

# The Living Church

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



*Evelyn Christian.*

## **“Alive Unto God”**

*Editorial*

Page 12

**ALLELUIA! ALLELUIA! ALLELUIA!**

**Pictured are choir boys of the Iolani School, Honolulu, T. H. Front row (left to right): James Corin, Thomas Bower, Warren Hatamoto, Clifford Miyashiro. Back row (left to right): Halford Kaekuera, James Lum, William Kaneko, Harry Hanohano.**

## LETTERS

### High and Low

**TO THE EDITOR:** Even at this late date, as one of your readers I wish to add my congratulations to the many others you must have received for publishing in the January 5th issue the article, "Unity Begins in the Parish," by the Rev. Bradford Young. (Copies of *THE LIVING CHURCH* reach me only through the kindness of the Church Periodical Club, and I am always late in receiving them.)

Mr. Young's article "hits the bull's eye" for all Episcopalians who are sincerely interested in true Christian unity, worldwide in scope. Obviously the place in which to begin is one's home parish. Indeed, other communions or denominations might well begin in their local churches, for many, if not all of these denominations, have their internal differences and divisions just as we Episcopalians have them in large numbers of our parishes and missions.

As a Low Church vicar or rector before my retirement, I was careful, when teaching Confirmation classes, to explain so far as possible the teaching and worship in High Church practice also, in order that communicants might feel themselves at home in any parish, high or low. Yet I have learned that many of our clergy teach such classes as if our communion had only one type of Churchmanship everywhere; namely, their own.

Every parish and mission in our Church undoubtedly needs the High Church em-

phasis upon genuine regard for the clergy, reverence for the church building as the House of God, and upon the centrality of the altar and the cross. Yet I visited a mission of our Church which was not allowed to have a cross on its altar until one of its leading laymen died. Equally needed among us everywhere is the Low Church emphasis upon the preaching of the Gospel, upon individual liberty of opinion and individual responsibility directly to God, and upon worship "in spirit and in truth" as more essential than any particular form or ceremony. Yet in more than one parish the gulf between high and low communicants appears to be greater than that between some Protestant denominations.

If only more of our Church people would read our Church papers, such as *THE LIVING CHURCH*, and if more parishes would practice the comprehensiveness of Mr. Young's Article, our Church all over our country would be vastly strengthened.

(Rev.) LUTHER B. MOORE.

Romeo, Mich.

### St. Ignatius

**TO THE EDITOR:** In connection with the recent jubilee observed at St. Ignatius', New York, it may interest some of the present congregation to know that in the days of their rector-founder, Dr. F. C. Ewer, there was a unique connection between St. Ignatius', New York,

and St. John the Evangelist's, Montreal. The rector-founders of both parishes were personal friends; both they and their churches were objects of strong controversy and Protestant opposition. Dr. Ewer came to Montreal on October 7, 1883, to visit Fr. Wood, and while preaching at the 11 o'clock Mass at St. John's was stricken at a dramatic moment in his sermon and carried from the pulpit to a room where he died. The parish of St. Ignatius presented St. John's with a funeral pall as a memorial of Dr. Ewer, which has been used at St. John's ever since. A cast in profile of Dr. Ewer hangs in St. John's to this day.

A. G. M. MILLER.

Longueuil, Canada.

### Vacationland

**TO THE EDITOR:** The National Council's publication *Churchways* offers the following in its February edition: Wanted—"Two priests to help with Indian missions and to minister by boat visitations on Corn Island, picturesque, exotic tropical isle forty miles off Nicaraguan coast."

Sounds more appealing than the literature on vacationing in Florida which abounds at this time of the year—and what, in the name of goodness, are we doing way up here shoveling coal and bucking the stormy winds that blow?

(Rev.) ORIN A. GRIESMYER.

Staten Island, N. Y.

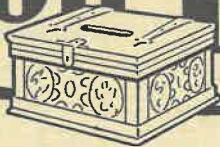
## "Apt and Meet for their Learning and Godly Conversation"

These words from the Ordination Service put mildly enough the requirements for spiritual leadership of the Church today.

Our Seminaries ought to be the very best professional schools to be found anywhere in the world. It will take the interest of the whole Church to make them so.

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# The Question Box



Conducted by CANON MARSHALL M. DAY

• *Is it ever proper for a priest of the Church to marry an unbaptized couple?*

My own practice is not to solemnize the marriages of unbaptized persons, but to request the non-Church party to the contract to seek out his own pastor, and if he can conscientiously do so have him supply the missing sacrament. There are cases, however, in which it is advisable for the good of the souls concerned and in the interest of the Kingdom of God, for the priest to act in his capacity of a civil magistrate and marry the couple.

• *Are there exceptions to the rule that in prayer offered in Church one should always face the altar?*

Yes. The bishop in praying over ordinands or confirmands, or the priest at baptisms and marriages, faces the persons prayed for. Those in choir, or in academic chapels, face across the building. Persons using special aids to devotion, such as a war-shrine, the Stations, the Crèche, etc., normally face such devotional objects. But it does not seem to me proper for a person leading others in devotion, such as the psalms or a litany, to turn away from the normal position and face those whom he is leading.

• *A priest, recently made rector of a nearby Catholic parish, officiated at the grave of a communicant of his parish in street clothes, no cassock or surplice. Is this an Anglo-Catholic custom?*

The best usage is to officiate at the grave wearing the choir-habit, with the addition of a black stole (white for infants). If the priest takes any servers or other ministers with him, he may use a cope. If, however, inclement weather or some other good reason makes it difficult to do this, it is quite proper to use the stole alone over the normal street dress.

• *Was my informant correct in stating that the rectors of nearly all the parishes of the Episcopal Church attend the opening service of General Convention?*

No. We are much too busy looking after "those few sheep in the wilderness." Outside of the members of the two Houses of the Convention, and of

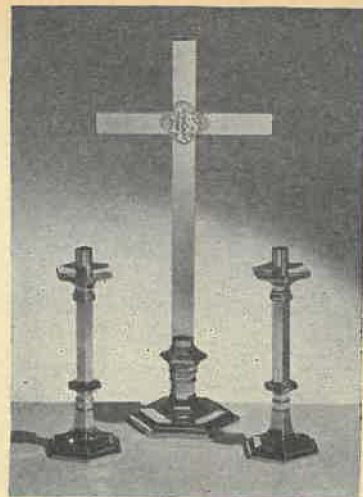
the Triennial of the Woman's Auxiliary, and those persons clerical or lay who have some special purpose there, the congregation is made up of people from the convention city and its neighborhood, like any other great special service.

• *Can you tell something about a number of Churches out here in California: American Catholic, Old Catholic, Old-Roman Catholic, Liberal Catholic, Apostolic Episcopal, Evangelical Orthodox Old Catholic, etc. They say they are the same as Romans but are not under the pope or Archbishop of Canterbury. They say their pope is in Holland.*

There are a great many such bodies largely small and many of them not mentioned by the United States Bureau of Census. Information can be obtained from the Commission of Ecclesiastical Relations, 281 Fourth Avenue, New York 10, N. Y. Many of them can show some kind of a succession from the Old Catholics of Holland, but the Archbishop of Utrecht does not recognize them, much less claim jurisdiction over them. The only Old Catholic body in the United States that is recognized by Canterbury or Utrecht is the Polish National Catholic Church, with which the Episcopal Church is in communion.

• *Why do some of our clergy insist on changing the reading of the King James Version in lessons and Prayer Book into modern English? Is there any authority for this?*

In the case of the Prayer Book passages, there is no authority for using any other language than that on the printed page. "Here endeth the lesson," not "ends," for example. This also requires the use of the King James Version — those passages from that version which are printed out in the Prayer Book either as Epistle or Gospel, etc. It requires the use of the Great Bible, 1540 edition, in the psalms except in those places which were modernized in the 1928 revision. In the lessons great latitude is permitted and the minister may use either King James, English or American Revised Version, "Marginal Readings Bible," or Revised Standard New Testament as he pleases, subject only to the approval of the parish priest.



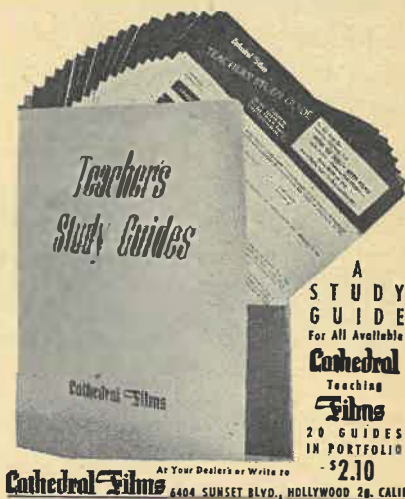
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*Metropolitan Museum of Art, New York.*

### THE PILGRIMS OF EMMAUS

#### Thoughts Suggested by Velasquez' Painting

**W**E know the heavy meaning of a loss  
So great the soul is colorless and cold,  
Too dark to catch and hold the light; the dross  
Of life is left, where once we had the gold.

So great a loss, so deep a sorrow came,  
Or must have come, to those who loved Him well  
And then heard but the echo of His name  
To ease their hurt and mend the shattered spell.

With what bewilderment they must have asked  
A reason for the Light so quickly failed,  
The dream of Heaven linked with earth gone past  
And all the radiance now so darkly veiled.

Measured by all the loneliness that is  
The pilgrims' joy whose eyes of dust met His!

CHRISTINA CRANE.

EASTER SUNDAY

## GENERAL

### EPISCOPATE

#### Bishop Creighton III

Bishop Creighton of Michigan is suffering from hypertension and a slight heart attack due to excessive strain of diocesan duties. He is resting comfortably at his home and expects to resume his duties in the future.

#### Bishop Perry's Funeral

The members of the late Bishop Perry's family have asked the following facts about the Bishop's funeral be made known:

The watch before the body was kept by parishioners of St. Paul's Church, Summerville, S. C., while the body was there; by the clergy of Charleston, S. C., while the casket was being moved from station to station; en route to Providence by the members of the Bishop's family; and by the clergy of the diocese of Rhode Island and members of the cathedral congregation while the body lay first in the chantry and, after the 11 o'clock service on Sunday, before the High Altar of the cathedral. The casket was covered by a pall, surmounted by a stole and mitre. The bearers of the casket were eight boys from St. Andrew's School, West Barrington, R. I.

Bishop Bennett of Rhode Island read the opening sentences of the Burial Office; the Very Rev. Duncan Fraser, the lesson; and the Presiding Bishop read the prayers and pronounced the Benediction. Bishop Dallas of New Hampshire was seated in the sanctuary.

In the congregation were representatives of the state, headed by the Hon. John O. Pastore, governor of Rhode Island; the city government, by the Hon. Dennis J. Roberts, mayor of Providence; and representatives of other Churches. Interment was in the old family lot at Juniper Hill Cemetery, Bristol, R. I., where many of Bishop Perry's ancestors have been buried for four generations.

#### Plans for Installation Of Bishop Gilbert

The requisite majority of consents to the election of Bishop Gilbert as Bishop of New York, from the bishops and standing committees of the dioceses of

### Bishop Perry Missionary Leader

Bishop Perry while Presiding Bishop made a contribution of real value to the missionary work of the Church. His personal interest in the work and the cordial reception he gave to all the missionaries visiting 281 Fourth Avenue were greatly appreciated by workers in far off places, who are sometimes tempted to feel that they are the "forgotten" men and women of the Church. He was among the first of our Church leaders to recognize the need for changing our conception of relationship to the indigenous Churches of such countries as China or Japan. He understood fully that more and more our missionary work in those areas must be thought of, not as the support and control of missionary districts of the American Church, but rather as coöperation with the Churches of China and Japan in the development under native leadership of their work.

Bishop Perry's death will bring great distress to all of our missionaries, both because of their affection for him personally and because of their appreciation of the value of his contribution to the work in which they are engaged.

HENRY ST. GEORGE TUCKER.  
Retired Presiding Bishop.

the Church, were received on March 25th. As from that date, therefore, Bishop Gilbert takes office as the eleventh Bishop of New York. Bishop Gilbert will be installed in the Cathedral of St. John the Divine, on Saturday, April 26th at 2:30 PM. The Presiding Bishop will officiate, with Bishop Manning.

#### TO ASK FOR SUFFRAGAN

Bishop Gilbert has announced that he will ask for a Suffragan to assist him in the administration of the diocese. Consents from a majority of the bishops and standing committee must be received before the election can be held. The convention will meet on May 13th.

### CONFERENCES

#### Plans for World Christian Youth Conference for 1947 Being Formed

Preparations for the second World Conference of Christian Youth, to be held at Oslo, Norway, July 22-31, 1947, are going forward despite very great difficulties of transportation and finance. The theme of the conference is to be "Jesus Christ is Lord" [L. C., January 5th].

Speakers at the conference will be Bishop Berggrav of Norway, Dr. W. A. Visser 't Hooft of the Netherlands, the Rev. D. T. Niles of Ceylon, Professor Jacques Ellul of France, Dr. Kirtley Mather and Dr. Reinhold Niebuhr of the United States, Mr. Li Chu Wen of China, and Dr. Martin Niemöller. The Rt. Rev. Stephen Neill, retired Anglican Bishop of Tinnevely, will preach at the Sunday morning service. The principal speaker at the rally for Norwegian youth and conference delegates on July 29th will be a Norwegian.

The four initiating organizations are the World Alliance of YMCA's, the World's YWCA, the World Student Christian Federation, and the World Council of Churches. The sponsoring organizations are the International Missionary Council, the World's Alliance for International Friendship through the Churches, and the World's Sunday School Association. The Norwegian committee is headed by the Rev. C. Bon-

## The Living Church

Established 1878

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

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nevie-Svendsen, and the secretary is Andreas Grasmø of the Norwegian YMCA. The committee has secured the use of a large hall for the main sessions of the conference, and is finding solutions to the problem of accommodation.

Mr. Robert Root has accepted the position of director of public relations.

The five young people who have been chosen by a National Screening Committee to represent the Episcopal Church as delegates to the second World Conference of Christian Youth are:

Miss Joned Louise Billings of Kansas City, Mo., a sophomore at Kansas City Junior College. In addition to positions of leadership in her parish and diocese, she was the Kansas City Youth Council delegate to the state youth conference held last year and has worked with the National Iowa County Church Institute. She is also Chairman of the Seventh Province Youth Commission and a member of the National Youth Commission.

Frank William Stringfellow of Northampton, Mass., a sophomore at Bates College where he has been a member of the Canterbury Club and active in the campus Christian Association as well as in student Christian movement activities and will serve this month as Chairman of the New England Student Christian Movement Conference on Christianity and Politics. He has been active in parochial and diocesan work, having been a delegate to both diocesan and provincial conferences and the National Youth Convention. He is also a layreader in the Church.

Miss Betty Street, Chillicothe, Ohio, who has served as chairman of the National Youth Commission and of the National Youth Christian Youth Conference Convention held last fall in Philadelphia. She is employed on the Market Research Staff of Proctor and Gamble Co. Miss Street is a graduate of Miami University, Oxford, Ohio, where she was elected to Phi Beta Kappa. She has successively assumed positions of leadership in her parish youth group and in both the diocesan and provincial youth commissions, as well as in the United Christian Youth Movement, the interdenominational youth organization sponsored by the International Council of Religious Education.

David S. Thayer, Berkeley, Calif., a student at the University of California. He has served in the Army as a captain in the Air Corps. Before the war Mr. Thayer was president of his local parish youth group as well as a vestryman and was on the council of the diocesan youth organization. Since his return to college he has been active in the Canterbury Club and is a leader in the Student Interchurch Council at the University of California.

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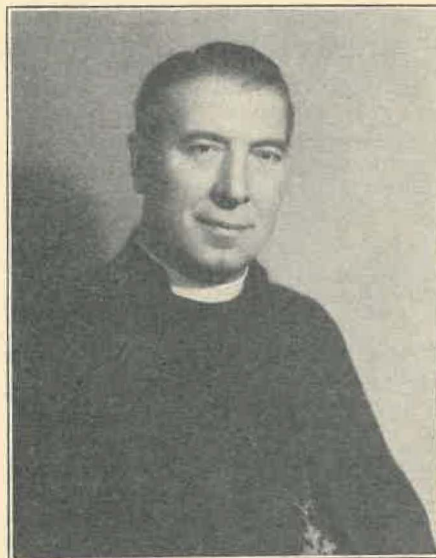
LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

George M. V. Hook, Middletown, Ohio, employed in the Sales Department of the Armco International Steel Corp. He is a graduate of Yale University. Mr. Hook is serving as a vestryman in his parish and has been a leader in diocesan work. He is chairman of the Middletown Council of the Citizens Committee for United Nations Reform through the Quota Force Plan and is a member of the National Executive Committee. His war service was as a first lieutenant in a Tank Battalion Infantry. For exceptional services in the armed forces, he was awarded the silver star and the Croix de Guerre with silver star.

Chosen as alternate delegates were Florence Ann Duval, Beckley, W. Va.; James I. Davidson, Dallas, Texas; Arsinne J. Nakashian, St. Paul, Minn.; Robert Reasoner, Berkeley, Calif.; and Robert F. Capon, Jackson Heights, New York.

The Rev. William Crittenden, execu-



THE BISHOP OF LONDON: Dr. Wand arrives on May 7th.

tive secretary of the Division of Youth of the National Council, has been selected as a Bible Study leader at the Conference and will accompany the Episcopal delegation.

Following the qualification requirements outlined by the World Council of Churches Oslo Planning Committee, the National Screening Committee selected the delegates on the basis of age, experience in Church work, educational background, relationship to and knowledge of various conference sub-themes, and demonstrated leadership ability.

## VISITORS

### Bishop Mao Here

The Rt. Rev. K. T. Mao, Assistant Bishop of Shanghai, consecrated last fall, has arrived in this country for a six months' visit. He is to be with the Rev. John Pettus of Santa Barbara until Easter, after which he will attend a Rural Seminar conducted by Scarritt College, Crossville, Tenn. This is because the Bishop is especially responsible for the rural areas in the District of Shanghai. After the Tennessee course he is to attend several summer conferences and is to speak on a number of occasions, including the first Sunday in June when he will preach at the Cathedral of St. John the Divine, New York City.

Bishop Mao expects to return to Shanghai in time for the General Synod of the Chinese Church in August.

### Dr. Wand to Arrive May 7th

The Rt. Rev. and Rt. Hon. John W. C. Wand, Bishop of London, is arriving in the United States on May 7th. Dr. Wand is being brought to this country by Trinity Church, New York City, and its rector, the Rev. Dr. Frederic S. Fleming, in honor of the 250th anniversary of the founding of the parish. While he is in New York, Dr. Wand will be the guest of Dr. Fleming.

The Bishop will preach at Trinity Church on Sunday, May 11th, and Ascension Day, May 15th. On Whitsunday, he will preach in Buffalo, N. Y., and will then go to Toronto, Canada, where he will preach on Trinity Sunday, June 1st. From June 4th to 6th, Dr. Wand will be the guest of Bishop Conkling of Chicago, and will address several groups there. A regional Church gathering will be held at St. Luke's Church, Evanston, Ill., on June 4th; a public luncheon at the Congress Hotel, Chicago, on June 5th; and a service at St. James' Church, Chicago, on June 6th.

Returning to New York City, Dr. Wand will be at the Church of the

Heavenly Rest on Sunday, June 8th, and on the following day he will speak at St. Agnes' School, Albany, N. Y. The Bishop will sail for England on June 11th.

## SEMINARIES

### Dr. Johnson Appointed Annual Professor at Jerusalem School

The Rev. Dr. Sherman E. Johnson, professor of New Testament at the Episcopal Theological School, Cambridge, Mass., has been appointed annual professor of the American School for Oriental Research in Jerusalem. Dr. Johnson has written the following letter to THE LIVING CHURCH to tell of his immediate plans:

"The American School of Oriental Research is a corporation which maintains schools in Jerusalem and Bagdad. The Bagdad school is purely a research institution which digs and prepares material for publication. The Jerusalem school is housed in a fine new building on Saladin road and its regular staff consists of a director and annual professor. The new director is Prof. Millar Burrows of the Yale Divinity School, who succeeds Prof. Nelson Glueck. My appointment is as annual professor for 1947-48. There will also be a visiting professor for that year, Dr. Toyozo W. Nakarai of Butler University, Indianapolis. There will be a small student body, mainly composed of seminary graduates. The work of the school consists of courses given by the director and annual professor and field trips to excavations and sites. I do not know whether Professor Nakarai will offer courses or simply carry on research.

"Our whole family hopes to go along and we already have tentative reservations. Unless conditions get very bad we will probably not have much trouble, if any. We expect to leave some time in July and return to the country the following summer. My courses will probably be on such subjects as Greek palaeography and epigraphy; texts relating to the topography of Palestine in the Hellenistic and Roman periods; and special topics in Palestinian history in the first century. I hope to work on some of the MSS. in the library of the Jerusalem Patriarchate if I can obtain permission from the authorities."

## WORLD COUNCIL

### Relief, Coöperation to be Discussed at Conference

The provisional Committee of the World Council of Churches will meet at Buck Hill Falls, Pa., April 22d-25th, with 36 Anglican, Protestant, and Orthodox leaders from 14 nations expected to attend.

Subjects scheduled for discussion include the relationship of the World Council to other worldwide bodies, increased participation of Asiatic and Afri-

can Churches in the Council, and the relief and reconstruction program of the Churches.

European delegates to the Provisional Committee include the Rt. Rev. George Bell, Bishop of Chichester, England; Dr. J. Hutchison Cockburn, director of the Department of Reconstruction and Interchurch Aid of the World Council, Scotland; Dr. W. A. Visser 't Hooft, General Secretary of the World Council, Geneva, Switzerland; Metropolitan Germanos of Thyrateira, vice chairman of the World Council; Lutheran Bishop Gustaf E. Aulen, Sweden; Professor Georges Florovsky of Paris, representing the Russian Orthodox Church *in diaspora*; Dr. Marc Boegner, president of the French Reformed Church; and Dr. Alphonse Koechlin, president of the Swiss Protestant Federation.

Asiatic delegates are Dr. Rajah B. Manikam, secretary of the National Christian Council of India; Dr. Michio Kozaki, moderator of the United Church of Christ in Japan; and Dr. Hyung Kyu Pyen, president of Seoul Theological Seminary, Korea.

American Church leaders expected to attend include Charles P. Taft, president of the Federal Council; Dr. John R. Mott, vice chairman of the World Council; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Samuel McCrea Cavert, general secretary of the Federal Council; Dr. Henry P. Van Dusen, president of the Union Theological Seminary, New York; Dr. Douglas Horton, chairman of the American Committee for the World Council; and Dr. Henry Smith Leiper, American secretary of the World Council.

## COLLEGES

### Four Church Colleges Honored at Philadelphia Luncheon

Trinity College, Hartford, Conn., Kenyon College, Gambier, Ohio, Hobart College, Geneva, N. Y., and the University of the South, Sewanee, Tenn., were honored at a luncheon at the Bellevue-Stratford Hotel, Philadelphia, on March 28th. Hosts were Bishop Hart of Pennsylvania and Bishop McKinstry of Delaware. The honored guests were Dr. George Keith Funston, president of Trinity; Dr. Gordon Keith Chalmers, president of Kenyon; Bishop Reinheimer of Rochester, acting president of Hobart; and Dr. Alexander Guerry, president of the University of the South.

The principal speaker at the luncheon was the Presiding Bishop. He said:

"I am speaking to men and women who believe in the faith of Christ and the Church or you would not be here. We

hold the conviction that 'Christianity gives meaning and ultimate unity' to our lives, to all life including a college or school curriculum. It is in that belief that we find the extraordinary significance of the Church college for our times. Do not think that I mean by a Church college a dogmatic institution blind to new truth, bound by any dead hands whatsoever. My understanding of Christianity is 'Ye shall know the truth and the truth shall make you free.' 'Our God is one whose service is perfect freedom.' But I do mean a college which is unashamedly Christian in its worship, emphasis, fellowship, and atmosphere. Such to a larger degree has been true of our Church colleges in days when this has not been easy. On the rolls of their alumni may be found leaders in Church and State. In a time when we have stressed size they have remained necessarily small, which is not, I believe, a disadvantage in achieving their purpose. They have an able and devoted leadership with scholars of distinction on their faculties. We may well be proud of their contribution and of their academic standing and the best years, I believe, are ahead. Yet they have done this, we must admit, with small support from the great majority of Church people. As compared with many other Christian communions we have lagged woefully behind in our support of Christian educational institutions. In the light of the world crisis, can we not now see the need and the opportunity? Of course the Church colleges can educate only a few in comparison to the total stream of American youth. They will educate these well in preparation for a useful life. But the true significance of the Church college is more than this fact. It is that the Church college can act as an example, as a stimulus, as a proof of our conviction that Christ and His truth are vital to every field of life. While others seek for all kinds of answers, from the ancient world to the modern laboratory, we can give the solution in Christian life and practice.

"I would not have said this some years ago. The trend of the times has converted me to the necessity of the Church college, for the sake of the Church, of education in general, of our character as a nation. I commend these colleges to the earnest and generous attention of our Church people."

## RADIO

### Presiding Bishop to Preach

The Presiding Bishop's broadcast over the "Church of the Air," originally announced for April 13th at 10:30 AM, EST, will be made a half hour earlier and will be on the air from 10:00 to 10:30 AM. The broadcast will originate at Station WEEI, Boston, and will be heard on an extensive network of the Columbia Broadcasting System.

The Presiding Bishop's topic will be "Our Times and Eternity," and the music will be by the choir of St. Paul's Cathedral, Boston, under the direction of Frederick Johnson at the organ.

# FOREIGN

## JAMAICA

### Presiding Bishop to Send Representative to Consecration

The Presiding Bishop, at the request of the Most Rev. William George Hardie, Archbishop of the West Indies, has appointed Bishop Voegeli of Haiti to take part in the consecration of the newly elected suffragan bishop of Jamaica, the Rev. Canon Percival William Gibson, head of Kingston College in Jamaica and the first native Jamaican to be elected to the episcopate. The date of consecration has not been announced.

## NEW ZEALAND

### Fr. Owen Consecrated Sixth Bishop of Wellington

The Rt. Rev. Reginald Herbert Owen was consecrated sixth Bishop of Wellington, New Zealand, in the Cathedral Church of St. Paul, Wellington,

on March 9th [L. C., January 12th]. The consecrator was the Most Rev. Campbell West West-Watson, Archbishop of New Zealand, with the Rt. Rev. William J. Simkin, Bishop of Auckland; the Rt. Rev. William A. R. Fitchett, Bishop of Dunedin; the Rt. Rev. Percival W. Stephenson, Bishop of Nelson; and the Rt. Rev. Frederick A. Bennett, Assistant Bishop of Waiapu (Bishop of Aotearoa) as co-consecrators. Bishop Simkin was the Epistoler and Bishop Fitchett, the Gospeler. The address was given by Bishop Bennett. The new Bishop was presented by the Bishops of Dunedin and Nelson.

The enthronement took place on the following evening. In his sermon, Bishop Owen said:

"To have received the infinitely great trust of this great diocese is enough to drive a man to his knees with an almost overwhelming sense of his inadequacy. It is at a moment such as this that only the Christian faith can sustain a man. It takes a man out of himself to the source

of all power and wisdom. By God's grace his weaknesses can be turned to strength. Without that abiding faith no man could undertake my task. I find comfort in this great company of clergy and laity. Many have come at great inconvenience to themselves; some from beyond the borders of the diocese.

"I refer most sincerely to the representatives of other Churches, and hold out the right hand of friendship. Their presence here is a symbol of the coöperation of the Churches which I earnestly desire and shall do my utmost to promote. I beg of you to continue in earnest prayer that by God's grace I may continue to be a faithful pastor and friend to my people."

The service concluded with the Bishop's blessing from the High Altar of the cathedral.

## ENGLAND

### Dr. Garbett on Crisis

Britain's present crisis is "very largely moral and spiritual," and cannot be remedied by economic planning alone,



BISHOP OWEN'S CONSECRATION: (left to right) Bishop Bennett of Aotearoa, Bishop Fitchett of Dunedin, Bishop Owen, Archbishop West-Watson, Bishop Simkin of Auckland, and Bishop Stephenson of Nelson.



the Most Rev. Cyril Forster Garbett, Archbishop of York, told the House of Lords at the opening of a two day debate on the government's new economic policy. He said:

"When we have the best panels of planners and the most effective modern machinery, we shall not necessarily have people working any better or necessarily have greater production. Some inducement must be found to persuade people to give more concentration and effort to their work. An appeal should be made to the nation to walk uphill for the next few years, without expecting an earthly paradise around the corner.

"It is useless to exhort people to work for work's sake. That is all right for people with interesting and creative work to do, but much work is dull and monotonous.

"It is human nature to desire to see visible results of our work in the form of increased leisure, increased benefits and wages. But if the profit motive becomes the predominating motive, it will be un-social. There must be a far higher motive of working for the whole community. That is the motive that should inspire both employers and employed." [RNS]

**Dr. Fisher Receives Highest Greek Award**

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has been awarded the Grand Cross of the Order of the Redeemer, highest Greek decoration. An announcement by the Greek Embassy said the award "has been made in recognition of the primate's moral support of Greece throughout the war." [RNS]

**INDIA**

**Bishop Azariah Memorial Appeal**

The committee appointed by the diocesan council of Dornakal has sent the following appeal to solicit American help for the Bishop Azariah Fund:

Dear friends in America,

Just as we were planning an appeal to you for the Bishop Azariah Fund, word has come of the \$10,000 gift from the Women's Auxiliary of the Episcopal Church of America for the building of the chapel at the Bishop Azariah High School. What joyous news this is. And Bishop Azariah's dream of a much needed chapel for the high school is taking shape.

The Bishop Azariah Memorial Fund, as most of you know, was started over a year ago, to enable those all over the world who loved and admired this great Indian Christian and first Indian Bishop to express in a tangible way their thankfulness for his life and example and to honor his memory. It was decided that the memorial to Bishop Azariah would most appropriately be founded upon the diocesan girls' high school in Bezwada as this was very dear to his heart, for he realized the dire lack of facilities for women's edu-

cation in India. The change of name to "The Bishop Azariah High School," made in the last diocesan council, indicates the feeling of the diocese in this matter.

With other gifts already received, the first floor of a desperately needed staff quarters building has been decided upon, plans drawn, and work will soon commence. This will provide members of the staff with rooms for ten of their number and a common dining-room. When further contributions come in accommodations for the remaining members of the staff can be completed.

In addition to this staff quarters building and the school chapel, the original appeal for the Memorial Fund envisaged these following developments to strengthen the high school, other girls' schools of the diocese, and women's education generally:

	Approximate cost
Additional class rooms . . . . .	\$ 20,000
Two hostels . . . . .	8,000 ea.
Traveling scholarships for girls living at great distances from the high school.	
Endowment of . . . . .	250 ea.
Development of the Holy Cross School for Girls at Nandyal . . . . .	12,000
A women's college . . . . .	130,000

This is of course an ambitious scheme, but when it is realized that the Bishop Azariah High School is the only Anglican girls' high school in the Telugu country, it will be seen that the developments we are attempting are vitally urgent in the progress of women's and girls' education. Especially is this true in the rapidly changing scene in India today when the need of women leaders is so great and the desire for more education among girls and women is increasing so tremendously.

We believe that other friends or groups in the Episcopal Church and of other Churches in America will wish to help in the development of this scheme and hasten steps towards its realization.

On behalf of the Dornakal Diocesan Council,

ANTHONY DORNAKAL.  
ELEANOR D. MASEDER.  
JOHN P. AARON.  
THELMA F. CONWAY.

Please send your contributions to the D.D.T.A. Treasurer, CMS Compound, Bezwada, South India, or to the Bishop of Dornakal, Dornakal Junction, N. S. Ry., Deccan, designated for the Bishop Azariah Memorial Fund.

**PHILIPPINES**

**Land Purchased for Cathedral and Other Church Institutions**

The search for a suitable piece of land in Manila for the Cathedral of St. Mary and St. John, St. Luke's Hospital and its associated school of nursing, the theological seminary, training school for women workers, boys' and girls' high schools, diocesan offices, and residences

for the Bishop and the staffs of these institutions, which has been quietly going on for more than a year, was brought to a close on March 15th, when Bishop Binsted of the Philippines handed to Mr. K. H. Hemady, president of the Magdalena Estate, Inc., a draft to cover the full purchase price.

The land is located on España Boulevard Extension, about half a mile beyond the Quezon Institute, the government tuberculosis sanitarium. It had not been offered at the time the Far Eastern Commission of the National Council visited Manila, but they were taken to this part of the city and are familiar with the general location. Bishop Binsted and his advisors are confident that they have secured the best property to be had for the available appropriation. It is high land, somewhat rolling, well drained, and easily accessible from all parts of Manila. Temporary repairs have been made to the paving of España Extension after the damage caused by military transportation, but this is planned as a boulevard highway, and will eventually be well-paved. The property is on a corner, the corner being the highest part, and here will probably be erected the cathedral, which will be visible for miles around. Mr. J. V. W. Bergamini, mission architect, recently arrived in Manila from China, and is already at work on the layout of the property to accommodate the various institutions and to allow for their possible expansion.

**CHINA**

**General Synod to Meet**

Arrangements have been made to hold the General Synod of the Chung Hua Sheng Kung Hui [Holy Catholic Church of China] at St. Mary's Hall, Shanghai, between August 23d and 31st, 1947. This will be the first meeting of the General Synod since 1937 when it met at Foochow; the regular triennial meetings were omitted because of war conditions. About 75 delegates from all over China are expected.

**PANAMA CANAL ZONE**

**Jurisdictional Transfer Told**

In his address to the annual convocation of the district of the Panama Canal Zone, January 21st, Bishop Gooden told of the recent transfer of Costa Rica, Nicaragua, and Colombia from the jurisdiction of British Honduras to the district of the Panama Canal Zone [L. C., February 16th]. The Bishop said that 27 new missions have been added, and that the district has been increased to include 565,460 square miles.

Roger H. Greene was elected treasurer of the district, and all other officers were reelected.



**BERGOGNONE: THE RESURRECTION**

From the painting in the National Gallery of Art, Washington, D. C.

*He Is Risen Indeed!  
Alleluia!*

**E A S T E R**

Dawn lights the altar candles of the hills:  
flame flickers; amber, golden.  
Though the night's wintery lingering shadow fills,  
still, the waiting valleys — almost, eyes are not holden:  
Within this morning, rising to lifting summit, lifting tree,  
and feathered forms that winging, soaring, sing  
in gladness. These symbols set the entombed spirit free  
from the old bonds of earthiness that weigh and cling.  
Unshackled one, pause now in quietness, to listen; await,  
devout to see  
the new, old meanings. The white-wreathed branches  
in serenity climb  
toward the tinted cloud; before the Sun, the thinning  
night mists flee,  
White blessed Day, as certain as the charted swing  
of constellations — day of affirmation, crest of time, —  
no shadowing power prevails against this dawning;  
this strong decree  
of sureness: not pain, nor death; nor any other thing.

MARGARET STOCKWELL TALBERT.

**E A S T E R D A W N**

**V**EILED in the mists of dawn a weeping woman leans against an empty  
tomb.  
Lost in an abyss of grief she does not sense the fragrance of the meadow  
flowers  
Spreading their buds to make a carpet meet for royalty,  
Nor does she hear the exultant trilling of the birds,  
Nor see the splendour of the light surrounding One whose very shadow casts  
a radiance.  
Vested in robes of sacrificial love, crowned with the majesty of Godhead,  
Compassionate He stands before her, to call her name in gracious kindly tones.

O Master, even as Mary we fall prostrate at Thy feet;  
Today before an Altar, as that day within a garden  
We kneel in wordless adoration of Thy Presence.  
O Blessed Saviour, but call our name, and by Thy grace  
We will go forth this joyous morn, sworn Thy liege messengers.

ELSIE GERTRUDE DICKEY.

# The Sure and Certain Hope

## *Christ's Resurrection and Ours*

By the Rev. Herbert S. Gallimore

Chaplain, Chinese Mission, Liguanea, Jamaica, B.W.I.

**D**O YOU see that chrysalis, enmeshed in its cocoon? It is in a transitional state. Ere long it will burst its cerements and issue from its tomb, a beautiful creature, soaring with wings and feeding on dew and nectar.

Doubtless, like so much else in nature, his was intended for an object-lesson. Let us turn to a twice-used illustration: the corn of wheat. The solitary grain falls into the ground and dies. Much returns to its native earth; but a less perishable germ, absorbing fresh tissues from soil, air, and moisture, springs up in a richer form than before.

There is a spiritual parallel. The dead in Christ sleep within the churchyard. The sunshine gilds the earth in summer; the rain falls in autumn; the snow mantles the ground in winter; and

... "Spring, with dewy fingers cold,  
Returns to deck their hallowed mould,"

and clothes the sod with verdure. Undisturbed by the booming of the big bell and the footfalls above, they sleep on; and, to all outward appearances, it looks as though they might sleep forever.

Yet the hope in which they were committed was "sure and certain." Tired in graveclothes, feet toward the morn, the Christian awaits the resurrection day. The hand of time may obliterate his monument; his mortal remains may resolve themselves to dust (or be scattered to the winds, or mingled with the waters of the deep), but he will rise again at the call.

Numberless grains of wheat are lost; many chrysalises fail to develop. But, when the last sands run through the glass, the redeemed will rise. The Church will be complete. None shall be missing when the Lord "numbers up His jewels."

### METAMORPHOSIS

How the metamorphosis takes place; how the corruptible puts on incorruption, and the mortal, immortality; how the essential element of the old coalesces with the new, and the tabernacle of clay is exchanged for "the house from heaven"; how the natural body becomes a spiritual body and death is finally swallowed up in victory, we know not. It is "a mystery"—something only partially revealed.

Modern physics touches the fringe of the subject. Once it was the poet who spoke of the material as shadowy; the

scientist now uses similar terms. Formerly, we conceived of matter as solid and the immaterial as fluid. Science reverses this view. The ethereal is more "real" than the tangible. The spiritual is more essentially substantial than either.

This was demonstrated when our Lord rose from the dead. His quickened body passed through the graveclothes, which, deflating, remained as found. The headpiece was "wrapped together in a place by itself." That is to say, momentarily filling with air when vacant, it collapsed and lay a few inches from the remaining cerements. Apparled in resurrection robes, Christ left the tomb. A mighty angel then rolled away the ponderous stone and sat upon it. This was to provide, not an egress for Him, but an ingress for the women and the disciples. The sepulchre was already empty.

Though our Lord's sinless body saw no corruption, nevertheless, as the Captain of salvation, the file Leader of many brethren, and the First of many sons brought unto glory, He is our Fore-runner in resurrection. His resurrection is an anticipation of ours.

Those conceptions, seen in spectacular paintings, are, in their sensational aspects, sheer figments of the imagination. In all probability, not so much as a pebble, not even a blade of grass, will, at the time, be disturbed. Possibly, at the moment, the resurrected will be invisible to mortal eyes.

### DIVINE ASSURANCES

Something of post-resurrection conditions can be deduced from our Lord's subsequent appearances. Visible or invisible at will; eating, or abstaining from food, as He chose; in touch with both the seen and the unseen, His body possessed additional powers and attributes. Yet it was the same Person.

Nor is the Christian's hope based on mere inferences. It rests on divine assurances. In his flesh, he shall see God. His Redeemer shall stand at the latter day upon the earth. Awaking in Christ's likeness, he will be satisfied.

"Then how glorious and resplendent,  
Fragile body, shalt thou be!  
When endued with so much beauty;  
Full of health, and strong, and free:  
Full of vigor, full of pleasure,  
That shall last eternally."

This prospect is the incentive to purity, of heart and life.

### NOTHING LOST

Nothing, even in inanimate nature, is lost. Nothing worth preserving ever will be, though it may be changed and enhanced. A silver cup was accidentally knocked into a bowl of acid and completely dissolved. Could it be recovered? It was recovered. By means of a reagent, Faraday precipitated and collected the silver. This was sent to a silversmith and refashioned as before.

If matter be so indestructible, what shall we say of life? A long lapse of time does not necessarily destroy the vitality even of a corn of wheat. Most school children are familiar with the episode of the blackened grains taken from the withered hand of a mummy in the Pyramids. These grains, or some of them, sprang up fresh and green when sown.

Time makes no difference in resurrection. The Lord is "mindful of His own." "Them also which sleep in Jesus will God bring with Him."

Who, under the exhilarating influences of natural surroundings, is not conscious of that nameless, that jocund thrill of existence—

"Felt in the blood and felt along the heart"—

which the Christian experiences in fuller degree than other men? Yet, in this tabernacle, he "groans, being burdened." When Shakespeare talked about shuffling off this mortal coil, he was, as often, echoing Scripture. The child of God craves, "not to be unclothed, but clothed upon"; not to be divested of physical being, but to put on the garments of light and immortality. Having tasted "the earnest of redemption," he desires to be delivered from the associations of sin and death, and the limitations of a "body of humiliation."

### COMING EVENTS

#### April

- 8-10. College Workers' Conference, Province of Sewanee, Augusta, Ga.
- 10-11. Sixth Province, Omaha, Neb.
- 13. Convocations of Nevada, Henderson; Kansas, Hutchinson.
- 15. Conventions of Kentucky, Louisville; Sacramento, Sacramento, Calif.; South Carolina, Summerville.
- 22-24. Meeting of National Council.
- 23. Convention of Massachusetts, Boston.
- 26. Installation of Bishop Gilbert, Cathedral of St. John the Divine, New York City.

## “Alive Unto God”

**T**HE FACT of the Resurrection is the cornerstone of the Christian Faith. Thus, it was right and necessary that in the period of scientific naturalism from which the intellectual world has only recently emerged, this fact was subjected to thorough scrutiny, and Christian writing and preaching about Easter were very largely devoted to proving that the Resurrection actually took place.

The evidence for the Resurrection has always been ample. The event itself was attested by a good-sized group of witnesses with patent sincerity and conviction. The differences in their accounts were just such differences as would naturally appear in testimony of different witnesses concerning something that actually happened. The results of the event in the establishment and growth of the Christian Church, the turning of Sunday into a holy day, the celebration of Easter, are evident today for all to see. The various efforts to find some other explanation for the body of evidence have always utterly failed to explain the Resurrection away; indeed, no one of these hypotheses has been sufficiently strong to provide a generally accepted alternative for those who disbelieved in the possibility of a Resurrection.

Now that science has given up its nineteenth-century dogmatism as to what can and what cannot happen, it is possible for Churchpeople to spend less time on proving the fact of the Resurrection and more time on considering the implications of the event that turned the world upside down.

One of the most striking contrasts between Christianity and most other religions and philosophies is its emphasis on joyous life. The noble resignation of the higher forms of paganism, the search of final self-obliteration of Buddhism, the unquenched thirst of Judaism for a divine self-vindication—these, like the tormenting pre-occupation with an ever-expanding standard of material well-being which is the dominant religion of modern America, are all different ways of moving toward the final victory of death. Some degree of contentment or pleasure may be available along the way, but its taste is turned into ashes by the certainty of ultimate defeat.

Christianity begins where these religions end—with death. The words of the collect for the First Communion of Easter Day express the Easter Faith with great economy of language:

“O God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of His resurrection.”

The Christian neither faces death with a brave face

nor tries to forget death. The Christian is a man who has already died and has been born again. That is the message of Easter.

As Christ died on the Cross, we have been baptized into His death; as Christ burst the bonds of death and rose in power and glory, we too “reckon ourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord.”

True, we must some day lay aside our **earthly** bodies and pass through the same gate as all the rest of mankind; and until this has happened, we shall not know the full measure of the Resurrection life. As St. Paul says, the seed you sow “is not quickened unless it die.”

But this event is now no catastrophic tearing of us from our natural environment, no swallowing up of all our hopes and desires into the grave; it is rather a step—albeit a great and terrifying step—forward in the life begun at our baptism. Because we have been incorporated into the mystical body of Christ, the sting of death has been removed and the victory of the grave has been overturned.

In Christ, our “natural” selves, with the natural hopes and desires of unregenerate man, have already been buried and have been reborn into a new life which, because it is supernatural, bridges the gap between this life and the next.

**T**HE members of the early Church, as the New Testament abundantly shows, were constantly aware that they were living a new life in the power of Christ’s Resurrection. Most of them had been baptized in adulthood, and to both Jew and Gentile baptism marked a sharp separation from their former lives—perhaps even from their friends and families. Baptismal “death,” effectively symbolized by their immersion (a much better symbol of baptism than the method now commonly used), was indeed a death to their former way of life and the beginning of a new life. Very early, the custom began of baptizing converts on Holy Saturday, that they might be spiritually entombed with Christ and rise again with Him on Easter Day.

And, just because of their full acceptance of the implications of Baptism, the early Christians were characterized by a joy and spiritual vigor which made beatings, imprisonment, torture, and death seem all too little to endure for the Christ who had incorporated them into His Resurrection life.

Somehow, Christians of twentieth-century America must recapture the joy that is their spiritual birthright as members of Christ and inheritors of His kingdom. It sometimes does seem, in Bishop Sherrill’s memorable figure, that we have been inoculated with

a weak form of Christianity that almost makes us immune to the real thing.

Christ is risen! If we have truly buried our old selves with Him, we too are risen from the dead.

Christ is risen! He is the very Paschal Lamb, which was offered for us, and has taken away the sin of the world; who by His death has destroyed death and by His rising again has restored us to everlasting life.

Christ is risen! As we go to our Easter Communion to join in the heavenly offering of that Paschal Lamb, we are no more strangers and sojourners, but fellow-citizens of the Household of God, sharing by the right of rebirth into Christ in the heavenly food of His body and blood.

Christ is risen! And we are risen with Him, restored to God's grace, and empowered to do His work in the world as members of His body. To us is given the apostolic charge:

"Go, preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. . . . Make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

### *A Christian Patriarch*

THIS Easter the parishioners of St. Alban's Church, Olney, Philadelphia, are celebrating an important double anniversary. It is the golden jubilee of the rector, the Rev. Dr. Archibald Campbell Knowles, who has been associated for fifty years with St. Alban's, successively as lay reader, as priest in charge, and as rector. And it is the fortieth anniversary of the admission of St. Alban's as a parish. Unhappily, the joy that would normally mark the occasion is clouded by the death of Mrs. Knowles, which is reported in our news columns.

Fr. Knowles is truly a patriarch of the Church, and a doughty champion of the Catholic Faith. His service of half a century in charge of one parish is almost if not quite unique in the Church today. And his record for all that time has been one of sound and constructive leadership.

St. Alban's itself, one of the most beautiful parish churches in America, is a monument to Fr. Knowles, who built it, as well as a memorial to his parents, in whose memory it is dedicated. It is perhaps the most complete and authentic church of the French Decorated Gothic style in America; and within its walls is taught and practiced the fullness of the Catholic Faith "as this Church hath received the same."

Outside of Philadelphia, Fr. Knowles is best known as the author of *The Practice of Religion*, one of the best and most popular manuals of instruction and devotion, which has sold well over 100,000

copies. Other publications include *Adventures in the Alps*, included in a ten-volume work on "Seeing Europe With Famous Authors," and *A Rendezvous With Destiny*, a laudatory biographical sketch of Franklin Delano Roosevelt. And now his own autobiography, *Lights and Shadows of the Sacred Ministry*, is about to be published.

In a world of change and uncertainty, the constancy and unswerving devotion of a parish priest like Fr. Knowles is as notable as it is rare. We felicitate him and his parish on this double anniversary, and we wish them many more years of the felicitous association that has been so fruitful in the past. Mrs. Knowles' vital contribution to the life of the parish will not diminish because of her departure to the nearer presence of her Lord. And the Easter message of triumph over the grave will sound all the stronger at St. Alban's through the confident faith of its rector and people in the Communion of Saints.

### *White Supremacy?*

PEOPLE who are not too well informed, even Churchmen, often think of the Churches of the Anglican communion as consisting almost entirely of white people of English descent. They realize, of course, that there are "foreign" missions, but they think of these as adjuncts rather than as integral parts of the Church. Here is a partial roster of non-white bishops, with little or no English blood in their veins, that may cause such individuals to think again.

East Indian: Bishops Biswas of Assam, Jacob of Travancore and Cochin, Tarafdar, Assistant of Calcutta, De Mel, Assistant of Colombo, Bannerjee and Mukerjee, Assistants of Lahore.

Japanese: The bishops of the ten dioceses in Japan.

Chinese: Bishops Chen, Assistant of Anking, Chang of Fukien, Ding, Assistant of Fukien, Tsen of Honan, Hsu, Assistant of Kwangsi, Mao, Assistant of Shanghai, Ku, Assistant of Eastern Szechwan, Tsu, Assistant of Hong Kong, Chengtsi of Western Szechwan, and Huang of Yun Kwei. Incidentally, one of these Chinese bishops has an English bishop as his assistant.

African: Bishops Akintele, Assistant of Lagos (which has a bishop and three assistant bishops; more than any American diocese or missionary district); Onyeabo, Assistant of the Niger.

American Negro: Bishops Harris of Liberia and Demby (retired).

Polynesian: Bishop Bennett of Aotearoa, New Zealand.

Mexican: Bishop Salinas y Velasco of Mexico.

Brazilian: Bishop Pithan, Suffragan of Southern Brazil.

In view of these bishops of eight or more non-white races in our episcopate, members of the Episcopal Church are in a poor position to talk about white supremacy!

# The Funeral of John Roy

By Barbara Holmes

MY ancestry is on the whole a pitiful one, composed of men who accomplished good deeds and were not happy. Painfully struggling with their narrow consciences and uneasy in the world, they were not at one with life. What appeared outwardly a successful life was at the heart of it twisted into failure, for they could not grasp life. They were honorable men, and pitiful, and all glory to them now, for perhaps they now have joy. The one successful man I'm thinking of was John Roy—Red John, they called him, and let that be enough of his name for you. It was his red hair that got him the name of course, though it was not really red, but sandyish—but all colors seemed intensified with him—and his eyes were bluer than blue. He was my grandfather and friend, and a missionary by profession. The strange combination of stern Calvinist ancestry—warriors of God—became transmuted in him to something as fierce—but sweet. His spirit had all springtime in it, and he was the apostle of suffering and joy. "Do not be trapped by softness," he would say to me in his gentle Scots-Irish voice, "unless it be the softness of a silky rose thorn, or of down, with a quill at the end of it, for that is the only true softness. The softness of the fierce sky, and the robin's egg which must be broken. . . . The other kind, it does not exist, really. When you can relax to the northern wind and let it warm your blood and look on the clean stars and feel at home—then you can know the softness of flowers and baby things—and not before, really."

John Roy was one of that ancient company of troubadours of God, one of the merry saints whose eyes, clear as lake water, reflect the secret of the universe. His missionary board sometimes questioned him a bit apprehensively on his methods with the Mohammedans he was dealing with. His love of their literature and their gardens and their silky rugs and scimitar-sharp mathematics caused some suspicion among the missionary board. Was this man, perhaps, being won over to pagan ways? "In the first place," John Roy would explain, "they aren't pagan—they believe in God, same as we do—Allah, the all-powerful. And I like their clean ways—something of the desert in these folk, bare and sharp. No flabbiness in them, but exquisite artistry—arabesques, and sheen of rugs, and this cool intelligence and passion so foreign to us. The gentleness of Christ—that is not in them, though. The terrible meek they do not

understand. They are a brittle people. Mayhap a friendship that was not proud, but sweet, like a quiet river, and not their rushing torrents and dry streambeds—that would be something new. That in honesty maybe I can bring them—the love of Christ." The missionary board would look quizzical, and let John Roy go on his way.

When I knew him, he was an old man. Those clear eyes of his had faded to the color of the sky washed clean

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*Barbara Holmes served briefly as copy editor of THE LIVING CHURCH during 1943 and 1944, departing to prepare herself for European relief work. On August 4, 1945, she died as the result of a fall from a horse. "The Burial of John Roy," hitherto unpublished, exemplifies the radiant spirit which brightened every company in which she moved.*

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after a rain; his papery brown skin showed the effects of other suns than ours. His hair was white. "Little one," he used to sing to me, "little one, cusheen, the moon is a white glory in the lonesomeness. The earth is a ship in the endless black, and the moon lights the way." Or, "Small daughter, do you hear the wind whisper? Do not believe her, for she is the most shameless flatterer,"—small songs, according as his mood would be. "Do not believe," he would say, "that the love of God cannot be more soothing than a downy duck with her ducklings—or greater than Nebuchadnezzar's furnace of fire." I would not understand, but I always listened wide-eyed—and begged for his jolly songs on the guitar. John Roy visited us for a while, and made friends with all the neighbors, and the neighbors' children. Everyone said he had at last come to a quiet resting place, and this would be his last home, and fitting it was for him to die in the house of his posterity. My father knew better, however. A quiet man himself, he never showed how fiercely he loved his father, and he was always half embarrassed over John Roy's ways, but he knew him. And I knew him, and other children did. We all knew he would not tarry. Not John

Roy. This was only a little stopping-off on his final journey. John Roy arranged it, though, so that we were not sad. It still tickles me to think how he shocked our minister when he asked if he could have his funeral in the church the next Saturday. "But you're not dead!" exclaimed our minister, Mr. Brighton, gaping at him suspiciously—perhaps this was a suicide in contemplation? "Course not, a man can't enjoy a funeral when he's dead, can he?" replied John Roy. "Pagan custom—having a funeral with everyone weeping and the main character up and left, anyway. No, this is going to be a Christian funeral—one of the few Christian funerals in existence."

"But, but . . ." spluttered Mr. Brighton over his rounded chins.

"I've asked Danny Drummond if he would pipe the tunes," continued John Roy unperturbed. "He has his grandfather's set of pipes, and mellower ones I've not yet heard. It's rarely you hear good piping nowadays, and in this country, and it's princely luck we have that Danny can play for us. And there will be some singing—there's nothing like a good hymn by the congregation—not like these singing schools with the roughness all taken out, but with an edge on it, a fine burr like a bass fiddle, and they all standing and singing their hearts out like the heirs of God they are, and not a bunch of mildewed sapweeds, as you get sometimes. Yes, there will be a hymn or two, and the organ—and please, sir, could you read us some from the Bible? You can choose the words, for they are your part of the funeral—but maybe from John, say? If you could get in some from John, I would appreciate it. And then I could say something—a little farewell."

Mr. Brighton was shocked into rare speechlessness, and John Roy, who had long worked with men of various kinds, accepted his opportunity. "Then, I would thank you for the use of the church, sir, and you will not have to bother about the flowers, or the program, or what have you, except for those lines from the Bible. It will be a good way to say goodbye, and a joyous funeral if ever I saw one. A *bon voyage* for a great journey. Good afternoon, sir."

("And come to think of it," mused Mr. Brighton under his breath as my grandfather turned away, "a joyous funeral I never saw, not among us who believe in joy." There was a twinkle in Mr. Brighton's eyes as he watched my grandfather walk away.)

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## ACU CYCLE OF PRAYER

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### April

7. St. Andrew's, Emporia, Kans.
8. St. Luke's, Mt. Joy, Pa.
9. Christ, River Forest, Ill.
10. St. James', Manitowoc, Wis.
11. St. Michael's, Auburn, Maine
12. Good Shepherd, Mومence, Ill.
13. St. Paul's, Providence, R. I.

# Homeward... VIII. *The Body In Action*

By the Rev. Joseph Wittkofski

THE performance of good works is hardly considered from its religious aspects today. Many people believe that since their works do not avail unto salvation, therefore good works can be overlooked. This mistaken notion is largely responsible for much of the misery of modern times. The "Faith without works" doctrine of the continental reformers still maintains a tremendous influence. St. Paul proclaims the Christian teaching, when he writes that the follower of Christ must so live, "that the life also of Jesus might be made manifest in our mortal flesh." True Christian living represents a prolongation of the life of Christ.

In the Mystical Body, Christ is as truly on earth as he was nineteen hundred years ago. Actually He is much nearer to His followers than He was to the Apostles. During His earthly ministry, Christ was external, while now His presence is within the disciple. The awful tragedy of modern times is that people fail to realize their vocation as members of Christ, which is to continue the work of the Lord in the world. In the world there are vast numbers of people who are cultivated and brilliant in many fields of learning, but these same people are living lives of little moral value. Herein lies the true peril to civilization. Nothing in life is truly good apart from Christ. In the words of our Lord, "Without me ye can do nothing." St. Paul teaches the same thing: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The charity of which the Apostle speaks is the life of Christ in the Christian. Jesus confirmed this teaching, "That they all may be one; as thou, Father, art in me, and I in thee, that they may believe that thou hast sent me." Worldlings reject Christ because they cannot see Him in the people who claim to be His disciples. Christ went about constantly doing good, but of very few of his modern followers can this be said.

### MODIFIED CHRISTS

There is an ancient proverb that says when the half gods go, the gods appear. This thought can be modified in this way, "When the half-christs go, the true Christ will appear." Too long has the world seen modified christs! The one true Lord is "Jesus Christ the same yesterday, and today, and forever."

As an individual advances along the path to Christian perfection, the spirit of Christ comes to dwell more and more within him. Modern lip-Christianity does not understand the importance of this fact. Sometimes even sincere Christians lack comprehension. Many people are going to be surprised when they come to judgment and hear the words of our Lord, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." Clearly the religion of Jesus Christ requires the constant performance of good works.

By virtue of the redemptive life of Christ, every human soul has been endowed with certain inalienable rights. All human beings have the right to be recipients of the good works of those who are the prolongation of Christ in the world. The disciple of Jesus cannot be charitable in the modern acceptance of that term. Charity is the Christian's bounden duty. No amount of good works can repay God for the riches of His grace. An opportunity to perform a good work is really a grace of God.

Millions of souls are perishing daily. Those who are Christ's are obliged to

seek salvation for these souls. The world needs a complete revolution of thought to reestablish the supremacy of the human soul. By sacrifice and by example, the Christian should strive to make the world soul-conscious. Many tons of paper are wasted upon the publicising theories of democracy, of socialism, of human equality, and of enduring peace, all of which are written from the materialistic point of view. All of this theorizing will be completely ineffective, because all of it is based upon the shifting sands of materialism. The value of human souls springs from Christ. When Jesus is eliminated from human thought and action, the human race is headed for destruction.

### HIGH DUTY

No study is more important than that of the soul and of its final goal. Those who begin to understand the truths of Christian living have a high duty to the world. These people are the sources of light through which Christ can become active in the world. The true Christian is the continuation of Jesus in the world. Un-Christlike people really blaspheme God when they call themselves Christians. Our Lord is the truth, the life, and the light. The follower of Jesus becomes part of the great network of light to illuminate all creation with the brightness that springs from God. Those who know Jesus send forth His power to the rich and to the poor; to the learned and to the ignorant; to the proud and to the humble; to the good and to the bad. The Christian will wipe from him conscience all vanity, envy, malice, jealousy, unkindness, and dishonesty. He will be perfectly frank with himself and his fellow creatures, by admitting his faults and by constantly endeavoring to abandon them.

The power that God seeks to place in human hands staggers the mind. Here is the end of poverty, the end of sickness, the end of hatred, the end of insecurity, and the end of death. Before each human being lies a glorious destiny. He has been adopted to inherit the riches of God. Man can be God if he will empty himself of the selfishness of his manhood to make room for the selflessness of the Godhead.

All praise and thanks to thee ascend  
For evermore, blest One in Three;  
O grant us life that shall not end,  
In our true native land with thee.  
Amen.

(—St. Thomas Aquinas.)

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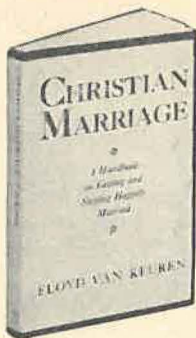


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Talks  
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New Hand-Work Materials

THE ordinary Church school seems to have just two kinds of hand-work: crayons and scissors. Many teachers, after the "story" is over, pass out the box of dirty, broken crayons, suggesting that they "draw what we have been talking about." Results are mediocre, often mere scribbling. If cutout work is done, it is no better. The scissors are the cheapest, round-pointed ones, discouraging even in older, skilled hands. The truth is, both crayons and scissors are not suited to the skills of younger children, and in any case should be varied with other devices from time to time.

The reason we do manual work in class at all is to provide a form of expression for the ideas presented. To create some article calls for concentration, interpretation, and imagination, and gives a sense of achievement. In theory, that is. In practice we all know that the things manufactured in class often have a very remote association with the lesson or with religion.

ACTIVITIES

The following activities will prove a pleasant change:

1. *Clay modelling.* Recent controlled experiments show that children do well with this, and produce surprising results. Without direction, the children will simply make balls or long worms. But if the teacher will lead in one definite operation, pupils will see the possibilities, and thereafter carry on in original ways. Thus, a figure is made from a cylinder, on end. The neck is squeezed in to form the head, a nose is pinched out, eyes and mouth formed with toothpick. Arms are rolled separately and attached at the shoulders. Since Bible characters wear long garments, no legs are needed. Such a figure can be taken home, and will arrive in fair condition. The child has been working in three dimensions, as life really is. Drawing on one plane is a convention of civilization which baffles the sense of reality because the child mind is not yet conditioned to it.

2. *Cotton flannel posters.* This new discovery is based on the simple fact that cotton flannel surfaces cling together. There is a background of flannel, tacked on a board. On this are located cut-out figures, either of flannel or of paper with backing which clings to flannel. Several publishers offer sets, some attractive, some rather awful. You can also make

your own figures, once you catch on. Your stock can be used again and again, and different scenes made each time. The background usually has horizons, mountains and trees marked on it with pastel chalks.

This is a class activity. The story is told by placing each character or object in place, e.g., Abraham, the donkey, faggots, altar, Isaac, the ram, etc. These posters have been used by classes as young as five years and as old as ninth grade.

3. *Free-hand tearing.* Give each child a whole sheet of construction paper. Show sample of something you have done—a church, an altar, a lamb—and show how you can control the line of tearing. Most children readily "catch on," and this forms a pleasant variant from scissors. Some really striking outlines are often produced. Quick, easy, and clean.

4. *Posters on wall-board.* To a soft bulletin board are attached cutout figures by means of a thumb-tack. The children delight in the finished effect, and each has a part. For kindergarten and the early grades. Interesting patterns for these have been found in the monthly magazine *Children's Activities*, published by the Child Training Assn., 1018 S. Wabash Ave., Chicago 5. \$3 a year.

5. *Lantern slides.* Described in a recent issue of THE LIVING CHURCH. Splendid work for juniors or older, and leads to a public showing. Write the Keystone View Co., Meadville, Pa.

6. *Sewing cards.* This old-fashioned activity has almost disappeared, but it has points to commend it. Sewing with yarn and a large needle is well within the ability of most small children.

7. *Gummed paper designs.* Buy sheets of colored, gummed paper, and in advance cut them up into squares, triangles, etc. Give each child a colored sheet for background. Combinations representing figures and objects are readily produced, even by the less artistic pupils. Neater than the messy pasting.

RESULTS

Note that in all the above, results are obtained with little skill and without long effort. Nobody is discouraged, and all share in the sense of achievement. But in all these variations, remember the cautions: have materials completely ready, know what you wish to make, let them do it all themselves, in their own way. And see that it has some connection with the lesson or unit.



# DIOCESAN

## NORTH TEXAS

### Laymen's Group Organized

When the convocation of North Texas met February 8th and 9th under the leadership of the new Bishop, the Rt. Rev. George Quarterman, many of the laymen of the district expressed the view that the district is steadily building toward diocesan status. A record number of confirmations (248) was reported for 1946, the largest figure in the 36-year history of the district. All financial obligations were met for the year, and greater obligations will be assumed by all parishes and missions in 1947.

The Bishop in his address urged the expansion of the work in the district by the placing of three additional clergy in Odessa, Quanah, and Sweetwater. The Bishop also suggested that the endowment fund for the support of the episcopate be developed. The fund, a memorial to Bishop Temple, has been set up for 21 years, but no concerted drive has been undertaken.

The laymen in session at breakfast organized a laymen's group for the district and elected Mr. R. C. Tucker president, and Mrs. James Whitside, secretary.

**ELECTIONS:** All district officers reelected. Delegates to synod: the Rev. Messrs. P. K. Kemp, W. P. Gerhart, Galen Onstad; Messrs. Lee Bivins, R. C. Tucker, T. R. Smith. Alternates: the Rev. Messrs. Charles Abele, W. R. Scott, R. J. Snell; Messrs. James Allison, E. A. Ungren, W. G. Clayton.

## NEW YORK

### Dr. Donegan Appeals for St. Barnabas' House

The Rev. Dr. Horace W. B. Donegan made an appeal for financial help for the "new St. Barnabas' House" of the City Mission Society of the diocese of New York, in his sermon to a large congregation on Sunday morning, March 23d. Calling upon the people of St. James' Church, New York City, of which he is rector, to contribute \$40,000 of the \$500,000 required, Dr. Donegan said:

"There is something 'phony,' something which suggests the sound of brass, for people to profess Jesus Christ and not share His concern for those in need and trouble. The Church from the very beginning has taken responsibility for unfortunates. In the name of Jesus Christ it has ministered help to the distressed through the years. Jesus Christ wanted it understood that religion means doing acts of kindness. . . .

"There is power and wealth in this city, but there is also poverty, tragedy, and turmoil. Who can say we would be more

## Easter and Us

Absolutely nothing truly new can be conceived concerning the blessed season of Eastertide, or the equally blessed Sacrifice that took place on that never-to-be-forgotten Friday. Nothing new can be conceived, but perhaps there are many lessons from it, lying dormant, that we've never gotten around to think about.

Easter means Resurrection. Resurrection means the rising of Our Lord from the dead in His glorious scheme of our Redemption. But it goes a step further. Jesus' rising from the dead means not only OUR Resurrection, but the Resurrection of those whom we love, who have gone on before us into that sweet and blessed country where Jesus is, there to be forever free from sorrow, care, sickness, pain, or any of those other multitudinous distresses of mind, body or estate. (Did you ever stop to ponder the COMPLETENESS

of those three words: "Mind, body, or estate"?)

What an added joy, then, to our Eastertide, for us to meditate on this whole magnificent, heavenly scheme,— Jesus' Resurrection to complete our redemption, OUR Resurrection when we are all through here, and the assured knowledge that our faith brings us, that our blessed loved ones now gone on, are there where Jesus is, helping them with His light and love on their pilgrimage toward the Heavenly Kingdom.

Easter, then, becomes a season of high-hearted thanksgiving, of deeper love to Jesus for what He did, of still deeper praise and worship to God our Father for His plan for our salvation, and of loving and precious memories of our dear ones, so assuredly amongst the redeemed. † Glory be to Thee, O Lord! † Praise be to Thee, O Christ!

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successful if we contended with the same environment and lack of opportunity which many face who come to St. Barnabas' House? Jesus Christ never criticized. He wanted to heal, and He said, 'Judge not, lest you be judged.' The people who have been helped by St. Barnabas' House represent all the troubles and needs which human beings fall heir to. Many of them are Episcopalians; some have no Church. . . .

"St. Barnabas has never closed its doors in 83 years. The time has come when the doors of kindness must be rebuilt or closed. Today, St. Barnabas' House is a personal reproach to every Episcopalian in this diocese. Its conditions are atrocious. Its water-pipes are corroded; its floors are on different levels. Its rooms are dark and dingy. The many flights of stairs make it difficult to get personnel. The whole house is a fire hazard, and would have been condemned long ago if it were not so desperately needed. If any of you thinks that I am exaggerating, I will take you down there and let you see for yourselves. I call upon you to help, feeling sure that you will, to the utmost of your abilities."

### Bethlehem Choir to Sing in Cathedral

The celebrated Bethlehem Bach Choir will make one of its very rare appearances in the Cathedral of St. John the Divine, New York City, on Sunday afternoon, April 13th, presenting Bach's *Mass in B Minor*.

The festival, which is the April event in the observance of the 250th anniversary of the founding of Trinity Church, is being held in the cathedral at the invitation of Bishop Gilbert of New York. The cathedral was chosen because it will hold 8,000 persons, a greater number than any other church building in the city can accommodate.

This will be the only appearance of the Bethlehem Bach Choir in New York City this season. The choir of 250 voices will be accompanied by the Philadelphia Symphony Orchestra and the cathedral organ. Dr. Ifor Jones will be the conductor. The festival will be in two parts, allowing an interval for the congregation to go out for dinner. Tickets will be free.

### Church Club Dinner

The 60th annual reception and dinner of the Church Club of New York will be held at the Waldorf-Astoria on Thursday evening, April 10th. Bishop Gilbert of New York, will be the guest of honor. He and Robert McC. Marsh, president of the Church Club, will receive from 7 to 7:30.

The speakers will be Bishop Gilbert, Bishop Powell of Maryland, and the Honorable Herschel V. Johnson, Deputy United States Representative on the Security Council of the United Nations.



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SPRINGFIELD

New Pectoral Cross Given

The Countess Felicity Oglesby Cenci of Elkart, Ill., has presented a valuable jeweled pectoral cross to the diocese of Springfield, to be worn by the Bishop of Springfield and his successors. It is of gold filigree work, with 60 diamonds and 10 rubies. The cross is edged with pearls. It has been in the possession of the Oglesby family since 1890, and is to be kept at St. Paul's Pro-Cathedral, Springfield, Ill., when not in use by the bishop of the diocese.

TEXAS

Excess Drinking Condemned

Bishop Quin of Texas spoke plainly on a present day social problem before the 98th council of the diocese and served notice he proposed to do something about "the promiscuous consumption of intoxicants."

The Bishop said:

"I do not believe in prohibition, and never have, but I put you on notice that I am going to approach some of our Church people and ask them to serve at their next cocktail party nothing with alcohol content in it, and I honestly believe it would be a genuine relief, not only to the young people, who themselves are tiring of it, but also to the host.

"Further, you business men could set an example by not having every meeting with a group in a cocktail atmosphere. I am

no prude or hypocrite about this, or some other social habits, but too much is too much, and if we only dared to let our religion interfere with some of our loose social customs, something would happen, and I am putting anybody on notice who cares to be informed that from here on out, I am doing my drinking privately."

MISSISSIPPI

Bishop's Portrait to Hang In State Hall of Fame

The formal presentation of a portrait of the late Bishop Bratton of Mississippi will be made April 11th, when the painting will be hung in the Mississippi Hall of Fame in recognition of Bishop Bratton's services to the state. Those who will take part in the presentation include the Hon. Alf H. Stone, chairman of the state tax commission, the Hon. W. H. Watkins, Dr. W. D. McCain, director of the state department of archives and history, and Bishop Gray of Mississippi.

SACRAMENTO

Bishop Porter Dedicates Organ

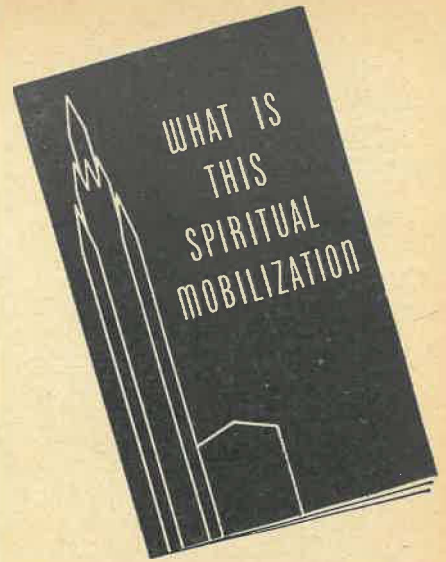
Bishop Porter of Sacramento visited St. Stephen's Church, Colusa, Calif., recently, to confirm a class of ten adults and to dedicate a new two manual console Möller organ, given to the church by the women of the parish. The occasion was also the second anniversary of the rectorship of the Rev. Duncan G. Porteous. The church was filled with members of the parish and other men, women, and children from the community. In order to facilitate Fr. Porteous' pastoral ministrations to outlying districts, the parish has bought an automobile for his use.

Bishop Porter preached, congratulating the parish upon its progress, both material and spiritual. After the service, he greeted those present, and congratulated Ralph Rutledge, Sr., Mrs. Leroy Grenfell, president of St. Stephen's Guild, who formally presented the organ for dedication and Mrs. Ralph Rutledge, the organist.

MISSOURI

New Addition Planned

On March 16th, the Church of the Holy Communion, St. Louis, Mo., broke ground for the next unit in its building program which consists of a parish house and educational facilities to take care of the Church school and parish organizations. The present breaking of ground will be for the building of the undercroft of the church at a cost of \$100,000. The church will be built as soon as the CPA will grant permission.



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## DEATHS

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

### Mary Clements Stocker Knowles

On March 17th at her home in Ger-  
mantown, Philadelphia, occurred the  
death of Mrs. Archibald Campbell  
Knowles, well known in Church cir-  
cles. She was the daughter of John  
Clements Stocker and Katherine Myers  
Hall. She married the Rev. Archibald  
Campbell Knowles, D.D., in 1893. They  
had two daughters, Margaretta Lewis,  
now Mrs. M. Thurston Tilton, who  
survives, and Mary Clements Stocker  
(named after her mother) who was  
married to Mr. Alan Maxwell Palmer  
and died in 1933.

Mrs. Knowles was a devoted Church-  
woman, an ardent Anglo-Catholic, and  
always interested in everything concern-  
ing the Church and charity. She was  
particularly interested in St. Alban's  
Church, Olney, Philadelphia, where her  
husband is rector and in St. Anna's  
Home for aged women in charge of the  
Sisters of All Saints. Mrs. Knowles died  
after a long illness the day after her  
74th birthday.

## CHANGES

### Appointments Accepted

The Rev. W. Armistead Boardman, assistant at  
St. Luke's, Atlanta, Ga., will become rector of  
St. Luke's, Cleveland, Tenn., April 15th. Address:  
2906 Broad St., Cleveland, Tenn.

The Rev. Herbert S. Craig, formerly rector of  
Trinity, Red Bank, N. J., is now acting chaplain  
to Episcopal students at the University of Maine,  
and locum tenens at St. James', Old Town, Maine.  
Address: Coopers Mills, Maine.

The Rev. Richard M. Lundberg, formerly of St.  
Marybone's Church, London, England, is now  
rector of St. Mark's-on-the-Hill, Pikesville, Md.,  
and may be addressed there.

The Rev. David William McClurken, formerly a  
student at the Virginia Theological Seminary,  
Alexandria, Va., is now 2d assistant at St. Mark's,  
San Antonio, Texas. Address: 315 Pecan St., San  
Antonio, Texas.

The Rev. Leonard E. Nelson, formerly at Sea-  
bury-Western Seminary, Evanston, Ill., is now  
warden of DuBose Conference Center, Monteagle,  
Tenn., and may be addressed there.

The Rev. E. Edward M. Philipson, rector of St.  
Andrew's, Big Rapids, Mich., and vicar of St.  
Mary's Cadillac, Mich., will become rector of  
Emmanuel Church, Emporium, Pa., April 17th.  
Address: 136 E. 4th St., Emporium, Pa.

The Rev. Quintin E. Primo, Jr., priest in charge  
of St. Timothy's, Brooklyn, N. Y., will become  
priest in charge of St. Simon's, Rochester, N. Y.,  
May 1st. Address: 6 Oregon St., Rochester, N. Y.

The Rev. Philip W. Roberts, formerly a student  
at the Berkeley Divinity School, New Haven, Conn.,  
is now rector of St. Thomas', Brandon, and Grace  
Church, Forest Dale, Vt. Address: 19 Conant  
Square, Brandon, Vt.

The Rev. Arthur A. Vall-Spinosa, rector of St.  
Michael and All Angels', Portland, Oreg., will be-  
come rector of St. Helen's Hall, Portland, June  
1st. Address: St. Helen's Hall, Portland, Oreg.

The Rev. Gale D. Webbe, chaplain of Christ  
School, Arden, N. C., will become rector of St.

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## CHANGES

Mary's, Asheville, N. C., June 10th. Address: 339 Charlotte St., Asheville, N. C.

The Rev. F. Marshall Wickham, formerly associate rector of St. Francis', San Francisco, Calif., is now vicar of St. Michael and All Angels', Concord, Calif. Address: 2900 Bonifacio St., Concord, Calif.

### Resignations

The Rev. L. Chancellor Dade will resign as rector of St. Mark's, Wilmington, N. C., effective April 7th. Address: 2244 7th Ave., New York City.

### Change of Address

The Rt. Rev. Charles B. Colmore, formerly addressed at Box 1729, San Juan, Puerto Rico, should now be addressed at 433 E. New England Ave., Winter Park, Fla.

The Rev. George C. Bartter, formerly addressed at 66 The Fenway, Boston, Mass., should now be addressed at Mission of the Resurrection, Baguio, P. I.

The Rev. Melvin H. Finlay, formerly addressed

at Box 698, Stuart, Fla., should now be addressed at 620 Church St., in that city.

The Rev. C. Edward Hopkin, formerly addressed at 1524 Summit Ave., St. Paul, Minn., should now be addressed at 1514 Lincoln Ave., in that city.

The Rev. Ivor G. Hyndman, formerly addressed at Trinity Church, Anderson, Ind., should now be addressed at 134 W. 11th St., in that city.

The Rev. Harold E. Jenkin, formerly addressed at 2318 E. Genesee St., Syracuse, N. Y., should now be addressed at 217 E. Warrington Rd., Syracuse 5, N. Y.

The Rev. Edward M. Pennell, Jr., formerly addressed at San Fernando Way, San Francisco 12, Calif., should now be addressed at 526 Font Blvd., San Francisco 16, Calif.

The Very Rev. John S. Willey, formerly addressed at 127 NW 7th St., Oklahoma City, Okla., should now be addressed at 1120 NE 12th St., in that city.

### Ordinations

#### Priests

**Massachusetts:** The Rev. Donald R. Cheetham was ordained to the priesthood on March 27th in St. Paul's Church, Dedham, Mass., by Bishop Nash, Coadjutor of Massachusetts. He was presented by the Rev. Francis L. Whittemore and the Very Rev. Thomas H. Chappell preached the sermon. Mr. Cheetham is assistant at Holy Trinity Church, New York City, and may be addressed there.

The Rev. David Kingman was ordained to the priesthood in Christ Church, Quincy, Mass., on March 9th by Bishop Lawrence of Western Massachusetts. He was presented by the Rev. Chester A. Porteus and the Rev. Massey H. Shepherd, Jr., preached the sermon. Mr. Kingman is priest in charge of Emmanuel Church, West Roxbury, Mass. Address: 25 Stratford Road, West Roxbury Mass.

**North Dakota:** The Rev. John Harold Mowen was ordained to the priesthood in the Church of the Advent, Devils Lake, N. Dak., by Bishop Atwill of North Dakota on March 21st. He was presented by the Rev. G. M. Armstrong and the Rev. Homer R. Harrington preached the sermon. Fr. Mowen is to be rector of the Church of the Advent, Devils Lake, N. Dak. Address: Grayson Hotel, Devils Lake, N. Dak.

**South Dakota:** The Rev. Edward Otheman Moore was ordained to the priesthood in Trinity Church, S. Dak., on March 15th by Bishop Roberts of South Dakota. He was presented by the Rev. P. H. Barbour and the Rev. Standish MacIntosh preached the sermon. Fr. Moore is to be assistant priest on the Rosebud Reservation, S. Dak. Address Rosebud Agency, S. Dak.

#### Deacons

**Chicago:** Robert Martin Collins was ordained to the diaconate by Bishop Conking of Chicago on March 24th in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis. He was presented by the Rev. Lloyd E. Thatcher and the Rev. W. Freeman Whitman preached the sermon. Mr. Collins will continue as a student at Nashotah House, Nashotah, Wis., until his graduation in May and may be addressed there.

**Colorado:** Albert Earl Stephens, Jr., was ordained to the diaconate by Bishop Ingley of Colorado on March 8th in St. Andrew's Church, Denver, Colo. He was presented by the Rev. C. D. Evans, who also preached the sermon. Mr. Stephens is assistant at St. Andrew's, Denver, Colo., and may be addressed there.

**Massachusetts:** Frederick Crawford Brown was ordained to the diaconate by Bishop Nash, Coadjutor of Massachusetts on March 1st in St. John's Memorial Chapel, Cambridge, Mass. He was presented by the Rev. Sherman E. Johnson and the Rev. Carl Liu preached the sermon. Mr. Brown will work under the direction of the Rt. Rev. Quentin K. Y. Huang, Bishop of Kunming.

**Tennessee:** James Orville Bodley was ordained to the diaconate by Bishop Dandridge of Tennessee on March 20th in Calvary Church, Memphis. He was presented by the Rev. Theodore N. Barth and the Rev. Bayard H. Jones preached the sermon. Mr. Bodley will be assistant at St. Paul's Parish, Chattanooga, Tenn. Address: 305 W. 7th St., Chattanooga 3, Tenn.

## CLASSIFIED

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**CURATE** for All Saints, Dorchester, Boston. Young, Single, Catholic, June 1. Write the Rev. A. W. P. Wylie, Rector, 240 Ashmont St., Dorchester 24, Mass.

### POSITIONS WANTED

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8-9; HH: 1st Fri at 7:45  
EASTER DAY: 7 Mat (said); 7:30, 8:30 Low Mass  
& HC; 10:45 High Mass & Ser; 4:30 to 5:15  
Exposition of The Blessed Sacrament; 5:15 Easter  
Carols & B; 6 Ev (said)

## ANSONIA, CONN.

**CHRIST** Rev. G. Ross Morrell, r  
Cliff St.  
Sun 8, 9:45 & 11; HD 9:30  
EASTER DAY: 7:30 Cho Eu; 11 Cho Eu & Ser;  
4 Children's Service

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1068 North Highland Avenue, N.E.  
Sun Masses: 7:30, 9:30, 11; Daily: Mat, Mass,  
& V; C Sat 4-5  
EASTER DAY: 7:30 Low Mass; 9:30 Cho Mass;  
11 High Mass; 6:30 V

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS**  
20th & St. Paul Sts.  
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A.  
Knox, c  
Sun 7:30, 9:30, 11, 8; Mon, Wed, Sat 10; Tues,  
Fri 7; Wed 6:30; Thurs 8; Daily: 5:15 EP  
EASTER DAY: HC 5:30, 6:30, 8, 9:30, 11

## BIRMINGHAM, ALA.

**ADVENT** Rev. John C. Turner, r  
20th St. at 6th Ave., N.  
Sun 7:30, 11, 4, 5:30  
EASTER DAY: 7:30 & 9:30 Festival HC; 11 Festi-  
val MP; 12 HC; 3:30 Children's Service

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,  
Rev. Harold G. Hultgren  
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Sol Mass &  
Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30  
HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service  
of Help and Healing; C: Sat 5-6 & 7-8 by appt

**ALL SAINTS** Rev. Arthur W. P. Wylie  
Peabody Square, Dorchester  
Sun Masses: 7:30, 9:15, 11 (High); Daily: 7, HD  
7, 9; C: Sat 4-5, 7-8; Fri 8 Sta & B  
EASTER DAY: 5:45 MP; 6, 7, 8, HC; 11 Procession  
High Mass & Ser; 3:30 Ch Sch Festival

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R. E. Merry, canon  
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EASTER DAY: 7:30 HC; 9 & 11 Identical Cho Eu  
& Ser by the Dean; 4 Children's Service

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30  
Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30  
EASTER DAY: 8 Low Mass with hymns; 10 Sol  
Mass, Procession & B

## CHICAGO, ILL.

**ATONEMENT** Rev. James Murchison Duncan, r  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC  
EASTER DAY: 6, 8, 9, Low Mass; 11 Sol High Mass  
& Ser by the Rector

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11. Others posted  
EASTER DAY: 6 Sunrise Cho Eu; 9 Cho Eu; 11,  
Festival Ev & Ser

**ST. PAUL'S** 50th & So. Dorchester Ave.  
Rev. H. N. Tinker, r; Rev. J. C. Holt, c  
Sun 8, 9 HC, 11 MP, Daily: 7 MP & HC  
EASTER DAY: 8, 9, 11 HC

## CINCINNATI, OHIO

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Sun Mass: 8, & 10:45 (High)  
EASTER DAY: 6:30, 8 Low Mass; 10:45 High  
Mass

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Davis  
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9:30; C: Sat 4-5, 7:30-8:30  
EASTER DAY: Masses: 8, 9, 10 & 11:30

## DEDHAM, MASS.

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EASTER DAY: 6:30, 8, 10:45, 4

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Masses: Sun 7, 9, & 11 (High)  
EASTER DAY: 6, 9, & 11

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine St.  
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed  
& HD 9:30  
EASTER DAY: 6, 8, Low Mass; 10:30 MP; 11 Sung  
Eu; 1 Children's Service

## ELMIRA, N. Y.

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Sun 8 HC, 11 Cho Eu; Daily: ex Mon 7:30 HC; C:  
Sat 4-5, 7:30-8  
EASTER DAY: 8 HC; 11 Sol Procession, Cho Eu &  
Ser; 5 Sol Ev & Adoration of the Blessed Sacrament

**GRACE** Rev. Frederick Henstridge, r  
Cor Church & Davis Sts.  
Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho  
Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat  
7:30  
EASTER DAY: 6:30, 8, 11, 4:30

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

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun 8, 9:30, 11; Wed 7:30, 10, 8  
EASTER DAY: 6 Dawn Service, HC; 8 HC; 11  
Festival Service, HC & Ser; 4 Children's Easter  
Service

## GLENCOE, ILL.

**ST. ELISABETH'S** Rev. James T. Golder, S.T.M., r  
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat  
Instr 10:30  
EASTER DAY: 6, 7, 45, 11 Holy Eu; 9:30 Ch Sch

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Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed  
& Fri 7

## KENOSHA, WIS.

**ST. MATTHEW'S** Rev. Kenneth D. Martin, r  
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;  
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),  
9 Thurs  
EASTER DAY: HC 6:30, 7:30, 8:30 (St. Andrew's)  
10:45; Ch Sch Festival Service 3:30; EP 7

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, M.A., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:30 Lit;  
Fri 9 HC  
EASTER DAY: 8 HC; 9:45 Ch Sch; 11 Cho Eu &  
Ser; 7 YPSL

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

## LOS ANGELES, CALIF.

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## MADISON, WIS.

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Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed  
9:30).  
EASTER DAY: 6:30, 8 HC; 9:30 Ch Sch; 10:45  
Cho Eu & Ser

## METAIRIE, NEW ORLEANS, LA.

**ST. MARTIN'S** Rev. David C. Colony, r  
Métairie Rd. & Arlington Dr.  
Sun 7:30, 10:20, 11; HD & Weekdays as anno  
EASTER DAY: 7:30, 9:30, 11 HC

## MIDDLE HADDAM, CONN.

**CHRIST** Rev. Woolsey E. Couch, A.B., B.D., r  
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit  
Thurs 7:30  
EASTER DAY: 8 Holy Eu in Chapel; 8:35 Fellow-  
ship breakfast in Parish House; 9:30 Easter  
Meditation & Prayers in Chapel; 11 Cho Celebra-  
tion of Holy Eu & Ser; Woolsey E. Couch, Priest,  
Donald Ray, Warren Smith, Kenneth Anderson,  
Servers

## NEW BRITAIN, CONN.

**ST. MARK'S** Rev. Reamer Kline  
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser  
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10  
EASTER DAY: 7 HC; 11 Cho Eu & Ser; 4 Children's  
Easter Festival

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special  
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.  
The Church is open daily for prayer  
EASTER DAY: 6:30 Junior Congregation Corporate  
Communion; 7:30 HC (music by Ch Choir); 9  
Junior Congregation Festival Service; 11 HC &  
Ser (admission by card) 4 Festival Ev, Special  
Easter Music

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover, v; Rev. George E. Nichols, c  
Sun 8, (HC) 11 MP & Ser, 9:30 Ch S; 11 Ch S;  
4 EP; Thurs & HD 11 HC; Tues 11 Service of  
Divine Healing  
EASTER DAY: 7 HC; 8 & 11 HC & Ser; 4 Easter  
Pageant

**HOLY ROOD** Rev. Nelson L. Chowenhill  
Ft. Washington at 179th St.  
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9  
EASTER DAY: 7 Low Mass; 9:30 Children's Mass;  
11 High Mass; 8 Benediction of the Blessed Sacra-  
ment

**HOLY TRINITY** Rev. James A. Paul  
316 East 88th Street  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8  
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11  
EASTER DAY: 5:32 Sunrise Service, Carl Shurz  
Park, New York (E. 86th St.); 6:30 HC; 8 with  
Choir; 11 Festival HC & Ser; 4 Children's Festival  
Service

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th Street and Broadway  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30  
EASTER DAY: 5:45, 7, 8:30, 9:30, HC; 11 Festival  
Service, Holy Eu, Ser; 4 Flowering of the Cross;  
8 Cho Ev & Address



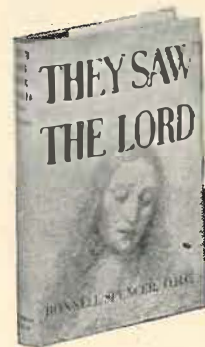
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