

# The Living Church

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

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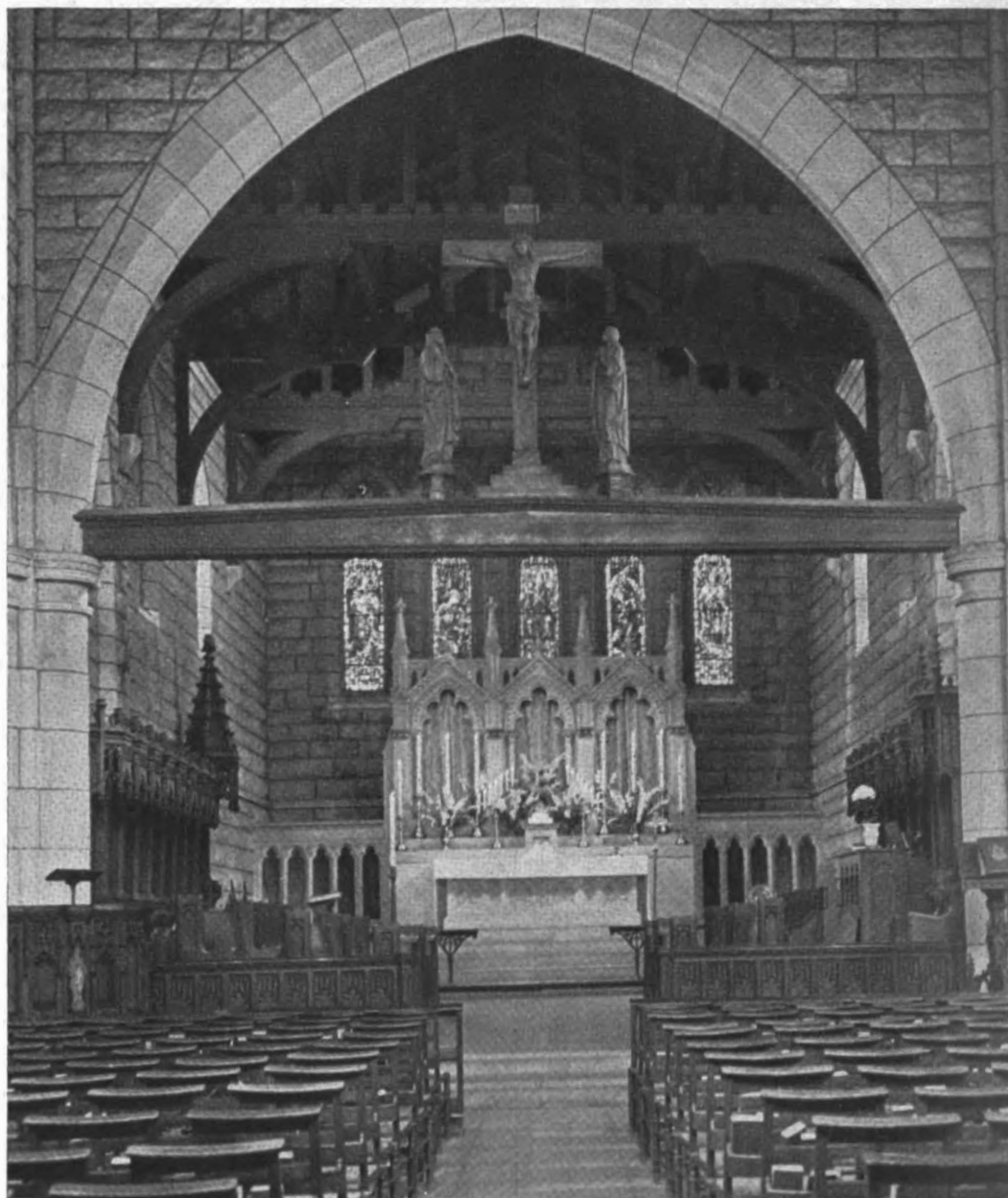
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**CHRIST CATHEDRAL, SALINA, KANS.**

This stately sanctuary is the spiritual center of the missionary district of Salina. The Very Rev. James T. Golder is dean.

# LETTERS

## Trial Lectionary

TO THE EDITOR: I write to commend the Trial Lectionary.

The article by the Rev. Bayard H. Jones, D.D., in one of your recent issues impels me to bear my witness that the Liturgical Commission has done a good piece of work. The lectionary is concise, devotional, appropriate, and balanced so far as the offices of Daily Morning and Evening Prayer are concerned. (My experience with Sunday Morning Prayer is, *laus Deo*, limited; because we here, *gratias Domine*, observe His command and concentrate on the Mass. You will excuse my slight harpoon?)

I find the psalter selection particularly effective. It is a relief to know that not too many verses of these hymns are to be read, and therefore what is read can be the subject of passing meditation by reason of deliberation in the reading. No longer are the psalms just words: they are means of spiritual refreshment and inspiration.

A suggestive query *in re* Prayer Book enrichment: Since with the order for the administration of the various sacraments, the Scriptural injunction or explanation is printed as part of the Order in the Prayer Book (note the Prayer of Consecration, the Ministration of Baptism, the Order of Confirmation and Matrimony, for example) would it not be very good to include in the directions for the bestowal of the Sacrament of Unction (P.B. p. 320) the Scriptural authority for that sacrament; i.e., the short selection from St. James' Epistle (5: 14 ff.) beginning, "Is any sick among you? Let him call for the priests of the Church . . . ?"

It is our practice, in Fond du Lac Cathedral, to read this passage when, as often, we are called to anoint the sick or dying, and we have found it a reasonable and fitting addition to the two prayers at the end of the office for the Visitation of the Sick.

(Very Rev.) E. P. SABIN,

Dean of Fond du Lac Cathedral.

Fond du Lac, Wis.

## Peace Aims

TO THE EDITOR: I have just read Dr. Bell's article entitled "Why Demand Peace Aims Now?" appearing in the current issue of THE LIVING CHURCH. [April 28th.]

Last Saturday I attended a combined meeting of the American Society of International Law and the Section of International and Comparative Law of the American Bar Association. Professor Philip C. Jessup, of Columbia University, was one of the speakers. He rejected what he described as the defeatist theory that this nation did not have sufficient brains to deal with the war and the prospective peace settlement concurrently.

# THE LIVING CHURCH RELIEF FUND AUDIT

Mr. C. P. Morehouse, Editor,  
THE LIVING CHURCH,  
Milwaukee, Wisconsin.

Dear Sir: We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received during the year ended December 31, 1941 were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH or LAYMAN'S MAGAZINE. In connection therewith we examined all checks issued in respect of amounts distributed during the year and inspected either the acknowledgments of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our letter to you dated March 24, 1941, we reported that certain funds in the amount of \$5,036.35 were being held on deposit as at December 31, 1940, pending the receipt of further expressions from the donors as to their wishes regarding disposition of the funds. Based on further advices received from certain of the donors, \$146.00 was refunded to the donor and the balance, namely \$4,890.35, together with \$75.00 returned from a previous distribution were distributed during the year ended December 31, 1941 to the following:

United States Committee for Care of European Children . . . . .	\$ 771.48
British War Relief Society, Inc. . . . .	2,292.78
Save the Children Federation . . . . .	1,036.10
National Council (Aid to British Missions) . . . . .	788.99
American Red Cross (for war relief) . . . . .	49.00
American Friends Service Committee . . . . .	28.00
	<hr/>
	\$4,966.35

There are many other of our leading minds who will agree with Dr. Bell's general thesis.

It would seem to me, however, that the quotation from Dean Inge's recent book, *Is Recovery Possible?*, leaves something to be desired in clarity of thought.

Unfortunately Dean Inge has been an exponent of the most intense nationalism, as is evinced by the almost extraordinarily vicious attack which he made upon the United States of America in his book, *England*.

Christians do not, in my own view, "have a right to demand peace aims of the United Nations." It is their business and high responsibility to create them.

New York. JAMES G. MITCHELL.

## Rogation in War-Time

TO THE EDITOR: As a teacher of Homiletics, I wish to express my appreciation of the homily Rogation in War-Time, by the Rev. Wilford O. Cross, in your issue of May 10th. Its historical background, its New Testament exegesis, and its moving ap-

## Deduct—

Amount returned from previous distribution and included above . . . . .	\$75.00	
Donation received in 1941 and included in above distribution . . . . .	1.00	76.00
		<hr/>
		\$4,890.35

In our opinion, based upon such examination, all donations recorded as received during the year ended December 31, 1941, were published in THE LIVING CHURCH or LAYMAN'S MAGAZINE, and were distributed in accordance with the published wishes of the donors. Such donations, together with the amounts distributed as set forth in the preceding paragraph, may be summarized as follows:

Donations received prior to 1941, and distributed during 1941	
Funds held on deposit at December 31, 1940 . . . . .	\$ 5,036.35
Less—Amount refunded to donor . . . . .	146.00
	<hr/>
	\$ 4,890.35
Donations received and distributed during the calendar year 1941 . . . . .	6,218.48
	<hr/>
	\$ 11,108.83
Donations received and distributed from November 1, 1914 to December 31, 1940 as reported in our letter of March 24, 1941 . . . . .	409,949.60

Total to December 31, 1941 . . . . . \$421,058.43  
Note: The above amounts do not include a donation of £5 which was mailed direct to the donee in England.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

Yours very truly,  
PRICE, WATERHOUSE & Co.  
Milwaukee, May 8, 1942.

plication to current conditions make the little sermon, it seems to me, a model of its kind.

(Rev.) HOWARD CHANDLER ROBBINS  
Washington, D. C.

## Palm Sunday

TO THE EDITOR: May I offer a hearty second to the appeal of Rev. Van R. Gibson for an alternate Epistle and Gospel for Palm Sunday that would express the historic incident and spirit of the day. The only reference to its significance occurs in the title "*commonly called Palm Sunday*."

The Gospel is out of keeping with the exuberance of joy which marked our Lord's entrance into Jerusalem, and in planning my program each year I am oftentimes forced to use "Morning Prayer" instead of the Eucharist to bring home to my congregation the event of this first day of Holy Week. An optional alternate epistle and gospel would resolve the perplexity.

(Rev.) THOMAS J. LACEY.  
Brooklyn, N. Y.

# Give to The Living Church

through the Church Literature Foundation, a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof.

Income may be used to defray any deficits in the publication of THE LIVING CHURCH. Your help is needed for this worthy cause. Write today for more information about the Foundation, its purpose, and its officers.

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## GENERAL

### EPISCOPATE

#### Dr. Hart Accepts

The Rev. Dr. Oliver J. Hart, elected Bishop Coadjutor of Pennsylvania May 12th, has announced his acceptance.

Since he is an army chaplain, whether he will leave military service to take up his new duties is subject to the discretion of the war department, which had not by May 19th given any indication of its intentions in the matter. (Previously, however, a Roman Catholic chaplain had been demobilized to accept a bishopric.)

From the first ballot, on which he was runner up to the Rev. Dr. James M. Niblo, one of the outstanding Catholic Churchmen of the diocese, rector of St. John's Church, Norristown, Dean of the Norristown convocation, and Canon Residentiary of the Cathedral Church of Christ, Dr. Hart was a real contender, gathering both clerical and lay support on each successive ballot.

Of the five other nominees who appeared on the first ballot, four received votes on the final ballot.

By coincidence this 49-year-old soldier-priest, who served as a chaplain throughout World War I, attaining the chaplaincy of the First Division while still in his middle twenties, was the choice of an unofficial committee of 58 representative clergymen and laymen who began more than two months ago to study the qualifications of the outstanding men in the church. They informally recommended to the convention seven possible candidates. Dr. Hart headed the list and Fr. Niblo was third in order of preference.

In spite of that committee's recommendation, however, Dr. Hart's name was not placed in nomination until Fr. Niblo,

	First		Second		Third		Fourth		Fifth		Sixth	
J. M. Niblo .....	30	46	91	53	88	51	90	55	89	47	84	41
Ernest C. Earp .....	11	4	4	2	2	0	2	0	1	0	2	0
Granville Taylor .....	18	13	11	4	9	2	4	1	3	1	2	1
Charles W. Shreiner .....	24	21	22	21	15	14	10	10	7	6	3	2
Oliver J. Hart .....	59	43	75	55	82	67	89	72	96	85	104	88
Louis W. Pitt .....	0	4	0	1	0	0	0	1	0	0	0	1
Donald B. Aldrich .....	4	3	1	0	0	0	0	0	0	0	0	0
Charles W. Sheerin* .....	1	0	0	0	0	0	0	0	0	0	0	0
Chauncey E. Snowden* .....	00	0	0	0	0	2	0	1	0	0	1	1
Defective Ballots .....	0	1	0	1	0	0	0	0	0	1	0	1
Blank Ballots .....	0	0	0	0	0	1	0	1	0	0	0	0
Total Ballots Cast .....	197	135	204	137	196	137	195	141	196	140	196	135
Necessary to Elect .....	99	68	103	69	99	69	98	71	99	71	99	68

\*Not regularly nominated. Names written in on ballots.

Canon Earp, Dr. Taylor and Dr. Shreiner had been nominated in that order. Their nomination indicated a strongly developed conviction in the hearts of many of the deputies that the diocese should chose a man from among its own clergy.

Though a contrast between the Churchmanship of Dr. Hart and Dr. Niblo could be drawn, it was evident that this did not influence the voting. As one noted Anglo-Catholic layman put it, "The real issue was whether there should be a local man chosen or a new man with fresh ideas. There were as many Anglo-Catholics on one side as on the other."

The voting took place one week after the legislative work of the convention was concluded. That session was marked by the adoption of progressive measures to bring the diocese into conformity with the General Canons in regard to business methods in church affairs.

The convention also adopted a canon fixing the limits within which parishes may incur debts not secured on real property. Such debts must be limited by bounds determined by income and existing unsecured debts on which ability to pay is based.

An amendment to the diocesan constitution was adopted, setting up the machinery by which the convention may, when called upon to do so, grant to parishes representation in proportion to communicant strength. Under the old regulations a parish with 4000 communicants could have no more voice in convention than one with only 40 communicant members.

### SOCIAL RELATIONS

#### The Church in Wartime

"Let the Church be the Church in war time as in peace." This basic theme permeated the sessions of the Church Conference of Social Work meeting in New Orleans, La., May 10th to 14th as an associate group of the National Conference of Social work. Clerical and lay rep-

resentatives of the churches and representatives of various interests in the social work field attended the sessions of the Church Conference in the Parish House of Grace Episcopal Church. These and other representatives of the churches participated also in the sessions of the National Conference in which Social Work was referred to as "Third line of defense in preserving Democracy."

The central theme of the Church Conference was the Nature, Policy, and Program of the Church Social Work. In the central paper on this subject the Rev. Arthur L. Swift, jr., associate professor of Applied Christianity, Union Theological Seminary, New York, N. Y., sets the fact that the Church is the mother of social work. "From its earliest beginnings the Church has recognized its responsibility to care for the needs of its less fortunate members and those of its local communities. So long as within the community or nation there was but one Church to which loyal devotion was due there was no intrinsic reason why social service of all

### The Living Church

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Established 1878

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

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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 has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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kinds should not remain under Church direction.

"In America," Mr. Swift pointed out, "because of the many Churches and denominations, the community could not long tolerate divided and uncoordinated responsibility for the care of the sick and the poor and, therefore, the secular community itself had to develop its own agencies and practitioners. These developed into our great public social services but the Church continues to have the responsibility to care for its own people and wherever it maintains social service these must be carried on according to high standards of work and in cooperation with all other community services."

#### RELIGION AND DEMOCRACY

Social workers themselves are interested in religion and desire to cooperate with the churches. These facts were indicated by Forrester B. Washington, director of the Atlanta University School of Social Work and a member of St. Paul's parish in Atlanta, and were also amply documented in other sessions of the National Conference. In his opening address at the National Conference and again at a Vesper Service of the Church Conference, Shelby Harrison, director of the Russell Sage Foundation, New York, characterized religion and democracy as having an essential belief in the value of the individual and the integrity of his personality. Professors Henry L. Pritchett, of Southern Methodist University and John M. Fletcher, of Tulane University, in papers on Religion and Mental Health stressed the fact that it was the Christian practice of love which conquers hate in time of war and is, therefore, a mainstay is the morale of the nation. At a great mass meeting of the National Conference, Mrs. Vera Micheles Dean, of the Foreign Policy Association, declared that it was the religious ideal of a world community which gave assurance of future peace in the world.

#### WARTIME ACTIVITIES

The Rev. Gordon M. Reese, executive secretary of the Army and Navy Commission, diocese of Texas, and the Rev. J. R. Mutchmor, of the United Church of Canada, discussed the religious and practical activities which the Churches should carry on in time of war and especially in relation to the men and women serving in the armed forces and other governmental agencies. The Rev. Mr. Reese stated emphatically, "Church people must decide either that the prosecution of this war is on the side of righteousness or else it is a war in which we should not participate in any way. We are in danger of losing the war because of this indecision," said Mr. Reese. The Conference also counseled its workers about the welfare of agricultural migrants and the vast new movements of people from one community to another to work in war industries. Mrs. F. E. Shotwell, supervisor of the Home Missions Council of North America, and stationed in Los Angeles, Calif., pointed out that agricultural migrants were essential to much of the agriculture in this country

and that they were facing many new hazards in their way of life. The churches must concern themselves about the welfare of these people. Of equal importance to the churches is the welfare of individuals and families moving from their home communities to new and strange cities to work in ship-building yards, powder plants, and other war industries, according to the Rev. Almon R. Pepper, executive secretary of the Department of Social Relations.

Many members of the Church presented papers and participated in discussions of the National Conference. Among others were Miss Eleanor Hearon, a member of the Department of Christian Social Relations in the diocese of Colorado, and in charge of Medical Social Work at the Denver General Hospital; Mr. Lester B. Grainger, director of the National Urban League and a member of St. Martin's Church, New York City; Miss Marie Hanna, director of St. Mark's Community Center among Mexicans in San Antonio, Tex.

The Church Conference of Social Work was held under the general direction of the Rev. Almon R. Pepper, president, with the Rev. L. Foster Wood, of the Federal Council of Churches as secretary. The Episcopal members of the Conference made their Corporate Communion at the Ascension Day service at Grace Episcopal Church, of which the Rev. Donald H. Wattleley is rector. The Conference next year will be held in Cleveland, Ohio, under the presidency of the Rev. J. R. Mutchmor of Canada.

#### GFS

#### Berea College to Be Host to 42d Annual Council

The Girls' Friendly Society will have its 42d meeting of National Council at Berea College, in Kentucky, from June 23rd to 28th, 1942.

Christianity-in-Action will sound the keynote of the National Council program. Because religion must express itself in action in these history-making days, the program events are based upon this theme. Speakers, discussions, workshops and all phases of the program will interpret this idea "in terms of our own parishes and branches to the end that we may become effective Christians in our communities."

The speakers will include: Dean Elwood Haines of Louisville, Ky., who will give the keynote address, Miss Mary A. Dingman, churchwoman, world traveler, lecturer and religious leader; Dr. Francis S. Hutchins, president of Berea College and former head of Yale-in-China.

### CHURCH AND STATE

#### Churches Influence New York Anti-Discrimination Measures

The New York Legislature, before adjourning, passed two anti-discrimination measures which were warmly endorsed by the legislative committee of the New York State Council of Churches, representing

approximately 4,500 non-Roman congregations.

One was the Washburn bill which makes it a misdemeanor to exclude citizens of the state, because of national origin, as well as race, creed or color, from employment in defense work or from enjoyment of privileges furnished by common carriers, theatres, institutions of learning, hotels or cemetery associations.

The second measure, introduced by Senator Jacob F. Schwartzwald of Brooklyn, authorizes the State Industrial Commissioner to enforce provisions relating to discrimination, by utilities and other industries, because of race, creed, or color. The act also permits the Commissioner to investigate, issue subpoenas, hold hearings and require submission of information, records and reports without restriction as to evidence or rules of procedure.

#### Governor Green Confirmed

On the morning of May 10th, at a service given no more publicity than usual, the Governor of Illinois, Dwight Green, was one of a class confirmed by Bishop White in Christ Church, Springfield. It is said of the Governor that he learned the lessons of his instruction class with the diligence of a conscientious school boy. As he gave his responses with inspiring firmness and devotion, the congregation saw a man deeply involved in material affairs who had seen the need of spiritual contact and refreshment.

### PROVINCES

#### Pacific Synod Urges Election of Bishop for San Joaquin

Continuance of San Joaquin as a missionary district and election of a bishop at the earliest possible moment were urged in a resolution passed at the synod of the province of the Pacific held in Oakland, Calif., May 13th to 16th.

The question of San Joaquin's continuance as a missionary district was originally raised by the Rev. J. Lindsay Patton, rector of St. Mark's, Berkeley, Calif., who was elected bishop of San Joaquin at the meeting of the House of Bishops in February. He refused the election, basing his refusal on the grounds that San Joaquin should not be continued as a separate entity, but that the territory should be re-allocated, on the ground that San Joaquin would be better and more efficiently administered as part of a larger diocese.

The action of the synod was taken after Dean C. E. McAllister of the Cathedral of St. John the Evangelist, Spokane, Wash., presented the report of a committee appointed by the provincial council in March.

Bishop Lewis of Nevada, who was consecrated on the day preceding the opening of the synod, was the speaker at the College Work dinner the evening of his consecration. The dinner was held as part of the Education Day program of the synod. Bishop Lewis also spoke at the banquet on May 14th.

**ITALY**

**Fr. Woolf Freed From Prison,  
Sails for U. S.**

The Rev. Hiram Gruber Woolf was one of the large group of Americans expected to sail on the Drottningholm from Lisbon for the United States. Fr. Woolf, rector of St. Paul's American Episcopal Church in Rome, who was arrested on November 18th on suspicion of espionage, had been held incommunicado in prison in Rome for six months.

Although the Italian government agreed weeks ago to exchange him for 13 Italians imprisoned in the United States, officials went through the motions of trying him before the Special Tribunal for the Defense of the State, sentenced him to 30 years in prison for espionage, and then released him.

Two Italian officers who were tried with him were also sentenced. According to the *New York Times*, Fr. Woolf's part was that of "an innocent tool" who did not realize that the agents were trying to make use of him.

Fr. Woolf was confined to the overcrowded Regina Coeli prison, without even being allowed to see a lawyer until a few days before the trial. He was freed only after the persistent and firm diplomacy of George Wadsworth, United States chargé d'affaires in Rome, backed by the State Department.

**RUSSIA**

**Religious Situation Improved**

BY CANON W. A. WIGRAM

Russia is a vast confederacy of nations and races, whom German pressure from without is now welding into a union that they had not previously attained, and who are at the same time working out a gigantic social experiment which all other races would do well to watch intelligently, for there is much in it for them to imitate, as well as much to avoid, in the changes that the next generation or so will probably bring on civilization at large.

The country is an enigma to all English speaking stocks, and is hard for us to judge, for our freedom and our ways of thought are the result of six centuries of evolution that is common to us all, but to which Russia is completely foreign. We have freedom of thought and conscience as our heritage, and with them goes respect for human personality. All these ideas, valuable enough as they are, are as strange to Russians now as they were to our ancestors in the days of the three Edwards, while what we call cruelty now is as natural to her as it was to us then! What good man then could see any objection to burning either a heretic or a witch?

STALIN

Five and twenty years ago, Russia stood where England did before Wat Tyler and his revolt, and in Russia's case, Wat Tyler

has been successful, and has to get a new system going. In doing this, she has fallen under the rule of a man of steel, Stalin, who is a realist in politics and no doctrinaire: he has to work along with three powerful influences, each embodied in a vast number of individuals who seem not to be very important in themselves, but who add up to something indispensable. These are, the Communist bureaucracy made by the revolution and left in power by it, who are for the most part absolutely anti-religious. The vast technical staff, who are now under stress of war transforming Russia from an agricultural to a mechanized state. These seem to be either Orthodox in their way of thinking, or at least not altogether unfriendly to that religion. Third, there is the vast mass represented by the Slav peasant mind, of whom it is admitted that two-thirds at least still think according to the old religious consciousness, but who are themselves inarticulate.

At present, the ruling spirit of the Orthodox Church is embodied in Sergius, acting Patriarch of Moscow. He is a man capable of recognizing facts, unlike some of his exiled brethren; an Orthodox Christian, he is prepared to work for the faith of the Church, and for Holy Russia as she is today, being well aware that nothing can bring back the vanished pomps of yesterday and the Church as she was in pre-1914 days.

COÖPERATION

Stalin, a man not encumbered by beliefs or scruples, works rather on the line of Bonaparte in his post-revolution days, with whose policy that of Stalin presents many coincidences. He has to guide Russia through the storm today, and will take any helper that will serve in that, and throw over any that seem to fail to work. The "anti-God movement" has been thrown overboard, and so has the ultra-modernistic religious school that labelled itself "the living Church." Thus he is willing to accept the coöperation of the Orthodox Church, provided that it does not cost too much! He will work with Sergius for Russia, and has even exiled an opponent of the latter's, when that opponent was elected to the see of Leningrad! He raised no objection whatever in March 1942, when the Patriarchal synod met at Moscow and used disciplinary action in the church, declaring the "deposition from all priestly and monastic dignity" of Polycarp Sikorski, bishop of Lutsk in the Ukraine. It so happens that the Germans in the occupied provinces have declared themselves quite friendly to the Orthodox provided that those will "collaborate" with them, and accept subjection.

Let them oppose Russia, and declare their Church independent of her, and then Goering will himself be their protector. Polycarp accepted these terms. He "collaborated" with the Germans and denounced Stalin in terms that we will hope satisfied Goebbels, for he himself dictated them. Further—and here lay his canonical offence—he promoted himself to the post of Archbishop of the "autocephalous" Church of the Ukraine! Hence Stalin was glad enough to see the Church exercise

discipline against a Nazi agent. Still it is the fact that for years past, Stalin has been relaxing all persecution. In 1936, the clergy received full civil rights as citizens, while all blasphemous films and offensive attacks on religion were stopped, and "anti-God publications" suspended. Anti-religious tests for the army, navy, and civil service, have dropped; chaplains are allowed to officiate in the regiments, and religious objects allowed openly. Even the "Iberian Virgin" has appeared again in her niche above the gate "of Redemption" of the Kremlin, whence she now looks down upon the tomb of Lenin!

The seven day week, and Sunday as the universal day of rest, have come back. On the other hand, the clause in the constitution that allowed Freedom for "cult" for adults, but only anti-religious teaching and propaganda, still stays in force legally, much as the act "De Haeretico Comburendo" remained the law, some time after we burned our last heretic! Religious freedom and toleration are not complete as yet; have they ever been so in Russia?

THE NEW RUSSIA

The Russia of pre-war days has gone, and with it, all the "plant" of the church. Of the 8,000 churches of the land in 1914, only 4,500 are open today, of which 40 are in Moscow, and all the old monasteries have vanished, though not all the monks. If two thirds of the people are still religious, nine tenths of the clergy are gone, and the remnant is expected to minister to a new Russia that unlike the illiterate land of old, thinks and reads now.

Were the Slav peasant left to himself, he might revert to a church of the old mystic piety that did not teach, but did illuminate and bring to the feet of the suffering Saviour, but now there will be a demand for an educated clergy. The Church that has survived so great a martyrdom has a great opportunity, but also a heavy task.

**ENGLAND**

**Dr. Simpson Dies**

The Rt. Rev. Dr. John Basil Simpson, Bishop in Kobe, Japan, died at Oxford, England, April 28th. The Bishop, who had many friends in the United States, underwent an operation at Rochester, Minn., last year, and then went to England where he lived with his brother-in-law, Canon H. Pickles, at Woodstock rectory, Oxfordshire.

**More Education For Clergy**

Undeterred by the war, the Commission on Training for the Ministry of the Church of England is working on proposals for the improvement of the mental and spiritual equipment of students for the ministry.

Dr. Alwyn Williams, Bishop of Durham, who is chairman of the Commission, has authorized publication of an interim report, which proposes longer periods of training; reorganization of Theological

Colleges and the setting up of University Halls to link training more closely with the universities; specialized training for prospective country clergymen; opportunities to ensure greater knowledge of the religious life and traditions of other communions; abolition of separate colleges for missionary ordinands; improved training in teaching and preaching.

The proposals suggest also practical training in social service through periods of work in settlements or missions; improved post-ordination training through the planning and encouragement of post-ordination studies, refresher courses, and clergy schools.

Men who seek ordination for work in rural fields are encouraged to work on farms during vacations, and are to be given special training in certain designated country parishes.

### Youth Movement

Just as the Church in the United States has recognized the vital necessity of work among the youth of this land, the Church of England, in spite of the war, is developing its youth work, with cooperation of the Free Churches and the Government, according to a statement sent to Presiding Bishop Tucker, which says:

"The Christian Churches in Great Britain have been strengthening and extending their religious social work among young people between the ages of 14 and 20 during the past two years. They have been greatly helped by the entry of the British Government (through the Board of Education) into the field of youth welfare.

The Government has asked every local education authority to set up a local Youth Committee on which the Churches and all voluntary youth organizations are represented. These committees are helping religious youth clubs with financial grants, and enabling the youth leaders in some places to cooperate in setting up new community youth centers.

#### YOUTH REGISTRATION

"In January, 1942, the British Government ordered the registration of all boys and girls between 16 and 18 years of age. At the time of registration they are asked if they belong to any youth organization. Those who do not belong to any Church, or to any voluntary youth organization, or to a pre-Service training unit like the Air Training Corps (for boys 16-18) are being asked to attend for an interview by the local youth committee. The interviewers often include clergy, ministers, and other Christian youth leaders. The young people interviewed are asked voluntarily to join a youth organization, either one attached to a Church or a Christian youth organization, or one of the Pre-Service training units, (Army Cadets, Air Training Corps, or Sea Cadets.)

"The Christian Churches have therefore many new opportunities in the near future for receiving large numbers of young people into their clubs and units, and the Church of England is playing a prominent part in this new development. There is the greatest friendliness and cooperation between the leaders of Christian

youth organizations and those responsible for the Board of Education's new youth policy.

"There is a joint Youth Committee of the Churches—Anglican and Free Church—which is recognized by the Board of Education as its own advisory group on religious questions in youth work."

## VATICAN

### Pope Appeals to Rulers of Nations to Preserve Family Life

An appeal to the rulers of nations to preserve the sacredness of family life, now threatened by the "widespread calamity" of war, formed a significant part of the address broadcast by Pope Pius XII on the occasion of the 25th anniversary of his consecration as Bishop.

To a world-wide audience, the Holy Father linked a plea for peace to a warning against family disruption caused by war conditions.

"Do not let the family home, and with it the school," he admonished, "become merely an anteroom to the battlefield. Do not let the husband and wife become separated from one another in a permanent manner. Do not let the children be separated from the watchful care of their parents over their bodies and souls. Do not let the earnings and the savings of the family become void of all fruit.

"There arises," the Pope told his listeners, "behind the war front another huge front—the front of families injured and in anguish.

"Before the war," he declared, "some people now in arms could not even balance their deaths with their births and now the war, so far from remedying this, threatens to send the new additions to the family to physical, economic and moral ruin."

Addressing his words in "fatherly" warning to the rulers of nations, the Pontiff reminded them that the family was sacred, the cradle not only of children, but also of the nation.

"Do not," he urged, "let the family be alienated from the high purpose assigned to it by God."

"God wills," he said, "that husband and wife, in loyal fulfillment of their duties to one another and to the family, should in the home transmit to the next generation the torch of corporal life, and with it spiritual and moral life, Christian life; that within the family, under the care of their parents, there should grow up men of straight character, of upright behavior, to become valuable, unspoiled members of the human race, manly in good or bad fortune, obedient to those who command them and to God. That is the will of the Creator."

## CHINA

### 77 Library School Students

Seventy-seven students are now enrolled in the Boone Library School, refugeeing near Chungking, China's war capital, Mr. Samuel T. Y. Seng, director, reports in a letter dated April 10th; 30 of the students are taking the short-term course in filing,

but 47 are in the regular course, either for full training in modern library methods or for the training in "archives administration," care of public documents, started at the request of the Chinese Ministry of Education and partly financed by them.

Twelve students are Christian, looked after by one of the Wuchang Chinese clergy now working in Chungking. Mr. Seng reports a Bible famine in the whole province of Szechuan and he hears that also in the neighboring province of Yunnan the entire stock has been exhausted. Two items he mentions under high cost of living are \$9 Chinese currency for toothpaste and \$12 Chinese for postage on an air mail letter to the United States.

## INDIA

### House of Bishops Refers Union Scheme to Dioceses

Brief and long-delayed reports have just reached the National Council about the meeting of the Synod or House of Bishops of the Church of India which met early this year in Calcutta, when the scheduled General Convention or General Council was postponed.

All of the 14 dioceses were represented except Rangoon. Bishop George A. West, of that diocese, is still in the United States. The new bishop-elect of Madras, the Rev. A. M. Hollis, had not arrived from England, but the diocese was represented by his assessors.

The South India union scheme as revised to date was referred to dioceses and is to be voted upon by the General Council in 1944. A basis for negotiating union in North India was discussed but was not ready for action.

Creation of a new diocese, to be set off from the eastern part of Calcutta, long planned, was confirmed and was soon to be completed, but as this is precisely the area nearest the war front, it may be deferred.

A change in the Liturgy was adopted, making the Holy Communion service more like that of the Scottish Episcopal Church, and therefore more like the American and most other Anglican forms of the Service, which follow the Scottish Book.

### Ordination

Word has just reached Church headquarters in New York of the ordination to the priesthood of the Rev. J. V. Navamani Raj, on December 28, 1941, by Bishop Azariah.

The newly-ordained priest is known in this country, as his theological training was paid for by the Alumni Association of the Episcopal Theological School, Cambridge, Mass., and he is assigned to work in the Singareni Mission, which is partly supported by the Church in America. He will have charge of the Burgampad pastorate, which includes 31 villages along the banks of the river Godavari.

The ordination took place in the new Dornakal Cathedral, with Archdeacon S. S. Subbian as preacher, and the Rev. Messrs. F. F. Gledstone, J. Sreenivasagam, John Aaron, George Azariah, and George V. B. Shriver, taking part in the ceremony.

## ARMED FORCES

### Bishop Sherrill Bids Goodspeed to Hospital Unit

Bishop Sherrill bade Goodspeed to Base Hospital Unit No. 6 of the Massachusetts General Hospital at a special service in the Cathedral Church of St. Paul on the evening of May 10th. Nearly 150 doctors and nurses, about to leave for active service with the army, were present, and also the unit's new chaplain, the Rev. William E. Arnold, curate of Grace Church, Lawrence, who, with the rank of lieutenant, is thus filling the same post which Bishop Sherrill himself held in France 25 years ago, when he was the chaplain of Base Hospital No. 6, sent out by the Massachusetts General Hospital in the first World War. Bishop Sherrill is chairman of the Board of Trustees of this hospital and very closely in touch with its personnel. Another tie with the Church lies with the commander of the unit, Colonel Thomas A. Goethals, son of General Goethals of Panama Canal fame, who, with Mrs. Goethals—assistant secretary of the Massachusetts Woman's Auxiliary, is a communicant of the Church of Our Saviour, Longwood.

### Camp Crowder Sings Grace

The Rev. John Williamson, lieutenant colonel in the chaplain corps of the United States Army, stationed at Camp Crowder,

Neosho, Mo., recently told a Sunday morning audience in Grace and Holy Trinity Cathedral, Kansas City, Mo., that after hearing him a company at Camp Crowder had formed the habit of singing grace before each meal in camp.

Relatives of a number of soldiers in the company wrote to Chaplain Williamson, thanking him. One mother wrote:

"The least they can do is to give thanks to God for an abundance of good and nourishing food."

"It is the little things which often are most important," Chaplain Williamson said in his Kansas City sermon. "So when the boys come to me, I advise them to cling to good habits, to say their prayers at night and in the morning if possible, to say grace before meals. All these things help hold faith."

### New Jersey Church Displays Roll of Honor At Shrine

A portion of Trinity Church, Cliffside Park, N. J., has been turned into a Shrine of Christ the King, and set aside as a memorial to the armed forces.

Fr. Richard P. Pressey, rector, has here displayed the Roll of Honor of the 30 men who have entered the parish from his church. Among them is the name of Gus Lesnevich, present light heavyweight champion of the world, who has since boyhood attended Trinity Church with his brother and sister.

Above the light which hangs before the

crucifix of the Reigning Christ has been placed a replica of the Cutty Sark, well known British clipper ship of the 19th century, made by John Hockaday of the parish in his cabin on a British troop transport, Norway bound. Mr. Hockaday has been for years chief steward on British boats, and at the outbreak of the war was port steward of the Furness Lines in the city of New York.

Fr. Pressey, in addition to the Roll of Honor, has placed a book by the Shrine in which visitors may enter the names of any servicemen. Every Thursday morning for the duration of the war the names will be remembered at a celebration of the Holy Eucharist. Two weeks after the dedication of the Shrine some 40 names had been entered in the book by visitors.

### Vigil Light Burns Constantly in Wyoming Prayer Corner

The little log church of St. John's, Jackson, Wyo., in the heart of the Teton country, has established a Prayer Corner where is displayed the Honor Roll containing the names of the men in that area who are serving in the armed forces.

On the Prayer Desk are books of prayers especially appropriate for the men. There is a 24-hour vigil light which is changed every evening at 6:00 P.M. when the Church bell rings, and when Church bells all over Wyoming are ringing in summons to prayer for the boys in the service and for a just and lasting peace.

### Bright Spot

A bright spot in the life of soldiers at camps near Westbury, L. I., is the weekly party for 75 soldiers and 50 girls given at the Church of the Advent. Dr. Frederic Underwood, rector, is general chairman, and local cooperating groups which help sponsor an evening when their turn comes include Methodist, Lutheran, and Roman Catholic churches, civic and fraternal organizations, and even the Westbury fire department.

Dancing, bowling, billiards, and refreshments are high spots of the program. Churchpeople of the Advent supply the music, soda, cigarettes, and coffee. The sponsoring group in its turn supplies 25 dozen sandwiches, 25 cakes, servers, and any special entertainment. Advent young people assist every week in the bowling alleys (see cut) and with the music and serving.



Cut from "Tidings."

# The Sacred Ministry

By the Rev. Don Frank Fenn, D.D.

Rector of the Church of St. Michael and All Angels, Baltimore, Md.

**T**HIS is the Stone which was set at naught of your builders which has become the head of the corner. Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved" (Acts 4: 11-12).

These are the concluding words of a very bold speech made by St. Peter in the name of the disciples under very dramatic circumstances. You will recall that just before this occurrence St. Peter and St. John, on their way to the temple to join in the prayers and services of their religion, were accosted by an impotent man who had been born helpless and who lay daily at the beautiful gate of the Temple hoping to receive enough alms to keep body and soul together. To his plea St. Peter had responded "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, arise and walk."

Naturally as the man arose and followed them, leaping and praising God, it caused a great furor and people ran together excitedly to ask how it had been brought to pass. This was the occasion of the second recorded Christian sermon; in it St. Peter disclaimed all credit for the miracle of restoring the man to health, but took advantage of the opportunity to tell of the Incarnation of God and how He had suffered and died and had risen again. Publicly he spoke of the great crime that had been committed by the leaders of the people of Israel and declared the Gospel of Salvation through Jesus Christ.

The high priests and Sanhedrim, much alarmed by this demonstration in the name of Christ, sent their officers to arrest the apostles and had them haled before their court after having kept them in prison over night. They asked the apostles by what power they had done this miracle. St. Peter, responding with a declaration of faith in Jesus Christ, concluded his speech with the words quoted above. They are the summation of the Gospel of God, the charter of our salvation, and a message which is vital for every age, but especially for the age in which we live.

We need not follow the story further. Suffice it to say that after consultation the high priests and their council decided that since a miracle had truly occurred and no harm had been done, there was nothing they could do but let the disciples go and forbid them to preach or teach any longer in His name.

But again St. Peter was very bold, as all ministers of Christ must be bold. He responded "Whether it be right in the sight of God to harken unto you rather than unto God, judge ye! For we cannot but speak of the things which we have seen and heard."

There is no question that the world needs to be saved and had needed to be saved since sin entered into man's being. Man is helpless by himself to be redeemed

from thralldom to that sin which is eating the very heart out of individual human life and causing the collapse of all of the efforts of men to live together in peace in the world. From the very beginning God has made every effort to save mankind by

the revelation of Himself and His will for every man.

It is a long history. We know, of course, of the Law of Moses, not only the Ten Commandments, but all of the other ordinances which were given to the people of

## Religion and Life

XIII. Do human beings matter to God? Why?

By the Rev. Theodore Parker Ferris

Rector of Emmanuel Church, Baltimore, Md.

**W**HETHER or not human beings matter to God depends entirely upon what God is like.

For example, whether or not a soldier matters to his captain depends entirely upon what kind of man the captain is. If he is a man of large sympathies and deep feeling the individual soldier will matter intensely. If, on the other hand, he is a man of blood and iron, the soldier will matter only as he is incidental to his own purposes. And if the captain has become magnified into a War Department which in turn has been so impersonalized as to be little more than a bureau of military statistics, the soldier will not matter at all. In the same way, if God is an abstract principle or an unconscious power there is no reason to suppose that men will matter to Him any more than asphalt matters to a steam roller. But if God is the Moving Spirit of the universe and has made Himself most explicit in the life and love of Jesus, it is impossible to suppose that men do not matter to him. Such is the God of the Christian faith.

To a God like that human beings *could* matter. The fact that He is so big increases rather than decreases the possibility of His care for individuals. The bigger and greater the man, the more acute is his interest in and knowledge of details. To a layman a symphony orchestra is an ensemble. To a great conductor an orchestra is an ensemble of instruments every one of which he hears and follows with intense interest and care. The greater the conductor the greater is his knowledge of the individual instruments and the more attention he gives to the maximum development of each individual part. It is the same throughout human experience. The further up the scale in consciousness and character we go the more we find increasing comprehension of significant details. So it is with God. We

matter to God not in spite of the fact that He is infinitely great, but because of the fact that in His infinite greatness He can embrace and appreciate not only the mighty masses of His creation but also its smallest and most precious detail.

Furthermore, to a God like that human beings *would* matter. It is not merely a possibility; it is virtually a necessity. A man never loses interest in that in which he invests something of himself. Only the unnatural father loses interest in his children and only the careless workman loses interest in the products of his craftsmanship. If God is Mind and Love, He has invested something of Himself in every leaf and star, but certainly it is not presuming too much to say that He has invested more of Himself in man than in any other part of His creation known to us. The very fact that our life is derived from Him, that our thoughts are learned from Him, that our love is caught from Him should be a pledge of His interest in us. We in whom God has invested so much of Himself surely cannot be beyond the range of His intimate knowledge and care.

Finally, to this God human beings *did* matter. They mattered so much that he would not leave them to their own folly. He took things in His own hands. He made His love so undeniable and so unrestricted in Jesus that men were brought from death into life. The miracle of His rescuing love has been recurring through twenty centuries. For us it is the conclusive evidence that we matter to Him. We matter so much that He gave His own son for us that we might have life in Him.

NEXT IN THE SERIES: *Bishop DeWolfe of Long Island answers the question: Why does the Episcopal Church make Morning Prayer its main service when Christ prescribed Holy Communion?*



Israel. It was by means of the Law that God tried to show men the way of life. But, although some of them did keep the letter of the Law, yet most of them did not even pretend to keep the major Commandments. Indeed, because of sin, because of the weakened condition of the human spirit, they could not without the grace of God obey that law; though had they done it, salvation might have been theirs. But the Law failed, even though it did serve as a shadow and as a type of the true redemption in Christ Jesus.

The prophets came with their burning message from God. They, because of their peculiar genius for religion, became the seers of the people. They made direct and personal contact with God and in accordance with their capacity to understand they preached and taught the will of God to their people. But the kings and the people would not hear them. They mocked them, and some of them they persecuted and killed; and so redemption came not through the prophets, because all they had was the word and not the grace of God, without which men cannot be saved from their sins.

#### THE MINISTRY OF CHRIST

And so, in the fulness of time, God sent forth His Son made under the Law, born of the Blessed Virgin Mary, and He, both God and man, lived the perfect sacrificial life, making at one man and God, and in the end He was rejected and killed on Calvary's tree, Himself both priest and victim. By that great act of the Incarnation—by His life and teaching, by His Death and Resurrection and His final Ascension into heaven, where He has become our Great High Priest interceding and offering His sacrifice for our sin—He did these things:

(1) He revealed God in all the fulness that is possible in human terms. All that man can understand of God is found in Jesus—for Jesus is God.

(2) He showed us, both by His perfect example and by His matchless teaching just what the will and law of God for man is and the way in which all human relations must be established.

(3) By His great sacrifice He won for man the Grace of God whereby man, having been taught what the will of God is, finds strength and resolution to perform it in the world. By becoming man, He ennobled mankind, and by the communication of His own nature, He makes it possible for man to do what He has done. Although His life seemed from a worldly viewpoint to be a failure, yet that cry on Calvary at the end of the Crucifixion was a triumphant cry: "It is finished," for He had done all that God could do to redeem mankind. Henceforth there was no other name under heaven whereby men must be saved.

But it was necessary to provide for the extension of His Incarnation and for the application of His merits and the communication of His life so that all men everywhere might benefit by His great act of redemption. Therefore, He chose out of many, the 12 Apostles and kept them with Him, teaching them by word and by His example all that was needful for them to know in order that they might found His Church. Them He ordained as the first Bishops of the Christian Church and to them he committed the mission of the

# Whitsunday

By the Rev. Wilford O. Cross

**A** BOAT with a dead engine lies wallowing in the rocking of the waves. Without steerageway she is adrift and helpless as any log. But the crew are tinkering with the engine. There is a sputter or two, an irregular staccato of explosions, followed by a steady roar. The boat moves off and swings back on her course and is gone with a feather of foam at her bow.

That is the difference that power makes. Without power a vessel is like a stick floating at the whim of tide and current. With it she is a thing of life and direction and purpose.

And the day of Pentecost was the starting of the engine power in the life of the Church. Then upon the new Church came the breath of power of the life of God. It came as a mighty wind; it was like fire bursting in cloven tongues of flame; it was a frenzied torrent of speech. Men seemed to be drunk, for the spirit of the Lord was poured out in great measure upon them.

Pentecost was the "Confirmation" of the Church, the endowing of the Body with the dynamic of the Spirit. Henceforth for all true and holy and godly purposes the power of Almighty God flowed into the life of the Church.

We have become too used to the familiar phrases that describe this spiritual fact and experience: "The power of God," "the grace of God," "the Spirit of God," "the gifts of the Spirit" are more often on our lips than in our minds. Our apprehension of their meaning has become dulled by over-use and habitual acceptance. Pentecost, which was not an ordinary, go-to-church affair, has become tamed and ordinary in our thinking.

We need to ask ourselves: "What is the power from on high which came at Pentecost?" We cannot, of course, measure or describe it in terms of horsepower or steam poundage. We can, however, go out from the shadow of the eaves of the church and look at the night-sky, or better still climb the hill to an observatory and put an eye to the great telescope. Then we begin to realize something of the immeasurable extent and infinitude of multiple worlds that lie in the grasp of the creative power of God. Or we can look into a microscope and view worlds beyond our daily ken and know the complexity and delicacy and unending variety of all the intricate worlds within worlds that our God has made. Holy fear grows then in our hearts. We stand back from telescope and microscope with awe. The power of God! It is the power of the Creator of an overwhelmingly vast and integrated universe of infinite worlds beyond our understanding and our grasp of mind. It is the terrible power of Him who made us and all the world.

"Faith to move mountains." Of course with the power of God mountains can be moved. And with that power other kinds of mountains may be moved; the mountains of evil, and manifold injustice, of war and hatred, even the inner mountain fastness of man's tendency to do evil. "The grace of God is sufficient for us."

We have domesticated Pentecost, and tamed the power of God, and run it off into rivulets of the ordinary and the everyday. We have made a garden troutbrook of what is in reality a torrent, a thundering Niagara. For the grace of God, the power of God, the dynamic spirit of the Holy Ghost, is that same creative power of the Godhead that made all worlds.

When the infant Jerusalem Church first was given the power of the Holy Ghost it was ringed about with insurmountable barriers. There was the throttling barrier of the Jewish Church upon whose knees the infant Church was born. There was the subtle, difficult barrier of Greek philosophy and culture and learning and sophistication and cynicism. There was the barrier of the crushing force of well-nigh totalitarian Rome. Against the Church was the formidable power of High Priest, of philosopher, and of imperial Caesar. But the grace of God was sufficient for us. The Jewish Church could stone Stephen and have James put to the sword, but by the year 70 of our era its temple lay a heap of rubble on Jerusalem's hills. In a century or so Greek culture had been absorbed and every ninth line of theology was a line from Plato. In three hundred years the Cross became the banner of Constantine. Thus the power of God wrought in history through a little band led by ten fishermen and an inspector of customs.

Today, the barriers before us are difficult and manifold. The bloody power of Marx reigns over against the sway of Christ the King. And everywhere throughout the world is the surge of the people rising to larger life and a greater share in the fruits of industry. "He hath put down the mighty from their seat and exalted the humble and meek. . . . He hath filled the hungry with good things." But are the hungry meek? Are they less avaricious and greedy and unjust than the princes who trod upon the faces of the people? The revolution must be won for Christ, and imbued with the principles of a Christian social order. In this chaotic and changing and confused world, the Church has a far more difficult task than that which fell to the Apostles. But the power of God is creative and infinite power. And the grace of God is sufficient for us.

Church, which is to save the world by the application of His redemption to the souls of men.

The failure of the prophets was due largely to the fact that they could only teach—they could only use words to describe what God is like and what is His will. The failure of the Law was due largely to the fact that while it made clear the will of God, it gave to men no means whereby they might find strength to obey it. Therefore, to the Church, which was given birth by the Holy Spirit on the Day of Pentecost, our Lord gave not only a body of truth, though He did that, but a life—His life to be given to the world. Not only did He confirm what had been taught by the Law and the prophets—not only did He fulfill or fill up with meaning the prophecies and the shadows of the law—not only did He give to His Church a body of truth to be taught and handed down, but He also provided a point of contact between God and man in His Church.

#### THE SACRAMENTS

Recognizing the fact that man is body as well as spirit and mind, and that most people cannot without outward aid comprehend spiritual truth, He provided in His Church a sacramental system whereby by means of outward forms and spoken words men might be assured of the gifts of God. In Holy Baptism, by means of water, we are assured that we are born anew as children of God and our sins are washed away.

In Holy Confirmation we see the laying on of the hands of the Bishop with prayer, so that we may be assured that we receive the sevenfold gifts of the Holy Spirit whereby our natural minds are enlightened to understand the deep things of God. Our natural wills are supernaturally strengthened so that we are enabled to do what our enlightened minds reveal to us as God's will, and our human affections, so naturally carnal, are warmed so that we may love the things of God.

In the Blessed Sacrament of the Holy Communion under the forms of Bread and Wine, we receive the Lord Himself; that Lord who was Incarnate, who lived an humble holy life, who died on the Cross of Calvary and who rose triumphantly victor over Sin, Satan and Death. Him we receive in His tried, tested, and triumphant humanity, and in the full power of His Godhead—so that we may know Him as He is, and may receive His full strength to fulfill His will.

In Holy Penance the soul, weary of sin, comes and feels the cleansing power of God's absolution, mediated through the priest of God so that it is sure that forgiveness has been given with grace to live a better life, because of the reception of that Sacrament. And so in the other Sacraments of the Church, God gives His help and strength to people in various states of life where need arises.

Last of all there is the Sacrament of Holy Orders, undergirding the whole Sacramental system. Our Lord Himself instituted that sacred ministry in the ordination of His Apostles. These Apostles in turn by the laying on of hands with prayer committed to other men the power which Christ the Son of God had given them—to the deacons a limited power of Apostolic

Ministry—to priests a larger share of the power to be instruments of God in the administration of His life to the souls of men. Finally when they found that the Christian Church was increasing so rapidly that they themselves could not administer it all, they appointed others, by the laying on of hands, with prayer, to do like work in the Church with themselves.

Thus came into being the Apostolic Ministry which has been handed down in a succession through the ages, that the validity of all that is done may be guaranteed by this succession.

The bishops of our Church are the direct successors to the Apostles and they have received the fulness of the Apostolic mission and powers, among which is the power of ordination, as the Bishops are used by Jesus Christ, the Great High Priest, to make of men, unworthy though they be, priests of the living God, instruments which our dear Lord can use to keep His trust with His beloved people in His Holy Sacraments. We do not say that the priests or bishops themselves forgive the sins of the people, or bring about the rebirth of man in Baptism, but rather that God

through these His chosen instruments in the sacred ministry does do these very marvelous things. We do not say that the bishop as a man conveys the sevenfold gifts of the Holy Spirit in Confirmation, but we do say that He is God's chosen instrument whereby that stupendous thing is accomplished. We do not say that any priest as an individual man performs a miracle at the altar by conjuring up the Son of God under forms of Bread and Wine, but rather that the priest is the chosen and prepared instrument of God whereby He keeps His promise to be with His people unto the end of the world and keeps trust with them in the fulness of His sacred Presence.

Therefore, it seems to me that the ministry should ever be held in very reverend estimation, that we should covet it for our sons as the highest calling that is given to man and that we should avail ourselves of the privileges offered through this ministry, that we might indeed find salvation—"for there is none other name under Heaven whereby men must be saved" and the grace whereby we are to be saved is found in the Church at the hands of the sacred ministry.

### *A Little Boy Goes to Church*

By Cecil B. DeMille

BACON wrote that he would sooner believe all the fables of antiquity "than that this universal frame is without a mind."

Born and raised a Christian, he could not really accept the existence of a Supreme Being until his own powers of observation and intelligence had "confirmed" it.

He was like many of the rest of us. Though brought up in religion since earliest childhood, we actually lack conviction about the supernatural verities until something happens to awaken our higher perceptive faculties, or perhaps our spiritual receptivity.

In Bacon's case, logic was the catalytic agent; in mine it was a far simpler thing—an experience surprisingly trivial in itself, which made upon me a sudden, deep and everlasting impression. It happened when I was seven years old.

It was a week day, and my parents had bundled me off alone to a service in Christ's Church, Pompton, New Jersey. Unhappily, the prospect of attending this service did not delight me. Despite the careful religious training I'd received from both parents since baptism in infancy, I was not at all "sold" on religion, and regarded the practice of it as a routine, inescapable and faintly dismal matter, something like going to school, or washing thoroughly behind the ears.

But this service turned out to be unlike any that I had ever attended before. From the very beginning it was different, for I found that I was to be the only person to witness it.

The clergyman, a huge, red-bearded man, came out into the chancel and glanced at his "congregation." For an instant my hopes rose. He'd probably call the whole thing off right there.

What would be the sense of reading the whole service just for one boy?

But the clergyman didn't call anything off. He read the service from beginning to end. He didn't appear to care whether there was a congregation in the pews or not. He seemed just as deliberate, just as devout, just as sincere as if this were a Sunday service, with the church filled to the rafters.

Why?

It was puzzling, but impressive. And making myself as small as possible, I watched and listened. Somehow, as I recall it now, I was embarrassed—almost as if I had caught a man talking earnestly out loud to himself; but it wasn't that, either. The scene before me was weightier than that. I felt, without knowing it, I suppose, like an intruder upon a mystic communion, for God was real to that clergyman, and the clergyman was making God real to me. I recognized great gravity in the proceedings, and read the responses with more sincerity than skill.

The moment for passing the plate must have been a difficult one for the clergyman, but he met it with delicacy. Not knowing whether this little boy had a penny, or would wish to sacrifice it if he had, the clergyman came down, laid the plate at the end of the first pew, and left it there. In it, the little boy deposited his only nickel. And he went out of the church with a conviction that Christianity was real.

By such seemingly small things can the minds and hearts of children be indelibly impressed. For I date my inner baptism from that day, when a man of God, whose name I never knew, kindled my belief by the shining light of his own.

—Los Angeles Churchman.

# England and Canterbury

By the Rt. Rev. James DeWolfe Perry, D.D.

Bishop of Rhode Island

**A**LIGHTING in England after its 30 months of war one is impressed by the ordered scene that it presents. There are the same stretches of well kept pasture land and farms, the familiar villages nestled round their parish churches, the long roads bearing their usual traffic into the thoroughfares of busy towns. The picture changes tragically, sometimes suddenly, along the way in certain stricken cities where blackened walls barely conceal the remains of gutted buildings, or where whole sections lie in ashes.

One famous town, I was rejoiced to see from the car window, standing with its familiar towers and hills covered by historic buildings still undisturbed. Five days later the same town was shattered, its two ancient churches destroyed, the ghastly streets strewn with the bodies of 500 dead.

While at Winchester visiting the Archbishop-elect of York I drove with him to Southampton, already half destroyed, to find three houses bombed on the preceding night, the families working in the ashes of their homes or bearing away the bodies of their dead. One bomb had fallen but a half mile from Winchester Cathedral where I preached next day.

London had respite from its long months of continuous attack. There were the sad marks of it in the wreckage here and there of single buildings or, as round about St. Paul's, in widespread destruction. But through the crowded avenues and squares the life of London flowed on, tense and stripped of all display, disciplined and unified by suffering.

Everywhere the people of England show a spirit of fortitude and determination. There are no screaming headlines in the daily press stirring them to excitement. Bad news and good are met alike with equanimity and calm restraint. The people are physically fit, trained down to condition by rationed diet and hard work. In clubs, hotels and little restaurants I heard the same remark, "We haven't much but we are not hungry." Nearly everyone of any age, in some sort of uniform, is busy with a wartime job, too engrossed in it for argument about war or politics. They hold their opinions in silence. They are fighting for their life and for the things that make life worth living, justice and liberty and decency. They exact of themselves everything. They expect, as they have reason to expect, much of America in a partnership of common purpose and of willing sacrifice, through periods of war and through the peace that shall follow victory.

## CONFIRMATION OF ELECTION

In such setting the events which centered in the Archbishop of Canterbury came to seal the unity and to lift the hopes of England. By good fortune I arrived just in time to attend the first of them, the Confirmation of the Archbishop's election. This took place in the Crypt of St. Paul's Ca-



CONFIRMATION OF ARCHBISHOP'S ELECTION: Bishop Perry (not shown) attended this ceremony, representing the Presiding Bishop of the American Church.

thedral, which is used instead of the upper structure now undergoing repairs. It occurred on the 17th of April, six days before the enthronement. Around a long table placed before the Altar were seated the eight Bishops who constituted the Royal Commission, the Bishop of London presiding in their midst, the Proxie and Advocate at the end of the table. The Archbishop-Designate was seated in the crossing facing the Altar. After the presentation of the Royal Letters Patent, he was presented, the Mandate was read, the Confirmation signed by the Royal Commission. He knelt and took the oath then after the Confirmation was declared he proceeded to the Altar, becoming at that moment officially Archbishop of Canterbury, and pronounced the Blessing.

Twenty of us went with the Archbishop and Mrs. Temple as guests of the Lord Mayor of London and the Lady Mayoress, to luncheon at the Mansion House. After a drive with the Archbishop and his wife among the ruins in the city, Mrs. Temple took me to Lambeth Palace, showed me the Chapel, and drawing rooms, all demolished; then led me round the six small obscure rooms in the basement and the first floor, still intact, which she and the Archbishop are restoring and preparing as their residence.

## ST. GEORGE'S DAY

On the 23d, St. George's Day, there gathered in coaches and trains a great company for a new pilgrimage to Canter-

bury. We drove under clear skies and brilliant sun (which continued for a fortnight) for miles through gardens in full bloom and orchards of white and pink fruit blossoms, into the streets and lanes of Canterbury crowded with officials of State and Church clad in their multi-colored costumes.

After a hospitable luncheon where old friends were met the procession formed. Representatives by hundreds of many communions Protestant and Orthodox, robed and gowned, filled the Choir. Forty Bishops preceded the Archbishop to the Sanctuary where the representative of the Presiding Bishop of the Episcopal Church was honored with a seat between the Bishop of London and the Archbishop-Designate of York at the north end of the Altar. The service was opened with prayer by the Archbishop and continued through a ceremony beautiful as any which England has witnessed. It was heard by a congregation of 5,000 in the nave of the Cathedral. In their presence the Archbishop was led by the Bishops to the high step at the screen while trumpets sounded, and was placed in the ancient stone seat of St. Augustine. At that moment a dove happened to fly through an open window of the transept, hovered over his head and flew down the length of the nave.

A supreme point in the service had been reached when the Archbishop having taken the oath and entered the parapet of the throne, said in his Bidding Prayer before the sermon, "Ye shall pray as Christ hath taught us for our enemies that their hearts and ours may be drawn to God the Father of all and filled with a desire to serve Him."

One heard that prayer echoed through all England and could feel the heart of the nation, torn by strife and suffering, now lifted up with renewed faith and hope to receive the promise of unity and peace.

## CHURCH CALENDAR

### May

24. Whitsunday. (Pentecost.)
25. Whitsun Monday.
26. Whitsun Tuesday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

## Archbishop Temple's Enthronement

*London, April 24, 1942*

YESTERDAY I had the rare privilege of attending the enthronement of Dr. William Temple as the 98th Archbishop of Canterbury. My cabled news report has already been published in *THE LIVING CHURCH*, but I want to devote this editorial letter to a rather more intimate account of this colorful and significant event.

St. George's Day dawned bright and clear—always an unexpected and welcome pleasure in the English springtime. Canon J. A. Douglass, on behalf of the Church of England's Council on Foreign Relations, had engaged a bus to take the visiting American and Continental Church representatives to Canterbury, and we had a most pleasant journey through the blossoming countryside. Among the passengers were the Most Rev. Dr. Germanos, Archbishop of Thyateira, representing the Ecumenical Patriarch, and clergy of the Russian, Greek, Rumanian, and other Eastern Orthodox Churches, of the Armenian Church, of the Dutch, Swiss, French, Polish, and Czech Calvinistic Churches, and of the Norwegian, Swedish, Danish, and Finnish Lutheran Churches. Unfortunately certain refugee German leaders, who had been invited, were unable to accompany us, because the entire county of Kent is in a restricted defense area and "enemy aliens," however well known their opposition to Hitlerism, are not permitted to enter it. Of Americans there were four: Bishop Perry of Rhode Island, representing the Presiding Bishop; Dr. William Adams Brown, representing the president of the Federal Council of Churches; Dr. Henry Smith Leiper, American secretary of the World Council of Churches; and myself.

I was surprised at the very small amount of damage that was apparent, considering the fact that the Battle of Britain had been waged over these fields a year ago, and that one still reads almost daily of the bringing down of Nazi planes in the "southeast coast area." But there was plenty of evidence that, whatever may have been the case in times past, England is taking no chances on the possibility of attempted invasion this year via the white cliffs of Dover. In view of the war situation, we were amused when we passed a large sign, dating from pre-war times, reading "Vienna 958 miles—Take Your Car and Visit the Continent." No one seemed inclined to accept the invitation!

We arrived in Canterbury about noon. The quaint old town, so familiar to American tourists, seems very little changed by the war, and it was difficult to realize that only 40 miles away from us, across the narrow English Channel, was the French "invasion coast" in the hands of the Nazi conquerors.

We were the guests of the Dean and Chapter of Canterbury at an excellent buffet luncheon. Here I had an opportunity to renew my acquaintance with Archbishop Temple, and to tell him how much pleasure his appointment to the high office of Primate of All England had given to the Church-people of America, who have the highest admiration and affection for him. He recalled with pleasure his visit to the United States a few years before the war, and spoke highly of American hospitality to him, expressing the hope that in the not too distant future it might again be possible for him to visit us.

I also on this occasion met for the first time the famous

(or should I say notorious?) "Red Dean" of Canterbury, whose book *The Soviet Power* is perhaps the best-known popular work describing in glowing terms the history and present situation of Soviet Russia. He is a picturesque character—tall and quite bald on the top of his head, with a fringe of curly snow-white hair. Certainly he looks more like a benevolent Santa Claus than like the radical *enfant terrible* of the Church of England.

Other acquaintances I met, old and new; but very briefly, for it was soon time to proceed to the Cathedral. Bishop Perry and Dr. Brown went to be vested; the Bishop in his purple convocation robes, and Dr. Brown in the scarlet gown of an Oxford doctor of divinity. Dr. Leiper and I went at once to the Cathedral and climbed the winding stairway to the top of the choir screen, the vantage place assigned to the press. We could not have had a finer place from which to watch all the proceedings; in fact, only from that point was it possible to see the happenings both in the chancel and in the nave, which are separated by the exceptionally heavy stone screen. And directly below us, placed at the head of the chancel steps where it could be plainly seen by all in the nave, was the simple marble chair that is reputed to be the actual throne on which sat St. Augustine, first Archbishop of Canterbury, in the sixth century. Its stark plainness was in contrast to the Gothic beauty of the great Cathedral; and an incongruous but effective touch was added by the ultra-modern microphone that hung on each arm of the venerable seat. For the entire ceremony was to be recorded by the British Broadcasting Co., and later put on the air and beamed to the farthest corners of the earth, so that it might be heard by friend and foe alike, and especially by Christians in the oppressed and occupied lands who might dare to listen in to it.

THE service was set for 2 o'clock, but long before that time the Cathedral was filled with some 5,000 fortunate ticket-holders, while about 2,000 more waited outside to catch a glimpse of the Archbishop as he entered, and to receive his blessing as he left the Cathedral. Even the sanctuary and choir were filled with a colorful array of dignitaries of Church and State, for all except those in the actual procession were required to be in their seats before the hour set for the service.

The scene was a memorable one. The high altar, at the head of a great flight of steps, was simply but richly vested. On either side before it was a lighted candle, in its great bronze candlestick standing on the pavement. There was also a Paschal candle, befitting the Easter season, but it was not lighted. In the sanctuary and also massed behind the altar were the bishops of the Anglican Church—62 of them, by my count, including Bishop Perry, who was paired with the Bishop of Durham, and who, in the later procession, had a place of high honor at the end of the episcopal procession.

In the choir, just next to the Archbishop's throne, sat the visiting dignitaries of foreign Churches, including the Greek Archbishop and the American Federal Council representative, while on the opposite side were representatives of the English Free Churches, including two Salvation Army lassies. High officials of Church and State, some of the latter in court robes and wigs, were also in this section. Off to one side was

a great orchestra, consisting of the combined bands of the Royal Military School of Music and the Royal East Kent Regiment. This great combined band gave a performance of heroic classical music before and after the service. On the other side of the screen was the nave, filled with a great congregation, in which there were many uniforms of all kinds, worn by both men and women—for the young women as well as the men of all ages are mobilized in Britain in this war.

Promptly on the stroke of 2 there was a fanfare by the 12 trumpeters, and all stood up as the west door was opened to the Archbishop's knock with his pastoral staff. Then entered the colorful procession, proceeding through the nave in all the pageantry of a dozen centuries, while the choir sang Psalms 20 and 46. First came a verger, then the cross bearer dressed in blue dalmatic and carrying a magnificent jeweled processional crucifix. After him came in order the choristers with their master, the lay clerks, the minor canons, and the bedesmen. Then, in formal dress, came the King's scholars with their master, followed by the "six preachers," the honorary canons, and the canons residentiary. Next the Bishop of Dover, the Apparitor General, the actuary of the lower house of the convocation of Canterbury, the deputy and principal registrars

of the dioceses, and other diocesan and provincial officials.

Finally, behind the maces of Canterbury and York and the primatial cross, came the Lord Archbishop himself, gorgeously vested in a blue and gold cope and mitre, with the Dean on his right and the Archdeacon of Canterbury on his left, both dressed in blue and white copes and bare-headed. The provincial and domestic chaplains attending the Archbishop completed the procession.

All went to their places, the Archbishop, attended only by the Dean and Archdeacon, going to the high altar, as the service began. The choir sang beautifully, led by the organist, Gerald H. Knight, who however had to use an American electric organ, as the Cathedral pipe organ was destroyed by fire some years ago. (At the close of the service, the Dean received a promise of £3,000 toward a new organ to commemorate the occasion.)

Space does not permit a detailed account of the service, which was not only impressive as a spectacle but also deeply devotional and spiritual. Actually the Archbishop was enthroned three times—first in the archiepiscopal throne, then in the Dean's seat, and finally in the chair of St. Augustine.

One of the most impressive moments was the reading of the bidding prayer, addressed by the Archbishop to the entire congregation. Because of its breadth and significance, it is worth recording in full, and is therefore reproduced elsewhere on this page. Not only did it embrace within its scope the entire Anglican communion and the British Commonwealth of Nations but especially the military leaders of "the King and his allies," those in the armed forces, war sufferers, and—with a grave significance, within the range of the big German guns across the Channel, for our enemies, for whom our Lord taught us to pray. Notable also was the bidding to prayer for teachers, students, artists, writers, and craftsmen.

THE sermon was a notable one, based on the text "Nations shall walk by the light thereof" (Rev. 21:24). Its emphasis on the Ecumenical Movement was evidence that the Archbishop does not intend to let his new high office interfere with his leadership of that movement, through his chairmanship of the World Council of Churches, in process of formation.

Finally, in simple and apostolic manner, the Primate gave his blessing, holding his crozier in his hand; first from the high altar, then from the chair of St. Augustine; and the procession filed slowly out. Passing through the west door, the Archbishop paused again to give his blessing to the kneeling throngs outside the Cathedral, and then proceeded to the entrance to the palace. Here, in a simply ceremony, Bishop Perry presented a bound volume containing a greeting from the Presiding Bishop of the Episcopal Church, and the Primate accepted it with a statement of his prayers and blessing for the Church in America.

In less than two hours the service was over, and the crowds began to disperse. The ancient throne of St. Augustine had a new occupant. It has had many notable occupants—saints, martyrs, confessors, statesmen, scholars. William Temple is worthy to stand in succession to all of them, and he may need something of all of their qualities to carry out his high duty in war and—God grant—in peace. The prayers and good wishes of the Anglican communion and the entire Christian world go with him as he enters upon these tasks. May God bless him and keep him, guide him and inspire him, and grant that the Church under his leadership may enter into a new day of strength and power for righteousness.

CLIFFORD P. MOREHOUSE.

### The Bidding Prayer

*By Dr. Temple at his enthronement  
as Archbishop of Canterbury*

YE shall pray for Christ's holy Catholic Church, that is for the whole congregation of Christian people dispersed throughout the whole world; and especially for the Church of England, and all the Churches of the Anglican Communion. And herein particularly for the Bishops, Priests, and Deacons, for the Deaconesses and other workers in Christ's Kingdom whether ministering to the faithful or evangelizing the ignorant.

YE shall also pray for the King and his Ministers, for the Parliaments, Councils, and other governing bodies throughout the Empire; for all rulers and administrators.

AT this time ye shall pray especially for all who bear command in the forces of the King and his allies, for all who serve by sea, land or air, for all who suffer through the war in this and in other lands; and ye shall pray, as Christ hath taught us, for our enemies, that their hearts and ours may be drawn to God the Father of all and filled with desire to serve Him, that so peace may be established on the foundation of justice, truth and good-will.

ALSO, remembering that God entrusts to us the training of His children for service alike in this world and in the world to come, ye shall pray for all teachers in Universities and schools, for all students, for artists, writers and craftsmen, and for all who desire to serve Christ in His brethren.

AND for the whole family of mankind.

AS ye say, Our Father, which art in heaven, hallowed be thy name; thy Kingdom come; thy will be done; in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the Kingdom, the power, and the glory, for ever and ever. Amen.

## FOND DU LAC

### Oneida Celebrates

One hundred and twenty years ago the first Episcopal services in Wisconsin were held under shade trees near the homes of the Oneida Indians on Duck Creek reservation. The services were read from the Mohawk Book of Common Prayer by the Rev. Eleazer Williams, who had journeyed westward with the Oneidas when they were moved to Wisconsin at that time.

The Oneida mission claims other "firsts" — the first Episcopal Church built in Wisconsin in 1825, the first Episcopal Confirmations in Wisconsin, by Bishop Hobart when he came west to visit his Oneida children in 1827. On October 9, 1842, the first Episcopal ordinations in Wisconsin territory took place when Bishop Kemper advanced the Rev. James Lloyd Breck and the Rev. William Adams to the priesthood. As a memorial of this festive and solemn occasion the Indians gave the young priests their bell "Michael," to be installed at Nashotah House. Breck and Adams also took back with them three Indian youths to be educated at the mission. Among these children was Cornelius Hill, the last chief of the tribe and the first Oneida priest of the Church.

Celebration of the 120th anniversary of the Oneida move to Wisconsin and the 140th anniversary of the establishment of the Church's work with the Oneida Indians in Oneida, N. Y., took place on May 19th at the Church of the Holy Apostles, Oneida, Wis.

The program included Solemn High Mass at 10:30 with Bishop Essex of Quincy preaching, and music by the Indian Choir and the new Hammond organ. This was followed by dinner in the Grafton Parish Hall and inspection of the grounds and buildings. All clergy of the diocese and many visiting priests were vested in the Procession, as well as groups of visiting acolytes. The Bishop of the diocese pontificated.

There was an historical exhibit of old

items of interest including original registers and maps, the latter showing the original allotments on the old Oneida Reservation. The National Council of the Episcopal Church loaned a number of old manuscripts, and the Green Bay Museum additional material for the day. Also exhibited were many products of the Arts and Crafts Department, with a large selection of rugs, mats, bead-work, basketry, and novelties for sale.

#### IMPROVEMENTS

Through the gifts of a number of devoted friends approximately \$20,000 has been expended here during the past year. In addition to the new organ dedicated last August, the Arts and Crafts rooms are new, as well as the guild and choir rooms, bathing facilities, and heating plant in the basement of the church. The church itself has been re-plastered and re-conditioned, while the grounds have been landscaped, the Indians themselves contributing much of the manual labor. In the parish hall the redecoration, the new kitchen, the well-furnished school rooms and library are points of interest. The vicarage has been re-painted, and is a center of hospitality. The store-room, added two years ago to the Sisters' cottage, is an attraction to members of the Woman's Auxiliary who keep its shelves well-stocked with useful supplies of all kinds, daily dispensed to needy families. Here Sister Amy, who has spent a large part of her life in devoted service, and two other Sisters, live and radiate the loving care of the Church for her children, dispensing clothing, shoes, rubbers, glasses, bedding, advice and counsel, as well as Christian cheer, as needed. The Sisterhood of the Holy Nativity has been at work here for 46 years. An additional extension of their influence has been found this year in the purchase of an automobile and new garage.

#### MISSIONARY

Since 1937 Father Christian has been the pastor and administrator here, winning the love and respect of his large Indian family of approximately 1,000 baptized

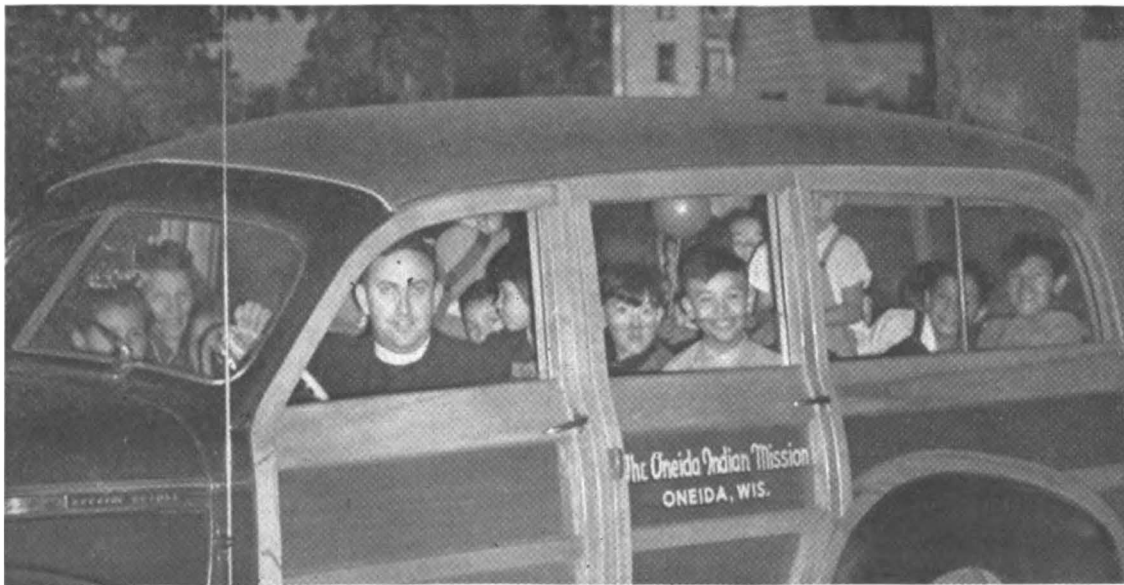
souls, of which about 650 are communicants. The missionary is known far and wide wherever the Oneidas can be found over this section of the State for his wide and genial leadership and his fatherly care, as well as by his busy station wagon, gathering up children for the day school, visiting the sick and shut-ins, holding cottage services, guiding, counselling, and up-lifting. The teachers at the day school are Miss Ione Christenson and Miss Marie Steinfeldt, and the sexton is Mr. Jonathan John, who also lives on the property.

For 13 years Bishop Sturtevant has assisted in guiding the destinies of this, the largest Indian mission in the Church and the oldest and largest congregation in this diocese, being called upon frequently for advice, funds, and services. At his request only a few years ago, the executive board of the diocese advised the National Council that the diocese would carry the Oneida salaries on its own missionary budget, releasing all financial aid from without, with the exception of the United Thank Offering grant annually received for the support of the Sisters. In 1941 the Bishop was adopted into the Nation, and given the Indian name, "Sug-wah-nuh," meaning "Our Shepherd."

The Bishop made his annual Visitation at Holy Apostles' Church on April 26th, confirming a class of 16, and being entertained at a parish dinner following the service. The vicar recently returned from a two weeks' trip through the East, visiting friends of the Oneida Mission.

#### BOOKLET

An anniversary booklet, with the complete story of the Indian work and plans and with many pictures, was prepared and was available at the time of the celebration. The Church has an active vestry, Woman's Auxiliary, and many other organized groups, all cooperating with Fr. Christian in the arrangements for the anniversary, and in the life of the Oneida community. One of the most active groups is the choir, which has sung in many other places during the past few years, now busy preparing for the special music of the Festival. At



FR. CHRISTIAN (left) and his cheerful charges are carrying on the work begun at Oneida by ELEAZER WILLIAMS (above), colorful missionary, who is believed by many to have been the "Lost Dauphin" of France.

the service they sang some of their famous numbers in the Mohawk language.

Among the points of interest for visitors is the old cemetery containing the mortal remains of Fr. Burselson, Fr. Goodenough, Chief and Mrs. Hill, and many others who have labored in times past for the welfare of Oneida. A monthly magazine is published under the title, *The People of the Red Stone*, always containing articles of great interest, and news of the current activities of the mission.

Sunday, May 17th, was designated as "Home Coming Day" for the Oneidas themselves who might not be able to be present on the 19th.

### Change Made in Canons At 68th Council

At St. Paul's Cathedral, Fond du Lac, Wis., 250 people attended the annual meeting of the 68th annual Council and of the Woman's Auxiliary on May 12th. Rev. John S. Higgins, rector of Gethsemane, Minneapolis, was the luncheon speaker, presenting the Presiding Bishop's Forward in Service Program.

Miss Bernice Jansen, Church worker among migrants in Western Michigan, was the speaker at the Auxiliary session. By change in diocesan canons, three women officers of the Auxiliary were added to the executive board of the diocese, *ex officio*, "so long as a majority of the congregations of the diocese shall have active branches of the Woman's Auxiliary." This is the first time that women have been members of the board. They are: the president, the chairman of Christian Social Relations, and the educational secretary. The president is Mrs. Harold W. Whinfield of Sheboygan, and the social relations chairman is Mrs. J. A. Branson of De Pere.

The Rev. Dr. F. D. Butler, DD., Ripon, and Very Rev. E. S. Sabin, Fond du Lac, were added to the executive board, and Mr. Frank Dvorak of Wausau to the standing committee. Other officers were retained. All offerings showed an advance over the previous year, the mite boxes totalling \$1041. The Army and Navy Chaplains' fund is \$1459.

### NEW YORK

#### Fr. Sparks Appointed Cathedral Pastor

The Rev. Thomas A. Sparks has been appointed cathedral pastor at the Cathedral of St. John the Divine, New York City, by Bishop Manning. This is an office created by the Bishop, who has announced that it is not his intention for the present to nominate a new dean of the Cathedral. Bishop Manning will himself direct the work of the Cathedral, taking part of the duties himself. The Cathedral staff will take the remainder.

#### Incarnation Church to Remain Parish

The wardens and vestry of the Church of the Incarnation at a recent meeting reversed the action taken over a year ago,

and voted that the church should continue as a parish. The Rev. John A. Bell, who has been assistant minister at St. James' Church, was elected rector. Fr. Bell has accepted the call.

It will be remembered that, because of the change in the neighborhood, resulting in a diminishing congregation, particularly of children and young people, it was decided to close the church and make the Chapel of the Incarnation the parish centre. That chapel, situated on the East Side, has a very large and continually growing membership, the number of children and young people daily increasing. One of the 10 "released time" schools of the diocese of New York is in this chapel. It was felt that the financial resources of the church should be used to further the work of the chapel, since it was extremely unlikely that new families would be added to the church. To help in the furtherance of this plan the rector of the Incarnation, the Rev. Dr. John Gass, resigned. It was expected that the vicar of the Chapel of the Incarnation, the Rev. Nicholas M. Feringa, would be elected rector, if and when the chapel became the parish church. Meantime, services continued in the church.

Long-time members of the Church of the Incarnation voiced their objections to giving up their beloved church home. Finally, the wardens and vestry reversed their former action.

#### Editor's Comment:

Thus is brought to naught an act of heroic self-sacrifice which earned for Dr. Gass the admiration of the entire Church. The parish of the Incarnation henceforth carries a heavy burden of responsibility to show that its second decision was wiser than its first, and was not dictated by short-sighted sentiment.

### Increase Church Work in War Time

The 159th annual convention of the diocese of New York, held in the Synod House, May 12th and 13th, proceeded so smoothly that its full calendar of business was finished and new business dispatched an hour earlier than the customary time on the second day. The attendance was large, and particular interest was taken on the opening day in Bishop Manning's address, this being the first meeting of the convention since the United States entered the war. Bishop Manning said in part:

"What about the maintenance and support of the Church and its work at this time of tragedy and crisis? With all the imperative claims which now press upon us, and which must be met, what about contributions for the support of our parish churches? What about our gifts for the missionary work of this diocese and of the National Council? I say that, so far from reducing or curtailing the work of the Church, this is the time to increase and strengthen it to the utmost of our ability.

"Our young men, without question or complaint, are leaving their homes and families and giving themselves for liberty, brotherhood, and justice for our land and for all the nations of the world. Are we worthy of the sacrifice which they are

making for us? The Church must not fail or fall short of its mission in this great hour. We are fighting to uphold the ideals of democracy in this world, but democracy cannot endure without the divine support of true religion. Each one of us today, man, woman, and child, must do his or her part with redoubled earnestness in the ranks of the Church. . . .

On the morning of the second day of the convention, former District Attorney Thomas E. Dewey addressed the convention. This drew an even larger number of visitors to the convention than usual, both men and women, many of them of other Communions. Mr. Dewey's speech was mainly about the importance of buying defense bonds and the great help that the clergy might give in this vital effort by bringing the matter before their congregations as a moral duty. Mr. Dewey said frankly that he had been asked by New York representatives of the U. S. Treasury Department to make this address, as a member of the Episcopal Church and of the diocese of New York, and that Bishop Manning had given his ready consent.

"We must make the necessary sacrifices. But that does not mean that we are to lie down and submit to inefficiency. Not at all. We do not have to take bungling on the part of anyone at all. In fact, if we don't stand up and insist on a good job being done, we are failing in that part of our own job as free men. We must all try to know just what constitutes a good job, so that what we say will mean something useful. Leaders must be willing to speak out when things are being bungled. If, after the war, we have an unsound financial structure or if people are willing to accept war-time regimentation as a permanency then we shall have lost the war.

ELECTIONS: standing committee, the Rev. H. F. Hohly, the Rev. Dr. L. W. Pitt, M. B. Candler; deputies to the provincial synod, the Rev. G. F. Burrill, the Rev. Dr. E. McN. McKee, T. T. P. Luquer, J. D. McGrath; provisional deputies, the Rev. A. A. Frier, the Rev. E. N. West, T. Bible sr., K. G. Donnalley; trustees of the Cathedral, the Rev. Dr. R. H. Brooks, G. F. Butterworth jr., C. Burlingham.

### CHICAGO

#### 100th Anniversary

Chicago's second oldest Episcopal parish, Trinity Church at 26th and Michigan Avenue, celebrated the 100th anniversary of its founding the week of May 10th to 17th, thus recalling its unique record of having twice survived disastrous fires and rising, phoenix-like, each time to carry on its work in the community.

On May 10th, the Rev. Dr. Frederick C. Grant, former dean and president of Seabury-Western Theological Seminary and now on the faculty of Union Theological Seminary, one-time rector of the parish, came from New York as special preacher at the 11 o'clock service. On Sunday, May 17th, there was a parish reception and tea, with Bishop and Mrs. Conkling as guests.

Trinity's first building after its organization in 1842, was erected on Madison street, between Clark and LaSalle, in the

## Chaplains and the Ammidon Service

The first thing that bothers us is to wonder whether any of you lay-folk have taken the trouble to ascertain whether your parish-priest, now a chaplain, has had a subscription to The Living Church given to him, and sent to him wherever he goes. If he hasn't, then his priceless contact with not only The Church at large, but all her sources of supply as well, have been taken from him unnecessarily.

Another thing — even while we have worked with and helped dozens of chaplains in active service, we find too many of them hampered by lack of funds from doing lots of little things to bring their men into a closer, warmer, natural sort of contact with Our Lord, despite their abnormal surroundings and life. There is where we come in and can help the Chaplain. There is where you parishioners of his can also come in and see that he has some discretionary funds, as it were. If you have a boy in the service, you'll know the truth of this statement, and if you haven't, ACT LIKE YOU HAVE by the way you make your pocket-book behave.

But, whatever you do, or whatever we do, let's all be sure of one thing — that our Episcopal Chaplains are properly equipped to give their men their communions regularly in a reverent, dignified, and customary manner, and not too make-shift, with baby-like vessels. Under ANY conditions, however, let's do all any of us can do to see that our men have their communions. That is pretty much all that's left to them of actual contact with Our Blessed Lord.

Let US help wherever and whenever we can.

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heart of what is now Chicago's Loop. This served the congregation until 1861, when a new and larger church was built on Jackson Boulevard, just off Michigan Boulevard. This was destroyed in the great Chicago fire of 1871.

The church's third building was constructed in 1874 at the present location and served the parish until early in 1920, when fire struck again and left the main edifice in gutted ruins. Earlier, however, a family of prominent parishioners had erected a modern parish house adjoining the church at a cost of \$70,000. This was untouched by the flames and services have since been held there.

Several former rectors of Trinity have risen to heights of leadership in the church. In addition to Dr. Grant, there was the late Very Rev. ZeBarney D. Phillips, chaplain of the United States Senate and dean of the Washington Cathedral, who once served as rector of the parish. Three other former rectors also became Bishops of the Church: Dr. Cummins became assistant Bishop of Kentucky; Dr. Sullivan became Bishop of Algoma in Canada, and Dr. DuMoulin, Coadjutor of Ohio. The Rev. John R. Pickells is the present rector.

## LOS ANGELES

### La Jolla Church Consecrated

Bishop Stevens of Los Angeles and Bishop Gooden, Suffragan, attired in copes and attended by 16 of the clergy of the convocation of San Diego, consecrated St. James, by the Sea, La Jolla, Calif., on May 3d.

The procession of Bishops and clergy, preceded by crosses and torch bearers marched to the sanctuary reciting the 2d Psalm. The senior warden, W. L. Van Schaick, read the instruments of Donation and Endowment; the rector, the Rev. Donald Glazebrook, read the sentence of Consecration. Sung Evensong followed the service of Consecration in which Bishop Gooden, the Rev. Frederick J. Stevens, Canon C. Rankin Barnes, and the Rev. Harry O. Nash took part. Bishop Stevens preached the sermon.

St. James has had a history of constant development for 43 years. Started in 1899 as a small mission, it was admitted to

parochial status in 1918. Work on the first Church was begun in 1907. The Church property has grown from an original value of \$8,000 to a present property value of \$165,000, and from a handful of people to the present communicant strength of 600.

### Unity Discussed At Fellowship Dinner

The congregations of the Presbyterian and Episcopal Churches in Downey, Calif., meeting for a fellowship dinner, May 6th, discussed the proposals of the national commissions of the two communions looking toward eventual organic unity.

Bishop Stevens of Los Angeles and Dr. Rensen Bird, president of Occidental College were the principal speakers. Bishop Stevens discussed the history of the ecumenical movement and the work of the Lambeth conferences, the Lausanne Conference and the later Conferences on Faith and Order, and Life and Work.

President Bird spoke of the problems of unity in terms of the opportunities for specific action on the educational front. Because of the success of the Episcopal Church in maintaining secondary schools and the Presbyterian Church in maintaining collegiate institutions, he suggested the immediate consolidation of the effort and resources of the two communions in supporting these institutions of Christian education.

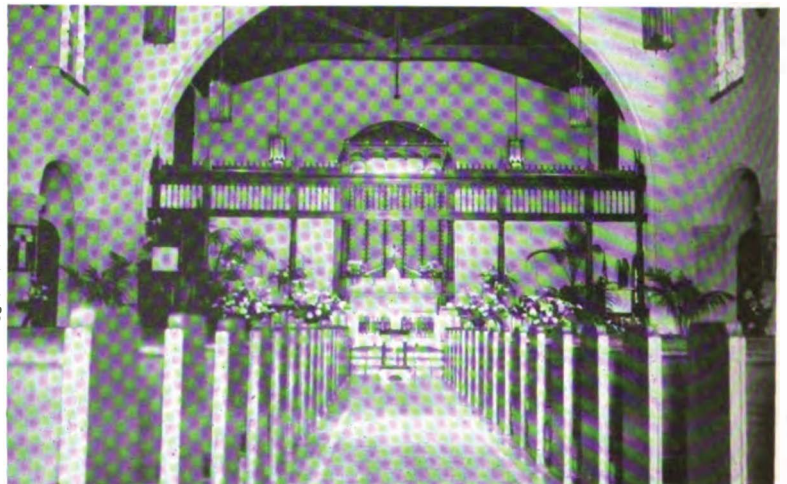
## NORTH CAROLINA

### Centennial

The Chapel of the Cross, Chapel Hill, N. C., is celebrating its centennial. It was organized on May 13, 1842. The old church was begun the following year but was not ready for use until 1848. The congregation outgrew this church, and in 1923 the new church was built through the gifts of an interested layman.

Throughout its 100 years the Chapel of the Cross has been always interested in the students of the University. There were students in its first congregation and the appeal for money for the first building was based on the fact that the church would administer to the students. As part of the centennial celebration, Bishop Green of

ST. JAMES'  
LA JOLLA.  
*Its consecration highlighted a history of constant development for 43 years.*





Mississippi will be the guest of the parish. It was Bishop Green's grandfather, the first William M. Green, who organized the congregation in 1842 and was responsible for the building. A pageant has been prepared showing some of the highlights of the life of the parish.

**SOUTHWESTERN VA.**

**"Spring Auxiliary Days"**

A better understanding of the missionary work within and outside the diocese was the aim of "Spring Auxiliary Days" held on May 5th in Trinity Church, Arrington, Va., and in St. Stephen's Church, Forest, Va. The meetings were sponsored by the Woman's Auxiliary of the diocese of Southwestern Virginia.

At each of these meetings addresses were made on three subjects: Forward with Christ in Personal Discipleship; Forward with Christ in our diocese, and Forward with Christ in the World. At Arrington these subjects were taken respectively by the Rev. Mr. Koch, Deaconess Anne Newman of Grace House-on-the-Mountain in this diocese, and the Rev. J. Hubard Lloyd of Chatham, in the diocese of Southern Virginia. At Forest the respective speakers were the Rev. Mr. MacClintock, Deaconess Newman, and Mts. Claude Lee, formerly of China, and at Marion the Rev. Mr. Ferrell, Deaconess Newman, and Mrs. Harry R. Taylor, also formerly of China. At each meeting there was a celebration of the Holy Communion, a picnic lunch, a presentation of the diocesan officers of the Woman's Auxiliary and an address by Bishop Phillips.

**WESTERN N. C.**

**Missionary Work Stressed in Annual Convention**

All Souls' Church, Biltmore, N. C., Rev. I. N. Northup, rector, was host to the annual convention of the diocese of Western North Carolina, which met on May 5th and 6th.

The note most stressed in its proceedings was the need of going forward in the missionary work of the diocese and of increasing the amount assigned for this in the annual budget of the diocese. Bishop Carpenter of Alabama gave an inspirational sermon on Forward in Service at the Choral Evensong.

**ELECTIONS:** Standing committee, Rev. Messrs. G. Rogers, J. P. Burke, A. W. Farnum, C. S. McGovern; Messrs. W. S. Balthis, H. Parker, F. P. Bacon, S. E. Elmore; executive council, Rev. Messrs. A. W. Farnum, G. F. Rogers, I. N. Northup; Messrs. H. Parker, E. S. Hartshorn; provincial synod, Rev. Messrs. J. P. Burke, G. F. Rogers, A. R. Morgan, C. S. McGovern, A. P. Mack, R. E. Gribbin jr.; Messrs. W. M. Redwood, H. V. Smedburg, F. P. Bacon, W. S. Balthis, E. S. Kemper, H. M. Walton.

**WEST VIRGINIA**

**Advancement During Adversity**

Setting the theme of Advancement during Adversity, Bishop Strider on May 12th

in St. John's Church, Charleston, opened West Virginia's 65th annual Council by preaching on "The Heralds of Redemption," from the text St. Luke 21:28. He asserted that "adversity has power to shatter our complacency, and to make us think. It has power to make us see where we have been wrong. Adversity also makes it necessary to rebuild. If this present world catastrophe does not make us face reality, and for the first time perhaps in our lives do some direct and solid thinking, nothing ever can."

Routine reports had been mimeographed and were dispatched hastily, giving time for a discussion of four subjects suggested by the Bishop in his report, namely, the United Church Canvass, which was approved and recommended for West Virginia; the diocesan paper, *The Church News*, which, by unanimous vote, will be sent to every communicant of the diocese; the work of laymen, with increased emphasis on lay evangelism and corporate action; and new missionary opportunities brought about as a result of greatly increased industrial activity and the influx of thousands into vital centers.

Council was preceded by a special clergy conference on Forward-in-Service, led by the Rev. L. M. Hirshson, rector of St. Stephen's Church, Sewickly, Pa., from noon of May 11th to noon of May 12th, followed by the annual convention of the Laymen's League.

**ELECTIONS:** Secretary of council, the Rev. B. R. Roller; registrar of the diocese, Mr. S. G. Cargill; ecclesiastical court, the Rev. J. H. A. Bomberger; the standing committee, the Rev. Messrs. Dr. P. L. Powles, O. V. T. Chamberlain, D. C. Loving; Messrs. F. A. Brown, J. S. Alfriend, C. A. Miller; delegates to provincial synod, the Rev. Messrs. D. E. Mann, D. C. Loving, G. H. T. Cliff, B. R. Roller; Messrs. E. B. May, P. P. Nelson, C. L. Allen, J. D. Lawrence; executive board, the Rev. Messrs. H. S. Longley, H. C. Fox, D. E. Mann (to fill a vacancy); Messrs. R. L. Archer and R. S. Kingsland; board of trustees, Mr. J. L. McLain; examining chaplains, the Rev. Messrs. Dr. J. M. Waterman, H. C. Fox; committee on constitution and canons, the Rev. Messrs. J. W. Hobson, B. R. Roller, Dr. J. M. Waterman; Messrs. R. L. Archer, T. Foulk.

**EAST CAROLINA**

**Diocese Alert to Opportunities**

Bishop Darst in addressing the 59th annual convention of the diocese of East Carolina at St. Mary's, Kinston, May 13th, said: "In making my report on the state of the Church during the past year, I am thankful to state that we have gone forward in spite of unusual difficulties and problems, and that the diocese as a whole was never more alert to its responsibilities nor more conscious of its opportunities for service than it seems to be today. Our confirmations in 1941 were much larger than in 1940 and our people's response to the call of the Church for the promotion of its mission work in diocese and world was greater than in several years."

He then said: "With our great increase in population, due to the fact that our rural diocese has become an armed camp and defense industry area, our need for more clergymen, more buildings, more funds has become urgent and, at whatever cost or personal sacrifice, we must meet

this challenging opportunity which God has laid before us. You will be happy to know that many of our people are not unmindful of the need, and that there has been quick and generous response wherever and whenever the need has been adequately presented."

The recommendation of the finance department that the parishes and missions accept an increase of 25% in their apportionments for diocesan and General Church work in 1942, and another 25% increase in 1943, was approved.

At the closing session, the Forward in Service program was presented by Rev.

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## DIOCESAN

Jack R. Rountree, chairman of the diocesan department of evangelism, and the Rev. Mortimer Glover, rector of St. James', Wilmington.

ELECTIONS: Executive council, Rev. E. F. Moseley, Rev. Jack R. Rountree, Wm. DeR. Holt, George B. Elliott, Mrs. W. O. S. Sutherland; standing committee, the Rev. Messrs. C. E. Williams, Stephen Gardner, Jack R. Rountree, Messrs. Guy C. Harding, William Dunn; trustees, J. V. Grainger, T. F. Darden; delegates to the provincial synod, the Rev. Messrs. M. Glover, S. Gardner, J. S. Armfield, R. I. Johnson, W. R. Noe, J. R. Rountree; the Messrs. G. B. Elliott, P. Morris, H. L. Trigg, N. Haskett, R. S. Plummer, J. D. Grimes.

## SOUTHERN VIRGINIA

### Vital Statistics Show Increase

The annual council of the diocese of Southern Virginia, meeting in St. Paul's Suffolk, Va., May 12th-13th was marked by its being the 50th anniversary of the creation of the diocese of Southern Virginia from the diocese of Virginia in 1892.

This was in the background of the council address of Bishop Brown.

The Bishop expressed gratitude because of the progress which the diocese has made. In 1941, a slight increase was recorded in nearly every item of vital statistics. The diocese has no indebtedness and the total debt of the parishes within the diocese is considerably reduced.

The major portion of Bishop Brown's address was concerned with the task of the Church facing the unsettled conditions of the present. "To teach people to see the oneness of the Church and the effort to make God's will done on earth as it is in heaven, is not easily accomplished." The great essential, said Bishop Brown, leading towards an ordered and peaceful society is to make the power of Christ rule in the lives of men that God's will may be done on earth as it is in heaven.

ELECTIONS: Secretary, the Ven. N. E. Taylor; treasurer, chancellor, Col. James Mann; historiographer, G. C. Mason; standing committee, the Rev. Messrs. N. E. Wicker, G. P. Gunn, D. C. George, Messrs. E. W. Maupin, E. R. Wilcox, H. H. Little; executive board, the Rev. Messrs. J. K. M. Lee, D. C. George, N. E. Wicker, C. W. Sydnor, Messrs. G. R. Humrickhouse, C. W. Grandy, H. McR. Pinner, C. E. Gilliam, C. G. Milham; delegates to provincial synod, the Rev. Messrs. J. F. Ward, W. M. Entwistle, F. H. Craighill, Ven. B. W. Harris; Messrs. L. J. Taylor, C. West jr., G. R. Humrickhouse, C. Field.

## IOWA

### Joint Ordination Rejected At 90th Convention

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself." on these two hang an enduring peace and the contentment and happiness of mankind," said Bishop Longley of North Dakota at the 90th annual convention of the diocese of Iowa, meeting in Council Bluffs May 10th and 11th.

The convention rejected the joint ordination proposal, based on the proposition

that unity must be based upon agreement in Faith as well as Order.

A proposal to make a complete survey of the diocese was approved.

ELECTIONS: Secretary, treasurer, standing committee reelected; bishop and council, the Rev. Messrs. E. V. Kennan, R. E. McEvoy, S. M. Fullwood, Messrs. C. O. Powers, C. Dau, L. R. Lyle; delegates to provincial synod, the Very Rev. R. F. Philbrook, the Rev. Messrs. E. V. Kennan, L. H. Matheus, S. M. Fullwood, J. D. Griffith, C. B. Whitehead, Messrs. C. M. Cochran, A. K. Meyer, S. Stub, H. F. Schoen, O. F. Sulley, H. L. Davis.

## NEW HAMPSHIRE

### Convention Considers Forward in Service

Forward in Service formed the basis of the annual convention of the diocese of New Hampshire, meeting in All Saints' Church, Peterborough, N. H., May 5th and 6th.

The Rev. C. Avery Mason, representing the Movement, spoke at both the opening service and on the following morning discussed Evangelism.

The Bishop's address recorded a year of great and varied activity, including much civic service, as well as the normal acts of his office.

The principle of rotation in office for deputies to the General Convention was amplified so that only two clerical deputies who have served at either of the two preceding conventions are eligible for re-election.

ELECTIONS: Standing committee, Rev. Dr. Norman B. Nash; executive council, Rev. C. L. Morrill, L. R. Hill; provincial synod, Rev. Messrs. Dunn, Kline, Longren, Morrill; Messrs. Davison, McLane, Woodman, Spring.

## KANSAS

### Convention Committee to Study Loss of Communicants by Removal

"We are immature in our religious thinking when we regard our worship and our work as a means to spiritual self-indulgence. Worship is fundamentally giving of active coöperation to our Lord in His great redeeming work for humanity. Only secondarily do we engage in worship and work for the satisfaction of our own spiritual and social needs," Bishop Fenner of Kansas told the 83d annual convention of the diocese of Kansas at Grace Cathedral, Topeka, April 26th.

The Bishop reported that 1941 brought the largest number of persons ever confirmed in the diocese, 647, and also brought the loss of 503 persons through removal. The Bishop appointed a committee to study the problem of loss of communicants by removal, to report to the next convention. Adopted by the committee was a resolution to set a goal for 750 confirmations for 1942, an increase of 20% over 1941.

ELECTIONS: delegates to provincial synod, Rev. Messrs. S. E. West jr., E. O. Minturn, W. P. Barnds, J. W. Day, J. R. Chisholm, J. Joseph; Messrs. J. R. Pritchard, C. Vestle, F. Farrar, G. Berry, W. Poole, B. Gardner; examining chaplains, Rev. Messrs. J. W. Day, E. F. Wilcox.

# EDUCATIONAL

## SEMINARIES

### Coördinating Committee For Bishop Payne Divinity School

The Rev. Dr. Robert W. Patton, serving temporarily as director of the American Church Institute for Negroes, during the absence in Naval service of Director Cyril E. Bentley, reported to the National Council at its April meeting that the Institute schools are making fine progress, and his recent visit to several of them revealed gains since his last visit.

At the request of the board of trustees of the Bishop Payne Divinity School, Petersburg, Va., Dr. Patton submitted a plan to bring all agencies interested in that school into a closer relationship with it. The plan offered provided for setting up a coördinating advisory committee with representatives of the National Council, the American Church Institute and the Bishop Payne Board, as members. The plan has been approved both by the Board of trustees of the school, and by the Institute. National Council voted favorably and the Presiding Bishop appointed the following committee:

The Presiding Bishop, *ex officio*; for the Bishop Payne trustees; the Rev. Dr. Charles T. Warner, Washington, D. C., and Bishop Brown of Southern Virginia; for the American Church Institute, Bishop Penick of North Carolina and the Rev. George A. Wieland of the Department of Domestic Missions; for the National Council, Bishop Strider of West Virginia and the Rev. Albert R. Stuart, Charleston, S. C.

## COLLEGES

### Hobart Grants Honorary Degrees

At the Commencement Day exercises May 11th, Hobart and William Smith Colleges, Geneva, N. Y., awarded degrees to Bishop Peabody of Central New York; the Hon. Charles B. Sears, Buffalo, N. Y., retired Justice of the Court of Appeals of the State of New York, and Mrs. Elizabeth Sibley Stebbins, Rochester, N. Y., member of the national executive board of the Woman's Auxiliary, and three times elected presiding officer for the Triennial meetings. Bishop Peabody's degree is Doctor of Divinity; Judge Sears' Doctor of Laws, and Mrs. Stebbins' Doctor of Humane Letters.

## SECONDARY SCHOOLS

### St. Mark's Loses Headmaster to Army

Dr. Francis Parkman, headmaster of St. Mark's School, Southboro, Mass., since 1930, has resigned to enter the Army Air Corps. Dr. Parkman, 6 feet, 5 inches tall, served in the Marine Corps in the first World War, when the corps waived its height limit in order to allow his enlistment. Announcement of this second re-

sponse to conscience's call to serve his country was made in behalf of Dr. Parkman by Bishop Sherrill on May 13th, in the latter's capacity as chairman of the Board of Trustees of the school. Dr. Parkman is 44 years old. Dr. Parkman's place will be filled temporarily by Frederick Wright Hackett, assistant headmaster and teacher of history.

Months before the United States entered the war, Dr. Parkman instituted a military unit at St. Mark's, primarily for the purpose of developing a capacity to take command. The result is that St. Mark's School is in the lead among private schools in war effort.

## CONFERENCES

### Shrine Mont

From points as distant as California—even from mission posts in the Orient—hundreds of Church workers and Church-people have each year made their way to Shrine Mont in the Alleghanies. Last year, according to the Rev. Dr. E. L. Woodward, director, Shrine Mont had quite its best season in its 14 years of ministrations.

To what extent the war and its resulting tire and gasoline priorities will affect the popularity of Shrine Mont is uncertain; but it is likely that Shrine Mont will remain a haven for tired bodies and burdened spirits as long as men answer the call, "Come ye apart, and rest awhile."

The seminar for clergy of the general Church will be held this year from July 13th to 24th. Some of the lecture courses then offered will be open to lay guests also.

Attracted by the 10,000 volume library of the vacation ground or by the bracing climate to be found so high above sea level, many visitors have been agreeably surprised by the wildness of the surrounding woodland, by the excellent fishing in the North Shenandoah River, or by the medicinal virtues of nearby mineral springs.

Shrine Mont is located at Orkney Springs, Va., and is reached by motor through the town of Mt. Jackson. The Shrine Mont car also meets guests, upon request, at Mt. Jackson. Owned and operated by the Church, the vacation ground is able to offer rates as low as \$15 a week. Full information may be had from the director, Dr. Woodward, Shrine Mont, Orkney Springs, Va.

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**DEATHS**

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

**Benjamin Bean, Priest**

The Rev. Benjamin Bean, one of the senior priests of the diocese of Dallas, and rector of the Church of the Good Shepherd, Terrell, Tex., died at his home in Terrell on May 11th.

Mr. Bean was born in Montreal, Canada, July 24, 1876. Following his graduation from McGill in 1900 he entered Montreal Diocesan Theological College, from which place he graduated in 1903.

After his ordination to the priesthood in 1904 he did missionary work in Western Canada, coming to the States in 1910, where he held rectorships in Colorado, Oklahoma, and the diocese of Dallas, first at St. Peter's Church, McKinney, and then in Terrell, where in addition to his parochial work he was very actively engaged in ministering to the needs of the British Flying School, located near Terrell.

The Burial office was read May 13th in the parish Church, by the Bishop of the diocese, assisted by the Rev. Messrs. Miller Sale and W. J. H. Petter. The burial took place in McKinney, Tex.

Mr. Bean is survived by his widow and one married daughter.

**Ambler M. Blackford, Priest**

The Rev. Ambler M. Blackford, associate rector of St. John's, Jacksonville, Fla., and house father of Keystone, the Church Home for Children there, died in Atlanta, Ga., May 10th, after a brief illness.

Funeral services were held in St. John's Church, Jacksonville, Bishop Juhan of Florida officiating, assisted by the Rev. Newton Middleton, rector of St. John's. Also taking part in the service were the Rev. Alan Chalmers, the Rev. Basil Walton, the Rev. John Oldham, the Rev. Douglas Leatherbury, the Rev. Ben Meginniss, the Rev. Ernest Dyett, Chaplain Edgar Pennington, Chaplain Ruben Shrum, and the Rt. Rev. Dr. Arthur Lea, retired Bishop of Japan, Church of England.

Active pallbearers were Francis P. Fleming, George W. Frazier, C. S. L'Engle, H. Bryant Merrit, Sam Miles, W. Clyde Miller, L. Daniel Morris, Charles E. Pelote, and Dr. James Pasco. All the members of St. John's vestry served as honorary pallbearers.

The Rev. Mr. Blackford was born September 26, 1888, in Fairfax, Va. He attended the University of Virginia and was a graduate of the Virginia Theological Seminary. Ordained priest in 1916, he served in Fluvanna County, Va., Greenwood, S. C., Abbeville, S. C., Beaufort, S. C., and Wilmington, N. C. In 1921, he was called to Jacksonville to assume charge of the Keystone Home. He served as chaplain of the Church War Commission on Parris Island, S. C., during the last war.

He has held numerous diocesan positions since coming to Florida, serving as secretary of the diocese, chairman of the Department of Religious Education, editor

of the *Church Herald*, diocesan paper, and director of the adult conference at Camp Weed. At the time of his death, he was a member of the standing committee, the executive council, and the board of examining chaplains.

He is survived by his widow, the former Miss Sarah Dudley Alfriend, and their daughter, Elizabeth Randolph Blackford, and four brothers, Dr. John Blackford, Dr. L. Minor Blackford, Dr. Staige Blackford, and the Rev. Randolph Blackford.

**Arthur Grant Musson, Priest**

The Rev. Arthur Grant Musson, rector emeritus of Christ Church, Moline, Ill., died at his home in Cooperstown, N. Y., on Ascension Day, May 14th, after a long illness. One of Fr. Musson's last acts on the day of his death was to give his library of some 550 volumes to the Frederic Cook Morehouse Memorial Library, which is housed in the LIVING CHURCH office.

Fr. Musson was English by birth, born in Nottingham and educated at Lincoln. He was ordained deacon in 1882 and priest in 1883 by the Bishop of Carlisle. His first rectorate in the United States was at St. Stephen's Church, Ashland, Nebr., from 1889 to 1899. While serving there he married Ida Stowell of Cooperstown, N. Y., who died in 1939.

Fr. Musson served St. Paul's, Pekin, Ill., from 1899 to 1902, and St. Anne's, Chicago, from 1902 to 1907. From 1907 to 1909 he was assistant at Grace Church, Newark, N. J., and chaplain of St. Barnabas Hospital there. From this work he was called to his long rectorate at Christ Church, Moline, Ill., serving until his retirement in 1930.

During those years Fr. Musson held several important positions in the diocese of Springfield, serving almost through the whole period as a member of the diocesan board of missions and from 1917 to 1923 as dean of the Rock Island deanery. He was a deputy to General Convention in 1913, 1919, 1922, 1925, and 1928.

He is survived by his son, Arthur Stowell Musson, and a granddaughter, Ida Kathryn, as well as a sister, Mrs. Mary Pigott of Australia.

**Editor's Comment:**

Advised by telegram of Fr. Musson's desire to make the gift of his books to the Morehouse Memorial Library, we did not know until several days later that the gift was made as he prepared to depart from this world. We are touched to have him join us in honoring the memory of Frederic Cook Morehouse and in building a library for members of THE LIVING CHURCH FAMILY at this solemn time, and ask members of the FAMILY to remember this among his other kindly deeds.

**Clarence R. Quinn, Priest**

The Rev. Clarence R. Quinn, since 1923 rector of Christ Church, Hudson, N. Y., died in New York City, on the eve of the

Ascension, after a week's illness following a major operation. Mr. Quinn was a native of Nova Scotia and came to the States as rector of St. Paul's Church, Waddington, leaving there in 1911 to become rector of Trinity Church, Whitehall. He held many diocesan posts of importance, in addition to oversight from time to time of various mission churches in the neighborhood of Hudson. He was for a long time rural dean of Albany and a member of the diocesan council. At the time of his death he was a member of the standing committee, of the board of examining chaplains, and of the Department of Missions, of which he was secretary. He was also active in community service and had been an officer of the Columbia County Chapter of the Red Cross.

The burial service was from Christ Church, Bishop Oldham officiating, assisted by the Ven. Dr. A. Abbott Hastings, the Rev. I. Hugh Hooper, and the Rev. James W. Pennock, curate of Christ Church. Mr. Hooper, a brother-in-law of Mr. Quinn, took the committal. Honorary pallbearers were the Rev. Messrs. Geo. F. Bambach, Geo. B. Leckonby, W. E. Howe, Paul F. Williams, Alfred J. Miller and C. V. Kling. Mr. Quinn is survived by his wife and a stepdaughter, Elizabeth McSweeney.

**ZeBarney Phillips, Priest**

The whole Church mourns the loss of one of its best known and most devoted priests. Very Rev. Dr. ZeBarney Thorne Phillips, Dean of Washington Cathedral, chaplain of the United States Senate and for five terms President of the House of Deputies of the General Convention, died at his home in the Cathedral Close on Sunday evening May 10th.

Bishop Freeman of Washington, conducted the funeral May 13th in Washington Cathedral.

The long procession was a moving token of the love and esteem in which the Dean of Washington was held. Led by the Cathedral Choir, there came the clergy of the diocese of Washington, then the Cathedral Canons, Rev. Theodore O. Wedel, Rev. Charles W. F. Smith, Rev. Merritt Williams, and Rev. Wm. Curtis Draper jr. Honorary pallbearers followed, those representing the United States Senate being: Hon. Carter Glass, Hon. Robert Taft, Hon. Warren Austin and Hon. Bennett Champ Clark. The Cathedral Chapter included: Mr. H. L. Rust jr., Mr. Corcoran Thom, Mr. William R. Castle, Mr. Robert V. Fleming, Mr. C. F. R. Ogilby and Mr. Lloyd B. Wilson. Following these was the vestry of the Church of the Epiphany, of which Dean Phillips had been rector for seventeen years before going to the Cathedral.

With Bishop Freeman were Bishop Powell, Coadjutor of Maryland, and Bishop Gray, Suffragan Bishop of Connecticut.

The lesson was read by the Very Rev. Hughell E. W. Fosbroke, Dean of the General Theological Seminary.

Active pallbearers were the following chosen from the diocese of Washington: Rev. S. Wade Safford, Rev. Hunter M.

Lewis, Rev. Edward B. Harris, Rev. Paul D. Wilbur, Rev. Reno S. Harp, and Rev. C. Randolph Mengers.

At a later private service Dean Phillip's ashes were interred in a crypt beneath the Chapel of St. Joseph of Arimathea in the cathedral.

His death came as a distinct shock to all Washington. He had taken an active part in the proceedings of the diocesan convention on the preceding Wednesday and Thursday. On Saturday, although he was not well, he felt it his duty to conduct the funeral service of one of the reporters of the United States Senate. The next day he passed on to the higher life.

From all walks of life have come expressions of sorrow and a truly sincere appreciation of his life and works. The Senate paused in its proceedings the day after his death to pay tribute to one who since 1927 had been regarded as one of their "members."

A collection of his prayers as Chaplain of the Senate was published last year as a Government document with an introduction by former Vice President Garner and Senator Barkley, of Kentucky, the Democratic leader. In his introduction Senator Barkley wrote: "Dr. Phillips is a man of broad scholarship, of deep sympathetic and charming fellowship. He is not only a great preacher and a great chaplain, he is a great dynamic human force for righteousness, public and private." In an appreciation of his life written for the press, the writer of the editorial says: "All his life

long he sought 'a deep and lasting appreciation of the stainless beauty of moral law.' The quotation is from his prayer opening the Senate session this year and it provides a key to the character of the man."

AT THE EPIPHANY

Parishioners of Epiphany Church of which he had been rector for 17 years, speak of his compelling greatness as a preacher, but more often do they talk about him as a loving friend, a wise and sympathetic counselor. People of other religious bodies and those not connected with any Church speak of him in terms of admiration and affection. He ministered with equal devotedness to men and women of whatever station in life, of whatever creed. He never made distinctions. The sick, the destitute, the shut-ins will miss his smile, his words of good cheer, as much as those more fortunately situated. Rarely does a man receive the honest and sincere eulogies as are now coming forth in the press, in the homes, in the pulpits and on the streets. He was everybody's friend—everyone spoke of him as "Barney Phillips."

Dean Phillips had been connected with the Cathedral as dean only since last November; hence he was best known in Washington as rector of the Church of the Epiphany. Here he endeared himself to the large body of parishioners and to hundreds of transients who went there for their Sunday devotions. He loved the Church of the Epiphany and his going to

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# CLASSIFIED

## ANNOUNCEMENTS

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LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

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## DEATHS

the larger field at the Cathedral could not separate him from his love for the "dear old Church" as he used to call it.

In addition to his other arduous duties, Dean Phillips found time to serve on important councils, departments and committees of the diocese, among them being the executive council, the department of missions, and the department of finance.

Dean Phillips was well known in musical circles, being an accomplished musician himself. While at the Cathedral he was deeply interested and took an active part in the organization of the Cathedral Choral Society which has proven most popular among music lovers in Washington. This Society has been rehearsing Verdi's *Requiem* and the first presentation was Wednesday evening, the day of Dean Phillip's funeral, the performance being dedicated to him.

Constantly in demand as a public speaker, Dean Phillips addressed from time to time all of the leading organizations of Washington and nearby Virginia and Maryland, especially patriotic societies. It was hard for him to say "no" to a request of this kind.

ZeBarney Thorne Phillips was born at Springfield, Ohio, May 1, 1875. He was educated at Wittenberg College, which in later years conferred on him the degree of Doctor of Divinity; the General Theological Seminary, where he received the degree of S. T. D. The University of the South also conferred the degree of Doctor of Divinity. He studied for two years at Oxford, England. He began his ministry as a deacon on July 9, 1899, and was ordained priest May 1, 1890.

Before coming to Washington Dean Phillips held important rectorships in Cincinnati, Ohio; Chicago, Illinois; and Philadelphia, Pennsylvania.

### James Benton Werner, Priest

The Rev. James Benton Werner, rector emeritus of Grace Church, Norwalk, Conn., died Sunday, April 26th. Born at Allentown, Pa. in 1869, the Rev. Mr. Werner graduated from Muhlenburg College and the Philadelphia Divinity School. He was ordained priest in 1894 by Bishop Rulison. Before accepting the rectorship of Grace Church, Norwalk, Conn., which he held for 32 years, the Rev. Mr. Werner served as rector of Christ Church, Susquehanna, Pa. and the Church of Our Redeemer, Lexington, Mass. as well as vicar in St. John's Church, Stamford. Since retiring in 1935 he has resided in Newtown, Conn.

The funeral service was held in Trinity Church, Newtown, on April 29th with Bishop Gray, Suffragan Bishop of Connecticut, officiating, assisted by the Rev. Nelson R. Pearson, rector of Grace Church, Norwalk, and the Rev. John W. Mutton, rector of Trinity.

The Rev. Mr. Werner is survived by his widow, Antoinette J. Bannister Werner.

### Mrs. George W. Peterkin

On April 29th at her home in Parkersburg, W. Va., at the age of 92, Marion Macintosh Stewart Peterkin died. She was

the wife of the first Bishop of West Virginia, the Rt. Rev. Dr. George W. Peterkin.

It was said recently that when Mrs. Peterkin moved into the diocese of West Virginia, she was the only active member of the Woman's Auxiliary. Her untiring zeal has resulted in the firm establishment of the Auxiliary in the diocese, so it is appropriate that she is called the "mother of the Woman's Auxiliary in West Virginia." She served faithfully as its diocesan president and was honorary president throughout the remainder of her life.

A daughter of Mr. and Mrs. John Stewart, she was married to Bishop Peterkin on June 12, 1884.

The office for the Burial of the Dead was read in the Memorial Church of the Good Shepherd, Parkersburg, by the Rev. George Cleaveland, rector, assisted by the Rev. Dr. J. M. Waterman, rector of Trinity Church, Parkersburg. Interment was in Emmanuel Church cemetery, Henrico County, Va., the Church built by her father and uncle.

# CLASSIFIED

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VACATION—A fine spot for vacation. Northern Michigan, with all its beauty and summer coolness. Offer of rectorry for summer . . . July and August . . . no charge, in exchange for conducting summer services in church. Fine opportunity for rector with small family to enjoy summer. Rev. Matthew A. Vance, Calumet, Mich.

## POSITIONS WANTED

ORGANIST—choir director, religious education director, experienced, college graduate, Churchwoman; referenced on request. Box B-1633, The Living Church, Milwaukee, Wis.

PRIEST, early forties, tactful Churchman, good preacher and organizer, forceful and pleasing personality, wants parish. Will serve as locum tenens after May 10th. Best references. Box C-1630, The Living Church, Milwaukee, Wis.

PRIEST available for summer duty in the East during June, July, and August. Catholic, unmarried, best references. Box M-1632, The Living Church, Milwaukee, Wis.

CHURCHWOMAN, early sixties, wishes position, home or institution, no children, August and July. Box D-1629, The Living Church, Milwaukee, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

# CHANGES

## Appointments Accepted

**BRAITHWAITE, Rev. WILLIAM A.**, formerly rector of Grace Church, Cortland, N. Y., is now rector of Grace Church, Baldwinsville, N. Y., and priest in charge of St. John's Church, Phoenix, N. Y. Address: 64 Oswego St., Baldwinsville, N. Y.

**BROWN, Rev. W. DON**, vicar of All Saints Mission, Oxnard, Calif., is to be rector of Trinity Church, Los Angeles, effective July 1st. Address: 650 North Berendo St., Los Angeles.

**CASH, Rev. A. E.**, rector of Grace Church, Madison, S. D., has accepted a call to the rectorship of St. Paul's, Marshalltown, Iowa, effective about June 1st. Address: 808 West Main Street, Marshalltown, Iowa.

**CHOWENHILL, Rev. NELSON L.**, rector of St. Mark's Church, Casper, Wyo., is to be dean of St. Mark's Pro-Cathedral, Hastings, Neb., June 30th. Address: 741 Lincoln Avenue, Hastings, Neb.

**GANTER, Rev. MAXWELL**, formerly priest in charge of St. Luke's, Lincolnton, N. C., has been rector of St. Luke's, Lincolnton, since March 15th. Address: 209 North Cedar Street, Lincolnton, N. C.

**GARLICK, Rev. BERNARD MCKEAN**, rector of St. Alban's Church, Centerdale, R. I., has accepted a call to become rector of St. Peter's Church, Freehold, N. J. Address: St. Peter's Rectory, Freehold, N. J.

**GRAF, Rev. CHARLES HOWARD**, rector of St. Stephen's Church, Beverly, N. J., has accepted a call to the rectorship of St. John's Church, New York City, effective June 15th. Address: 33 Perry Street, New York.

**GOEHRING, Rev. NORMAN D.**, assistant to the rector of St. John's Church, Washington, D. C., will join the staff of the Cathedral Church of St. Paul, Boston, Mass., June 1st.

**HICKS, Rev. FREDERICK GOODHUE**, formerly rector of Trinity Church, Canton, Mass., and in charge of St. John's Church, Sharon, Mass., is now rector of Christ Church, Quincy, Mass.

**REYNOLDS, Rev. FRANCIS CORE**, formerly rector

of the Church of Our Saviour, Dubois, Pa., is now minister in charge of the Church of Our Saviour, East Milton, Mass.

**WILCOX, Rev. CHARLES E.**, priest in charge of Trinity, Norton; St. Paul's, Goodland; Ascension, Colby, Kans., is to be rector of Grace Church, Hutchinson, Kans., effective June 1st. Address: 507 East Avenue A., Hutchinson.

**WILKES, Rev. REX**, rector of the Church of the Messiah, Chicago, Ill., is to be rector of St. Stephen's Church, Miami, Fla., effective June 1st. Address: 3439 Main Highway, Coconut Grove, Miami, Fla.

**WINTERMAYER, Rev. HARRY**, priest in charge of St. John's, Camden, and St. Mark's, Hope, Ark., is to be rector of Trinity Church, Van Buren, Ark., effective June 15th, and also to assume the duties of civilian chaplain for the diocese of Arkansas at Camp Chaffee, Ark. Address: 405 Drennen Street, Van Buren, Ark.

## New Addresses

**BAKER, Rev. CHARLES WILSON**, has moved from 1003 Calzona Street, Los Angeles, Calif., to 3498 East Fifth Street, Los Angeles, Calif.

**FRANKLIN, Rev. GEORGE DE H.**, has moved from 1420 Lake Shore Drive, Chicago, Ill., to 1514 N. Halifax Drive, Daytona Beach, Fla.

## Ordinations

### PRIESTS

**CHICAGO**—The Rev. LEONARD CURTIS ANDERSON and the Rev. RALPH EUGENE HOVENCAMP were ordained to the priesthood at St. Luke's, Evanston, Ill., on May 14th by Bishop Conkling of Chicago. The Rev. Mr. Anderson, presented by the Rev. F. H. O. Bowman, will be assistant at St. Thomas' Church, Chicago. Address: 3801 South Wabash Avenue, Chicago. The Rev. Mr. Hovencamp, presented by the Rev. Dr. Harold Holt, will be priest in charge of Holy Innocents Mission, Elmwood Park, Ill. Address: 924 Lake Street, Oak Park, Ill. The Rev. William W. Horstlick preached the sermon.

### DEACONS

**CHICAGO**—Bishop Conkling of Chicago on May 14th at St. Luke's, Evanston, Ill., ordained the following to the diaconate:

**EBERT CONDER**, presented by the Rev. Rodger McColl, is to be assigned to the diocese of Springfield.

**BENSON, BOLSHAW FISHER**, presented by the Rev. Canon Marshall M. Day, will continue his studies at the School of Applied Religion, Cincinnati, Ohio.

**ROBERT WESTWOOD FOWKES**, presented by the Rev. G. C. Story, will take up work with Bishop Ziegler in Wyoming.

**JOHN EDWARD GIBBON GRIFFITHS**, presented by the Rev. Edgar Yeoman, is to be deacon in charge of Epiphany, Lombard, Ill.

**J. FAYETTE GORDON HOPPER**, presented by the Rev. F. H. Bowman, is to work in the diocese of Atlanta.

**DONALD BOYD KLINE** was presented by the Rev. Frederick L. Barry.

**ARTHUR DONALD MCKAY**, presented by the Rev. Ashley Gerhard, is to be curate of Trinity Church, Aurora, Ill. Address: 218 Benton Street, Aurora.

**WILLIS METCALFE ROSENTHAL**, presented by the Rev. William J. Wyckoff, will take up work in the diocese of Montana.

**GEORGE NORTH TAYLOR II** was presented by the Rev. R. E. Carr.

**JAMES ALBERT VANDERPOOL**, presented by the Rev. Frederick L. Barry, will take up work in the mission field in Liberia.

The Rev. William W. Horstlick preached the sermon.

**NEW YORK**—**JAMES PERNETTE DEWOLFE JR.**, was ordained to the diaconate on May 14th in the Cathedral of St. John the Divine, New York City, by Bishop DeWolfe of Long Island, acting for the Bishop of New York. He was presented by the Rev. James A. Paul; the Rev. Edward N. West preached the sermon. The Rev. Mr. DeWolfe will be curate of Holy Trinity Church, St. James' parish, New York. Address: 312-322 East 88th Street, New York City.



# GO TO CHURCH



**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

**Delaware Seashore Church**—209

Rev. Nelson Waite Rightmyer  
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.  
St. Peters, Lewes, 9:30 A.M.

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
**Cathedral Church of St. Luke, Portland, Me**—773

Very Rev. P. M. Dawley  
Sunday: 8:00 and 10 A.M., Holy Communion  
Weekdays: Daily 7:00 A.M., Holy Communion.

**St. Margaret's Church, Belfast, Maine**—75

Rev. James Leslie Hayes, S.T.M.  
Sundays: 8, 9:30, 10:45 A.M.  
Saints' Days and Holy Days, H. C. 10 A.M.  
Tourists especially welcomed.

**NEW YORK**—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

**The Cathedral of St. John the Divine, New York City**

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons  
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days). Holy Communion: 9, Morning Prayer; 5, Evening Prayer.

**Church of the Ascension, Fifth Ave. & 10th St., York City**—1233

Rev. Donald B. Aldrich, D.D.  
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.

**This Church is Open All Day and All Night.**

**Chapel of the Intercession, 155th St. and Broadway, New York City**—2173

Rev. Dr. S. T. Steele  
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.  
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

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Rev. Geo. Paull T. Sargent, D.D., Rector  
Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon  
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days  
The Church is open daily for prayer

**St. James' Church, New York**—2230

Rev. Horace W. D. Donegan, D.D.  
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.  
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

**St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City**—1243

Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).

**St. Thomas' Church, Fifth Avenue and 53d Street, New York**—2450

Rev. Roeliff H. Brooks, S.T.D.  
Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday)  
Thursdays: 11 A.M., Holy Communion

**Little Church Around the Corner Transfiguration, One East 29th Street, New York**—656

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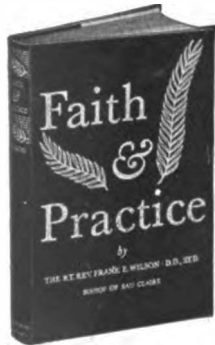
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