

# The Living Church

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



**Voice of the Episcopal  
Church**

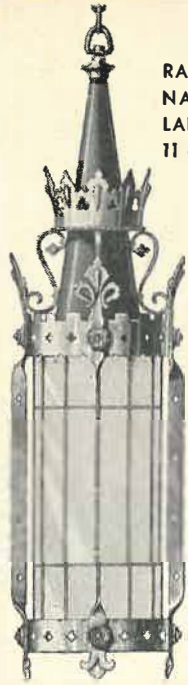
*Editorial*

Page 8

**CONSECRATION OF THE RT. REV. STEPHEN F. BAYNE, JR.**

The consecration was held on St. Barnabas' Day, June 11th, in St. Mark's Cathedral, Seattle, Wash.

[See page 5]



RAMBUSCH  
NAVE  
LANTERN  
11-XG-54

## Craftsmanship and Correct Lighting

Graceful form and fine craftsmanship, coupled with the latest features of correct lighting make this lantern a favorite among clergy and church architects alike. If you have a problem in church lighting, and are interested in reading a searching analysis of fundamental principles and latest practice in Church Lighting, write for a copy of our new free illustrated booklet.

**RAMBUSCH**  
*Designers Decorators and Craftsmen*

2 West 45th St. ~ New York 19, N. Y.

### The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455

Rosemont, Pa.



### "For Clergyman Only"

**TO THE EDITOR:** I should like, through the correspondence columns of *THE LIVING CHURCH* to address some questions to the anonymous author of the article on page 13 of the May 25th issue. I have read the article very carefully several times and can sincerely endorse most of his suggestions and criticisms.

The first question, however, which I wish to ask is the following: "By what authority does he state his rather dogmatic conclusion that 'sermons should be complete in 14 minutes or less, except in rare instances by exceptional men'?" For years I have been told that no soul is saved after the first 20 minutes. I do not know who is responsible for that dogma but it seems to be rather widely accepted, at least by laymen. Personally, I confess that I have never paid much attention to it, and I think my sermons average about 25 minutes. But who has decided that no soul is saved after the first 14 minutes instead of after the first 20 minutes? And who will assure the preachers that in another generation the limit of soul-saving will not be reduced to 7¾ minutes?

Why are so many laymen sensitive about a sermon that exceeds 14 or 20 minutes in length? I attend a great many luncheon club meetings, Chamber of Commerce meetings, Community Chest meetings, Church and industry meetings, etc., and note two things; first, that a great majority of lay speakers never get through under 30 or 40 minutes, and second that most of the laymen who listen to them seem to do so without too much protest, even though the messages are not always exceptional or by exceptional men. I note also that college professors have about one hour three or four days a week to lecture to their students. What is it about a sermon that is so different that it is something to be endured?

The author qualifies his statement about the length of the sermon in the following words: "except in rare instances by exceptional men." Now who is to state just who the exceptional men are? I do not think that many preachers consider themselves exceptional, but on the other hand every preacher who is worth his salt believes that he has an exceptional message to deliver. He would be unworthy of his high calling if he felt that his sermon on any particular Sunday was lacking in importance.

Another question I would like to ask is this: "How is a preacher to control his gestures?" Obviously it is entirely out of place for any preacher to use deliberately planned gestures or to indulge in histrionics. On the other hand, if he believes in his message and if he is not a wooden man, he is bound to express himself occasionally with his hands or even with his head. Every other public speaker who has anything worth-while to say, uses gestures and plenty of them. Every politician does, nearly every teacher does and everyone who talks about the menace of Communism today (and who does not) gets plenty worked up and shows it in his voice and in his manner, and he probably

should get worked up. Some of the exceptional preachers of our communion, like the late Bishop George Craig Stewart or the late Bishop Irving P. Johnson, used plenty of gestures, and we cannot even think about them without associating their great dramatic message with some special idiosyncrasy.

As one of the preachers involved, I should like to say that the attempt to conform to every rule of public speaking, and the conscious attempt to avoid giving offense is calculated to rob the preacher of any freedom and to increase his self-consciousness, which as Bishop Johnson once said "is the worst enemy of any preacher." No one wants freaks or actors in the pulpit, but the main thing, it seems to me, is for the preacher to say from his heart what he has to say and to deliver his soul. It is probably very old-fashioned to say this but I believe that the message is still of greater importance than the delivery of the message. If a man has no message to deliver, why bother about the manner in which he delivers it?

What every preacher would welcome, it seems to me, is some intelligent discussion of the subject matter of his sermons. A lot of people in the Episcopal Church seem to have the idea that it is not good taste to say anything to the preacher about his sermon. Personally, I think it is a silly tradition. I do not want people to pat me on the back Sunday morning, but it is very heartening and encouraging when someone waits around to tell the preacher that what he said that day was helpful or even to tell him that he is all wet on some certain subject. I am grateful to the layman for making his excellent suggestions but I believe that I would like to have him answer my questions and then write another article on the subject matter of preaching.

(Rev.) SAMUEL E. WEST.  
Wichita, Kans.

### Parochial Schools

**TO THE EDITOR:** This writer would like to know how many Episcopal day schools associated with parishes there are now in existence in the Church of America.

St. Stephen's School, San Diego, Calif., was started September, 1946, with 45 children and now has an enrolment of 70 from nursery through the 7th grade. The board of directors is now launching a campaign for the erection of a new school building. Letters will be sent to all parishes and missions in America asking for contributions. It is our hope that this campaign will be successful as we wish to see this fund used not only for the building of St. Stephen's but for the establishment and building of other parochial schools through this fund.

Will those priests who have now parochial schools, please correspond with the Rev. Philip S. Harris, 2803 Sunset Cliffs Blvd., San Diego 7, Calif. We will be glad to give any information in return.

(Rev.) PHILIP S. HARRIS.  
San Diego 7, Calif.



## Carillon Chimes

... on  
**RECORDS!**

The eloquent simplicity and rich beauty of carillon music has now been brought within the financial reach of every Church and Chapel! Electrical transcriptions, faithfully recording every note and chord of gloriously clear bronze bells can now bring their inspiring message to your entire congregation. You can play this music at any amplification you choose—"MAJOR" recordings are so true and accurate that no distortion or scratchiness will be evident to mar the tonal purity of this great carillon music.

If your Church is limited in space or funds, transcribed carillon music by "MAJOR" is the answer to your problem. Ideal for small Chapels as well as Churches, this timeless music is available in a wide range of religious recordings.

All Recordings—10-inch, Double Faced High Grade Shellac, 78 R.P.M.  
Price: \$2.00 each U.S.A.  
\$3.00 each Canada

Send for free Catalog giving complete list of selections.



Distributed by

**THOMAS J. VALENTINO INC**

1600 Broadway, Dept. LC-1  
New York 19, N. Y.

Just Received  
from  
**S.P.C.K., London**

## The Canon Law of The Church of England

The Report of the Archbishops' Commission on Canon Law, together with Proposals for a Revised Body of Canons; and a Memorandum *Lawful Authority* by the Honourable Mr. Justice Vaisey.

"In preparing a draft body of Canons we have followed in the tradition of the Church of England the mean between the two extremes, of too much stiffness in refusing and of too much easiness in admitting."

From the Foreword  
Price, \$5.07 Postpaid

**Morehouse-Gorham Co.**  
14 E. 41st Street  
New York 17, N. Y.

## DEATHS

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

### Mortimer Stacy Ashton, Priest

The Rev. Mortimer S. Ashton died on June 4th in New Brighton, Pa. A Requiem Eucharist was celebrated on June 7th by Bishop Pardue of Pittsburgh.

Fr. Ashton was born in West Haverstraw, N. Y., on October 30, 1882, the son of Amos Turner Ashton and Amelia Huntington (Sill). He was educated at St. Stephen's College and the General Theological Seminary. He was ordained to the diaconate and to the priesthood in 1907 by Bishop Greer of New York, after which he served in parishes in the dioceses of New York, Albany, and Erie. Since 1926 he had been rector of Christ Church, New Brighton, Pa.

Fr. Ashton is survived by a sister and a brother.

### Josiah Tidball Carter, Priest

On April 17th the Rev. Josiah Tidball Carter, priest in charge of St. Joseph's and St. Andrew's, Durham, N. C., died of a heart attack. The funeral services were held at St. Joseph's Church, Durham, with Bishop Penick of North Carolina officiating.

Mr. Carter was educated at the University of Virginia and at William and Mary College. He was graduated from the Virginia Theological Seminary in 1912. He was ordained to the diaconate in 1912 by Bishop Gravatt of West Virginia and to the priesthood in 1913 by Bishop Peterkin of West Virginia. Before coming to Durham in 1942, Mr. Carter was rector of Christ Church, Clarksburg, W. Va., for 25 years.

He is survived by his wife, three sons, and two daughters.

### Helen S. Brookman, Deaconess

Deaconess Helen S. Brookman died on April 5th in Berkeley, Calif., after a short illness, at the age of 78. The Rev. Russell Staines of St. Mark's Church, Berkeley, conducted the funeral services. Interment of her ashes will be in the family lot in Los Angeles.

Deaconess Brookman, a native of England, came to California in her young womanhood with her father, and later entered the Deaconess Training School in Philadelphia. She started her active work in St. Mark's in the Bowery, New York, and later was connected with the Church of the Holy Apostles in Philadelphia for over 30 years. After her retirement in 1942 she returned to California to live with her sister in Berkeley.

## WIPPELL'S

Perfect Fitting  
**CASSOCKS & CLOAKS**



A very serviceable Garment, nearly circular in cut, with a deep Collar, fastened at the Breast with Chain and Clasp, usually worn six inches off the ground, with two Pockets.

Roomy, yet warm, easily slipped on.

**Heavy Cheviot** \$30.00  
**Waterproof Melton** \$39.00

### CLERGY CASSOCKS

Wippell Cassocks, individually cut and tailored, incorporate all the little refinements of detail which make for so much extra comfort and convenience in wear.

Single or Double Breasted

**Fine All-Wool Serge** \$48.00  
**Alpaca, Tropical Weight** \$44.00  
**Russell Cord** \$39.50

### CLERGY SURPLICES

Slightly Gathered

**Pure Irish Linen** \$13.50

## J. WIPPELL & CO. LTD.

Clerical Tailors and Robemakers

55 & 56, HIGH STREET, EXETER, ENGLAND  
(Also at 11, TUFTON ST., WESTMINSTER, LONDON, ENG.)

Bernard Iddings Bell says of  
**STOP LOOKING  
AND LISTEN**

by **CHAD WALSH**

"Dr. Walsh writes vigorously, wisely, courteously about the movement toward Christianity of many formerly content with naturalistic atheism who have outgrown that somewhat outmoded fashion. A layman, a scholar, a modern man, he is as refreshing as C. S. Lewis."

\$1.25

At your bookseller

**HARPER & BROTHERS**

49 East 33rd St. • New York 16, N. Y.

# The Question Box



Conducted by **CANON MARSHALL M. DAY**

• *What is supposed to have become of those persons St. Matthew tells us were raised from the dead at the time of our Lord's death on Calvary?*

There is no reference to this in any other New Testament document, so it is possible to put this aside as not sufficiently well attested. On the other hand, all manuscripts of Matthew contain it. Note that the opening of the graves is done by the earthquake, but the raising of the dead persons does not take place till after the Lord's resurrection. I am inclined to the opinion that, in the excited state of mind that must have followed in many persons the final acceptance of that tremendous fact, many who knew of graves and tombs so damaged may have thought they recognized these buried persons in crowds, others may have had dreams and hallucinations and told their experiences to others. The writer of this passage may have talked to some of these or even been one of them. He certainly does not imply any permanent or revelatory character in these appearances.

• *In the South India United Church is the doctrine of the Apostolic Succession maintained?*

The South India United Church holds no doctrine regarding the Apostolic Succession. In theory by accepting the episcopate, it maintains the succession itself, although there will be no reordination of ministers of the other Churches taking part in the union. A final decision as to the orders of the United Church must await the development of its ordinal and canons, as the Archbishop of Canterbury has pointed out.

• *A questioner objects to the statement in the April 6th Question Box regarding the legitimacy of the use of any translation of the Lessons except the King James or Authorized Version and the Revised Version of 1881.*

The "Marginal Readings Bible" so called, was authorized for use in Churches by the General Convention of 1901. Since that time General Convention has specifically authorized the use of "The American Standard Revised Version" of 1901. "The Revised Stan-

dard Version" of 1946 was authorized by resolution of the General Convention of 1946, revising Canon 20 (new numbering). This is for the Lessons at Matins and Evensong. In the Liturgical Lessons which are printed out in full in the Prayer Book, only the Prayer Book text is authorized, but this includes at least one Gospel (Trinity XV) from the American Standard Version of 1901.

• *What is meant by the "Historical Jesus?"*

People who use this phrase generally mean Jesus Christ considered as a purely human person who lived in Palestine in the 1st Century A.D., taught, died, and was buried. They do not mean Christ as described in the Gospels, but as described in what remains after a criticism which eliminates whatever the writer rejects on literary or historical grounds, and they usually distinguish very sharply between this "historical Jesus" and "the Christ of the Creeds." If however, as I for one firmly believe, the picture of Him in the Gospels and the spiritual experience of the Church as recorded in the Creeds is true, then the historical Jesus must be the Incarnate Son of God who by His Resurrection and Ascension lives today in heaven and with whom I associate every day of my life in Holy Communion and prayer and in such obedience as I am able to attain. It is fruitless to seek for Jesus as one thinks He was.

## THE PAYNE-SPIERS

\* STUDIOS, INC. \*

STAINED GLASS

BRONZE  
TABLETS  
MURALS



METAL AND  
WOOD FURNISHINGS

PATERSON 16 NEW JERSEY

## Girls' Friendly Camps

Monroe, N. Y.

SHERWOOD PIONEER UNIT:

For girls 14 to 18

INTERLOCHEN:

For girls 16 and over

On a hilltop between two lakes  
Swimming - Tennis - Campfires  
Overnight Hikes

June 28th to September 3rd

Rates: \$3.75 a day, \$25.00 a week

Special rates to G.F.S. members

Apply to the Director,  
Mrs. A. C. Ockenden

Headquarters for

RELIGIOUS SUPPLIES



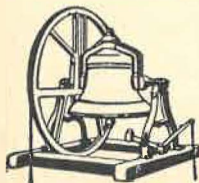
CHOIR GOWNS • VESTMENTS  
PULPIT ROBES • HANGINGS  
STOLES • EMBROIDERIES  
Communion Sets • Altar Ap-  
pointments • Altar Brass Goods

National

CHURCH GOODS  
SUPPLY COMPANY

CATALOG  
ON REQUEST

211-23 ARCH STREET PHILADELPHIA 7, PA.



**MENEELY  
BELL CO.**

22 RIVER ST.,  
TROY, N. Y.

**BELLS**

## The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor  
PETER DAY..... Executive Editor  
GEORGE M. MCCLAREY, JR.... Managing Editor  
ELIZABETH MCCrackEN..... Associate Editor  
PAUL B. ANDERSON..... Associate Editor  
REV. HEWITT B. VINNEDGE.... Book Editor  
EDGAR O. DODGE..... Advertising Manager  
MARY MUELLER..... Credit Manager  
WARREN J. DEBUS..... Subscription Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.  
Foreign postage additional.

THIRD SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Consecration of Bishop Bayne

Over 2,000 people filled St. Mark's Cathedral, Seattle, and overflowed into the Thomsen Memorial Chapel as well as the grounds where chairs had been placed, to witness for the first time in the history of the diocese of Olympia, the consecration of their own bishop. The Rev. Stephen Fielding Bayne, Jr., became the third Bishop of Olympia on St. Barnabas' Day, June 11th.

The first section of the procession, led by a crucifer, torch-bearers, and flag-bearers, was composed of the choir of sixty voices from Seattle and Renton parishes and missions. The other sections were also led by crucifers and torch-bearers, with the second section made up of visiting clergy and laity, the third section of diocesan clergy and prominent laity and the fourth section of fifteen bishops, the Bishop-elect and his attending presbyters, the Rev. John V. Butler, Jr., of St. Martin's Church, Providence, R. I., and the Rev. John P. Craine, Trinity Church, Seattle. Bishop Bayne's three sons, Stephen III, 11, Philip, 9, and Duncan, 7, were acolytes and preceded their father in the procession. They later assisted in his vesting.

Special sound equipment had been set up on the grounds of the cathedral, so that as the procession moved along, everyone could join in the great processional hymns, "Crown Him with many crowns" and "Glorious things of Thee are spoken."

At the service of Holy Communion, Bishop Bayne and his family communicated. The recessional was led this time by the Very Rev. Richard S. Watson, bearing the pastoral staff, the Presiding Bishop, and Bishop of Olympia. When they reached the steps of the cathedral, Bishop Bayne blessed the people of the city and the diocese.

The Presiding Bishop was the consecrator, with Bishop Huston, retired of Olympia, and Bishop Gray, Coadjutor of Connecticut the co-consecrators. Bishop Quin of Texas was the preacher.

Others taking part in the service were Bishop Block of California and Bishop Lewis of Nevada, presenting bishops; Bishop Stevens of Los Angeles,

litanist; Bishop Dagwell of Oregon, epistoler; the Rt. Rev. Eustace Sexton of British Columbia, gospeler; Bishop Ziegler of Wyoming, Bishop Walters of San Joaquin, Bishop Rhea of Idaho, Bishop Daniels of Montana and Bishop Jenkins, retired of Nevada.

Those who presented canonical testimonials were: evidences of election, Ivan Hyland, chancellor of the diocese; the evidences of ordination, the Rev. Frederick J. G. Kepler, secretary of the diocese; the consents of the standing committees, the Rev. Elmer B. Christie, president of the standing committee; the consents of the bishops, Bishop Cross of Spokane. The master of ceremonies was the Very Rev. Richard S. Watson, dean of the cathedral; the organist and director of music, the Rev. Poland H. Miller, canon precentor of the cathedral, assisted by the Rev. William Aaron Driver of St. Stephen's Church, Seattle. The Rev. Frederick A. Schilling was the deputy registrar. Senior wardens of the parishes and missions of the Diocese were the ushers.

Parishes throughout the city held the service of Holy Communion with special prayers for the new Bishop at 7:30 in the morning of St. Barnabas' Day. The consecration service itself began at 10:30. A luncheon was given for the Bishops and clergy and their wives at the Olympic Hotel, at which time Bishop Huston presented Bishop Bayne with his own ring.

The Churchwomen of the diocese of Olympia gave a reception and tea for Bishop and Mrs. Bayne in the afternoon from 3:30 to 5:30 in the Seattle Art Museum to which 2,200 guests came.

In the evening a mass meeting was held in the First Presbyterian Church at which the speakers were Mr. Harold Shefelman, Bishop Bayne, and the Presiding Bishop.

In his sermon at the consecration service, Bishop Quin directed his remarks to the new Bishop, reminding him that he should be truly a "Father in God" to his clergy, that his churchmanship should be comprehensive or truly catholic, and warned him of "Episcopitis," pride, overconfidence, aloofness, slothful thinking, saying a bishop "should grow — not swell." "Your life and your home and all you do are examples to the

flock. Work hard with the clergy, through the clergy and with the people, keep close to God and you cannot lose."

Earlier he had spoken of our responsibility as a Church to witness before the world that we have something which the world needs, and that bishops especially must take the lead in demonstrating our own conviction that a "divided Church cannot compete in the world." "I believe," he continued, "we must be willing to give as well as demand. I feel keenly that we ought to be able to make some approach now to the great Methodist Church. I further believe that we have to make considerable advance in our own church's increase in membership and influence before we can persuade other Christian brethren that we are dead in earnest in wanting any reunion and that we must demonstrate in some practical way that we have what they need. They also may have something we need."

Bishop Sherrill, in his address in the evening, said that "petty things undermine the life of the Church" and that we should "have broader ideals and greater vision and expect great things of God." He warned the congregation, "Do not expect your Bishop to make bricks without straw — do not destroy the enthusiasm and zeal with which he comes to you with any petty things. Rather give him the tools with which to work — throw yourselves unselfishly into the task. . . This morning we entrusted the care of the diocese to a bishop, tonight we are entrusting the care of a bishop to the diocese."

Bishop Bayne received his pastoral staff from his former colleagues at Columbia University; the pectoral cross, studded with amethysts, from his family; his episcopal ring from Bishop Huston; a tippet with the seal of the diocese and a red stole from the diocesan altar guild; and a 16mm camera from the clergy of the diocese of Olympia.

## Bishop Ferris Dies

Bishop Ferris, retired bishop of the diocese of Rochester, died at his home in Rochester, N. Y., on June 9th at the age of 82, after a long illness.

He was born in Peekskill, N. Y., the son of James Augustus and Catherine Sophia Clark Ferris. Bishop Ferris was a graduate of Peekskill Military Acad-

emy, which he served as a trustee for a number of years. He was graduated from Hobart College in 1888 with the degree of B.A. and received the degree of M.A. there in 1891. Two years later he was graduated from the Berkeley Divinity School, Middletown, Conn., with the B.D. degree.

In recognition of his distinguished service to the Church, he was given the D.D. degree from Hobart College in 1920 and from Berkeley Divinity School in 1921. In 1921 St. Stephen's College also conferred upon him the degree of Litt.D.

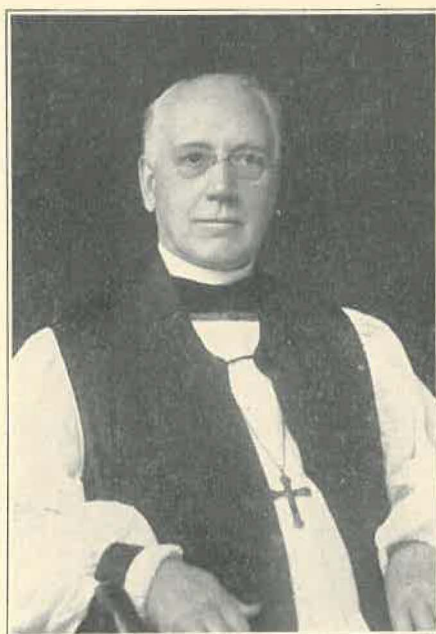
He was ordained to the diaconate in 1893 and to the priesthood in 1894 by Bishop Huntington of Central New York. His first parish was at St. Matthew's, Horseheads, N. Y., and his second at St. John's, Big Flats, N. Y. For four years he was curate of St. John's Church, Stamford, Conn., and from 1900 to 1912 he was associate rector of Calvary Church, Pittsburgh, Pa.

In 1912 he came to Rochester as rector of Christ Church. Eight years later he was consecrated Suffragan Bishop of the diocese of Western New York and in 1924 was elevated to Bishop Coadjutor. Bishop Ferris was Bishop of Western New York from 1929 to 1931, when the diocese was divided, after which he was the first Bishop of the new diocese of Rochester. When he retired in 1938 he was succeeded by his Bishop Coadjutor, Bishop Reinheimer.

In 1939 on his 75th birthday he expressed the wish that "when the final call comes I shall be remembered as a shepherd of souls." He has been described as a "pastor in the highest sense of the word, a kindly, understanding prelate." One layman once declared, "No person confirmed by Bishop Ferris will ever forget the experience."

He married Mary Eversley Stuart of Norwalk, Conn., in 1893. Mrs. Ferris died in 1943. He is survived by a son, the Rev. Eversley S. Ferris, senior non-Roman chaplain at Bellevue Hospital, New York City.

Funeral services were held in Christ Church, Rochester, on June 12th, with burial in Mt. Hope Cemetery, Rochester. Bishop Reinheimer of Rochester was in charge of the service, and was assisted by the Rev. Donald H. Gratiot. A memorial Eucharist for Bishop Ferris was celebrated by Bishop Reinheimer at 9:00 AM on June 12th.



BISHOP FERRIS: died June 9th at the age of 82.

June 10th, resulted in another deadlock. All nominees except the Rev. Drs. Charles Sheerin and Louis Pitt having withdrawn, the Rev. John S. Higgins of Gethsemane Church, Minneapolis, Minn., was nominated.

It was confidently expected by his supporters that Dr. Pitt would be elected on the first ballot. Therefore it was a distinct surprise when that ballot resulted in 33 clergy votes (33 necessary) for Fr. Higgins, and 30 for Dr. Pitt and it looked like an election. However the lay vote was 28 for Fr. Higgins (31½ necessary), and 34⅓ for Dr. Pitt — a deadlock.

There was little change on the next three ballots and the lines held throughout. On motion the convention was adjourned *sine die*, and not to be reconvened before September 30th, to give opportunity for reflection and the election of new delegates.

There is a strong movement among the clergy and laity to find a "middle of the road" priest upon whom all may agree indicating a trend from a traditionally evangelical expression of our Catholic religion to a more conservative one. The laity as shown by the voting do not reflect this trend as strongly as the clergy.

It is also felt by many of all schools of thought that in this predominately

Roman Catholic metropolitan area of the Niagara Frontier that any one elected Bishop of Western New York must be able to answer affirmatively the question "Will you *actively* cooperate with and support the Council of Churches in those areas of action which do not compromise the faith and order of our Church?"

Inasmuch as Bishop Davis' resignation becomes effective September first, the standing committee will then become the ecclesiastical authority and according to canon must, within ten days of that date, call a special convention for the election of a bishop. The Rev. Dr. Charles D. Broughton, is president.

**Bishop Nash Now Diocesan**

The Most Rev. Henry Knox Sherrill has notified the Rev. John H. Fitzgerald, Secretary of the House of Bishops, to make the necessary changes in his records in the status of Bishop Nash of Massachusetts. Bishop Sherrill's resignation as Bishop of the diocese of Massachusetts became effective on June 1st, and Dr. Nash has been the diocesan since that date.

**Springfield Election**

A decision by the Rev. Richard T. Loring as to acceptance of his election as Bishop of Springfield is expected within a week or two. Fr. Loring was elected at a special synod held in Springfield, Ill., June 9th [L. C., June 15th].

Of the 21 clerical votes cast, Fr. Loring received 13, two more than a majority; of the 88 lay votes, he received 46, one more than a majority. Other candidates and their votes were: Dean Claude W. Sproue, 2, 4; the Rev. John Higgins, 1, 4; Dean Edward R. Wells, 0, 4; the Rev. Jeremiah Wallace, 1, 1; the Rev. Herbert Miller, 4, 19.

The Rev. Frederick Anderson, president of the standing committee, presided at the synod. The Rev. E. M. Ringland served as secretary, and Judge Harry Faulkner as parliamentarian.

**PRESIDING BISHOP**

**Greetings from Nippon Seikokwai**

The Presiding Bishop has received a message of greeting from the General Synod of the Nippon Seikokwai. The

**Western New York Fails to Elect Coadjutor**

By the Rev. SIGRID SUNDIN

Four additional ballots at the resumption of the adjourned convention of May 12th, for the election of a Coadjutor of Western New York, held in Buffalo,

**Balloting for the Bishop Coadjutor of Western New York**

	First		Second		Third		Fourth	
	C.	L.	C.	L.	C.	L.	C.	L.
Charles W. Sheerin	0	0	0	0	0	0	0	0
Louis W. Pitt	30	34⅓	31	32½	30	32½	30	33⅓
John S. Higgins	33	28	33	29½	34	29½	34	29½
Votes cast	63	62⅔	64	62	64	62	64	62½
Necessary to elect	32	32	33	31½	33	31½	33	31½

message was sent through Fr. Kenneth L. A. Viall, SSJE, official liaison officer between the Episcopal Church and the Nippon Seikokwai [Holy Catholic Church in Japan]. Bishop Sherrill had sent a message to the first post-war Synod, and their reply said:

"The greetings of your Church to our General Synod were deeply appreciated. Fr. Viall arrived in time to convey your message to us. It is a great joy to have him as your liaison representative. We rely much on his assistance. The Synod sends our Mother Church in America affectionate greetings and the assurance of our deep appreciation of your neverfailing prayer, generosity, and maternal love in helping us in every possible way. We desire that our fellowship and unity may be constantly strengthened."

CANADA

Cowley Fathers Issue Statement On Reunion Proposals

The Canadian House of the Society of St. John the Evangelist (the Cowley Fathers) has issued the following statement to clarify the Society's views on the proposed plan of union in the Dominion of Canada:

In view of the continued mistaken and misleading statements, circulated in the press and elsewhere, concerning the attitude and relationship of the Society of St. John the Evangelist in Canada to "A Report from the Committee on Re-Union" issued by the General Synod, the Society wishes to make the following declaration:

"(1.) The Society is not responsible for the Report, nor does the Society favour the adoption of the scheme for 'A Mutually Acceptable Ministry' as it now stands.

"(2.) One Member of the Society as a member of the Committee on Re-Union, assisted the committee in its work, and has defended certain basic features of the Report. But this Father served on the committee merely as a private individual and in no sense as an official representative of the views of the Society of St. John the Evangelist.

"(3.) We do not understand that the Committee on Re-Union, or the General Synod in receiving the Report, wished to endorse the Report in all particulars; or indeed to indicate anything further than that it was 'worthy of study.' Study has for its purpose the discovery of mistakes, as well as the finding of excellencies. As the late Primate wrote in his message concerning the Report, 'Changes and amendments will no doubt be made . . . no plan could be accepted or action taken, until general approval has been won for it throughout the Church.'

"(4.) The majority of the members of the Society of St. John the Evangelist is of the opinion that the Report, in its present form, is unacceptable and cannot receive general approval throughout the Church."

ORTHODOX

Archbishop Gregory to Sail

Archbishop Gregory, Metropolitan of Leningrad and Novgorod, is planning to sail from Odessa, June 20th, for New York, where he will represent the Patriarch of Moscow in an endeavor to reconcile the separated groups of Russian Orthodox Christians in the United States.

Bishop Sherrill has sent the following cable to Patriarch Alexei at Moscow: "As Presiding Bishop of American Episcopal Church, may I extend welcome to Metropolitan Gregory on his forthcoming visit to United States. Hope to see him on arrival."

CONFERENCES

Plans for Shrine Mont Seminar

The annual Shrine Mont Seminar for clergy is to be held this year from July 14th to the 25th. Evening lectures and the daily services are open to all guests alike, while the morning lectures are for the clergy.

The head of the faculty will be Bishop Tucker, retired Presiding Bishop and chairman of the Shrine Mont commission of the trustees.

The other members of the faculty are Bishop Powell of Maryland; the Rev. Messrs. Allen J. Miller, Baltimore,

Md.; George J. Cleaveland, Washington, D. C.; Wm. H. Dunphy, Philadelphia, Pa.; Hunter C. C. Yen, China; Stephen R. Davenport II, Oak Ridge, Tenn.; Churchill J. Gibson, chaplain; Edmund L. Woodward, director.

PRAYER BOOK

Liturgical Commission Comments on "Benedictus Qui Venit"

The Liturgical Commission has issued a statement on the *Benedictus Qui Venit*, commending its use immediately after the Prayer of Humble Access but disapproving its insertion between the Sanctus and the Prayer of Consecration. Drafted by Bishop Oldham of Albany, chairman, the statement was approved by the commission at a recent meeting and made public by the Rev. H. McF. B. Ogilby, secretary, on June 12th.

Its text follows:

The *Benedictus Qui Venit* is rightly much beloved by all sorts and conditions of Churchmen, but its present use is open to doubt. When Prayer Book Revision was in process the proposal to attach it to the Sanctus was brought up and voted down. Had it never been brought up, the argument from silence might have been held to permit its use; but, since such was disapproved, the conscientious observer of rubrics can scarcely feel justified in using it at this place.

To many this seems a regrettable loss; but, on further reflection, it may not so appear since it can be used, in full accordance with the rubrics, immediately after the Prayer of Humble Access, which both devotionally and historically seems to be the appropriate place.

From the devotional standpoint, its insertion at the end of the Sanctus interrupts a continuous stream of praise to the Father, the Sanctus ending, "Glory be to Thee, O Lord Most High," passing naturally and merging into the opening words of the Prayer of Consecration, "All glory be to Thee, Almighty God, . . ." which should be said without pause in accordance with sound and ancient liturgical use.

Historically, the evidence indicates that its earliest use was immediately before the communion of the people. It is found there in the Apostolic Constitution and in the Testamentum Domini as well as in such ancient Liturgies as that of St. Chrysostom and the Jacobites. When it became attached to the Sanctus is uncertain, but there seems to be no doubt about its original place.

Consequently this suggests a very happy solution of the problem, namely, that if the *Benedictus Qui Venit* is used it should be placed immediately after the Prayer of Humble Access, and before the communion of the people. The Liturgical Commission commends this as possessing devotional and liturgical propriety and ancient authority, as well as being in strict accord with the rubrics of the Book of Common Prayer.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publications, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Stateless Children's Sanctuary

Previously acknowledged	\$1,259.81
In memory of Mary Christenson	10.00
Evelyn A. Hanby	10.00
Service League, All Saints' Church, Portland, Oreg.	10.00
Miss Anne E. Cody	5.00
R. H.	5.00
	<hr/> \$1,299.81

CARE for Old Catholics

Previously acknowledged	\$3,864.42
John G. Brogaw	20.00
Anonymous	10.00
R. H.	10.00
Mrs. Charles E. Undercoffer	10.00
Miss Marie L. Hill	5.00
	<hr/> \$3,919.42

Presiding Bishop's Fund

The McAlisters	\$ 5.00
----------------	---------

Children in France

Previously acknowledged	\$5,347.78
Miss Caroline B. Cooke	2.50
	<hr/> \$5,350.28

## Voice of the Episcopal Church

**W**HILE Secretary Marshall is trying to convince Congress and the American public that the radio "Voice of America" is an important instrument of national policy, Robert D. Jordan, director of the Church's Department of Promotion, is trying to convince the Episcopal Church that it, too, needs a radio "voice." We hope he will succeed, and that the necessary money — some \$700,000 a year — may be found for the purpose.

The Church at its best has always used the most up-to-date methods for its teaching and publicity. Our Lord taught both large crowds and small groups, using the technique of parables, which dramatized the great truths of the Kingdom of Heaven in simple stories with illustrations taken from their own lives. Very soon the Church developed the use of symbols, and when Christianity had to go underground these proved a great aid to mutual recognition and to teaching. When the Church emerged from its underground existence, these were expanded. Rich vestments, altar lights, and incense became the effective promotional techniques of the new day. Art and architecture became the handmaids of religion; the early miracle plays, designed to spread the truths of Christianity, gave birth to the modern drama. Printing gave a tremendous boost to what might be described in contemporary language as the "public relations" of the Church.

But in recent years the Church's public relation techniques have fallen far behind those of the world. Today the motion picture is one of the most powerful secular teaching agencies, but the Church is only experimenting tentatively with inadequate visual aids. The radio is another great teaching medium; but most of the religion preached over the radio causes the average layman to blush with shame, and quickly switch to another station. Display advertising, with the effective use of color and design, is the backbone of modern business; but religious advertising consists of a few unimaginative classified advertisements tucked away in an inconspicuous corner of the Saturday newspaper.

Why does the Church so neglect and ignore these modern methods of promotion? Is it because they are considered undignified? They need not be. Is it because the Church has nothing to sell? She has the greatest product of all — eternal life.

It is high time for the Church to do some solid thinking along these lines. We talk glibly about evangelism, and about missionary work; but for three generations or more we have been neglecting to use the modern methods of evangelism and of education. The Church, which for centuries took the lead in developing new promotional tools, and consecrating them

to the glory of God, has for the past fifty or sixty years almost wholly abdicated this leadership in favor of secular business and industry. Is it any wonder that "men of distinction" call for an advertised liquor, or that the average radio listener knows more about "quality, body, and flavor" than he does about the Father, the Son, and the Holy Ghost?

For every hour that our children spend in Sunday school, they devote at least two hours to the movies, five or ten to the radio, and an indefinite number to comic books, newspapers, and popular magazines. Is it any wonder that they know more about Superman than about our Lord, or that they can chant the alleged jargon of the tobacco auctioneer better than they can recite the Apostles' Creed?

First on the program is a national Episcopal Radio Hour, using the best professional techniques and devoted definitely to sound Church teaching, beamed to reach every home in the United States that has sufficient interest to flick the radio dial to the right station at the right time — which will be a time shown by test to be a convenient and popular one.

Next on the program is the production and use of first-class documentary films — not feeble amateur productions, but carefully planned and professionally screened pictures comparable to the *March of Time* and other high-grade secular productions.

Third on the program is the use of display advertising, to show the American public that the Church is relevant to the modern world, that it has a message, and that that message is vital to our society and to every individual in it.

Some of the dioceses have already caught the vision, and have written the three per cent into their budgets for the coming year. Several of the most forward-looking bishops have expressed their willingness to take the lead in presenting the project to their dioceses. The National Council has given its general approval to the idea, though not yet to any specific plan.

We think the idea has tremendous possibilities. It is in fact the most hopeful sign of awakening that we have seen in the sixty-nine years that *THE LIVING CHURCH* has been published. We are all for it — not in detail, because the details have not yet been worked out, but in principle and as an immediate goal to work toward.

The success of the project depends directly upon the coöperation of the bishops, the clergy, and the key men and women in every parish in the Church. It is an opportunity for the Church to take a tremendous forward stride. Let's not lose that opportunity because of our inertia, our prejudices or our lack of Christian vision.



# The Priest, the Professor, and the Student

## *In Three Parts: Part III*

By the Rev. Carroll E. Simcox

Chaplain of St. Francis' House, Madison, Wis.

I THOUGHT I was through with this discussion when I had finished Part II, which appeared last week; but the editor has asked me to express my mind upon one aspect of our subject which I have not dealt with in the main body of this essay; hence this addendum. It may be best to quote the editor's own words by way of introduction and explanation:

"The proposal for Church controlled education is, to my mind, absolutely sound and right; nevertheless it must be recognized that Church controlled education could never take care of all the Church's young people and that it would probably take 50 to 100 years for it to take care of more than a small minority . . . It seems to me accordingly that a 'constructive' presentation should include the essentials of a program for present day children and young people based upon the concept that our present educational system is fundamentally at war with Christianity."

I daresay that most of my readers share this desire for some immediately available and practical way-out from our present Egypt. So do I. And that means, simply, some plan or program that will provide the needed Christian rehabilitation of education within the present framework of education. What can we do *now* — short of the radical revolution I have proposed and which I am persuaded is an ultimate necessity?

I might as well say right off that I am afraid of any compromise formula. We must not fool ourselves about the main issue: Christianity and modern education are at war. There can be no peace between them — still less fruitful collaboration. And all such devices as released-time plans, "character-training" activities in the schools, etc., tend to obscure the real issue by lulling Church people into a state of dangerous contentment. The character-cult of secularism is not Christianity; it is rather Satan's Trojan Horse, intended to deceive the elect.

But of course it remains true that we must make the most of what we can get under existing circumstances, until we can change the circumstances. I want only to record my earnest conviction here that much more harm than good will be done if we allow ourselves to believe that anything short of full Church control of education can be sufficient.

Moreover, if the Church must ultimately take upon herself once again the whole burden of the entire education of her children "from cradle to grave," then the time to start is now. Any stop-

gap measure that might encourage delay would be gravely injurious. Whenever possible, the Church should make a beginning at once. In the second section of this series I indicated what are the most promising pre-conditions of such a venture. Let some parishes which find themselves favorably situated for it do some pioneering. Where two or more parishes are gathered together in one place, let them set up an inter-parochial school. Somebody must make the start. If God wants the enterprise to prosper, He will provide the "Good Infection" to make it spread. The important thing is to start the long haul toward a Christian educational system, and to start it now — nothing doubting, and nothing sparing.

But even so, the editor is probably right in thinking that the revolution may need 50 to 100 years to run its course. And the world needs a generation of educated Christians long before that. So, what now?

The best that can be done now, as things now stand, can be done on the college level; or so it seems to me. I shall confine the following paragraphs to consideration of what is possible there.

Near the beginning of this essay I referred to "college work" as we now understand that term as "only a stop-gap, a make-shift, our only available means at present of making the best of a very bad situation." I would repeat that here with emphasis; yet I would add that we can do much more with this "make-shift" than we are now doing.

We can see to it that every American campus has a priest in residence who is free to devote his entire ministry to students. We can see to it that we have adequate physical equipment on every campus for such activity: a student chapel, with an attractive social center where students may come both to learn and to make merry. We can provide for the special recruiting and training of clergy for this specialized ministry. The Church Society for College Work is already hard and efficiently at work toward these ends, but it needs very much more support than it is getting.

My first proposal is, then, that we greatly strengthen and extend our present college-work program.

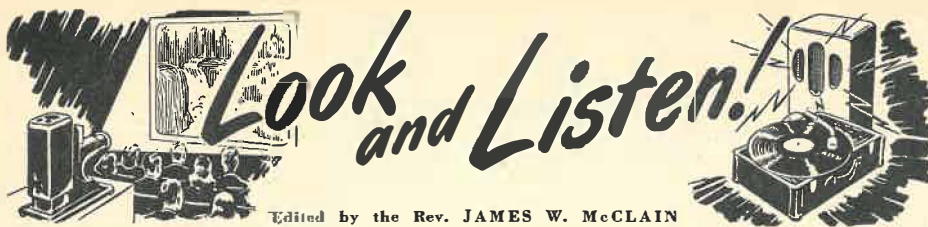
At the University of Illinois, credit courses — Roman Catholic, Protestant, and Jewish — are offered by the religious foundations established on the campus. As a student chaplain there for three years I observed this system with

special critical interest. It was not satisfactory to Episcopalians, who were expected to go along with the Protestants. I made some inquiries as to the possibility of setting up Anglican courses for university credit at the Canterbury foundation and was advised by some who were close to the administration not to press the matter; and besides, I was assured, the Roman Catholic, Protestant, and Jewish courses were "strictly non-sectarian." This was the official legend. But I learned enough about them to make me wary. The Jewish instruction was out-and-out humanism; so was the Protestant. And the Roman Catholic instruction — to which all non-papalists were warmly welcomed — was, as one would naturally expect, rather thinly-veiled propaganda.

Then there are many possibilities in a student mission for instruction on a non-academic basis. Last Pre-Lent we had a ten-day teaching mission here at St. Francis' House conducted by Fr. Bonnell Spencer, OHC, I was astonished, not only by the large student response, but by the eagerness with which they absorbed some very solid, concentrated doctrinal fare. It was easy to see that some of these young people did more real thinking about religion during those ten days than they had done throughout all the preceding days of their years.

In all such educational efforts, however, we are up against some ineradicable handicaps and limitations. They must be crowded into the student's already crowded schedule. They reach only a relative few, and leave the masses of young religious illiterates untouched. Nowhere is general evangelization more difficult than on the campus, where the very atmosphere is hostile; and a chaplain would have to be a veritable Pied Piper to get the students stampeding to his church and then to hold them there long enough to give them any real systematic teaching.

In sum: we can bolster up our present program and machinery for Christian education all along the line — and we must; and we can strengthen our present college-work to many times its present range and effectiveness — and we must. But all this will not be enough to accomplish the revolution we seek. Nothing short of a full-scale Christian educational system, run by Christians and for the sole purpose of imparting the nurture of Christ to all the Church's children, will prove sufficient unto the day.



Edited by the Rev. JAMES W. McCLAIN

## Visual Aids the Co-op Way

**T**HIS department is pleased to be able to commend to the attention of all readers the services of the Co-op Parish Activities Service of Effingham, Ill. Membership in this organization entitles you to the free use of over 100,000 filmstrip pictures, 1,000 Kodachrome slides, 2,000 black and white slides, 750 printer's cuts for church-publicity and bulletins, any play published for amateurs by cooperating publishers, and information on parish activities. Membership in the Co-op costs \$10 per year. Patronage dividends which bring savings up to 25% on all purchases of audio-visual aid equipment and materials are earned by Co-op members and are paid every quarter.

Co-op Parish Activities Service is not a commercial venture. It is a nonprofit cooperative, organized by priests and sisters of the Roman Communion on true cooperative principles: *i.e.*, nonsectarian,

nonpolitical, democratic control, market prices, patronage dividend in proportion to purchases, and free information and service to members.

The quality of the filmstrips and slides is exceptionally high. In a recent issue we reviewed some of the Co-op Films under the title of "Guardian Films," distributed by the Catechetical Guild, St. Paul, Minn. We have now discovered the source of these fine filmstrips: Co-op Parish Activities. For the parish which would like to use filmstrips and slides regularly, but which cannot afford to buy them, or has no wish to build a filmstrip library, the Co-op P.A.S. offers the opportunity of using any or all of the thousands of filmstrips, slides, flat pictures, printer's cuts, plays, home-study courses, posters, etc., at no cost to members beyond the postage involved in shipment. For \$10 you can have a regular visual-aid program every week of the

year. At the same time you can save up to one fourth on your purchase of a projector, screen, etc.

Episcopalians who are prejudiced against the use of any material from the Roman Church need not shy away on this account. The Co-op has available plenty of material suitable for Protestant use. Nearly all of the filmstrips and slides we have mentioned in these columns during the past five months are available to members. Fr. Nell, director of the Co-op is known and loved by Protestants as well as Catholics. He is a true "coöperator." As can be quickly seen from the catalogue of visual aids available to members, a parish could use the service every day of the year without using a single picture with the Imprimatur. The Co-op will send, for your approval, their 96-page Visual Aids Catalogue in which you will find an explanation of the Co-op Membership plan, and a description of the services offered. There is no obligation on your part. Anyone wishing to receive this attractive catalogue should write a card to Co-op Parish Activities Service, Effingham, Ill.

One feature of the Co-op which will appeal to the small parish or mission where visual-aids are used only sparingly, is the "guaranteed membership plan" adopted by the Co-op in 1928 and continued ever since. Under this guarantee, the Co-op must produce a greater sav-

# Suggestions for Summer Reading

BY H. R. HUNT

## *The Household of Faith*

"This book gives a concise and very interesting account of the many-sided activities of the Church beginning with the Acts of the Apostles and reading down to the present day."—*Tidings* Price, \$1.50

BY WILLIAM T. MANNING

## *Be Strong in the Lord*

"The book is a revelation of the problems that perennially plague the pastor of souls, and is in this respect not unlike St. Paul's letters."—*New York Times Book Review* Price, \$2.50

BY JAMES WAREHAM

## *The Priest and His People*

Contents: The Priest; The People; The Ministry of the Word; The Ministry of the Sacraments and Services; A Service of Prayer; A Devotion; Sayings; Parables. "We of the clergy will find it both humiliating and stimulating."—*The Archbishop of Wales*. Price, \$1.75

BY FRANK DAMROSCH, Jr.

## *The Faith of the Episcopal Church*

"Where sparkling is in order the pages sparkle, and the author has drawn on a wide range of current writing and observation to add point and punch."—*Church News*, Dallas, Texas Price, \$1.50

BY BONNELL SPENCER

## *They Saw The Lord*

"Your reviewer has read this book ever so carefully and knows that he is making no mistake in recommending it to both clergy and people. He who reads it carefully will have a rich religious experience."—*Diocesan Times*, Nova Scotia, Canada Price, \$3.00

BY HUGH ROSS WILLIAMSON

## *The Story Without End*

*Just received from England!* Something new in religious education! Sixty dramatized meditations on the life, death, and resurrection of Jesus, and the beginning of His Church as recorded in the Acts of the Apostles. 316 pages Price, \$3.65

Coming August 4th **CHRISTIANITY TODAY** Edited by Henry Smith Leiper, \$5.00  
(A Survey of the State of the Churches in Forty-Two Nations)  
*A Religious Book Club Selection*

Postage Additional

14 E. 41st Street

**Morehouse-Gorham Co.**

New York 17, N. Y.

ing for members than the annual \$10 membership fee. If within the year, the Co-op fails to do this for any reason whatsoever, *the member being the judge*, his membership is advanced to the next year without paying any fee for that year. Through this guarantee feature the Co-op membership is not an expense to the parish or school, but a paying investment. We list below the types of materials available free to members:

Free Slidefilm Rental.

Over fifty filmstrips on the Old Testament and the geography of the Holy Land.

Dozens of strips on the Life of Christ, the Epistles of St. Paul, the activities of the early Apostles.

Hundreds of filmstrips on the lives of the saints.

Hymn-filmstrips, dramatizations of famous stories such as "The Other Wise Man," "Ben Hur," "Christmas Carol," etc.

Secular filmstrips in physical and commercial geography, sociology, economics, transportation, civics, travel, U. S. history, state histories, American biography, archaeology and anthropology, literature, juvenile stories, primary reading, languages, science, art, astronomy, mathematics, the Dr. Ditmars natural history series, 4-H club filmstrips, Boy Scout Filmstrips, first aid, safety, health education, vocational guidance, agriculture, forestry, gardening, home economics.

Free 2 x 2 Kodachrome rental

140 colored slides on the Old Testament

128 colored slides on the Life of Christ

60 colored slides on the Book of Acts

81 colored slides on the Mass (Anglicans will find this series very good: liturgical altar, Gothic vestments, slides may be arranged to follow Anglican Liturgy)

25 colored slides on vestments

13 colored slides on the Parables of Our Lord

22 reproductions from the Oberammergau Passion Play

26 black and white song slides: for parish sings, etc. Free examinations of religious plays for parish production.

### ACU CYCLE OF PRAYER

#### June

22. Grace Church, Alexandria, Va.
23. Grace Church, Newark, N. J.
24. St. Andrew's, Evanston, Ill.
25. St. John's, Carlisle, Pa.
26. St. Johns, Lancaster, Pa.
27. St. Andrew's, Ashland, Wis.
28. St. Paul's Chapel, New Ycrk City

### CHURCH CALENDAR

#### June

22. 3d Sunday after Trinity
24. Nativity of St. John Baptist
29. St. Peter (4th Sunday after Trinity)
30. Monday

# Distraction in Worship

Kneeling in church before Mass, supposedly preparing for Communion but letting a new acolyte's errors in preparing The Sanctuary get you all upset, is a distraction in worship. Letting the personal idiosyncrasies of the priest at the altar irritate you is a distraction. Furtively watching to see if Mrs. So-and-so (who calls herself a Catholic) makes the sign of the cross at the right places or not, is a distraction. Letting thoughts of personal matters crowd in while you kneel in worship, is a distraction. Getting childishly silly notions about using the common chalice and will you catch Mrs. B's cold from it, is one of the worst forms of distraction in worship.

Crudely put, distraction means to dis-attract, or to break or separate forces or people naturally attracted to other forces, people or things. Distrac-

tion in worship is to permit one's self to be dis-attracted from the purpose one came to church for, i.e., the worship of The Beloved One. Distraction, therefore, can easily mean that the lesser things mean more to us than the greater ones. But through this all, like a knife or a streak of flame, runs this one vivid thought—our alleged or distracted worship is no compliment to God for Whom it was intended. In fact, we can easily see how God might properly SPURN such pseudo worship of Him which permits everything unworthy that crops up to come between Him and us. God wants our worship ONLY that it may convey to Him the fact that we love Him. When that worship does not come through, does that not also classify the degree of our love for Him? We wonder. Don't you, too?

## AMMIDON AND COMPANY

Horace L. Varian  
Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

*Serving the Episcopal Church*

*We have here in stock some unusually tall brass Altar Candlesticks, suitable for large Altars. They run from 20 to 30 inches tall. None are being made now. If interested, give us the width of your Altar (as you face it) and let's discuss them.*

## THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

### THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

### THE CHURCH LIFE INSURANCE CORPORATION

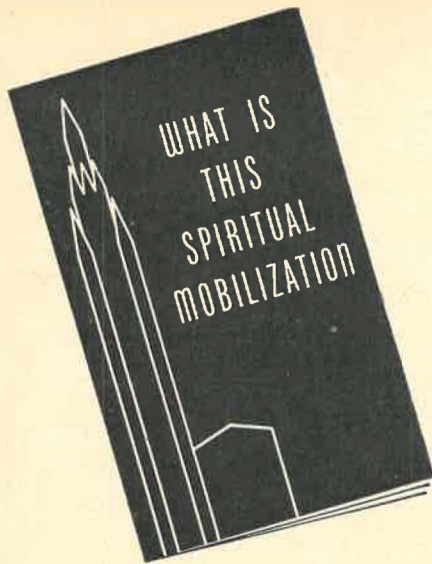
Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residence and personal property of the clergy.

*Further information available by addressing any of the above at*

**20 Exchange Place New York, 5**



Spiritual Mobilization is a Crusade being expanded by 10,000 Ministers of Churches who believe Freedom is in peril in the world—in America—and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism. If you would like to receive the above booklet, our monthly bulletins, tracts, and pamphlets, let us hear from you.

**SPIRITUAL MOBILIZATION**  
Title Guarantee Bldg.,  
Los Angeles 13 California

Dye-Fast Fly-front Sanforized  
**BLACK CLERICAL SHIRTS**  
made of  
Fine Light Weight Pongette Shirting  
All collars, sizes 14-17½.  
All sleeves, sizes 32-35.  
PLAIN BOSOM \$4.50  
PLEATED BOSOM \$4.95  
**C. M. ALMY & SON, INC.**  
562 Fifth Ave., New York 19, N. Y.

**ST. HILDA GUILD, Inc.**  
CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery  
147 E. 47th Street NEW YORK  
Conferences with reference to the adornment of Churches.  
Old Embroidery Transferred  
Telephone: Eldorado 5-1058

**STUDIOS OF GEORGE L. PAYDE**  
ONE-LICE PLACE - PATERSON N.J.  
FOUNDED 1896  
CHURCH MEMORIALS  
STAINED GLASS - WOOD - METAL  
ALL CHURCH CRAFTS  
NO LONGER ASSOCIATED with the DWYNE - SPERS, STUDIO

**LESLIE H. NOBBS**  
536 MADISON AVE., NEW YORK CITY  
Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture



# BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## Bishop Manning's Preaching

**BE STRONG IN THE LORD.** By William T. Manning. New York: Morehouse-Gorham, 1947. Pp. 196. \$2.50.

The twenty-five sermons and addresses in this book, although delivered over the period of a quarter of a century, and on "various occasions," yet have a fundamental unity. As Bishop Manning himself says in the Preface, they all "dwell on the strength that is offered to all men through Jesus Christ." The message of each one of them is: "Be strong in the Lord and in the power of His might."

The occasions were indeed various. The first address in the book was that delivered to the convention on the day of Bishop Manning's consecration in 1921. Its title is "Our Fellowship in the Church." The address, "Marriage and Divorce," was delivered in the Cathedral of St. John the Divine in 1923. The occasion was the series of sensational articles and speeches on "companionate marriage," which were agitating the whole community at that time. "The Sacraments—What is Their Relation to Every-Day Life?" was an address to young people at St. Thomas's Church, New York, during Lent, 1926. "The Anglican Communion and Its Mission to the Whole Church of Christ" was a sermon preached in York Minster in 1927, at the 1300th anniversary of the founding of the minster. "All Races are One in the Church" was the sermon delivered in All Soul's Church, New York, on that historic Sunday morning, October 23d, 1932, when Bishop Manning stood outside the padlocked doors in his robes, and ordered those doors opened. Some of the vestry had closed the doors against the colored people of the parish. "The Spiritual Effects of Bad Housing" was an address delivered at a huge mass meeting held in the Cathedral of St. John the Divine in 1937, as the culmination of the conference on slum clearance held for a week in the cathedral.

One might well cite all the other sermons and addresses in this fine volume, a book that will live and speak to generations to come, as well as to Churchpeople of today. Many Churchpeople in the diocese of New York, and a very considerable number from afar, have heard almost all the twenty-five. Thousands more will read them, in this book. But, while all will prize the book, it will always be most particularly the personal possession of those to whom Bishop Manning has dedicated it: "To the clergy and people of the diocese of New York,

whom I love, whom I have tried to serve, and for whom I shall always pray."

ELIZABETH McCracken.

## In Brief

**ESKIMO PARISH.** By Paul O'Connor, S.J. Milwaukee: Bruce Publishing Co., 1947. Pp. 134. \$1.75.

Fourteen sparkling, convincing stories of missionary work in Alaska, told by a Roman priest who loves the country and its native people. There are twelve pages of unusually good pictures. The author, incidentally, has high praise for our own mission at Port Hope, saying that it "could well be a model for Alaskan missionaries. It is one of the most complete units I have ever seen." He refers particularly to the great work of Archdeacon F. W. Goodman, now retired.

JOHN HIGGINS.



## ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No samples Payment with orders

**ST. JAMES LESSONS, Inc.**  
865 Madison Ave. New York 21, N. Y.

**THE J. S. LAMBSON'S**  
TENAFLY N. J.  
**STAINED GLASS**  
CHANCELS AND ALL  
CHURCH CRAFTS

**SHRINE OF OUR LADY OF CLEMENCY**  
CONTINUOUS NOVENA

Write for booklet

**S. Clement's Church**  
20th & Cherry Sts., Phila. (3)

✠ **SHRINE MONT** ✠ Vacations: May to October for clergy, laity, families, friends. In Alleghenies, 100 miles due west of Washington by Southern Ry., Greyhound Bus and auto. Grounds of rare mt. beauty; mineral sogs; many recreations; modern lodges, cottages, central halls and refectory. Noted Cathedral Shrine—perpetual trust of the Church. Rates: \$20 to \$30-\$35 a wk., room, meals, service, ample baths. Prospectus, Rev. E. L. Woodward, M.D., D.D., Director Shrine Mont, Orkney Spgs., Va. **CLERGY SEMINAR** of Gen'l Church: July 14-25, 11 days, \$25; evening lectures and daily services open to all guests.

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Robots—Collars  
Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1947  
Over One Hundred Years

**COX SONS & VINING, Inc.**  
131 East 23rd Street, New York 10, N. Y.



**CONVENTIONS**

**Evangelism is Keynote  
Of Diocesan Conventions**

Plans for coöperation with the National Council's program of evangelism keyed many of the diocesan conventions held in the month of May. Other highlights of the conventions were:

**COLORADO:** In reviewing the accomplishments within the diocese, Bishop Ingley reported 1,087 confirmations for this year, the highest number in the history of the diocese.

**ELECTIONS:** Standing Committee: the Rev. Robert M. Redenbaugh, the Rev. H. M. St. G. Walters.

**CONNECTICUT:** Bishop Budlong called for "an increased devotion to our own religious privileges and obligations," saying, "This will send us out with serious purpose to find and to bring into fellowship with us hundreds of people who have not yet evidenced any obvious interest in seeking for God's guidance along with their fellows."

**ELECTIONS:** Standing Committee: the Very Rev. Louis M. Hirshson. Executive Council: the Rev. John J. Hawkins; Mr. Anson T. McCook.

**DELAWARE:** The convention completed canonical organization of the Cathedral Church of St. John, Wilmington, and elected the cathedral chapter; established a new mission at Selbyville, St. Martin's; and restored St. James', Newport, as a parish.

**ELECTIONS:** Standing Committee: the Very Rev. Robert Hatch, John M. Stewart. Executive Council: the Rev. Alexander W. Boyer, Lt. Gov. E. N. Carvel.

**ERIE:** Bishop Sawyer charged the convention with the responsibility of establishing missions in towns where the Church has no work.

**ELECTIONS:** Standing Committee: the Rev. Frs. Thomas Small, Francis B. Blodgett, B. H. M. Rutledge, William F. Bayle; Messrs. J. H. Rockwell, J. H. Chickering, William Gallup, Frank Mallett. Executive Council: the Rev. Frs. S. C. V. Bowman, Arthur C. Kelsey, Rodney Cobb; Messrs. J. H. Chickering, Frank Mallett.

**FOND DU LAC:** Increases in the Church school enrolment and in giving for work outside the diocese were reported by Bishop Sturtevant.

**ELECTIONS:** Standing Committee: the Rev. Frs. H. M. Keys, William Elwell, J. H. Taylor, F. D. Butler, E. C. Lewis; Messrs. T. Hanna, H. W. Whinfield, Clark G. Kuebler. Executive Committee: the Rev. Frs. E. G. Lier, William Elwell, John H. Taylor; Messrs. R. W. Smith, Carl E. Steiger, William Kellett.

**IOWA:** The convention established a centennial achievement fund from which loans can be made to parishes and missions for advancement of their work. A committee of laymen to set up and organize this fund was appointed.

**ELECTIONS:** Standing Committee: the Rev. Frs. F. W. Putnam, F. B. Shaner, G. V. Smith. Messrs. Ralph T. Reuling, Winfred T. Root, Dr. E. E. Hruska.

**LEXINGTON:** The Rev. Benedict H. Hanson was appointed archdeacon of Lexington, and as such general missionary of the diocese.

**ELECTIONS:** Standing Committee: the Rev. Messrs. Edward W. Baxter, Allen Person, Paul D. Wilbur; Messrs. Wadsworth Clarke, E. L. McDonald, George Roth. Executive Council: the Rev. Paul D. Wilbur, the Ven. Francis M. Cooper; Messrs. Angus McDonald, Emmett Milward.

**MAINE:** The convention noted two important facts — the doubled quota for general missions during the past six years, and the large increase of confirmations over previous years. Three mission stations were admitted into union with the convention.

**ELECTIONS:** Standing Committee: the Rev. Frs.

**SCHOOLS**

**FOR GIRLS**

**All Saints' Episcopal**

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address: The Rev. W. C. Christian, Rector  
Box L, Vicksburg, Miss.

**KEMPER HALL**

**KENOSHA, WIS.**

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For Catalog, address: Box L.O.

**MARGARET HALL**

under Sisters of St. Helena  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$850.  
**FOR CATALOGUE AND VIEW FOLDER, ADDRESS:**  
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

**St. Margaret's School**  
Episcopal. Beautiful location on Rappahannock River. Thorough preparation for college. Music, Art, Athletics, Riding. Grades 8-12. Catalog. Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Va.

**Saint Mary's School**

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:  
**THE SISTER SUPERIOR**

**DEACONESSES TRAINING SCHOOL**

**TRAINING FOR CHURCH WORK**

is offered to qualified women at

**THE NEW YORK TRAINING SCHOOL  
FOR DEACONESSES AND  
OTHER CHURCH WORKERS**

Write to: Deaconess Ruth Johnson  
St. Faith's House, 419 West 110th St.  
New York 25, New York

**SPECIAL**

**The Hospital of Saint Barnabas and the  
University of Newark offer a full course in  
NURSING**

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing  
Hospital of Saint Barnabas  
685 High St., Newark, N. J.

**If . . .**

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

**Church schools make  
good Churchmen!**

**SCHOOLS**

**FOR BOYS**

**CATHEDRAL CHOIR SCHOOL  
NEW YORK**

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:  
The CANON PRECENTOR, Cathedral Choir School  
Cathedral Heights, New York City

**St. Christopher's  
SCHOOL FOR BOYS**

One of the Church Schools in the Diocese of Va.  
30 Acre Campus . . . Reasonable Rates  
**FOR CATALOGUE**  
The Rev. John Page Williams, Box 20  
St. Christopher's School, Richmond 21, Va.

**ST. PAUL'S SCHOOL**

Garden City . . . Long Island, N. Y.  
A Church Boarding School for boys. Est. 1877  
Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue.  
St. Paul's School, Box L, Garden City, L. I., N. Y.

**COLLEGES**

**MILWAUKEE-DOWNER  
COLLEGE**

Milwaukee, Wisconsin

*An Accredited College for Women*

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

**LUCIA R. BRIGGS, A.M., LL.D., President**  
For Bulletins, address the Registrar

**CARLETON COLLEGE**

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

**Carleton College  
Northfield . . . Minnesota**

## CLASSIFIED

### ALTAR BREAD

ALTAR BREAD—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

### CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

### CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

### FOR SALE

USED CLERGY VESTMENTS. As new. Reply Box W-3239, The Living Church, Milwaukee 3, Wis.

### LINENS AND VESTMENTS

CATHEDRAL STUDIOS, Washington, London, Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book, Church Embroidery (1st edition sold, 2nd edition). Complete instructions, 128 pages. 98 illustrations. Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

LINENS JOIN THE DRIVE—We offer 10% off our entire list of linens and cottons for all Church uses on orders placed in May and June. Buy now for summer work replacing your Sacristy needs. Samples free. Mary Fawcett Company, Box 146, Plainfield, N. J.

### MISCELLANEOUS

LIBRARIES PURCHASED for cash, we pay transportation. Write today for details. Baker Book House, Grand Rapids 6, Mich.

### POSITIONS OFFERED

NEEDED: Young associate rector in parish of 1200 communicants to work with 300 young marrieds, youth, church school. Great opportunity for real accomplishment and advancement. Write Rev. Harry Longley, 1105 Quarrier Street, Charleston, West Virginia.

EXPERIENCED EPISCOPAL Organist-Choirmaster for West Coast—Florida Parish by September 1st. Reply Box G-3241, The Living Church, Milwaukee 3, Wis.

ASSISTANT, Calvary, Rochester, Minnesota, young Deacon or Priest preferably single. Address Senior Warden.

### RULE OF LIFE.

A RULE OF LIFE FOR MEN—The Confraternity of the Christian Life, founded in 1887 by the Order of the Holy Cross. For information, write: Order of the Holy Cross, West Park, N. Y.

RATES: (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 8 cts. a word for one insertion; 7 cts. a word an insertion for 3 to 12 consecutive insertions; 6 cts. a word an insertion for 13 to 25 consecutive insertions; and 5 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

## DIOCESAN

Charles M. Tubbs, William E. Berger, Tom G. Akeley; Messrs. Fred C. Scribner, Jr.; Ralph G. Kennison, Dr. Kenneth C. M. Sills. Diocesan Council: the Rev. Canon Charles E. Whipple, the Rev. Charles A. Clough, the Very Rev. W. D. F. Hughes; Mr. Ralph G. Kennison, Dr. Gilmore Soule, Col. Francis H. Farnum.

MINNESOTA: Announcement was made that Bishop Kemerer, Suffragan of Minnesota, would resign because he had reached the age of retirement. A diocesan director of religious education will be employed.

ELECTIONS: Standing Committee: the Rev. Messrs. Richard R. Emery, Bernard W. Hummel; Messrs. G. A. N. King, J. P. Lindberg.

## NOTICES

### MINUTE

The Vestry of ST. JOHN'S CHURCH in ITHACA, New York, recording with sorrow the death of the Reverend HENRY POMEROY HORTON, Rector Emeritus, on February 22, 1947, resolves to inscribe in its minutes a memorial of the respect and affection which he earned in the parish and in the community during his active rectorship of twenty-six years, from 1911 to 1937.

In a thrifty mercantile town which included a growing university, the Reverend Mr. Horton brought to his ministry a kindness, breadth of sympathy, and Christian devotion which set the Church above secular differences. He was prompt to forward practical measures which quickened the life of the parish. At the same time, he found means of enlarging an old and imperfect church building in such a way as to bring order and warmth into the corporate worship. In this respect a monument to his zeal is the present chancel, built in 1913 in place of an apse, to accommodate a vested choir and to furnish a sanctuary properly fitted for sacramental use. He twice enlarged the school rooms. His sense of the importance of the Church's work in colleges led the parish in 1919 to obtain the appointment of a priest especially charged with spiritual care of students of Cornell University.

There was hardly a charitable or cultural agency in town that did not benefit by Mr. Horton's membership, encouragement, and support. After his retirement he made himself similarly useful in the village of Trumansburg, and while health permitted, he labored for the Church wherever he could respond to a call for help. May he rest in peace and may light perpetual shine upon him.

### RESOLUTION

Whereas, in her youth, Mary Neilson was a faithful worker in St. Stephen's Church, Florence, N. J., and through a period of many years continued to be a friend and benefactor of the Parish, through active interest and generous gifts;

And whereas, it has pleased Almighty God to call Mary Neilson from this world to the Higher Life:

Be it Resolved, that we, the Rector, Wardens, and Vestrymen of St. Stephen's Church, do express in the name of this Congregation our deep sorrow at the departure of this Loved One; holding her in affectionate remembrance, with profound appreciation of her Godly life and noble deeds.

Be it further Resolved, that Mary Neilson shall be commemorated at a church service with appropriate prayers. "Rest eternal grant unto her, O Lord; and let light perpetual shine upon her."

Be it further Resolved, that copies of this Resolution be sent to the bereaved relatives, Lewis and Emma Neilson, expressing to them our sincere affection and condolence.

### DIED

ASHTON, Mortimer Stacy, entered into Life Eternal June 4th, 1947, rector of Christ Church, New Brighton, Pennsylvania, and Priest in charge of St. Luke's Church, Georgetown; son of Amos Turner, and Amelia Huntington Sill Ashton, in the sixty-fifth year of his age.

MONTANA: The convention adopted a program calling for increased expenditure in the missionary field.

ELECTIONS: Executive Council: the Rev. Frs. Elmer Lofstrom, George T. Masuda, Donald Skinner, Richard R. Price; Messrs. Robert Waddell, Andrew Sundahl, Fred Emmett, Kitchner Wilson. Standing Committee: the Rev. Thomas Bennett, the Rev. Thomas Ashworth, the Very Rev. Charles A. Wilson; Messrs. Jack Cottrell, Richard Paulson, Otto Sippel.

VIRGINIA: Bishop Goodwin announced that the diocese's goal of \$190,000 for the R&A Fund has been over-subscribed.

ELECTIONS: Executive Committee: the Rev. Messrs. B. B. Comer Lile, J. P. H. Mason, Reginald W. Eastman, Henry B. Lane, Stanley E. Ashton, Alfred St. John Matthews; Messrs. R. Turner Arrington, Clyde C. Lamond, Reed I. West, P. Winfree Fore, D. Tennant Bryan, Rear Admiral Morton C. Mumma.

## CLASSIFIED

### POSITIONS WANTED

LOCUM TENENCY for month of August. Pennsylvania, or adjacent vicinity, preferably near Philadelphia. Prayer Book Churchman, with best references, 38 years old. Reply Box C-3238, The Living Church, Milwaukee 3, Wis.

CHAPLAIN-TEACHER, B.A., B.D., Teachers' Certificate for Secondary Schools. Anglo-Catholic, Married. East preferred. Reply Box L-3240, The Living Church, Milwaukee 3, Wis.

CHURCHMAN Ph.B., age twenty nine, retired army officer, desires teaching position, preferably Church School, majored history. Reply Box K-3237, The Living Church, Milwaukee 3, Wis.

ORGANIST & CHOIRMASTER experienced, excellent references, desires position in New York, Philadelphia, or New Jersey area. Reply Box S-3234, The Living Church, Milwaukee 3, Wis.

REFINED CHURCHWOMAN seeks contact with lady desiring cheerful companionship during summer months away from city. Light duties. Not nursing care. State details. Highest references. Reply Box T-3235, The Living Church, Milwaukee 3, Wis.

EXPERIENCED Organist-Choirmaster, recitalist; Episcopalian, 31 years old. Full-time position desired. Excellent recommendations. Boy or Mixed choir. Reply Box V-3236, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER. English. Cathedral experience. Many years director of fine Choirs and Choral Clubs. Expert with boys' voices. Reply Box H-3233, The Living Church, Milwaukee 3, Wis.

### VESTMENT SERVICE

WILL PURCHASE USED Clergy vestments, worthy of repair. Please list and price articles. Also, Stoles relined, Surplices reworked. Reply Box M-3198, The Living Church, Milwaukee 3, Wis.

### WANTED TO BUY

ALTAR GUILD wishes to purchase a set of two cruets, each with half-pint capacity, cross stoppers and handles. Address: Church of the Redeemer, Elgin, Illinois.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. **Henry T. Bakewell**, formerly vicar of Christ Memorial Church, El Reno, Okla., is now rector of the Church of the Holy Comforter, Cleburne, Texas. Address: 209 E. Wardville, Cleburne, Texas.

The Rev. **W. H. Beste**, formerly priest attached to Bishop Burton of Nassau, is now priest in charge of the 14 churches on the island of Andros. Address: The Rectory, Mangrove Cay, Andros, Bahamas.

The Rev. **James Edwin Bethea**, formerly rector of R. E. Lee Memorial Church, Lexington, Va., is now rector of Christ Church, Frederica, St. Simon's Island, Ga.

The Rev. **Charles Peter Boes**, rector of the Church of the Epiphany, Vacaville, Calif., will become curate of St. Paul's, Oakland, Calif., September 15th. Address: 114 Montecito Ave., Oakland, Calif.

The Rev. **Robert M. Collins**, formerly of Nashotah House, is now deacon in charge of Emmanuel Church, Olathe, Kans., and may be addressed there.

The Rev. **Fred W. Daglish**, rector of St. Mark's, San Diego, Calif., will become vicar of the Church of St. John Baptist, Capitola, Calif., July 15th, and may be addressed there.

The Rev. **Victor L. Dowdell**, rector of St. James', Albion, Mich., will become rector of St. Paul's and Trinity Church, Tivoli, N. Y., July 1st, and may be addressed there.

The Rev. **Ramão Hilario Gomes**, formerly rector of the Church of Nativity, D. Pedrito, R.G.S., Brazil, is now rector of Christ Church, Jaguarão, R.G.S., and missions at Perdizes, Telho, and Ar-

roio Grande, Brazil. Address: General Osorio, 818 Jaguarão, R.G.S., Brazil.

The Rev. **Russell K. Johnson**, rector of St. Paul's Winona, Minn., will become dean of Trinity Cathedral, Davenport, Iowa, September 1st, and may be addressed there.

The Rev. **Willard L. Kile**, rector of Holy Trinity Church, Bramwell, W. Va., will become rector of St. Peter's, Pittsburg, and priest in charge of St. Mary's, Galena, Kans., July 1st. Address: 306 W. Euclid, Pittsburg, Kans.

The Rev. **Andrew W. Mayer**, formerly rector of Immanuel Church, Glencoe, Md., is now rector of All Saints' Church, Crescentville, Philadelphia, Pa. Address: 479 E. Sanger St., Philadelphia 20, Pa.

The Rev. **James W. McClain**, formerly curate of St. Augustine's, Wilmette, Ill., and a student at the Seabury-Western Theological Seminary, is now priest in charge of missions in Eastland and Stephens Counties, Texas. Address: c/o Chamber of Commerce, Eastland, Texas.

The Rev. **Sherman S. Newton**, rector of St. Paul's, Clay Center, Kans., will become associate rector at St. Paul's, Kansas City, Kans., July 1st. Address: St. Paul's Church, 18th St. and Washington Blvd., Kansas City 2, Kans.

The Rev. **Edwin K. Packard**, rector of the Church of Our Saviour, Lebanon Springs, N. Y., and priest in charge of St. Luke's, Chatham, N. Y., will become curate of Grace Church, Utica, N. Y., on August 5th. Address: Grace Church, Genesee and Elizabeth Streets, Utica, N. Y.

The Rev. **Quintin E. Primo, Jr.**, formerly priest in charge of St. Timothy's, Brooklyn, N. Y., is now priest in charge of St. Simon's, Rochester, N. Y. Address: 192 Ormond St., Rochester 5, N. Y.

The Rev. **Harold Barrett Robinson**, formerly priest in charge of St. Paul's, San Diego, Calif., is now rector of that church. Address: 1654 C St., San Diego, Calif.

The Rev. **Claude Sauerbrei**, fellow in graduate school, Drew University, Madison, N. J., will become chaplain of St. John's School, Salina, Kans., July 1st, and may be addressed there.

The Rev. **G. Stanley Schwind**, formerly assistant at Emmanuel Church, Cumberland, Md., is now rector of St. James', Westernport, Md. Address: 80 Main St., Westernport, Md.

The Rev. **Lourenco Takeo Shimanuki**, formerly rector of St. Matthew's, Bilac, São Paulo, Brazil, is now assistant at St. John's, São Paulo, S.P. Address: Caixa 2628 São Paulo, S.P., Brazil.

The Rev. **Edward T. Small**, rector of Grace Church, Gainesville, Ga., will become rector of St. Bartholomew's, Hartsville, S. C., August 15th, and may be addressed there.

The Rev. **Peter M. Sturtevant**, associate rector of Christ Church, Philadelphia, Pa., will become rector of St. Mary's, Haddon Heights, N. J., September 1st, and may be addressed there.

The Rev. **James W. Temple**, formerly principal of the Gaudet Normal and Industrial School, New Orleans, La., is now chaplain of Gaudet and rector of St. Luke's, New Orleans, La.

The Rev. **Robert P. Varley**, formerly of Nashotah House, Nashotah, Wis., is now assistant rector at St. Paul's, Chester, Pa. Address: 307 E. Broad St., Chester, Pa.

## Changes of Address

The Rev. **John P. Carter**, formerly addressed at



# CHURCH SERVICES



## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. **Edward R. Welles, M.A.**, dean; Rev. **R. E. Merry**, canon  
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. **Gordon L. Graser**  
Main at Highgate  
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, C. Sat 7:30

## CHICAGO, ILL.

**ATONEMENT** Rev. **James Murchison Duncan, r**  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. **John M. Young, Jr., r**  
6720 Stewart Avenue  
Sun 7:30, 9, HC Others posted

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** Rev. **Benjamin R. Priest, r**  
3612 Reading Rd., Avondale  
Sun Mass: 8, & 10:45 (High)

## DETROIT, MICH.

**INCARNATION** Rev. **Clark L. Attridge, D.D.**  
10331 Dexter Blvd. Rev. **Wm. O. Homer, B.D.**  
Masses: Sun 7, 9, & 11 (High)

**ST. MATTHEW'S** Rev. **F. Ricksford Meyers**  
2019 St. Antoine St.  
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed & HD 9:30

## HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. **Neal Dodd, D.D.**  
4510 Finley Avenue  
Sun Masses: 8, 9:30 & 11

## MADISON, WIS.

**ST. ANDREW'S** Rev. **Edward Potter Sabin, r**  
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. **Alfred S. Christy, B.D.**  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW YORK CITY

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

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. **Geo. Paull T. Sargent, D.D., r**  
Sun 8 HC; 11 Morning Service & Ser; Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

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

**INTERCESSION CHAPEL** Rev. **Joseph S. Minnis, v**  
155th Street and Broadway  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

**ST. JAMES'** Rev. **H. W. B. Donegan, D.D., r**  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. **Grieg Taber, D.D.**  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thur 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

**ST. THOMAS'** Rev. **Roeliff H. Brooks, S.T.D., r**  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

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

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

## NEW YORK CITY Cont.

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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. **William H. Dunphy, Ph.D., r**; Rev. **Phillip T. Fifer, Th.B.** Sun: Holy Eu 8, 9; Mat 10:30; Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. **Laurin L. Scaife, S.T.D., r**; Rev. **Samuel N. Baxter, Jr., Rev. A. Dixon Rollit**  
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

## ST. LOUIS, MO.

**TRINITY** Rev. **John A. Richardson**  
N. Euclid at Washington  
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

## SAN FRANCISCO, CALIF.

**ST. FRANCIS** San Fernando Way  
Rev. **Edward M. Pennell, Jr.**  
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. **F. William Orrick, r & dean**  
Sun Masses: 8 & 11. Daily 7:30

## WASHINGTON, D. C.

**ST. AGNES'** Rev. **A. J. Dubois, S.T.B.**  
46 Que. Street, N.W.  
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

**EPIPHANY** 1317 G St., N.W.  
Rev. **Charles W. Sheerin, D.D.**; Rev. **F. Richard Williams, Th.B.**; Rev. **Francis Yarnall, Litt.D.**  
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12

## CHANGES

218 West Ave., Kannapolis, N. C., should now be addressed at RFD No. 2 Box 535A in that city.

The Rev. Neville Tinker, formerly addressed at 4827 Kenwood Ave., Chicago, should now be addressed at 1821 E. 56th St., Chicago 37, Ill.

### Ordinations

#### Priests

**Kentucky:** The Rev. James W. McClain was ordained to the priesthood by Bishop Lewis of Nevada for Bishop Clingman of Kentucky at St. Mark's, Evanston, Ill., on May 19th. He was presented by the Very Rev. E. C. Lewis and the Rev. Harold L. Bowen preached the sermon.

**Long Island:** The Rev. Norman Spicer was ordained to the priesthood on June 16th by Bishop DeWolfe of Long Island in the Cathedral of the Incarnation, Garden City, N. Y. He was presented by the Rev. Gordon E. Gillett and the Rev. Lesley Wilder preached the sermon. Fr. Spicer is assistant at Trinity Church, Boston, Mass., and may be addressed there.

#### Deacons

**Central New York:** Robert Jeffress Page was ordained to the diaconate by Bishop Peabody of

Central New York on June 11th in Christ Church, Oswego, N. Y. He was presented by the Rev. Frederick W. Kates and the Rev. James E. Clarke preached the sermon. Mr. Page will become curate of Trinity Memorial Church, Binghamton, N. Y., July 1st, and may be addressed there.

**West Texas:** Walter R. Belford was ordained to the diaconate in Otey Memorial Church, Sewanee, Tenn., by Bishop Juhan of Florida for Bishop Jones of West Texas on June 4th. Mr. Belford will become deacon in charge of St. Philip's, Beeville, Tex., September 1st, and may be addressed there.

### Marriages

The Rev. Gerald L. Claudius and Miss Emagene Martin Foster were married on June 9th in the chapel of All Saint's Church, Omaha, Nebr. The Rev. Charles R. Johnson officiated and also said the Nuptial Mass. Fr. and Mrs. Claudius will be in Chicago during July and August where he will be assistant at the Church of the Redeemer.

The Rev. James R. De Golier and Miss Mary Elizabeth Murphy were married June 10th at Howe, Ind. The bride's father, the Rev. Dr. Robert J. Murphy, performed the ceremony. Fr. De Golier is curate of St. James', Milwaukee.

### Degrees Conferred

The degree of S.T.D., honoris causa, was conferred upon the Most Rev. Henry Knox Sherrill, the Rt. Rev. Stephen F. Bayne, Jr., the Rt. Rev. George Henry Quarterman, the Rt. Rev. Harold Everett Sawyer, the Very Rev. Frank D. Gifford, and the Rev. Edward H. Eckel, Jr., by the General Theological Seminary on May 28th.

The degree of Litt.D., honoris causa, was conferred upon the Rt. Rev. Charles Kendall Gilbert by Hobart and William Smith Colleges on June 9th.

The degree of D.D., honoris causa, was conferred upon the Rev. William Paul Barnds by the Missouri Valley College on June 2d.

The degree of D.D., honoris causa, was conferred upon the Rev. Tollie LeRoy Caution by the Lincoln University on June 2d.

The degree of D.D., honoris causa, was conferred upon the Rev. John Heuss, Jr., and the Rev. John S. Higgins by the Seabury-Western Seminary.

The degree of D.D., honoris causa, was conferred upon the Rev. Joseph S. Minnis by the Nashotah House on May 29th.



# Church Services near Colleges



### BENNETT JUNIOR COLLEGE

**GRACE** Rev. H. Ross Greer, r  
Millbrook, New York  
Services: 8:30 and 11 Every Sunday

### BOSTON COLLEGES AND

#### HARVARD, RADCLIFFE, M. I. T.

**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, r  
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

**TRINITY CHURCH** Rev. Theodore P. Ferris, r  
Rev. Norman Spicer, Minister to Students  
Sun 8, 11, 7:30; Canterbury Club 6

### BROWN UNIVERSITY

**ST. STEPHEN'S** Providence, R. I.  
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c  
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

### BUFFALO UNIVERSITY

**NEW YORK STATE TEACHERS COLLEGE**  
**ST. JOHN'S** Rev. Walter P. Plumley, r  
Colonial Circle, Buffalo, N. Y.  
Sun 8 & 11, HD 10:30

### UNIVERSITY OF CALIFORNIA

**ST. MARK'S** Rev. Russell B. Staines, r  
Berkeley, California  
Sun 7:30, 11 and 7; Canterbury Club Sun 6  
Weekdays: 12:10 Tues and Fri

### CARNEGIE INSTITUTE OF TECHNOLOGY

**REDEEMER** Rev. Hugh S. Clark, r  
5700 Forbes Street, Pittsburgh, Pa.  
HC 8, MP 11; Canterbury Club 6, The Rectory

### CARROLL COLLEGE

**ST. MATTHIAS'** Waukesha, Wis.  
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.  
Sun 7:30, 10:45; Daily 7:30

### COLUMBIA UNIVERSITY

**ST. PAUL'S CHAPEL** New York City  
During Summer Session, July 7 - Aug 15  
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

### CORNELL UNIVERSITY

#### ITHACA COLLEGE

**ST. JOHN'S** Rev. Reginald E. Charles, r  
Ithaca, New York  
Sun 8, 9:30, 11; HD and Thurs 10

### HUNTER COLLEGE

**ST. JAMES'** New York City  
Rev. H. W. B. Donegan, D.D., r  
Sun 8, 11; Wed 7:45; Thurs 12, HC

**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

### UNIVERSITY OF ILLINOIS

**CHAPEL OF ST. JOHN THE DIVINE** Champaign, Ill.  
Rev. William Ward, S.T.M., Chap  
Sun 9, 11, HC; Canterbury 6

### UNIVERSITY OF IOWA

**TRINITY PARISH** Iowa City, Iowa  
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker  
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10HC; HD 6:45 and as announced

### UNIVERSITY OF MICHIGAN

**ST. ANDREW'S** Ann Arbor, Michigan  
Rev. J. H. Burt, Chap; Miss M. J. Westphal, Counselor for Women Students  
Sun 8, 11, 8; Canterbury Club 6; Wed & HD 7:15



ST. JOHN'S CHURCH  
BUFFALO, N. Y.

### MILWAUKEE-DOWNER, STATE TEACHERS

**ST. MARK'S** Rev. Killian Stimpson  
2604 N. Hackett Avenue, Milwaukee 11, Wis.  
Sun 8, 9:30, 11

### NEW JERSEY COLLEGE FOR WOMEN

**ST. JOHN THE EVANGELIST**, New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., r  
Sun 8, 11; Wed and HD 9:30

### OKLAHOMA COLLEGE FOR WOMEN

**ST. LUKE'S** Rev. H. Laurence Chowins, v  
Chickasha, Oklahoma  
Sun 8, 9, 9:45 and 11

### ROLLINS COLLEGE

**ALL SAINTS'** Rev. James L. Duncan, r  
Winter Park, Florida  
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri  
7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

### SALEM COLLEGE & ACADEMY

**ST. PAUL'S** Rev. James S. Cox, r  
Winston-Salem, N. C.  
Sun 8, 9:45, 11

### UNIVERSITY OF TEXAS

**ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER.** 209 W. 27th St., Austin, Texas  
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap  
Sun 8, 10, 11; Canterbury Club 6  
Daily 7 and 5:30

### UNION COLLEGE

**ST. GEORGE'S** Rev. G. F. Bambach, B.D., r  
Schenectady 5, N. Y.  
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10;  
Daily: MP 9:30, EP 5

### WELLS COLLEGE FOR WOMEN

**ST. PAUL'S** Rev. T. J. Collar, r  
Aurora, N. Y.  
Sun 7:30, 9:45, 11; HD and Fri 7

### UNIVERSITY OF WISCONSIN

**ST. FRANCIS HOUSE** Rev. Carroll E. Simcox, Chap  
1001 University Ave., Madison 5, Wis.  
Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri  
HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

### WOMAN'S COLLEGE

#### OF THE UNIVERSITY OF N. C.

**ST. MARY'S HOUSE** Rev. Carl F. Herman, Chap  
Greensboro, North Carolina  
Sun 8, 7; Wed 7