

The Living Church

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

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Anderson.

NEW CHILDREN'S ALTAR IN KANSAS CITY, MO., CATHEDRAL

The altar and its furnishings, the gifts of Mrs. Henry F. Ripley, Mr. and Mrs. John Arnold, and Mrs. T. A. Mastin were recently dedicated by Bishop Spencer of West Missouri.

State Historical Society
816 State Street
Madison, Wisconsin
F 1C2 2

Joint Ordination

TO THE EDITOR: The impression has been widely circulated that our Commission on approaches to Unity unanimously approved the Joint Ordination Plan at their meeting last June. In order to keep the record straight, I would like to have it known that because of illness I was not present at that meeting and did not approve the plan. In correspondence both before and after the meeting I expressed my dissent. It may be true that those present gave unanimous approval. About that I cannot say. But it is scarcely accurate to infer that the Commission approved unanimously.

✠ FRANK E. WILSON,
Bishop of Eau Claire.

Eau Claire, Wis.

TO THE EDITOR: This article is written in view of the issue raised by the Editor of THE LIVING CHURCH in his recent editorial on Joint Ordination in the January 21st issue of his paper. He expressed the opinion that most of those who find themselves unable to support the Joint Ordination Plan "consider the Presbyterian Church as wholly outside the circle of the Catholic fellowship." He emphatically rejects that view, and hopes he is wrong in attributing it to his opponents. I ask his permission to submit an article dealing with this issue, for he is right in deeming it quite fundamental and vital. Of course, I have no authority to speak for anyone but myself. Yet I have good reason to believe that the overwhelming majority of those commonly classed as Anglo-Catholics as well as many central Churchmen and quite a few of the older Evangelicals would agree with the main position here taken, or would

hold another at least equally unfavorable to the view of those who think the Presbyterian denomination is a true Catholic Church. I hope I may be forgiven by him for protesting against the way in which he describes the position many of us hold quite conscientiously, and with unshakable conviction, even after hearing and studying all that "modern scholarship" has to say against the Catholic view. We would never say "verily, we are the people." On Anglo-Catholic principles, the Catholic Church includes at least the Roman and Eastern Orthodox Churches, in addition to ourselves.

The editor has phrased himself so carefully that I do not know whether he agrees with the view here developed or not. The words "wholly outside" and "circle of the Catholic fellowship" are so vague that he may very well (and I sincerely hope he does) mean no more by them than we can concede without abandoning Catholic principles as stated by such Anglo-Catholic theologians as Dr. Pusey, Bishop Gore, Dr. Darwell Stone, and Dr. F. J. Hall. We can concede that, at least according to Western theology, their baptisms can be and probably usually are valid, that their ministers are in some sense ministers of Christ, and that they are recipients (through their Lord's Suppers as well as in other ways) of the real but uncovenanted grace of God. There can be no reasonable doubt that they hold a considerable amount of the Catholic Faith in the doctrinal sphere—at least officially. And no one who has had such splendid and admirable friends among the Presbyterians as the present writer has had can doubt for a moment that there are among them many noble characters, many great scholars, many devoted and loyal servants of Christ who

have no idea that they are outside the visible Church, and who would immediately join her if they did know it, along with the knowledge that membership in her is morally obligatory, and where she is to be found. If that is enough, we are glad to maintain that *in that sense* the Presbyterians are within the Catholic fellowship.

But if it means that they are, not as isolated individuals in virtue of their baptisms,* but as an organized religious society in its corporate aspect, a true Catholic Church, or a part of the whole visible Catholic Church, it is regrettably necessary to dissent. Let us begin by explaining the precise meaning of our terms.

The word "church" is often used to mean any organized religious society. This may be called the human sense of the word. In this sense, there can be no doubt that the Presbyterian body is as much a church as we ourselves are.

But this is not the original, nor the biblical, nor the credal, nor the traditional Catholic meaning of the word. That meaning is a certain particular definite "visible society" founded by or at least coming down to us from God and Christ. This may be called the divine sense of the word. In this sense it is impossible to defend the proposition that the Presbyterians are a Church without first challenging the truth of Catholic theology at many points. Obviously this is not the time or place to debate the issue whether Catholic theology is tenable and true at any or all of these points, though I stand ready to undertake its vindication at the proper

*Just to avoid misunderstanding, I may say that I am not here implying that even this point can be successfully defended.

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GENERAL

EPISCOPATE

Bishop W. L. Gravatt Dies

The Rt. Rev. William Loyall Gravatt, who retired in 1939 as Bishop of West Virginia, died on February 14th at his home in Charleston, W. Va., only 90 minutes after the death of his wife, Mrs. Sydney Peyton Gravatt. Both had been ill for some months.

Funeral services for the 83 year old Bishop and his wife were conducted at St. John's, Charleston, W. Va., by Bishop Gravatt of Upper South Carolina, a nephew, and Bishop Strider of West Virginia.

Son of Dr. John J. Gravatt and Mary E. Smith Gravatt, Bishop Gravatt was born at Port Royal, Va., on December 15, 1859. He received his early education in private schools of Virginia and was graduated from Virginia Polytechnic Institute in 1881. As a candidate for Holy Orders he entered the Virginia Seminary and was graduated in 1884. He was awarded the honorary degree of Doctor of Divinity by Washington and Lee University and the University of the South.

Having served as curate in St. Paul's Church, Richmond, Va., as rector of St. Peter's Church, Norfolk, Va., and as rector of Zion Church, Charles Town, W. Va., he was elected Bishop Coadjutor of West Virginia on July 26, 1899. He was consecrated in Zion Church and began his work with Bishop Peterkin. In 1916, upon Bishop Peterkin's death, he became Bishop of West Virginia.

During his long and active episcopate Bishop Gravatt headed and served on numerous important committees of the General Convention and national organizations of the Church. From 1926 to 1928 he was president of the province of Washington and served for years as a trustee of the Episcopal High School, Alexandria, Va., and the Virginia Seminary.

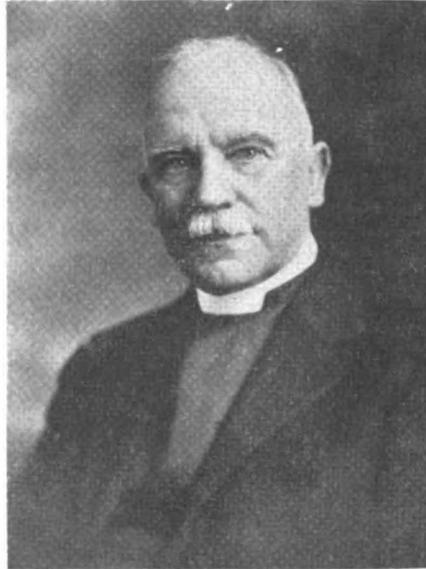
On January 10, 1939, he resigned his See and relinquished active leadership of the diocese.

An active Mason, he was honored with the thirty-third degree, Scottish Rite. He had been grand prelate of the Grand Commandery of the Knights Templar of West Virginia.

Two daughters, Mrs. A. W. Flournoy, Mrs. H. P. Porter, a son, W. L. Gravatt Jr., and three grandchildren survive.

Bishop Mikell III

Bishop Mikell of Atlanta is ill at Emory University Hospital, near Atlanta. Upon the advice of his doctor all engagements



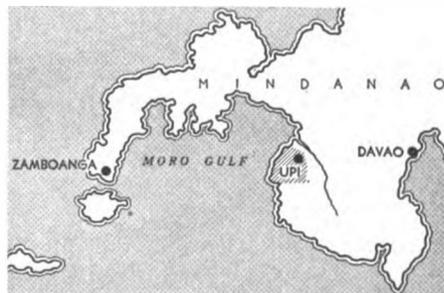
BISHOP GRAVATT: Late Bishop of West Virginia.

for the next three months are being cancelled. Bishop Mikell attended the meeting of the House of Bishops held in Jacksonville, Fla., and returned home too ill to attend the union service in Atlanta when the Rev. Michael Coleman, vicar of All Hallows Church, Barking, London, spoke. The Bishop was taken to the hospital on Monday, February 9th, where he still is.

PHILIPPINE ISLANDS

Word Received From Zamboanga Mission

A cablegram signed "Mattocks" received by the Presiding Bishop's office in New York February 13th, saying, "Well here, No news other stations," is believed to have come from the Rev. Henry Mattocks, in charge of Holy Trinity Mission, Zamboanga, P. I. Others of the Zam-



ZAMBOANGA: It is near Davao.

boanga staff are Louise Goldthorpe, superintendent of nurses at Brent Hospital, Helen Boyle, formerly of Sendai in the Tohoku district, Japan, now in charge of St. Alban's, the Moro Settlement School, and Naomi Skeeters, formerly of St. Faith's School, Yangchow, China, now teaching at the Moro School.

Zamboanga is on the island of Mindanao, where the Japanese occupied Davao almost at the beginning of hostilities (see map).

NATIONAL COUNCIL

Budget is \$12,348 More—or \$46,175 Less—Than Last Year's

A budget of \$2,248,195 was adopted by the National Council at its annual meeting, February 10th to 12th, in New York. Dr. Lewis B. Franklin, treasurer, explained in presenting the budget that comparison with preceding budgets was difficult, as some dioceses had included aid to British missions in their expectancies, while others had decided to raise funds for British missions by special appeals within their own dioceses.

The budget, it was stated, is \$46,175 less than last year's. It is, however, \$12,348 more than the budget of \$2,235,847 adopted by the Council at its annual meeting in 1941. Apparently, at some point during the year an additional \$58,523 was included in the 1941 budget.

One fact emerges from the confusion of figures: since the adoption of the lowest budget in 20 years at the annual meeting in February, 1940, there has been a small but appreciable advance for two years in the amount of the budget adopted by the Council at its annual meeting.

Pay Revisions

Acting upon an extensive study of present conditions and needs in the non-war areas of the various foreign mission fields, the Council approved revision of the payable in these fields. Readjustment of the salaries of some of the office staff at the National Council, based on individual needs, was voted. No changes were made in salaries over \$2300, or in the salaries of officers. The Council expressed regret in not being able to see its way clear to restore any of the existing 15% cut to the officers.

War Problems

In expectation of a shifting population—wives following soldier husbands to service camps, and an influx to defense industrial

The First War-Time National Council Meeting

THE December meeting of the National Council concluded its final session on Thursday, December 4th, just three days before the attack on Pearl Harbor. Since the day of the disaster, Sunday, December 7th, the Council has used every means to get in touch with missionaries in Hawaii and the Philippines as well as in China; and all the messages thus far received have been published in the Church press. There was nothing new to report to the National Council when it met on February 10th-12th. But the spirit of the February meeting was quite different from that of any National Council meeting ever held: the United States is at war, and the question is: What is the duty of the Church?

The Presiding Bishop, in his opening speech, expressed what we believe is the conviction of the whole Church when he said: "I don't suppose any of us think that God planned any wars. Every war grows out of our failure and sin in the past"; and also when he said: "It is obvious that the present situation calls for united and enthusiastic efforts to defeat the powers that are acting against God's will"; and still further when he said: "If we are going to be useful to God we must have the right motive and we must be efficient. God's purpose can't be carried out by inefficient and indolent people. If we are going to find in this war an opportunity for carrying out God's purpose, we must put efficiency and enthusiasm into this war."

Practical plans were made for being of use. First and foremost was cited help to the Army and Navy Chaplains Commission, which will carry the Church into the camps and to the armed forces everywhere. In the course of the Council meeting, plans were made for serving in the vast areas where hundreds of thousands of men are streaming in with their families to work in the defense industries. Here indeed there is no place for the inefficient or the indolent. The best men and women, trained and ready, are needed. Money is needed. Efficient enthusiasm alone can raise the money and raise it quickly.

Bishop Tucker emphasized the fact that ordinary activities must continue even when extraordinary ones are added. The regular missionary work of the Church must go on, in all its homely details. For this, not only as much money as before the war is required, but more. Bishop Bentley, Suffragan of Alaska, one of the visitors to the Council, made this abundantly clear when he spoke of the increase of the work and the opportunities in Alaska. Bishop Mitchell of Arkansas, in a vivid speech regarding his work, also showed that the growth of that work is outrunning the means with which to do it. Bishop Reifsnider, formerly of North Kwanto and now in charge of any work that may be possible among the Japanese in this country, declared that there is much to be done, particularly for the Christian Japanese who are not to be identified with the war-makers in Japan. Bishop Reifsnider mentioned another important activity: namely enlightening certain Americans as to the status of the Christian Japanese in America, many of them born here. He planned also to get in touch with interned Japanese. It is the Church to which these people, so difficultly placed, must look for sympathy and help. It is not easy work; but we think that, if anyone can do it, Bishop Reifsnider can.

Problems nearer home came up at the Council meeting. These, rather than problems farther away, led to the two debates with which the meeting was marked. The interest

aroused in the Bishop Payne Divinity School by the debate in the December meeting of the National Council had not abated. Bishop Strider and his committee had returned from a visit to the school, full of enthusiasm and determination to get help for Dean Goodwin and his faculty and students. And they got it. The Church in America has reason to be as proud of the Bishop Payne Divinity School as of any other in the land. With poor equipment and a far too small faculty and very little money, that school has sent out some of the finest priests in the Church, Bishop Tucker affirmed. Other bishops bore him out in this statement. The point was successfully made and carried in the Council that help should be given and given *now*. So keen was the interest taken, even by the many visitors, as well as by Council members, that they sought out Dean Goodwin between sessions, to ask questions about the school.

THE Good Shepherd Mission at Fort Defiance, Arizona, presented a more intricate problem. As Bishop Strider truly said, the responsibility for the present difficulties out there does not rest alone upon Bishop Mitchell of Arizona. Churchpeople all over the country have taken a special interest in this orphanage, and have contributed generously to its support. Many members of the Woman's Auxiliary have been interested in it, and the new building, so vigorously discussed, was made possible by a large donation from the legacy of a devoted Churchwoman, whose trustees were other Churchwomen, members of the Woman's Auxiliary. Clearly, there is a strong reluctance on the part of all who know the work of Good Shepherd Mission to see it abandoned. In view of the amazing financial situation out there, this is of extreme interest. Granted that huge bills, far exceeding the budget, have been incurred; granted that the National Council cannot possibly afford to care for any orphan children at the high financial expenditure in effect at Good Shepherd Mission: yet a vote to close the mission was reconsidered and rescinded. Strong recommendations of a financial nature were made, and finally a plan was formed whereby it may be possible to continue the work.

This seems to us rather a tenuous plan, unless interested persons step forward and help Bishop Mitchell; but we trust that they will. Dr. Niles Carpenter, one of the most able sociologists in the country, said in his survey of Good Shepherd Mission that the work being done there was considered the finest done anywhere for the Navajo Indians. He himself regarded it as very fine, and was of the opinion that the government could not care for these 65 Indian boys and girls in the school as the Church is doing.

What is to be done? There is only one thing: enough interested men and women must provide the money to meet the budget. Unless they do, Good Shepherd Mission cannot remain open much longer—no longer than would be necessary for finding other homes for the children whose home it now is. Certainly no more indebtedness must be incurred. Certainly the present debts should be promptly paid. What then? We hope that Bishop Mitchell may be given the help he needs to maintain the mission.

The Council did a great deal in its allotted two days and a half. Again we take pleasure in mentioning that there was

unemployed, national exploitation of cheap labor, the hungry, undernourished, and meagerly educated, will also be discussed in classes under capable leaders.

The Round Table Fellowship opens on February 23d, with dinner in the Cathedral House followed by a brief worship service in the Cathedral and an address on A Christian Peace and World.

There will be held six concurrent discussion groups on The Problems of Religious Living, led by the Rev. F. Ricksford Meyers; Proposals for a Lasting Peace, Mrs. C. E. Woodruff; Democracy in Crisis, Rev. G. Paul Musselman; Preserving the Democracy for Which we Fight, Spencer Gordon; Christianity's Challenge to Christians, Rev. Rollin J. Fairbanks; and Reconstruction Within the Church, Mrs. Harold S. Gray.

Interchurch Youth Service

More than 600 young people attended an interdenominational youth service in St. Paul's Cathedral, Detroit, February 8th, upon the invitation of the Very Rev. Dr. Kirk B. O'Ferrall, and the young peo-

ple's group of the cathedral. The Rev. W. Hamilton Aulenbach, rector of Christ Church, and St. Michael's, Germantown, Pa., and formerly associate rector of Christ Church, Cranbrook, Bloomfield Hills, Mich., preached the sermon.

Last year a similar service was sponsored by the Detroit Christian Youth Council of the Detroit Council of Churches. However, this year, with their already heavy schedule, the Detroit Council of Churches felt that they could not sponsor such a service, and therefore gave hearty approval to the Cathedral's taking it over.

CANAL ZONE

Men Without Families

Bishop Beal sees the Church in the Panama Canal Zone facing a ministry among White people which will be largely to men without families. This is due to the fact, Bishop Beal says, "that Army and Navy wives are being steadily evacuated. Some civilian families are leaving, though this is voluntary as yet. Probably when spring comes in the States and the schools close

Religion and Life

VI. *Is Christ God? What is meant by the Incarnation?*

By the Rt. Rev. Oliver L. Loring

Bishop of Maine

SINCE God exists, He must exist somewhere. To say God made the world and then forgot it entirely, pictures Him as unworthy of what we mean by divinity. Even before Christ, man knew by all his powers of knowing that God cares, yearning over His creation. God exists not only in eternity, before, during, and after what we call Time, but also in His activity on earth for man and man's salvation. When men have searched for God on earth they have found something of His activity in His whole creation. They discover more of God's activity in the lives of saints, apostles, martyrs, and all holy and humble men and women of heart. Looking further they find by comparison God exists to a different degree, unique and special, in Christ. So much of God shows in Christ's life, it becomes necessary to say Christ *is* God. Christ is God in quantity and quality.

The simplest biography of Christ is found in the Apostles' Creed. This is the Church's statement of the minimum we can say about Christ and still describe His unique life. The divinity of Christ is proved not by one miracle nor by all the miracles He performed. Rather men and women have come to assert the truth that Christ is God as the only statement able to account for the Miracle which is Christ Himself. There is no substitute for knowledge of Christ as a preliminary to any descrip-

tion of Christ. Technical language exists in all branches of knowledge for accuracy and convenience. So the word Incarnation is used by the Church to express the activity of God discoverable in the Life of Christ. The words of the Creed, "and was Incarnate by the Holy Ghost of the Virgin Mary and was made man," give, then, the doctrine of the Incarnation. A doctrine is a teaching. The Church teaches from facts and not from theories. Theology is not the Church's description of what might be true, but rather theology describes what men and women of the Church have experienced as a result of God's activity. The impact of God upon the world in Christ is summed up in the theological doctrine of the God-man, Christ the Incarnate Son of God.

"We love Him because He first loved us." God as Creator and Father is always the initiator, *i.e.* the One who takes the first step toward the salvation of man. God being God the Father, yearning for His creation, observing man's inability to save himself, therefore comes completely into human life in Christ to effect that salvation. No other life so mirrors the nature of God. In Christ's life man discovers the origin and destiny of human life.

¶ Next week, the Rev. Grieg Taber answers the question: "How could Christ have been born of a Virgin? People aren't born that way."

FOR LENT
BOOKS
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THROUGH THE GATES

By Gertrude Hollis

"The book is the outcome of the suggestion, made by the first Bishop of Kimberley and Kuruman, to the author, 'Write some thoughts about the life of our blessed Lord.' It is the simplest account imaginable, and might be excellently used for reading and for quite elementary meditation."—*Church Times* (London). Price, 60 cts.

THE FAITH OF A CATHOLIC

A Manual of Christian Instruction

By the Rev. Marcus Donovan

"This is certainly a book to recommend. It should be specially useful to teachers of Bible classes and for the instruction of catechists. The quotations from modern writers are apt and numerous. The best chapters are those on the Church and the Sacraments. . . ."—*The Church Times* (London). Price, Cloth, \$1.20.

MEDITATIONS ON THE LOVE OF GOD

Selections on the *Treatise on the Love of God*, by St. Francis de Sales, arranged for a Private Retreat.

By a Disciple

"These selections are skillfully made, and are adapted to the purpose of a private retreat of four days. We can heartily recommend this book as popularizing the work of a great master."—*Church Times* (London). Price, 80 cts.

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Devotions for Use Before and After Holy Communion

By the Rt. Rev. Philip Loyd, M.A.

"This is a little book which it would seem almost pertinent to praise. The Bishop of Nasik tells that this set of devotions has been worked out over a long period of years for his own use. They are based upon the lines of the *Mensis Eucharisticus* printed in *Avancini's Vita et Doctrina Jesu Christi*, but are adapted for each Sunday in the year. . . . Should help many communicants to supplement a set form for quiet thought and personal devotion."—*Church Times* (London). Price, 60 cts.

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down here, there will be an exodus. Those
who leave must perhaps stay away for the
duration of the war.

"The Church's new responsibility will be
ministering to White men in the tropics
without their families. Congregations are
good at our 'White services' but in the
Cathedral in Ancon the attendance for
some time has been about 50% men, and
usually much more than that at the early
services."

Bishop Beal says that all the Churches
are coöperating in civilian defense. Recent-
ly he dedicated a parish hall which men
of the Negro Church, St. James, at Red
Tank, built underneath the church, with
their own labor and at their own expense.
This hall has been selected by the local
defense committee as a first-aid dressing
station, and six stretcher cots, the first
furnishings, leaned against the wall during
the dedication service.

ALBANY

Bishop Oldham Sponsors Russian War Relief

Bishop Oldham of Albany, has become
a sponsor of Russian War Relief, Inc.

Bishop Oldham, in accepting sponsor-
ship of Russian War Relief, said that he
considered the cause most worthy and
would do everything he could to help it
despite the many calls on his time. Bishop
Oldham joins a sizable list of clergymen
who support Russian War Relief, Inc.,
which provides medical aid and relief to
the Russian people.

It was announced at the same time that
a fifth shipment of warm clothing and
medical supplies has just left for Russia
from an American port.

WASHINGTON

Chapel of The Good Shepherd Celebrates 50th Anniversary

Begun in 1891 as a mission undertaking
of the Brotherhood of St. Andrew of St.
Mark's parish, continuing as a training
school for men high in Church life, the
well-known Chapel of the Good Shepherd,
Washington, D. C., recently celebrated its
50th birthday. The rector of St. Mark's
parish, the Rev. A. Floridus Steele,
now deceased, appointed as lay missionary,
Henry C. Parkman, a member of the
Brotherhood, who served the mission from
the beginning until going to the missionary
district of New Mexico in 1895. The Rev.
Mr. Parkman entered the ministry and
has just retired after a long and notable
service to his Church, his last appointment
having been St. James, Indian Head, Md.
Mr. Parkman also became dean of south-
ern convocation of the diocese of Wash-
ington.

Services were first held for nearly three
years in an old store building at 312 K
Street, N. E., and then at 313 H Street.
In 1896, when it seemed that the mission
might be abandoned, the Rev. Randolph
H. McKim, rector of the Church of the
Epiphany, Washington, placed in charge

the Rev. Herbert Scott Smith, who had
just been ordained deacon. A large build-
ing was secured at 408 H Street, N. E.,
and the Rev. Caleb R. Stetson, afterward
rector of St. Mark's, Washington, and
later rector of Trinity Church, New York,
was appointed assistant. In the Spring of
1899 the Rev. Mr. Smith having become
rector of St. Margaret's, Washington,
Bishop Satterlee, the first Bishop of Wash-
ington, sent the Rev. Philip M. Rhine-
lander to Good Shepherd to be associate
priest with Mr. Stetson. The Rev. Mr.
Rhinelander was known in later years to
the whole Church as Bishop of Pennsyl-
vania, and afterwards as warden of the
College of Preachers, Washington, D. C.

The building at 408 H Street served as
chapel and mission house for about five
years and then the move was made to the
present location. The basement of a future
church, the beginning of a proposed parish
house and the clergy house at 509 I Street
were built at that time. The basement
church was burned some years later, and
the corner stone of the present beautiful
church was laid in the fall of 1916.

The present vicar is the Rev. Edward
B. Harris.

CONNECTICUT

Glebe House Paper at Mount Vernon

Some time ago a New York firm was
granted permission to reproduce one of
the old wall-paper patterns in the Glebe
House at Woodbury, where Samuel Sea-
bury was elected as the first Bishop of
Connecticut and which is now preserved
as a shrine of the American Church. The
destination is made known in the follow-
ing excerpt from a letter recently received
by the Glebe House committee:

"I think that your committee will be
interested in knowing the final destination
of the Glebe House paper.

"Early in the Spring we were asked to
assist the Mount Vernon Ladies' Asso-
ciation in doing over the bedrooms at
Mount Vernon. Among Washington's
correspondence we found a great many
records of orders for papers with very
full descriptions of the kind of paper he
wished to put in each chamber.

I submitted samples of various French
papers and for one particular room sug-
gested the Glebe House paper which we
had just copied.

When the committee knew that this de-
sign had been found in the Glebe House,
they chose it for the Blue Bedroom, buy-
ing it outright from us."

NEBRASKA

Prayer Books For Service Men

Dean Stephen E. McGinley of Trinity
Cathedral, Omaha, has laid in a stock of
"A Prayer Book for Soldiers and Sailors"
recently published for The Army and Navy
Commission of our Church by The Church
Pension Fund, which he plans to send per-
sonally to Cathedral men as they enter
the service.

DEATHS

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

William Dallam Morgan, Priest

The Rev. William Dallam Morgan, former rector of St. John's Church, Waverly, Baltimore, Md., which he served for 26 years, died on February 1st at the Church Home and Infirmary. He was 87 years old.

Bishop Helfenstein, assisted by the Rev. Dr. Arthur B. Kinsolving and the Rev. Theodore P. Ferris conducted the funeral service in Emmanuel Church, Baltimore. Burial was in Greenmount Cemetery, Baltimore.

Mr. Morgan was born in West River, Md., on January 1, 1855. He received his B.A. degree from Dickinson College in 1876 and his Master's in 1879. For 15 years he was a minister in the Methodist Church. He was ordained a priest in the Episcopal Church by Bishop Paret. He had served as assistant at Christ Church, New York, at which the Rev. Dr. Arthur B. Kinsolving was rector. After four years at Christ Church, he became rector of St. Luke's Church, Sea Cliff, Long Island, where he remained until 1902, when he was called to St. John's Church, Waverly.

He was married twice. His first wife was Sally Chesley Sprigg, to whom he was married in 1902. After her death he married Irma M. Laws, who survives him.

Charles Heath Powell, Priest

The Rev. Dr. Charles Heath Powell, died suddenly at his home in Bishop, Calif. Funeral services were held at Bishop on January 19th, the Rev. A. O. Bray of St. Andrew's, Taft, officiating.

Dr. Powell, who retired in 1940, was born in Cleveland, Ohio, on May 28, 1872. He was educated at Denver University, University of Kansas, Kansas Divinity School, and Oberlin Theological Seminary.

His years as a priest were spent in the west, serving in Kansas, South Dakota, Nevada, Oregon, and California.

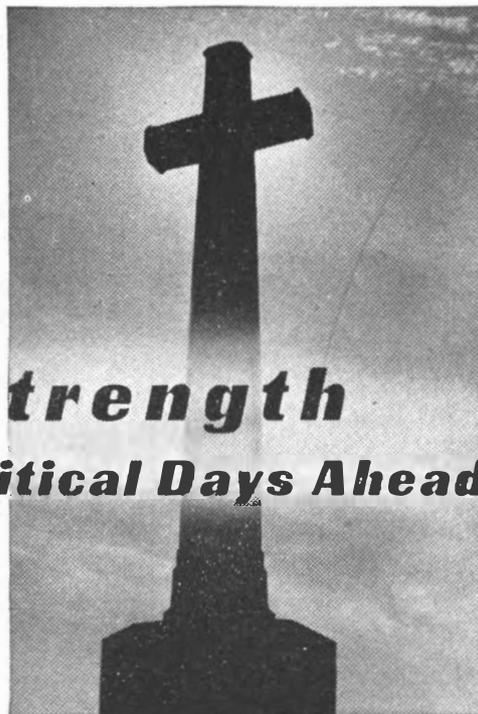
Dr. Powell was stricken with a heart attack shortly after having performed a wedding ceremony, and before all the legal documents had been signed. He is survived by his widow, Lela Fuller Powell, two sons, and three daughters.

Leon C. Palmer, Priest

The Rev. Leon C. Palmer, nationally known authority in the field of Christian education and author of many church school courses, died February 9th in Birmingham, Ala., after an illness of several weeks.

Bishop Carpenter of Alabama officiated at the funeral service in Grace Church, Birmingham, February 11th. Burial was that afternoon at Sewanee, Tennessee.

Fr. Palmer, rector of Grace Church and adviser of the department of Christian education, diocese of Alabama, was the co-author with Mrs. Palmer of the Christian Living Series of church school lesson



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DEATHS

Dr. Arthur P. Wakefield

The death of Dr. Arthur Paul Wakefield, medical missionary in China from 1905 to 1927, was announced by the Department of Foreign Missions of the National Council.

While in missionary service, Dr. Wakefield was located at Nanking, later at Luchowfu and for five years was in charge of student health work at Boone University, Wuchang. When Wuchang was seized by the soviet-nationalist army in 1927, Dr. Wakefield aided in saving University property, and his flood relief work on the Yangtze led to his being decorated by the Chinese Red Cross.

Dr. Wakefield died suddenly on February 6th, of a cerebral hemorrhage at his home in Belmont, Mass. Surviving are Mrs. Wakefield, a sister of Vachel Lindsay; a son, Vachel Lindsay Wakefield; and two daughters, Mrs. Paul L. Ward, and Martha Wakefield.

Deaconess Elizabeth

Deaconess Elizabeth (Amy Elizabeth Cowley) for 27 years on the city missions staff of the diocese of Chicago, died on January 12th at Riverside, Calif. She was 82 years of age.

She was born at St. Noets, Huntingdonshire, England, on September 26, 1859, and was set apart as a deaconess on May 30, 1905, when she came to the diocese. She was one of the first deaconesses to do city missions work and served the Cook County hospital and the Oak Forest Infirmary for many years before her retirement some years ago.

She had been living in Riverside for the past several years.

courses. He also was the author of *The New Religious Education, The Religious Education of Adults, Youth and the Church*, and other books.

For 11 years the general secretary of the national Brotherhood of St. Andrew, and editor of the Brotherhood's magazine, *St. Andrew's Cross*, Fr. Palmer was recognized as one of the leading laymen of the Church. He was ordained deacon October 14, 1937, and priest April 13, 1938.

Fr. Palmer was born in Fairport, New York, July 11, 1883, the son of the Rev. Stephen Donald Palmer and Alice Helen (Elebash). He attended the University of the South, receiving the degree of Bachelor of Arts in 1909, and Bachelor of Divinity in 1910, 27 years before he entered the ministry. He married Lala Caldwell June 4, 1912. He is survived by his widow and four children.

Fr. Palmer was vice-chairman of the department of Christian education, province of Sewanee, executive secretary of the national Parent-Teacher Fellowship, and lecturer at the University of Alabama, Alabama Polytechnic Institute, Winthrop College, University of South Carolina, Furman University, and various theological seminaries.

Since his ordination he has been rector of Grace Church, Birmingham, Ala., and an executive of the Alabama diocesan department of Christian education.

William M. Washington, Priest

The Rev. Dr. William Morrow Washington, a priest of the diocese of Michigan who had been engaged in the teaching profession for many years, died in Henry Ford Hospital, Detroit, February 6th, after a two-month illness. Funeral services were held in St. Matthias' Church, February 7th.

Dr. Washington was born in Knoxville, Tenn., on June 7, 1877. He was a descendant of a brother of the first president of the United States. He was graduated from Center College, Ky., and later received the Ph.D. degree from Columbia University. He was ordained to the diaconate in 1899 and to the priesthood in 1902 by Bishop Burton.

Dr. Washington came to Michigan in 1918 from the diocese of Ohio, and served for a time as locum tenens in Grace Church, Port Huron, and later in All Saints', Pontiac. He served for a short time as rector of St. Thomas' Church, Detroit, and in 1921 resigned to become an instructor in the Detroit public schools. At the time of his death he was head of the language department of Denby High School.

Although not in the active ministry, Dr. Washington was much interested in the mission field of the diocese, and assisted the Ven. Leonard P. Hagger, archdeacon, regularly by administering the Holy Communion in mission stations without resident clergymen. He was a member of the diocesan board of examining chaplains.

Dr. Washington is survived by his wife, Janet Thomas Washington; a daughter, Mrs. Donald Scheurer, and a son, George Thomas Washington, a law professor at Cornell University.

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