needed "credit"—a further chance to grow. Most of us have much less cash-on-hand, and need a good deal more credit.

But we have heard "the rumble of a distant drum." Through the ages it rolls down to us from the garden of the Resurrection. And the drum beats out a message: "Because I live, ye shall live also." Or have we heard it—or just imagined it?

To that question, of absolutely decisive importance, we turn in the next chapter.

By the Cross of Jesus

By Edna G. Robins

BEHOLD thy son!"—With these words our Lord, so near to the gate of death, loosens His mother's hold on His physical presence and at the same time provides for her care in the days to come. As we would expect, Mary submits without question to His divine will. She is able to obey promptly and whole-heartedly, even in the midst of the grief that wrings her heart, because she has learned detachment in the school of suffering.

In her childhood her delight was to do the will of God. She was drawn to the life of prayer, and her joy was in obedience to her Lord rather than in the simple pleasures offered by her circumscribed world. As a maiden, she accepts her high vocation simply and meekly, and does not fear the criticisms of her sharp-tongued neighbors. Her conversation is in heaven; her ear is so attuned to the divine voice that she is deaf to the malicious chatter of the village gossips.

When St. Joseph, grave and austere, becomes her protector, Mary turns to him with docility and obedience tinged with reverence. There is in her selfless heart no longing desire for a more romantic figure to assist her. For her heart is at rest in God. She does not understand where He is leading her, but she has perfect confidence in Him and entrusts her life completely to His loving will.

The stable at Bethlehem provides a further test of her detachment. Her divine Child is born amid surroundings rude and unlovely. She was unable to give Him any of the little comforts with which even the poorest young mother longs to surround her baby. But Mary does not rebel. She carefully avoids adding to the distress that St. Joseph

feels because he cannot provide a better shelter for her. Then there is the uncertainty and anxiety of the flight into Egypt. No doubt she feels keenly the separation from her cousin Elizabeth, but even more thoughtfully she ponders over the strange destiny of the Son miraculously born, adored by shepherds and revered by eastern sages, yet forced to flee from the wrath of a power-mad king.

A PAINFUL WARNING

Returning after many months to Nazareth, Mary settles down to a life of poverty and toil, and to the joy of teaching her beloved Child His first simple prayers. There is no room in this humble dwelling for discord, for selfishness, for worldliness. And yet, even before Jesus is fully grown, His mother has a painful warning that her Son will not always be with her in the quiet, peaceful home. When she sees Him in the temple, when He tells her that He must be in His Father's house, she realizes that all too soon this growing boy of hers will be setting out to accomplish the work He was sent to do. But her hand is not stretched out to hold Him back. Trying to disregard the pain it causes her, she bows again to the divine will.

At last Jesus finds that the time has come for Him to begin His ministry. Added to the pain of separation which Mary suffers is her anxiety caused by the rumors circulated by the village women who have always envied her. They hasten to tell her that Jesus has been seen consorting with sinners; that He has been entertained in the house of a publican; that the authorities are watching Him because they disapprove and fear His activities. But Mary has also heard that her beloved Son has

brought sight to the blind and cleansing to the lepers; He has made the lame to walk and the deaf to hear. Besides that, she knows from thirty years of daily living with Him that her Son is good, and that whatever He does will be right. So she is quickly able to ignore the sly and malicious remarks of her neighbors, and to go on her lonely way with the serenity that results from a life of prayer.

The all-too-brief years of His ministry are brought to an end, and from the cross Jesus looks down upon His grief-stricken mother. His care for her in the moment of His greatest agony shows us how greatly He appreciates the self-effacing love that has followed Him through all the days of His earthly life. He knows that her sorrow will in a short time give way to wonder and joy, but in the meantime in her hours of mourning she needs comfort for her breaking heart. And the years will be long before she is reunited to Him, no less her Son because He is revealed as King of Glory. So, as He withdraws from her physical sight and touch, He commends her to the care of His disciple, and Mary accepts this final command that in her declining years she is to eat the bread of strangers.

AN UNCEASING BATTLE

As God called Mary to be the mother of His Son, so He calls each one of us (whatever may be our walk in life) to serve Him and obey Him with the same selfless devotion and purity of heart. For Christ has been born in our hearts, and He claims us as members of His family. He draws us by the force of His love away from the world, away from sin, hoping to find in us some sign of that detachment that set His mother apart. It is an unceasing battle, the strife with self. We are inclined to be tender with ourselves, averse to austerity and self-discipline. Only when we stand under the shadow of the cross, where the eyes of the world will not seek us out, do we realize that, as the cross has been signed on our foreheads, so it must be impressed on our minds, our hearts, on every part of our lives.

As with blessed Mary we share the watch through the hours of the agony, we find that our hold on the world and on the petty toys of time is loosening, and that we are becoming more detached from temporal concerns, more self-effacing. Our Lord looks down upon us with love — a love which will provide for us, too, a refuge from the cares of time, which will fill us in our Easter Communion with the wonder and the joy and peace of His risen Life.



The Church

in the

MOSLEM WORLD

II. The Christian Arabs of Palestine

By the Rev. Sydney Temple



¶ *The Woman's Auxiliary is this year making the Near East its Lenten study project, and our Church as a whole devotes its Good Friday offering to the Christian evangelization of the Holy Land.* ¶ *The following article provides first hand knowledge of the opportunities and difficulties that confront the Church in the land of our Saviour's birth.*

EVERY pilgrim who today goes to Palestine must be impressed by the large number of native Christians, as were my wife and I on our recent visit to the Holy Land. We had heard that it was almost impossible for any Moslem in Palestine to embrace the Christian faith, for baptism would most certainly have been the prelude to the murder of the convert. This had been true, we were assured, before 1914; Arab inquirers were forced to flee to Egypt, to confess by baptism their faith in Christ.

Yet through the ages the Christian nucleus in Palestine had kept the Faith: in Madaba, across the Jordan, the Orthodox Christian Arabs have remained a majority since Byzantine times; at Bethlehem — where the women still wear the peaked caps once stylish among the ladies of medieval Europe — the Crusades have left a stamp on the Christian citizenry more lasting than their battle victories. Ramallah, just north of Jerusalem, and Nazareth, now in Israel territory, are Christian towns, and throughout the hills and plains one finds villages of native Christians.

Before we visited the Holy City we had not realized that, in point of area, the walled portion of Jerusalem is about fifty per cent Christian. Of the four quarters of the city (divided as one would cut a pie), one is native Christian and one Armenian Christian. We realized that this proportion was not representative in actual number of inhabi-

tants; but, as we stood in the courtyard of Christ Church (the Anglican parish church which stands inside the Jaffa Gate and across from David's Tower), we were impressed by the importance of Christian missions in the Holy Land. Since the Anglican mission to the Arabs started at Christ Church in 1849, its work has been extended over all Palestine and Transjordan, numbering now some 5000 native communicants. Christ Church Day School for Girls, along with St. George's (Cathedral) School for Boys, Bishop Gobat School, the British Community School, and the Jerusalem Girls' College represented in Jerusalem an important part of our missionary activity. At one time over 1200 young people were taught yearly in these schools.

A WORTHWHILE INVESTMENT

The Jerusalem Girls' College, for which new buildings were erected in Rehavia in 1923, was providing two years of Teacher Training before the Palestinian war. There was promise that this college might take its place as one of the influential centers of Christian Higher Education in the Middle East. The importance of Christian colleges in the area has recently been noted by Robert R. Nathan in the authoritative volume, *Palestine: Problem and Promise*: "Perhaps the greatest single cultural influence in the early Arab revival was the school system established by American Presbyterians in Syria, the apex of which was the Syrian Protestant College (now American University) at Beirut" (p. 54).

The Jerusalem College, a similar apex to the Anglican system of schools in Palestine, can be of great influence in the new period now opening in the Middle East if it is given the full support for growth and the extension of its facilities which is sorely needed. The col-

lege is now inactive, for the buildings are on the Israeli side of the line and are occupied by the government there. Speaking of the need for the reinauguration of this important work and of the difficulties involved, the Bishop in Jerusalem recently reported: "The Arab-controlled portion of Jerusalem is so crowded with refugees that I have not been able to find a place in which we can start (the College). Although there is a very promising building quite close to us, at present in a state of rack and ruin, I have not got the money to buy or equip it. If someone will give us £5000 or £6000 (15,000 to 20,000 dollars), we would have a Girls' College functioning there by next October" (Annual Report, June 1950). Here is a unique opportunity for the American Church, or interested members of it, to come forward with the means to re-establish the College.

If the American Church, which now contributes to the Palestine mission only through the Good Friday offering, would give its whole-hearted support to such institutions as this, it would be investing in one of the most promising enterprises of an area which is all-important in the world mission of the Christian Church.

RADIATION

The opportunity for more advanced missionary work was nowhere more evident than at Ramallah, some ten miles to the north. Here, out of a pre-war population of 3800 Arabs, all were Christians but 500. The work here, which was started in 1866 with a boys' school, now boasts (in addition to the school) a thriving parish, St. Andrew's, and a mission station at Bir Zeit, a Christian hill village. The population of Ramallah has been multiplied many times by the refugees from the territory of Israel, and the presence of the multitude of refugees in the Christian Arab center presents a unique missionary opportunity. Here, as elsewhere, the Church is especially active in refugee relief which radiates from our center at St. George's Cathedral.

The Church hospitals at Nablus (near the site of ancient Samaria) and at Hebron and Gaza in the south are located in predominately Moslem centers and are therefore able to provide a special type of missionary activity where the need is greatest. The hospitals at the latter two places are now taken over by the U.N. for work among the refugees, but when the U.N. activities come to an end the medical centers there and in Jerusalem will need additional financial help in order to care for the expanded activities which have been instituted.

Across the Jordan, where Madaba is representative of the surviving Christian faith, modern missions are taking their place alongside the ancient Church. Amman, the capital of Trans-Jordan and Arab Palestine, is a boom town growing overnight to the dimensions of

an important city, the government and commercial hub of the new Arab nation recently enlarged by the immigration of 750,000 refugees. A fine large church has just been dedicated there as a spiritual home for the native members of the Anglican Church. Just before leaving on a recruiting trip to London, the bishop had Arabic confirmations at Bir Zeib, El Husn, a Christian town, and Es Salt, a Moslem center.

Through the years a steady increase is seen in the percentage of native population on both sides of the Jordan who profess the Christian faith. In 1931 the census showed 75% Moslems, 15% Jews, and 10% Arab Christians. With a greatly increased Jewish immigration and a general increase in population, the 1946 percentages were 60% Moslems, 28% Jews, 10% Arab Christians and 2% non-Arab Christians (Armenians, Greeks, etc). What the new situation is, with thousands of Arab refugees crowded into small districts in Arab Palestine, it is impossible to know. Certainly the Mohammedan religious life is upset and the younger generation is growing up with a receptivity to new ideas which was unknown among their elders.

Among the Arabs left in the territory of Israel the percentage of Christians is even higher. A recent report (July 17, 1950) states that of the 165,000 Arabs in Israel, 25% are Christians. While the new national consciousness discourages conversions among the Jews and makes the Christian mission in that field more difficult than it has been for many years, a wider door is opening for the Christian mission to the Arabs in Israel. There is less social pressure brought against the Moslem convert and the new ways of life are causing the natives to reconsider all their established traditions.

The Arab clergy in Israel report that the Moslem Arab still living in Israel is more accessible, more approachable, and more ready to listen to what the Christian has to say than he has ever been before. An important work is being done in Nazareth where Christ Church Parish, the Nazareth Orphanage, and an elementary school represent the Anglican Church. Despite some limitations and hardships created by the situation in Israel, the Anglican mission continues its work in Acre, Kefr Yasif, Haifa, Ramleh, Lydda, Tel Aviv, and St. Paul's Parish in modern Jerusalem.

Not only is the Christian Church alive and growing in the land where our Lord lived, but it is now feeling a new day of importance in that spiritual center of the world. The resettlement of the thousands of refugees in Arab Palestine, the changed conditions of the Arabs remaining in Israel, and the impact of western ideas on the whole of the Middle East make the Christian mission to the Holy Land especially important and promising at this time.

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By J. H. OLDHAM

(Published for the Study Department World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry, and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

The Soil and the Fruit

FROM both sides of the Atlantic come two collections of prayers appropriate for review in Holy Week. Of diverse ecclesiastical as well as geographical origin, both exhibit features in common (together with marked differences), and both have their merits.

THE one, compiled by E. Milner-White, dean of York since 1941, and entitled *A Procession of Passion Prayers*, is best described by the compiler himself, who is a distinguished liturgiologist: "it attempts . . . to pass through the incidents of the Passion in a pilgrimage of prayer for private use. At the same time it preserves (usually) the austere structure of the Collect, so that this or that prayer may be available, if wanted, for corporate or 'oratory' use. All but one (20) of the prayers are new (since 1915) in the form given, but that does not mean original: rather, their endeavor is to throw into the pattern of prayer the teachings and thoughts of our greater Christian fathers, scriptural, ancient, and modern, on the Redemption of Calvary; the compiler has readily employed their own unimprovable phrases where that 'proved possible' (SPCK, 1950. Pp. xxviii, 132. 7/6).

In brief, the compiler's method is to take a single incident or detail of the Passion and to weave a prayer around it, as, for example, in 50 (see box).

A hundred and thirty-two prayers in all are given — one to a page, with generous "white space"—in a book attractively produced on paper of an almost parchment-like quality. As a springboard for meditation, or better perhaps as a storehouse of prayers that might follow meditation proper, the book can be wholeheartedly recommended. The Liturgical Commission and the Forward Movement will also find in these compositions, couched in a liturgical English almost Cranmerian in its perfection, a mine of source material not to be overlooked.*

THE other compilation, *Prayer Book for the Family Circle and for Personal Devotions*, is edited by Karl H. A. Rest, pastor of Emanuel Evangelical and Reformed Church, Manchester, Mich., and is illustrative of the increasing recognition by Protestants of the value of liturgical forms (Philadelphia: Christian Education Press. Pp. vii, 184. \$1.50).

The book includes a wide variety of

*Included in the collection is the American Prayer Book's Collect for Monday before Easter—"because it deserves to be better known in this country [England]."

prayers from a representative range of sources — from the Coptic Liturgy of St. Basil to Henry Ward Beecher — and the sprinkling of Anglicans is generous — from William Bright to W. R. Bowie. The material is arranged under the headings night, morning, adoration, thanksgiving, sickness, sorrow, etc., etc.

In common with *A Procession of Passion Prayers* the book contains numerous examples, from historic sources, of "the austere structure of the Collect." On the other hand many of its forms are of the type in which adoration, thanksgiving, confession, etc., are rolled into one, with its tendency to prolixity and preachiness.

Of a more general scope than *A Procession of Passion Prayers*, this is a volume that will be of use not only to Churchmen, but to all who desire to make prayer a reality in the home.

DEALING with the fruit for which prayer is the preparation of the soil is a book by Fulbert Cayré, A.A., translated from the French by Robert C. Healey, *The Vital Christian*, which treats of the relation of Christianity to daily living (P. J. Kenedy. Pp. xiv, 137. \$2).

Fr. Cayré divides his subject into two parts, covering first the Christian's doctrine, then his field of action. In the latter are included the Christian idea of marriage, the Christian idea in the professions, and the Christian idea in the city (the Christian and politics).

The aim of this book is laudable, and there is much of value in it regarding the relating of religion to life in its wholeness. One questions the adequacy of the

THE TRUE LIGHT

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
(John 18:3).

OTHOU the very Light of light, whom men in their darkness approached with lanterns and torches: Keep us from following the little lights of the world, that deepen our night; and lead us into that holy city where the true light shineth and never goeth down; and thou with the Father and the Holy Spirit livest and reignest, God, world without end.

From *A Procession of Passion Prayers* (see column 1).

author's minimal rule of prayer, which says nothing about daily thanksgiving and intercession, except in so far as these may be included in the Our Father and Hail Mary.

There is a certain jerkiness of style that does not make for the smoothest reading.

Of Interest

THE BOOK OF LEVITICUS: AN EXPOSITION, by Charles R. Erdman. The third book of the Bible presented as a directory for worship, a code of laws, and a "book of types and shadows which find fulfillment . . . in the redeeming work of Christ and in the lives of His followers." By the author of *Your Bible and You* [L. C., February 4th and 18th] (Revell. Pp. 144, \$2).

The Christ of All Nations, by Paul Guinness. The events — and even the details — of the four Gospels strung together in a continuous story. The author, a Church of England clergyman, wrote the book in a German prison camp ("in pencil on torn scraps of paper") in 1944. King James text, but punctuation and chapter divisions modern. Attractively produced (Association Press, 1950. Pp. viii, 285. \$2.75).

Farrar's Life of Christ, by F. W. Farrar. The hundreds of halftone reproductions from the great masters make the reprinting of this household classic (originally published in 1874) a welcome addition to the family library (World Publishing Co. Pp. 723. \$3.50).

A Theological Word Book of the Bible, edited by Alan Richardson. An important work, worthy of further treatment (Macmillan. Pp. 290. \$3.50).

The Atom Speaks — And Echoes the Word of God, by D. Lee Chesnut. The author is obviously a sincere Christian of evangelical allegiance. His science, as such, may be sound (he is a B.S. in electrical engineering, employed by G.E. Co.), but his Biblicism is amateurish.

Patrology, by Johannes Quasten (*Vol. I — The Beginnings of Patristic Literature*). "The first of a new Patrology that strives to place at the disposal of the English-reading public a solid introduction to early Christian literature."

Present volume covers 1st and 2d Christian centuries, including Irenaeus: The Beginnings of Liturgical Formulas and Canonical Legislation; The Apostolic Fathers; The Beginnings of Christian Romance, Folk Stories and Legends; The Beginnings of Christian Poetry; The First Acts of the Martyrs; The Greek Apologists; The Beginnings of Heretical Literature; The Beginnings of Anti-Heretical Literature.

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Some of them are not "active" as the world judges activity. They are the ones who, as in Jacob's dream, provide a golden ladder of prayer whereon God's messengers descend and

ascend to carry out His will in the world. Among these are retired clergy and widows and also hundreds of "ordinary" layfolk.

What all these diverse people—young and old, rich and poor, famous and unknown, active and contemplative—have in common is the desire to see the Episcopal Church steadily and to see it whole (to borrow words used by Matthew Arnold in another connection). They want to know everything of concern to the whole Church, not just what those who agree with them are doing. They want to know the dark side, when there is one, and the encouraging side without undue ballyhoo. They know that, seen steadily and whole, the Episcopal Church shines with the grandeur that becomes it as a living part of Christ's mystical body—a grandeur greater than any partial or propagandized view could convey.

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A PARISH ELECTRIFICATION PLAN, connecting up the local Church with the surging power of the whole body, is badly needed if the parish is to get into full production of Churchmen who see life steadily and see it whole. Such a project is the sale of THE LIVING CHURCH weekly on the bundle plan.

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monumental erudition. Extensive bibliographies. Indexes. Attractively produced: high-grade paper, clear type, handsome binding (Newman Press, 1950. Pp. XVIII, 349).

The Christian Challenge to Philosophy, by W. H. V. Reade. "Philosophy alone is not a sufficient account of truth or an adequate guide to life — Christianity at once makes clear and makes good its deficiencies." The posthumous publication of a work left in manuscript by a onetime Fellow of Keble College, Oxford (SPCK. Pp. xiii, 194, 13/6).

Religion and the New Psychology, by Alson J. Smith. An introduction to parapsychology — a science which, according to Bishop Pardue of Pittsburgh (who writes the foreword), "is well on the way to supplying a new field of evidence which seems to be substantiating the traditions and claims common to much religious experience throughout the ages." The Bishop adds: "I would rather err on the side of being overenthusiastic concerning this book than to underplay its importance." (Doubleday. Pp. 192. \$2.50).

These Harvest Years, edited by Janet Baird. "Geriatrics and gerontology." By a panel of 12 experts. The problems of aging — physical, emotional, economic, etc. Three chapters on the religious angle (à la Protestant-Catholic-Jewish trichotomy) round out the treatment (Doubleday. Pp. xiii, 300. \$3.49).

Francois de Fénelon: Study of a Personality, by Katharine Day Little. Worth further attention (Harpers. Pp. x, 273. \$3.50).

The Theology of Albert Schweitzer, by E. N. Mosley (with an epilogue by Albert Schweitzer). An anthology of Schweitzer's four greatest works: *The Quest of the Historic Jesus*, *The Mystery of the Kingdom of God*, *Paul and*

His Interpreters, and *The Mysticism of Paul the Apostle* (Macmillan. Pp. vii, 117 \$2).

The Royalty of the Pulpit, by Edgar de Witt Jones. Described by subtitle as: "A survey and appreciation of the Lyman Beecher Lectures on Preaching founded at Yale Divinity School 1871 and given annually (with four exceptions) since 1872." A monumental treatment, deserving of further review. (Harpers. Pp. xxx, 447. \$5).

Lily of the Marshes, by Alfred MacConastair, C.P. The story of the young peasant girl, Maria Goretti (who was stabbed to death for refusing the advances of Alessandro Serenelli), and of the circumstances that led to her canonization, June 24, 1950, by Pope Pius XII. Reads like a novel, movingly told, but somewhat sentimental toward the end. (Macmillan. Pp. xi, 200. \$2.75).

Children's Books

THE BIBLE STORY FOR BOYS AND GIRLS (NEW TESTAMENT), by W. R. Bowie. Worth further attention. Attractive illustrations: 19 color plates, 20 line drawings (Abingdon-Cokesbury. Pp. 160. \$2.50).

A Child's Life of Jesus, by Fulton Oursler. Told in simple language for very young children. Illustrations of superb richness and power — some in color — by Elinore Blaisdell (Franklin Watts. Not paginated. \$1.75, in both Catholic and Protestant editions).

Ann of Bethany, by Georgiana D. Ceder. The story of a Jewish girl who hides her baby brother from the clutches of King Herod and is allowed, for a brief moment, to hold the Christ Child Himself. Well written. Illustrations by Helen Torrey (Abingdon-Cokesbury. Pp. 96. \$2).

GOOD FRIDAY NIGHT

PASCHAL moon over New England hills,
Smell of the ocean, sight of a twisted tree;
Thousands of centuries the moon has shone
Down on this hill, and that other, Calvary.

Judas is lost out in the dark alone,
Peter is listening for the end of night,
Women are sifting spices through their hands,
John and the Virgin Mary in candle-light . . .

Trampled the grass lies on the empty hill,
Soldiers are whispering before the tomb,
One woman weeps against the garden wall —
One thief in paradise has found his home!

A SISTER OF ST. ANNE.

NEW YORK

Dudley Stroup Appointed

The Rev. Dudley J. Stroup has accepted the position of associate rector of the Church of the Heavenly Rest, New York City, effective March 1st.

Fr. Stroup is rector of the Church of the Epiphany and the Church of the Messiah, Rensselaer, N. Y. He is also chairman of the department of promotion of the diocese of Albany, diocesan director of public relations, editor of the *Albany Churchman*. He is the producer and director of Albany Episcopal Hour, weekly radio program of the diocese. He is married to the former Barbara Louise George.

Wilks Bequest

A number of Episcopal Churches and institutions in New York are beneficiaries of Hetty Sylvia Howland Green Wilks, the daughter of the late financier, Hetty Green. Mrs. Wilks died February 5th at the age of 80. She divided her estate, estimated at \$125,000,000, into 140 parts. Among the 140 are St. Bartholomew's Church, St. Luke's Home for Aged Women, St. Luke's Hospital, General Theological Seminary, Trinity Church, St. George's Church, all in New York City, and St. James' Church, Hyde Park, N. Y.

NEWARK

Religion and Medicine

Nurses are being shown how religion can be a part of their responsibility and service in a series of four lectures at Englewood Hospital, Englewood, New Jersey.

The four clergymen giving the lectures are an Episcopalian, a Roman Catholic, a Presbyterian, and a Jewish rabbi. The Episcopalian, the Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, is chairman of the hospital committee of the Englewood Ministerial Association.

Through the series student nurses receive information on how they can help patients in the crises of their illnesses. Practical emphasis is on the relation of religion and medicine. A course on that subject was given at the hospital last year.

Churches Join in Peace Prayers

Six of the downtown Churches in Newark, N. J., including Trinity Cathedral, were united in a service devoted entirely to prayers for divine guidance because of the present critical international situation on the evening of January 10th, at the North Re-

formed Church. Clergymen led in intercessions for the nation, the armed forces, the enemies, and for peace. There were no talks or sermons, but periods of directed silence for personal supplications.

RHODE ISLAND

Denominational Basis

In Rhode Island, the state council of churches is reorganizing on a "denominational basis," according to Religious News Service. That is, instead of having individual parochial memberships, it will consist of dioceses, etc., which cover the whole state. Presumably the action was taken to permit affiliation with National Council of Churches. However, the Episcopal Church is taking only a limited membership because it is not satisfied with some features of the plan, including a doctrinal basis, vague enough to make room for the Universalists (who do not believe in the Trinity).

KENTUCKY

Pre-Paid

"Pre-paying missions" is a term coined by the Rev. Andrew E. F. Anderson, rector of St. Andrew's Church, Louisville, Ky. Mr. Anderson proposed that sufficient funds be raised within his parish to pay its 1951 missionary pledge in cash by January, 1951. Immediately after that St. Andrew's would begin work on its 1952 pledge. Mr. Anderson's plan worked. The parish has paid its 1951 missionary pledge in full. In fact it is overpaying its pledge by 12 per cent. And it is now tackling its 1952 pledge.

ARKANSAS

A Gold Loving Cup

The Rev. Sheldon Davis who is rector of the Church of the Good Shepherd in Forrest City, Ark., was awarded a gold loving cup on February 14th. The award was made at a dinner given by the Forrest City-St. Francis County Chamber of Commerce at which Mr. Davis was named the man of the year.

Mr. Davis was chosen for this honor because of his work "in building up churches in this area and because of his help to the needy." Mr. Davis has worked with Alcoholics Anonymous, the Salvation Army, the Eastern Arkansas Civic Music Association, and with young people in the community.

Besides being rector of the Church of the Good Shepherd, Mr. Davis is in charge of two missions, Grace Church, Wynne, and St. Luke's, Brinkley.

Mr. Davis is a member of the stand-

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Additional Stoles are available, ranging in price from \$17.00 to \$55.00 depending upon fabric and type and amount of embroidery.

Eucharistic Stoles and Maniples begin at \$20.50 in rayon, \$30.00 in silk. These are ornamented with bands of galloon only; velvet banding and embroidered emblems cost additional.

Sick call Stoles (ribbon stoles) purple one side, white one side, \$1.50.

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ing committee and of the executive council of the diocese. He is chairman of the council's department of Christian social relations. He attended the Midcentury White House Conference on Children and Youth and has conducted conferences on that subject in Arkansas. He is one of the examining chaplains and has just completed a two-year term as trustee of All Saints' College, Vicksburg, Miss.

Educational Drive Approved

Action taken at the convention of the diocese of Arkansas included hearty endorsement of the proposed raising of \$700,000 in Arkansas, Louisiana, and Mississippi by the Sewanee-All Saints' Foundation for the University of the South and All Saints' College, Vicksburg, Miss., of which the diocese is part-owner. The convention met January 24th and 25th at Christ Church, Little Rock.

Permanent diocesan headquarters were also approved, to be arranged for in the present Trinity Cathedral parish house at Little Rock. The convention also asked that a committee be set up to study ways and means of strengthening Negro work in the diocese, with special emphasis on the seeking out of young men who might be educated for Holy Orders.

Confirmation for 1950 totaled 419, an increase of 30 per cent over the previous year. For the third time in diocesan history the 400 mark was passed; the second time was in 1923.

St. Mark's Church, Crossett, and the Church of the Redeemer, Rogers, are two new missions admitted into union with the convention.

ELECTIONS. Executive council: the Rev. W. J. Fitzhugh, the Rev. F. N. Butler, P. F. Watzek and Andrew Friberg for three years; the Rev. R. B. Hall for one year.

Standing committee: clerical, J. H. Alves, Roland Mounce, T. P. Devlin, Sheldon Davis; lay, T. C. Treadway, E. B. Garrett, R. W. Burke.

OREGON

Hospital Is Not Industrial Plant

The labor dispute involving Good Samaritan Hospital, Portland, Ore., a diocesan institution, was discussed at the convention of the diocese of Oregon, meeting at St. Mary's Church, Eugene, February 11th and 12th.

Construction of the new two and one-half million dollar wing of the hospital had been stopped for a few days, when a picket line was thrown around the project by members of the building service employees' union, Local 49, AFL. Later the pickets were withdrawn from the new wing and construction resumed. But negotiations broke off on the issue of a closed shop, inasmuch as the board of

trustees held to the opinion that the responsibility for the care of the sick in a hospital is the sole responsibility of the board of trustees of the hospital and cannot be shared or delegated.

The convention passed a resolution expressing appreciation of the board's care of the interests of the hospital and of the public in the labor dispute. The resolution also stated that this was not to be construed as criticism of organized labor.

Bishop Dagwell of Oregon revealed that he had discovered divided opinions in the ranks of organized labor over the strike and deplored the fact that some had "failed to discern the difference between a hospital and an industrial plant."

One delegate, a member of a labor union, spoke with approval of the convention's resolution, stating that organized labor does not always approve the actions of labor leaders.

Considering other matters, the convention unanimously passed a resolution condemning the schedule of the state high school basketball championship games. This called for games during Holy Week, with the final playoff on Good Friday and Easter Eve.

At the joint meeting of the convention and the Woman's Auxiliary, Mrs. Blaine B. Coles, president of the Auxiliary, presented the Bishop with a gift of more than a thousand dollars for his discretionary fund. The gift represented the combined efforts of women of the diocese who gave one penny for each of the years of the work of the Church in Oregon.

St. Luke's Church, Gresham, and St. Matthew's, Gold Beach, were admitted to the convention as organized missions.

ELECTIONS. Diocesan council: clerical, Charles Neville, John Richardson, G. R. Bolster, Paul Wessinger; lay, H. P. Vermilye, G. P. Porter, V. W. Gardner, Charles Cone, Mrs. Earl Gardner, Mrs. F. C. Henkel.

Delegates to Synod: clerical, G. R. Turney, R. F. Lessing, J. W. Goodyear, L. B. Keiter; lay, Robert Elliott, John Vassie, J. C. Merrifield, Don Young; alternates, clerical, V. L. Livingston, G. R. Bolster, C. S. Neville, G. H. Swift; lay, J. B. Jones, W. H. Bishop.

Churchmen Elected By Council

The Rev. V. Louis Livingston was elected a vice-president of the Oregon Council of Churches at its closing session recently held at Centenary-Wilbur Methodist Church, Portland, Ore. Fr. Livingston is the rector of Grace Church, Astoria. Worth Caldwell, a communicant of Trinity Church, Portland, was elected treasurer of the Council.

PANAMA

Role of Laity Stressed

Several days of group activity preceded the convocation of the district of the Panama Canal Zone held on January 27th at the Cathedral of St. Luke,



HAVANA CATHEDRAL: 300 families in spite of exodus.

Ancon, Canal Zone, with delegates present from Nicaragua, Costa Rica, Western Panama, Panama, and the Canal Zone.

Bishop Gooden celebrated the Eucharist and presided over sessions of the convocation. In his address the Bishop stressed the increasingly important part the laity is assuming in the work of the Church and characterized this as being in accord with Catholic, Anglican, and Democratic tradition.

Clergy and delegates arrived Tuesday, January 23d, and enjoyed a barbecue supper back of the deanery, given by the dean and Mrs. Ferris. Wednesday was devoted to committee meetings and a district youth meeting held at St. Mary's, Silver City, C. Z. On Thursday the ordination of the Rev. Moultrie H. MacIntosh to the priesthood took place. In the evening the Bishop and his wife gave a reception for the clergy, the district officers, the delegates, and their wives. Friday was devoted to the 14th annual meeting of the Woman's Auxiliary under the presidency of Mrs. Milton A. Cookson. (The United Thank Offering amounted to \$661.57.)

Convocation activities ended on Saturday night with a mammoth missionary rally in the Cathedral Garden, with hymns by a great choir consisting of all

DIOCESAN

the Church choirs of the Isthmus. Principal speaker was the Rev. Mainert Peterson, new youth director.

The great volume of singing, the floodlights lighting up a large cross, with the clergy on one side and the combined choirs banked against the hillside, the throngs of people below, and in the center the huge curutu tree spreading out its umbrella-like branches over everyone made an inspiring and unforgettable picture.

From Monday to Wednesday the clergy met with the Bishop in a retreat given at Santa Clara Beach.

During 1950, 410 persons were confirmed in the district, and 20 were received from the Roman Catholic Church, a greater total than in any previous year.

CUBA

Understaffed, Underhoused

Ten more priests, 15 church buildings, and 11 rectories, are needed now by the Church in Cuba, according to Bishop Blankingship's review of the work for the past year. Only two candidates are in sight for ordination during the present year. Both are Cuban. Other pressing needs are in connection with two of the schools which play an important part in the Church in Cuba: a dormitory for St. Paul's School, Camaguey, and an addition to Trinity School, Morón.

At five of the places where churches are needed, some funds are in hand toward new building, but not nearly enough at present costs. Land has been bought for the school at Morón.

Since many British West Indians are leaving Cuba, returning to their native islands, and many others going over completely into the Spanish-speaking community in Cuba, the Church's work among British West Indians makes no great gain. The Church still has, however, and probably will continue to have, 25 active British West Indian congregations. All the Spanish-speaking West Indian missionary dioceses of the Episcopal Church for many years have had to face the responsibility of pastoral care of people from the British islands. They have been mostly Anglicans. The British bishops have asked that they might have pastoral care, and the American bishops have wanted to provide it, but have rarely ever had enough staff to do so adequately.

Many Americans have left Cuba in recent years, but the Church continues to have work among those remaining. The Cathedral congregation in Havana has more than 300 families. Smaller congregations are in Santiago and La Gloria.

Spanish-speaking congregations make up the greater part of the Church. In Havana a considerable number of university students attend the Spanish services at the Cathedral.

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CHANGES

Appointments Accepted

The Rev. Gordon D. Bennett, formerly priest in charge of the Church of the Holy Communion, Allendale, S. C., and St. Alban's Mission, Blackville, is now rector of St. Paul's Church, Edenton, N. C.

The Rev. John M. Bodimer, rector of Christ Church, Holly Springs, Miss., is now also priest in charge of Calvary Church, Michigan City, Miss.

The Rev. Charles Judson Child, Jr., formerly curate of St. Paul's Church, Paterson, N. J., will become rector of St. Bartholomew's Church, Hokokus, N. J., on April 1st.

The Rev. Robert H. Gamble, formerly assistant at the Church of the Redeemer, Bryn Mawr, Pa., is now locum tenens at the Memorial Church of the Good Shepherd, Germantown, Pa. Address: Biddulph Rd., Radnor, Pa.

The Rev. Sydney Edmund Grant, rector of Calvary Church, Bayonne, N. J., is now also archdeacon of Hudson. Address: 954 Ave. C, Bayonne, N. J.

The Rev. Frank E. Greene, Jr., formerly rector of St. Mary's Church, Dorchester, Mass., is now rector of St. Chrysostom's Church, Wollaston, Mass. Address: 523 Hancock St., Wollaston 70, Mass.

The Rev. Thomas W. Howarth, formerly of Saskatoon, Sask., is now rector of Emmanuel Church, Kellogg, Idaho. Address: 717 S. Division St.

The Rev. David R. Matlack, formerly vicar of St. James' Church, Green Ridge, Pa., is now rector of St. Mark's Church, Penn Yan, N. Y. Address: 109 Chapel St.

The Rev. Richard N. Pease, formerly rector of Trinity Church, Irvington, N. J., will become rector of Grace Church, Rutherford, N. J., on April 15th. Address: 138 W. Passaic Ave.

The Rev. William K. Reid, who was ordained deacon in November, is now serving the Church of the Epiphany, Grove City, Pa., and the Church of Our Father, Foxburg. Address: 607 Madison Ave., Grove City, Pa.

The Rev. Homer Neville Tinker, rector of Gethsemane Church, Minneapolis, will on May 1st become rector of the Church of the Holy Cross, North Plainfield, N. J.

Resignations

The Very Rev. Lansing G. Putman retired on March 1st as dean of Trinity Cathedral, Easton, Md., and rector of St. Paul's Church in White-marsh Parish, Trappe, Md. Winter address: Kenwood Apts., Jensen Beach, Fla.

Changes of Address

The Rev. John R. Green, rector of the Advent Church, Lakewood, Ohio, is correctly addressed at 2176 McKinley Ave., Lakewood 7, Ohio. The addresses listed in THE LIVING CHURCH ANNUAL is incorrect, since he has never lived on Lakewood Ave.

The Rev. Frank H. Hutchins, rector of the Church of the Redeemer, Brooklyn, has moved from 247 New York Ave. to 1321 Bedford Ave., Brooklyn 16. His office address remains the same: 561 Pacific St., Brooklyn 17.

The Rev. Ralph H. Kimball, rector of Trinity Church, Statesville, N. C., and priest in charge of St. James', Iredell County, and the new mission work at St. Matthew's, Mooresville, N. C., has moved from 312 Walnut St. to 421 Walnut St. in Statesville, N. C. The church has purchased a new rectory.

Ordinations

Priests

Albany: The Rev. Albert W. Eisenhauer and the Rev. John C. Ruback, Jr. were ordained to the priesthood on February 24th by Bishop Barry of Albany at the Cathedral of All Saints', Albany. Fr. Eisenhauer, who was presented by the Rev. Calvin Croston, will continue as curate at Grace Church, Orange, N. J. Fr. Ruback, presented by the Rev. James H. Terry, is in military service. Preacher, the Rev. Canon Glyn Thomas.

Central New York: The Rev. H. Ward Jackson was ordained priest on February 2d by Bishop Peabody of Central New York at St. Paul's Church, Utica, N. Y., where the ordinand will be

missionary. Presenter, the Rev. G. C. Melling; preacher, the Rev. J. E. Mahagan. The new priest will also be in charge of St. Andrew's, Barneveld, and will be chaplain to Episcopal patients at Utica State Hospital. Address: 4 Riverside Dr., Utica, N. Y.

The Rev. J. Robert Marks was ordained priest on December 19th at St. Mark's Church, Port Leyden, by Bishop Peabody of Central New York. Presenter, the Rev. Ellwood Hannum. To be assistant missionary in the Boonville field. Address: Port Leyden.

The Rev. William D. Richardson was ordained priest on December 21st by Bishop Higley, Suffragan Bishop of Central New York, at Grace Church, Copenhagen, N. Y., where the new priest will be missionary. He will also serve St. John's, Champion. Address: Copenhagen, N. Y.

Cuba: The Rev. Juan E. Martin Farrey was ordained priest on February 25th by Bishop Blankingship of Cuba at the Church of St. John the Evangelist, Vertientes, Camaguey. Presenter, the Rev. Manuel Chavez; preacher, the Rev. A. G. Losada. To be priest in charge of the Church of St. Francis de Assisi, Cardenas, Province de Matanzas, Cuba.

Easton: The Rev. James Oren Reynolds, chaplain of St. Andrew's School, Middletown, Del., was ordained priest on February 17th by Bishop Miller of Easton at Trinity Cathedral, Easton, Md. Presenter, the Rev. Walden Pell, II; preacher, the Rev. K. E. Clarke.

Michigan: The Rev. John L. Cottrell, missionary in charge of St. George's Church, Milford, Mich., was ordained priest in that church on February 24th by Bishop Hubbard, Suffragan Bishop of Michigan. Presenter, the Rev. J. R. Wellwood; preacher, the Rev. T. M. Jones.

The Rev. F. Robert Davidson, minister in charge of St. Christopher's Church, a parochial mission of St. Paul's Church, Flint, was ordained priest at St. Paul's Church on February 24th by Bishop Emrich of Michigan. Presenter, the Rev. O. R. Berkeley; preacher, the Rev. F. P. Bennett.

New Mexico and Southwest Texas: The Rev. Paul G. Saunders, who was at one time a Baptist minister, was ordained priest by Bishop Stoney of New Mexico and Southwest Texas on February 9th at St. Luke's Church, near La Union, N. Mex., where the ordinand has been lay pastor and deacon. He will be the first rector, since the congregation has become a parish. Presenter, the Rev. B. P. Smith; preacher, the Rev. Lawrence Cantrel.

Oregon: The Rev. Charles Hibbard was ordained priest on February 18th by Bishop Dagwell of Oregon at St. Mary's Church, Eugene. Presenter, the Very Rev. Joseph O'Rillion; preacher, the Ven. P. H. Smith. To be canon to the ordinary and city missionary, Portland. Address: 1234 N. W. Twenty-Third Ave., Portland 10, Ore.

South Florida: The Rev. Bruce Taylor Powell was ordained priest on February 2d by Bishop Louttit of South Florida at St. John's Church, Kissimmee, Fla., where the new priest will be vicar. He will also serve the churches at St. Cloud and Apopka. Presenter and preacher, the Rev. C. W. Brickman. Address: Box 709, Kissimmee, Fla.

Southwestern Brazil: The Rev. Paulo Dallfollo was ordained priest on February 18th by Bishop Krischke of Southwestern Brazil at Christ Church, Jaguaras, R.G.S. Presenter, the Rev. Francisco Jassnicker; preacher, the Rev. N. Duval da Silva. To continue as assistant to the Ven. Antonio Guedes, archdeacon of Bage, in the Church of the Crucified and its many missions.

Springfield: The Rev. Carl R. Dahlen and the Rev. George Edward Hoffman were ordained to the priesthood on December 27th at Trinity Church, Mount Vernon, Ill. The Rev. Mr. Dahlen, a former Baptist minister, has been serving St. Mark's Church, West Frankfort, Ill., and the churches at Marion and Ziegler, Ill. Address: 416 N. Benton Rd., West Frankfort.

The Rev. Mr. Hoffman, also a convert, is editor of the *Springfield Churchman* and vicar of St. Thomas' Church, Salem, Ill., and St. John's Church, Centralia. Address: Church, 512 W. Main St., Salem, Ill.

Deacons

Eau Claire: Donald W. Ingerson was ordained deacon on February 15th by Bishop Horstick of Eau Claire at Trinity Church, Wauwatosa, Wis. Presenter, the Rev. Alan McDaniel; preacher, the

CHANGES

Rev. G. F. White. To be deacon in charge of St. John's Church, Mauston, Wis., and St. Mary's, Tomah. Address: 220 Elm St., Mauston. The ordinand transferred from the diocese of Northern Indiana.

Northern Indiana: Wallace Lewis Wells was ordained deacon on December 16th by Bishop Mallett of Northern Indiana at St. Augustine's Mission, Gary, Ind. Presenter, the Rev. Peter Langendorff; preacher, Dom Francis H. Bacon, OSB.

Spokane: Douglas Randolph Wanamaker was ordained deacon on February 27th by Bishop Cross of Spokane at St. James' Church, Brewster, Wash. Presenter, the Rev. J. G. Holmes; preacher, the Rev. C. E. McAllister. To be deacon in charge

of St. John's Church, Okanogan, Wash., and its associated missions at Brewster, Omak, Oroville, and Twisp, Wash. Address: Okanogan.

Washington: John H. Stipe was ordained deacon on February 14th by Bishop Dun of Washington in the Bethlehem Chapel of the Washington Cathedral. Presenter, the Rev. A. J. duBois; preacher, the Rev. J. A. Gusweller. To be deacon in charge of Christ Church, Washington. Before entering the ministry the ordinand was chief of the social service division of the national veteran's administration in Washington.

Deaconesses

Deaconess Margaret Booz, formerly of Los Angeles, should now be addressed at St. Anne's Mission (Mexican): 600 S. Piedras St., El Paso, Tex.

Lay Workers

Mr. Louis Jefferson Long, formerly treasurer of Allegheny College and trustee of the diocese of Erie, board of missions, and a member of the diocesan department of Christian education, will in June become president of Wells College, Aurora, N. Y.

Mr. Erle E. Snelgrove, formerly secretary for public relations and director of the news bureau at Hobart and William Smith Colleges, is now assistant to the president at Ithaca College.

Diocesan Positions

The Rev. Wendell B. Tamburro, vicar of St. Mary's Church, Auburndale, Flushing, N. Y., was recently appointed chairman of publicity for the Youth Consultation Service organization of the diocese of Long Island. In February he also became chairman of the committee on radio broadcast for the diocese's annual charities appeal.

Marriages

Miss Naomah Howie, secretary to the Bishop of Mississippi, and Mr. Ralph W. Campbell were married in Jackson, Miss., in November. Mrs. Campbell is also assistant treasurer of the diocese.

Living Church Annual Corrections

The Rev. George E. Gooderham should still be addressed at 808 N. Beaver, Flagstaff, Ariz. He is not in charge of Trinity Mission, Kingman, Ariz.

The Rev. Wilfred H. Hodgkin, who is serving St. Peter's Church, Morro Bay, Calif., is correctly addressed: St. Peter's by the Sea, Morro Bay, Calif. His address has never been Box 953.

The Order of St. Vincent is incorrectly listed on page 83 at Washington 5, N. Y., in the last line of the paragraph. This should read: Washington 5, D. C.

CLASSIFIED

BOOKS

NEW CATALOG of used religious books—Free! Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

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 Robbins, 1755 Broadway, New York City.

EASTER CARDS

RELIGIOUS Easter Card Assortments \$1.00 each. Choice Packet A, 8 Distinctive Folders; Select Packet B, 12 Attractive Folders; General Packet C, 15 Mixed Folders and Single Cards; Special Packet D, 20 Colorful Single Cards. Order from: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

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.

LINENS AND VESTMENTS

FINEST IRISH LINENS For All Church Uses now available at unchanged prices. Also Cassock cloth, Vestment Patterns, Embdy. designs, fine threads and instruction books, English and U.S. List and Samples free. Mary Fawcett Co., Box 386, Chillicothe, Mo., (Formerly 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 \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one 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 first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CLASSIFIED

LINENS AND VESTMENTS (Cont'd)

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pall Foundations in 3" at 75 cents, 5 1/2", 6", 6 1/2", 7" at \$1.00. 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.

POSITIONS OFFERED

WANTED: Priest to assist only—3 celebrations of the Holy Eucharist on Easter morning at 7, 9, and 11. Honorarium \$50.00 plus double room and bath Easter Even and Easter night. Write Rev. Martin J. Bram, Box 2246, West Palm Beach, Florida.

PROGRESSIVE Church settlement house has openings on June 1st, for: Program Director, M.S. in Social Group Work, salary \$3800 or more depending on experience; and Group Worker, M.S. in Social Group Work, salary \$3200 or more. Write to Rev. R. B. Gutmann, Neighborhood House, 740 N. 27th Street, Milwaukee 8, Wis.

POSITIONS WANTED

TEACHER—A.B., M.A. degrees; 6 years public and private school experience; High School or College English, Speech or History; Churchman; desires Church School or College work. Reply Box B-535, The Living Church, Milwaukee 2, Wis.

PRIEST, well-qualified, experienced, best references, desires locum-tenency or parish. Reply Box H-540, The Living Church, Milwaukee 2, Wis.

TWO EPISCOPAL LAYWOMEN, in late twenties, desire church positions. Experienced clerical workers, church school teachers, women's activities leaders, altar guild and choir members. Willing to assume responsibilities. Eager to take specialized training, if required. Reply Box G-539, The Living Church, Milwaukee 2, Wis.

PUBLICITY

HOW TO ADVERTISE your church for greater attendance, increased support. Get new tested facts explaining proven publicity methods to advance your church. Complete details FREE. Church Publicity Service, Dept. 12, 211 Court Square Bldg., Binghamton, N. Y.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H., Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250 season. Register month or season. References, Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence 8, R. I.

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

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	\$ 918.25
Mrs. H. McK. Harrison	20.00
Mrs. Lucy Webb	5.00
	\$ 943.25

Brotherhood of St. Andrew in Japan

Previously acknowledged	\$ 25.00
Billy Nalle	100.00
	\$ 125.00

CARE for Old Catholics

Previously acknowledged	\$8,396.89
Mrs. H. McK. Harrison	20.00
Mary L. Edson	5.00
	\$8,421.89

For Greek Children

Previously acknowledged	\$ 763.50
Mary L. Edson	5.00
	\$ 768.50

The Sewanee-All Saints Foundation

Billy Nalle	\$ 42.70
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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.



CHURCH OF ST. MICHAEL and ALL ANGELS
Baltimore, Md.

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL Figueroa at Wilshire
Very Rev. John M. Krumm, Ph.D., dean; Rev. Wm. A. Blondon, Jr., ass't.
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues 10 HC; Wed 7:30 EP & Lenten lecture; Thurs 10:30 HC; Daily 12:05 visiting preachers

SAN DIEGO, CALIF.

ALL SAINTS' Rev. E. P. Burrill
6th & Penna. Avenue
Sun Mass: 7:30, 11, Sol Ev & Adoration 7:30.
Mass: Wed, Thurs 7; Tues, Fri 9:30; Sta Fri 4;
C Sat 5 & by appt

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30;
Thurs 12; C Sat 5 to 6 and by appt

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S 17th Ave. at Buchanan
Rev. Harold C. Williamson
Sun: HC 7:30, 9:30, Ch S 9:30, MP & Ser 11 (HC
1st Sun); Wed & HD HC 10; Wed in Lent 8 Lit
& Meditation

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. W. J. Bruninga
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

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway
Sun Masses: 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Thurs 8 Sta; C Sat 4

CHICAGO, ILL.

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; Stations &
Benediction Friday 8; Confessions Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's
Eu & Ch S; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SALINA and ELLSWORTH, KANS.

ST. FRANCIS BOYS' HOMES
For Boy Offenders — Maintained by Donations
Daily 7 HC, 7 EP by boys

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. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

LINCOLN, NEBR.

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

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
571 Centre St.
Sun 8, 11; Tues 10; Wed 8

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
131 Clinton St.
Sun 8 HC, 11 MP (1st Sun HC) Sun Feb 11, &
March 11 Bishop's Lenten Mission 8; Tues thru Fri
8 HC & Wed 10:30

ST. JOHN'S Rev. Howard G. Clark, r
7th Ave. and St. John's Place
Sun 8 HC, 10:15 Rector's instr, 11 HC or MP;
Wed Meditations 8:30; Thurs HC 7 & 10

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8, Children's Mass 9:30, MP 10:45,
Sun Mass & Ser 11; Daily Low Mass 7 ex Thurs 10;
C Sat 7:30-8:30 & by appt

FRANKLIN SQUARE, L. I., N. Y.

ST. JAMES' Rev. George W. Hill
Monroe & Roosevelt Sts.
Sun Eu 9 (Family) & 10:30

HOLLIS, L. I., N. Y.

ST. GABRIEL'S Rev. Robert Y. Condit
Sun 7:30, 8:30 HC, 11 MP; HC Wed 10

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

ST. PAUL'S 28 Highland Rd.
Rev. Lauriston Castleman, M.A., r
Sun 8, 9:30, 11; Wed 7:30, 10 & 8

NEW YORK CITY

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

ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes,
Jr., Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; 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. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Broadway and 155th Street
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30, 2 Sun 11, Ch S 9:30 & 11, EP 8;
Daily: HC 7 & 10, MP 9, EP 5:30; Wed 8:10
Vicar's Eve.; Sat Int 12, 5; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

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

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton
Sweetser, S.T.B.
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4),
Cho Ev 5; Weekdays: MP 9, EP 5:30; HC Wed &
Fri 8, Thurs 10; HD 8 & 10; College Supper-dis-
cussion Fri 6, Lenten Address, Rev. Prof. P. M.
Dawley, Ph.D., Fri 7:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

SYRACUSE, N. Y.

ALL SAINTS Rev. Frank L. Titus, r
Sun HC 7:30, 9, 11, 5; Spanish 2 Sun 12; HC
Thurs 10; Daily MP 7:30, EP 5:30; Wed Lit &
Ser 7:30

UTICA, N. Y.

GRACE Rev. Stanley P. Gasek
Sun 8, 9:30, 11, 6:30; Wed & Fri HC 7:30; Thurs
HC 10; Daily MP 8:45, Int 12:10

PHILADELPHIA, PA.

CHRIST CHURCH Rev. E. A. de Bordenave, r
The Nation's Church, 2nd St. above Market
Sun 9:30, 11; Daily in Lent 12:30 to 12:55

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M.
Chapman; Rev. E. Laurence Baxter
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &
Fri 7:15 & 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

CHARLESTON, S. C.

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

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

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

Key—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.