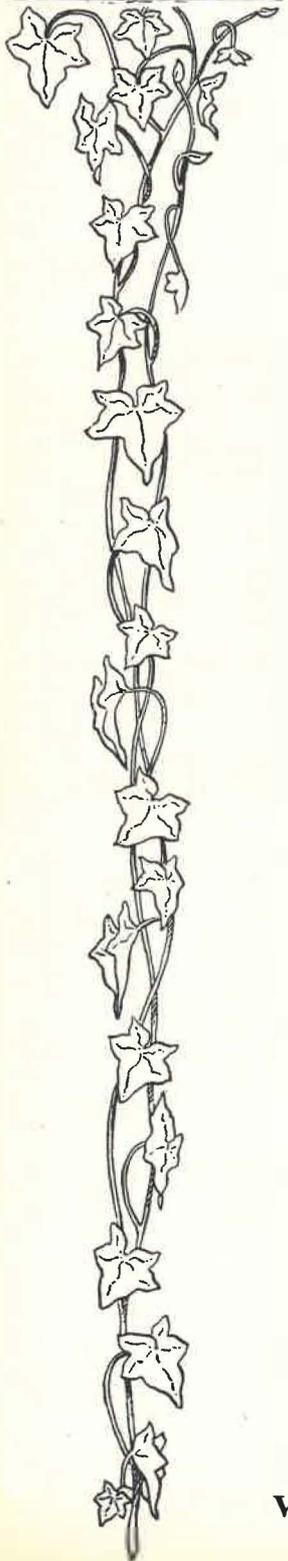
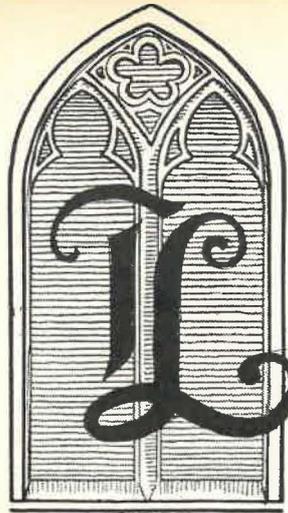
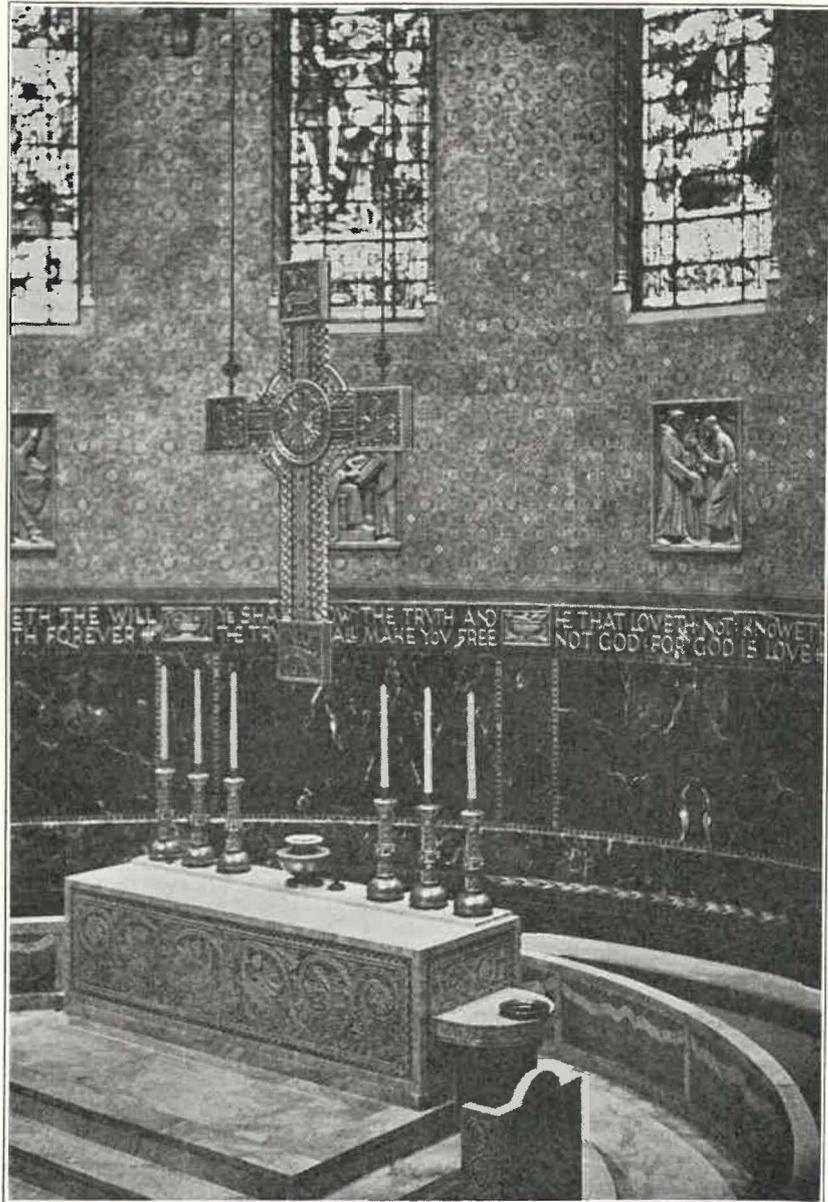


March 15, 1939

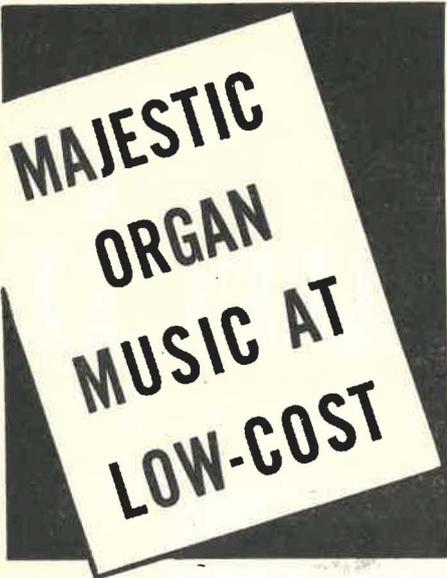


The Living Church



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Report of Missionary Shortage

TO THE EDITOR: May I sincerely express my thanks to you and your associates for the most effective way in which you have given to the Church at large the most distressing facts about the shortage in the missionary treasury?

The issue of *THE LIVING CHURCH* for March 1, 1939, is most impressive. May I presume to tell you that your editorial, *Maintain Missions*, is very fine indeed, and the news item about this recent meeting of the National Council should certainly arouse the Church to generous action and a sustained interest in the missionary enterprise.

If I were a lawyer pleading before a jury, I would read the most earnest speech of Dr. John W. Wood (on pp. 264 and 265) and the convincing facts submitted by Bishop Bartlett (column 1 and column 2 on p. 262) and then I would say: "With these facts, gentlemen, I rest my case!" And apparently this is in essence what Bishop Bartlett did, for you state (p. 265) that "the cumulative effect was appalling: so much so that Bishop Bartlett made no supplementary speech."

I do not know when I have been so impressed with the value of good editing. Such real restraint, such moral earnestness, and such deep conviction—in dealing with the cause so dear to many of us.

I do hope that this particular issue of *THE LIVING CHURCH* may be widely read and intelligently commented on throughout the Church. (Rt. Rev.) FRANK HALE TOURET.
Tryon, N. C.

In Reply to Bishop Mitchell

TO THE EDITOR: The statement of Bishop Mitchell of Arizona, published in *THE LIVING CHURCH* of March 1st, concerning the giving for missions in the diocese of New York, is surprisingly inaccurate and is, moreover, contrary to the facts.

(1) In the first place the Bishop of New York has never spoken in the "most despairing tones" about the quota of the diocese. On the contrary, he has personally led and encouraged all efforts in the diocese to secure missionary funds.

(2) During Bishop Manning's episcopate far larger sums have been given for the general missionary work of the Church than ever before in the history of the diocese. Quite properly, he has insisted upon adherence to the Pay-as-you-go policy for the National Council and for the diocese. No payments are made to beneficiaries of the diocesan program of the Church beyond funds actually in hand. Only by adhering to this principle can the General Church and the diocese avoid debt.

(3) Bishop Mitchell is evidently not aware that a large part of the money given for the cathedral building fund comes from people who are not in any way connected with our Church. There is no reason to suppose that the campaign to secure funds for the cathedral has decreased giving for missions. The reverse is true; it stimulates giving, as the Presiding Bishop has publicly stated, and the facts abundantly prove.

(4) Bishop Mitchell's reference to the missionary contributions of Trinity parish is far from the facts. The quota of Trinity parish has exactly the same relation to its own current expenses as has the quota of

every other parish in the diocese. The proportionate payment of Trinity is to be figured in relation to the total objective of the diocese, not to our National Council objective which is 50% of our total figure. So that the payment of Trinity parish for 1938 was not, as Bishop Mitchell states, 35% of our objective, but was less than 15%, and never reached the fantastic figure of 50%.

(5) It may be of interest in this connection to state that missionary payments of this diocese are to an *objective*, not an expectancy, and that a number of dioceses which received ratings of 100% in the National Council list of payments for 1938 actually paid 80% or less on their respective objectives, accepted by them at General Convention.

I write this statement and ask you to print it in the interests of accuracy, "speaking the truth in love," and to the end that a wrong impression may not be made upon those who may be unfamiliar with the facts.

FRANK H. MERRILL,
Secretary, The Program of the
Church, Diocese of New York.
New York.

Seneca's Birth

TO THE EDITOR: I note in your editorial for February 22d (p. 223) a reference to "Seneca, the great Roman philosopher of the fourth century before Christ." If your reference is to Lucius Annæus Seneca, the Stoic Roman philosopher, I find in the *Century Dictionary and Cyclopædia*, that his birth is given as about 4 B.C., and the date of his death as 65 A.D. (Rev.) T. W. HARRIS.
Winchester, Mass.

ACTUAL birth date of Seneca is uncertain; authorities place it from 8 to 4 B.C. In any case he was a contemporary of our Lord, and our editorial erred by three or four centuries. —THE EDITOR.

The Living Church

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

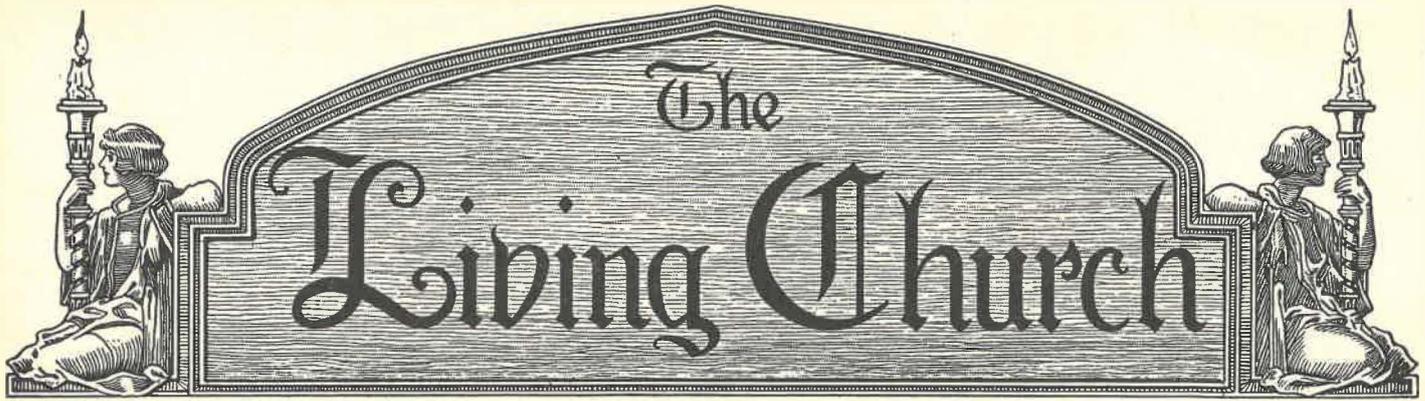
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VOL. C

NEW YORK AND MILWAUKEE, MARCH 15, 1939

No. 11

EDITORIALS AND COMMENTS

Taking Stock

WE ARE half way through Lent. Are we satisfied the way we have observed it so far? Have we kept our rule? Has the keeping of it been merely a burden to us, or has it been a means whereby we have been able to make genuine progress in the cultivation of the interior life?

If the observance of a Lenten rule is mere drudgery, there is little or no value in it. True, discipline for its own sake may have value in strengthening the will, but that is not the primary purpose of Lent. Indeed there is such a thing as strengthening the will at the expense of the soul; and that is the opposite of the Church's purpose in setting apart this penitential season.

Mid-Lent is a good time to take stock, and be sure we are putting first things first. Why do we obey the Church's call to set apart these forty days as a time for "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"? Is it merely because of custom—because a habit that we developed in childhood persists and leads us into a routine practice that has long since ceased to mean anything to us? To many loyal Churchpeople this is all that Lent really means. They almost automatically "give up" candy and the movies, though sweets have long since ceased to hold any attraction for them and they don't go to motion pictures half a dozen times a year. Yet they feel that they are "keeping Lent"—and they are; they are keeping it from really meaning anything to their souls.

Perhaps it will help us to gain a new orientation if we look at Lent from a different point of view from that to which we are accustomed. The word "Lent," if we mistake not, has its etymological roots in an Anglo-Saxon word meaning "spring." Certainly it is easy to think of Lent in terms of spring, both because the two seasons coincide chronologically and because both are times of new beginnings. Christian literature is full of the parallel; but perhaps it will be helpful if we develop it along lines somewhat different from the traditional ones.

Spring is a time when the hard ground is opened up by the plow to receive the seed; when the seed bursts open to develop the plant; and when in due time the bud opens out into the fully developed flower. Thus spring is a time of

opening; and so is Lent. Preëminently Lent is a time for—

(1) *The opening of the eyes.* Our Lord said, "For judgment I am come into this world, that they which see not might see" (St. John 9:39). The blindness of Christian men and women is one of the most alarming phenomena of our day. We declare our belief in Christianity; yet we do not see the obvious implications of that belief. We profess our love for God; yet we order our daily lives as if He were of no account—a phantom, to be honored on Sunday but forgotten on Monday. We declare our love for our fellow man; yet we erect barriers against him as if he were some hostile creature—a foreigner, to be kept from free association and commerce with those few whom we recognize as our equals. Could the world be divided into the artificial entities that we call nations, with their frontier guards, their tariff walls, their armaments, and their rigamarole of passports and visas if Christians everywhere really loved their fellow men? Could palatial homes and squalid slums continue to exist side by side as they do in our great cities if Christians honestly believed in the brotherhood of man and saw clearly the implications of that belief? Lent is a time to learn to see better.

(2) *The opening of the ears.* Our Lord said, "Hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand" (St. Matthew 13:13-14). Most of us lay Churchmen have heard a good many sermons. Some of them have been good; some have been bad. No matter; there is truth to be found and a lesson to be learned even in a bad sermon. And the very church in which the sermon is preached—the Altar-Throne at its center, with the cross upon it; the pulpit, with the crucifix hanging by it; the other ornaments of the church, whether they be simple or elaborate—these things preach eloquently the eternal truths of Christ and of His Church. Yet how often we unconsciously build up a defense mechanism against these things, so that by the time we sit down to our Sunday dinner we couldn't tell what the rector's text was, to say nothing of his sermon. Lent is a time to learn to hear better.

(3) *The opening of the lips.* "O Lord, open Thou our lips," come the familiar words of the Church's offices, and we

automatically reply: "And our mouth shall show forth Thy praise." But does it? Or does our mouth simply roll forth phrases hallowed by age with no thought of their meaning, like the automatic "Now I lay me" of a sleepy child intent only upon tumbling into bed. (Parenthetically, why have we come to associate prayer with bedsides anyway; could that be the reason for the somnolent character of much that passes for religion?) Most Christians have the pious habit of "saying prayers" with more or less regularity; few of us really know how to pray. Here the Forward Movement has a real message for us. Lent is a time to learn to pray better.

(4) *The opening of the mind.* On the day that the Church sets apart for special consideration of the Holy Scriptures, we pray in the collect "that we may in such wise hear them, read, mark, learn, and inwardly digest them, that . . . we may embrace and ever hold fast, the blessed hope of everlasting life." Chesterton had the same idea when he warned us (as the *Reader's Digest* reminds us) that "merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to shut it again on something solid." Christianity is not primarily a matter of the mind, but of the heart and soul; it is a religion—indeed the essence of religion—not a philosophy. Nevertheless true religion has nothing to fear from reason, and the literate Christian ought to know at least as much about his religion as he does about other matters of vital concern to him. Lent is a time to open the mind to the truths of the Catholic Faith.

(5) *The opening of the heart.* "Lift up your hearts," says the priest as he turns toward us for the last time before he begins the momentous prayer of consecration, and we gladly reply, "We lift them up unto the Lord." It is one of the oldest and most universal Christian responses, and one of the most beautiful. Modern medicine has shown the heart to be a very marvelous mechanism, pumping pure blood throughout the entire body and returning impure blood to be cleansed and used again. But popularly we continue to regard the heart as the seat of the emotions, and especially of love. This we do quite literally; referring, for instance, to the man or woman who does not manifest love and mercy in his life as "hard hearted." It is a good scriptural simile, and we hope that mankind will never grow so scientific as to discard this popular concept of the function of the heart. What special acts of love—love of God, love of our fellow men—have been ours during this holy season? Lent is a time to open the heart, and to learn to keep it open even when it becomes most difficult to do so.

Half of this Lent is gone; half remains before us. It is not too late for us to start anew, and make this such a good Lent that it will always remain in our memory as a time of such spiritual growth that it brings us to a new measure of our manhood—a time when, like the blessed Jesus in His boyhood at Nazareth, we are conscious of a genuine increase in wisdom and stature, and in favor with God and man.

Pius XII

WITH remarkable celerity and apparent unanimity the College of Cardinals elected Eugenio Cardinal Pacelli to succeed Pius XI as Pope. Accepting this exalted post, the new Pope took the title Pius XII, thus indicating that he intends to carry on the policies of his predecessor, whom he served faithfully for many years as Secretary of State.

The new Pope is not unknown in this country, for he visited the United States in 1936, traveling by airplane from the Atlantic to the Pacific coast. He has also visited South America. Therefore, though he is an Italian like all of his

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Refreshment and Encouragement

FOURTH SUNDAY IN LENT

MARCH 19TH

"JERUSALEM which is above is free." This is Mid-Lent Sunday, Refreshment Sunday, Mothering Sunday. The other Sundays in Lent speak to us of the grim reality of the conflict with evil: this speaks a word of refreshment and encouragement.

St. Paul in the *Epistle* speaks of the Law given under the Old Covenant on Mount Sinai, and refers also to Hagar the mother of Ishmael, in order to point out that we Christians are not under the Old Covenant, but under the New Covenant given by Christ. Like Isaac the son of Sarah, we are "the children of promise." Let us then look upward, and realize that amid all the trials of our earthly warfare, we are still citizens of the City of God; and that "Jerusalem which is above is free, which is the Mother of us all."

As citizens of the heavenly city we are fed with heavenly food. Therefore in today's *Gospel* we hear of the feeding of the five thousand; we are to take this as a symbol of the Holy Communion. Here and now Christ is in our midst, the King of the heavenly city, the Head of His spiritual family, feeding us with the Bread of Life.

The Incarnation and the Passion

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

MARCH 25TH

THE *Collect* fittingly connects this festival with the season. The Son of God becomes incarnate for us by the message of an angel, that by way of the Cross and Passion we His people may be brought to the glory of His Resurrection.

The *Lesson* from Isaiah 7 gives the divine rebuke to the faithless king Ahaz. "The Lord Himself shall give you a sign: Immanuel will come, and "butter and (wild) honey shall He eat"—the food of privation, in a land desolated by war. He will lead a chastened and suffering people to victory.

When the fulness of time was come, the Angel Gabriel

(Continued on page 308)

predecessors since 1591, Pope Pius XII is not unfamiliar with the Western hemisphere, where the Church of which he is the head is stronger and wealthier than in most parts of the Old World; and this hemisphere is doubtless destined to play an even greater part in both religious and worldly affairs in the years to come.

In these difficult and uncertain times it is encouraging to know that the new Pope, like the one whose death the world has just been mourning, is one who will combine high courage and fidelity to the Catholic faith with an ardent will for peace; and that he can be counted upon in a day when the fear of war hangs like a cloud over the nations to exercise his power and that of the great Christian communion of which he is the sovereign and chief bishop, on behalf of the maintenance of righteousness, justice, and the peace of the world.

May Pope Pius XII have a long and fruitful pontificate, and may he be instrumental in restoring this mad world to the sanity that seems to be so rapidly slipping away from it.

The Case of Rip Van Winkle

By the Rev. W. G. Peck, S.T.D.

I LIKE the sound of the words, the Americas. I heard President Roosevelt use them over the radio recently. They are full of the suggestion of spaciousness and romance, as well as of fellowship between nations. The only America of which I have any personal experience is the USA, and indeed, for the majority of Britons America means the USA. But there is a sense in which there are many Americas in the United States—the sense in which Chesterton speaks of many Englands:

“Where seven sunken Englands
Lie buried one by one.”

For time is passing, and America has a history; and much of it is as fascinating as any in the world. Alistair Cooke has been presenting on our English radio a weekly series of talks entitled, *I Hear America Singing*, with recordings of the songs that have been sung in the various periods and phases of that amazing American adventure, and I have listened to them with great appreciation, for they bear witness to those past Americas of the United States.

Even I, in my short sojourns, have met some of them. I remember how a woman once drove me in her car through Concord and Lexington; and when she told me the names of those places, I exclaimed in a kind of ecstasy, “But this is Paul Revere’s Ride!” I had learned Longfellow’s poem when I was a very small schoolboy, and now there rose before me the America of the Revolution. And upon another occasion a friend was taking me upon an automobile trip to the mountains of Massachusetts and Vermont; and some time after we had left Boston he suddenly pointed to a house, asking me if I knew anything about it. I was surprised to discover that its appearance was somehow familiar to me. When he told me it was Louisa Alcott’s house, I remembered that only a month previously, in an English cinema, I had seen the film, *Little Women*; and now all the sorrow and splendor of the America of the Civil war lived in my mind: the recognizable cultural tang and human idiom that was the America of the ’60s. That period had enthralled me ever since at the age of 12 I had read a history of the Civil war. There was another moment when I felt its presence closely upon me, when the students of the theological seminary at Alexandria, in Virginia, took me to see the old trenches.

But I once had a glimpse of an older, and, to me, a stranger, America. I had left Chicago one night, bound for New York; and the next day, in the gathering dusk of a November afternoon, I was looking out upon the fine country, when I saw quite suddenly a group of mountains which soon dominated the whole view. I turned to an unknown American fellow-traveler, and asked their name.

“Those,” he said, “are the Catskill mountains.”

“What!” I cried. “You don’t say! The veritable mountains of Rip Van Winkle!”

He smiled, seemingly a little puzzled at my delight, until I explained that I was a wandering Englishman who had read Washington Irving’s immortal story as soon as he could read anything at all. Rip Van Winkle’s termagant wife. His squirrel-shooting jaunt in the mountains. His singular meeting with Hendrik Hudson’s company while they were playing ninepins. His long pull at the flagon of Hollands. His subsequent doze that lasted for 18 years, and the changes which he found when he at length reached home. I lingered over the old tale, as

we pounded upon our journey. I was still lost amidst the fables of the Catskills, and trying to picture to myself something of that lost Dutch America, when we ran into New Amsterdam, which has become New York.

America has been much in my thoughts of late. No doubt Alistair Cooke’s talks have been responsible for this, though I have in fact many American friends of whom I am never long forgetful. Thus, last night, while I was musing in my own armchair here in London, a vision of the Catskill mountains came before my eyes—as such things do come, apparently from nowhere. I went to my study and found a volume of Washington Irving; and I turned to the story of Rip Van Winkle. I beg to announce an interesting discovery which I then and there made.

Reflecting upon this same Rip, I discovered that, contrary to the general assumption, whatever he was when he returned to his village, he is no longer a relic of the past. He is an extremely modern person. In his own day he must have been far in advance of his time. He was beyond the men of the Revolution, beyond Lincoln, Grant, and Lee. He was fit to dwell with the “mass man” of our own day. He would indeed find in England, as well as in America today, millions of people whose methods might puzzle him at first, in whose motives he would have complete sympathy.

RIP VAN WINKLE was a man to whom life seemed very difficult. He found his wife unbearable—though that vigorous woman would doubtless have made out a good case for herself. Rip, as I understand him, yearned for escape from the world as he found it. He was not of suicidal tendency. Divorce, I suppose, was unheard of in his circle. Drink cost money. He therefore simply went to sleep for 18 years. The psychological explanation of his imagined meeting with Hendrik Hudson is easy enough. His sleep was autosuggested, and the ghostly flagon of Hollands was but adopted imagery. Finding himself confronted with a perpetual problem which worried and irked him every day, he became an escapist; and if one is bent upon escape, it must be said that Rip’s method was less harmful than some modern practices which have the same end in view.

The pressure of modern life, with its hideous and unnatural strains, has filled the world with people who desire to escape from the normal human tasks and responsibilities as they are presented to men in the world of our time. Some suppose that if they could set up housekeeping afresh, they would make less of a mess of it, and they seek divorce. Some take to dope, some to night clubs, some to daily visits to the cinema, some to whiskey. Each, according to his temperament and circumstances, tries to find the shortest cut to forgetfulness of real life, because real life is beyond endurance. In ever-increasing numbers, men and women throughout the world are seeking what they suppose to be the final escape, in self-destruction.

For millions of the sons of men, the ordinary task of life has become a thing to be forgotten as often, and for as long, as possible. They are putting themselves to sleep by a variety of methods; it is the only defense they know against the only life they know. And the rapacity of a world system which has made life inhuman, is now reaping profits out of man’s attempt to escape from it. The vast modern traffic in mass-produced

(Continued on page 308)

Exeter Impressions

By the Rev. Robert E. Merry

WHERE TO BEGIN? This is the question which always arises when one thinks seriously about the Church in the rural areas in our country, and particularly in the diocese of Maine. And when one comes to know the varied religious background of our people, the question is hard to answer. I am not writing here as an expert on rural sociology, nor even generally about rural Church conditions in Maine, nor am I concerned to present a statistically convincing account of what has been done, although I know that ample material is available for such a report; I am simply writing because I have been much impressed by the work in Exeter first under Miss Margaret Teague and now under Mrs. Genie Daly, and I am anxious to tell about it. For I think this type of work does contain one answer to the question, "Where to begin?" in the rehabilitation of the Church life among our people in rural areas.

To all thorough Christians the goal of human effort is the kingdom of God. It is the bringing of all the created order into complete reunion with the will of its Creator—that God may be all in all. In this present world it is the upbuilding of God's Church on earth as the divine means to this future end. Somehow, deep in Christian hearts lies the conviction that men need redemption more than advice; that we need primarily to be brought into the sacramental relationship with God now made possible by the gift of His Beloved Son. We need Baptism; we need the Eucharist; we need that reunion of heart and will with our Blessed Lord which comes through prayer. These are our basic needs which unless satisfied leave us still hungry and thirsty. It is to satisfy these needs that the Church stands firmly while she looks toward the future consummation of history in God's kingdom on earth.

With this goal clearly in mind we turn to the world in which we live, with all its complex texture of circumstance, all its raw material to be fashioned. A short time ago a cartoonist entertained an audience by making an intelligible drawing from any line a member scratched on his board. Like this cartoonist, the Christian has been given his line and must make it mean something by bringing to bear upon it the light of Christian truth. Traditional phraseology puts it this way: The Christian religion is the religion for all peoples of all times and in all places—the Mongols in their tents in the desert wastes, the sophisticated Americans in their penthouses in New York City, as well as the country people of our diocese. It is our responsibility, in other words, to bring the world into the Church.

This is just what Church workers are seeking to do in Exeter—a rural community in north central Maine, which presents a splendid opportunity for the future of the Church. At present the knowledge of God and His grace in Baptism and the Eucharist is vague where it exists at all. In my class of 15 boys, only two had been baptized and the rest knew nothing about it. But they are anxious to learn, for they have come to trust the workers at the summer school because they know that the workers have come to help them. It has taken long, patient labor to do this preparatory work, and I cite this example to point out that in Exeter the result of summer school work has been a sympathetic heart and an attentive ear when the Gospel story has been told.



AT THE EXETER SUMMER SCHOOL

This is why I think the work in Exeter has been an answer to the question "Where to begin?" in our rural work. At the summer school we had a varied program of worship with instruction, recreation, and handwork. Every day an average of 50 children began their school activity with a service in the chapel they had furnished themselves, and then went to their various classes. Through these children, we came to know the parents and older brothers and sisters whom we invited to Thursday night parties of games held in the Masonic community hall.

It is through these natural contacts that we invited people to our Wednesday and Sunday evening services in the village church. Here came boys and girls, many of them hearing the Gospel for the first time. Their elders came also and took part in these services with increasing zeal and numbers. I am sure that given the opportunity they will respond faithfully to further help. For this reason I am convinced that this kind of work is and will be a valuable aid in our rural mission work. It is for me a convincing answer to the question "Where to begin?"

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Something Less Than God

NOTHING can preserve either our faith or our enthusiasm if we let our work satisfy us with something less than God. Let us never substitute work for prayer, for work without prayer may end in presumption.

—Bishop Woodcock.

Man's Relation to God*

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

THE HEART may be said to be the most essential of the bodily organs, for by the beating of the heart the life-stream of the blood, carrying food and air, is carried to every other organ, and to every cell, to sustain the throbbing mechanism of life. Indeed the word "heart" has come to mean "life." The metaphor is ancient, for we have long talked of "the heart of a man" when we obviously meant the sensitive and comprehending faculties of his soul. Behind this instinctive figure of speech is the realization that in the life of man there is an invisible life-stream which carries, not the chemical constituents of food and air, but the life of the spirit.

The wisdom of our age has gone beyond the sophomore years of intelligence when man could be regarded as a mere biological mechanism. The word "soul" still has to some of us a faint unpleasantness, because science has failed to baptize it. But the word "personality," which, after all, covers the matter fairly well, has won its way to recognition. That man has a personality which is not chemical nor biological in its ultimate nature is no longer a disreputable doctrine. "Personalism" is, indeed, beginning to replace humanism in intellectual circles.

Christianity, of course, is a step or two beyond this general "spiritualism" of the intelligentsia. For Christianity reiterates the doctrine of the eternal destiny and infinite worth of each individual personality. The Catholic faith holds fast to the ancient teaching that man has a potential fitness for eternal life, and that, though a creature of earth, he is capable of achieving life with God forever.

This dogma of faith, this teaching that man is an immortal creature of worth in the charitable sight of God, is the most critical element in the Christian doctrine of man. From it flows, by gradual molding of social structures, all that has been achieved in the secular world in the struggle for democracy, and for class and race equality. It must be frankly and penitently recognized that the impact of this doctrine upon history has neither won universal freedom for man, nor destroyed slavery, nor indeed, even among Christians, led to the breaking down of class and racial prejudice. Nevertheless it can be truly claimed that the effect of the doctrine has wrought through the centuries a measurable change in the common lot of ordinary man. And it has promising implications for the future, when the madness of totalitarianism, with its substitution of the infinite worth of the State for the doctrine of the infinite worth of men, shall have exhausted its claims. In the revulsion that will inevitably come with the sobering after totalitarian inebriation, the Christian doctrine of human personality will possess even more relevance.

But, after all, the most important implications of the Christian teaching about human personality are not social. Immortality is not a whip to be used, Pharaoh-like, in the building of the pyramid of the kingdom of God on earth. It has important social references, for eternal life is not a vague future state, entered into after the body has been sloughed off. But its implications focus most sharply, not upon social existence, but on the life of the spirit which each man must live for himself within the social order of the Church.

The life of the spirit is not a means to an end, however valuable and ethical that end. Rather, the spiritual life is the end to which all ethical and social struggle must point. One does not worship God in order to be good, but in order to achieve holiness. To discover God, to know Him, and to love Him, is the ultimate goal of human existence, and its crown. The mystic, with his utter concentration upon knowing God, is not a strange person who is following a by-path that leads away from life, but a pilgrim upon that trodden road which is a king's highway for all men who have realized their vocation as children of God. For the Christian, life with God is the central core of a life of dedication to the realization of divinity.

ONE of the deplorable weaknesses of Christianity is its too ready acceptance of quantity in the Christian life, and its neglect of quality. Since Constantine, the Church has been willing, for the sake of a thin veneer of universality, to overlook nominalism. For many Christians religion is something to be applied on special occasions. Like false Gothic architecture, it is unreal ornamentation plastered on the surface. The result is obvious in the life of any parish. The very few genuinely spiritually awakened persons one can discover in any parochial cell of the Christian Body stand out in very sharp distinction against the unredeemed horde whose spiritual life is as undeveloped as that of a jellyfish.

In the life of the Church, as in every other organization, means have so often become dominant over ends. Sheer institutionalism has cracked the whip from the throne of both pope and bishop. The Church has been content to allow her members to dabble in religion as if it were the ritual of a fraternal organization, and has not set before them the urgency of the Christian vocation. On the Catholic side mere attendance at Mass has been considered a sufficient fulfilment of the dominical duty to love God. On the Protestant side the situation is even more appalling, for while the Mass is always a religious experience, Protestantism has been content with a lower manifestation of religious interest and has too often substituted membership in a parish house bowling team for corporate worship.

At the very beginning of the Anglican Eucharist the recitation of the Summary of the Law is required as a constant reminder that the Christian life is to be lived by this dominical code. "Thou shalt love the Lord thy God." That is, indeed, paramount. Christian men have taken a solemn vow of dedication at God's altar. There is no difference between monk and layman in that both have given themselves utterly and unconditionally to Almighty God. The two vocations, secular and religious, are fulfilled on different planes, but in essence they are identical dedications. Nor is there any genuine difference in spiritual calling between clergy and laity. Lay status is not an excuse for apostasy in Christian fundamentals. To return to the ever-revealing words of the Eucharist, we are all involved in the offering of "our selves, our souls and bodies to be a reasonable, holy, and living sacrifice."

That our spiritual vocation is so lightly and carelessly undertaken and so neglected in our schedule of daily living is a major tragedy of our times. The lack of urgency in the spiritual life, our willingness to put off until old age or death any attempt at spiritual development, is doubtless an inheritance

*This is the fourth article in a series of seven by Fr. Cross on the Christian doctrine of man. The fifth article, *Man Needs Redemption*, will appear in next week's issue of *THE LIVING CHURCH*.

from the triviality of chattering simian ancestors. "Many are called but few are chosen." Tares are permitted to grow among the wheat until the harvest. And our Lord Himself, with His deep penetrating knowledge of the human nature He shared with us, doubted if, in the end there would be faith left on the earth.

And yet, if we confront ourselves with one of the simplest forms of meditation, if we ask ourselves "What am I?" and work our way to the Christian answer, we shall come sharply face to face with the realization that we are creatures of eternity. We are destined for everlivingness and God is everlasting. The soul and God! These two immortalities stand like rock monoliths of reality in a universe of shifting sands and moving shadows. All else is transitory and unreal. All else fades and vanishes. All those undurable forms of things to which we give so much of our affection have been thrust up from the restless flux of matter and motion. We fritter away the glory of our eternal birthright in the purchase of all that moth and rust destroy. We go poor and lame and starveling into eternity—having neither stake in that country nor knowledge of its language.

MAN without the knowledge of God is incomplete. Voltaire said man was a two-legged animal without feathers. But to define man completely, and more wisely, we should have to say that he is a two-legged animal without feathers and with the fear of God. As men, shut in caves away from the sun, breed but a puny and physically ignoble race, so man, cut off from the life of his origin in the divine life, loses both integrity and nobility and becomes something less than man. The fact is becoming patent in our current history. For after a period of godlessness our civilization is retrograding to havoc and degeneracy, and men are becoming craven weaklings, hiding in underground dens in fear of what their equally craven fellows may send upon them from the skies. As integrity of character, as nobility of purpose and personal courage, fade in the lives of modern men history reverts to chaos, and a blundering confusion, like that of Babel, confounds all that has been wrought. A civilization woven without consciousness of God is incapable of producing human nobility and inevitably becomes the victim of moral and psychological disease. Within it burns that same fever of violence that made of the Dark Ages a long and painful illness for humanity. For God is not a spiritual luxury to be added to the necessities which man requires. God is the very earth of reality into which the invisible roots of the spiritual life must be thrust deep if man is to be genuinely human.

As man can have no physical existence apart from nature's environment of air and nourishment, and as he can have no cultural life apart from the social order that has bred him as a rational creature, so apart from God man can have no spiritual life, and, ultimately, of course, no moral life. The life of God, though estranged by our sins, is not a foreign shore where an unlearnable language is spoken. It is indeed our true home in which fulfilment of life is to be achieved. Nature, with all her wealth of physical richness, is never our homeland, but only a bivouac, and in the life of man's social order even humanism cannot find a fatherland, but lives in earth with its vision fixed upon a distant utopia. There is no rest of spirit for man on earth. With penetrating spiritual insight, St. Augustine said, "Thou hast made us for Thyself and our hearts are forever restless until we find rest in Thee."

Faith in Jesus, our Lord, and in Him as the absolute Way to God, is the key to that realization of the divine Reality which men have long sought. And few who have opened that

door have ever come back hungry or disenchanted. A deepening experience and realization of the life of God and the continual manifestation of His grace draws men ever further into the joy and glory of the triune being of God. There is first the radiance of that glory, then the serenity of God's peace! Eventually serenity must wither and die, for none who have glimpsed God's peace can ever again be serene because of the things that take place on God's earth. But constant and abiding is the calming and stabilizing conviction of vocation being achieved, and of a clarified purpose in living having been vouchsafed. And there is always the joy of God's presence to be entered into and felt and absorbed, as the body absorbs sunlight or the mind music. For the paramount and ultimate concern of life is not our own poor weak and inconsequential shadow of existence, but the reality and splendor of the life of God. The vocation of man is to love and worship God forever.

The Case of Rip Van Winkle

(Continued from page 305)

"amusement" is the greatest opiate of the people. But the situation is even more complex, for men are finding that the actual, vital political and economic tasks can be carried on at all, only as they are cloaked in fantasy; and whole nations are soaked in hypnosis—drugged with nationalism, the "German blood," the "New Roman empire," the "economic collective." They are all substitutes for Hendrik Hudson's flagon.

There are some, too, who regard religion as a means of escape. Lenin called it the opium of the people, and hated it. But some accept and recommend it for that very reason. When, however, it is urged upon us that in the practices of religion we can "get away" from the world and its problems, we may be sure that it is Rip Van Winkle who is preaching.

The Catholic faith is not dope. The Christian way is not a way of escape. It involves such a reordering of this world's life as shall destroy the intolerable strain and the inhuman contradictions which godlessness has brought into the world. Men find the ordinary task of living a human life increasingly difficult, because that task has been distorted by a system which works for inhuman ends. But the grace of God is not primarily intended to support us in a constant state of torture. It is intended so to restore man's natural life to its true ends, that the resulting social and economic order shall serve men's needs. The Catholic faith, indeed, is a trumpet call inviting us to battle with a false order of life which is threatening men with madness and despair: to deliver the humanity which Christ shared, and for which He died.

Pray With the Church

(Continued from page 304)

was sent to God's chosen, in the midst of a faithless world, Mary the Virgin. At his salutation she was troubled, perplexed, afraid. But he said, Fear not; for God's hour has come, and thou shalt be the mother of the King, who shall establish God's universal spiritual kingdom over men; "and of his kingdom there shall be no end." But how shall this be? "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee." To answer "Be it unto me according to thy word," and to accept in advance the calumny that will be her lot when the Child is born, and the sword that will pierce through her soul in later years—this is the Woman's part.

Some Stories of the Master

By Deaconess Ethel E. Spencer

"And it came to pass that one morning as the people pressed upon Jesus to hear the word of God he stood by the Lake of Gennesaret, and saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which were Simon's and prayed him that he would thrust out a little from the land, and he sat down and taught the people out of the ship." (St. Luke 5: 1-3.)

PETER is a master fisherman, and while his servants are washing the nets he sees Jesus pressed by a throng of eager people who are longing to hear some of the vivid stories He tells. He has a gift, this prophet, of taking the simple occurrences of life, and making parables out of them. For instance, everybody knows how the Oriental woman carries her dowry on her arms and ankles in bracelets, to which are linked coins—all her worldly wealth—and how easy it is for one of these coins to become unlinked from the bracelet, and to be lost as she goes about her household duties, and how she is impelled to leave her work, and to sweep the whole house until she finds the lost coin, as though all her other coins are of little value when the collection is broken. Just a simple story like that, the sort of thing which might happen in any woman's home, He takes to help you understand how God cares a great deal for sinners who have strayed away from Him, and how He searches for them, and will not let them be lost, but sends after them, even in the person of John the Baptist, and now in this winsome young prophet, so that they may come to know and love God.

And again a favorite story is the one about the lost sheep. In the hill country the keeping of sheep is as difficult and dangerous an occupation as that of the fisherman on the sea. Sometimes a shepherd has to give his life for the sheep to save them from being devoured by wolves. It is pitiful to see the terror of sheep when they hear the distant cry of wolves. Sometimes the wolves steal up unawares, and are in the midst of the sheep before the shepherd can stop them. Then he and his faithful dog must put up a fight, driving off the wolves at the risk of their own lives. Of course an unfaithful shepherd can leave the sheep, and flee to safety, but anyone knows that no true shepherd ever dreams of such a thing.

Then there is the sheep who strays away from the flock. He is of an investigating nature, the path is invitingly green, but alas! it leads to a precipice. He wanders along enjoying the novelty of it all until he goes over the crag. Fortunate is he if he is caught in a thicket, and held there until the shepherd finds him. Yes, sheep are foolish creatures, so a shepherd must be very patient, very tender, very understanding. When the Good Shepherd finds the sheep still alive, but bruised and terrified, hanging half way over the precipice, does He catch him up roughly and scold all the way home? No, He lifts him tenderly, giving him first aid, then puts him on His shoulder and carries him back to the fold.

So Jesus of Nazareth calls Himself the Good Shepherd, and that the people understand. They see how He goes about healing the sick, not only that they may be physically well, but somehow He arouses in them coöperation with Himself. He demonstrates to them how their sense of need is really God's way of showing Himself to them. The love which He radiates calls forth faith and repentance on their part, and they are healed through contact with His holiness.

Yes, they can understand these stories, but when He tells them that He has come to show them the Father, it is not so easy. Why, isn't it true that God is a God of vengeance, that He will punish them for their sins? Yet, can God be less kind to humanity than is a shepherd to his sheep? If God is not an avenging God, if God is like Jesus, then a new life begins in the heart of each one who hears. For Jesus tells them, "I am come that ye might have life, and that ye might have it more abundantly." Life not death, joy not sorrow, love not fear are the things He offers.

This is the kind of teaching that the Master is giving from Peter's boat, which He is using so that the crowd may not press too close. And Peter is honored and happy. He remembers how Jesus said on that memorable first day they spent with Him, that Peter was to be called Cephas—rock, a rock to lean upon, to stand on in the midst of shifting sand, and here He is standing in Peter's boat, using it as a means conveniently to address the pressing crowd. Jesus has not forgotten that He said that He would use Peter. So Peter sits down in the boat and listens to Jesus' way of teaching the people. He has been fishing all the night, and has caught nothing. It has been discouraging work, and now, just sitting quiet in the boat with Jesus and listening to His voice gives him fresh hope. He is tired after the long fruitless night, but the strength and poise of Jesus' personality brace him in his weariness.

"And Jesus, when He had left off speaking, said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done they enclosed a great multitude of fishes."

SUPPOSE that Peter had been wilful. He often was, no doubt, in his impetuous way, but when Jesus is in the boat it is different. The presence of the Master inspires *faith*, and the result is that so many fish are caught that Peter has to call his partners to help bring in the huge draught. Just the same waters in which they had fished all night, but now that Jesus is in the boat, He knows just how and when to do the fishing.

Then comes the promise to Peter, "Fear not: from henceforth thou shalt catch men."

"And when they had brought their ships to shore they forsook all, and followed Him." St. Matthew tells us that they left their father in the boat. I rather think that he and the servants were glad to carry on the business, that they in their homely way might help on the kingdom by earning the money which should make possible the forming of that college of apostles, which was really a little band following an itinerant preacher and healer, with no certain livelihood nor settled home. Yet, down through the ages there have always been men and women willing to risk all in the same great adventure of following the Master wherever He may lead, though it may entail suffering and poverty, the giving up of family ties and home, yet withal an inner stretching upward and onward in the ever deepening experience of His love and infinite compassion.

Where shall we find Him? Perhaps where we least expect, sometimes where we least desire. As He bore His Cross to

(Continued on next page)

BOOKS OF THE DAY Edited by Elizabeth McCracken

A Brilliant Volume to Be Used With Care

CHRISTIAN BEGINNINGS. By Morton Scott Enslin. Harpers. \$3.75.

A WIDELY CIRCULATED list of the "50 best religious books" includes this volume. To this position of honor it is amply entitled by reason of its wide sweep, its clarity of presentation, and its extraordinarily brilliant style. None the less, a word of warning may not be amiss. Dr. Enslin is a faithful disciple of J. H. Ropes and shares his master's distrust of "assured achievements" in the New Testament field. So far, indeed, is this distrust carried that there is no bibliography at all and very little favorable mention of any past specialist; to Dr. Enslin older works are hardly worth reading and everything pretty much is an open question. As a result he goes distinctly his own way in the New Testament field, waves aside received opinions, no matter how well supported, and sets forth his own conclusions with extreme positiveness.

In itself this procedure is by no means to be regretted. Every discipline needs at times the stimulus of violent dissent, and specialists should study with great care everything Dr. Enslin has to say. One could wish, however, he exercised rather more care himself in what he has to say. For instance, he is quite right in attaching weight to Josephus' testimony about John the Baptist. But he attaches too much weight to Josephus' silence regarding the Messianic character of John's preaching. To Josephus Jewish Messianism was something to be sedulously suppressed, for it had caused the war with Rome; "an obscure passage in our oracles which certainly refers to Vespasian" (!) is his version of the great apocalyptic movement that swept Judaism. But Dr. Enslin takes this silence as so authoritative that he concludes that the Baptist did not proclaim the Messiah—with the conclusion that all the accounts of the baptism of Christ are false. (Just how the Christians invented the story that their Master so deferred to the founder of a rival religion does not occur to Dr. Enslin as a problem.)

Or, again, we read on page 419, "There is a complete silence in Acts about the very considerable collection which Paul had been at such pains to collect for the poor saints in Jerusalem." In Acts 24:17, however, we read, "Now after some years I came to bring alms to my nation and offerings"—which certainly does not sound precisely like "complete silence." Or, again, for the composition of Luke's gospel Dr. Enslin adopts a theory first propounded by Hilgenfeld in 1852, and which the German specialists of the next two generations annihilated so completely that it was discarded as impossible; of the history of this criticism Dr. Enslin seems completely unaware.

Picking holes in another person's work is always an ungrateful task, while the present columns are not the place for an extended critical review. But enough has been said to advise the reader unskilled in critical work to use this brilliant volume with extreme caution; its proper place is on the table of specialists.
BURTON SCOTT EASTON.

For Beginners in the Study of Mysticism

LETTERS BY A MODERN MYSTIC. Excerpts from letters written at Dansalan, Lake Lanao, P. I., to his father by Frank C. Laubach. Student Volunteer movement. Pp. 47. Paper. 25 cts.

THE CLOISTER OF THE SOUL. By Dorothy Reynolds. Morehouse-Gorham. Pp. 140. \$1.00.

THE LETTERS are by a modern Brother Lawrence, not an uneducated serving-man, but a college-bred Protestant missionary. Like his predecessor, of whom he had possibly never heard, Dr. Laubach gave himself with intense fervor to the practice of the presence of God. In his intimate correspondence with his father he describes his experiments and his inner experiences and tells of the spiritual fruit of his daily and hourly surrender to God.

The Cloister of the Soul is a story, with but slender plot, of the verger of an historic church, who comes gradually to the realization of the all-embracing invisible life of the mystical

Body of Christ, which is His Church, symbolized by the building he had loved with a certain crabbed devotion. The minor characters, a mischievous small boy, a prayerful cleaning woman, and a sister-sacristan with a sense of humor, have their part in the tale.

Both the *Letters* and the story convey a strong and compelling sense of the supernatural. The former lack the sacramental implications of the imaginary tale, but they convey the impression of authentic experience. Both may be recommended to devout readers who are not yet prepared for the study of the classics of mystical literature.
MOTHER MARY MAUDE, CSM.

A Book for the Clergy

MATURING IN THE MINISTRY. By Eugene D. Dolloff. Round Table press Pp. 215. \$2.00.

A BAPTIST minister of long experience writes a book on the problems of the clergy in the difficult task of growing up in their calling. He has things to say about clerical laziness and arrogance and the other vices peculiar to that vocation; he also makes suggestions as to effective means of performing the duties incumbent upon the clergyman. While not very satisfactory, from an Anglican position, the book will stab us awake to our shortcomings and failures, and suggest avenues of service that otherwise might have been neglected.

W. NORMAN PITTINGER.

Some Stories of the Master

(Continued from preceding page)

Calvary under conditions of shame and humiliation He was to the world a failure, deserted by His friends, despised by His foes, betrayed, insulted. Yet through it all He never lost His poise, His dignity. His compassion shines forth radiantly where we should have been stung to resentment. For He in His purity and utter selflessness could look beyond the awfulness of the present experience to the triumph of the Resurrection, and the final conquest of the Christian faith.

DOES it seem, in the present chaos of the world, that evil is triumphant, that we ourselves are being dragged down into a darkness where the Face of the Father is hidden, and we are alone, unable to help ourselves or others? But let us recollect our Lord's cry of desolation from the Cross, and that it was immediately followed by His confident: "Father, into Thy hands I commend my spirit." Though the time seem long, it is as a moment in the working of God's plan. Let us take courage, now at this time, that God in His infinite compassion is calling us as individuals and as members of His suffering Body, the Church, to be purged of the sins of disunity, of social injustice, and of the habits of thought which make for prejudice and resentment. As we gaze upon Love stretched on the Cross crying, "Father forgive them for they know not what they do," let us pray that the mantle of compassion may fall upon us who call ourselves Christians, that in deep contrition we may pray without ceasing, "Father forgive us all for we knew not what we did." God does need each one of us, that a great volume of prayer may rise as a unit, pouring forth that Power which God is giving us the opportunity to release, that a cleansed Church, suffering with Him, may draw all men to the foot of the Cross, and finally into the triumph of the Resurrection.

NEWS OF THE CHURCH

Express Indignation at "Despair" Charge

New York Clergy and Laity Reply
to Bishop Mitchell's Criticism of
Their Diocese

BY ELIZABETH McCracken

NEW YORK—Clergy and laity of the diocese of New York expressed great indignation when they read the remarks concerning the diocese and Bishop Manning contained in the convention address of Bishop Mitchell of Arizona and reported in *THE LIVING CHURCH* for March 1st (p. 268). They were indignant because the criticisms made were not, they declared, in accord with the facts.

Bishop Mitchell said, for instance, that Bishop Manning always "speaks in the most despairing tones" of raising the diocesan expectancy for missions. He spoke also as though the money given for the building of the Cathedral of St. John the Divine curtailed or interfered with gifts for missions.

A layman with an intimate knowledge of the whole situation said:

"It is a fact of actual bookkeeping that more money has been given for missions by the diocese of New York during Bishop Manning's episcopate than at any other time. During the worst years of the depression, as well as at better times, this diocese kept strictly to the 50-50 principle, because Bishop Manning insisted upon it, giving half of every dollar contributed to the National Council and holding only half for the diocese.

"Few dioceses do this, even in times of prosperity. Yet, when the depression was worst, not one diocesan missionary's salary was cut, nor a single mission station closed.

MISSION CONTRIBUTIONS INCREASE

"It is another fact of actual bookkeeping that whenever Bishop Manning has had a drive for funds for the cathedral, including those of the past year, contributions for missions have increased. One kind of giving stimulates another. Also, Bishop Manning's own interest in the missionary enterprise of the Church always takes first place.

"Churchpeople, especially other bishops, should never forget that at the General Convention of 1925 the diocese of New York gave outright \$250,000 over and above its quota to make up this missionary deficit."

The Rev. Horace W. B. Donegan, rector of St. James' church, said:

"There is not now, and there never has been, any decrease in the contributions of St. James' parish to the missionary enterprise of the Church by reason of extras or specials. In the past year, St. James' has kept its missionary giving up to the usual high level. At the same time we have built a new parish house and our people have made gifts to the cathedral fund. Our people, in addition, have

(Continued on page 319)



DEAN BRATENAHL
(Harris & Ewing photo.)

Open Handicraft Center for Missions in Boston

BOSTON—A mission handicrafts center for the benefit of missions in many lands was opened March 8th in the rooms of the Cathedral Church of St. Paul, Boston. It will remain open every weekday from 10 till 2 (Saturdays, 10 till 1), until June 1st, it has been announced.

Miss Margaret E. Cobb, assistant treasurer of the Massachusetts Woman's Auxiliary, is the director.

She is assisted by a board representing the cathedral church, Trinity, Emmanuel, the Church of the Advent, and the Church of St. John the Evangelist in Boston; Christ church, Cambridge; All Saints', St. Paul's, and the Church of Our Saviour, Brookline.

Seventeen missions scattered throughout the world are now sending in the beautiful things made by their workers. So far as may be possible, literature about the mission represented will accompany each article sold so that the purchaser may take a personal interest in the mission whose beautiful product has prompted the purchase.

"Living Church Annual" Used as Class Textbook

MISSOULA, MONT.—The *Living Church Annual*, it has been announced by the Rev. Thomas W. Bennett of this city, is being used as a textbook for a course of study in Mr. Bennett's parish.

Feeling the wealth of information contained in the *Annual* should be better known, Mr. Bennett first made a careful study of that material dealing with devotional, educational, and social service work of the Church. He then wrote to headquarters of the various organizations for further information. From the results of his study, he prepared a course of lectures.

Former Washington Dean Is Dead at 76

Dr. Bratenahl, Head of National
Cathedral for 20 Years, Noted as
Authority in Iconography

WASHINGTON — The Rev. Dr. George Carl Fitch Bratenahl, dean of Washington cathedral from 1916 to 1936, died on February 28th at his home, Bradley Hills, Bethesda, Md. He was 76 years old. The offices of Washington cathedral on Mount St. Alban were closed on the afternoon of March 2d, at the hour of the funeral service in Cleveland, Ohio. Members of the clergy and lay staff assembled in the Bethlehem Chapel of the Holy Nativity where Bishop Freeman of Washington offered appropriate prayers.

Dean Bratenahl was an authority in iconography. It was due largely to his knowledge and counsel that Washington cathedral stands today as one of the most beautiful pieces of ecclesiastical art in the world. He was canon of the cathedral from 1903 to 1916. At its present stage of development, the massive structure on Mount St. Alban is a monument to his skill, his artistic sense, and his fine insight.

George Bratenahl was born May 4, 1862, in Cleveland, Ohio. He was ordained deacon in 1896 and priest in 1898, by the late Bishop Satterlee, in Washington.

Dean Bratenahl was secretary of the province of Washington in 1914 and 1915. His first parish was St. Alban's, where his did a constructive and signal work. This parish is now one of the strongest parishes in this section of the country.

Dr. Bratenahl was educated at Williams college, graduating in 1883, and receiving the degree of Doctor in Divinity in 1908. His wife, the former Florence C. B. Finn, and two sons survive. A former wife, Louisa Hall, died in 1912.

TRIBUTE BY BISHOP

The following tribute comes from the Bishop of Washington:

"The death of Dean Bratenahl takes from the world one of the choicest spirits I have known. It was my privilege to begin my close fellowship with him when I first joined the chapter of Washington cathedral in 1922. Immediately the inexhaustible knowledge he possessed of cathedral architecture and symbolism engaged my reverent and profound interest. Probably no one of the clergy of his generation had studied so deeply or extensively these subjects, or had a more accurate knowledge concerning them.

"He had been the close consultant and intimate friend of Bishop Satterlee in the early days when this master builder planned for the great cathedral now rising on Mount St. Alban. Beyond his wide knowledge of

(Continued on page 318)

Nebraska Protests Security Proposal

Standing Committee Writes Strong Letter to Senator Burke; Asks Clergy to Do Likewise

OMAHA, NEBR.—A protest against the proposed amendment to the social security act, an amendment that would bring clergy and other Church employees under the act, was sent February 21st by the standing committee of Nebraska to Senator Burke in Washington. The committee desires, it is stated, "to make a vigorous protest against any such amendment which would tend to compel the Church to make payments on behalf of its clergy and other employees.

"The social security act," the protest goes on, "does not provide adequate pensions for clergy whose salaries mainly are in low brackets during their years of service; and its possibilities of making any increases that would provide adequate income are very remote.

"Contrasted with this, the Protestant Episcopal Church has today a pension fund system which for more than 20 years has been working; is now solvent, paying to its retired clergy, and to the dependents of deceased clergy, annual pensions far in excess of anything contemplated by the social security act.

"The Protestant Episcopal Church does not desire to have its pension fund voided, nor the effectiveness thereof lessened by any further taxes or assessments, which would tend to make it impossible for the various churches to pay their pension assessments on the basis required to maintain the efficiency and solvency of the pension fund."

2,000 Protest Security Proposal

PHILADELPHIA—The Northern Baptist convention has received 2,000 letters of protest against extension of the federal social security act to include employees of religious denominations, it was revealed here by Romain C. Hassrick, local attorney and chairman of the convention's committee on federal social security legislation, which has disapproved the proposal.

Unemployed Make Appeal to Christian Conscience

TORONTO, CANADA (RNS)—In a dramatic appeal to "arouse the Christian conscience on unemployment," several hundred unemployed single men, led by numerous ministers and Church leaders, marched in a body to St. Paul's church here to attend a recent Sunday afternoon worship service.

Both the parade and the church service were sponsored by the fellowship for a Christian social order, an organization composed of laymen and clergymen from many of Toronto's churches.

The demonstration was held, according to the fellowship, to express the conviction that the whole problem of unemployment was one which the Church must face and do its best to solve.



MRS. C. COLTON DAUGHADAY
Mrs. C. Colton Daughaday of Winnetka, Ill., was elected president of the Woman's Auxiliary of the diocese of Chicago at the annual meeting of the group, held during the first week in March.

Says Church Is Facing Most Serious Decision

NEW YORK—*Shall the Churches Be Included in the Social Security Act?* is the title of the latest bulletin issued by the New York social service commission, which introduces the subject with a statement that "All religious bodies in America are faced with one of the most serious decisions in their history."

The proposed amendment to the social security act would, the bulletin states, require all congregations, dioceses, Church departments, boards, institutions, agencies, etc., to pay to the federal government a general excise tax of 1½% (rising to 3% in 1949 and thereafter) on the salaries or wages of all persons, including clergy, on their payrolls.

In spite of its opposition to the proposed change, the bulletin points out, the Church does believe in social security.

Some of the objections to the change are based on the beliefs that the act gives no guarantee of old-age protection, since payment of benefits will depend entirely on future appropriations by Congress; that it is still a question whether any government bureau could promptly and regularly distribute millions of monthly checks to federal old-age beneficiaries; that a private company like the Church Life Insurance Corporation permits beneficiaries to supplement their benefits by continued employment; and that Churches cannot pass on the tax to the consumer, as an industrial organization can.

Pulpit Dedicated in Montana

BOZEMAN, MONT.—An oak pulpit, given in memory of Margaret Eastman Ferris by her daughter, Mrs. T. B. Story, was recently dedicated in St. James' church here. The pulpit was made by Ammidon and company of Baltimore.

Security Amendment Attacked by Bishop

Western Michigan's Diocesan Calls Proposal "a Violent Assault" on Principle of Separation

THREE RIVERS, MICH.—Calling the proposal to include clergy and Church workers under the federal social security plan a "violent assault on the principle of the separation of Church and State, Bishop Whittemore of Western Michigan said recently in a sermon delivered at Trinity church here that he is unalterably opposed to the idea.

Pointing out that separation of Church and State had always been a cardinal principle of our democracy, he said:

"This principle does not rest upon expediency nor upon the difficulties of having a State Church. It rests rather on a recognition that each has its own functions, and should be supreme in its own domain.

"The proposal which is now being made would be a long step toward breaking down this essential distinction between Church and State. Doubtless such is not the intent of the authors but such would be the effect. Like most revolutionary proposals the avowed purpose is beneficent.

"It is to tax the Church in order to assure old age benefits to its clergy and other workers, precisely as is being done in the areas of secular life. Harmless as this sounds, this means that the ministers of the Church and other Church workers would become a part of the political system and in a very real sense agents of the State. Such a change in the act would give to government agents the power to examine all Church records and payrolls. It could send its agents into the offices of every church treasurer.

"If the government is to have the power over the old age period of the clergy, it would have power over the whole life of the man of God. The policies of the party in power would have a great influence upon his point of view and his actions. The temptation to support the party which would promise the larger benefits would be enormous no matter how unsound the general policies of that party would be."

Little Hope Held Out for Release of Dr. Niemoeller

LONDON (RNS)—At the beginning of his second year in a Nazi concentration camp the Rev. Martin Niemoeller, Lutheran pastor, was reported holding little hope for an early release.

Although Pastor Niemoeller's health remains good, it is believed that the strain of confinement is taking its toll. Once a month he is permitted to see his wife, who usually brings one of his six children.

Outside efforts to secure Niemoeller's release are, in the opinion of his friends, totally undesirable at present, although Field Marshal August von Mackensen and other prominent persons have attempted to intercede.

As a result of "high official" orders his detention, it is believed, will continue indefinitely.

Church Responds to Its "Call to Action"

Bishops and Clergymen State How They Are Attempting to Prevent Need of Missions Cut

NEW YORK—The Church has responded spiritedly to the Presiding Bishop's "Call to Action," and Bishop Tucker's mail is already heavier with the messages bishops and clergy are sending in commendation of the emergency plan to raise the funds necessary to avoid a cut of \$300,000, and of the appeal for living Christian witness which is at the heart of it.

Bishop Ivins of Milwaukee, in his letter, enumerates the many actions he is taking as a result of the Presiding Bishop's call. Besides sending an urgent letter to all his clergy and making an appeal through the diocesan paper, he is bringing Bishop Jenkins of Nevada and preaching on the emergency plan three or four times a week at his visitations.

"And finally," the Bishop said, "I am praying."

A number of other replies are quoted below:

Bishop Green of Mississippi: "I am writing to express my deep interest in the situation and to pledge to the extent of my ability my coöperation in what you and the National Council are seeking to do."

Bishop Clingman of Kentucky: "I need not tell you that we always stand ready to coöperate with you and the National Council, and we are ready to do so at the present time. We have been increasing our expectation for the past three years, but we will do a little something extra in this hour of the Church's need."

Bishop Sterrett of Bethlehem: "I feel sure that something will come from this part of the world."

BISHOP MANN TO HELP

Bishop Mann of Pittsburgh: "I am in thorough agreement with the statement in your letter that we simply cannot allow another cut of some \$300,000 to be made in the missionary work of the national Church."

Bishop Whittemore of Western Michigan: "I shall do what I can, and we shall make it also an object of constant prayer."

The Rev. Heber W. Becker, St. John's, Lancaster, Pa.: "I heartily approve and will endeavor to support with all my power the Call to Action."

The Rev. H. W. B. Donegan, St. James', New York: "You may, indeed, count on the coöperation of St. James' church in the Call to Action program. We will do all in our power to push with you in this drive."

MORE MISSIONARY-MINDED

The Rev. J. Jarden Guenther, Trinity, Swarthmore, Pa.: "I want to send the assurance of my coöperation in every possible way. While we are more and more a missionary-minded parish, there is much more that we can do."

The Rev. Francis D. Daley, St. Luke's, Altoona, Pa.: "I will do everything in my power to support the emergency program."

The Rev. G. A. Cunningham, St. John's, Stamford, Conn.: "I am ready to coöperate. I like the project idea."

Domestic Missions Post Accepted by Dr. Wieland

NEW YORK—The Rev. Dr. George A. Wieland has accepted the office of executive secretary for the National Council's Domestic Missions Department, to which he was appointed by the Council at its February meeting. He has resigned, as of April 10th, his present post as rector of Epiphany church, Seattle, Wash., which he has held since 1926, and will assume his new position with attendance at the Council meeting April 25th and 26th.

Choir From Oneida Indian Mission Presents Concert at Fond du Lac Cathedral

FOND DU LAC, WIS.—The choir of the Oneida Indian mission of the Holy Apostles' church, diocese of Fond du Lac, presented a concert of sacred music at St. Paul's cathedral recently. The concert was one of the last it will present in the diocese in a final effort the Indians have put forward to repair their beloved church, which is in danger of collapse, due to a landslide.

The entire wall at the altar end of their church has separated from the rest of the church and is in danger of falling down. Through the initiative of the Rev. William Christian, their missionary, they began some time ago to raise funds by giving choir concerts. They furnish their own labor for the reconstruction of the church.

This choir, which has done much to personalize and humanize missions, has only been organized a little over a year, and consists of 37 voices, including gray-haired men and women, as well as young men and girls. The hymns they sing were translated into the Mohawk language over 117 years ago by the Rev. Eleazer Williams, believed by many to be the Lost Dauphin of France, the son of Louis XVI and Marie Antoinette.

So far as is known this is the only Indian choir of the Church that has made a tour on behalf of missions.

To Make Study of Church in Kansas

Rev. Thomas Harris to Determine Place and Purpose of Church in Typical American State

NEW YORK—A study of the operations of the Episcopal Church in the state of Kansas, authorized by the National Council and to be made by the Rev. Thomas L. Harris, is to start immediately. Mr. Harris will endeavor to determine the place and purpose of the Church in a typical American state, conferring with citizens, Church leaders, and ordinary Churchpeople, in a state-wide tour.

Kansas was chosen for the study, as a typical American state, and the results of the study will be useful in determining future policies of the National Council in dealing with missionary districts and aided dioceses.

The study, Bishop Tucker has said, arises out of a "changing world order with its new demands and opportunities," and the need for more intelligent support for the program of the Church.

QUESTIONS FOR STUDY

Some of the questions Mr. Harris will have before him in making his study are:

What are the Church's activities in this field?

Are these activities Christian?

What are the effects of them on those directly involved and on the community?

What are the needs of Churchpeople in this field?

How can the Church meet these needs more effectively?

What is the relationship of the Episcopal Church's work in the state with other Christian bodies and with social service and other secular institutions?

The study has the approval of the National Council, of the Presiding Bishop, and of the Bishop and Bishop Coadjutor of Kansas.



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Chicago Conference Told Church
Needs New Type of Missionary,
an International Statesman

CHICAGO—The Church needs a new kind of missionary—men and women who can play the roles of international statesmen as well as teach the message of Christianity—according to Dr. Hachiro Yuasa, president of Doshisha university of Kyoto, Japan, who spoke before the Chicago post-Madras conference held here recently.

Dr. Yuasa was one of six international religious leaders who addressed the two-day meeting, which was attended by 8,000 Church workers representing all non-Roman denominations in the Chicago area.

Other speakers included Dr. Rajah B. Manikam of India; Mina Soga of South Africa; Bishop J. Waskom Pickett, Methodist Episcopal Bishop of India; Miss Ruth Seabury, secretary of education of the Congregational American Board; and Dr. Henry P. Van Dusen of Union theological seminary, New York.

TRULY ECUMENICAL CONFERENCE

Calling the Madras Conference the first truly ecumenical conference of Christendom, Dr. Van Dusen said that in the conference the universal Church of Christ found concrete expression as never before in the Christian centuries.

"No one can say which yielded greater influence on its findings—the voices of the West or the East," he stated. "Even more impressive and more significant for the future of the Christian cause throughout the world, was the actual leadership exerted by representatives of the younger Churches of the East."

In her address to the conference, Miss Seabury declared that in Madras "a clear call came to the Church in America to regard itself as the strongest Church in the world, and to speak with the voice of the strongest Church in the world."

The interdenominational committee in charge of the conference included the following representatives of the Episcopal Church: the Rev. John Scambler, president of the clergy round table of the Chicago diocese; the Rev. Dr. Duncan H. Browne, rector of St. James' church; Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest; Mrs. C. Colton Daughaday, president of the diocesan Woman's Auxiliary, and F. J. C. Borwell.

Youths Meet in Southwestern Virginia

MARTINSVILLE, VA.—The midwinter conference of the young people's service league in the diocese of Southwestern Virginia was held at Christ church here, the Rev. Charles C. Fishburne, Jr., rector, on February 25th. Twelve parish leagues were represented. Bishop Phillips' theme was the Lord Jesus Christ.

**BISHOP MCKINSTY**

The new Bishop of Delaware is shown in a photograph taken just after his consecration.

**GTS Professors Present
Course for Church Club**

NEW YORK—A course of six Lenten lectures, sponsored by the Church club of New York, and designed to show that divergences of custom within the Church neither spring from vagueness or indifference nor yet affect its fundamental unity, was begun here February 28th. The lecturers are members of the faculty of General theological seminary.

The course is divided into two sections, Unity in Diversity and Diversity in Unity. The individual lectures are as follows: Unity Disrupted—the Henrician and Edwardine Revolutions; Unity Projected—the Elizabethan Settlement in Church and State; Unity Defeated—Seventeenth Century Misadventures (Nonconformity for Conscience' Sake); Diversity Declared—the Evangelical and Tractarian Movements; Diversity Defended—the Broad Church Movement; and Diversity Interpreted and Unity Maintained—the Anglican Communion Today.

Professor Richardson has the first lecture; he and Professor Stewart have the second; and the third will also be delivered by Professor Richardson. Professor Stewart and the Rev. William N. Pittenger will deliver the fourth. In the next Fr. Pittenger will be associated with Professor Robbins. The final lecture will be delivered by Dean Fosbroke.

**More Strenuous Schedule Begun
by Bishop Stewart of Chicago**

CHICAGO—For the first time since he was seriously ill last summer, Bishop Stewart of Chicago on February 28th conducted confirmation services at two churches on the same day. Heretofore physicians had limited his activities to one confirmation service a day.

Lutherans Approach Doctrinal Agreement

United and American Churches Are One Step Closer as Commissions Define Scriptural Inspiration

NEW YORK (RNS)—Eventual organic union of the United Lutheran Church in America and the American Lutheran Church came a step closer to consummation when it was revealed here on March 2d that official commissions of both Churches had reached a doctrinal agreement concerning their greatest obstacle, the inspiration of the Scriptures.

Final action on the joint agreement will be taken next year at the biennial conventions of the two Church bodies. Church leaders are convinced, it was reported, that the agreement will be favorably received.

The two commissions reached complete accord on the following statement:

"By virtue of a unique operation of the Holy Spirit by which He supplied to the Holy Writers content and fitting word the separate books of the Bible are related to one another, and taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center."

The United Lutheran Church in America is the largest Lutheran body in the United States, claiming a membership of 1,503,803. The American Lutheran Church, third largest, reports a membership of 512,477.

American Lutheran bodies have taken several important steps looking toward union during recent months. In Racine, Wis., last November, the American Lutheran Conference—a federation consisting of the American Lutheran Church, the Norwegian Church, the Lutheran Free Church, the United Danish Lutheran Church, and the Augustana Synod—created a commission on Lutheran Church unity to study every possible approach to closer unity among Lutheran communions.

MISSOURI SYNOD FURTHERS UNITY

In June, 1938, delegates to the triennial convention of the Evangelical Lutheran Synod of Missouri, which has churches in every state of the Union and a membership of 1,305,500 in the United States and Canada, authorized its committee on Lutheran union to continue its efforts toward doctrinal agreement with the United Lutheran Church in America. The union contemplated by the American Lutheran bodies differs from recent amalgamations in the field of American Protestantism in its credal emphasis. Union is approached not by the route of coöperation in externals but by doctrinal discussion.

Unveiling at Seamen's Institute

NEW YORK—A bas-relief portrait was unveiled February 23d at the Seamen's Church Institute of New York in memory of Edmund Lincoln Baylies, who was a member of the board of managers of the institute from April 6, 1885, until his death on April 29, 1932.

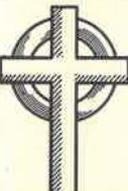
Pittsburgh Laymen's Group Marks Its 50th Year of Work in Diocese

PITTSBURGH—The Laymen's missionary league of the diocese of Pittsburgh celebrated its 50th anniversary on February 19th with a service in Trinity cathedral here. Harvey H. Smith, president of the organization and active in its work for many years, presented the members at the altar rail to receive their licenses as lay evangelists and lay readers for another year. The sermon was preached by Bishop Johnson, retired.

The Church club of the diocese honored the league with a dinner at the University club with Bishop Johnson as the principal speaker. Harvey Smith gave a short history of the organization, which leads 200 services a year.



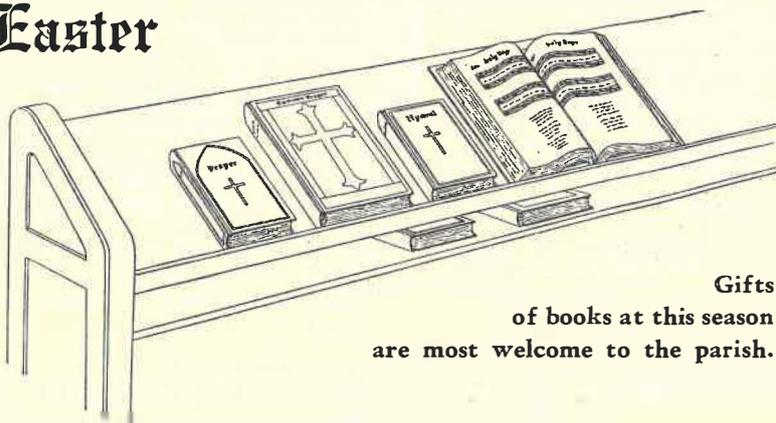
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Hua Chung College Has to Move Again

Women and Children Being Taken
by Truck to Yunnan Fu; Men to
Travel Long Distance on Foot

NEW YORK—Hua Chung (Central China) college, after suffering severe air raids in Kweilin, and facing a real danger of being cut off from supplies and money, has moved again, this time further to the west, to the province of Yunnan. In this long and difficult trek, women and children are going by truck, as are equipment and baggage, to the distant railroad to Yunnan Fu (Kunming). Yunnan is the name of both province and city. Men and boys will go afoot a good part of the way, a distance of several hundred miles.

A truck has been given to the college by Richard D. Shipman, former teacher in Boone school, Wuchang, now on a visit to China, and the college has purchased two other trucks. They were bought in Hong Kong by the Rev. Charles A. Higgins, and the work of buying them and driving them back to Kweilin by Mr. Higgins and Edouard Taylor took seven weeks. The moving to Yunnan will take several weeks longer.

The college is seeking some quiet place, away from railroads, big cities, and other places most apt to be bombed by Japanese. The present removal is made possible by a remittance of \$5,500 to Principal Francis C. M. Wei, from the interdenominational Emergency Fund for Christian Colleges in China.

The Rev. Dr. Arthur M. Sherman, president of the college board of trustees recently visited the department of Far Eastern affairs of the state department in Washington to confer about the plan for removal to Yunnan, and was advised that this was a wise direction in which to move when communications are endangered.

DR. WEI WRITES OF SITUATION

Dr. Francis C. M. Wei, president and head of the college, in a letter written on January 21st, some time before it was definitely decided to move the college, discusses the advantages of such a change. He was writing to the Rev. Dr. A. M. Sherman of Cincinnati. Dr. Sherman is president of the board of trustees known as founders.

A part of Dr. Wei's letter is quoted below:

"We are not thinking, however, of inconveniences, discomforts, or personal dangers. Our real fear is that if the enemy should carry on their southern China campaign, we, here in Kweilin, may be completely isolated from the outside world, even though the fighting may not come to our city, which is not impossible of course.

"For this reason we have been planning with considerable investigation and discussion to move further west. The executive committee of the board of directors, appointed here in Kweilin, has authorized me to propose definite plans. I have been consulting

Rumanian Patriarch and Premier Dies in France

CANNES, FRANCE—Patriarch Miron Cristea, Premier of Rumania, died here March 6th of pneumonia and heart disease. He was 71 years old. The premier, who was head of the Rumanian Orthodox Church, had come here about two weeks previously to attempt regaining his health.

It was announced that a great state funeral was being prepared to honor the Patriarch, who had been head of the Rumanian Church since the Patriarchate was established in 1925. For three years he was one of the regents who ruled the country after the death of King Ferdinand.

The new premier, appointed March 6th by King Carol, is Armand Calinescu.

with the college senate, and we feel that if we should move again our next move must be the final one. Thus our attention turns to Yunnan, possibly 200 or 300 kilometers north or west of Kunming away from the highways and the railways, and with not too difficult an exit to the outside world. We bear in mind our non-Chinese staff members, our women students, and our faculty wives and children.

"We started the term with 164 students, about one-third of them women. Up to date 35 students have withdrawn from the college owing to the situation, and of these 27 are new students, having been admitted into the college here in Kweilin. Practically all have left due to family reasons. There is no group of college students with a greater spirit and loyalty to the institution than ours. Even with all the air raids and with all the uncertainty of the future, and with the destruction around us, the faculty feel that the students have been able to maintain at least 75% of our Wuchang pre-war efficiency.

COMPLETING TERM

"We are completing the first semester after 16 weeks of lectures and one week of term examinations. Laboratory work has been going on, and the reading room in the library is full every day. Everybody is touched by the family spirit in the Hua Chung group. Our experiences in this war have not only drawn us nearer to God, but have also drawn the faculty and students even more closely together.

"For this we feel that we ought to continue the college as long as we can, aside from the fact that the college morale and the educational standards of our institution ought to be a contribution, not only to the Church, but also to higher education in China after the war. We are one of the few colleges, outside of those in Szechuan, able to carry on almost normally during these war days.

"We are thinking of Yunnan instead of Szechuan, although both are of equal distance from here, because we believe that Szechuan may be facing isolation from the outside world; in Yunnan it would be easier for us to get books and other educational supplies from the outside."

Appointed Lay Reader in Greece

PRINCETON, N. J.—Prof. S. H. Weber, former warden of Trinity church here, and now director of the Geniadeion library, Athens, Greece, and deputy warden of St. Paul's Anglican church, Athens, has been appointed a lay reader by the Lord Bishop of Gibraltar.

Armenian Patriarch Dies Unexpectedly

Archbishop Thorgom Goushakian, at 65, Suffers Brain Hemorrhage; Buried in Jerusalem

JERUSALEM—The Armenian Church, not only in Palestine but throughout the Armenian dispersion, has suffered a grave loss in the unexpected death on February 10th, at the age of 65, of Archbishop Thorgom Goushakian, Armenian Patriarch of Jerusalem since 1931.

After a characteristic day spent in teaching several theological classes, working on his papers, and holding a synod, His Beatitude suffered a cerebral hemorrhage from which he died that evening before many of his monks even knew that he was ill. The funeral service at the Cathedral Church of SS. James, Mount Zion, Jerusalem, on February 12th was attended by a distinguished gathering of government officials and representatives of all the Christian and non-Christian religious bodies.

Interment was with the other Patriarchs, including his beloved teacher and predecessor, the late Patriarch Tourian, in the House of Caiaphas on Mount Zion. Among the mourners were Archdeacon Stewart and Canon C. T. Bridgeman, representing the Anglican Bishop in Jerusalem.

The Armenian Patriarchate of Jerusalem, representing an Armenian colony there since the seventh century at least, has been particularly important since the World War because of the severe blows which have crippled the other centers: the Supreme Catholicosate in Soviet Russia, the Catholicosate of Sis (now transplanted to Syria and Lebanon), and the Patriarchate at Constantinople. This natural importance was augmented when in 1921 the Brotherhood chose as Patriarch the former Patriarch of Constantinople, Archbishop Elisee Tourian.

CHOICE WAS DIFFICULT

His death in 1930 made the choice of a successor very difficult, but when the election went to the then Archbishop of Egypt, Msgr. Goushakian, it was agreed that here was one worthy to carry on the high standards already set.

Archbishop Goushakian had been educated at Armash, Turkey, under the great men of the pre-war period, Ormanian and Tourian.

After graduating from the theological school at Armash in 1893, he taught and did pastoral work until he was appointed principal in 1904. He became prelate of Sivas in 1907, and Bishop in 1910, where he remained until he was transferred to Egypt in 1914. There he came into close contacts with the Anglican Church, of which the late Dr. Rennie MacInnes was then Bishop for Egypt as well as Palestine.

Archbishop Goushakian had already been well known at Etchmiadzin where he had gone for his own consecration and for the election of a Catholicos to succeed the famous Catholicos Khrimian, and later for the election of Kevork V. He was accordingly entrusted during the war with a

mission to all Armenians scattered in India, Burma, and Java with the aim of collecting funds for war relief. Here he again came into close touch with bishops of the Anglican communion and even was asked to conduct a service in an isolated Anglican church long without the services of a priest.

RECEIVED NEW OFFICE

In 1929, after much constructive work in his own diocese, Archbishop Goushakian was appointed Apostolic Plenipotentiary delegate of the Catholicos of Etchmiadzin for churches in Europe, where he spent eight months visiting all Armenian centers and ordering their Church life. Soon after this his old friend the Patriarch Tourian died, and he was chosen to carry on his work.

It was characteristic of Archbishop Goushakian that one of the first tasks which engaged his personal attention after coming to Jerusalem as Patriarch was to set about the classification of the 25,000 volumes in the Patriarchal library.

His own foreign theological reading had been mainly in French, of which he was a master, but when he saw how rich a library in English had been built up mainly through the efforts of the Church Periodical club in the USA, he laid greater stress on the theological students mastering the English language.

Of his eight published works and seven others in manuscript, one has been translated into English, his meditations on the gospels, *Via the Gospel*, published by the Faith press in England and the Morehouse-Gorham Co. in the United States. Another work much appreciated was his translation into modern Armenian of the *Nereg*, a work on ascetic theology by an Armenian saint.

CHURCH REFORM

Just before the death (perhaps murder) of the Catholicos of Etchmiadzin a year ago, his Beatitude was commissioned by the Catholicos to supervise the preliminary discussions outside Russia on Church reform. The question of reform of the liturgy, canons, and calendar has been up for years, but was always postponed because of disturbed conditions. His Beatitude was asked to elicit and epitomize the opinions of Armenians in the Diaspora so that when time came for formal discussion the ground would be prepared. It was upon this work that he was energetically engaged when he met his death.

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occasionally from the hard-headed but up-and-doing men of business, especially in the matter of procrastination. Every Lententide, after having begged our friends in the priesthood to get busy early in matters of memorials for blessing at Easter, parish needs, etc., gosh hang it if inquiry after inquiry doesn't come in just almost too late to get them out, and old hard-headed US (but not hard-hearted, thank God!) well, we lose sleep and accumulate some new nerves saving the day.

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**Former Washington
Dean Is Dead at 76**

Continued from page 311

cathedral architecture, he had a broad understanding of cathedral polity. Dr. Bratenahl was a master of his craft.

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"Coming into the ministry as he did after a long career in commercial life, he brought to his office, both as a rector of St. Alban's parish and later as dean of the cathedral, excellent gifts. He has made a great and lasting contribution through his ministry and service to the cathedral. In the diocese he was held by its three bishops and the clergy in warm and enduring affection. His name and his work for the cathedral will long be cherished by his associates on the cathedral chapter and his host of friends will feel that in his passing the Church has lost one of its true and faithful sons."

Begins Perpetual Novenas

SAVANNAH, GA.—Weekly perpetual novena devotions were begun February 9th at St. Paul's church here by the rector, the Rev. David N. Peebles. The attendance has been very good.

**Missionaries' Plight
Described by Bishop**

**Tohoku Diocesan Urges Restoring
Salary Cuts, Before He Learns of
Shortage in Mission Funds**

NEW YORK—The plight of some missionaries in the Far East is revealed by a statement from Bishop Binsted of Tohoku to the National Council. It was sent before he had any word of a possible further cut in missionary salaries.

In one mission field, Bishop Binsted stated, members of the staff are even forced, with the reluctant consent of the Bishop, to work outside their missions in order to make a livelihood.

"I strongly urge that consideration be given to restoring the cuts in missionary salaries," says Bishop Binsted, unaware that another 10% cut will be necessary unless the Church raises the prospective \$300,000 shortage in mission funds. "The worker who has to live on his missionary salary simply cannot make ends meet. The Church is demanding heroic work from underpaid men and women.

"This results in many valuable workers leaving the field at the end of their first term or sooner if possible; in the impairment of health of those who struggle on; in the necessity put upon the bishops of subsidizing missionaries from 'specials,' which should be used for other work, or from his own salary.

"I know of one district in which the bishop has given permission for members of his staff to earn additional money for their own use by work outside the mission. The bishop has been forced to do this against his own better judgment because the Church refuses to support its appointees.

NO RAISES FOR MANY YEARS

"The salaries in force today in the mission field are the same as those paid in the days when the cost of living was as much as 50% lower. The salary scale has not been revised upward for many years. I know from personal experience how difficult it is to awaken the Church to the sense of our need.

"I have talked with committees set up by General Convention to hear the pleas of missionary bishops and as I talked and received sympathy in abundance, I have wondered how many who make up the personnel of such committees would be willing to try and live on a missionary salary for one year. At that, it would probably be easier to live on such a salary in America today than in Japan and perhaps in any other missionary field."

**Over 100 Bishops Give Consent to
Election of Suffragan in Chicago**

CHICAGO—Consent of more than 100 bishops of the American Church has already been received to the election of a Suffragan Bishop of the diocese of Chicago, following the recent action of the diocesan convention, it was announced the first week in March.

With the receipt of replies from the necessary majority of standing committees, Bishop Stewart will issue his call for the special convention at which the new assistant will be named. It is expected this will take place during the latter part of May.

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Ministry Conference Is Held in Seminary

58 Members Hear Dr. C. L. Glenn,
Dr. Dun, and Dean Washburn
Talk on Work of Clergy

CAMBRIDGE, MASS.—Fifty-eight men, representing 12 colleges and several schools, attended the annual conference on the ministry, held here February 3d to 5th under the auspices of the Church Society for College Work. This was the first time the conference had ever been held in a seminary, the coöperation of Episcopal theological school having been offered by Dean Henry B. Washburn.

Planned for those men who are thinking of making the ministry their life work and also for those who want to be more effective Christian laymen, the conference, it was clearly stated, meant to study the ministry, not to study for the ministry. The members were given a chance to study the opportunities of the ministry, its purposes, the qualifications needed for it, and the meaning of a "call."

The Rev. Dr. C. Leslie Glenn, conference chairman, spoke on the aims of the conference, and Dean Washburn stressed the necessity of looking at persons and things at their best rather than at their worst. The Rev. Dr. Angus Dun addressed the conference on Why the Ministry?

Express Indignation at "Despair" Charge

Continued from page 311

given largely to 'specials,' which are not counted on the apportionment.

"Even our children give to 'specials,' over and above their regular missionary offering. This has been the record of St. James' parish for many years, long before my time. I am happy that it is maintained. One kind of giving helps another; and missionary giving always leads."

DR. GASS' STATEMENT

The Rev. Dr. John Gass, rector of the Church of the Incarnation, said:

"I feel that Bishop Mitchell's statement was made without sufficient knowledge of the facts, and is a serious misrepresentation of the diocese of New York and of Bishop Manning in particular."

The Rev. Worcester Perkins, rector of the Church of the Holy Communion, said:

"Bishop Mitchell's reference to the diocese of New York, on the prospect of a cut in missionary appropriations by the National Council, reveals an unfortunate lack of familiarity with the facts. In the first place, Bishop Manning does not use 'the most despairing tones' in his leadership for raising the missionary quota. 'Most despairing tones' have never been a characteristic of this Bishop.

"Secondly, his efforts to raise money for the cathedral were very often directed toward people who were not connected with the Episcopal Church; and, in many instances, when so connected, were disinclined to give to missions. Some of the largest sums given to missions have been during Bishop Manning's episcopate."



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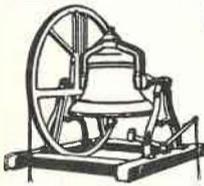
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Forward Movement Continued in Cuba

Island Has 4,144 Communicants
and 14,173 Baptized Persons, the
Convocation Is Told

HAVANA—The Forward Movement work in Cuba, it was decided when the 32d convocation of the missionary district met in Holy Trinity cathedral here on February 27th, is to be continued for another year. A former committee on *literatura* has been discontinued in its favor.

The convocation gathered under the presidency of newly consecrated Bishop Blankingship, who celebrated the Holy Communion, assisted by Archdeacon J. H. Townsend and Canon Barrios. Bishop Blankingship read his *alocución* in Spanish.

The work of the Church in Cuba has increased, it was reported, and there are now 4,144 communicants and 14,173 baptized persons. The church schools, together with the parochial schools, show a gratifying increase.

Bishop Blankingship outlined his plans for the work and urged all the clergy to be faithful in celebrating the Holy Communion, in preparing candidates for confirmation, and in instructing couples about to be married. All must expect to conform to the discipline of the Book of Common Prayer, he said, and parish registers should be kept up to date.

The district looks forward to acquiring property in La Gloria and Sola and is going to build a church in Ciego de Avila, which Bishop Hulse had planned. Work will be established in the city of Santa Clara and in Pinar del Río when this can be done without prejudicing the existing work.

In order to maintain the work in the cathedral, and also to extend the Cuban congregation, the Rev. Reginald Heber Gooden was appointed dean of the cathedral.

TO PUBLISH DIOCESAN ORGAN

An official organ of the diocese in Spanish is to be started and more literature such as the admirable Spanish edition of *All Through Life*, put out by the Forward Movement committee in Cuba, is to be produced.

Bishop Blankingship, in ending his *alocución*, made a vow to give his whole life to the work of the Church in Cuba and asked for the prayers of his clergy and people.

The Presiding Bishop, Bishop Colmore, Bishop Carson, Bishop Salinas, and Bishop Beal spoke movingly, and the convocation voted to thank them and all the bishops and clergy who had taken part in the consecration for their presence.

The Rev. Romualdo Gonzales Aguieros was appointed by the Bishop as secretary of religious education for the district. A tentative proposal of the Bishop to appoint two lay canons of the cathedral in accordance with the intention of the late Bishop Hulse was referred to the committee on constitutions and canons for study.

NECROLOGY

† May they rest in peace. †

ELLIOTT W. BOONE, PRIEST

LONGMONT, COLO.—The Rev. Elliott Williams Boone, rector of St. Stephen's church, Longmont, died on January 2d. Although he had suffered from asthma for many years, Mr. Boone had not been seriously ill until two weeks ago. He had attended the diocesan convention in Denver the end of January and was then carrying on his full schedule of services.

Mr. Boone was born in Shanghai, China, October 1, 1880, the son of the second Bishop Boone. He graduated from Columbia university in 1901 and from the Eastern theological seminary in 1904. He was ordained deacon by Bishop Greer. The next year he was advanced to the priesthood by Bishop Morrison. In 1908 he married Miss Edith Isabel Noyes, who survives him.

Mr. Boone served in Iowa, Connecticut, and a short time in Arizona before coming to Colorado in 1917. He was for 12 years rector of St. Andrew's Church, Manitou, and then moved to Longmont, where he has been rector of St. Stephen's church ever since.

Burial services were held in Longmont on March 4th, Bishop Ingley officiating, assisted by the Rev. H. M. Walters of Boulder. Interment was in the Longmont cemetery.

MRS. W. W. BELLINGER

NEW YORK—Mrs. William W. Bellinger, wife of the vicar of St. Agnes' chapel, Trinity parish, died at the vicarage here on March 3d. Funeral services were held in St. Agnes' chapel on March 6th.

Catherine Carr Bellinger was born in Brooklyn, the daughter of William Hart Miles, Jr., and Catherine Hicks Clayton Miles. She was married to the Rev. Dr. W. W. Bellinger in 1886. Since 1908, when Dr. Bellinger became vicar of St. Agnes', Mrs. Bellinger had been active in the work of the diocese and the community.

She was a member of the board of managers of St. Luke's home for aged gentlewomen, of the Churchwomen's league for patriotic service, and of the Daughters of the King; and she took a prominent part in the activities of the Woman's Auxiliary.

Mrs. Bellinger is survived by her husband, and by three children: Catherine M., William H., and John B. Bellinger, II; by a sister, Mrs. Foster H. W. Kynes; and by two grandchildren.

DEACONESS ANNA CARROLL

WASHINGTON—Deaconess Anna Mary Carroll, who had been in failing health for nearly a year, died February 9th at Waverly sanitarium, near Washington. Her death came after a heart attack.

She first came to Washington at the

time Bishop Satterlee came, in 1896, and was teacher of art at the National cathedral school. After two years' training at St. Faith's, she was set apart as a deaconess, October 2, 1904, at Grace church, New York, by the late Bishop Greer. She then took up the work at the Church of the Ascension, Washington, which was the pro-cathedral. She was later transferred to the Church of the Good Shepherd, where she did fine work among the women and girls of the parish.

Having lived many years in Florence, Italy, her knowledge of Italian made her valuable in Italian work. She was for a time in Philadelphia and went with the Red Cross to Italy during the World war. On her return she was at Grace chapel, New York, working in the Italian mission. Later, before coming to Washington—where she did parish work in several churches—she worked for a while at St. Anne's in the Bronx, New York. Her last active work was teaching at St. Faith's school, Saratoga, N. Y. She was the oldest member in point of service in the Girls' Friendly society in the diocese of Washington.

MARTHA B. CHIERA

BRIDGEWATER, MASS.—Mrs. Martha B. Chiera, wife of the Rev. George G. Chiera, rector of Trinity church, Bridgewater, died at the rectory on March 1st, at the age of 43 years.

Bishop Sherrill of Massachusetts officiated at the funeral services held on March 3d. Burial was in the local cemetery.

Mrs. Chiera is survived by three daughters and her husband.

SISTER ELISABETH, SHCJ

ALBANY, N. Y.—Sister Elisabeth, for 56 years in the Community of the Sisters of the Holy Child Jesus, died on February 27th at the Child's hospital under the charge of the sisterhood, where she had been confined since last May with a broken hip.

Sister Elisabeth was born in Poughkeepsie on March 3, 1856, and was within a few days of her 83d birthday. She was long an active member of the Sisterhood of the Holy Child Jesus in its ministrations to children. In her old age she continued many other duties, among them that of sacristan at the Cathedral of All Saints.

Born Jane Elisabeth Coxhead, she was the great-granddaughter of Col. John Davis of the Connecticut Revolutionary forces, and a niece of the Rev. Sheldon Davis, long chaplain of St. John's hospital, Brooklyn. She is survived by a brother, Homer Coxhead, of Poughkeepsie.

The burial service was in the chapel of the Sisters' house, Bishop Oldham officiating, assisted by the Rev. Dr. C. S. Lewis. Interment was in the family plot, Poughkeepsie, the Rev. Alexander G. Cummins of Christ church, in which Sister Elisabeth was baptized, taking the committal.

GEORGE HUGHES

TOPEKA, KANS.—George Hughes, 73, a prominent Topekan for many years and a

member of Grace cathedral parish, died on February 27th, after an illness of several months. Mr. Hughes was the son of Thomas Hughes, noted English writer and author of *Tom Brown's School Days*, *Tom Brown at Oxford*, and *The Manliness of Christ*, and at one time member of the House of Commons, representing the district of Lambeth.

Mr. Hughes was born in Brighton, England, September 26, 1865, and came to the United States when he was 17 years old. At that time, he went to his brother's ranch in Old Mexico, near the border. He returned to England for a time, and then came back to the United States with the Western Land and Cattle company, which was organized in England but operated ranches in America.

He was 25 years old when he settled in Chase county, Kansas, and there operated a farm. He also bought an interest in the

famous 101 Ranch, which at that time maintained a feeding ranch in Chase county.

Mr. Hughes attempted to start a co-operative movement in Topeka, with the organization of the Shawnee Co-operative association. His father had started a similar venture in England as a Christian socialist. For 50 years Mr. Hughes devoted much time and effort in behalf of Henry George's single tax movement. Only two years ago, he started a class in the Topeka high school, in the interest of this movement, and it has been carried on since by some of his close friends.

Surviving him are his widow, Mrs. Lena Hughes, of Topeka; a daughter, Miss Carolyn Hughes, now in Jamaica, West Indies; two sons, Thomas R. Hughes, of Fresno, and Henry George Hughes of Topeka.

Funeral services were held on March

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1st in Grace cathedral, Topeka, and interment was in a Topeka cemetery.

AUGUSTUS N. LUSHINGTON

LYNCHBURG, VA.—Dr. Augustus N. Lushington, Colored, died at his home in Lynchburg on February 12th. Born on the island of Trinidad, British West Indies, August 1, 1870, Dr. Lushington came to the United States 40 years ago and took courses at Cornell university and the University of Pennsylvania. He practised veterinary surgery for a while in New York, then came to Lynchburg, where he continued his profession.

At the turn of the century the Rev. Dr. John Lloyd, rector of Grace memorial church, Lynchburg, who was greatly interested in extending the work of the Church among the Colored people, organized the Church of the Good Shepherd

here. During practically all of the life of this mission, Dr. Lushington has been its most prominent member, contributing to its welfare and serving as senior warden.

The Rev. Charles L. Somers conducted the funeral services, assisted by the Rev. Richard H. Lee of Grace memorial church, Lynchburg, and the Rev. Robert A. Magill of St. John's church, Lynchburg.

\$17,000 Improvement Finished

BUTTE, MONT.—St. John's church, Butte, has recently completed a \$17,000 improvement and so fulfilled a hope many years old. The work consists of a new chancel, side chapel, and sacristy. Hitherto there had been very little room in the sanctuary, and the choir stalls projected into the nave. The new chancel is 40 feet in length and affords ample space for clergy, servers, and choir.

Conference on College Work to Be Held by Province of Sewanee

UNIVERSITY, LA.—A Church conference on college work for the province of Sewanee is to be held at Auburn, Ala., April 18th to 20th, it has just been announced, and notice has been sent to all clergy ministering in college circles and to lay people doing college work in the province.

Funds available for the conference will meet the cost of board and lodging and help toward the cost of transportation. The Rev. Hamilton West of Gainesville, Fla., is preparing the program.

Montana Changes Date

HELENA, MONT.—The convention of the diocese of Montana will meet May 7th, 8th, and 9th, instead of May 14th to 16th, in St. Peter's pro-cathedral here.



C L A S S I F I E D



ANNOUNCEMENTS

Died

ST. JOHN, DARIUS A., entered into rest at New Canaan, Conn., Wednesday, March 1, 1939, aged 76 years.

Memorial

KNELL, ALVIN PHILIP, priest, of blessed memory, who entered into Life Eternal, March 17, 1937.

Love and peace they taste forever,
And all truth and knowledge see,
In the beatific vision
Of the blessed Trinity.

—Bishop Wordsworth.

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POSITIONS WANTED

Child's Nurse

GRADUATE CHILD'S NURSE desires position in New York City hospital or institution. Formulae. References. Box A-345, THE LIVING CHURCH, Milwaukee, Wis.

Clerical

COMPETENT PRIEST available for Passiontide and Easter, also for locum tenency or supply or permanent work. Address Box C-344, THE LIVING CHURCH, Milwaukee, Wis.

WILL EXCHANGE for August or supply. Write Box R-343, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

COMMUNITY OF St. John Baptist: A one-day retreat for women will be held at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, March 25th. Conductor, Bishop Washburn. Apply to the REV. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris county, New Jersey.

MILDENT RETREAT for women: Sunday, March 19th, St. Clement's church, Philadelphia, beginning with Mass at 8 A.M. and closing with Benediction at 4 P.M. Conductor, the Rev. Fr. Rector. Reservations for breakfast and dinner should be made with the SISTER-IN-CHARGE, 110 North Woodstock street.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BRANCH, Rev. C. THEODORE, formerly in charge of St. Thomas' Church, DuBois, Wyo.; is chaplain of St. Michael's Indian Mission, Ethete, Wyo.

GAGE, Rev. WILLIAM J., formerly rector of Grace Church, Mohawk, N. Y. (A.); to be rector of Zion Church, Colton, N. Y., effective April 1st.

HOGG, Rev. HENRY, formerly rector of Trinity Church, Granville, N. Y. (A.); to be rector of Grace Church, Mohawk, N. Y. (A.), effective April 16th. Address at The Rectory.

HOYT, Rev. ERNEST M., formerly rector of Zion Church, Colton, N. Y. (A.); is rector of Christ Church, Coxsackie, and Trinity Church, Athens, N. Y. (A.). Address, Coxsackie, N. Y.

LAWRENCE, Rev. ALFRED S., JR., formerly in charge of St. Joseph's and St. Andrew's churches, Durham, N. C.; is in charge of churches at Walnut Cove, Germanton, and Vade Mecum, with address at Vade Mecum, N. C.

MILLER, Rev. HERSCHEL G., deacon of the diocese of Chicago, is in charge of St. Peter's, Pittsburg, and of St. John's Mission, Girard, Kans. Address, Pittsburg, Kans.

RAY, Rev. HERNDON C., formerly in charge of Grace Church, Suisun, and of Epiphany Church, Vacaville, Calif. (Sac.); is rector of St. Luke's Church, Woodland, Calif. (Sac.). Address, 515 2d St.

SMITH, Rev. GORDON C., formerly assistant at St. Andrew's, Scottsbluff, and vicar of St. Timothy's, Gering, Nebr. (W. Neb.), is in charge of St. Clement's Church, Greenville, Pa. (Er.).

TRAGITT, Rev. HORATIO N., JR., formerly rector of St. James' Church, Dillon, Mont.; is in charge

of St. Jude's Church, Burbank, Calif. (L. A.). Address, 349 N. Santa Anita St.

of South Dakota in Calvary Chapel, Okreek, February 26th. The ordinand was presented by the Rev. Dr. Paul Barbour, and is assistant on the Rosebud Reservation, with address at Okreek, S. Dak. The Rev. I. M. S. MacIntosh preached the sermon.

NEW ADDRESSES

ABELE, Rev. CHARLES, formerly 206 Indiana Ave.; 1605 N. Madison St., Peoria, Ill.

KELLEY, Rev. ALDEN DREW, formerly Madison, Wis.; 281 Fourth Ave., New York City.

ORDINATIONS

PRIEST

SOUTH DAKOTA—The Rev. HOWARD S. TRASK was advanced to the priesthood by Bishop Roberts

DEACONS

CALIFORNIA—EDWARD JOHN MOHR and TORBEN RHYE OLSEN were ordained deacons by Bishop Parsons of California in Grace Cathedral, San Francisco, February 25th. The Rev. Mr. Mohr was presented by the Rev. J. Lindsay Patton, and may be addressed at 135 Liberty St., New York City. The Rev. Mr. Olsen was presented by the Rev. A. Ronald Merrix, and is vicar of Redeemer Church, Salmon City, Idaho. The sermon was preached by the Rev. John C. Leffler.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.

Washington, D. C.

Rev. A. J. DuBois, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.

Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.

Weekdays: 8 A.M., 12:05 P.M.

Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

9:30 and 11:00 A.M., Church School.

11:00 A.M., Morning Service and sermon.

4:00 P.M., Evensong; Special Music.

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison avenue and 35th street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M. Daily (except Saturday) Noonday Service, 12:15-12:40 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion;
9:30 A.M., Children's Service and Church School;
11:00 A.M., Morning Prayer and Sermon;
8:00 P.M., Choral Evensong and Sermon.

Holy Communion

8:00 A.M. Wednesdays;
12:00 M. Thursdays and Holy Days.

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues

(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses, 7, 8, and 9:30 A.M.

Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily Services (except Saturday):

8:30 A.M., Holy Communion;
12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address

Thursdays, 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays, 3 P.M.).

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

Very Rev. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong, 5:30 daily.

CHURCH CALENDAR

MARCH

- 19. Fourth Sunday in Lent.
- 25. Annunciation B. V. M. (Saturday.)
- 26. Fifth (Passion) Sunday in Lent.
- 31. (Friday.)

APRIL

- 1. (Saturday.)
- 2. Sixth (Palm) Sunday in Lent.
- 6. Maundy Thursday.
- 7. Good Friday.
- 8. Easter Even.
- 9. Easter Day.
- 10. Easter Monday.
- 11. Easter Tuesday.
- 16. First Sunday after Easter.
- 23. Second Sunday after Easter.
- 25. St. Mark. (Tuesday.)
- 30. Third Sunday after Easter.

CALENDAR OF COMING EVENTS

MARCH

- 15-19. Convocation of Utah.

APRIL

- 11. Convention of Ohio, Cleveland.
- 12. Convention of Massachusetts, Boston; of Sacramento, Eureka, Calif.
- 18-19. Convention of Southern Ohio, Dayton.
- 19. Convention of Arkansas, Little Rock; of Indianapolis, Indianapolis, Ind.
- 19-20. Convocation of Western Nebraska, North Platte.
- 23. Convention of Oregon, Eugene.
- 23-25. Convocation of Spokane, Spokane, Wash.
- 25. Convention of South Florida, Sanford.
- 25-26. Convention of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.
- 28-29. Convocation of Salina, Salina, Kans.



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