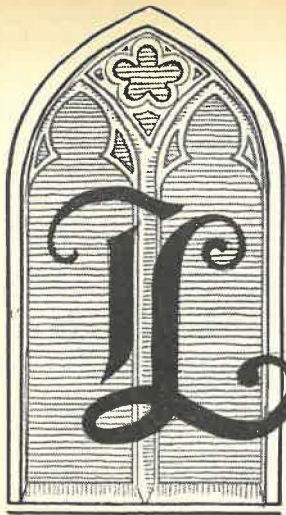
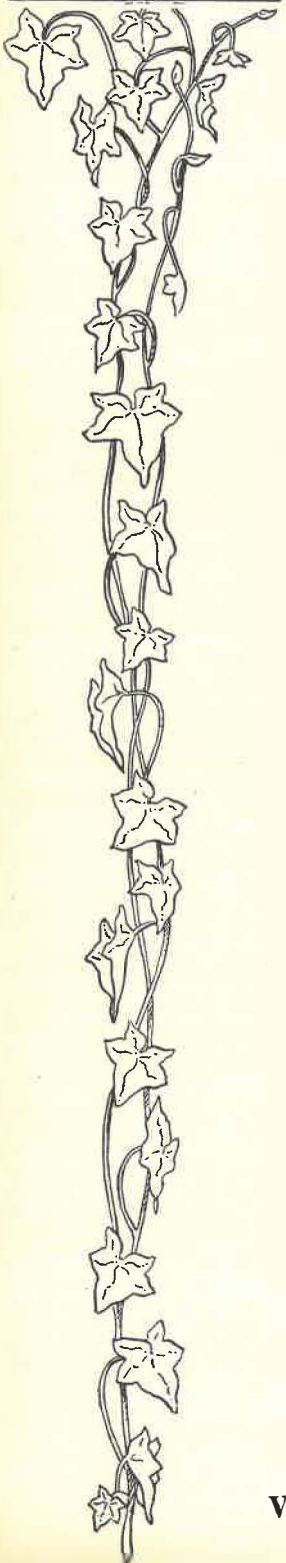


March 8, 1939



The Living Church



AT CONSECRATION IN CUBA

Bishop Tucker, Presiding Bishop, is shown delivering his charge to the Very Rev. A. Hugo Blankingship, Bishop-elect of Cuba, at the ceremony in Havana.

(See page 289)



BEYOND POLITICS

by Christopher Dowson

In this book, which is really a continuation of RELIGION AND THE MODERN STATE (\$2.00), Dowson goes deeper than Communism and Fascism, finding both but symptoms of the same fundamental disease. And he suggests a wholly new treatment. \$1.50

THE HUMAN CARAVAN

by Jean du Plessis

An "outline of history" the special note of which is the brotherhood of the whole human race—not only of black and white men, but of cave and skyscraper men. What the author says of the astonishing resiliency of the human race is comforting reading. \$3.00

POETS AT PRAYER

by Sister Mary James

The author traces the idea of God in fourteen modern poets ranging from Edna St. Vincent Millay to Alfred Noyes. The depth of her understanding of their problems will both enlighten and delight her readers. \$3.00

LENT

If you intend to read just ONE spiritual book this Lent and have already read Father Vincent McNabb's LIFE OF OUR LORD (\$2.00), we suggest WHY THE CROSS?, Father Edward Leen's study of the Christian philosophy of suffering (\$2.50).

We think it true to say that all Christendom mourns Pius XI as a truly great spiritual leader. Philip Hughes's book, POPE PIUS XI (\$3.00), is the best biography we know.

CATHOLIC MASTERPIECES AT 50c AND \$1

Six are now ready: THE SECRET OF THE CURE D'ARS by Henri Gheon, PROGRESS AND RELIGION by Christopher Dowson, THOMAS MORE by Doniel Sargent, THE PSYCHOLOGY OF CHARACTER by Rudolf Allers, NOW I SEE by Arnold Lunn and CATHOLICISM, PROTESTANTISM AND CAPITALISM by Amintore Fonfoni. The set may still be bought for \$2.50 in paper covers, or \$5.00 in cloth.

WRITE FOR CATALOGS AND LENTEN LIST TO SHEED & WARD 63 FIFTH AVENUE NEW YORK

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Ben Greet Memorial

TO THE EDITOR: Miss Sybil Thorndike, the famous English actress, who, like hundreds of others, began her stage career under the management of the late Sir Philip Ben Greet, has started a fund to endow a chair in his memory in the new National theater being erected in the West End of London. Since dear B. G., as he was familiarly known, made so many American friends during his 14-year sojourn in the United States, I feel sure they will be only too glad to contribute something, however small the amount. For Ben Greet did more to popularize Shakespeare and keep him before the English-speaking public than any man of this or of any other generation.

From the time of the founding of the Actors' Church union in London to bring the Church and theater into close accord, he was its vice-president, and for 12 years he was the president of the Actors' Church Alliance of America (now developed into the Episcopal, Roman Catholic, and Jewish Actors' guilds), of which I was the founder, and general secretary for 25 years. He also was a devout member and attendant for 60 years of St. Alban's church, Holborn, London, and his interest and devotion to the Church was equally balanced with his work for the theater.

Contributions will be received, acknowledged, and forwarded by the Episcopal Actors' guild in the Little Church Around the Corner, New York, and should be marked Ben Greet memorial fund.

(Rev.) WALTER E. BENTLEY.

Princess Bay, N. Y.

"Christian Realism"

TO THE EDITOR: With a shout of thankfulness and praise, I read the letters of your correspondents, the Rev. Messrs. J. Lindsay Patton and Herbert Hawkins [L. C., February 8th], commenting upon the Rev. Samuel Shoemaker's article, Christian Realism. I rejoice because both men admit the intrinsic value of the tenets which Sam seeks to emphasize.

Albeit, with characteristic human failing, they find it "hard to kick against the pricks." If life-changers do not recognize a responsibility to be their brother's keeper, if life-changing does not include the renunciation of self, if Christ's words, "Your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness and all these things shall be added unto you," are not to be taken at their face value, then is "our preaching vain, your faith also is vain."

Forward—day by day for February 3d says, "But did Jesus say, 'Serve and you will find?'" So much is demanded from those who would serve mankind that nothing but a living experience of God will prove sufficient to keep them at it and at the same time empower them to do it as it ought to be done." For February 4th we find this message, "There are people, intent on finding God in service to their fellow men, who are impatient with this emphasis on the prior need of a personal surrender. These set out upon a program of service and sooner or later are broken down by forces arrayed against them."

For those actually in need, personal surrender will bring about the establishment of

two-way communication with God which will enable the changed persons to know and to do that which God expects of them. He will guide them in the way He would have them to go and He will provide, in His own way, for the fulfilment of all their needs but not of their desires. His ways are not our ways.

(Rev.) GEORGE H. ARGYLE.

Coeur d'Alene, Idaho.

Canon Baynes-Reed

TO THE EDITOR: I am certain that many in the Church in the United States will sorrow to learn of the passing of the Rev. Canon W. L. Baynes-Reed, at Toronto, Ontario, on January 27th.

Fr. Reed was rector of St. John's Anglican church, Norway, Toronto, for 41 years preceding his death. He was loved by young and old, and by people of all creeds. His war service as a major in the Canadian chaplain corps—chaplain of the 75th battalion, Canadian expeditionary force—was outstanding. For his services and heroism he was honored by King George V with the distinguished service order. Following the war, he continued as chaplain of the Toronto Scottish regiment.

Fr. Reed was buried from the church he had served as rector for so long a period, on January 31st, after services at which the Most Rev. Derwyn T. Owen, Primate of All Canada, officiated, assisted by the Ven. Archdeacon J. B. Fotheringham, the Ven. Archdeacon George Warren, and the Rev. Dean F. E. Powell, rural dean and rector of St. Barnabas' church, Chester.

Proof of the position Fr. Reed enjoyed in the esteem of Torontonians was afforded by the many floral wreaths which decked the chancel of St. John's during the service, including a wreath from Corpus Christi Roman Catholic church.

FRANK M. HARRINGTON, JR.

Spring Lake, Mich.

The Living Church

744 N. Fourth St., Milwaukee, Wis. Established 1878

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

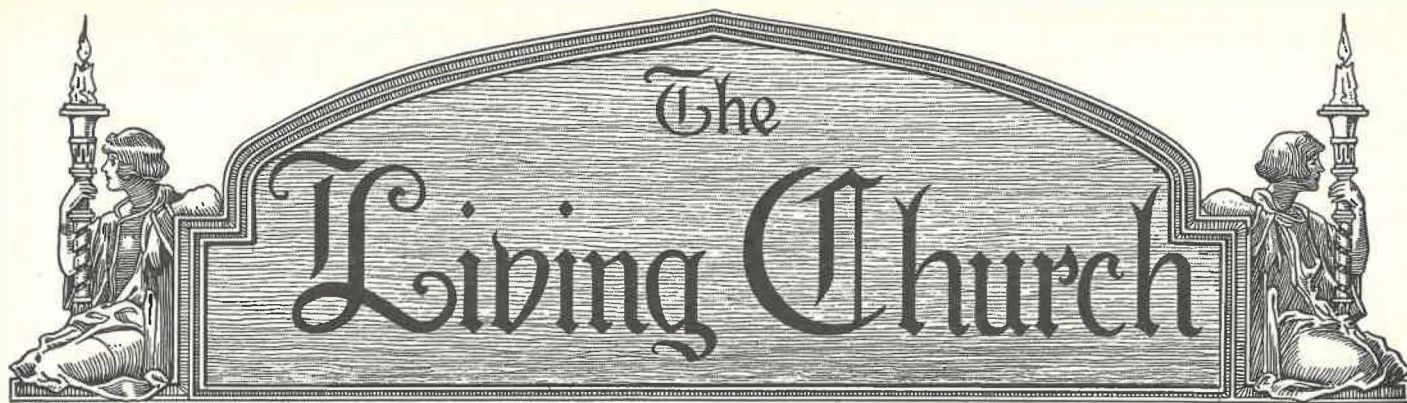
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NEW YORK AND MILWAUKEE, MARCH 8, 1939

No. 10

EDITORIALS AND COMMENTS

What of the Future?

WAR this year, or at latest next year—so two American ambassadors to European countries are reported to have warned Congress. War this year, say 44% of those questioned in the latest Gallup poll of American public opinion. A new European crisis comparable to the Sudetenland “incident” of last fall is predicted for this month, according to a number of leading foreign correspondents. And the President himself seemed so anxious about foreign affairs when he left for the naval maneuvers that he hinted that he might have to return to Washington before the date set in his schedule.

Meanwhile Congress is engaged in putting the finishing touches on the greatest peacetime military appropriation measures in American history, with special emphasis on the strengthening of the navy and of the army air corps. And from Europe, Asia, and Africa come ominous reports and rumors of mobilizations and secret troop movements.

Where are we headed for, anyway? Whether or not the climax is destined to arrive this month or this year, the feeling is rapidly growing that a new world war is inevitable and that it may bring in its train such disastrous results that civilization itself may be at stake. Yet no one seems to have a constructive plan for warding off the debacle. No international conference is called; no statesman rises to call the nations to their senses before it is too late. Even the Church is silent, except for a lone voice here and there, crying vainly in a wilderness of apathy and fear.

For make no mistake about it; fear is beginning to lay upon this fair land of ours the same icy grip that has made life an unhappy nightmare across both of the wide oceans that lap our shores—fear that stalks through the nights and haunts the days of millions and millions of men, women, and children, who know not what terrors the future may hold for them and their loved ones.

Is the future really necessarily so dark? Is there nothing that we Americans can do—particularly we Christian Americans—to guide our nation and the world back into the paths of sanity and trust, into an atmosphere of confidence and faith in our fellowman?

First of all, we need to build up our own shattered morale. All is not lost, as the noted historian, Prof. David S. Muzzey,

reminds us in a noteworthy article in the *New York Times Magazine*, reprinted in condensed form in the current *Reader's Digest*.

“The atmosphere in which the present generation lives,” Mr. Muzzey observes, “is a miasmatic one, propagating pessimism and fear. The burden of our dinner conversation is the hopelessness of the present outlook. We ‘speak of the coming war as of the coming winter.’ Our courage dwindles, in the simile of Lord Morley, to a puny hope that things may be better, shivering beside the gigantic conviction that they are bound to be worse. The multitude, unfortified by calm reason or historical perspective, falls into the fallacy that we are living in the worst possible of worlds. They talk freely of the ‘return to barbarism’ and the ‘collapse of civilization.’”

“Yet, no setback, however serious, to any particular political reform or economic recovery is so disastrous as the weakening of faith in the worthwhileness of the effort. For faith, which is but another name for courage, is still ‘the substance of things hoped for, the evidence of things unseen.’ All great ages, said Emerson, have been ages of faith. For faith, or courage, is creative, while despair is always destructive.”

FAITH is thus the primary requisite in the fight against fear and despair—faith in God and faith in man. And faith is the lifeblood of Christianity, the very cornerstone of our holy religion. It was St. Peter’s threefold confession of faith of which our Lord said, “Upon this rock I will build My Church” (St. Matthew 16:18).

Dr. Ernest Fremont Tittle, distinguished Methodist preacher and writer, comes to the same conclusion in the leading article in the winter issue of *Christendom* (American), which is also a chapter in his new book, *Christians in an Unchristian Society* (Association press, 1939). All Christians believe, Dr. Tittle points out, that history is the record of God’s dealings with man, that it is “the disclosure of spiritual reality,” that “not only above history but in it is God, who, indeed, is the only Actor who never disappears from the historic stage.” But Dr. Tittle believes that the pessimism of European Christians as compared with the relative optimism of American Christians and their clinging to what Dr. Keller has described as “the efficacy of constructive effort” is due to

the holding of the former to the "traditional view" that God is above and outside of history, while the latter have broken with tradition and discovered that "God's very concern for the salvation of individuals necessarily leads Him to work, also, for the salvation of the world itself."

One wonders what leads Dr. Tittle to describe the individualistic idea of salvation as the "traditional view." To what tradition does he refer? Surely not to the tradition of the Apostolic Church, in which St. Paul taught in season and out that every Christian was a member of the one Body of Christ—"for as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit" (I Corinthians 12: 12-13). Not the tradition of the Church that formulated the great Nicene Creed, with its solemn affirmation of "one Catholic and Apostolic Church." Not the tradition of the medieval Church, with its earthly head as the chief temporal sovereign of Christendom and its concern with such implications of the corporate character of the Catholic faith as the doctrine of the Just Price. Not the tradition of those modern communions that retain the faith and order of the undivided Catholic Church and that seek today as ever to knit together all of humanity, living and dead, in the universal Communion of Saints.

BUT Dr. Tittle is quite right when he observes that the belief in God's activity in history (which he seems to feel is a departure from traditional Christianity but which is in reality a return to the Catholic doctrine of God and of man) makes it impossible for the true Christian to "remain passive in the presence of outrageous conditions." Why, then, do Christians remain silent in the face of this overwhelming threat of world war? Is it the germ of fear, which seems to have made cowards of us all, and broken down our faith, so that we know not where to turn nor what to do? Are we going to stand idly by while the liberties for which our forefathers fought and died are one by one snuffed out?

Returning to Dr. Muzzey, let us take to heart his reminder that it is the breakdown of morale following the loss of faith that causes a powerful nation or a civilization to decline and crumble away. "Our history textbooks," he observes, "speak of the barbarian invasions, for example, as a cause of the 'fall of Rome,' whereas, in truth, the fall of Rome (its loss of civic virtue, its social corruption, its financial demoralization) was the cause of the barbarian invasions. So individuals and nations lay the flattering unction to their souls that their failures are due to the very 'circumstances' which their own moral apathy has engendered."

It is a time of trial for America and the world. Our faith and our courage are being put to a severe test. Democracy hangs in the balance—and so does religion. As Edith Cavell observed when she was face to face with death, "patriotism is not enough." Courage is the order of the day—and above all, faith—faith in God and faith in man.

Bishop Demby

CHURCHMEN may and do differ as to the advisability of a Negro episcopate. The Church has not yet formulated an adequate policy for the full participation of her Colored communicants in her life. But without waiting for this question to be settled, the Colored Churchmen themselves have made a real contribution to the life of the Church in

the person of Bishop Demby who has recently retired as Suffragan Bishop of Arkansas, in charge of Colored work in the Sixth province.

Of West Indian parentage, Bishop Demby began his ministry in Tennessee, having been ordained both deacon and priest by Bishop Gailor. As a missionary he had unusual gifts. He had a fine vision of constructive work among his people and was successful in securing their coöperation and in training them in Churchly ways. He early showed himself to be a splendid, sound, Catholic Churchman.

After his advancement to the episcopate, Bishop Demby gave his people good leadership and showed himself conciliatory and patient, while holding strongly to solid convictions. He won the respect and admiration of his fellow Churchmen, both White and Colored. If his leadership has not resulted in the building up of strong Negro parishes throughout his jurisdiction, it is perhaps more the fault of the feeble policy of the Church in regard to Negro work and the lack of general support rather than of Bishop Demby himself.

Although he has entered into retirement, Bishop Demby is continuing to work for the welfare of his race and the advancement of the Church. Under the auspices of the Forward Movement, he is preparing for a great conference to be held in Memphis in April in which noted Church leaders, both White and Colored, will participate.

Bishop Demby has done his best to discharge faithfully the duties of his office under circumstances that have often made his way particularly difficult, and with a minimum of help and encouragement from the general Church. He is a man of whom as priest and bishop the entire Church may well be proud.

The Hines Conviction

THE verdict in the Hines trial in New York City has rightly been hailed as the most powerful blow to political corruption since the smashing of the notorious Tweed ring. That a politician high in the councils of Tammany Hall could be brought to trial and, despite almost incredible obstacles, convicted by a jury of fair-minded citizens is a triumph for true democracy.

One of the greatest evils that have grown up in the American political system is that of "protection." In one form or another it is familiar in many an otherwise law-abiding community. The ill-fated experiment of prohibition gave a great fillip to this type of corruption, which has come to be regarded as virtually inevitable in many communities. That it is not inevitable when public opinion is aroused, or when some public official is found courageous enough to risk his own career to smash it is shown by the record of Mr. Dewey, first in his revelations of labor racketeering and second in his successful prosecution of Mr. Hines.

There are other American cities and states in which the evil of "protection" is even more notorious than it was in New York. Who will have the courage to clean them up too?

ANSWERS TO CORRESPONDENTS

A DISTURBED CHURCHWOMAN—The numbers appearing before certain days of March and April in the Calendar in the Prayer Book are not alternative dates but the Golden Numbers used to calculate the date of Easter in any given year. A full explanation of the use of these numbers appears under the headings To Find the Date of Easter Day and General Tables a few pages beyond. Briefly, the numbers are a key to the date of the first full moon after the 21st of March; the letters following the days of the month show the first Sunday after that full moon; that Sunday is Easter. *E.g.*, the Golden Number of 1939 is 2; therefore the date of the first full moon after the 21st of March is April 3d; the Sunday (Dominical) Letter is A; therefore Easter is April 9th.

Five Years at the Church Missions House

By the Rev. Theodore O. Wedel, D.D.

Director of Studies, College of Preachers; Former College Work Secretary of the National Council

MY FIRST GLIMPSE of the Church Missions house was on an August day some six years ago. I was being considered for a secretarial post and took advantage of a stopover in New York to look at the possible scene of future labor. In earlier years I had been no stranger to New York, but, since I was then an indifferent layman, it had never occurred to me to visit the Church Missions house. I doubt that I was aware of its existence. In subsequent years, particularly after my ordination in a Western diocese, I had, to be sure, grown accustomed to wastebasket contributions from "281" and had joined in on the chorus of uninformed criticism of the "tyranny of headquarters." So far as I can recall I had met in the flesh only two Church secretaries—and that quite in passing. I thought of them as mysterious beings, midway between archangels and ogres. The prospect of turning myself into one of them appeared a bit frightening.

My first visit to the Church Missions house dispelled some illusions very quickly. I decided that whatever secretaries might be they were certainly not archangels. No archangel could have chosen as a residence the shabby halls and offices of "281." There has, to be sure, been improvement since. The floors, in particular, have been relieved of a long tradition of grime. But the building itself and its rabbit warren of cubbyholes is a continued reminder of the fact that the Church Missions house lives by somewhat reluctant sufferance on the part of the Church. It is, of course, the headquarters building of a great communion, but there are few symbols of this in the house itself. Hundreds of rectors' offices throughout the country are far superior in appointments to the office of the Presiding Bishop. The upholsteries of this office might well receive charitable attention. The most genteel rooms of the house are those of the Woman's Auxiliary. And the reason is, I think, not merely that they have received feminine oversight, but also that the women of the Church take pride in making of their national office the outward and visible symbol of a great organization. The Church does not yet think of the Church Missions house as a whole as a sacramental symbol of itself. It does not occur to the average Churchman to think of "281" as he thinks of a cathedral or of a church, or even of the headquarters office of his college fraternity or of his lodge. The Church Missions house lacks sacramental grace. It is felt to be a secularized institution, not as yet really a part of the Church's life, a necessary parasite upon the red side of the Every Member Canvass envelope.

Quite possibly this secularized status of the Church Missions house is at present inevitable. Yet it is decidedly unfortunate, and will, I believe, some day be altered. The reasons for it lie far below the surface of the Church's life and are usually not understood. But it accounts for many of the difficulties under which the Church labors in groping its way toward self-consciousness as a national Church and toward united effort in its far-flung task.

Take for example the Church's attitude toward a Church Missions house secretary. I hasten to say at the outset that the Church treats a secretary in his personal capacity with overwhelming courtesy. I have wandered over the land for five years and can testify that one of my chief problems has been to escape embarrassing hospitality. A host will rise at 5 in the morning to see you to a train when a quietly ordered

taxi would do just as well. An overworked rector's wife will prepare costly salads when a supper of bread and cheese would be equally welcome. Sometimes a meal has to be eaten for nothing short of the glory of God. If a secretary, however, is personally welcome throughout the Church, his reception in his more official capacity is not so happy. The Church, as a matter of fact, does not quite know what to do with him. He is met with a puzzled response.

THIS vaguely defined puzzlement on the part of the Church as it deals with its national secretariat is worth a bit of study. Just what, pray, when you come right down to it, is a "secretary" in the age-old polity of the Anglican communion? The word "secretary" does not occur in the Prayer Book. No petitions are provided for the secretarial order, not even in the Litany, which is in general fairly comprehensive in its candid declarations of dangers and of needs. "Secretary" is, of course, a familiar word. We are accustomed to it when we think of a "society" which invites a voluntary membership. It seems fairly natural even in connection with the technical administrative details of the missionary work of the Church. This work is still under the legal jurisdiction of the "Domestic and Foreign Missionary society." But when this society expands and becomes coterminous with the Church herself, when, furthermore, secretarial functions become added which invade the domestic economy of the Church (as does religious education, for example), the intrusion of a secretarial order is intuitively felt as an embarrassing novelty.

The polity of the Church, as we are familiar with it, revolves about a vertical axis—a hierarchical system from bishop, priests, and deacons through wardens and vestry down to the ordinary layman in the pew. Yet here comes a traveling secretary (for College Work or Social Service or Church Schools) cutting horizontally athwart these vertical hierarchies. He isn't a bishop, though he is often thought to have episcopal aspirations. He isn't tied to a diocese and escapes diocesan discipline. He cannot, however, give orders to bishops, nor even to priests under a bishop. He has less power, canonically speaking, than a warden in a village parish. Yet somehow an aura of importance surrounds him. He represents something that escapes the parochialism of local parish or local diocese. So at least we let him make speeches at conventions, and we even listen to the speeches.

One illustration of the fact that the Church looks upon a Church Missions house secretary with a paradoxical combination of real respect and puzzled suspicion is the talk (whispered except for an occasional outbreak in one of the Church papers) which goes on about secretarial salaries. I think that I dare to say a frank word on this subject, since I have no axe to grind, even in retrospect. I am sure that I was paid more than my market value. I shall even refrain from telling the usual tales about the difficulties of living in New York. These difficulties are very real and could furnish a vivid background for essays on How Not to Bring Up Children or How to Be a Christian Commuter or How to Avoid Taking a Caller Out to Lunch. My reason for not going into details on this subject is the fact that when even fairly malicious references are directed to the supposedly high salaries paid to the New York secretariat, some allowance is usually made for this

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Assault and Defense

THIRD SUNDAY IN LENT

MARCH 12TH

THE Scriptures for today show in the sharpest contrast the kingdom of Christ and the kingdom of Satan. In the *Gospel*, we are shown the reality of evil. The central meaning of our Lord's ministry is that He comes to the closest grips with the power of evil, which is seen in the people possessed with evil spirits, and seen, still more, in the Jews who accuse Him of being in league with Satan. But He has come "with the finger of God to cast out devils," to overcome the strong man armed, and to rescue His prisoners. The power of evil is terribly real. But so also is that of the Saviour.

In the *Epistle* we are shown the kingdom of light over against the kingdom of darkness. Here in the kingdom of Christ is love and light; and this kingdom is in continual conflict with the realm of darkness, out of which we have been redeemed. See how earnest is St. Paul's exhortation to forsake the evil and cleave to the good.

In the *Collect*, having these things in mind, that we are not strong enough to stand against the unseen array of principalities and powers, we pray God Himself to be our defense against all our enemies.

expense factor. No one with any sense of fairness expects a New York secretary to live on quite the same budget as a rural parson. Yet, with all allowances made, the secretarial salaries paid at the Church Missions house do leave the impression in the minds of many Churchpeople that they need defense.

WELL, perhaps they are high and deserve at least an explanation. But if they are high, so are those of scores of parish priests in the Church, let alone bishops. My own salary, I know, was considerably below that of a curate in many a large city church. The point is this. Whenever comparisons are brought into the discussion, the secretarial salary is never set alongside the salary of a parish rector in comparable surroundings, but always alongside the salary of a missionary in the field. Such a comparison is unrealistic. The secretarial order is not recruited from volunteers. It lacks the protections and the rewards which belong to the life of the missionary. It is subject to the uncertainties of a political appointment and is frequently temporary. Even dismissal may come overnight—and has thus come more than once. A secretary secures his post by being drafted by the National Council, usually out of a useful and rewarding parish ministry, or, if he is a layman, out of successful professional life elsewhere. He faces a strange kind of insecurity. I can recall no instance when he has not come into the secretarial order at considerable sacrifice, both financial and psychological. He shoulders a burden which the critic from the outside rarely sees. The Episcopal Church in America is groping its way toward national self-consciousness. The Church Missions house secretariat is the victim of its growing pains. The burden is great enough without the addition of financial insecurity. Indeed, one of the real difficulties faced by the Church is to persuade really good men to accept her secretarial posts.

I may have dwelt overlong upon the negative side of the

picture. The Church has as yet not given to the Church Missions house secretariat a fully understood status. The secretarial order is still often felt to be an intrusion into the traditional hierarchical polity of the Prayer Book. I have called this traditional polity a vertical polity and the intruded new secretarial order a horizontal one. Yet despite the embarrassments of such an intrusion, I am convinced from my own experience that the subconscious wisdom of the Church is, in the long run, going to welcome precisely such intrusion. The period of adjustment may be long, but when it is over, the Church may discover that she has created an organ essential to her life—particularly to her missionary calling.

NOR is this organ really a novelty in the Church. Historical circumstance may have merely hidden it from view during certain periods of her life. Look at the Church of the New Testament, for example. Hierarchical ordering was still in its infancy, and detailed comparison with later Church polity is venturesome. Yet one can observe that the Church was on the one hand developing geographically autonomous hierarchies, with bishops, priests, and deacons, and on the other, organs of communication across geographical boundaries. No one can read the New Testament without marveling at the way in which the infant Church escaped parochialism. Almost from the beginning the Church was a world-wide Church. And the organ which wove it into a unity was not the embryonic local episcopate or presbyterate. It was, though it may seem hazardous to press the comparison, a secretarial order.

What else, in function if not in name, were St. Mark and Silas, and Timothy and Titus? Women, too, were of their company. They shuttled across the vast stretches of the Roman world, weaving the local churches into the wondrous fabric of the One Catholic Church. They traveled singly, or in company with an apostle. They performed "secretarial" duties in the narrower sense. They wrote letters and administered funds. The collection raised for the famine in Jerusalem must have demanded the rudiments of a Finance Department. Call them collectively teachers or evangelists, or use the lovely neglected English word "messengers." Under any name they were plainly of great importance to the Church. They may never have been fully fitted into a rigid hierarchical system, but their status was accepted and welcomed. Without them the unity and glorious fellowship of the early Church is inconceivable.

And is it fanciful to prophesy that a modern parallel to this order of "messengers" may again take its rightful place in the life of the Church? Of course the Church has long recognized the necessity of some central secretarial bureau—a treasurer for missionary funds, a minimum administrative staff. Only slight suspicion has surrounded these. It is when secretarial activity has intruded upon diocese and parish at home that tensions have developed. Departments of the Church like Field or Religious Education or Social Service have borne the brunt of misunderstanding. Perhaps secretaries representing these departments have at times not fully understood their own functions. They may have assumed a larger measure of unity in the Church than is as yet existent and may have presumed upon such unity for cash results. They may have to rediscover the fact that the first condition even for cash returns is unity and fellowship and a vision of the Church's mission itself in all its glory. A secretary's first task may be precisely the humble one of being a messenger—a teacher and an evangelist. Ambitious administrative tasks may have to wait until the ground has been prepared. The Forward Movement has seen this and has acted upon it. Surely, however, there is no inherent

reason why such service as that rendered by the Forward Movement should not also be rendered by the home service departments of the Church Missions house.

But if the secretarial order may well listen to a call to repentance, the Church in her turn should be called to repentance also, or at least a reappraisal of her own real needs. I have indicated that at present the Church still thinks of many secretarial functions at the Church Missions house as a parasitic growth upon the missionary enterprise. I see things exactly in reverse. It is precisely serving the Church in parish and diocese which ought to be the first activity demanded of a secretarial order. The Church's very life of unity and fellowship depends upon this. Otherwise the missionary enterprise, technically so called, will itself become a parasitic growth. Much of the activity of our Church Missions house secretaries has had to be diverted from their proper task of being teachers and evangelists to that of administering artificial promotional stimulants. I have suggested that the secretarial order can claim parallels in the New Testament. But it would be difficult to find parallels for technical departments of promotion—yes, even for a department of "foreign" missions. There was no need for these. The Church was already "the mystery of the fellowship"—a fellowship by its very nature non-parochial, but, instead, a fellowship "out of every kindred, and tongue, and people, and nation." The Church of the New Testament spared no cost to keep alive within herself the vision of her own true nature. Insofar as she succeeded in this, the missionary enterprise took care of itself. Church and missions were simply synonymous.

THE home service departments of the Church Missions house have been the victims of an unhappy paradox. Considered relatively unessential in the missionary program of the Church to start with, they have suffered the brunt of income curtailment in the years of depression. The budget of the Department of Religious Education, for example, has been cut by two-thirds within the last six years. Yet it is precisely these home service departments of whom more and more service is demanded. I can testify to an increase in this demand, particularly on the part of local parishes and dioceses, within my own five years at the house. With starved resources, this demand cannot possibly be met as it should be. And failure fully to serve the needs of the Church leads in its turn to the conclusion that these departments are relatively parasitic and unessential—which was the initial assumption anyway. It is like beating a starved cow for not yielding more milk. A vicious circle of mistaken argument, surely!

A secretarial staff reduced to a level of bare bureaucratic necessity exhibits its worst qualities. Its vocation to be the unifying and evangelizing organ of the Church is lost in the pressure of mere routine. The outsider can have little knowledge of how severe this pressure can be. The Church Missions house is not merely a switchboard office for missions. It is also headquarters for a Church of national and international importance. Callers wander through its corridors. Requests for information from the four quarters of the globe weight every morning's mail. A hundred first-class letters go out daily from the Department of Religious Education alone. Someone has to write these letters—with courtesy, if possible. The Church Missions house secretariat is the principal channel of contact between the Episcopal Church and the other great Christian communions, as well as with many secular agencies—the Federal Council of Churches, the Church Boards of Education, the Missionary Education movement, the International Council

(Continued on page 286)

CHURCH MUSIC

Rev. John W. Norris, Editor

For the Resurrection

THE DRAMA of Holy Week has proved itself more inspiring to composers than the climax of that week, Easter Day. Previously, we have commented on the fact that while there are many good Lenten cantatas, all of which end with the death of our Lord, there are few, if any, really good works which conclude with the message of the Resurrection. A new work of H. Alexander Matthews has, however, just been published by the H. W. Gray company, which ends with the rejoicing over the conquest of death. It is entitled "A Pageant of Easter."

Strictly speaking the work is not a cantata but rather a pageant, one which utilizes the dramatic and choral resources of a parish. The dramatic action is limited to pantomime, while the story is placed in the hands of two narrators. The choral passages, however, are full in themselves and of sufficient number to require the same amount of preparation that a cantata would require. The work begins with the account of the Last Supper and is carried through to the chorus, "Hail festal day."

The musical setting by Dr. Matthews seems well suited to the text adopted. While most of it is original composition, there is some adaptation of familiar hymn tunes. The first episode, for example, is based on the French folk song used to carry the words from the Liturgy of St. James, "Let all mortal flesh keep silence" (Hymnal, 339). One of the melodies attributed to L. Bourgoise is used as the theme for the second episode.

The work differs from the ordinary cantata in the parts assigned to the narrators. In most musical works of this style the narration is carried in recitative by solo voices. Dr. Matthews has arranged for the narrative parts to be spoken over an organ accompaniment, which in each instance is related, thematically, to what either has been sung immediately before or will be sung at the close of a particular passage. This gives a decided sense of continuity of musical thought. Furthermore, the organ parts permit of a quality of dramatic writing rather than a series of chords relating to the recitative.

Musically the work should not prove difficult for the average parish choir. The organ part requires a competent organist, but is not of excessive difficulty. The choruses are written in two and four parts, and since there are some which require only the male voices, it is necessary that one have a balanced choir. A small choir of 15 or 18 voices, provided the parts are balanced, could present the musical score effectively.

The dramatic action is all in pantomime. Two narrators are required who do all of the speaking passages. Eleven other characters are needed, and as many other men and women as are desired for the larger scenes. Not only does the book contain the complete musical score but it also gives detailed instruction as to lighting, notes on production, properties, and costuming. In addition complete diagrams showing the positions of the various characters throughout all seven episodes are given.

Dr. Matthews wrote the work last summer, and since it was issued only in January, it has not as yet had a presentation. For organizations that desire to give the work with orchestra, the composer has prepared the orchestration which may be obtained from the publishers.

The Social Nature of Man*

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

IT HAS already been pointed out in the first of these articles that man is a social creature and is inconceivable apart from society. Indeed, so interwoven is the web of nature that it is likewise inconceivable that anything in nature could stand alone. Even different forms of life come to be dependent upon each other, as certain plants upon certain insects, so that the principle of coöperation and integration is as important in nature as the principle of conflict. That this universal fact reflects the very nature of God Himself seems fairly obvious, and the doctrine of the Trinity, with its description of a God whose nature is social, is in harmony with all that we know of the world. Combination, interaction, coöperation, and their consequent tensions and conflicts, are universal conditions of the makeup of atoms and solar systems alike. Existence is built up, not like a bullet, but more like the shell of a shotgun, which combines the many in one. Man as an individual is therefore related to society and has a special vocation to perform as a member of a social order.

The smallest unit of society is the family, and in all probability it is the most ancient form, for even polygamy is a form of family life. Furthermore, the family, steadied by a biological keel of natural instinct, is a permanent form of society. It is also the basic social unit, from the economic, the educational, and the social point of view. The family is the buying unit of consumer goods. The family lays the foundation of education in speech and habits. And the family imparts the religious or irreligious atmosphere which conditions the spiritual welfare of its members. From a psychological point of view it engenders that sense of security which makes for healthy social attitudes, or so fails to engender the feeling of security in children that criminal tendencies are awakened and developed. A great deal has been written about what the family does, or fails to do, during the first six or seven plastic years of a child's life, and we have all become convinced of the primary importance of this basic social union.

This recognition of the fundamental value of the family governs the Church's attitude toward marriage. It is not because of a desire to be bigoted or dogmatic that the Church reiterates her Lord's teaching that those who are married are one flesh, and that marriage cannot be dissolved. Divorce, however necessary in certain cases, is, on the whole, the enemy of society. Divorce undermines the basic social unit upon which the social life of society rests. In blessing marriage, and in exalting what is in its simplest form a biological union to become the ideal of Holy Matrimony, the Church is lending sacred sanctions to an institution that is of itself the expression of natural instincts. And in that fact lies the whole secret of Christianity, for it is a religion in which that which is common and natural becomes holy. It is significant that it was at a marriage feast that water became wine.

Of late years there have been at work social tendencies that threaten to undermine the family. Not only has divorce steadily increased, but the depression has served to weaken the family by doing away with the authority of the wage-earner. The grouping together of several families of kinfolk under one roof, so that several generations of families are

merged together without being a genuine family unit, has been destructive of family cohesion. The lack of parental control of children under stringent economic conditions where the rudiments of living cannot be provided by the parents tends also to break up the social unit of the family. Inevitably, a certain disintegration of the family unit has set in. But that disintegration is a temporary loosening of the basic social bonds due to economic changes. Neither in depression-ridden America, nor in Russia, where the prevailing party is jealous of the "family cell," has anything like a substitute for the natural institution of the family developed. The biological, the traditional, and the economic forces that stand behind marriage and the family make of it a permanent institution.

IN AMERICA it will probably not be as influential as it has been in the past. In rural, village, and frontier life the family assumes a role of importance that it cannot maintain when it becomes urbanized. Social life in the teen ages becomes more and more school and club activity. The growth of kindergartens removes the child earlier from parental care. The Church reluctantly assumes a greater responsibility for religious education, and parents tend to shift their spiritual responsibility to the absurd one-hour-a-week system of religious instruction. Urbanization inevitably results in the passing over to tribal and community organizations of parental responsibility, and the family more and more tends to exert its influence through the Parent-Teacher organizations. Nevertheless, a child only spends a short part of its day at the schools, and its home is still the place where the greater part of its life is spent and where emotional life is most intense.

The immediate social responsibility of adult life toward the family becomes at once apparent. To build a home, to raise a family in that home, and there to create the kind of physical and emotional atmosphere in which a child ought to be brought up is the God-given vocation of those who are called to family life. All this has become muddied water because of bourgeois sentimentalism and newspaper poetry. Edgar Guest's poem about its taking "a lot of loving to make a home" is an example of none-too-praiseworthy sentimentality, but there is some truth in it.

And social science is helping us to see this truth in other terms than the ones from which an intelligent person is apt to revolt. Figures of juvenile delinquency, for instance, indicate that normal children, capable of fitting into the communal life of their fellows, are not produced in homes that are emotionally and economically substandard. The homes where children cannot be properly nourished and clad, the homes where divorce or matrimonial maladjustment have broken the emotional balance, tend, in case after case, to produce criminals rather than normal citizens. Economic stringency and emotional instability do not create the atmosphere in which healthy human beings are produced.

The individual Christian has, in his own home, a ministry to perform in building a nuclear institution which is a microcosm of the kingdom of God. Marius, in Pater's *Marius the Epicurean*, was deeply impressed by the value of Christianity in producing an orderly and beautiful family life amid the luxury of decadent and pagan Rome. And surely in Christian homes in the midst of our own pagan society some reflection

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

of the Holy Family should be shown in intelligent and creative love, and in that peace which inevitably flows from an interest in things of the spirit, and in that atmosphere of fairness and freedom which should be characteristic of Christian people living together in close social intercourse.

REGARDING the relation of man to nature there was first to be considered the body and its needs, and second the whole order of economic nature; so in society there is first the immediate unit—the family—and beyond that the larger family, the whole social structure of human life. Man has obvious relations beyond the family in society at large. And the first of these relations is economic and industrial. Each individual man has labor, or services, to render to society, for none of us can live alone. Even Robinson Crusoe on his lonely island lived by the labor of those who had made his axe, and his salvaged gunpowder. The dollar bill that one pushes across the counter to the grocer in exchange for food represents some form of service that has been rendered by the bearer to society at large. That service may have taken the form of labor, or skilled knowledge, or inventive enterprise, or the loan of capital, but it was nevertheless something given by the individual to the social order.

The Catechism reminds us of our obvious duty to labor and earn our own living, and in any Christian system labor is both a duty and a right. It should be a first principle that every man has a right to be of gainful service to the community and that also he has a duty to perform such gainful service. There is a reverse obligation to the dictum, "If he will not work neither let him eat," and that is, "No man shall be denied the right and opportunity to labor." A society that shuts the world up in the private cupboards of property, and then through its own bungling reduces its members to starvation because it cannot use their work, is obviously destroying man's relation to nature and man's relation to society.

Also for the Christian there is the moral horror of having one's rendered service to the social community perverted by greed. That one's skill should be given to the production of shoddy goods, that one's invention should be used not to bless men but to curse them with destruction, that in sharp dealing one should be expected to be a cheat and a liar for the "good of the firm"—these are common perversions of service. That the doctor in order to make a living and serve the poor must perform non-essential operations upon the rich; that the minister in order to keep his roof on the church must play the sycophant when he should be the prophet of social righteousness; that the grocery clerk must lie about the contents of a package of breakfast food—all constitute quite common and ordinary perversions of the obligation each one of us has to give service to the community.

Society, because it is evil and pagan, forces upon us choices that are not clear-cut questions of good and evil, but are conflicts between two evils. We are asked to take one of two courses, both of which are wrong. For instance, society faces us with such questions as whether it is better to go on selling shoddy material over the counter and support a family in health and comfort by so doing, or to risk the welfare of one's family by standing out heroically against swindling. The social order does tempt us beyond what we can bear, and it drives us, by the thousands, into moral and spiritual paralysis because of hypocrisy and dishonesty in our economic life.

It becomes increasingly clear then that in modern living there are the seeds of an almost inevitable conflict between man as a child of nature and man as a social being. And where there is no actual conflict there is always some degree of friction.

The need of gain, which is our relation to nature, is frequently in conflict with our obligation to give service, which is our relation to industrial and economic society. And within the social structure itself there is very likely to arise a conflict between our basic membership in the family and our loyalty to society as a whole. We are too frequently put in positions where to follow one loyalty is to work injustice elsewhere.

Though the kingdom of God is not a place where all conflict will be forever silenced in a vast and busy peace, it is a place where a choice will not have to be made that affronts an entire side of our nature. To be disloyal to society for the sake of gain in order to support one's family or to avert starvation is something that should be impossible in a genuine Christian order.

There is upon each Christian a ministerial obligation so to rebuild the order in which we live that the natural man and the social man in each individual are not forever at each other's throats in a life-and-death struggle between the choice of honesty or starvation. The very springs of life are poisoned by this disharmony, and the bread which we carry to the altar is adulterated.

And there is man's loyalty to the State which protects him and even feeds and clothes him when the industrial order breaks down. And here Christianity, though it has lived under many forms of government, has bred after long centuries a form which seems most in harmony with its doctrine of freedom and equality. Democracy, in spite of much imperfection and many failures, seems closer to the kingdom than some of the alternate forms that face us today. Deriving the seeds of democracy from the Greeks, the Church hid them through the long centuries when the soil was too wintry for such a growth. But always in the Church some vestige of democratic procedure, some echo of election of bishops, some parliamentary remnant of councils, remained as the nucleus of an order of freedom. However authoritarian she might be in her monarchical government of pope and bishop, yet it must not be forgotten that parliaments grew out of convocations and that in the Church alone the process of election survived the centuries of the dark ages.

To give men choice and freedom is the natural tendency of a religion which puts its stress upon personality. And now as the new Cæsars come into the world to demand their grain of incense in token of utter and absolute obedience, the Church again becomes persecuted because man's relation to God is such that he cannot give a totalitarian allegiance to the State.

As of old, the Christian will give glad, willing and patriotic obedience and loyalty to the State until such a time as the State wishes to place itself between the Christian and his God. At that point he becomes a citizen of another kingdom and a stranger and a pilgrim upon earth.

Common to Three Faiths

IN A SEMINAR arranged by Prof. Robert Taylor of the University of Southern California the following factors were noted as being common to the Catholic, Protestant, and Jewish faiths:

There are worthy and unworthy representatives of religion in all three groups. All believe in the primacy of religion and a spiritual life. Each group believes in God. Each believes that ethical elements are essential in religion. Each believes in the Golden Rule of do unto others as you would be done by. Each believes in the capacity of human nature to grow and develop religiously. Each group believes in the general sacredness of human life. Each believes in the necessity of worship. Each recognizes the need for religious education. All have social service programs and emphasize such factors as economic and racial justice and world peace.

—*Religious News Service.*

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Good Book About the Blessed Virgin Mary

THE MYSTERY OF MARY. By Bede Frost. Morehouse-Gorham. Pp. 191. \$2.00.

IN HIS most recent publication Fr. Frost has given an excellent, full, and restrained presentation of the doctrine of the Western Church concerning the Blessed Virgin Mary, a doctrine inherited by the Anglican communion, and, together with the devotion resulting from it, emphasized in pre-reformation England. The author links his teaching firmly with the fact of the Incarnation and shows that belief in what is taught concerning the Holy Mother is dependent upon a full belief in the deity of her Son. It would seem that no reader, not inhibited by invincible prejudice, could fail to grasp and accept the place he assigns her in Christian history and in Catholic theology. The book is singularly free from sentimentality, and is permeated with a spirit of great devotion, that gives rise to passages of real eloquence.

In addition to the history and theology already referred to, the chapters include an exposition of Blessed Mary in her mysteries, from her Conception to her Assumption, and of the Masses, both proper and common, which are said in commemoration of her. There is a good section on Misunderstandings About Mary. The volume concludes with some outlines for meditations.

The book gives evidence of the wide reading and extensive travels of the author. It can be recommended for the use of clergy who require help in teaching, and of layfolk for their private study, since the purpose it should undoubtedly serve is to overcome prejudice and to promote devotion to our Lady.

MOTHER MARY MAUDE, CSM.

The Future of Christianity in an Alien Age

WORLD COMMUNITY. By William Paton. Macmillan. Pp. 192. \$1.50.

THE EDITOR of the *International Review of Missions* has given us, in this attractive little book, a sketch of the present situation in the universal Church today. Christianity, he insists, is not merely a Western religion; it has spread and is rapidly spreading throughout the world, and this wider aspect of the Church's work must not be forgotten when the problem of Christianity's future in an alien age is considered.

Dr. Paton tells us that sometimes he feels hopeless about the Church's future, and sometimes he feels that the Church is the only hope for the future. That double mood, reflecting the feeling of many who look with unflinching eyes at the situation today, enables him to see defects in the Church and at the same time to have a boundless hope and faith for her work.

In a world whose ancient unity has broken down, Christianity alone can offer fellowship and community, for "what unites Christians is not a common aspiration or objective which they, as separate national or racial groups, have conceived and desire to achieve, but an act of God in Christ to which they owe the fact that they are Christians." It is by no "vague idealism" by "a gospel rooted in an historic act of the divine mercy" that men find unity and peace. And Church and sacraments are the carriers of that act and its continuing meaning, to the peoples of the earth. Such is Dr. Paton's contention; we hope that many will read this fine little book.

W. NORMAN PITTINGER.

The Radio as a Public Service

BROADCASTING AND THE PUBLIC: A Case Study in Social Ethics. By the Department of Research and Education of the Federal Council of the Churches of Christ in America. Abingdon. Pp. 220. \$1.50.

FOR A long time this particularly able department of the Federal Council of Churches has maintained a policy of inquiring into some of the major social problems of contemporary American life. This report, covering a research of several years' duration, undertakes to answer the question, How can a nationwide industry heavily "impressed with a public interest" and having

a natural monopoly of a particular medium of communication best be made to serve the public welfare, with a maximum of freedom from government interference and yet within a framework of democratic control. Addressed primarily to the membership of the Protestant Churches, it seeks to offer guidance in the discharge of the duties of citizenship in furthering the development of high standards in radio considered as a public service.

Here is a workmanlike analysis of a technical and controversial subject, objective as to its facts and broad in its understanding. Consistently it traces the development of the broadcasting industry with particular reference to the cultural, social, moral, and spiritual values involved. One of the ablest chapters is Education on the Air, though it is frankly admitted that "more controversy has centered in the question of educational stations than in almost any other aspect of broadcasting."

The question of religious broadcasting, so significantly important at the present time, is given adequate treatment. "It is probable that the United States is the only country in the world in which any religious topic may be presented provided the speaker can persuade a station to sell him time."

While it specifically repudiates censorship, the report holds that "the problem of control which the radio industry today presents requires a policy somewhere between unregulated competitive enterprise and arbitrary control by government." It contends that the federal communications act should be so modified as to enable the Federal Communications commission to give due weight to what is the major consideration of public interest: the quality of radio programs, and that the renewal of licenses should be made contingent upon the maintenance of such quality.

The value of the volume is increased both by the care taken to bring its data down to the very time of going to press and by comprehensive documentation. It is fortified by a bibliography, a glossary of radio terms, and a summary of the communications act.

C. RANKIN BARNES.

CLA Pamphlets

THE ENGLISH Church Literature association is issuing a series of twopenny pamphlets called *The Church and the Bible* series. The purpose is to reassure those who have been disturbed by Biblical criticism, without denying the essential function this criticism is fulfilling.

B. S. E.

Five Years at the Church Missions House

(Continued from page 283)

of Religious Education (I name only a few with which I am personally acquainted). There are consequently committee meetings—and committee meetings.

The Episcopal Church, fully conscious of her needs, will some day admit the Church Missions house, or its equivalent, not merely to her canon law, but to her heart. It may become not merely a house concerned with a supposed specialty like missions, but the "Church's house," with all of its activities, be they for foreign service or for home service, sacramentally a part of herself. Its secretariat will be thought of not as an intrusion into the Church's hierarchical ordering, but an order of "messengers" shuttling across the Church's geographical boundaries, weaving the web of Christian fellowship in the Church Catholic. A bishop may conceivably write back to headquarters from some distant corner of the Church, commending a secretary as St. Paul commends his evangelistic messengers (I Corinthians 16: 17-18, Moffat's translation in part): "I am glad of the coming of Stephanas and Fortunatus and Achaicus. For they have refreshed my spirit and yours. You should appreciate men like that."

NEWS OF THE CHURCH

Ready to Go After \$300,000 Shortage

Bishops' Replies Show Eagerness to Assist in National Council's Missionary Budget Plans

NEW YORK—"Will help any possible way to forestall further disastrous curtailment of missionary program," wires Bishop Seaman of North Texas. This instant reaction is typical of the Church's leaders to the need of \$300,000 additional pledges to maintain the missionary budget for 1939. The Presiding Bishop has received a flood of such messages, indicating, it is believed, that the Church is ready to unite in intensive effort to make further cuts unnecessary, and to prevent the closing of going and productive work.

From Bishop Cross of Spokane came this message:

"I eagerly await any possible opportunity to back up your and National Council plans to protect the Church's missionary work."

Bishop Remington of Eastern Oregon pledged his people, to new effort, saying:

"Be assured of my eagerness to back up any plans to prevent threatened further destruction of missionary work. Many friends of Eastern Oregon will consider it unthinkable that a missionary-minded Church will fail to meet the challenge of these days."

TO RESIST RETREAT

New Mexico joined the group of those ready to resist retreat, Bishop Howden assuring the Presiding Bishop that he may "be assured at this critical time of my prayers and desire to help in every possible way, your plans for sustaining the Church's missionary work."

And the veteran of many battles at the forefront of a militant Church, Bishop Beecher of Western Nebraska, said simply:

"I am eager to support you in any plan to continue our missionary work."

40 Days of Peace Prayer Projected by N. Y. Church

NEW YORK—Forty days of prayer and meditation for the peace of the world is the arrangement now being carried out here at the Church of the Transfiguration, better known as The Little Church Around the Corner. The Rev. Dr. Randolph Ray, rector, began the unusual Lenten program on Ash Wednesday.

"This means," Dr. Ray said, "that the entire season of Lent is to be devoted as an act of prayer for the peace of the world. People of every faith are invited to come in at any time and offer their prayers."



SEEK TO CHECK FOUR-ALARM FIRE
(Wide World Photo.)

Brooklyn Church Burns; Loss Is Set at \$250,000

BROOKLYN, N. Y.—Christ church, Clinton and Kane streets, Brooklyn, was swept by fire on February 26th, causing a loss estimated at \$250,000, including a \$100,000 stained glass window over the altar. No one was injured in the four-alarm fire, which had apparently been caused by defective heating equipment.

The Rev. Dr. Edward A. Saunders is rector of the historic church, which was built in 1842. The structure is the oldest used for public worship in the limits of old Brooklyn.

The fire was discovered by Mrs. Charles Lockhardt at 7:45 A.M. as she was arranging communion vessels with two other members of the altar guild. Dr. Saunders appeared as Mrs. Lockhardt started to search for him. It was already too late to do more than telephone for aid.

Hope of saving any part of the interior vanished with the collapse of beams in the roof. The beams had come originally from sailing ships. A drenching rain had no effect on the fire.

Christ church has pew space for 650 persons, a number which was remarkably high when the church was built. Two of the founders became mayors of Brooklyn.

Praises Police Morale

NEW YORK—Never, said Commissioner Valentine of the New York police department, has the department's morale been better than it is today. The commissioner was addressing 3,000 members of St. George's association of New York policemen on February 26th at their second annual communion breakfast. Mr. Valentine pointed out the responsibilities which would come with the World's fair.

Church Can Aid Man in Life Adjustments

Pennsylvania Clergy Challenged to Use Special Effort in Mission to Be Held March 19th to 26th

PHILADELPHIA—"There are peculiar problems in every age. An important problem of the present industrial age has been created by machinery. One result of machinery is that it has made it increasingly difficult for men to enjoy their work. Therefore, instead of enjoying work, they are seeking more earnestly for pleasure in leisure. The individual must make the adjustment in part, but the Church can help. The clergy can attempt to give men worthwhile things to do."

With these words the clergy of the diocese of Pennsylvania were challenged to put forth exceptional efforts for the diocese-wide mission which is to be undertaken from March 19th to 26th. More than half of the clergy of the diocese have gathered in four meetings devoted to the work of preparing themselves as missionaries.

FORWARD MOVEMENT EFFORT

The mission is being undertaken under the joint auspices of the diocesan commissions on evangelism and on the Forward Movement. The Rev. John K. Shryock is the chairman of the former and the Rev. Stanley Wilcox chairman of the latter. A special committee, headed by the Rev. Wallace Conkling, has prepared a detailed and complete program for the guidance of the missionaries. The use of cottage meetings in advance of the mission was explained and commended with all of the parish missions by the Rev. James N. Niblo.

A few of the parishes participating in this great diocesan project will conduct their missions during weeks of their own selection, but in nearly all cases the project will have a diocesan feeling in that they will be doing it simultaneously.

Louisiana Announces Date for Election of Diocesan

NEW ORLEANS, LA.—The diocese of Louisiana, it was announced on February 15th, will hold a special meeting of the diocesan council for the purpose of electing a successor to Bishop Morris on April 12th. The council will meet at St. James' church, Alexandria.

When the council met January 24th at Hammond, clergy and laity were unable to agree on a successor to the present Bishop of Louisiana. Elections of delegates to the council are to be held, since according to the canons of the diocese the delegates to the last meeting do not automatically hold over.

Youth Service Fills New York Cathedral

1,300 Young People, 700 Adults
Attend First Annual Worship of
United Organizations

NEW YORK—The "standing room only" sign was needed at the Cathedral of St. John the Divine here on February 19th, when the first annual service of Episcopal youth united was held under the auspices of the youth division. More than 1,300 young people, representing 50 parishes and missions, overflowed the seats in the crossing and had to stand in the chancel and ambulatory. There were also about 700 adults in the congregation.

The occasion was the first in this diocese in which young people from 12 to 30 years of age worshiped and witnessed together at a diocese-wide service in the cathedral. It was also the first cooperative venture of all the youth organizations in the diocese working under the youth division, started last spring by the diocesan board of religious education.

A colorful procession of young people, choir, and clergy opened the service. Proceeding from the crypt where they had assembled, the young people marched through the beautiful new nave of the cathedral and into the crossing, each parish group headed by a banner. At the same time the choir and clergy procession entered from the ambulatory. Thirty of the diocesan clergy participated and many more sat in the congregation.

The first lesson was read by the Rev. Charles D. Kean, a member of the diocesan executive committee of the youth division. The Rev. James V. Knapp, chairman of the same committee, read the second lesson. A special litany of intercession followed. This was led by the Rev. C. Avery Mason, president of the diocesan board of religious education.

Mounting the pulpit, Bishop Manning of New York briefly greeted the young people of the diocese.

"Christianity is being challenged everywhere as it has not been in centuries," Bishop

Headmaster of Groton to Resign as of June, 1940

GROTON, MASS.—The Rev. Dr. Endicott Peabody, founder of Groton School and for 54 years its headmaster, on February 25th announced his resignation. It is to take effect in June of next year. Dr. Peabody, who is 81, said that he felt the time had come for him to retire, since he had been at the school so long.

Dr. Peabody, a native of Salem, is a graduate of Trinity college, Cambridge. He founded Groton in 1884, after completing a course at Episcopal theological school in Cambridge.

Among the 1,400 boys who received diplomas at his hands were President Roosevelt, his sons, and the sons and grandsons of the late Theodore Roosevelt.

Manning said. "The Church looks to its youth to maintain faith in and enthusiasm for the gospel of Christ."

The sermon was preached by the Rev. Theodore P. Ferris, rector of Emmanuel church, Baltimore. Using David in his encounter with Goliath as an example, Mr. Ferris called upon his youthful audience to wield three weapons in their battles with "the giants at large in the world today." These are reality in their own religious lives, their intelligences, and God.

"Like David, we ought to count on the things in religion that we know at first hand," the preacher said. "We are living, most of us, on inherited religion and are going through religious motions which have no spark and fire about them. Each one of us must seek his own experiences of religion."

Unemployment Group Endeavoring to Help

Bishop Quin, Head of Committee,
Tells of Suggestions Made for
Aiding Jobless Clergy

HOUSTON, TEX.—The Committee for the Unemployed Clergy, appointed by the Presiding Bishop at the last meeting of the House of Bishops, is doing its best to help individual cases of clerical unemployment not otherwise taken care of, Bishop Quin of Texas, chairman of the committee, declared recently.

The committee, the other two members of which are Bishop Ludlow, Suffragan of Newark, and Bishop Gribbin of Western North Carolina, met on February 13th in New York.

It is assumed, Bishop Quin said, that the clergy in immediate need and the Church at large know that the committee can only report to the House of Bishops. The committee is now giving its earnest consideration to the problem.

Several suggestions have come to the committee, Bishop Quin said. One of these, it appears, is already being acted on, namely that each bishop provide for any unemployed clergy canonically attached to his diocese.

Another suggestion has to do with voluntary contributions by the clergy of each diocese. The plan, as Bishop Quin explained this suggestion, would be to set up a common fund out of which certain appropriations might be made each month to any clergy who are unemployed and in need.



AT NEW YORK DIOCESAN YOUTH SERVICE

More than 1,300 young people took part in a great service of witness and united worship in the Cathedral of St. John the Divine, February 19th. Above is shown the massing of the banners; Bishop Manning and his chaplain, the Rev. Canon W. D. F. Hughes, are at the altar. In the left-hand picture are, left to right: the Rev. C. Avery Mason, president of the diocesan board of religious education; the Rev. F. Gray Garten, director of the diocesan youth division; the Very Rev. Milo H. Gates, dean of the cathedral; the Rev. Theodore P. Ferris, who preached the sermon; Bishop Manning of New York; and the Rev. Messrs. C. D. Kean and J. V. Knapp. (Stephen M. Henes photo.)

Church in China Is Carrying on—Letter

Shanghai Has Already Paid Half Its Missionary Apportionment for Shensi Work

NEW YORK—The Chung Hua Sheng Kung Hui (Holy Catholic Church in China), Chinese branch of the Anglican communion, is carrying on as usual, Archie T. L. Tsen, treasurer, wrote recently to the associate secretary of the World Conference on Faith and Order. Despite the disturbances of the Japanese invasion, one diocese, Shanghai, has already paid half of its \$2,000 apportionment for Shensi missionary work.

Writing from the French concession in Shanghai, Mr. Tsen points out how the high rate of exchange of United States currency for that of China has greatly lowered the amount of China's contribution to the continuation committee of the World Conference.

Mr. Tsen's letter is quoted in part:

"I beg to send you herewith enclosed an order on the Church Missions House for United States currency, \$16.44, the equivalent of \$100 Chinese national currency, which is the annual contribution from the Chung Hua Sheng Kung Hui to your committee for 1939. I am sorry that as a result of the high exchange, our contribution has become smaller all the time against our \$100.

"In spite of the war, the Chung Hua Sheng Kung Hui is carrying on as usual. You may be glad to hear that all the dioceses are doing wonderfully well in their apportion-

North Carolina Auxiliary Aids Jewish Relief Fund

NEW YORK—Registering distress and sympathy at persecution of Jewish people in Europe, the executive board of the Woman's Auxiliary of the diocese of North Carolina has sent a gift for Jewish relief to the National Council, together with a statement which says:

"Whereas the members of the Jewish faith are undergoing at present persecutions of an extreme nature,

"And whereas our Christian regard for our fellow man is shocked at this unbelievable cruelty,

"Be it resolved that our sympathy be expressed for our Jewish brethren, and

"Be it further resolved that we send a tangible expression of our sympathy to the Jewish relief fund."

The national executive board at its meeting in December, 1938, adopted a similar resolution, and women of the Church are widely interesting themselves in Jewish relief, especially under the Southern Ohio plan.

In North Carolina, the Auxiliary president is Mrs. William J. Gordon of Spray.

ments for the missionary work in Shensi. For 1936, we have received every cent of the \$10,020 apportionment. For 1937, we are only \$200 short. For 1938, we are some \$2,700 short, but I am sure that \$1,700 will be paid. The doubtful part is \$1,000 from Hankow, where all work is interrupted and the congregations scattered.

"For 1939 the Shanghai diocese has already paid about half of its \$2,000 apportionment. This is a record."

Consecration of Very Rev. Hugo A. Blankingship by Presiding Bishop Makes Greatest Day of Cuban Church

By J. H. TOWNSEND

HAVANA, CUBA—St. Matthias' day, February 24th, when the Most Rev. Henry St. George Tucker, Presiding Bishop, consecrated the Very Rev. Hugo Alexander Blankingship as the third missionary Bishop of the district of Cuba, was the gala day of the Church in Cuba—the greatest day the Church had ever witnessed there.

How it rained as the first *Misa* was offered by the Rev. Romualdo Gonzalez Agüero, assisted by the Rev. Jorge H. Piloto! The previous day had been cold and *triste*, as only a day in the tropics can be. Clans had been gathering. Groups came from towns hundreds of miles away by car, train, omnibus, and *guagua*.

Here and there a priest of the Church could be seen with wife and children, the center of a group of the faithful; and there were delegates to the convention of the Woman's Auxiliary and to the convocation, with a lay reader or two in tow, pushing determinedly through Havana's crowded streets toward the cathedral.

Bishops kept arriving by every boat, and by the afternoon all were there but the provisional Bishop of Cuba, *Monseñor* Colmore of Puerto Rico. But was rain to spoil

the *fiesta*, and what if we couldn't have the outdoor procession? There was much agitation among the feminine contingent as emergency measures were planned in case the hat and dress could not be worn. As *Oración Matutina* was read by the Rev. R. H. Gooden, assisted by the Rev. Segundo Luya, the weather cleared.

MANY BISHOPS ARRIVE

The cathedral was jammed long before the hour. Bishops kept arriving—legendary figures whom most of the people had heard of or seen pictures of. They were escorted ceremoniously to their robing room. The most prodigious was Bishop Carpenter of Alabama, who towered above even the Presiding Bishop. Bishop Juhan came with his distinguished white head of hair. Bishop Salinas, dignified and impressive; Bishop Carson, every inch a Bishop; Bishops Beal of Panama and Goodwin, Coadjutor of Virginia—young fighting Bishops of the proper sort. And then Blankingship, our Bishop-elect, pale but determined by the grace of God to do his best.

The delightful Bishop of Jamaica, Dr. Hardie, preceded by his chaplain, the Rev. H. Lovell, and a chief petty officer of the British navy, gave another note of Catho-

(Continued on page 298)

Social Workers and Church Coöperating

Growing Recognition of Part Each May Play Is Revealed at Meeting of Council Committee

NEW YORK—Growing recognition on the part of social workers that the Church has much to contribute of helpfulness to their work, and a mutual recognition on the part of the clergy that social workers can be of great help to them, was revealed at the first meeting of the National Council committee appointed "to study the whole question of the relation of the pastoral ministry of the Church to the resources of modern social work," held in New York on February 16th, with Bishop Strider as chairman.

Discussion showed that, while each profession can be of practical usefulness to the other, it is even more important that each should understand the other's philosophy and techniques. The greatest need is for interpretation of each field to the other. A subcommittee will be appointed to explore means of carrying on this interpretation and bring in suggestions at a later meeting, probably in April.

Seminary students, men just entering the diaconate, and parish clergy are the three groups mentioned to whom social work is increasingly important as a profession entirely distinct from their own, but coöperating with them.

The Rev. Almon R. Pepper of the Department of Christian Social Relations held that a considerable amount of such interpretation is now going on, since, nationally and in several dioceses and some parishes, courses are being taught, and conferences and discussion groups held. Training is provided, literature distributed, and certain coöperating projects are carried out.

Clergy and social workers and other lay people make up the committee. Members present besides Bishop Strider and Fr. Pepper were Ralph Barrow, director, Church Home society, Boston; Miss Mary E. Brisley, lecturer, General theological seminary, and executive, Newark diocesan Church Mission of Help; the Very Rev. Dr. Hughell E. W. Fosbroke, dean, General theological seminary; the Rev. Everett H. Jones, San Antonio, Tex.; Mrs. Clinton S. Quin, Houston, Tex.; the Rev. Percy F. Rex, Holyoke, Mass.; Jack Stipe, New York Charity Organization society; and the Rev. Floyd Van Keuren, New York diocesan social service department.

Boston Takes Part in World Day of Prayer With Special Service

BOSTON—The greater Boston link in the world day of prayer on February 24th, the first Friday in Lent, was the morning service of meditation and prayer in the crypt of the Cathedral Church of St. Paul.

Illustrating the strong bond of Church unity, women of eight denominations joined the service under the federation of women's Church societies and the interdenominational committee on missions. Miss Eva D. Corey, diocesan leader of the women's division in Massachusetts, was one of the associates taking part in the service.

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*Another Thought
for LENTENTIDE*

We just can't accept the idea that Lent must be full of gloom, even if we do soberly inventory ourselves, confess our sins, and seek absolution. There's no need of moroseness just because we accept a fuller discipline, take on a bit more of study, and increase our habits of worship. Listen! There's absolutely nothing in any of our books of teaching which says we can't sing! Is there still a piano in your home? Does the dear wife or mother play, as girls used to be taught to do in the good old days? Then develop your knowledge of the lovely music of The Church, especially our heritage of exquisite hymns, and get to playing and singing them in your home and at your less formal parish meetings. Have little gatherings in people's homes during Lent, to learn and sing hymns (Refreshments afterward, of course. Swell!). We have all five Hymnals with music, which will bring to you in entirety the priceless hymns which are your birthright.



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**Says World Trouble
Is Man's Own Fault**

**Bishop Barnwell Tells Convention
Invention Made Neighbors Before
Religion Made Brothers**

WAYCROSS, GA.—Speaking before the 117th convention of the diocese of Georgia, assembled in Grace church here, Bishop Barnwell of Georgia declared that the world's only trouble lies in the fact that invention has made us neighbors before religion has made us brothers. That we live in a troubled world is man's own fault, said the Bishop.

God has put everything here needed to make life secure, he went on, but man has failed in the one important phase of life, that is, in human relationships.

Bishop Barnwell said:

"I grow weary of hearing about crises. There is no crisis anywhere except the one, ages old, in man's heart. Men are seeking peace through outward adjustments. It is impossible. If human relationships are bad, it is because human attitudes are evil. If human attitudes are evil, it is because human hearts are sick.

"What then shall we do for these trouble-making hearts of men? First, so live that men may look on you and know that you have been with Jesus. Second, do all that lies within your power to bring Christ to bear on the lives of other men who have not yet found Him."

Enumerating the diocesan needs for more churches and more clergymen, the Bishop said that Georgia's difficulty lies in a lack of missionary faith and daring, and called upon the clergy for the launching of an intensive missionary program throughout the diocese.

Announcing that the fall campaign was beginning at once, the Bishop instructed the department of missions to meet during the convention and to report to the convention a program covering the diocese "not as we think it can be covered, but as we know it ought to be covered."

The finance department, within 10 days, was to work out this program in terms of money, and the field department was immediately to begin its educational work along the lines laid down by this program, he said.

The convention of the Woman's Auxiliary was held here at the same time as the diocesan convention.

FORM LAYMEN'S LEAGUE

The convention organized a diocesan branch of the laymen's league, and adopted a resolution protesting the proposed amendment to the social security act. Thomas M. Johnson was elected president of the laymen's league.

The Rev. Messrs. Lawrence Fenwick and David N. Peebles replaced the Rev. Messrs. Robb White, Jr., and John E. Hines on the standing committee.

Delegates to the provincial synod are: clerical—Stephen Barnwell, Lee Belford, H. S. Cobey, John E. Hines, Sullivan Bond, and Howard Harper; lay—J. A. Setze, Thomas Hoynes, W. W. Alexander, H. H. Burnet, F. F. Powers, and R. C. Balfour.



LEADERS AT CONFERENCE

Left to right: The Rev. William P. Anna, Jr., Bishop Beecher, Deaconess Le Hew, and the Rev. Hyrum Kano are shown at the third annual Japanese-American young people's conference.

**Japanese-Americans Hold
Nebraska YPF Conference**

MITCHELL, NEBR.—The third annual conference of the Japanese-American young people's fellowship of the North Platte valley was held on the weekend of February 18th and 19th at the Church of the Holy Apostles here. Personal Religion was the subject of the conference.

In the opening address Bishop Beecher of Western Nebraska stressed the sacramental life as the keystone of deeper personal religion.

"We are all seeking to know the presence of God," he said. "This we can best find as we seek Him in the presence of His Son, Jesus Christ, in the sacrament of the Holy Communion."

At the opening service Bishop Beecher was celebrant; the Rev. Messrs. Hyrum Kano and William P. Anna, Jr., assisted.

In the conference hours papers on What Is Religion?, What Has the Church Done Through the Ages?, and What Can I Do? were presented by Fr. Anna of St. Andrew's, Scottsbluff; the Rev. William L. Lockwood of St. Matthew's, Torrington, Wyo.; and the Rev. Peter Spehr of Christ Church, Sidney. After each paper the conference divided into a junior group of senior high school students and senior group for discussion. The Rev. Hyrum Kano of North Platte and Deaconess Clara LeHew of Mitchell led the sections.

This conference marked a consistent growth in the Church's work among the Japanese-American young people of the North Platte valley. These young people represent the first generation born in this country and are nearly all children of converts. In many cases it has been the Church's interest in the children which led the parents to seek the Church and the Christian religion.

To Wipe Out Mortgage

CINCINNATI—Mortgaged indebtedness of the Church of the Good Shepherd, Norwood, is to be wiped out through special pledges, if plans of the parish officials, announced at the recent parish meeting, are successful.

World Council Seeks Vatican Coöperation

Archbishop of York Writes Papal Secretary, Suggesting Closer Ties Between Groups

NEW YORK (RNS)—Hope that closer ties of coöperation may be undertaken between the proposed World Council of Churches and the Vatican was expressed in a letter from the Archbishop of York, chairman of the provisional committee of the council, to the papal secretary of state, Eugenio Cardinal Pacelli.

The complete text of the letter follows:

"The provisional committee constituted in connection with the World Council of Churches now in process of formation desires to submit to the Holy See the information that such a council is being established in accordance with the constitution set out in the enclosed paper.

"The project has its origin, as the accompanying memorandum explains, in the history and experience of the Life and Work Movement and of the Faith and Order Movement. [The references to "enclosed paper" and "memorandum" apply to appended explanatory material.]

"We understand from previous communications which have passed in connection with World Conferences held under the auspices of those movements that the Church of Rome would not desire to be formally associated with the council. But it seems to us required by courtesy that we should inform the Holy See of what is being done.

"We hope that it may be permissible to exchange information with agencies of the Church of Rome on matters of common interest and that we should have the help from time to time of unofficial consultation with Roman Catholic theologians and scholars. Such sharing in our activities as Roman Catholics may be ready to undertake will be cordially welcomed by us as a manifestation of fellowship in Christ.

"At a time when all that Christians hold in common is menaced by forces of demonic power we venture to hope that we may have the benevolent sympathy of our Roman Catholic brethren as we attempt to recall men to the faith and obedience of the Lord Jesus Christ as the one hope for the salvation of the world."

Trinity Church, Boston, Presents Distinguished Preachers for Lent

BOSTON—A distinguished array of noon-day preachers during Lent are being presented by Trinity church here in the union program of the Back Bay churches. On Ash Wednesday, the Rev. Dr. Arthur Lee Kinsolving preached at Trinity. He was followed by his father, the Rev. Dr. Arthur B. Kinsolving of Baltimore.

The Rev. Anson P. Stokes, Jr., rector of Trinity church, Columbus, Ohio, is scheduled from March 6th to 10th; and he will be followed by the Rev. Dr. William Adams Brown of Union seminary; the Rev. Dr. A. Grant Noble, St. John's church, Williamstown, Mass.; the Rev. Dr. Boynton Merrill, minister of the Second church, Newton; and the Rev. Sidney Lovett, chaplain of Yale university. The Good Friday address will be delivered by Canon Charles E. Raven of Ely cathedral, who is regius professor of divinity at Cambridge university, England.

Chicago Lenten Services to Be Broadcast by Radio for First Time in Years

CHICAGO—Lenten services in Chicago, for the first time in years, will be broadcast over the air through a local radio station. Results of this attempt to increase the popularity of the series of services will be studied to determine their effectiveness from the point of view of reaching more Churchmen and helping to stimulate church attendance during Lent.

The Rev. Dr. William R. Kinder, rector of St. Joseph's church, Detroit, was the first speaker, when the 43d annual series of Lenten noonday services began. Services are held in a downtown theater.

Following Dr. Kinder as speakers are the Rev. Dr. Oliver J. Hart of Washington; the Rt. Rev. Robert J. Renison of Toronto, Canada; the Very Rev. Austin Pardue of Buffalo, N. Y.; Bishop Spencer of West Missouri; the Rev. Don Frank Fenn of Baltimore; and Bishop Stewart of Chicago.

Unity Can't Be Reached by "Minimums," Dallas Told

DALLAS, TEX.—"The one and only object of Church unity is that it may tend to the greater glory of God and the more effective service of His Church on earth," Bishop Moore of Dallas told the annual council of the diocese of Dallas, which met January 25th and 26th at St. Matthew's cathedral here. "And you cannot," he continued, "reach that goal with a unity based on 'giving up' or on 'minimums.'"

"A unity based on the argument of economy or economics, a unity based on the power of greater numbers only, a unity based on the theory of fellowship or harmony will never reach that goal.

"No . . . much as we desire unity, much as we pray for unity, much as we are ready to sacrifice for a real and vital unity, I say to you, and I say to the brethren of the Presbyterian Church, whom I love dearly, let us, in our humble way, demand a unity built and founded on maximums, a maximum of divine revelation, a maximum of divine personality, a maximum of divine life in God's Church and men's lives."

The Rev. Sherwood S. Clayton and Edward A. Belsterling replaced the Rev. Dr. C. A. Beesley and L. H. Hubbard on the standing committee.

Delegates elected to the provincial synod are: clerical—the Rev. Dr. C. A. Beesley and the Rev. Messrs. Bertram L. Smith, L. Valentine Lee, Sherwood S. Clayton, and Harry Lee Virden; lay—James H. Allison, E. B. LaRoche, R. K. McLaury, R. R. Lawther, and Dr. L. H. Hubbard. Alternates are the Very Rev. George Rogers Wood and the Rev. Messrs. Clarence R. Haden, Norman R. Alter, and George H. Bennett; and Messrs. Irving T. Holloway, H. B. Mabley, L. E. Mooney, W. H. Thomson, and Ernest May.

Young People's Pre-Lenten Service

BOSTON—Young people from all over the diocese of Massachusetts gathered for the annual pre-Lenten service of the young people's fellowship in Emmanuel church, Boston, on February 19th. The Rev. Oliver L. Loring, rector of Grace church, New Bedford, preached. The service itself was conducted by the young people, led by Everett Pendlebury.

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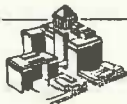
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Brooklyn Communion Attracts Over 1,700

W. R. Castle Urges Brotherhood to Hold to Beliefs of Church; Says Not to Fear Narrow-Mindedness

BROOKLYN, N. Y.—More than 1,700 persons attended the corporate Communion held February 22d, Ash Wednesday and Washington's birthday, in three churches here.

An equal number were present at the Brotherhood of St. Andrew Washington's birthday breakfast, at which W. R. Castle of the city of Washington spoke on the nation's first President.

In a strong plea to the Brotherhood to hold to the beliefs of the Church, Mr. Castle pointed out that a man can fulfil his duties as a citizen only if he fulfils his duties to his Church.

"I wonder," Mr. Castle said, "whether I, a layman, and none too good a layman at that, dare say that I think you can fulfil your duties of citizenship only if you also fulfil your duties to your Church. Don't let your beliefs waver.

"Don't give up one of them. Those who talk about Church unity always say that this doctrine or that must be given up in order to reach the goal. I say that if you have to give up, the goal is not worth reaching. You interpret segments of traditional dogma as you turn them over in your minds, but if you give them up there will be a void; there will be nothing to interpret.

FUNDAMENTALLY ALIKE

"Don't be afraid of being called narrow-minded. One of the glories of our Church is that she is so broad, sheltering Evangelicals as well as Anglo-Catholics. Fundamentally, of course, we are alike in our acceptance of the Creeds. We begin to differ only in the application of our beliefs in the formal expression of those beliefs. I happen to be one of those brought up to depend greatly on these formal expressions of belief as safeguards of belief itself.

"I am narrow-minded in the sense that for me this is an essential part of religion. But I can be called narrow-minded in a bad sense only if I fail to understand that to some the genuflections and the incense are only confusing and distracting."

STRESSES COURTESY

In discussing the value of Washington's character, Mr. Castle dwelt particularly on the fact that George Washington was a gentleman. The core of a gentleman's character, he said, is courtesy, the most Christian of all virtues.

"As a group of right thinking people," he said, "we must see to it that courtesy is not only personal but national, that it keeps us and our government from arrogance in our relations with other nations, that it seals our lips against speaking evil of others.

"For we must hold to that precept of international courtesy which is inherent in Washington's farewell advice to the nation, to be friendly with all and to make permanent alliances with none.

"In this wise dictum, so thoroughly characteristic of its author, we are inclined in these days of international tension to consider only the words rather than the spirit. And there

Increase Missions Pledge, Campaign for Local Need

MINNEAPOLIS, MINN.—For the year 1939, the diocese of Minnesota increased its pledge to the National Council from \$13,500 to \$15,000. In order to do this it was necessary to make a special effort for some part of the diocesan program. Christian social service became the objective, and on Ash Wednesday at the request of Bishop Keeler, Coadjutor of the diocese, all communicants were asked to forego one meal—preferably the evening dinner—and give the money saved to the support of Christian social service.

To supplement the sacrificial diocese-wide effort, Bishop Keeler broadcast over KSTP, one of the largest stations in Minneapolis, from 6:30 to 6:45 P.M. on Ash Wednesday. His address was in the form of an appeal for the social service program, and a brief description of the ministry involved.

are some who feel it hardly worth considering at all.

"We hear much talk of the struggle of the democracies against the dictatorships, and we applaud our public officials when they cry out against the dictators. We forget, and they forget perhaps, that when they do this they speak for the government, that when the government attacks verbally another nation the world believes that words will be followed by action.

"Through careless speaking we may easily drift into the severance of diplomatic relations and then into trade embargoes and then into war. It is easy to prevent the first steps but it is fatally easy to take the next steps. The descent to hell, as Virgil said, is simple but the way back again is very hard."

Presbyterian Ministers Are Hosts to Rochester Clergy at Conference on Concordat

ROCHESTER, N. Y.—The clergy of the diocese of Rochester who reside in that part of the Rochester presbytery which coincides with the diocese were guests of the ministers of the presbytery on February 12th at a supper and conference on the proposed concordat between Presbyterians and Anglicans. The conference was held in the Third Presbyterian church here.

Sixty clergy of the two communions sat down together with Bishop Ferris, retired, and Bishop Reinheimer of the diocese of Rochester; and the Rev. Dr. John J. Lawrence, pastor of the First Presbyterian church of Rochester, and moderator of the presbytery.

The guest speakers of the evening were the Rev. Dr. Floyd W. Tompkins of Washington, Conn., who led the discussion for the Episcopal Church, and the Rev. Dr. William Seymour Brown, vice-president of the Princeton theological seminary and professor of Church administration, who was the Presbyterian spokesman.

Much of the misunderstanding concerning the position of each communion in the matter of orders and sacraments was cleared away, and a very profound impression made upon all those present.

3,000 Laymen Attend Services in Boston

Annual Washington's Birthday and Ash Wednesday Observances Are Combined in 15 Centers

BOSTON—Three thousand laymen, in 15 parish centers of the diocese of Massachusetts, attended services of corporate Communion, breakfasted, and listened to addresses on George Washington's birthday and on Ash Wednesday, February 22d. The services were held under the auspices of the men's division of the diocesan Church service league.

The services were an annual custom for Washington's birthday, February 22d, and since this holiday and Ash Wednesday fell on the same day, the significance of the service was greater than ever in 1939.

Typical of the meetings was the one held in Trinity church, Boston, where Bishop Sherrill of Massachusetts spoke briefly on the happy coincidence of the religious and patriotic significance of the day.

Speakers emphasized the aspects of Christian citizenship necessary for the preservation of democracy.

Among the speakers at the various meetings were the Rev. Dr. Stanley Ross Fisher, the Ven. Arthur O. Phinney, Mayor Edwin O. Childs of Newton, the Rev. Harold Bend Sedgwick, Bishop Heron, Suffragan of Massachusetts, the Ven. Howard Key Bartow, Bishop Johnson, retired, and the Rev. Albert J. Chafe.

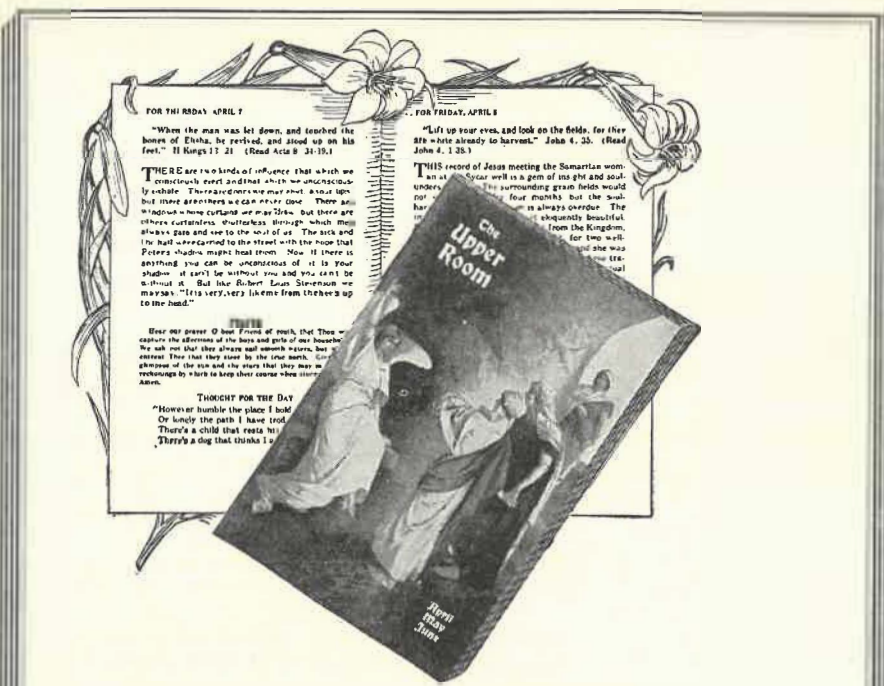
The men's division of the diocesan Church service league has a central committee headed by Bradford U. Eddy of the parish of the Epiphany, Winchester. He is assisted by the area chairmen, each supported by his own executive committee.

The area chairmen are: metropolitan area, Albert B. Carter; central area, Norman Hutton, Jr.; south central area, George L. Wainwright; southern area, Percy Rawcliffe; north shore area, Francis A. Parker, Jr.; Merrimack area, Frank Hartley.

500 Washingtonians Take Part in Annual Corporate Communion

WASHINGTON—Inspired by the coincidence of Washington's birthday and the dawn of the Lenten season, 500 men and boys participated in a corporate Communion at Washington cathedral on February 22d. Bishop Freeman of Washington was the celebrant, assisted by the Very Rev. Dr. Noble C. Powell, dean of the cathedral; the Rev. Dr. Albert H. Lucas, headmaster of St. Alban's, the cathedral school for boys; the Rev. Raymond C. Wolven, the Rev. Edward S. Dunlap, and Chaplain James S. Henderson of the boys' school.

A simple breakfast, consistent with the spirit of Lent, was served in Satterlee hall, St. Alban's parish, immediately following the service. H. Lawrence Choate, president of the Potomac assembly and national treasurer of the Brotherhood of St. Andrew, read a letter from President Franklin D. Roosevelt in which the chief executive expressed regret at not being in Washington to attend the conference.



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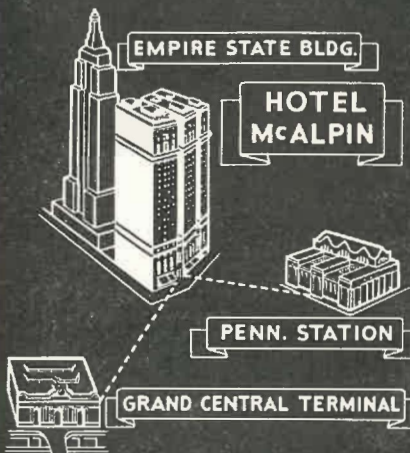
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Though Bombed and Looted by Japanese, Zangzok Has 85 Confirmands at Service

NEW YORK—The Chinese city of Zangzok, China, was bombed five times and then occupied by the Japanese military, the three country chapels were looted, one of them was destroyed, and horses were stabled in one, the mission residence in the city was looted, the church damaged—and still the work has gone on with hardly any interruption, and 85 people were confirmed just before the Rev. Hollis Smith left on furlough.

Interviewed in New York on the way to his home in Binghamton, N. Y., Mr. Smith said his three Chinese clergy are carrying on in his absence. They are the Rev. Messrs. Y. C. Wu, C. S. Ku, and T. W. Tsang, the last a young deacon ordained only a few months ago. Mr. Smith's secretary was killed, Mr. Ku nearly lost his life, and all the people in the city have found conditions difficult.

The whole parish (city church and three country missions) ministers to about 1,500, including the catechumens, those who are under instruction for baptism. After baptism they continue under instruction perhaps as long as three years before confirmation.

The Church's China Emergency fund, Mr. Smith says, has been of tremendous help in his field.

Bishop Sherrill Preaches Ash Wednesday in Boston

BOSTON—The series of Lenten noonday services in the Cathedral Church of St. Paul here was inaugurated on Ash Wednesday by Bishop Sherrill of Massachusetts. "We might well sum up the message of Ash Wednesday in four words," the Bishop said. He then developed the theme of personal responsibility in "Thou art the man."

"You and I," said the Bishop, "are responsible to some degree for the tragedy in human life; you and I have these same instincts of pride and selfishness which are at the root of the evils of the world. We come here on Ash Wednesday in the presence of Almighty God, to hear Him say, 'Thou art the man,' or woman."

Preachers scheduled for appearance in the cathedral during the rest of Lent include Bishop Cross of Spokane; the Rev. Dr. Lynn Harold Hough, dean of Drew theological seminary; the Rev. Theodore Ferris, rector of Emmanuel church, Baltimore; and Bishop Oldham of Albany.

To Attend Amsterdam Meetings

CLEVELAND—The Rev. G. Russel Hargate, rector of St. Thomas' church, Port Clinton, and chairman of the young people's work for the diocese of Ohio as well as for the province of the Midwest, has been selected by the Bishop of Ohio to represent the diocese at the coming World Conference of Christian Youth to be held in Amsterdam, Holland, this summer. Mr. Hargate is being sent by the Woman's Auxiliary, the Young Churchmen of Ohio, and the diocesan department of Christian education.

Bishop Consecrates Sheffield Cathedral

**Alterations in Building Not Yet
Finished; Has Window Showing
Chaucer and Pilgrims**

LONDON—The veteran Bishop of Sheffield consecrated the first part of the extensions to the Sheffield cathedral on St. Valentine's day, February 14th. The Princess Royal and the Archbishop of York were present.

Sheffield is one of the number of English cities whose growth in population and industrial importance has made them the see cities of comparatively modern dioceses. In most cases—the Cornish city of Truro is an exception—former parish churches have been converted into cathedrals, and this has nearly always been an expensive and difficult matter.

Numerous alterations and additions are making Sheffield cathedral a building worthy of its function. The new fabric comprises the Chapel of St. George (a memorial to Field Marshal Lord Plumer), chapter house, sacristy, song school, muniment room, and vestries.

One of the windows in the chapel represents Chaucer and his pilgrims, while the Reeve tells his tale. The reason for the choice of subject is that Chaucer says of his miller: "A Sheffield thwitel [short knife] baar he in his hose."

CHURCH ASSEMBLY

At its February session in London the Church Assembly passed a resolution in which "realizing the intense persecution of Christianity in many parts of the world, and that thousands of Christians have suffered martyrdom for their faith," it expressed "its admiration and deep sympathy for the sufferings and martyrdom of all fellow Christians throughout the world irrespective of the race or nation to which they belong."

The news of the Pope's death was made known on the final day of the Assembly's session.

"I think it is fitting," said the Archbishop of Canterbury, who presided, "that we should stand in remembrance of him. He was a man of wide learning and sincere and ardent piety. He bore the immense burdens of his great office with unflinching dignity and courage. We shall always remember his unwearying efforts in the cause of peace."

ASSYRIAN PATRIARCH

After many delays, British nationality and a British passport have been granted to the Assyrian Patriarch, the young Mar Shimun. His Beatitude has been homeless since 1933, when, immediately after the massacre of his people, the Christian Assyrians, the Iraqi authorities passed an emergency law for the Patriarch's deportation and the annulment of his nationality.

For the past five years the Assyrians have been deprived of his pastoral care. After a visit to his family in Cyprus, the Patriarch may make a pastoral visit to the Assyrians in the United States.

Pastors at Colleges Meet in Washington

Agree That Shift of Emphasis in Student Training Has Occurred in Last 15 Years

BY ALDEN D. KELLEY

NEW YORK—Another milestone in the progress of the Church's college work was reached in the recent conference of college pastors held at the College of Preachers in Washington. This meeting, scheduled quietly and without the fanfare of advance publicity, was one of utmost significance to the future of the Church's college ministry—which is to say, the future of the Church.

Members of the conference were drawn from some of the most important student centers in the country. Geographically they represented institutions from the University of California in Los Angeles to Dartmouth college in New Hampshire, and from the University of Wisconsin to the University of Alabama. Probably there could have been found a parallel variety in the members' theological approach.

The conference ran from February 6th to 10th, under the general chairmanship of the Rev. W. Brooke Stabler, university chaplain at the University of Pennsylvania and president of the Church Society for College Work. He was assisted by the Rev. Messrs. LeRoy Burroughs of Ames, Ia., Charles Cadigan of Amherst, John Crocker of Princeton, Leslie Glenn of Harvard and formerly national secretary for College Work, Alden Kelley of Wisconsin and newly appointed national secretary, Grant Noble of Williams, and Theodore Wedel, director of studies at the College of Preachers, who was until lately the national secretary for College Work.

The presence and assistance of the Very Rev. Noble Powell, warden of the College of Preachers, who was for many years student pastor at the University of Virginia, helped greatly in making the conference a notable one.

CHURCH SOCIETY FOR COLLEGE WORK

Among the high spots of the conference was the discussion of the work and program of the Church Society for College Work, the new coöperating agency of the Church founded to bring together all those engaged in furthering student work by a fellowship of prayer, work, and giving. The possibilities in such an organization as well as its accomplishments and plans received enthusiastic endorsement from the conference members.

There was an unusual agreement of opinion among those present that in the last 10 or 15 years the Church's college work had undergone a decided shift of emphasis in several areas of activity and the underlying philosophy.

The concern today is with persons—properly trained and competent workers—rather than buildings and equipment; with worship and the services of the Church rather than a social program; with

providing a Christian motivation for all of a student's activities on the campus instead of attempting to absorb his time in Church activities. There has been a turning from entertainment and games to teaching; from the student Bible class to specialized groups such as choir, servers, and altar guild meeting for instruction and to short series of lectures and discussions covering particular fields of Christian thought and life.

Today the Church's work is with graduate students and faculty members quite as much as with undergraduates. All this is reflected in the building programs of student centers which are in the direction of chapels, oratories, and comfortable, homelike, informal rooms for meeting with small groups. This is a marked contrast to a previous period which concentrated on the erection of dormitories, assembly rooms, gymnasiums, bowling alleys, cafeterias, and dance halls.

The college clergy represented at the Washington conference are today really going forward under the motto which the Church's student work has had for a long time, *Pro Christo per Ecclesiam*.

Canal Zone Woman's Auxiliary Hears Talk on Church in China

ANCON, C. Z.—Miss Jessie Norelius, a former resident of China, spoke of the work of the Church in that country at the meeting of the Woman's Auxiliary of the Church in the Panama Canal Zone, held February 15th at the Cathedral of St. Luke here. Bishop Beal of the Canal Zone celebrated Holy Communion.

The Rev. John S. Baldwin, OHC, told of his experiences in Liberia, where he was a missionary. In conjunction with the Rev. Alan G. Whittemore, father superior of the order of the Holy Cross, he conducted a series of missions at various churches in the district.

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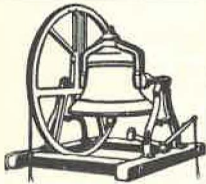
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Preaching Missions Planned for Diocese

Nearly Every Parish and Mission
in East Carolina Is Included in
Evangelism Schedule

KINSTON, N. C.—Preaching missions in nearly every parish and mission in the diocese of East Carolina have been arranged for the next few months by the diocesan commission on evangelism, it was announced recently. The Rev. Jack R. Rountree of Kinston is chairman of the commission.

A mission was to be held at Holy Innocents' church, Seven Springs, on February 26th. The missionary will be the Rev. J. W. Hardy of Williamston. On February 12th Bishop Darst led a mission at St. Mary's, Kinston. Another is scheduled for March 5th at St. John's, Wilmington. The Rev. J. R. Rountree will be the missionary.

The schedule includes missions at St. George's, Lake Landing, with the Rev. Worth Wicker as missionary; Christ church, Elizabeth City, with the Rev. George F. Hill as missionary; and St. Peter's, Washington, with the Rev. Dr. Arthur M. Sherman as missionary.

Missions have already been held at the following:

St. Thomas', Ahoskie, the Rev. C. E. Williams of New Bern; St. John's, Winton, the Rev. Dr. B. F. Huske of Fayetteville; Grace Church, Woodville, the Rev. George H. Henry of Tarboro; Grace Church, Plymouth, the Rev. John W. Hardy of Williamston; Holy Cross, Aurora, the Rev. E. F. Moseley of Kinston; Emmanuel, Farmville, the Rev. Mortimer Glover of Wilmington; St. Paul's, Vanceboro, the Rev. F. A. Turner of Lake Landing; St. David's, Creswell, the Rev. W. M. Latta of Windsor; and St. Mark's, Grifton, the Rev. Jack R. Rountree of Kinston.

Young Churchmen Group Established in Chicago

CHICAGO—The League of Young Churchmen, sponsored by the youth commission of the diocese, officially came into being here this week when a group of young people representing several different organizations met and elected a governing council.

Members named to the council represent leaders of all the various groups including the junior Brotherhood of St. Andrew, Gamma Kappa Delta, Girls' Friendly society, boy and girl scouts, and university student groups.

Elected to the council were Charles Blakesly, Laverne Spindel, Jane Jaquet, Majorie Hanner, Armond Jarjorian, and Grace Gibbs. The Rev. Rex Wilkes, chairman of the youth commission, is adviser of the new group.

The League of Young Churchmen plans to provide a local program in which all young people of the Church can participate, both as individuals and as parish units. It is designed to bring them in closer contact with their Church and religion and to point the way for them to become of greater service through increased participation in lay activities.

To Acquaint Americans With German Situation

NEW YORK (RNS)—A campaign to acquaint Americans with the religious situation in Germany will be undertaken by the newly formed American *Kulturkampf* association. The association, with headquarters at 297 Fourth avenue, New York, plans to issue periodical "news bulletins on the religious policy of the Third Reich," to American and Canadian religious leaders.

Among the sponsors of the association are Archbishop Antony Bashir, head of the Syrian Antiochian Orthodox Church; Dr. Albert W. Beaven, president, Colgate-Rochester theological seminary; Dr. George A. Buttrick, president, Federal Council of the Churches of Christ in America; William E. Dodd, former American ambassador to Germany; the Rev. James Gillis, CSP, editor, the *Catholic World*; Dr. Charles Clayton Morrison, editor, the *Christian Century*; Dr. Albert W. Palmer, president, Chicago theological seminary; the Rev. Dr. Howard Chandler Robbins, General theological seminary; Henry Somerville, editor, [Roman] *Catholic Register*, Toronto; and Michael Williams, Roman Catholic editor and writer. Erwin Kraft, founder of the *Kulturkampf* association of London, is executive secretary.

Dr. Imaizumi, Famous Japanese Layman, Dies

SENDAI, JAPAN—Dr. Luke Tamikichi Imaizumi, founder of the Imaizumi Keishinkwai and probably the greatest individual donor to the Church among Japanese Christians, died December 30th after an illness of several years.

Dr. Imaizumi was born in 1873 in Yamanashi prefecture and in 1894 was licensed to practice medicine. In 1898, by marriage, he was adopted into the Imaizumi family. The head of that family had been for generations physician to the feudal lord of Sendai. For three years, beginning in 1899, he studied medicine in Germany and it was there he first became interested in Christianity. Upon his return to Japan he opened his own hospital in Sendai.

In 1915 he was baptized in Christ church, Sendai, and from that time until his death his one absorbing interest was the Church and the growth of Christianity in Japan. In 1929 he gave his Bishop, the Rt. Rev. Dr. Norman S. Binsted, a gift of about \$600 to be used any way he saw fit for the work of the Church in Tohoku. The Bishop designated this gift to the Episcopal Fund which, at some future date, will be used for a native Japanese bishop.

Dr. Imaizumi was a man of considerable wealth. In 1932, after making provision for his wife and children, he turned over the greater part of his fortune to the Bishop to be used as he thought best. With this money, about \$100,000, the Keishinkwai was founded. The income is used in several different ways for the spread of Christianity and for the strengthening of the Church in Japan.

Dr. Imaizumi is survived by his widow, four sons and one daughter. His son-in-law is the Rev. Saburo Takiguchi, who holds the post of priest in charge of St. Andrew's church, Aomori.

NECROLOGY

✠ *May they rest
in peace.* ✠

HENRY E. CHASE, PRIEST

SPRINGBROOK, WIS.—The Rev. Dr. Henry Edward Chase, grandson of the Rt. Rev. Philander Chase, died here on February 15th. He was 73 years old.

Henry Edward Chase was born November 3, 1863. In 1886 he was graduated from Kenyon college, afterward taking his theological work at Nashotah House. In 1893 he was ordained deacon by Bishop Burgess, and the next year advanced to the priesthood by Bishop Nicholson. From 1894 until 1901, he remained at Nashotah House as principal of the preparatory department. He taught pastoral theology and Christian evidences.

While at Nashotah, he served St. John Chrysostom's mission at Delafield, and St. Paul's church, Columbus. From 1901 to 1907, he was rector of Grace church, Hinsdale, Ill., and of St. Andrew's church, Downers Grove, Ill. In 1907 he returned to the diocese of Milwaukee as archdeacon of La Crosse, covering a very large field in northern Wisconsin.

Almost by his own efforts he built up St. Luke's mission, Springbrook, and there he settled down to live 25 years ago. He was a deputy to General Convention in 1910, and for a time was one of the examining chaplains in the diocese of Milwaukee. Last May the degree of Doctor of Divinity was conferred on him by Nashotah House.

He is survived by his widow, Mrs. Hannah M. Chase, and two daughters, Mrs. Earl Grissel and Miss Jane K. Chase, a United Thank Offering worker in the diocese of Oregon.

The burial took place in Springbrook on February 18th, with Bishop Wilson of Eau Claire officiating, assisted by the Rev. John H. Tredrea and the Rev. Arthur R. P. Heyes. He lies buried in a cemetery set off from his own farm property in Springbrook.

MRS. DOROTHY N. PEATROSS

ROCHESTER, N. Y.—Mrs. Dorothy Norton Peatross, wife of the Rev. Louis Ashby Peatross, rector of St. John's church, Wellsville, died February 5th. She was buried in Wellsville from St. John's church on February 8th, the Rev. David L. Leach, rector of St. Peter's church, Dansville, officiating.

Mrs. Peatross, prior to her marriage, was a missionary to Japan. She met Fr. Peatross in that country. He survives her, along with one daughter.

WILLIAM CABELL RIVES

WASHINGTON—Dr. William Cabell Rives, III, distinguished layman of the diocese of Washington, died in December, 1938, at the age of 88. The funeral was held in Bethlehem chapel, Washington

cathedral. Dr. Rives' wife, a sister of Bishop Rhinelander, had died six years previously.

Greatly interested in Washington cathedral, he made large gifts to the cathedral foundation. He was a member of the cathedral chapter and also of the building committee. It was one of his gifts that helped make possible the building of the great choir and one of the piers of the great crossing in the cathedral structure.

William Rives was born in Paris in 1850, while his grandfather was serving as minister to France. In 1871 he was graduated from Harvard, and he later studied at Oxford and in Vienna. Much of his medical practice was in New York hospitals.

ROBERT WATSON SMITH

HOLLIDAYSBURG, PA.—Robert Watson Smith, charter member and vestryman of Holy Trinity church here, and for 27 years a lay reader in the diocese of Harrisburg, died in Hollidaysburg on February 14th. Born July 17, 1866, in Hollidaysburg,

he had lived here all his life. He was admitted to the bar before he was 21 years old. Mr. Smith began his work as lay reader with the newly organized mission of the Holy Trinity here.

The burial office was read in Holy Trinity church on February 17th, the Rev. Daniel A. Bennett, vicar, officiating, and the Rev. Francis D. Daley, rector of St. Luke's, Altoona, assisting.

He is survived by his widow; a son, Robert; and a daughter, Mrs. William Caldwell.

Former Rectors Honored

FREDERICA, GA.—The Woman's Auxiliary of Christ church has given an altar service book, beautifully engraved, as a memorial to three former rectors of the church—the Rev. Messrs. Anson Dodge and J. Watson Winn and the Rev. Dr. Charles H. Lee. The business women's circle of the Auxiliary has furnished a room at Camp Reese in memory of two other former rectors.

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Continued from page 289

licity to what was a completely missionary service. And our beloved Bishop Colmore, who had seen us through the interim after the death of Bishop Hulse, arrived the very morning of the consecration and was hurried ashore with Mrs. Colmore so as to be there in plenty of time.

THREE FLAG BEARERS

There were three crucifers—Martin Flesch, Philip Ozab, and Craig Sutton, Jr., and there were three flag bearers—Eduardo Montes with the Cuban flag, Leo Scott with the British, and David Flesch with the American. There were two choirs—the Anglo-American and the British West Indian.

I glimpsed a number of delegates in the procession from other religious groups—the Rev. Messrs. Neblett and Clements Hopkins of the Methodist Church, Cordell of the Baptists, and Smith of the Presbyterians; Brigadier Walker of the Salvation Army, Rabbi Lasker next the Señores



BISHOP BLANKINGSHIP NOW
This picture was taken the second after the new Bishop's consecrators had removed their hands from his head.

Marcial Dorado, and Gerardo of the American Bible society.

The epistle was read by Bishop Juhán and the gospel by the Bishop of Jamaica. The Presiding Bishop himself preached the sermon after the singing of "Lord of

our life and God of our salvation." This sermon was broadcast in Spanish as it was being delivered in English.

ENTIRE SERVICE BROADCAST

The whole service, in fact, was broadcast from beginning to end from the RCA station in Cuba of the Casa Lavín, COCX short wave and CMX long wave, with commentary in Spanish by the Rev. J. H. Piloto.

CALENDAR OF COMING EVENTS
MARCH

- 12. Convocation of the Panama Canal Zone, Ancon.
- 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. Convocation of Oregon, Eugene.
- 23-25. Convocation of Spokane, Spokane, Wash.
- 25. Convention of South Florida, Sanford.
- 25-26. Convocation of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.
- 28-29. Convocation of Salina, Salina, Kans.

C L A S S I F I E D

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QUIET EVENING

QUIET EVENING for men: Saturday, March 11th, St. Clement's church, Philadelphia, from 5 to 9 P.M. Conductor, the Rev. Fr. Craven. Reservations for supper should be made with one of

RETREAT

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.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BATES, Rev. CARROLL McC., in charge of St. Stephen's, Wissahickon, Philadelphia; is also vicar of St. Andrew's Chapel, West Manayunk. Address, 50 Ashland Ave., West Manayunk, Philadelphia, Pa.

BUCHANAN, Rev. ARCHIE, formerly assistant at Grace Church, Whitestone, L. I., N. Y.; is in charge of St. Thomas' Church, Farmingdale, L. I., N. Y. Address, 290 Conklin St.

CHAPMAN, Rev. EUGENE M., formerly rector of Grace Church, Randolph, N. Y. (W.N.Y.); is rector of St. John's Parish, Canandaigua, N. Y. (Roch.). Address, St. John's Rectory.

DAVIS, Rev. PHILIP D., formerly rector of St. Luke's Church, Forest Hills, L. I., N. Y.; is rector of St. John's Church, Washington and London Sts., Portsmouth, Va.

GILLESPIE, Rev. JOHN S., formerly rector of Calvary Church, Sandusky, Ohio; is vicar of St. Bartholomew's Mission, Philadelphia, Pa. Address, 2430 W. Lehigh Ave.

LILE, Rev. B. B. COMER, formerly rector of the Church of the Ascension, Richmond, Va.; is canon missionary of the diocese of Ohio. Address, 2241 Prospect Ave., Cleveland, Ohio.

MAHAGAN, Rev. JAMES E., formerly assistant at Zion Church, Rome, N. Y. (C.N.Y.); is rector of St. Paul's Church, Oxford, N. Y. (C.N.Y.).

REED, Rev. PEMBROKE W., formerly assistant at St. Paul's Church, Richmond, Va.; has accepted the charge of Trinity Church, New Philadelphia, and of St. Barnabas' Mission, Dennison, Ohio.

TEISEN, Rev. TAGE, in temporary charge of the Church of Bethesda by the Sea, Palm Beach, Fla. (S.F.); is now rector of this parish.

NEW ADDRESSES

FOLEY, Rev. WILLIAM D., formerly 1115 W. 103d St.; 1705 W. 105th St., Los Angeles, Calif.

FRAZIER, Rev. ROBERT P., formerly Willow Grove, Pa.; 110 S. 9th St., Laramie, Wyo.

UNDERWOOD, Rev. BYRON E., Jr., formerly 61 Dana St., Cambridge, Mass.; 159 Rumford Ave., Mansfield, Mass.

RESIGNATION

GAYLORD, Rev. Dr. HERBERT L., who has been rector of St. John's Church, Canandaigua, N. Y., for 31 years; to retire from the active ministry after his 68th birthday, on March 8th.

DEPOSITION

CLAYTON, FREDERICK MURRAY, Presbyterian, by the Bishop of New York, February 15, 1939. Deposed. For causes which do not affect his moral character.

ORDINATIONS

PRIESTS

MARYLAND—The Rev. SAMUEL CHEW WILLIAMS FLEMING was ordained to the priesthood in Memorial Church, Baltimore, Md., by Bishop Helfenstein of Maryland on February 21st. The ordinand was presented by the Rev. Dr. Benjamin B. Lovett, and is rector of Holy Trinity Parish, Sykesville, Md. The sermon was preached by the Rev. Dr. Alexander C. Zabriskie.

WASHINGTON—The Rev. NATHANIEL CLAYTON ACTON was advanced to the priesthood by Bishop Freeman of Washington in St. John's Church, Washington, D. C., February 24th. The candidate was presented by the Rev. Dr. Oliver J. Hart, and is curate at St. John's Church, with address at 821 16th St., N. W., Washington, D. C. The Rev. Dr. George H. Toop preached the sermon.

DEACON

HARRISBURG—JOHN HOWE TREDER was ordained deacon by Bishop Brown of Harrisburg in

Keferstein Memorial Chapel of the Holy Spirit, Harrisburg, Pa., February 21st. He was presented by the Rev. Dr. Arthur G. W. Pfaffko, and is vicar of St. Michael and All Angels' Church, Middletown; All Saints' Mission, Hershey; and St. Gerald's Mission, Harrisburg, with address at 119 South St., Harrisburg, Pa. The Rev. Dr. Oscar F. R. Treder, father of the candidate, preached the sermon.

MARRIAGE

HARGRAVES, Rev. WILLIAM L., rector of St. Mark's Church, Cocoa, Fla., and Miss Minnie Frances Whittington of Merritt's Island, were married at Cocoa on February 13th. Bishop Wing officiated.

CHURCH SERVICES

CHURCH CALENDAR

MARCH

- 12. Third Sunday in Lent.
- 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.

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St. Agnes' Church

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Washington, D. C.

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

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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.

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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

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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

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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.

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