

The Living Church

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

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THE NEW ARCHBISHOP OF CANTERBURY

This is the first photograph of Dr. Temple taken since his designation as Archbishop of Canterbury to be published in an American Church paper. (See page 3.)

LETTERS

University Students

TO THE EDITOR: There are some 600 university and college students around our bay area, of Japanese or American-Japanese families. They will all be subject to evacuation within the next two or three weeks. The F.O.R., Quaker groups, and others are doing all that can be done to get many of these students placed further east. The sooner they are placed, the less apt they will be to lose time by being sent to various centers. The authorities are most helpful. Transportation expenses of a student are paid, if he has a definite acceptance at an eastern school. The students who have some connection with the Church are such a small proportion, that it would seem we could do our share, always bearing in mind that each of these students is an individual case, and that they can only be helped as such. Here is one tangible case, out of 600, and perhaps one out of two score for whom the Church has some responsibility. It is "George," a boy of 22, senior at the University of California. He was born in Tokio, and came here in 1924. He is one of a large family of Christian Japanese. His sister is a graduate nurse here, and a member of the congregation of Christ Church. He is fine looking, intelligent, and an excellent student in the School of Political Science. He has worked his way through college by varied means: boxing, athletic direction, as an artist's model, and as a house-boy. He is perfectly capable of running a household, drives a car, and can do any sort of outdoor work. The fine family in Berkeley with whom he is living are glad to keep him until the last possible moment. He should be offered graduate work in history, or political economy, with assurance of living and board. Anyone who knows him would be

only too glad to have him permanently as a member of his household. One's feeling is that such students as George are a little safer out of the larger centers and living in a family who would appreciate his gentleness and ability. He is an attractive and wholesome personality. Will some Churchman who has close contact with a college east of the Rockies respond to this need?

(Rev.) HENRY B. THOMAS,
Church of the Advent.

San Francisco, Calif.

Editor's Comment:

Here is a concrete opportunity for a Church family to help a young Japanese-American realize that his Church and his nation will remain true to the teachings for which they have stood in time of peace. Fr. Thomas may be addressed at 162 Hickory Street San Francisco, Calif. We hope that so many readers will respond that means will be found of taking care of a sizable proportion of the 600 students mentioned in Fr. Thomas' letter.

The Palm Sunday Propers

TO THE EDITOR: The recent occasion of Palm Sunday has brought to mind once more a misgiving I have had for many years with regard to the appropriateness of the Collect, Epistle, and Gospel for this day in the Church Calendar having such a peculiar and inspiring significance of its own. I am inclined to question the selection on both historical and psychological grounds.

If I recall aright the history of the commemoration of Palm Sunday, it originated in the early Eastern Church, and was of a festive character, with procession, hymns, etc. In the East, I believe it still retains its original features. It is true that, in the West, the emphasis of the day was rather on the Passion, but later some of the original features were introduced, with the procession of the palms preceding the more solemn Mass. An important branch of the Church still observes this "Dominica palmarum." The main point is, however, that the original observance was distinctly a commemoration of the events of the first Palm Sunday, without direct reference to the Passion.

The psychological argument is that Palm Sunday presents events that are deeply significant and fraught with spiritual lessons—usually stressed in the sermon. A Collect, Epistle, and Gospel in keeping with the salient thought of the day would help greatly to drive home its truth. As it is, there seems to be a disturbing confusion of ideas. Furthermore, the most logical and effective way of presenting the divine drama of Holy Week is to lead up gradually to the climax of

Good Friday, rather than to anticipate the latter prematurely. The propriety of presenting the Crucifixion Gospel on Sunday—the weekly celebration of the Resurrection, might also be questioned. While the two ideas are closely connected, Sunday presents the Crucified One, who *has risen*. The present selections strike a note that, in my opinion, jars—on such an occasion.

It may seem a bit presumptuous for an individual to question a portion of the liturgy duly authorized and of such long standing, but the argument seems so logical that I should like to present it for consideration, and trust that it may be taken up in connection with any further revision of the Prayer Book. It would seem that the almost exclusive emphasis on the Passion in the Palm Sunday selections is to be attributed to the extreme Protestant view at the Reformation, which ruled out the original features of the observance.

By way of suggestion, I append a collect which I have arranged for the closing prayers at the end of the service on Palm Sunday—and possible selections for Epistle and Gospel which would be more appropriate, in my humble judgment.

Eternal God, Whose Son Jesus Christ entered the Holy City, Jerusalem, in triumph, on the first Palm Sunday, amid the hosannas of the multitude and the waving of palms: grant that we may ever acknowledge the Christ as our Savior and King, and follow Him in the way of the cross until we come to the Holy City that is above, and receive the crown of life that fadeth not away, through the same Jesus Christ our Lord.

Epistle: Zechariah 9: 9-14; Gospel: St. Matthew 21: 1-13.

(Rev.) VAN R. GIBSON.

Yonkers, N. Y.

The Living Church

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Established 1878

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

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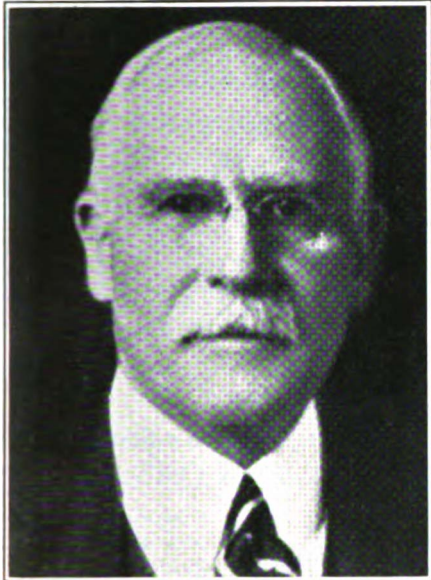
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FOREIGN



DR. BROWN: Represented the president of the Federal Council.

Anglican bishops as well as representatives of the Orthodox and Free Churches.

Bishop Perry of Rhode Island, representing the Presiding Bishop of the Episcopal Church in the USA, was in the procession, as were also Dr. William Adams Brown, representing the president of the Federal Council of Churches of Christ in America, and the Archbishop Germanos of Thyateira, representing the Ecumenical Patriarch. Representatives of the American religious press were this correspondent and Dr. Henry Smith Leiper, who were provided seats on the great choir screen.

Many dignitaries of Church and State witnessed the picturesque ceremony. The ancient cathedral had not sustained serious damage from the enemy, but many windows had been removed and the statuary was protected with sandbags. The dean's house adjoining the cathedral was devastated in two bombing attacks last year. Canterbury is a scant 40 miles from the enemy held coast, and during the service the drone of RAF planes could be heard as they surged out toward the enemy positions across the channel.

The new primate prayed "for our enemies, that their hearts and ours may be drawn to God, the Father of all, and that they may be filled with desire to serve Him, so that peace may be established on a foundation of justice, truth, and good will." In cope and mitre, Dr. Temple was formally seated in the marble chair which according to tradition was used by St. Augustine himself, as well as in the modern throne.

Some of the nations represented at the enthronement were Russia, Greece, Yugoslavia, Poland, Finland, Rumania, Norway, Sweden, Denmark, the Netherlands, France, Switzerland, and Czechoslovakia. In spite of the war the enthronement of the Archbishop of Canterbury was, as in ancient times, an event of world-wide significance and importance.

Among the colorful vestments of the clergy and brilliant uniforms of civil and religious officers appeared a liberal sprinkling of the khaki and blue of the nation's military forces.

After the service Bishop Perry formally presented a message from the Most Rev.

MR. MOREHOUSE and DR. LIEPER: their first reports from England are presented here. The transatlantic air-mail is bringing more extended comments on this, the most significant event in world Christianity in many years, as well as (for later issues) reports of important discussions with British leaders in Church and State.



BISHOP PERRY: Represented the Presiding Bishop of the American Church.

Dr. Henry St. George Tucker, Presiding Bishop, to the Archbishop at the palace door.

Archbishop's Sermon Stresses Role of Church

By HENRY SMITH LEIPER

Religious News Service Correspondent

In his first sermon as Primate of All England, the Archbishop of Canterbury

ENGLAND

Dr. Temple Enthroned as 98th Archbishop of Canterbury

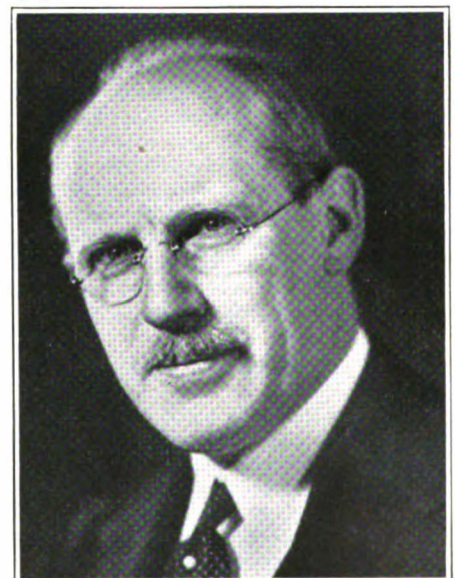
By CLIFFORD P. MOREHOUSE

London, April 23d.—by Cable:

On the feast of St. George, England's patron saint, the Most Rev. Dr. William Temple was enthroned 98th Archbishop of Canterbury. Among the congregation of 5,000 in Canterbury Cathedral were 62



Harris & Ewing



called for a "reinvigorated" Church which would have a world-wide interest, and expressed fervent thanks to the missionary movement which, he says, has given the world the "supreme new fact" of world-wide Christian fellowship in the ecumenical church.

Asserting that the world secular movement is heading towards more and fiercer competition, conflict, and war between larger concentrations of power, the Archbishop declared, "If that were all that could be said, the Church could do little else but work below the surface morally, if not physically, and return to the Catacombs. But as though in preparation for such a time as this, a Christian fellowship now extends into almost every nation and binds the citizens in them together in true unity and love."

The new head of the Church of England warned, however, that "a victory in Germany's present mood would mean an end to the ecumenical Christian movement and all hopes connected with it.

"This is no guess," he said, "it is the declared policy of the German state."

Addressing members of the Anglican communion specifically, the Archbishop stated that their most significant contribution to the universal Church can be made by expressing faithfulness to the "best in their own tradition of Catholicity, evangelical fervor, liberal thought, and a willingness to join with others in larger fellowship."

Dr. Temple took office in a setting made doubly solemn by the drone of British war planes overhead and the knowledge that the front lines of the Nazi enemy were but 40 miles distant. The only Archbishop whose father had held the same office, he stood forth as the acknowledged leader of the non-Roman Christian world. In his sermon he paid tribute to the work of his predecessors, including his father.

In keeping with his concern for Christian unity, the new Archbishop had invited to his enthronement representatives of nearly one-half of the 76 church bodies affiliated with the World Council of Churches, which he heads.

Technical arrangements for the enthronement ceremony were highlighted by a kaleidoscopic mixture of the past and the present.

Fastened to the arms of the 6th century throne were two modern microphones; the Bible on which the Archbishop placed his hand while taking the oath was the oldest known copy of the Gospels in English; and an American electric organ substituted for the bombed-out cathedral pipe organ.

The new Archbishop took for his text Revelations 21: 24—"And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it."

Cable From Bishop Perry

Presiding Bishop Tucker received April 24th, a cable from Bishop Perry of Rhode Island, saying: "Enthronement at Canterbury accomplished under perfect conditions. Your representative given place of high honor. Your message at close greatly appreciated. Conferences being held."

Bishop Perry went to England to rep-

resent the Presiding Bishop at the enthronement, and before returning he is conferring with English Church leaders as to the needs of British overseas missions, and also as to the work of a joint English-American committee considering plans for mutual coöperation, especially in some of the foreign mission fields, and in the training of missionary workers.

The message referred to in Bishop Perry's cable was a letter from Bishop Tucker to the new Archbishop of Canterbury, engrossed and bound in black leather, which said:

"The Rt. Rev. Henry St. George Tucker, Presiding Bishop, on behalf of the Protestant Episcopal Church in the United States of America, expresses to you cordial good wishes on the occasion of your Enthronement as Archbishop of Canterbury. We pray that God may give to you the wisdom and power to carry out the responsibilities of your great office in a time of great difficulty, but of equally great opportunity for the Christian Church. As our two nations stand shoulder to shoulder today in opposing those evil forces that threaten the liberty and the well-being of mankind, we pray that God will guide the Church of England and the Episcopal Church of America to ever closer collaboration in the effort to win a spiritual victory that will make for the advancement of His Kingdom here on earth. We pray that God's blessing may rest upon you and upon the Church of England."

Coöperation of U. S. and Britain Necessary, Archbishop Writes

In acknowledgment of Presiding Bishop Tucker's letter of congratulation sent immediately after news of his nomination was received, Dr. William Temple, the new Archbishop of Canterbury, writes:

"I write to express my sincere thanks. I do trust that we may find the means of steadily developing coöperation between the two Churches in England and in America, and that this may be a contribution to the coöperation of our two countries on lines designed for the welfare not only of ourselves but of mankind generally. I sincerely believe that the welfare of humanity depends, so far as human forces are concerned, mainly upon mutual understanding and coöperation between the United States and Great Britain."

NORWAY

Quisling Sets Up

"Consultative" Church Council

A "consultative" church council has been set up by the Quisling government in Norway. Membership in the council includes Quisling-appointed bishops, the Minister and Permanent Secretary for Church Affairs, and Quisling himself.

All Norwegian clergymen have been circularized by the government-controlled church department urging them to continue in their pastorates but prohibiting them from exercising their ministry outside the limits of their church.

In Stavanger, only four of the city's 50

pastors responded to the government plea. The local Quislingite bishop then decreed that laymen would henceforth provide the sick or dying with communion.

In the town of Skien, in the southwest of Norway, the congregation of the cathedral boycotted the new Quisling-appointed bishop.

Information concerning the whereabouts of Bishop Beggrav, Primate of the Norwegian Church, who was recently released from a concentration camp, is not available.

CHINA

Bishop Roberts, Shanghai, and Hankow Staffs Reported Well

"Roberts, Shanghai, and Hankow staffs well," is text of a message transmitted to the National Council by the American Red Cross. They received it from the International Red Cross in Geneva, Switzerland, and it indicates that Bishop Roberts, and all the mission staff in Shanghai and Hankow are in good health.

CUBA

35th Annual Convocation Held in Historic Matanzas Church

The 35th annual convocation of the missionary district of Cuba was held in the historic Fieles a Jesús Church in Matanzas, April 17th and 18th, under the presidency of Bishop Blankingship with all the clergy of the district present and delegates from many missions all over the island. At the same time Mrs. Julia de la Rosa de Piloto presided over the seventh convention of the Woman's Auxiliary with 34 delegates and 37 visitors present. The Bishop's address showed strong and steady progress throughout the island and the auxiliary is tenaciously holding its own and advancing in the face of difficulties.

On Saturday at the solemn Eucharist the United Thank Offering was presented amounting to over \$120, which brings the amount on hand to \$580 for the triennial offering.

A joint luncheon was held at the Hotel Paris with about 150 persons attending. The Rev. Mr. Neblett of the Methodist Church spoke about the forthcoming interdenominational conference looking towards joint action and Miss Gertrude Lester was warmly applauded since she is about to retire to her home in Kentucky after 30 years faithful service in Cuba as a UTO worker.

The Matanzas Mission is the first property owned by the Church in Cuba having been acquired in the Spanish regime with great difficulty in 1884. The Rev. Pedro Duarte was first rector but later renounced the ministry. He was followed by Archdeacon Diaz Volero, the Rev. G. H. Frazer, and the present rector, the Rev. J. G. Peña, who has been in charge since 1912. The convocation of 1915 was held in Matanzas. Padre Peña has labored quietly and faithfully and methodically for these many years and the Church in Matanzas has not only a glorious past but a future of great hope like the whole Cuban work.

EVANGELICALS

Conference Urges Return to Discipline

BY BOYD R. HOWARTH

A remarkable series of addresses and discussions, keynoted by a call to re-establish discipline in the spiritual life, made the eighth regional conference of the Episcopal Evangelical Fellowship, held in Emmanuel Church, Baltimore, April 23d and 24th, both stimulating and constructive.

The first paper was presented immediately after the opening business meeting by the Rev. Theodore O. Wedel, Ph.D., of the College of Preachers, Washington, D. C. The topic of Dr. Wedel's address was Discipline of the Spiritual Life. He pointed out that the problem of discipline in the Church life has been a thorny one from the days of St. Paul up to our own; it has destroyed Church unity and divided the Church, today, and discipline is really the basic reason for the division in Churchmanship in our own Church. He presented most admirably both the discipline of the catholic and evangelical traditions, making note of their shortcomings. The primary objection to both traditions is that they rest on no sound authority. The need for discipline is obvious. The paper suggested as a solution, the return of the evangelicals to a true discipline. First there must be a return to the Gospel, the Gospel of Judgment and Grace. The second suggestion made by Dr. Wedel was the need for rediscovery of the fellowship of the Church. It was pointed out that the catholic tradition even in St. Thomas Aquinas time was superficially weak in this regard. The rediscovery of the Church would embody a rediscovery of the fellowship of the Church for the Church is, after all, the fellowship of the Holy Spirit. In conclusion, Dr. Wedel expressed his vision of the possible Churchmanship of the future which "will be both catholic and evangelical, since both of these party labels will be blended in a more inclusive whole—the reunited Catholic Family of God living by the Gospel and in the power of the Holy Spirit."

Under the leadership of the Rev. John K. Shryock, of Grace Church, Philadelphia, a discussion followed, those taking part being the Rev. Dr. Vincent C. Franks of St. Paul's Church, Richmond, Va., and the Rev. William B. Sperry, of Grace Chapel, New York City. Because of the thoroughness and forthright and honest criticism contained in Canon Wedel's address, the discussants were forced to express agreement and to reiterate his points.

BISHOP HELFENSTEIN

On Thursday evening, a conference dinner was held in the Great Hall of Emmanuel Church, which was attended by over 200 people, the majority of whom were lay people from Baltimore. On this occasion, Bishop Powell, coadjutor of Maryland, served as toastmaster and presented Bishop Helfenstein, who welcomed the conference

to his diocese, reminding the audience that the state and the diocese were still noted for their freedom and that the conference would not expect to force Maryland Churchpeople to conform to the view of the Evangelical Fellowship. The speakers after dinner were Judge Augustus Hand, of the United States Court of Circuit Appeals of New York City, and the Rev. Dr. Charles W. Sheerin, rector of the Church of the Epiphany, Washington, D. C.

DOCTRINE

On Friday, the subject for discussion was Doctrine and the speaker was the Rev. Albert T. Mollegen of the Virginia Theological Seminary. Mr. Mollegen ably pre-



DR. WEDEL: *Evangelicals must re-discover the Church.*

sented the paper on what he felt to be the present day position of the evangelical tradition, which, in the face of enlightened New Testament criticism, has discounted the picture of the historical Jesus. The paper insisted that there is no difference between the Christ of the Gospel and the Saviour of St. Paul. Mr. Mollegen showed the continuing place of sin and the dilemma in which man finds himself. This dilemma is resolved only by God's grace found in the cross of Christ. The ultimate victory is at the end of history, but there is daily victory for the Christian as he dies daily to sin and rises with Christ to a life of righteousness. The chairman for discussion on this occasion was the Rev. Arthur C. Lichtenberger, of Trinity Cathedral, Newark, and the discussants were Bishop Ludlow, Suffragan Bishop of Newark, and the Rev. Charles F. Penniman of Trinity Church, Wilmington, Del. This paper aroused a great deal of discussion. Most of those speaking felt that it denied the gospel of progress which apparently had replaced the gospel of Christ in the minds of many. Dr. Bowie, of the Union

Theological Seminary, felt that the words of the paper had a familiar ring, but that the picture was too gloomy. He stated that in the evangelical tradition, the gospel was joyous and life-giving, freeing us from a dead past, a dark present, and a doubtful future. At this point, the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, rose to remind the group that when St. John wrote "now are we the sons of God" he was writing to a converted Church and not to the pagan men of the world. Grandfather and grandson of the evangelical family met in an affectionate theological embrace.

UNITY

The next paper presented was on Unity, by the Rev. Dr. Cuthbert A. Simpson, of the General Seminary. Dr. Simpson felt that in the consideration of the problem even though there were two groups who had reached an impasse, there was still a third group who felt that negotiations should be continued. The crucial matter to be decided was whether or not the members of the Presbyterian Church were of the essence of the catholic Church or not. It was granted that individuals baptized in the Presbyterian Church were as individual members of the Church catholic, but the ministry of the Presbyterian Church is not recognized as such. We must, therefore, decide whether or not its lack of catholicity is determined only by its lack of Episcopal ordination. On this point, Dr. Simpson felt that there was another avenue of approach than those already followed. The primary obstacle so far has been the differences between faith and practice. Therefore, it was suggested that the negotiations be continued on the theological basis, for it was felt that theologically there was more agreement than difference. The discussants on this were the Very Rev. Dr. Alexander C. Zabriskie, Dean of the Virginia Theological Seminary, and the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia. This discussion resulted in a resolution addressed to the Joint Commission for the group. It asked that a brief, factual handbook be made available to the laity of the two Churches. The conference also endorsed the formation of diocesan and local unity committees.

The conference closed with a very delightful luncheon at which Mr. Dale Purves, treasurer of the Stetson Hat Company, gave an impressive address on the application of the Christian principals to the problems of relationship between management and labor.

EPISCOPATE

Order Taken For Consecration of the Rev. William Fisher Lewis

The Presiding Bishop announces that he has taken order for the consecration of the Rev. William Fisher Lewis to be missionary bishop of Nevada. It will be in San Francisco, at Grace Cathedral on May 12th, at 10 A.M., the day before the

opening of the annual session of the synod of the province of the Pacific at Berkeley.

Bishop Tucker will be the chief consecrator, with Bishop Jenkins of Nevada, retired, and Bishop Moulton of Utah, as co-consecrators.

The Bishop-elect will be presented for consecration by Bishop Fox of Montana, retired, and Bishop Block of California. Bishop Fox will preach the consecration sermon.

Attending presbyters will be the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, New York City, and the Rev. Arthur D. Kean, rector of St. Peter's Church, Carson City, Nev. The Rev. J. Henry Ohlhoff of the Kip Memorial Mission, San Francisco, will serve as deputy registrar.

Bishop Page Buried in Detroit Cathedral

The Rt. Rev. Dr. Herman Page, retired, fifth Bishop of the diocese of Michigan and for more than two years Provisional Bishop of the diocese of Northern Michigan, died at his home in Ann Arbor, Mich., on Tuesday, April 21st, after an illness of nearly two months. About the middle of February, Bishop Page was taken to the University Hospital at Ann Arbor, suffering from leukemia. Recently he had shown sufficient improvement to be removed to his home, and encouragement was felt over his condition. The news of his death therefore came as a shock to many friends throughout the two dioceses.

Funeral services were held for Bishop Page both in Ann Arbor and in Detroit on Thursday, April 23d. In St. Andrew's, Ann Arbor, at 2:00 P.M., a service was held with the Rev. Dr. Henry Lewis, rector of St. Andrew's, in charge, assisted by many clergymen who had acted as blood donors to Bishop Page during his illness. At this service the vestry of St. Andrew's acted as pall-bearers.

At 4:30, in St. Paul's Cathedral, Detroit, Bishop Creighton of Michigan was in charge of the second service, attended by many Churchpeople, as well as by clergy of the dioceses of Michigan and Northern Michigan in procession. In the chancel were Bishop Tucker of Ohio; Bishop Randall, Suffragan Bishop of Chicago; Bishop Hobson of Southern Ohio; Bishop Whittemore of Western Michigan, who read the Lesson, in accordance with Bishop Page's expressed wish; the Ven. Leonard P. Hagger, Archdeacon of Michigan, who acted as Master of Ceremonies; the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral, who read the Psalms; and the Rev. Malcolm Langley of Crystal Falls, Mich., who read the opening sentences. Bishop Creighton read the closing prayers and Benediction. The Men and Boy Choristers of St. Paul's Cathedral led the music.

Also in the procession, representing the Detroit Council of Churches, of which Bishop Page was at one time president, were the Rev. Dr. Thoburn T. Brumbaugh, executive secretary, and the Rev. Dr. Samuel H. Forrer, one of the former presidents.

Bishop Page was interred in the crypt of St. Paul's Cathedral, under the main Altar, where also rests the body of the Rt. Rev. Dr. Charles D. Williams, his predecessor. The brief committal service was held for the family in private by the Rev. Herman R. Page, son of Bishop Page, a major in the United States Army and secretary of the Chaplains' School at Indianapolis, Ind.

The Vestry of St. Paul's Cathedral acted as pall-bearers at the second service.

Bishop Page is survived by his widow, Mary Riddle Page; a brother, John E. Page, of Boston; Major Page; and a grandson, Herman Page.

Bishop Page was born in Boston on May 23, 1866, and would have been 76 years of age next month. He was the son of Eben Blake and Harriet Josephine (Woodward) Page. He attended the famous old Boston Latin School and Harvard Uni-

River, a parish composed largely of cotton mill operatives, and also of Christ Church, Swansea, a little rural parish. He was called in 1900 to the important parish of St. Paul's, Chicago, thus completing a cycle that included practically every type of parochial work. While rector of this parish, Bishop Page, in collaboration with the late Rev. Gilbert W. Laidlaw, compiled a Book of Prayers and prepared a Manual for Confirmation and Holy Communion, both in wide use throughout the country.

EPISCOPATE

Bishop Page was consecrated Bishop of the missionary district of Spokane, Washington, on January 28, 1915. During the nine years that he served there, he built a number of missions and introduced a plan for the use of women workers in the



BISHOP PAGE: Those who knew him remember him as a fatherly, generous, consecrated man.

versity, receiving the degree of A.B. in 1888, and subsequently attended the Episcopal Theological School at Cambridge, Mass., receiving the degree of B.D. in 1891. In 1906 he was awarded the degree of D.D. by the University of Pittsburgh.

He was ordained to the diaconate in June, 1891, by Bishop Clark, and to the priesthood in November, 1891, by Bishop Talbot. On June 25th of the same year he was married to Mary M. Riddle of Alleghany, Penn., at Pittsburgh. Bishop and Mrs. Page observed their Golden Wedding Anniversary at Harris Hall, Ann Arbor, last June, and hundreds of friends journeyed to Ann Arbor on that day to honor them.

PARISH WORK

After his ordination to the priesthood, Bishop Page was appointed to Holy Trinity Mission, Wallace, Idaho, a mining camp, and later took charge of St. Luke's Church, Coeur d'Alene, Idaho. In 1893, his next call took him to Massachusetts, where he was rector of St. John's Church, Fall

church. He carried this plan into active use also in the diocese of Michigan.

He became the fifth Bishop of the diocese of Michigan on January 1, 1924. Essentially a missionary bishop, Bishop Page never lost sight of the other great departments of the Church, and was instrumental in developing many important phases of its work, such as Religious Education, Church Music and Pageantry, Spiritual Healing, and Church Finance. He was for many years chairman of the General Convention's commission on Marriage and Divorce, and also chairman of the commission on Church Architecture. Bishop Page was formerly a trustee of the Seabury-Western Theological Seminary, and of the National Council of the Church.

Bishop Page was the author of various manuals of prayers, and of a small booklet entitled *The Brook in the Way*, which he never mentioned without a chuckle: for the booklet was on the art of resting, and there are few men in the Church or out of it who do as little resting as he did.

Even before his retirement began, on January 1, 1940, he had volunteered to act as Provisional Bishop of the diocese of Northern Michigan, and retained his oversight there until his death, having set the date of the forthcoming convention only a short time ago. Also, when the Rev. Herman R. Page was called into the service, Bishop Page assumed charge of his parish, St. Paul's, Dayton, Ohio, and gave general supervision to the work there, making weekly trips to Dayton.

Those who knew Bishop Page best will remember him as a fatherly, generous, consecrated man, interested in people as individuals, and as concerned with their small personal problems as he was with the great problems of Church and state. They will remember his countless small acts of kindness, his humorous smile and love of a good story, and his boundless good sense and sanity which sweetened every contact and smoothed many a ruffled temper. Above all, they will remember his devotion to his Saviour, which motivated his entire life.

Bishop Page in Northern Michigan

By C. G. ZIEGLER

President of the Standing Committee,
Diocese of Northern Michigan.

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2, 10).

We were all shocked and grieved, a few days ago, to learn of the death of Bishop Page. Letters, received recently—letters, dictated, but signed with his own hand, expressed confidence that he would be able to preside at the diocesan convention, next month. During a critical illness, he had hoped to live long enough to put this diocese on its own feet. Bishop Page was one of those rare souls that refused to enjoy personal comfort while others were uncomfortable. His whole career, up to the very end, shows that.

The rector of a prosperous and comfortable parish in Chicago, where he was loved and respected, he resigned, to become a missionary bishop in a Western state, where the work was hard, and the salary much smaller than the salary of the rector of a city church. Then, promoted to be Bishop of Michigan, he served beyond the time required for retirement on a pension, and put his diocese on a strong foundation by his executive ability and financial genius; and, only then, did he prepare to enjoy a well-merited rest—a rest and recreation that he had intended to spend in writing; but he cheerfully postponed this hoped-for recreation when he heard of the distress of our own diocese. His heart was touched, and he volunteered to do what he could to help us. He accepted election as Provisional Bishop and agreed to hold office until a successor should be chosen, and this, without salary and at his own expense.

He found our diocese in a chaotic condition. There was sectional bitterness, with parish against parish, and clergyman against clergyman, and no confidence in

anybody. Yet, as soon as Bishop Page took the gavel, confidence was restored. His gift was a wonderful gift of personality, based on a loving heart. In a few months, he succeeded in winning all hearts. In less than a year, he was "our" bishop.

Nor was this all. He displayed a wonderful executive ability. He re-organized the financial "set-up" of the diocese on a sound and practical basis. He succeeded in having the canons revised so that they could be carried into effect. He organized a movement to replenish the looted endowment fund. He quieted the disgruntled and put courage into the hearts of the despondent.

DISTANCES

He worked harder than some of us wanted him to do. He visited all parts of a diocese of magnificent distances more frequently than even a resident bishop would be expected to do. He kept in close touch with all his clergy, not by correspondence, but by actual personal contact. He held frequent clergy conferences where he was not merely an inspiring teacher, but, also, a veritable Father in God and friend; and he even succeeded in getting the laity to travel distances, to attend conferences, and not merely honor an occasional diocesan convention by a short visit, anxious for adjournment.

An executive body, called "the Bishop and Council," which formerly existed on paper, he made to function actively. All this, the work of a man who had already passed the psalmist's goal of three score years and ten—a man who, for the sake of others, refused to be a tired bishop, though enrolled on the Church's books as a "retired bishop." His energy was an inspiration; his enthusiasm, contagious.

FOR HEALTH

Other, and younger, bishops have been known to find it necessary because of the vigor of the climate, to travel for their health. Bishop Page traveled for the health of a sick diocese, until the convalescence of that diocese seemed assured, and, then, sad to say, his own health broke down. We did not ask this of him; but his generosity was a stronger factor than our warnings. "Be thou faithful unto death, and I will give thee a crown of life." To him, this was not an empty slogan, but a principle of personal conduct, to be practiced, not quoted.

He guided us with wisdom and won us with his tact. Generous of his labors and generous with his wealth, he enriched us, most of all, by sharing with us his personality.

Editor's Comment:

A true manly sweetness of character combined with great administrative skill made Bishop Page one of the finest servants of God in his day. THE LIVING CHURCH often found itself opposed to his views, especially on the controversial subject of marriage and divorce; but the force of his personality prevented all such debates from leaving scars. May he rest in peace and may light perpetual shine upon him!

RELIGIOUS ORDERS

New Superior of SHN

Sister Ruth Mary, SHN, was elected mother superior of the Sisterhood of the Holy Nativity last week, at a chapter meeting at the convent in Fond du Lac.

Formerly assistant superior of the order, she succeeds the Rev. Mother Matilda, who died on Easter Day.

WOMAN'S AUXILIARY

Fellowship, Inspiration, Stimulus

By JANE CLEVELAND BLOODGOOD

The 1942 Auxiliary Conference for diocesan and parish leaders of the Fifth province was held at DeKoven Foundation, Racine, Wis., from April 14th through April 17th. It was with some trepidation that the school was held this year but the provincial officers were justified in their faith by adequate if not overwhelming attendance. At least 25 women representing 10 dioceses took the whole course, and others were there for shorter periods. The organization of the conference was capably handled by Mrs. Clarence Reimer, whose husband, the Rev. Clarence Reimer, gave a talk on "Democracy and the Church" during one evening.

The entire school was housed and fed at Taylor Hall. The sun shone brilliant and warm and Sister Eanswith's lovely little meals ministered to our physical welfare as we worked. Three factors contribute to the work of these Provincial Institutes and rather overworked words express them: fellowship, spiritual inspiration, and mental stimulus. We have all experienced the family feeling in the Church yet it is always a new joy when a group of Churchpeople get together to discuss and plan their work. The two afternoon Round Tables at the Conference were the more formal expression of this fellowship where we convened under the Chairmanship of Mrs. H. L. Hoskins, provincial educational secretary, to swap ideas, and I might add, personalities. Each diocese was called upon to put forward one representative to speak for its work and it was an entertaining and enriching experience as the roll was called from Eau Claire to Southern Ohio to see just who popped up. Fond du Lac had an interesting scheme for presenting the work of all departments of the Woman's Auxiliary in an "Our Town" dramatic form, Southern Ohio sent a telegram of greetings instead of a delegate which we would have preferred. Milwaukee had demonstration workshop programs to offer, Eau Claire also had plays and one flourishing Woman's Auxiliary functioning in all departments without a parish. Northern Indiana had work with the isolated to tell about and Indianapolis told of a program of great interest to the diocese where thumbnail sketches were given of each parish. They also reported that they had borrowed Southern Ohio's Trailer Cathedral to visit the mushrooming trailer villages that spring up about the new war industries. Chicago told of quiz programs, Springfield modestly disclaimed any special claim to

fame thus hiding its light in a bushel, and Detroit was represented by a speaker with a rare sense of humor.

But the lady from Toledo, Ohio, stole the show. She was a complete surprise as she had sat silently in the background in the shade of her red hair until the moment when she sailed up to represent the diocese of Ohio. Any black-hearted politician would have shuddered to hear her. She took the telephone book one day, and divided Toledo's local charitable institutions into lists of five or so and visited the parishes around with a little talk gleaned, she claimed, from various sources none of it original. The women of the parishes were then allowed to choose their lists and were from thenceforth responsible for those institutions in a pastoral way. Many tragedies such as bugs in the hair at the old people's home were discovered and the responsibility for mismanagement and neglect traced back to its political source. The aim of the crusade is 500 to 5,000 women expressing Christian public opinion. The very serious object of this Toledo Church-woman's work was clearly visible between the interstices of laughter.

WHAT IS A RELIGIOUS LIFE?

The morning hours were divided into two periods of an hour and a quarter each. The Rev. J. W. Yoder, the rector of an Indianapolis Church and a clinical psychologist gave three lectures on: What is a religious life? Steps to entering into that life and continuing in that life. Mrs. Clifford Cowin, Provincial Representative on the National Executive Board led discussion on Our Expanding Opportunity, a discussion of responsibilities, attitudes, and functions of Christian women in a world at war.

The Conference members at 8:30 each evening went into the Chapel and there entered a period of silence or Quiet Hours until after the Eucharist next morning. Bishop Gray gave us instruction in How to Make a Meditation. The first evening he made one for us, the second evening we made one all together on the Twenty-Third Psalm proceeding from point to point under his direction. The third evening we made our own according to the method we had followed the evenings before.

RADIO

Pope to Broadcast World Message From Vatican May 13th

In commemoration of his episcopal jubilee, Wednesday, May 13th, Pope Pius XII will broadcast a message to the war-torn world from the Vatican. (NBC-red, 12:30 P.M., EWT.)

The message will be heard via RCA international facilities on the occasion of the Pope's 25th anniversary of his consecration as a Bishop.

His Holiness last spoke to the world on Christmas Eve, 1941. In that message he laid down five essential conditions of a durable and just peace, attacking anti-Christian movements throughout the world.

ARMED FORCES

"Too Little and Too Late?"

While \$200,000 is in hand toward its huge program of ministry to Churchmen in the armed forces, the Army and Navy Commission in an open letter to the Church expresses a danger that this may be another case of "too little and too late" because of the comparatively poor response to its appeal. On the basis of present returns the Commission sees the possibility that it will fail to receive even the \$385,000 originally set as a goal, before the United States entered the war.

"Before America became involved in hostilities, a budget of \$385,000 was drawn up to cover needs then in sight," the letter says. "However, in presenting the appeal during recent months the Commission has constantly emphasized the fact that the rapid increase of the armed forces makes it necessary to raise much more than \$385,000 in order to carry on its program, and to avoid the necessity of another request for support in the near future."

The Commission declares that "the response to the present appeal clearly shows that we can reach our goal provided the whole Church does its full share," but points out that to date only a part of the Church has realized its responsibility, and that "those parishes and dioceses which have not responded in an adequate way must continue the appeal if we are to be successful in our efforts."

The Army and Navy Commission is urging action now, "in order that the Church may not join the ranks of those who, through lack of vision and delayed action, have lost their chance for valiant service. By united action now, the Church can perform our sacred task so as to express the loyalty which it is our duty and privilege to show toward those who in this crisis are ready to give their all."

PACIFISTS

Parish Debates Resignation of Objector Rector

At an evening meeting attended by over 100 parishioners of St. John's Church, Charlestown, Mass., April 29th, the vestry heard a brief expression of opinion from virtually every person present as to whether the parish ought to accept the resignation of the Rev. Wolcott Cutler, rector, because of his refusal to register in the draft on April 27th and because of the chance of his going to a federal prison for a period of unpredictable length.

The spirit of the meeting was earnest and at times intense, but friendly and without bitterness or threats of withdrawal from the parish. There were almost no attempts to debate whether the rector was right or wrong.

Some of the young men in the armed forces of the country or looking forward to wholehearted enlistment were particularly outspoken in favor of free speech for

Mr. Cutler. The vestry at a late hour adjourned further consideration of the matter until May 4th. Previously, on April 13th, the vestry had accepted the resignation, but decided to reconsider it when it became evident that many parishioners doubted its necessity.

JAPANESE-AMERICANS

Fr. Yamazaki's Last Message

Volume IX, No. 31, *The Spirit of St. Mary's*, parish paper of the Japanese English speaking mission in Los Angeles, carries Fr. Yamazaki's last message: "At this time as we are about to leave, I wish to express my hearty appreciation for the cooperation of the members of St. Mary's mission for carrying on the very important work of the Church.

"I trust we can carry on this work faithfully wherever we go.

"Be of good cheer and be loyal to the end.

"Also I wish to thank all of our American Church friends for their earnest support of the mission for these many years; and the great sympathy and help given to us at this critical time.

"I will with the help of the newly ordained priest [John M. H. Yamazaki—Fr. Yamazaki's son] continue to carry on faithfully the work entrusted to us by the Church."

St. Mary's Church has been designated as a Civil Control station, where all Japanese in the surrounding area are to report for evacuation orders.

HAWAII

Church Activities Continue

¶ Bishop Littell, who remains in charge of the missionary district of Honolulu, sends this brief but heartening report on the Church's life in America's Pacific stronghold.

By S. HARRINGTON LITTELL

To a gratifying degree, Church worship and activities continue in the parishes and missions throughout the Islands. Obviously certain features of the work carried on in normal times have been curtailed, particularly those after nightfall, because of the blackout. Furthermore, the seven-day week for defense workers, as well as the military and naval personnel, not to mention other essential industries, has interfered with normal Church attendance. Even so, by the rearrangement of hours for services and otherwise, Church attendance is continuing to a very satisfactory degree.

In Honolulu, Holy Week and Easter services were particularly significant and well-attended. Reports from outer islands indicate steady maintenance of Church activities. The Lenten missionary and Easter offerings did not show any falling off from previous years. The clergy for the most part are more occupied in various civic and defense duties under martial law than in normal times, but all are well and have reported no injury to members of their congregations or to property.

Russian Christianity

By the Rev. Francis J. Bloodgood

Rector of St. Andrew's Church, Madison, Wis.; Member of the Advisory Council on Ecclesiastical Relations

RECENTLY I have been in touch with the preparation of a church survey. It was begun in a district where many families were on relief. There had been rumors that these people were bitter toward society and hostile to the Christian Church. But the survey did not find them bitter. It found them friendly and cheerful. The great majority had continued to practise the Christian religion and all were sympathetic and courteous when a representative of the Christian Church called. But when the survey moved "across the tracks" to a more prosperous district, the representative of the Christian Church found a real minority who resented his calling and responded to a simple inquiry as to whether or not the children went to church school with discourtesy and sometimes with contempt. In order to be perfectly plain, I must add that this survey took place within the boundaries of the United States of America. It is good evidence of the simple fact that Communism did not invent godlessness.

In the English *Christendom* for December, 1941, Maurice Reckitt has an editorial on the Russian Alliance. In his conclusion, he says, "Broadly, we may say perhaps that we have to learn from Russia that the surrender of the self-regarding demand upon life is the pre-condition of a true society, and that Russia has to learn from us that respect for the person is the basis for the only kind of community that is worth having. But an adulatory imitation by any one nation of the habits and institutions proper or natural to another is not the mood in which countries will best serve the world, whatever 'Right' and 'Left' doctrinaires may declare. To do that nations 'to themselves must rest but true,' finding their ultimate basis of unity in the acknowledgement and the service of God."

The common question is, "Why did the Russian Church fail so completely?" First, we must be clear in our knowledge that the disreputable Rasputin was not the cause. Rasputin was not a communicant of the Russian Church, nor was he a monk. It was part of his policy to dress as a monk, but he had no connection with the Church, and was constantly denounced by the Church. In my opinion, the Russian Church failed because it was content with the role of servant of the State. The Church has no other existence than as the servant of God. When it denies its *raison d'être* it is certain to fail.

RUSSIAN RELIGIOUS LIFE

"The Russian is broad. I would like to narrow him," wrote Dostoevsky. By "broad" Dostoevsky did not mean easy-going or tolerant. He meant intense and with a lust for life. The Russian boasts of being a mixture of Tartar and Finn. This breeds a people tough and violent. The Book of Revelation could never say of the Russians as it said of the Church

at Laodicea, "I know your doings. You are neither hot nor cold." Russian Christianity has been characterized "holy madness." There has always been observed in Russian Church history an enthusiasm for renunciation. The "scorched earth" policy of Russia has its origins in the religious life of the people. Among the great attractions the Russians found in Christianity

were the monastic life and pilgrimages. All good Russians asked for the monastic tonsure before death. Also, the Russians were the greatest pilgrims of Europe. More Russians visited the Holy Land annually than persons from all the rest of Christendom.

A favorite text with the Russians has always been, "We have not here an abiding

Religion and Life

XII. Why are My Prayers not Answered?

By the Rev. S. C. Hughson, OHC.

ONE often hears the complaint of so-called unanswered prayer; but investigation invariably shows that the complainant fails to understand what prayer is. Many regard it as a penny-in-the-slot process whereby I drop in the coin and out comes what I want. So, these would drop in a prayer and if they do not get what they want, God is letting them down. But this is sheer magic. Magic means the use of a form of words which compels the action of an unwilling deity. Is this your idea of prayer? There are conditions which must be fulfilled before prayer can be answered. Let us list some of the more important of these as they are set forth in the New Testament.

1. "If we ask anything according to His will He heareth us" (1 St. John 5: 14).

2. Whatsoever ye ask in my Name, that will I do" (St. John 14: 13). This means it should be a right petition to which our Lord could lend the weight of His Name.

3. "Whatsoever we ask we receive of Him because we keep His commandments" (1 St. John 3: 22).

4. Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea. . . . Let not that man think that he shall receive anything of the Lord" (St. James 1: 6-7).

5. "With thanksgiving let your requests be made known unto God" (Philippians 4: 6).

When we look at these conditions perhaps we shall feel a bit discouraged. But remember, God always accepts what we can offer if we are sincerely trying; but if I ignore the required conditions, how can I expect the results?

But how can I always know His will? I cannot. But if when I pray, I add with all sincerity of heart, the

words, "Not my will, but Thine be done," all will be well. The same principle applies to the second condition regarding the use of our Lord's Name. Again, I cannot be perfectly obedient, but if in all honesty I try to follow my conscience, God is lovingly content with me. Once more, there must be faith in God; but not faith that He is going to abdicate His love and wisdom, and blindly give whatever my ignorance and folly asks. Faith means three things—First, that God is a tender, loving Father; second, that in His omnipotence He can do all that He wills to do; third, that He wills to do everything that will be for my good as He sees it in His perfect wisdom. I trust in Him, and leave the issue in His hands like the humble, loving child I ought to be. Lastly, how thankful am I? Do I "in everything give thanks," or am I selfishly thankful for the things I like, and full of complaint if I do not get what I want, and just how and when I want it?

If we pray in the spirit of these conditions there will never be an unanswered prayer. We may not get the foolish and hurtful things we want. God's love will withhold that from us. But no soul ever drew near to Him in love and faith without His responding with a blessing far above anything wished for.

Just do the best you can, and trust in His love, for He has promised that "no good thing will He withhold from them that live a godly life"; and godliness does not mean being perfect. It means trying—and though failing often, yet keeping on in the strength of Christ. Father Huntington used to say, "The saints in heaven are the sinners who kept on trying."

NEXT IN THE SERIES: The Rev. Theodore Parker Ferris answers the question: "Do human beings matter to God? Why?"

city, but we seek after one to come." They have been described as "the modern Thessalonians." For the Russians, the parish church is a piece of heaven in contrast to the pitiful cabins in which the majority of the people live. The Russian parish church is tall and of white stone. There are gilded crosses, bells, pictures, and many lights. The Russian wishes to be surrounded by cherubim, seraphim, patriarchs, apostles, martyrs, and saints. The Russian thinks in images, and in the icon there is "theology in paint."

Furthermore, the Russian brought his

religion home. If you were to call on a devout Russian, you would make three bows and the sign of the cross to the icon before greeting your host. In many Russian homes, the daily offices were said. The Russians invariably represent the Virgin Mary with her Son. "Holy Mother, save us" is a constant Russian prayer. Together with renunciation, humility is a Christian virtue much exalted. "Remember God created the world out of nothing. Do thou, too, feel to the uttermost that thou art nothing before Him. Then only, will He begin to make something of thee."

Patience under suffering is a Russian trait. The Russians have a long history of suffering. This experience of suffering means that they are less drawn to the Christ of Gethsemane than, for example, the people of sunny Italy. The Russians don't have to exercise their imagination in order to appreciate suffering. Like the poor, it is always with them. In contrast with this, it has been said that the Resurrection has been celebrated on Russian soil as nowhere else in the world.

ST. SERGIUS

The saint most venerated in Russia is their own St. Sergius. Nicolas Zernov of the St. Sergius Seminary in Paris, which we are accustomed to hear of as the Russian Seminary, and to which we give a part of our Good Friday offering, has written a biography of St. Sergius. This has been translated and published for the fellow ship of St. Alban and St. Sergius by SPCK. This biography is of special significance to us today because the life of St. Sergius shows how, due to his freedom from fear and the power of his humility, a Christian victory was achieved over the forces of destruction and oppression which were running wild during the 14th century in Russia, as St. Sergius began his work. A few sentences from the biography of St. Sergius are worth our meditation today: "As a preëminently Trinitarian saint St. Sergius was able to build around him a community of Christian people who lived in concord among themselves. They could resist the assaults of evil for their oneness was based on the solid foundation of a true knowledge of God and of laws established by Him. . . . Slowly and painfully Christians are learning that freedom without Christ is anarchy, that unity without Him is oppression, and only in His Church man can find both unity and freedom."

Professor George Fedotov, for many years at the St. Sergius Seminary of the Russians in exile in Paris, is now at Yale. If we are to learn more of Russian Christianity, Professor Fedotov will be an excellent tutor.

THE FUTURE

In conclusion, I call your attention to Fr. Sergius Bulgakov's book on the Orthodox Church, which has been translated for us by Elizabeth S. Cram. Fr. Bulgakov writes:

"All Christians who now discover the need of facing a new future, are beginning to understand the world importance of the destinies of Orthodoxy.

"Does that future exist for the Church? Yes, for Orthodoxy is not yet achieved, either in fact, or even in principle. Above Orthodoxy there is no other dome than the vault of heaven. The Orthodox Church has heard and believes the promise of our Lord Jesus Christ about the Holy Ghost, the Comforter Who 'will declare the things to come.' The Orthodox Church is now faced with new problems, new perspectives, it contains not only the end but the creative way which leads to it. 'Thy youth shall be renewed like that of the eagle' (Psalm 103: 5). The spirit of God the creator who lives in the Church calls to this renewal of which the Saviour has said: 'It is without measure that the Lord bestows the Spirit.'"

THE DEVIL

"Therefore every man should watch that the ghostly enemy which goeth about seeking whom he may devour, find not time and place to deceive him."

—*Thomas a Kempis.*

WE SAID, "After all, there's not much harm in men;
They're a pretty good sort except now and again;
And you'll find 'em nice and peaceful and contented," and then
The Devil he laughed, "Ha-ha!"

We said, "After all, there's no great harm in us.
Let's go play in the sun and forget all the fuss
About evil and good, and who'll be the wuss?"
And the Devil he laughed, "Ha-ha!"

We said, "After all, I'm not bad, you'll agree;
I like a lot of people and a lot like me.
Why go looking for trouble when you're healthy and free?"
And the Devil he laughed, "Ha-ha!"

The Devil he laughed and he crept inside
Of you and of me in our sloth and pride
And he said, "It's a pretty good place to hide
While they're all belittling me."

"And while they're neglecting the only One
Who has ever helped them out, or who ever can,
Against the unwearying foe of man—
Against the Devil—me:

"They think me an opponent who is not worth training for;
They are breaking ranks and discipline and lying down to snore;
And their Leader's well-nigh manless in His ancient war;—
And now's the time for me."

And the Devil he is laughing and rubbing his hands,
"My lands of lust-for-power against my slothful lands,
All hating and killing and obeying my commands
Because they forgot about me!"

And the Devil he is laughing and wrinkling up his eyes,
Shrieking in the shrapnel and screaming in the skies,
"They thought they could ignore me, but I've brought them the surprise
Of their life; — and it's death! It's me!"

DOROTHY LEE RICHARDSON.

Dr. Suter and His Work

By the Rt. Rev. Edward Lambe Parsons, D.D.

Chairman of the Standing Liturgical Commission

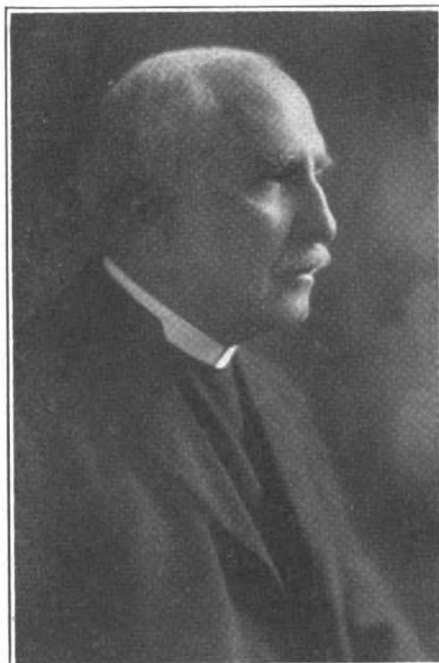
HERE were times during the long process of revision of the Prayer Book when the successful achievement of it seemed to many of us to depend altogether upon John Suter. Dr. Hart had been elected secretary of the Revision Commission at its first meeting after the General Convention of 1913; but almost immediately found it necessary to resign on account of his other work and his age. Dean Moses of Long Island succeeded him but died before the report to the 1916 Convention was drawn up. Dr. Suter of Massachusetts, a member of the Commission from the beginning, succeeded him and from that time until the revision was completed in 1928, the guidance and arrangement of the work, the care of the vast amount of material, the preparation of the reports to Conventions, as well as all the smaller duties of his office fell upon him. He carried his task with conspicuous success.

A great many men contributed to the work of the revision—the saints and scholars of the past ages of the Church, the members of the Commission, the innumerable company of those who from time to time sent to the Commission helpful suggestions and, not least, those severe and earnest critics who in General Convention tested and weighed, condemned or approved every proposal of the Commission. The American Prayer Book is no one man's book. The liturgies of the ages and the incomparable genius of Cranmer are its very substance but into its present form a thousand strands have been woven; a thousand Christian souls have had a part in making it. To no one of these does its present form owe more than to John Suter. His care, his mastery of detail, his skill in arrangement, his untiring devotion and his liturgical knowledge and taste, all made this contribution memorable. The rest of us (for I had the privilege of being on the Commission from the start) worked. We had the Church's best liturgical scholars—Hart for a little while, Denslow, Robinson, Gummey, St. George of Nashotah. We had the literary skill of Bishop Slattery and his leadership as chairman after the death of Bishop Whitehead, and the fine insight of laymen like Pepper, Zabriskie, Bryan, Sturgis, and others. But whatever the rest of us did, it was little beside Dr. Suter's service.

It was not of course mere chance which had put him on the Commission. He had already a wide reputation as what may be called a devotional liturgist; had published with Dr. Addison 15 years earlier the *Book of Offices and Prayers*, and in 1904 the *Book of Offices for Special Occasions*. With characteristic modesty these "Two Presbyters" preferred at first to be anonymous. But everyone soon knew who they were, knew their skill and taste and knowledge and realized that what they were doing sprang from deep personal re-

ligious life. In 1919 they published the "People's Book of Worship," a popular story of the Prayer Book.

It was obvious that when after the completion of the revision the Standing Liturgical Commission was formed, Dr. Suter would be its secretary. To him went the many requests from clergy for help in arranging special services. He and Dr. Addison did the major part of the preparation of the new "Book of Offices for Certain Occasions," issued by the Commission



Bachrach.
DR. SUTER: He "opened the way to God for many a soul."

under authority of General Convention. He kept track of the great number of suggestions for revision of the Prayer Book which began to come in almost before the 1928 book was off the press.

And it was equally obvious that when Dr. Robinson died he should take his place as "Custodian of the Book of Common Prayer," a responsible if not onerous office and a kind of decoration for distinguished liturgical work.

It is to these various specialized services to the Church that one's thought first turns; but it must not be overlooked that he was a successful and much loved parish priest, *rector honorarius* of his most important parish, the Church of the Epiphany, Winchester. He was registrar of the diocese of Massachusetts and deputy to General Convention in 1922, 1925, and 1928.

All his life was spent in and about Boston. He was born there in 1849, graduated from Harvard in the class of 1881, of which he was secretary, and in '85 from the Episcopal Theological School which

later gave him his doctor's degree. In 1888 he married Helen Jenkins, the beginning of a long and lovely companionship. His wife died only a few months ago. Of his two sons, one as everyone knows is in his own right a distinguished liturgiologist who has succeeded his father as secretary of the Liturgical Commission.

From the beginning Dr. Suter breathed the air of that fine type of the Christian life which we used to call Massachusetts Broad Churchmanship. It has been much disparaged of late in the reaction from "liberalism" which has led to unfortunate and uncritical extremes: medievalism on the one hand, neo-Calvinism on the other. But these Massachusetts Broad Churchmen gave to the Church men like Phillips Brooks, its greatest preacher, and A. V. G. Allen, one of its greatest scholars. Deeply religious, unafraid of the truth, clear-headed, they led the Church through the conflicts brought about by the new learning, scientific, historical, Biblical and today we all accept their work and live by it. Dr. Suter was one of the leaders in that company.

It was natural therefore that he should have been chosen to write the life of William Reed Huntington, for Dr. Huntington, although his fame will always be associated with Grace Church, New York, was New England to the core and shared that same fine love of truth, that clear and cultured understanding of the noblest in Christian history.

Dr. Suter was New England. He was Boston. He was Harvard; but he was all these at their best and withal a simple Christian gentleman whose prayers and gatherings of prayers opened the way to God for many a soul. We thank God for his good example and pray that he may have continual growth in God's love and service.

CHURCH CALENDAR

May

3. Fourth Sunday after Easter.
10. Fifth (Rogation) Sunday after Easter.
- 11, 12, 13. Rogation Days.
14. Ascension Day. (Thursday.)
17. Sunday after Ascension.
24. Whitsunday. (Pentecost.)
25. Whitsun Monday.
26. Whitsun Tuesday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$443.10
Miss Agnes Chambers	10.00
Mrs. William J. Bartlum	5.00
Miss Lina Lawrence	3.00

\$461.10

China Relief Fund

St. Mary's School, Sewanee, Tenn., Easter offering	\$ 40.00
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The Apocalypse in These Times

PROBABLY no book in the Bible has been so scandalously abused as the Apocalypse or Book of the Revelation. It has been made the plaything of chronic Bible-searchers who love to pick it apart and worry out of its pictures all kinds of fantastic predictions. Many honest Churchmen have simply given it up as an insoluble problem and skip it in favor of the Sermon on the Mount. Mention it to the average man-in-the-street and he is likely to murmur something unintelligible about the "four horsemen" and let it go at that.

Actually the Apocalypse is an exceedingly valuable Scripture and peculiarly pertinent to these troubled days in which we are living. It is a series of symbolic pictures portrayed in the apocalyptic style which was fairly common to Jewish literature of the first century. Numbers, animals, angels, and a variety of objects like horns and trumpets and scrolls and trees and jewels—these constituted the materials with which literary scenes could be depicted, to be taken not literally but as imaginative conveyors of ideas. There was a language of symbols which was generally understood. Not all of that language is clear to us today, and so it is difficult for us to understand all of the details of the message contained in the Book of the Revelation.

It might be a fair question to ask why the author did not present his case in plain words instead of resorting to fanciful circumlocutions. There may have been other reasons but one is obvious. Writers in those days did not readily burst forth with blunt criticisms of Rome and the Roman emperor. If they did, they were likely to end up on the gallows. Freedom of speech was not reckoned as an asset to the general welfare of the empire. Therefore if anyone had caustic remarks to offer on the ruling order of the day, the only safe way to do it was by use of figures of speech which would tell a story to the initiated but would be inscrutable to anybody else.

There are baffling features about this book but the main theme of it and its broad purpose are discernible. It is the story of the Church suffering grievous afflictions but winning its way to final victory by its inflexible fidelity to our Blessed Lord. Its purpose was to inspire courage and confidence in the hearts of persecuted Christians. For the book was written in the reign of the emperor Domitian (about the year 96) when the first really savage persecution of the Christians on a considerable scale was launched in Asia Minor. The prospect was dark and discouragement was easy.

The principal issue on which the man-hunt centered was the worship of the Roman emperor. In an earlier day Rome had her own religion with her own set of pagan gods. Then she undertook the conquest of the world. As one nation after another was subdued, their various religions were added to the already generously peopled household of the Roman pantheon. It was religious toleration in the extreme. But the result was not up to expectations. The time came when the Roman empire discovered that it had many religions but no religion. Roman law, an imperial organization, and a ruthless army were not enough to bind together the discordant fruits of conquest. The unifying element contained in a common religion was highly desirable. To meet this need the State was invested with a divine character and the emperor as head of the State was deified. Statues of the reigning emperor were

erected and sacrifices were offered to him just as they were offered at the altars of the numerous pagan gods. People were free to worship any other gods as they desired, but they must worship the emperor. It was a test of loyalty to the all-powerful State.

Thus it was on the question of Caesar-worship that Christians went to their martyrdom. The Church was making converts at a rate that brought it very definitely under official observation and the Church took an uncompromising stand against Caesar-worship. To the pagan multitude it was a matter of indifference that another deity in the person of the emperor should be added to the long list to which they were already accustomed. But Christians worshiped Christ and it was unthinkable that they should worship anyone else. Thereupon they were charged with treason against the State and the relentless power of the Roman empire was called upon to crush the Church out of existence. Caesar-worship was the "beast" against which the Christians had to contend and those who acquiesced in it bore the "mark of the beast." Under such circumstances the Apocalypse was written and dispatched to

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

Can We Take the Offensive?

Sick at heart with one defeat and retreat after another, men are beginning to join in a mighty chorus to demand that the United Nations take the offensive. Our armies are now on the defensive because our whole philosophy of life has been purely defensive. We talk about "defense stamps" and "defense contracts." We wanted to "protect our way of life"—a defensive attitude. Instead of "protect" we should "perfect"; instead of "defend" we must "extend"!

For the past ten years we have been playing this defensive role. As a "defense measure" we appeased the warlike nations by shipping them the material with which to make war against us! Army surgeons are now picking out of the bodies of our boys the scrap iron we sold to Japan. The peace-loving nations failed to form a coalition which could have crushed the war-makers in offensive action the moment they would make war. Instead, each nation spread out in defensive array its limited military resources, allowing the Axis nations to concentrate their forces and choose the moment and the place for every break-through.

A military offensive by our side must wait until we are spiritually on the offensive. Instead of merely defending ourselves from the attacks of Axis propagandists, we must attack Axis propaganda. Instead of feebly protesting that Fascism is not the wave of the future, we must crusade for *our* way of life as the indomitable wave of the future! Our spiritual offensive should be grounded on the Four Freedoms. Most men all over the world realize that a decent life depends on the establishment of these Four Freedoms. These Freedoms must not merely be "defended"; they must be "extended"—everywhere in the world! When we passionately desire to extend these Freedoms we are ready to take the offensive and stop retreating.

the Christians of Asia Minor to encourage them in steadfast resistance and to reassure them of the final triumph of the Kingdom of God.

Who would have thought that St. John would be speaking directly to Norwegian Christians in the 20th century? Yet that is what it really amounts to. The same old ugly specter has reared its head again clothed in modern trappings but essentially the same in its final purpose. Christ must bend the knee to Caesar. The totalitarian State takes precedence over the Kingdom of God. Six bishops and eleven hundred pastors in Norway are called upon to make the same decision that the Christians of Asia Minor had to make in the first century. Will they prostitute the Church by handing it over to a secular dictator for political exploitation or will they remain faithful to their Christian profession and take the consequences? This action to bring the Church to heel in Norway is even more bold and cynical than the previous efforts to gain similar ends in Germany. But in both instances the same familiar features appear. The "beast" of the Apocalypse is busy again and the concentration camps are being filled with his victims.

IT IS a good time for Churchmen to read this often neglected book. Read it without straining over the details which are often puzzling in their imagery. Catch the fine spirit of loyalty, courage, and confidence which it exudes. Remember how the infant Church withstood the first attack and became great in the service of Christ. Entertain no doubts that Christians today can and will live up to the best traditions of their fathers and that the Church will go from strength to strength in spite of ancient Caesars or modern dictators.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down."

"If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation."

"I am Alpha and Omega, the beginning and the end. . . . He that overcometh shall inherit all things; and I will be his God and he shall be my son."

Parish Year Books

PAROCHIAL year books can be very good or very bad. If they are mere commercial ventures they are likely to fall into the latter class but when they are carefully compiled with a view to giving a comprehensive picture of the activities of a forward-looking parish, they can be very helpful indeed.

Two of the best year books that we have seen in a long time come from the west. One of them, issued by St. Stephen's Church, Longmont, Colo., bears the title, *A Place for You in the Life of St. Stephen's Church*.

It gives an admirable picture of the comprehensive work of this parish and is credited by the then rector, the Rev. Charles V. Young (he is now rector of Trinity Church, Greeley, Colo.) with responsibility for a 10% increase in communicants and a 75% increase in Church school attendance. Others who have visited the parish tell us that Fr. Young himself deserves the lion's share of this credit and we have no doubt that such is the case; but the year book is certainly a model of what such publications can be.

The other is the year book of All Saints' Parish, Pasadena,

Calif., and bears the subtitle, *An Account of Our Progress in Service During the Year 1941*. In presenting his annual report, the rector, the Rev. John F. Scott, wisely observes: "As I see it, the Church's task in war time is twofold. Our primary job—as always—is to preach and uphold the Christian religion. . . . Our other task is to do what we can to build up and maintain the morale of our citizens and our armed forces, to assist in ministrations of mercy, and to give of ourselves and our means to help our country to righteous victory." How this parish is carrying on this twofold task is attractively set forth in the year book.

We recommend these two publications as models of what a parish year book should be like. No doubt the rectors will be glad to send copies to interested Churchpeople.



WRITING in the Southwestern Episcopalian, lively publication of the diocese of Southwestern Virginia, the Rev. Dr. Carleton Barnwell tells an interesting now-it-can-be-told about the world premiere of *The Vanishing Virginian*. It was decided to hold the premiere in Lynchburg, Va., the scene of the charming book of the same title on which the movie is based. Says Dr. Barnwell:

"Of course Lynchburg was all agog when the camera men moved into town and more agog over the occasion of its first World Premiere with movie stars'n everything. There's an inside story here too which has never been told but might as well be. The original date set by MGM (with whom everything revolves around World Premier dates) was found to conflict locally with the National Preaching Mission; and the Junior League and Woman's Club, which were to sponsor the grand ball, said that in the circumstances, they could not cooperate. Such a thing was unheard-of in the annals of Hollywood, and MGM registered amazement. 'What's a preaching mission?' asked its spokesman. 'And who is Maude Royden anyhow? Twenty-seven cities have asked for this Premeer—and here we are giving you Frank Morgan, Carter Glass, the governor and a lot of other celebrities. It's going to be stupendous!' 'So sorry,' said the Junior League and Woman's Club, 'but that week is set aside for the Mission.' It was two weeks before a later date could be set, not because open dates were so scarce, but because it took Mr. MGM that long to get over the shock of seeing a World 'Premeer' set aside for a preaching mission."

NEXT AFTER Sodom and Gomorrah, Chicago seems to be the city most abused in print. In the *Presbyterian* of April 2d appears this super-slam:

TRIUMPH VERNA CLAIR SMITH

<p><i>They thought they locked Him in a tomb (The crowd that stood and watched Him die); They thought their scornful wagging tongues Could silence Truth, His love defy.</i></p> <p>Chicago, Illinois.</p>	<p><i>But God reached through the cruel night To break the bonds of hate and wrong, And Christ arose to bring to men A glad some day of hope and song.</i></p>
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SUCH TREATMENT of America's second city seems especially invidious when we read on another page of the same issue:

*When our pathway down the future
Is obscure and filled with dread;
Let us trust the God of Heaven
Who upraised Him from the dead!*

Martins Ferry, Ohio.

MASSACHUSETTS

**Church Must Sustain People in
Wartime, Bishops Tell
Convention**

The current war as the lesser of two evils, and the winning of it as the only way by which another chance may be vouchsafed us to try to make God's will on earth a reality, was the common note of two great addresses at the 157th annual convention of the diocese of Massachusetts. They were made by Bishop Sherrill, at the diocesan service of worship which opened the convention in Trinity Church on the evening of April 21st, and by Bishop Oldham of Albany, as he addressed the members of the convention on the day following, when business sessions were held in Lorimer Hall, Tremont Temple. Both Bishop Sherrill and Bishop Oldham hold that the Church is *in* the war, for it shares the common life of its people and must help sustain them; it must keep the war from the paganism of universal hatred of sinners instead of their sins; it must preserve ideals and see that the victory, if and when gained, is not in vain.

First in news value comes Bishop Sherrill's announcement that the tangible

memorial to all that Bishop William Lawrence meant and still means to this diocese, will take the form of a reconstructed Cathedral Church of St. Paul, for which, fortunately, there is a plan outlined by Bishop Lawrence himself in 1915. After referring to the present building in the heart of the city, with thousands upon thousands of persons passing its doors daily, Bishop Lawrence had written:

"Our duty, our privilege is . . . to adapt the present Church from its very cramped area so that it may render the most effective service possible for the coming years. Preserving so far as one can the dignified architecture, we must so reconstruct the building as to make it the diocesan church and the centre of diocesan activities. . . . Tentative sketches have been made by the architect which will enlarge the seating capacity. . . . By deepening the basement, a well ventilated and handsome diocesan hall will be created. . . . Such a reconstruction, including the lengthening of the nave and chancel, means the rebuilding of a substantial part of the church."

LAWRENCE MEMORIAL

The objective placed before his diocese by Bishop Sherrill is the raising of a Bishop Lawrence Memorial of half a million

dollars. He closed his outline of the plan by again quoting from Bishop Lawrence's own letter written during the first World War, saying:

"The time of financial stress and war is the time for serious thought and high hopes, though not usually for large gifts. May I ask you to lay your plans for such gifts as soon as you are able to make them? May I not hope that you will write into your wills bequests creating memorial funds?"

It will be recalled that Bishop Lawrence abandoned the hope of reconstruction of the Cathedral Church of St. Paul, Boston, when he was called to raise the initial reserve for the Church Pension Fund, and saw that if Massachusetts were to meet its full share of that fund, the plans for its own cathedral must be set aside.

In the same address, Bishop Sherrill referred to the Fund for the Army Navy Commission on which reinvigorated effort is needed: the figure of \$385,000 was set as a goal before the fateful December 7th; \$500,000 is needed now with millions of men called to arms. "I can only say," said Bishop Sherrill, "that if we fail in this opportunity and responsibility, the Church will suffer a great and permanent loss and I speak out of an experience which has taken me the length and breadth of the country."

Bishop Heron, Suffragan, reported on the great social agencies, especially the Seamen's Club ministering to thousands of sailors, which come under his supervision of the Episcopal City Mission, and for which he needs \$10,000 in this first year of enlarged work.

The Very Rev. Dr. Angus Dun, addressed the convention on the Episcopal Theological School, Cambridge, of which he is dean, and, in the course of his remarks, paid a moving tribute to Bishop Lawrence.

Among the reports made may be mentioned one by the Rev. Charles C. Wilson as chairman of the Committee on Family Life, who announced the formation of a diocesan committee in accordance with the request of the provincial representative of the General Convention's Joint commission on Holy Matrimony. The committee numbers clergy and laity, and includes a Christian psychiatrist, a family case worker, an attorney with a working knowledge of marriage law, a religious educator, and a socially minded physician.

BIRTH CONTROL

Without debate, delegates to the convention endorsed a measure for birth control in closing session in the following words:

"Resolved: that the diocese of Massachusetts endorses the initiative petition as one designed to permit exercise of the right of judgment on the part of the physician and parents within its scope, in keeping with American principles of medical rules, human dignity and civil liberties."

The proposed law, which has been opposed by Cardinal O'Connell, would permit registered physicians to provide contraceptive care to married persons for the

For the Prospective Bride and Groom . . .



**THE
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AND AFTER**

by
The Rev. Hervey C. Parke

Here, in a new edition, is the ever-popular booklet offering instructions and considerations on the sacred character of Christian Marriage. The author explains the Office of Solemnization of Matrimony as given in the Prayer Book, interprets and analyzes parts of the service, and gives practical suggestions for the establishment of a good Christian home. Many young couples have profited greatly by these instructions and suggestions.

The material in this little book is the outcome of the author's wide experience in connection with his pastorate of the popular Church of the Angels in Pasadena, California.

The booklet, size 6 x 3 7/8 inches, contains forty-six pages, with a stiff, white paper binding. The inside front cover bears a presentation certificate.

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protection of life and health. The petition was signed by 50,000 Bay State voters.

Elects as officers of the convention were: secretary, the Rev. Henry McF. B. Ogilby; treasurer with leave of absence, Captain Philip H. Stafford; acting treasurer, Clarence H. Poor. The Rev. Dr. James A. Muller was elected registrar of the diocese. Other elections were:

Standing committee: clerical, Angus Dun; lay, Paul M. Hubbard.

Diocesan council: clerical, Paul T. Shultz, Dwight W. Hadley; lay, Miss Eva D. Corey, Edward O. Proctor.

Deputies to the provincial synod: clerical, Howard K. Bartow, Wolcott Cutler, Chester A. Porteus, Charles C. Wilson; lay, Stewart Burchard, Albert B. Carter, U. S. Harris, Calvin G. Page.

Cathedral chapter: Clerical, Edward T. Sullivan; lay, Stoughton Bell.

Bishop and trustees of the diocese: clerical, Thomas C. Campbell; lay, Richard Everts.

Member of the diocesan library board: Mrs. Samuel G. Babcock.

NEW YORK

Episcopal City Mission Board Elections

Bishop Manning of New York, president of the New York Protestant Episcopal City Mission Society, has announced that the Rev. Dr. John H. Johnson, rector of St. Martin's Church, Harlem, and the Rev. Dr. Louis W. Pitt, rector of Grace Church, have accepted membership on the Board.

Coming to Grace Church in 1940 as its ninth rector, the Rev. Dr. Louis W. Pitt has a deep interest in the social responsibility of the church and as rector of Grace parish has under his charge Grace Church School, Huntington House for Girls, House for Young Men, and Grace Chapel. Dr. Pitt is serving on the executive committee of the Federal Council of the Churches of Christ in America, and as vice-president of Seamen's Church Institute.

As a former chaplain on the staff of the City Mission Society and the vicar of St. Martin's Chapel when it was established by the Society in 1927, Dr. Johnson is the first Negro to be elected to the Board of Managers in the history of the 110-year-old Society. In 1940 St. Martin's became an independent parish of the diocese and at that time Bishop Manning installed Dr. Johnson as its first rector.

A prominent leader among Negro people, Dr. Johnson is also serving on the Advisory Board of the Welfare Department of the City of New York and in 1939 became the first Negro chaplain of the Police Department.

Bishop Manning also announced that the Hon. James W. Gerard, former ambassador to Germany, has consented to serve as honorary chairman of the Society's camping committee, whose chairman is Mr. William Walker Kennedy. The Rev. William MacDonald Sharp, rector of St. Philip's Church, Garrison, N. Y., will also be a member of the committee.

Confirmation Service At City Penitentiary

The second confirmation service at the penitentiary of the city of New York on Riker's Island was held at 8:45 A.M.,

Sunday, April 26th, when Bishop Gilbert, Suffragan, of New York, administered the sacrament to 17 men, whose ages range from 17 to 52 years.

The first such service in the 7 years since the institution was established on Riker's Island was held on March 23, 1941. This year's class is twice as large as the one presented the year before. The men were prepared for confirmation by the Rev. Francis D. McCabe, Episcopal Chaplain on the staff of the New York Protestant Episcopal City Mission Society, and five were also baptized by him.

Notable Bible

St. James' Church, Fordham, New York City, has a new Lectern Bible, dedicated at a Confirmation Service by Bishop Gilbert, Suffragan of New York.

This Bible was designed by Bruce Rogers for the Oxford University Press, and is considered one of the finest editions ever made.

William Krause, honorary warden and lay reader of St. James' Church, presented it in memory of his son.

NORTH DAKOTA

Annual UMCY Conference

Traveling an average of 150 miles, the delegates to the annual conference of the UMCY in St. George's Church, Bismarck, N. D., April 18th and 19th heard the Rev. T. Malcolm Jones of Great Falls, Mont., lead the discussion on Revolution in Religion. Bishop Atwill was the celebrant at the Corporate Communion service.

EASTERN OREGON

Bishop Emphasizes Opportunities For Church Work

The 32d convocation of the missionary district of Eastern Oregon was held at St. Matthew's Parish House, Ontario, Ore., April 17-19th. This was the first time for convocation to be held in Ontario and under the capable direction of the Rev. B. S. Moore, the congregation of St. Matthew's, together with the neighboring missions of Nyssa and Vale, had made well organized preparations to receive the many delegates and visitors from all over Eastern Oregon. Coincident with the meetings of convocation members of the Church Women's Service league assembled to receive the annual reports, the guest speaker being Mrs. Leslie Rolls. Amongst the visitors were the Very Rev. Frank A. Rhea, Bishop-elect of Idaho, the Rev. Robert B. Echols of Payette, Idaho, and Mr. Linden Morehouse of New York.

A joint session of convocation and the CWSL was held at which the Presiding Bishop's next step in the Forward Movement, Conversion to Christ in World service, was ably presented by Dr. Frank Rhea, the Rev. Robert Payette, and other speakers. One hundred and twenty-five people sat down to a sumptuous banquet held in the Moore Hotel, the toastmaster being Robert D. Lytle of Ontario. Guests of

AMERICA AND CHRIST

English priests will frankly tell you that until England came to the consciousness that she could not exist without Christ, she was hopelessly defeated both within and without; but that since she has again become Christ-conscious, she has within her very soul the sense of His Presence, and the sense of ultimate victory, both within and without.

We are firmly convinced, as Churchmen, that not only is the average American NOT Christ-conscious, but that many, many of our professing Episcopalians are not far behind, in permitting Our Blessed Lord to be very lonesome, indeed, as He comes to them on His Holy Altar.

Does America, and do Episcopalians, think that this very thing, the utter disregard of Our Lord, can be maintained in war, or out of war? How much longer will human atoms, created by God, continue to utterly disregard and pass Him up? Just so long, DEPEND UPON IT, will we have war, horror, sin at its worst, and all that follows in a world when Christ, its Redeemer, does not reign.

Listen! This business of ours is built upon both a personal and professional belief and practice in all that The Episcopal Church believes and practices, and as this war is an all-out fight for not only Democracy, but for the very existence of Christianity as well, we here and now declare ourselves FIRST, for Christ and His Holy Catholic Church; second, for our country; and third, we'll work day or night, regardless of hours, to help priest or lay-folk bring Our Blessed Lord back into the place in people's hearts which He used to and should have — and we have EVERY MEANS here of doing that, except Vestments.

If the forces of evil, selfishness, greed, lust, crime — want a fight, let's give it to them!

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Honor were Bishop and Mrs. Remington, Mrs. L. Rolls, the Very Rev. Dr. Rhea and Mrs. Rhea, and Linden Morehouse.

Delegates were reminded that next year Bishop Remington will have completed 21 years as Bishop of Eastern Oregon, and a small committee consisting of the Ven. Eric O. Robathan, Dr. T. M. Barber, Mrs. Chester Kennedy, President of the CWSL, and Mrs. George Hartman was appointed to plan for the fitting celebration of this anniversary in 1943.

Bishop Remington presented his charge to convocation, emphasizing the opportunities which lie before the Church today in this time of stress and strain. Before adjournment a photograph was taken to mark what was one of the happiest and most successful convocations held in the district.

Chancellor, Judge C. Sweek; registrar, Miss A. Lang; executive council: the Rev. Messrs. C. A. Kopp, B. S. Moore, F. C. Wissenbach, G. Potter, J. M. B. Gill, T. M. Baxter, E. O. Robathan; Messrs. G. Hartman, C. Griffin, G. Foster, J. Boyer, V. B. Kenworthy, Dr. T. M. Barber; council of advice: the Rev. Messrs. C. A. Kopp, B. S. Moore, E. O. Robathan; Messrs. G. Hartman, C. Griffin, Dr. T. M. Barber; examining chaplains: the Rev. Messrs. J. M. B. Gill, E. E. Taylor, G. Bolster, E. O. Robathan; delegates to synod: the Rev. Messrs. G. Potter, F. C. Wissenbach, J. M. B. Gill; Messrs. A. Hay, F. Flock, B. W. Carr; alternates: the Rev. Messrs. G. Bolster, A. Beckwith, E. O. Robathan.

GEORGIA

Conference Urges All Churches Join in Social Work Program

That the social worker should consider man as an individual rather than as a mere cog in a machine, was stressed by the Rev. Beverly M. Boyd, rector of Grace and Holy Trinity Church, Richmond, Va., at an address he gave before the annual convention of the Georgia conference on Social Work held in Savannah, Ga., April 15th-18th. The Rev. Mr. Boyd was introduced by Bishop Barnwell.

Mr. Boyd stated that so often social service workers get so interested in some kind of technique or system that they lose sight of the fact that they are ministering to individuals and are in danger of becoming like the totalitarians.

On Saturday afternoon, April 18th, Mr. Boyd was the speaker at the annual diocesan department of Christian Social Relations, which closed the conference. At this time his theme was for the great need of closer cooperation between the Church and social workers.

Mr. Boyd stated that Christianity deals with life, the whole of an individual's life. It must touch every phase of the individual life. The Church can give that more Abundant Life to the individual and the people. This means material—as in the Lord's Prayer "Give us this day our daily bread." So much emphasis has been placed on humanistic reports on account of this being an age of mechanism, and there is a great opportunity for closer relationship between the ministry and social work.

In the discussion which followed Mr. Boyd's address, it was brought out that the session as now held is sponsored by the Department of Christian Social Relations

of the Episcopal Church which gives it a sense of being separate and apart from the other Churches and from the conference on Social Work, which is not really intended. It was suggested that all the churches, including the Jewish get together and arrange to meet at the same time as the conference of Social Workers and that this meeting be incorporated into the conference of social work as a part of its regular program, and not be put on just before or just after the conference.

KENTUCKY

Convention Meets As Bishop Celebrates 6th Anniversary

Suggested by Bishop Clingman in his address to the 114th Convention of the diocese of Kentucky, April 21st, at Christ Church, Louisville, was the keynote of the meeting. "To know the will of God, and to do it with all our might. Surely that and nothing less should animate us. First of all to believe, and to believe seriously, that the mind of God, and the Will of God, and the Love of God are at the heart of the world; to believe that this world in which we live is an Intelligent Order, a Moral Order, and a Providential Order; to believe this, to regulate our lives as though we really did believe it."

The second day of the convention marked the 6th anniversary of Bishop Clingman's consecration. A resolution of congratulations and good wishes was offered by the convention.

The standing committee was re-elected. Members of the executive council were re-elected with the exception that J. J. Saunders is succeeded by P. F. Stockler, and S. J. Pelter fills the unexpired term of J. W. Kern (deceased). E. J. Heimerdinger was made a trustee of the Bishop Dudley Memorial. Added to the ecclesiastical Council were the Rev. Messrs. H. S. Musson and the Rev. H. C. Dixon, succeeding the Rev. Messrs. J. M. Mundy and E. R. Hart. Examining chaplains are the Rev. Messrs. R. C. Board, I. M. Blackburn, F. Elliott Baker, and W. Hill.

SPOKANE

War-Time Simplicity Marks Convocation

"The Church has one job, and that is the preaching and practice of Christ, the Son of the living God," said Bishop Moulton of Utah in opening the 50th convocation of the district of Spokane, April 19th. "The world lies at the mercy of spiritual forces, at the mercy of the kingdom and the power and the glory, if only we can harness those forces. I know of nothing comparable to the tie which binds us, from birth in this world to birth in the next, in the fellowship of the Holy Catholic Church."

Harmonious celebration of the district's jubilee in an atmosphere of war-time simplicity marked the one-day convocation at the Cathedral of St. John the Evangelist. At an evening service of thanksgiving at which Bishop Cross presided, brief addresses were given by Bishop Moulton, the Rev. Clifford Samuelson of the Department of Domestic Missions, and the pres-

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ident of the district house of Young Churchmen. The climax of the service was an act of rededication in which the clergy, standing before the altar, led the congregation in reaffirmation of their Confirmation vows.

The convocation appointed a commission for revision of the constitution and canons of the district. The following were elected delegates to the provincial synod: clerical, C. E. McAllister, F. A. Schilling, and W. B. Carns; lay, F. Rose, G. F. Jewett, and S. Easton.

Summer Camp To Be Omitted

The Spokane summer camp at Point McDonald will not be held this year, according to the annual report of the district Department of Religious Education. Rising costs and the greatly increased demand for young people as agricultural workers are responsible for the omission, it was explained. Until recently it had been planned to hold a camp for children between 12 and 16, but it appeared impossible to secure sufficient enrollment even from this group. The department has urged intensification of summer educational programs in the parishes and missions.

RHODE ISLAND

Dedication of St. Martin's

Dedicatory services were held on Sunday morning, April 19th and again on Sunday evening for the new basilica-type St. Martin's Church, Pawtucket, R. I. The parish, which started some 17 years ago with a mere handful of communicants, has now reached over 500 communicants. It is situated in the new and developing part of the city. Under the hard labors of the rector, the Rev. Dr. William Townsend, the parish undertook to raise \$50,000.00 for the new building. At the end of the campaign a few weeks ago, the sum of \$57,000.00 had been raised. A large amount of this money came from interested persons in Rhode Island who are not Churchmen. In the absence of Bishop Perry, Bishop Bennett, Suffragan of Rhode Island, presided over the dedication services. The Rev. Sydney Peters of Farmingdale, L. I., was his chaplain, the Rev. Neville Tinker of Providence was Master of Ceremonies, and assisting in the ceremonies were the Rev. John Haynes, and the Rev. Harold Hutton, local rectors. In the evening the Rev. Vernon Cooke of the Pawtucket Congregational Church was the preacher. Congregations filled the edifice both morning and evening.

ATLANTA

Bishops Take Part in Patriotic Review

Bishop West of Rangoon and retired Bishop Roots of Hankow were in Atlanta, Ga., recently to take part in a morale-building patriotic review, You Can Defend America.

The cast for the production consists of 89 volunteers, included among them Vassar

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The production was sponsored by the Citizens' Defense Committee, the Fulton County Defense Council, and the Defense Council of Atlanta.

College Week-end At Camp Mikell Views Postwar Problems

A college week-end was held at Camp Mikell, near Toccoa, Ga., April 17th-19th, with the Rev. E. H. Harrison, Grace Church, Gainesville, Ga., conducting the sessions.

Miss Martha Tripp, student worker at the University of Georgia, Athens, assisted with this conference.

The theme for discussion was After the War—What? Politics, economics, religion, peace were all discussed as to their places in the world after the war.

Students attended from Georgia Tech, Atlanta; Emory University, Atlanta; North Georgia College, Dahlonega; Brenau, Gainesville, and the University of Georgia, Athens.

This is the second college conference to be held at Camp Mikell with the Rev. B. Scott Eppes, St. Matthias Church, Toccoa, and Mrs. Eppes, acting as hosts.

The college group attended the service at St. Matthias Church in Toccoa on April 19th.

MICHIGAN

Missionary Speaks For China

The Rev. Henry A. McNulty of China is making a tremendous hit in the diocese of Michigan. This soft-spoken, bright-eyed, smiling missionary who has spent the last 28 years of his life in a foreign land doing the Master's work, is spending 12 days in Michigan at the request of the diocesan field department, and despite his 68 years of age and his impaired health due to his experiences during the Japanese invasion of China, he is carrying out a heavy itinerary with graciousness and with vigor.

Mr. McNulty went to Soochow, China, in 1909, and became head of the Soochow Academy, enrolling more than 100 boys. He also served as foreign Priest in charge of Grace Church. When the need for emergency relief followed the Japanese invasion, he was made foreign chairman of the Soochow Relief Committee. He made a hazardous journey to Shanghai, through many dangers. The committee raised \$100,000 Chinese currency and hastened back to Soochow with much-needed relief.

A few months later Mr. McNulty was reported as "missing." For a time nothing could be learned. Then he was heard of as one of five foreigners in charge of a refugee camp for some 60,000 frightened and destitute people at Kwang Foh, a peninsula in a lake near Soochow. Still no direct word came from him until he appeared in Shanghai, wearing shoes left

behind by his son, and carrying practically all his worldly possessions in a half-filled duffle bag. He told that his household belongings had gone and that mission property in Soochow had been looted. "I believe no such terror and destruction have occurred," he states, "since the days of the old Mongol invasion."

Mr. McNulty is telling the people of Michigan the situation and condition in China, particularly as it affects our missionary work there.

WESTERN NEW YORK

Woman's Auxiliary

The annual meeting of the diocesan Woman's Auxiliary was held in St. Mary's Church, Buffalo, N. Y. on April 22d. Mrs. Richard Reading was elected president of the diocese to succeed Miss Esther Smith, for a term of three years. Mrs. Reading is a member of St. Luke's Parish in Jamestown, N. Y., and has been president of the parish chapter for many years. She has also been chairman of the deanery and for the past three years has been the diocesan treasurer. The diocesan meeting was attended by delegates from almost every parish in the diocese, the largest registration being from St. Luke's Church, Jamestown, N. Y.

Bishop Davis celebrated the Holy Communion and spoke to the group. Greetings were given by Miss Abbie Thompkins, president of St. Mary's chapter. A dramatization of the work and an address on the work of CMH was presented by Mrs. Wilma Vanderwall. There was an address on the work in Liberia by Mrs. Walter H. Overs.

Lenten Offering

The annual presentation of the Lenten Offering of the Church schools of the diocese was held in St. Paul's Cathedral, Buffalo, N. Y., April 19th at 4:00 p.m. The Church schools of Buffalo and the outside parishes came with their junior choirs and vestments and crucifers. The procession was very colorful with Church banners, American flags, and Church flags. Each school presented its offering with a slip for the amount of the offering to date.

HONOLULU

Children Raise Fund for Arizona Settlement

Under the leadership of Miss Alice Mackintosh, Church school children of the missionary district of Honolulu raised \$59.13 for their Birthday Thank Offering, designated for the Cathedral Settlement, Phoenix, Ariz. Miss Mackintosh states that \$27.63 additional has been raised toward the 1942 Offering, which will be designated for a rural clinic and farm school at Quebrada Limon Mission, Puerto Rico.

Children of 17 missions shared in the Offering, these including Chinese, Japanese and Hawaiian groups.

DEATHS

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

Henry Justus Miller, Priest

The Rev. Henry Justus Miller, rector of St. George's Church, Arlington, diocese of Virginia, died after a brief illness on April 15th. He was born in Buffalo, N. Y., April 5, 1889, the son of Justus and Louisa Amanda (Dickinson) Miller.

Graduating from the Virginia Theological Seminary in 1928, he was ordained to the diaconate in 1928 and advanced to the priesthood in that year by Bishop Tucker. After spending a year as associate chaplain of the Episcopal High School at Alexandria, he became rector of St. George's Church, Arlington, in 1929 and held that charge until his death. He was never married. Mr. Miller had an unusually successful ministry in the upbuilding and strengthening of his parish. He was a notable musician and deeply interested in the music of the Church, conducting classes in that subject at numerous conferences of church workers.

The funeral was held in his parish church on April 18, conducted, in the unavoidable absence of Bishop Tucker, by the Very Rev. A. C. Zabriskie, dean of the Virginia Seminary, and the Rev. M. M. Perkins of the diocese of Washington. Interment was in Columbia Cemetery, Arlington.

Deaconess Helen M. Fuller

Funeral services were held April 25th at the Church of the Epiphany, Chicago, for Deaconess Helen M. Fuller, 68, who died April 23d in a convalescent home after an illness which forced her into inactive retirement three and one-half years ago.

Known as "The angel of the west side" for her work among the poor as head resident of Chase House for 16 years, Deaconess Fuller was mourned by thousands to whom she had ministered while directing the program at the social service center. She was also for 25 years director of the Chicago Church Training School for Deaconesses.

She came from a distinguished English Church family, one brother being Bishop

Latimer Fuller of Pietersburg, South Africa, and another being Canon Richard Fuller of Laughsborough, England. Two sisters, residing in South Africa, also survive her.

Deaconess Fuller was born in England in 1874 and came to America in 1908. She attended St. Faith's Deaconess Training school in New York, from which she was graduated in 1910. She was set apart in 1911, and for the next five years was assistant director of St. Faith's School. She came to Chicago in 1916.

Burial services were conducted by Bishop Edwin J. Randall, Suffragan, who pontificated at a requiem mass and read the funeral service. He was assisted by the Rev. Donald W. Blackwell, priest-in-charge of the Church of the Epiphany. The body lay in state in the Church from 10:30 A.M., until two P.M., on the day of the service. Burial was at Elm Lawn Cemetery, Chicago.

Mrs. Francis T. Coe

Mrs. Francis T. Coe, wife of the Rev. Francis T. Coe, priest in charge of St. Stephen's mission, Cleveland, Ohio, died suddenly March 18th.

Funeral services were conducted in St. Andrew's Church, Youngstown, Ohio, on March 21st by Bishop Tucker of Ohio and the Rev. Gates E. M. Young.

Mrs. G. DeH. Franklin

Mrs. Grace Ross Franklin, wife of the Rev. George DeHaven Franklin, vicar of Trinity Church, Daytona Beach, Fla., died in Passavant Hospital, Chicago, on April 17th.

Mrs. Franklin was the daughter of John and Anna Ross. The funeral was conducted on April 21st at St. Chrysostom's Church, Chicago, the Rev. Dr. Dudley S. Stark officiating with the absolution of the body pronounced by Bishop Conkling.

Interment took place in Wausau, Wis., in the family mausoleum. Requiem Eucharist was celebrated in Trinity Church, Daytona Beach, Fla.

COMING EVENTS

May	
3-5.	Convention of Montana.
4.	Convention of Pennsylvania, Philadelphia.
4-5.	Convention of Milwaukee, Milwaukee.
5.	Convention of Easton, Princess Anne, Md.
5-6.	Convention of Western North Carolina, Biltmore, N. C.; of New Jersey, Trenton.
6.	Convention of Albany; of New Hampshire, Peterborough.
6-7.	Convention of Washington, Washington, D. C.
10.	Convention of Iowa, Council Bluffs.
12.	Convention of Bethlehem, Scranton, Pa.; of Southern Virginia, Suffolk, Va.; of Upper South Carolina, Columbia; of Fond du Lac, Fond du Lac, Wis.
12-13.	Convention of New York, New York City.
13.	Convention of West Virginia, Charleston.
13-14.	Convention of East Carolina, Kinston, N. C.
14-15.	Convention of Lexington, Covington, Ky.
18.	Convention of Western New York, Buffalo, N. Y.
19.	Convention of Long Island, Garden City; of Erie, Erie, Pa.; of Harrisburg, Harrisburg, Pa.; of Central New York, Utica; of Rhode Island; of Connecticut, Hartford.
19-20.	Convention of Southern Ohio, Dayton; of Southwestern Virginia, Wytheville, Va.
20.	Convention of Eau Claire, Eau Claire, Wis.; of Maine, Portland; of Western Massachusetts, Amherst, Mass.
21-22.	Convention of North Carolina, Chapel Hill. of Minnesota, St. Paul.
25-26.	Convention of Northern Michigan, Neegaunee.
26-27.	Convention of Delaware, Wilmington.
27.	Convention of Maryland, Baltimore; of Virginia, Alexandria.

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SEMINARIES

Clergy and Laymen Discuss Theological Education

Preparation of pamphlets for laymen on subjects of Church history, doctrine, etc., by such well known laymen as President Roosevelt, Wendell Willkie, and General MacArthur, was one of the suggestions offered by the group of clergy and laymen meeting at Princeton, N. J., on April 14th and 15th to discuss theological education in the Church.

That such pamphlets be part of the program to be adopted by a committee to be known as "The Presiding Bishop's Special Committee on the Intellectual Life of the Church," and which the Presiding Bishop is invited to appoint, was recommended.

PARTICIPANTS

Those taking part in the meeting were: the Presiding Bishop, Bishop Ludlow, Suffragan of Newark; Bishop Powell, Co-adjutor of Maryland; Bishop Gray, Suffragan of Connecticut; Dean Claude W. Sprouse; Dean Roscoe T. Foust; Dean Arthur C. Lichtenberger; Dean Allen Evans of Philadelphia Divinity School; Dean Alexander C. Zabriskie of Virginia Theological Seminary; the Rev. Messrs. Donald B. Aldrich, Lane Barton, Stephen F. Bayne jr., Samuel M. Dorrance, R. S. M. Emrich, William T. Heath, Joseph F. Fletcher, Frederick C. Grant, Arthur L. Kinsolving, George A. Trowbridge, C. Lawson Willard jr.; Dr. Gordon K. Chalmers, President of Kenyon College; two Princeton professors, Dr. Theodore M. Greene, Dr. George F. Thomas; Miss Rose Phelps, executive secretary of the Church Congress.

The Intellectual Life of the Church was Professor Greene's topic in opening the conference. He analyzed its meaning and scope, agencies available and their effectiveness, means of quickening and enriching the Church's intellectual life and the special responsibility to do so today.

In the discussions that followed, the intellectual life of the Church was considered under four headings: Pre-seminary, seminary, post-ordination, the laity. Reports were given on post-ordination training in the Roman Church (a paper written by the Rev. Edward R. Hardy jr., Ph.D. of General Theological Seminary and read in his absence by Dean Zabriskie), the Methodist Church, by Dr. Fletcher, and the Episcopal Church, by Bishop Powell.

COMMITTEE ON INTELLECTUAL LIFE

Recommendations by the group included an invitation to the Presiding Bishop to appoint the Presiding Bishop's Special Committee on the Intellectual Life of the Church, to be composed of 12 people with one representative from each of the following: the House of Bishops, the seminaries, college chaplains, urban parishes, rural parishes, secondary schools, college and university faculties (lay), Church periodicals, the National Council, the Church Congress, parish congregations. These representatives should be appointed

with due regard to geographical proximity, and should include one or two laywomen.

RECOMMENDATIONS

To this special committee recommendations were addressed, some of which follow:

That advice be given to pre-seminarians in college as to courses they should take, notably literature, history, philosophy; that standards of admission be raised; that all candidates for Holy Orders be registered in a central directory.

That all seminary training be given with a clear recognition of the fact that the student is to become a parish priest, even though time may not be spared for technique; that the seminaries be urged to concentrate more thoroughly upon the basic theological disciplines: the Bible, Church history, doctrine, moral theology, liturgics, pastoral theology; that seminaries should offer a fourth year devoted to practical technical training under supervision.

That clergy continue study after graduation of recommended books and articles; take "refresher" courses.

That emphasis be laid on the value of week-end conferences for the laity, under competent leadership and with ample opportunity for discussion; that the Presiding Bishop's Special Committee on the In-



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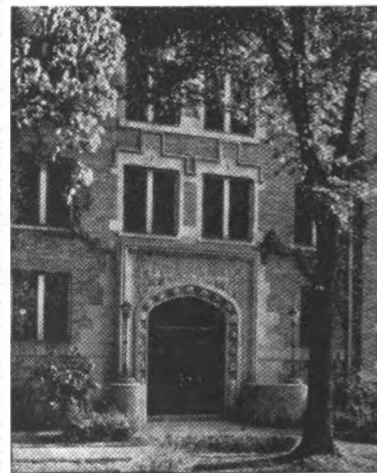
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COLLEGES

Eighth Province Vocational Conference

A vocational conference for women of the Eighth province was held at Saint Margaret's House, Berkeley, Calif., April 17th to 19th, under the auspices of the Church Society for College Work and the Provincial College Commission, the secretary for which is Miss Margaret Williams. The sessions were attended by students from the University of Washington, the University of Oregon, the University of Arizona, the University of California, Mills College, and the State Teachers Colleges of Santa Barbara, San Jose, and Fresno.

The purpose of the conference was to consider from a Christian point of view, vocations for women, including specific vocations. Throughout the program, the situation created by the war was considered.

GIRLS SCHOOLS

Bishop's Daughter to be Head of Anni Wright Seminary

The new headmistress of the Annie Wright Seminary, to succeed Miss Elizabeth M. Fitch, will be Miss Ruth Jenkins, daughter of Bishop Jenkins, retired, of Nevada, according to a statement made April 24th, by Bishop Huston, on behalf of the trustees.

After Miss Jenkins was graduated with honors from Saint Helen's Hall in Portland, she pursued her education, first at Reed College and then at the University of Oregon from which institution she received her degree in Arts. She then equipped herself to teach by pursuing work at the Oregon State College of Education, from which institution she was also graduated.

Entering first the field of public education, she taught in the schools of Salem and Eugene, in both the elementary and junior high school departments.

After several years in the public schools of Oregon, Miss Jenkins went into the field of the independent school and taught at St. Margaret's School for Girls in Boise, Idaho, and at Saint Andrew's Priory for Girls in Honolulu. It was while she was teaching at the latter school that her father was elected to the Bishopric of Nevada—since which time she has been the treasurer and business manager of the missionary district of Nevada, executive secretary and business manager of the Lake Tahoe summer school and camp, and has served for various periods of time as national vice president of the Girls' Friendly Society, secretary and treasurer of the Women's Auxiliary of the eighth province, a member of its provincial council, the college commission, and the committee on Christian education, all of the Eighth Province. There are probably few if any women of the Church who are more widely known throughout the whole Pacific Coast area, than Miss Jenkins—a fact which the Board ventures to believe will mean much to the future of the Seminary.

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ANNOUNCEMENTS

Appeals

ST. MARY-OF-THE-ANGELS SONG SCHOOL, Addestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. DESMOND MORSE-BOYCOTT, Address St. Mary-of-the-Angels Song School, Addestone, Surrey, England.

Caution

HAWKE—Caution is recommended in dealing with Luther Victor Hawke, aged about 21, who may ask for assistance toward getting to his home in Brooklyn, N. Y. Further information may be obtained from the Rev. JAMES SAVOY, curate, Calvary Church, 2d and Adams, Memphis, Tenn.

Deaths

Entered into rest, at her home, The Garth, near Longwood, Florida, on the morning of the 19th of April, Miss Emma Pease Howard, for many years Principal of St. Mary's School, Knoxville, Illinois, under the Rectorship of the late Rev. Charles W. Leffingwell, D.D. Since her retirement in 1919, she has lived in Florida; for the last twenty years on her own orange grove.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

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ST. ANDREW'S REST, Woodcliff Lake, N. J. SISTERS OF ST. JOHN THE BAPTIST. For women. Convalescence and rest.

FOR VACATIONERS: On Indian ranch run by Church. Good food, very comfortable quarters, mountain recreations, hunting, fishing, lazy life. Inquire ST. MICHAEL'S MISSION, Ethete, Wyo.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington Avenue, New York City.

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CHANGES

Appointments Accepted

ASHBURY, Rev. MAURICE DUNBAR, rector of St. John's Church and a member of the faculty of Bishop Payne Divinity School, Petersburg, Va., has accepted a call to be rector of Emmanuel Church at Bristol and St. Thomas' Church, Abingdon, Va., in the diocese of Southwestern Virginia, effective May 26th. Address: 50 James Street, Bristol, Va.

BEALE, GEORGE WILLIAM, a member of the senior class at Virginia Seminary, will be deacon in charge of Trinity Church at Rocky Mount and the two missions in Franklin County, Virginia, after his graduation and ordination to the diaconate in June.

BOND, Rev. J. SULLIVAN, formerly rector of Christ Church, St. Simon's Island, Ga., has been rector of St. George's Church, Fredericksburg, Va., since May 1st. Address: Fredericksburg, Va.

BROWN, Rev. THOMAS LEE, rector of the Church of the Holy Communion, Paterson, N. J., is to be rector of St. Paul's Church, Winter Haven, Fla., effective May 10th. Address: St. Paul's Rectory, Winter Haven, Fla.

BUTLER, Rev. JAMES S., priest in charge of Hollandale, Rolling Fork, and Cleveland Field, Miss., is to be rector of St. Andrew's Church, Bryan, Tex., effective May 15th. Address: 908 W. 26th Street, Bryan, Tex.

COBB, Rev. J. MANLEY, rector of Emmanuel Church, Webster Grove, Mo., is to be rector of St. James' Church, Leesburg, Va., effective June 1st.

COOPER, Rev. FENIMORE E., rector of All Saints, Syracuse, N. Y., in addition to his rectorship is priest in charge of St. Andrew's, Syracuse, N. Y.

EASTMAN, Rev. REGINALD W., formerly rector of the Church of the Redeemer, Sarasota, Fla., is rector of Ware parish, Gloucester County, Va. Address: Gloucester, Va.

ELLINGTON, Rev. J. BRITT, formerly priest in charge of St. Alban's, Elberton, Ga., Church of the Mediator, Washington, Ga., and Church of the Redeemer, Greensboro, Ga., has been rector of Trinity Memorial Church, Erie, Pa., since May 1st. Address: 922 Liberty Street, Erie, Pa.

LUTHER, Rev. JOHN, formerly assistant of St. James' Church, Los Angeles, has been vicar of Calvary Church, Los Angeles, since April 25th.

MILLER, Rev. EMMETT E. JR., formerly vicar of St. Mary's Church, Chester, Pa., has been rector of Meade Memorial Church, Alexandria, Va., since May 1st. Address: Alexandria, Va.

Ordinations

DEACONS

DULUTH—CHARLES E. HEDELUND was ordained to the diaconate April 25th in St. Helen's Church, Wadena, Minn., by Bishop Kemmerer of Duluth. He was presented by the Rev. S. J. Hedelund. The Rev. Mr. Hedelund will be assistant at St. Peter's Church, Cass Lake, Minn., after he completes his studies at Seabury Western Seminary in May of this year.

LEXINGTON—EDWARD LAURENCE BAXTER was ordained to the diaconate on April 17th at the Church of the Ascension, Frankfort, Ky., by Bishop Abbott of Lexington. He was presented by the Rev. Edward W. Baxter; the Rev. John W. Mulder preached the sermon. The Rev. Mr. Baxter graduates from the School of Theology of the South and will go to the diocese of Harrisburg after his graduation.

WEST VIRGINIA—FREDERICK G. WEBER was ordained to the diaconate May 1st at St. Paul's, Weston, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. O. V. T. Chamberlain; the Rev. Dr. Stanley Brown-Serman preached the sermon. The Rev. Mr. Weber will be vicar of St. John's, Ripley, W. Va.

Resignations

RAMSAY, Rev. CHARLES L., for the past 14 years rector of St. Paul's Church, Jackson, Mich., will retire on September 1st, 1942.

MUNDAY, Rev. WILFRED A., for the past year on leave of absence from St. James' Church, St. Paul, Minn., while serving as a chaplain in the Army, has resigned as rector of the parish, effective May 1st.

CLASSIFIED

CHURCH SUPPLIES

SAVE MONEY on mimeograph papers, duplicating inks, stencils, lettering guides and all supplies. Lowest prices on duplicating machines, new and used. Printed church bulletins at lowest prices. Send postcard for free lists. FIDELITY COMPANY, Box 750, Syracuse, Ohio.

LIBRARIES

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

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices rising. MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction: 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 10c. L. V. MACRAILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

UNMARRIED PRIEST, to be assistant at Fond du Lac Cathedral; Sunday School, UMCY, Scouts; daily Mass at Convent Holy Nativity; \$1,000 and furnished quarters; full day off each week; please write to DEAN SABIN, 51 West Division, Fond du Lac, Wis.

WOMAN, kindly, sensible, to take care of Children's Cottage. Box T-1627, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST to take charge of parish from about July 26th through September 6th. Thirty minutes from Times Square by five cent subway. No honorarium, but comfortable rectory; also garage. Two services Sunday mornings and occasional services as needed. Moderate Catholic ritual. Box W-1626, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

PRIEST desires to supply Church in Florida resort for August in exchange for quarters for three adults. Reply The Rectory, 541 Mellon Street SE, Washington, D. C.

Boarding school chaplain, available for summer conferences. Expenses only. Write Box K-1626, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster well qualified and highly recommended desires position. European training, recitalist and specialist in Church music. Box L-1628, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 37, married, now assistant in important mid-eastern parish, desires rectorship. Experienced, recommended. Address Box M-1625, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, early sixties, wishes position, home or institution, no children, August and July. Box D-1629, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardville, N. J. for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

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

WORSHIP

Family Corporate Communion

Christ Church Cranbrook, Bloomfield Hills, Mich., has inaugurated a series of Family Corporate Communion at the early celebration of Holy Communion each Sunday at 8:30 A.M. Each week about 20 families are selected and invited by letter to the service. Then the clergy call on these families during the week preceding, in order to explain the nature of the service and to answer any questions which may be raised. Children six years of age or older are invited to attend with their parents. This unites the family in corporate worship and gives them training in reverence. At each service of this kind a brief address is made on some phase of corporate worship.

CHIMES

From a Poor Boy Who Remembered

Betty Rutter, 14 years old, plays the chimes in St. James' Church, Sault Ste. Marie, Mich. Taught to play by the Rev. Glen A. Blackburn, rector of the parish until he became an army chaplain, she gives concerts every evening at the dinner hour as well as on Sundays and special

occasions. They are enjoyed by all who live nearby and also by the many visitors who come to see the world-famous locks.

The chimes were given to the parish in 1906 by the Hon. Chase S. Osborn, governor of the State during 1911-1912. Governor Osborn is a Presbyterian, but he fulfilled a boyhood dream by placing the bells in St. James'.

He explains in his book, *The Iron Hunter*, that as a tired boy in a cheap tenement in Milwaukee, he would lie awake on Sunday mornings listening to the chimes of another St. James', resolving "some day to give chimes to some town . . . to be heard by other poor boys whose hearts would be made glad and light by the songs of the bells."



Ralph S. McBain.
GOVERNOR'S CHIMES: Betty Rutter's skill helps fulfill a poor boy's dream.



GO TO CHURCH



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

Delaware Seaboard Churches—209
Rev. Nelson Waite Rightmyer
St. Peters, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Holy Communion
Sunday: 8:00 and 10 A.M.
Weekdays: Daily 7:00 A.M.

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.
Tourists especially welcomed.

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

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233
Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
This Church is Open All Day and All Night.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paul T. Sargent, D.D.

Sunday Services: 8:00 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11:00 A.M., Morning Service and Sermon; 4:00 P.M., Evensong. Special Music.

Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, New York City—2230
Rev. Horace W. B. Donegan, D.D.
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roelif H. Brooks, S.T.D.

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday)
Weekdays: 11 A.M., Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385
J. Wilson Sutton, D.D.

Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.;

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700
Rev. Frank L. Vernon, D.D.

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

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because of the special coverage we are giving the enthronement of the Archbishops of Canterbury and York, the special features we will have on war-time conditions in Britain, and the special interviews we will have with high government officials in Britain.

Clifford P. Morehouse, editor of THE LIVING CHURCH, is already in England. At the invitation of the British Ministry of Information, he attended the enthronement of the Archbishop of Canterbury and will later attend that of York. His first brief cabled report appears in this issue. A more detailed one, for our next issue, is rushing to us by clipper mail.

Mr. Morehouse will do his best, in a six to eight-week stay in England, to cover the situation in that war-torn country as it has never been covered before for a Church publication. Every word he rushes home to THE LIVING CHURCH, either by cable or by clipper mail, will be important to our readers.

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