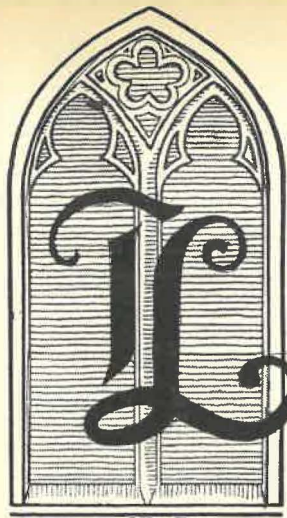
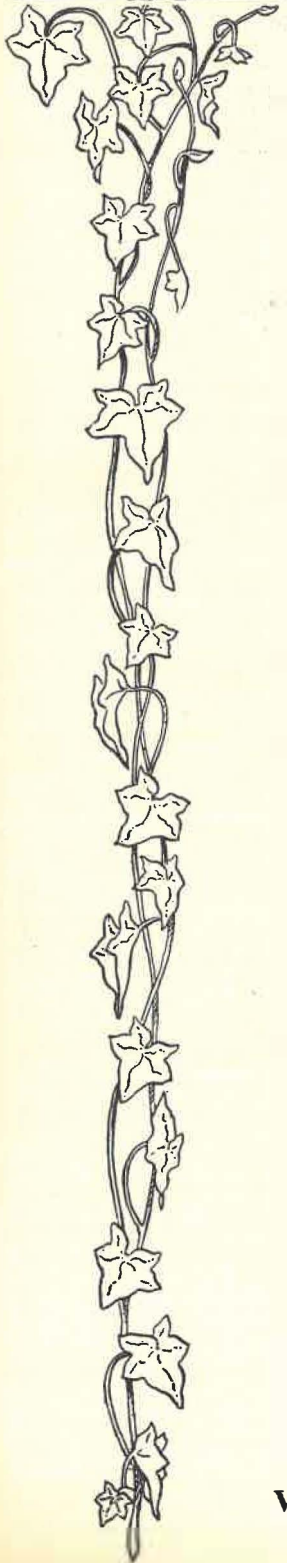


April 12, 1939



The Living Church



SCHOHARIE MISSION CHILDREN

The Schoharie county mission, which these children attend, is served by the Rev. R. C. Joudry. A description of the work done by this and other pioneering missions in the diocese of Albany is given on page 405 of this issue of *The Living Church*.

C O R R E S P O N D E N C E

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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Help for the Philippines

TO THE EDITOR: The Philippines mission is threatened with a calamity. Dr. Wood cabled a warning that the National Council might find it necessary to reduce 1939 appropriations \$16,000 below those for 1938. A cabled question to the Presiding Bishop brought a reply confirming the probability. In the last few months both the National Council and the Philippine Bishops, feeling that a better situation promised, added new members to the staff, and these with other progressions according to established system necessitated a salary increase of \$10,000. Any decrease, therefore, means that this \$10,000 must be added to the \$16,000 marked for reduction and the whole \$26,000 taken from the work of the mission. Outside of salaries the appropriation for work in 1938 was less than \$28,000; the reduction if carried out would, therefore, leave the entire mission with an appropriation of less than \$2,000 for work. Obviously, there must either be a radical reduction in the staff and a closing altogether of some of the work that has been established after 40 years of hardest missionary effort, in order to balance the budget.

We appeal therefore to Churchmen to give for the maintenance of this mission specials sufficient at least to sustain the staff we have and the work we carried on in 1938. There never was a time when the mission was so well manned and so abundantly able to go ahead with telling work. It simply spells disaster and, we think, shame, if the Church cannot push this work ahead now.

(Rt. Rev.) GOUVERNEUR FRANK MOSHER,
Bishop of the Philippine Islands.
Manila, P. I.

Former Presbyterian

TO THE EDITOR: Having been born and raised a Presbyterian, and having been confirmed 20 years ago and since lived as a Catholic Episcopalian, I have naturally been interested in the proposals for some sort of unity between the Episcopal and Presbyterian branches of the Church.

It may not be amiss, in view of this experience, to make one or two observations in the hope that they may help to clarify some of the issues involved. First, may I say that I shall always owe a profound debt of gratitude to my devout Protestant parents for their dual teaching of faith in our Lord as the incarnate Son of God, and their knowledge and love of the Scriptures. I should have had a less firm foundation for my subsequent Catholic faith without their dedicated Christian example. Honesty compels me to add that, as far as I was ever able to discover in my long and intimate association with Presbyterian faith and practice, they neither believe in nor dimly understand the Sacramental approach—in particular, they distrust and dislike any suggestion of the divine presence of our Lord in the Protestant communion service of bread and grapejuice.

I attended many Presbyterian Lord's Suppers (the fact that this memorial service is held only three or four times a year is significant); and, while undoubtedly there is reverence among individuals in this communion, there is no joint conception of it as a re-pledging of the sacrifice on Calvary. I believe my Presbyterian friends would concur

in saying that this is the logical result of the overthrow of the priesthood in the three-fold ministry, of the seven sacraments ordained, and of the Nicene Creed. The two sacraments they hold, of Baptism and the Lord's Supper, are not regarded as sacraments in the Catholic sense at all; i.e., as conveying special grace through visible channels.

Yet because of our mutual love for our Lord and for one another, because of the need for united action in present crises, we must surely pray and work together for His kingdom. We Catholics clearly dare not give up what Protestants have given up; it is not ours so to do, for the trust is from our Lord, not man-made institutions. Do let us make that clear—that it is not "inclination" nor "taste," but principle which impels our holding the historic trust. Beyond that we may be as lenient as we like, and may it not be that in their deliberations the Presbyterian body may come to reaffirm what once they lost—the full Catholic and Apostolic faith? May God bless and guide us all and give us joy in believing.

LOUISA BOYD GILE.
Tucson, Ariz.

N. C. C. J.

TO THE EDITOR: The growing concern of thoughtful citizens with the necessity of preserving democratic principles and with combating symptoms of prejudice and intolerance is one of the most hopeful indications that the traditional American principles of liberty and tolerance will be safeguarded against the subversive forces that are attempting to foist totalitarian ideologies upon this country. On every side, also, is being expressed the conviction that the maintenance of democratic institutions is bound up with the invigoration of religious faith, with its emphasis upon the sovereignty of God and inherent worth of the individual.

There is an increasing need for Americans

who love liberty and do not want to see this country disfigured by the religious and racial hatreds which have torn other lands, to mobilize with their fellows who are attempting to defend our historic freedoms.

Whether democracy as we understand it in the United States can be successfully safeguarded against the forces which are attempting to subvert it will depend upon whether the nucleus of citizens most urgently concerned with spiritual values can successfully compete against Communist, Fascist, and Nazi forces for the allegiance of the mass of people. It is essentially a struggle for education for religion and democracy against propagandas of hatred and strife.

The National Conference of Christians and Jews, founded in 1928 by Newton D. Baker, Charles Evans Hughes, and Dr. S. Parkes Cadman, is earnestly striving, through a national educational program, to see that this contagion does not spread here. Through local round tables of Protestants, Catholics, and Jews, work in Churches, schools, colleges, women's organizations, farm, labor, veterans' and business groups, it is endeavoring to immunize Americans against propagandas of hatred and attempting to mobilize them for coöperation on matters of common interest and concern to them as citizens of the one country.

The National Conference solicits the membership and financial support of all citizens—Protestants, Catholics, and Jews—who believe that demagogic appeals to hatred must be met by an ever-increasing campaign for religious and racial goodwill. No greater task confronts this nation than preventing a hysteria based upon a false racialism or religious bigotry.

Chicago university's physicist, Arthur H. Compton; Columbia university's historian, Carlton J. H. Hayes, and business man Roger W. Straus are the co-chairmen.

Advertising man Homer J. Buckley, lawyer James N. Rosenberg, and Vassar college President Henry Noble MacCracken, head the program advisory committee. Herbert J. Osborne of the Central Hanover Bank and Trust Company, treasurer, will receive contributions. The conference's address is 300 Fourth avenue, New York City.

EVERETT R. CLINCHY, Director,
National Conference of
Christians and Jews.

New York.

Kellogg Pact

TO THE EDITOR: In the most interesting article on the Kellogg pact [L. C., February 15th], there are one or two sentences which I do not understand. Mr. Castle writes:

"We know now that the signature of Soviet Russia was not intended to be binding except when convenient, that a Communist promise, to a non-Communist nation at least, need never be considered when it comes into conflict with self-interest. The Kellogg pact was in its infancy when the Soviet was the first nation to flout its terms."

I am not in any way now criticizing Mr. Castle's opinion, but I should very much like him to tell us when and how the Soviet Union flouted the terms of the Kellogg pact.

(Rev.) EDWARD G. MAXTED.
Pascagoula, Miss.

The Living Church

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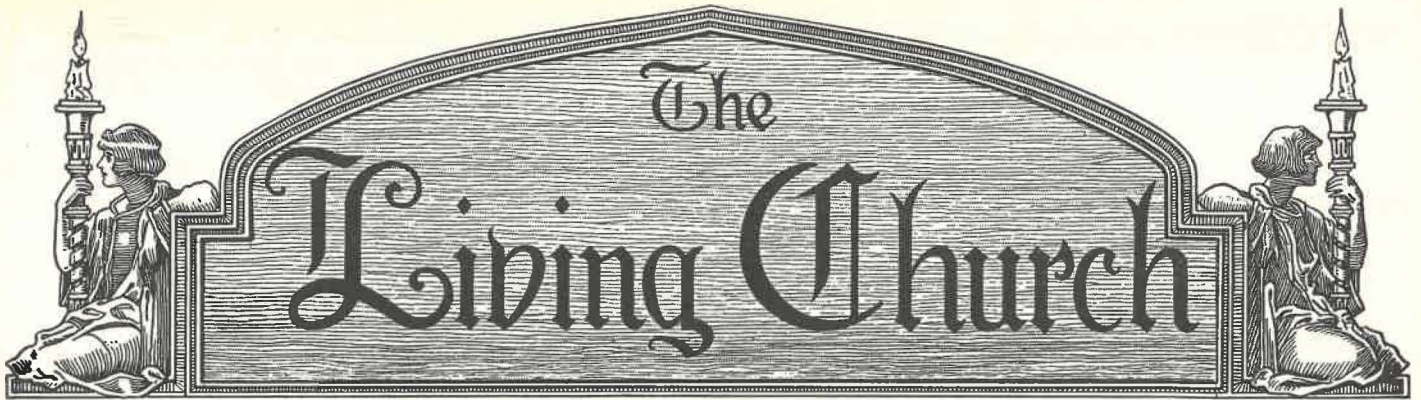
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No. 15

EDITORIALS AND COMMENTS

I Believe in the Church

SUNDAY after Sunday in the Holy Eucharist we sing or say with great solemnity the words: "I believe One Catholic and Apostolic Church." In Morning and Evening Prayer and in most of the other offices of the Church we recite the other version of the statement in the Apostles' Creed: "I believe in . . . the Holy Catholic Church; the Communion of Saints." What do we really mean by this oft-repeated declaration of our belief in the Church?

First of all, what do we mean by the Church? In popular terminology we may mean any one of a number of things. Sometimes we mean the church building—what cub reporters are fond of referring to as the "stately edifice." Sometimes we mean the particular parish to which we belong. Sometimes we mean the Episcopal Church, or the whole Anglican communion. Sometimes we mean the aggregate of the Roman Catholic, Eastern Orthodox, Old Catholic, and Anglican communions. Sometimes we mean all of Christendom. Sometimes we mean organized religion—a vague sense in which "the Church" may include all men of some religious affiliation, whether Christians, Buddhists, Mohammedans, or Jews.

None of these meanings is quite what is meant by the declaration of belief in the Church made in the Nicene and Apostles' Creeds. What does the Church believe about herself? The answer is quite plainly given in our Prayer Book. If we have forgotten it, we have but to turn to the Offices of Instruction where on page 290 the question is definitely asked: "What is the Church?" And the answer is given very plainly and simply: "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members."

What of this expression, "the Body of Christ," which comes down to us from the Apostle Paul? Is it merely a figure of speech like the many verbal similes with which the Holy Scriptures are filled? In a sense of course it is a figure of speech; but it is much more than that. It is really as literal an expression as human language is capable of in dealing with divine or supernatural facts.

God is essentially spiritual. He is, as our Indian brethren called Him, the Great Spirit. Every religion, natural or revealed, recognizes that fact. But the Christian knows that God is not only Spirit but is a Person; and a Person who in

the mystery of the Incarnation took upon Himself a human body and was made man. Thus Jesus Christ, true God and true Man, not only showed us by His life what God is like but actually entered into humanity and carried humanity into the very Godhead.

In the life of our Lord, in His death and resurrection, and in His ascension the body of Christ dwelt among us and was visible to all men. After His ascension that body was no longer visible in the same sense, but our Lord had made provision to assure that His body would be in the midst of His followers for all time to come. Wherever two or three of you are gathered together in My Name, said He, there am I in the midst of you. As a pledge and evidence of that presence He instituted the sacrament of His Body and Blood.

BUT He also made further provision for the carrying on of the work that He had begun in His earthly body. A human body is not a person, but is the medium through which the person expresses his personality and carries on his activities. So our Lord established the Church as the medium for the continuing expression of His personality and the carrying on of His work, the redemption of the world. The Church is therefore truly His body, the extension of His incarnation. It is the means whereby our Lord perpetuates and expresses His continuing life in the world. This is the essence of the sacramental principle, at the very heart of the Catholic faith.

If the Church is the body of Christ, it is no less true that we who profess belief in the Church are members of that body. Just as the members of a human body differ from one another in their several specific functions—the eye for seeing, the mouth for speaking, the hands for working, and so on—so the members of Christ's body, the Church, have their special functions and their individual ways of serving God. The mystic may be likened to the eye, piercing into realms that cannot be reached by other members; the prophet is the mouth, proclaiming the truths of God; the priest is the hand, offering up God's Holy Sacrifice; the martyr is the mighty arm of Christ fighting for His Church even unto death. Each one of us has his special function as a member of that divine organism.

So we see why it is that Christianity without the Church

is so inadequate. How useless is the eye or the hand unless it be articulated with the other members in the living body! How misguided is the seer or the prophet if he exercise his gifts apart from the body of Christ of which he is rightfully a member!

Nor does death cut us off from membership in that mystical body. "Who shall separate us from the love of Christ?" asks St. Paul. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8: 35, 37-39).

Hence the inclusion in the Apostles' Creed of that apposite phrase, "the Communion of Saints." This is not another article of faith; the Church is the Communion of Saints. In it are bound together in one communion and fellowship all Christian souls (for that is the meaning of "saints" in its credal use), of every race, nation, and time, living and departed. We may be separated from a beloved friend or relative by the Atlantic ocean or by the ocean of death; it makes no difference. We can still pray for him and he for us, and when we kneel before God's Altar-Throne we are one in fellowship with him, and with our Blessed Lord.

THE great world conferences at Oxford, Edinburgh, and Madras found that this important question of the nature of the Church was at the very heart of the problems that they faced. It was noteworthy that in the ringing affirmation of faith with which the Edinburgh Conference closed, the delegates were able to unite in saying:

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us."

It is true that this declaration of unity had to be modified by the admission that "we are divided in the outward forms of our life in Christ, because we understand differently His will for His Church." But it was acknowledged that "our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into the fulness of unity."

Unity is indeed one of the essential notes of the Church. The expression "the Churches" is inaccurate and confusing; as there is one Lord, one Faith, one Baptism, one God and Father of us all, so there can actually be but "one body under one head"; the fellowship of all baptized Christians.

Holiness is another note of the Church, and one that is often misunderstood. The Church is holy not because its members are not sinners, for they are, but, in the words of the Prayer Book, "because the Holy Spirit dwells in it and sanctifies its members."

The Church is also Catholic, "because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world." Essentially Catholic means "pertaining to the whole"—the whole faith of the whole Church for the whole of mankind. Thus the Church must be loyal to the teachings of its Lord and it must be a missionary body, for its assignment is to carry the whole faith to every human soul.

Finally, the Church is apostolic, "because it continues stedfastly in the apostles' teaching and fellowship." The Book

of Acts shows us the Church in its beginnings and in the days of its greatest missionary expansion. There we are given the test of discipleship which applies today as it did in the first century: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2: 42).

When we say "I believe in the Church" we accept for ourselves our part in God's plan. We pledge anew that we will continue stedfastly in the apostles' doctrine and fellowship, in the breaking of bread in the Holy Eucharist, and in the Church's prayers. We acknowledge our membership in the living body of Christ and accept the duty that goes with that acknowledgment of our membership.

Duty? The word is one that the modern world finds unpalatable, but it is a word that has meaning and importance for us nevertheless. The Prayer Book does not hesitate to use it; it even uses the quaint phrase "bounden duty." In answer to the question: "What is your bounden duty as a member of the Church?" the answer is given (p. 291): "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom."

"I believe in the Church." The affirmation is at once a pledge of loyalty and a call to action. The phrases of the Creed are not obsolete expressions of the faith of a bygone age. They are a standard about which the Christians of every age have rallied, and under which we too can go forward to win new victories for Christ and His Church. Our Leader calls us into action. We have our marching orders. We have the strength that was imparted to us by our baptism and confirmation and that is renewed in us by the Blessed Sacrament. Why don't we advance boldly?

The Anti-Lynching Bill

THREE United States senators, Capper of Kansas, Wagner of New York, and Van Nuys of Indiana, have reintroduced the anti-lynching measure. The judiciary committee of the Senate declared that "after giving earnest thought to the consideration of S.1878, [it] has reached the conclusion that as amended the bill is constitutional and should pass."

In this report, the committee pointed out that lynching no longer can be said to be a matter purely of local or state concern. It has become a grave national menace, injurious to our country's security, its institutions, and its sovereign influence both at home and abroad. Recent decisions by the Supreme Court have established that the Constitution is not a rigid thing, incapable of adaptation to new conditions and dangers, and that it must, from time to time, be interpreted and applied as a living and feasible principle and theory of government capable of protecting, through plenary police power, its own security and the security and moral and economic welfare of its citizens. It is true that new conditions cannot create new constitutional powers, but new conditions may, through interpretation in the light of new necessities, bring into being new exercises of inherent powers.

It will be recalled that when this bill was introduced over a year ago, a filibuster was inaugurated by a group of Southern senators, who forced it to be laid aside. Whether a similar filibuster will be inaugurated against the present bill remains to be seen. It is difficult to believe that the Southern senators who were responsible for this strategy really represent Southern public opinion. They do not represent the opinion of the chief newspapers in the South, nor of those men and

women who have been laboring to put an end to lynching, nor of the South's intellectual and religious leaders. Last year's filibuster was directed quite as much against the wishes of the enlightened South as against the bill.

While we appreciate that no law will of itself automatically cure all lynching, a wise Federal statute would make it possible to fix responsibility and thus make this evil considerably less common.

The "Churchman"

IN JANUARY, 1804, there was published in Connecticut the first issue of the first regular periodical of the Episcopal Church—the *Churchman's Monthly Magazine, or Treasury of Divine and Useful Knowledge*. Continuing amid many vicissitudes until 1827, the *Churchman's Magazine* was the ancestor of the entire Episcopal Church press of today.

Claiming to be the eldest son and heir of this distinguished family, our contemporary, the *Churchman*, has just published a most creditable 135th anniversary number, upon which we congratulate it wholeheartedly. Indeed, as a younger brother in the prime of life at our youthful age of 60, we claim our share in the inheritance; the more so as the mantle of "High Churchmanship" worn by our common ancestor has fallen upon the shoulders of THE LIVING CHURCH rather than upon those of the *Churchman*.

As a joint heir, therefore, we greet the *Churchman* and congratulate it not only upon its 135th anniversary number but upon its maintenance of an exceptionally high standard of journalistic ability. For this credit must be given to its very able editor, Dr. Guy Emery Shipler, whom we salute as one of the foremost exemplars of contemporary religious journalism.

Tax Guide

THE Church foundation of the diocese of Pennsylvania has issued a most useful leaflet entitled *Tax Guide for Churches in Pennsylvania*. This guide, we are told, was written for the purpose of giving Church authorities in Pennsylvania a practical handbook of laws and decisions which control the taxation of Church property. An attempt has been made to cite decided cases on the questions most likely to arise in the future. Questions raised by the authorities of various churches are also answered in this guide, categorically where possible; and in cases where there is no decision or law on the question, the answers give the decision which, it is believed, Pennsylvania courts would be most likely to make.

This is a movement in the right direction that other dioceses might well follow.

Dr. Frank H. Nelson

NAMES make news. Among the names of the contemporary clergy of the Episcopal Church, none is more universally honored than that of the Rev. Frank H. Nelson of Cincinnati. Therefore the news that he is about to retire as rector of Christ church in that city after a vigorous and fruitful ministry of forty years there is of interest to the entire Church.

Dr. Nelson is the staunchest of Liberal Evangelical Churchmen. No one ever was in doubt as to where he stood on any question of Churchmanship; yet he is as greatly loved and trusted by Anglo-Catholics as by his fellow-Liberals. One of his favorite and most amusing stories is that of the flustered altar boy who, finding two hands inadequate for the duties expected of him, thrust a smoking censer into Dr.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Victory That Overcometh the World

FIRST SUNDAY AFTER EASTER

APRIL 16TH

"CHRIST our Passover is sacrificed for us: therefore let us keep the Feast . . . with the unleavened Bread of sincerity and truth." This text explains the *Collect* for today.

Let us keep the feast. The *Gospel* tells how "Jesus stood in the midst" (on the first Christian Sunday, St. John 20:19, and on the second, 20:26, and on every Sunday after), "and saith unto them, Peace be unto you" (O Lamb of God that takest away the sins of the world, grant us thy peace), "and He showed them His hands and His side" (we show forth the Lord's death till He come). Then He sent them into the world to bring to men the Gospel message and to pronounce forgiveness of sins: "As My Father hath sent Me, even so send I you."

This Gospel message has come to us; and as the *Epistle* says, "this is the victory that overcometh the world, even our faith." Just this: to believe in Him. To help our faith, there is the "witness of the Spirit" (given by Him to the Apostles; given also to us); of "the Water" (Baptism); of "the Blood" (Holy Communion). "And this is the record, that God hath given unto us eternal life, and this life is in His Son" who is risen from the dead.

Therefore let us keep the Feast.

Nelson's obliging hand, leaving that doughty Protestant warrior wreathed in a halo of thoroughly Catholic sanctity, and marking him visibly as one in the Communion of Saints with the most ritualistic of his brethren.

Active in every constructive civic and diocesan work, Dr. Nelson is also one of the most enthusiastic supporters of the Church's mission to the whole world. He it was who, presenting the missionary budget at the General Convention of 1937, warned the House of Deputies against the fallacy of voting for a forward step and then going home to yield to "the apathy of the uninformed"—a prophecy that has proved only too true.

Dr. Nelson has had a long and notable record in Cincinnati and in the leadership of the general Church. We send him our greetings and best wishes as he announces his retirement, and we wish him many years of health and happiness.

Through the Editor's Window

ECCLESIASTICAL and medical terms still confound many a layman. An Alabama rector writes that his wife had the misfortune to swallow one of those metal tongue depressors that doctors use when they ask you to say "Ah-h-h" (whence our youngsters have dubbed them "ah-sticks"). An emergency operation was necessary; and on his return from the hospital the rector was startled to find that someone had spread the rumor that "the Episcopal minister's wife swallowed an acolyte"!

CANDID NOTE in the parish bulletin of St. Luke's Church, Kalamazoo, Mich.:

"The Rector will be the preacher at the evening service at Niles, on Wednesday, March 15th.

"YE SHALL PRAY—For Trinity Church, Niles."

Bishop Brent—A Spiritual Adventurer

By the Rt. Rev. John C. Ward, D. D.

Bishop of Erie

AT NEW ORLEANS in 1925 the House of Bishops was engaged in one of those frank and keen discussions characteristic of that House. The question was whether our Church should join the Federal Council of Churches—a proposal that Bishop Brent strongly favored. Bishop Gailor of Tennessee said in his genial manner, "The Bishop of Western New York looks at this problem not in a practical way but with the eye of a poet." Bishop Brent replied smilingly "I am not a poet, but"—his face took that expression of fiery earnestness which some of us know so well—"I am a spiritual adventurer."

A spiritual adventurer Charles Henry Brent was, and is forever. We who knew him do not need to labor at a definition of this phrase. We have but to think of him, of his vision, of his daring, of his capacity for sacrifice. He saw beneath the surface of life, with all its baffling monotony and vanity and weariness. He had the courage to choose and love those deeper meanings and higher ideals. He knew the joy of giving himself utterly in the service of his vision—and he counted the cost. It was in relation to his work in the mission field that he quoted the prophetic lines of Lowell in the Commemoration Ode:

"Some day the soft Ideal that we wooed
Confronts us fiercely, foe-beset, pursued,
And cries reproachful: 'Was it, then, my praise,
And not myself was loved? Prove now thy truth;
Give me thy life. . . .'"

THE ADVENTURE OF THE PHILIPPINES

ON MAY 1st, 1898, Commodore Dewey led the American fleet into Manila Bay, said quietly to his executive officer, "You may fire when ready, Gridley,"—and began a new era in the history of our country.

To the Philippines as an American possession this Church obviously had a call. In 1901, while at work in the mission of the Society of the Evangelist in Boston, Brent received word that he had been chosen first Bishop of our Church in the Philippines. The message arrived while he was at dinner

VARIOUS aspects of Bishop Brent's life were emphasized by Bishop Ward and by Bishop Davis of Western New York in their addresses at a service held in Buffalo March 26th, on the 10th anniversary of Bishop Brent's death. Bishop Davis' address dealt with his great predecessor's work in the diocese of Western New York and in the movement for Christian unity, and Bishop Ward's with more general aspects of his character.

with Thatcher Kimball and Russell Talbot (later senior chaplain of the First Division, AEF, now rector of the Church of the Epiphany, Rochester). "Immediately," Brent later admitted, "we sought an atlas to discover where the Philippines actually were."

Drawing to himself men of like mind (one of the young officers whom he confirmed was

later General Pershing), he entered many paths as a true pioneer of the Church during his Philippine years (1901-1918). It was he who led our missionaries to the wild mountain tribes, hitherto untouched by Christianity, now proving themselves superb Churchmen. He went to the Moros, those warlike Mohammedans who looked on all Christians as mortal foes, and founded the splendid industrial school and hospital which now bear his name.

HIS visit to a band of Moro outlaws, as described by Dr. Ogilby, the Bishop's biographer, is reported by Eleanor Slater in *Charles Henry Brent, Everybody's Bishop*. It is a good illustration of the adventurous character of this part of his work. The Bishop went in a small boat to meet the Moros, accompanied by a faithful woman co-worker; and as they approached the shore a group of Moro pirates, armed and obviously planning trouble, crowded around them. Bishop Brent stood up in his little boat, took his penknife out of his pocket, and threw it down on the deck.

"You call yourselves brave men," he said, pointing to his knife. "There is the only weapon I have. You come aboard my boat in the presence of an unarmed white man and a defenseless white woman—you, my guests, all armed to the teeth."

One by one the Moros, shamefaced, put down their weapons on the deck. Courage and courtesy had won.

As he traveled about the island he was deeply stirred by the ravages of opium among the people, and he led that movement which resulted in the international conference at Shanghai, 1909, of which he was president. The conference did much to limit the opium traffic in the far East. This great

Always a Missionary

Bishop Brent has been criticized for his frequent absences from the diocese, but not by those who know the circumstances of his coming. In 1917, after he had been elected, he stopped in Buffalo on his way to the AEF in France, and met with the standing committee to give us his answer. He said, in effect, "Gentlemen, I appreciate my election. But wherever I am, I shall always be a missionary bishop. If you want me on those terms, I accept." He saw himself not merely as Bishop of a diocese, but as Bishop in the Church of God, with a responsibility to the world.

And yet that did not mean neglect of the details of diocesan work. Our present form of organization in our

diocesan missions which has made for an efficiency that has drawn much comment is the outgrowth of changes he made. In his visitations he covered every parish and mission not once but many times. Much of his ripest wisdom is found in the old issues of our diocesan paper, and he contributed to it until a few days before his death. He lectured frequently in our Delancey Divinity School, and his counsels were of the most practical kind to the young students. But with it all he remained a Bishop in the Church of God.

And so he put himself wholly at the disposal of God. He was always a mobilized force, ready to go where God needed him and do what God called him to do.—BISHOP DAVIS.

crusade he followed up in later years, and helped to arouse the world to the danger of the traffic in narcotics.

Reports now continue to come from China that the opium trade is being deliberately fostered by the Japanese invaders. Recalling also, with shame, that our country is supplying Japan with one half the military material needed for its bandit raid on China, I wonder how Brent would stir the conscience of the world, if he could speak to us now! And what a wise adviser he would be in all the great international problems which now center around the Philippines!

Through the years his heart was in the Philippines. He declined elections to the dioceses of Washington and New Jersey. The climate was, however, taking its toll. Physicians advised him to leave the Islands. I have heard him say that he was never sure that he had not made a mistake—that it might have been better for the cause of missions if he had died in the Philippines rather than live elsewhere; but when in 1917 his old diocese called him to be bishop, he decided to accept. The call had come, as Dr. Burrows reports in his *History of the Diocese*, after "four difficult and trying meetings of the diocesan council, over which the Rev. Cameron J. Davis had presided with exceptional tact and judgment"—a well-deserved tribute to the present successor to Bishop Brent, the able leader of the diocese of Western New York.

CHIEF CHAPLAIN OF THE AEF

BY THIS time it was evident that this country would take its part in the World war. General Pershing asked the Bishop who had confirmed him in the Philippines to be chief of chaplains of the American Expeditionary Forces. The Bishop accepted this call to duty. He informed the diocese he would resign or ask for an assistant, as the diocese thought best, but would, if his life were spared, serve overseas for the duration of the war. The diocesan council sent him a memorable message drafted by the Hon. H. J. Tully, expressing gratitude that the diocese could thus give its best in a great and righteous cause.

In his address, sent from France to this meeting of the council at Jamestown the Bishop had said "He is a small man, and but slimly endowed with courage, who does not thank God for having matched him with this His hour. . . . The struggle today is through victory to a righteous and enduring peace—peace not in the cold sense of cessation of war, but of a structural and temperamental change in the whole social order that will make war impossible."

As with these ominous and prophetic words in our minds, we look at our world today, and see the amazing advances of the ancient policy of brutal, cynical, and utterly false militarism, led by the present ruler of Germany, threatening not only all democratic governments and free peoples, but the Christian religion itself, we must realize that again this nation may have to face a great decision, involving the existence of any civilization worth having. If that hour strikes, may we bear in our hearts the message of Bishop Brent, and the words of the inscription on the memorial stone at Soldiers' Field, Cambridge:

"Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe,
When for the truth he ought to die."

As chief of chaplains Bishop Brent gave manifold and distinguished service. He reorganized the chaplains' corps, helped many to realize its importance, and infused it with his spirit of devotion and friendship. Almost his first act was to associate with himself as assistants at headquarters a Roman Catholic priest and a Methodist minister. He was trusted and

Unity and Love

Probably Bishop Brent lives most evidently in the movement for Church unity, which today is gaining impetus so rapidly. But his vision and his search for unity began in his love for God. It was not primarily because he felt it expedient that the Churches should unite though he often said, "Only a united Church can save a divided world." It was not because of the economy of one organization. It was because he loved God and so loved all of God's children that he sought the visible expression of unity in God which a united Church will be. Love in its final analysis is always a passion for unity.

—BISHOP DAVIS.

loved by all the chaplains, regardless of their Church connection. As one Roman Catholic remarked, "The unity of us chaplains is simply scandalous."

There was a splendid fellowship among the chaplains; indeed, we worked together on lines which may well be followed by those now seeking approaches to Christian unity.

In addition to his routine duties, the Bishop was called upon to represent our forces on various great occasions, as when he was chosen by General Pershing in 1918 to deliver his message to the men of the British and American ships in the North Sea.

In many ways he was a wise and capable interpreter between Great Britain and the United States.

Though corresponding with him and reporting to him regularly, I never had the privilege of seeing him in our service overseas. My division, the 27th, the New York State National Guard, was one of two sent to assist the British, serving under British commanders, General Plumer in Belgium, and General Rawlinson in Western France.

The Bishop planned to visit our division, but unfortunately happened to come as we were about to go forward in a great attack which broke the German line in one of its strongest sectors, and in which hundreds of men from Western New York served gallantly—and many gave their lives.

After the war he told me how he spent the night in his military automobile outside the village where our division made its headquarters; it was being heavily bombed by enemy air-planes.

In later days we enjoyed more than one moment of mutual amusement recalling, what we both relished, the undisguised joy of the front-line privates, when they learned that the high officers of the division in their rearward billets had received their full share of enemy attention, and had been properly "strafed."

The standard which Bishop Brent set in the army, personally and officially, will continue to be of the greatest value to our country. The diocese of Western New York will never regret that it lent its great Bishop to the AEF.

IN THE DIOCESE

BISHOP BRENT'S work in the diocese of Western New York showed him to be a spiritual adventurer in at least three notable ways. They are suggested by the titles of his books: *The Mount of Vision*, *Adventure for God*, and *With God in the World*.

First, his supreme concern was always in missions. This was not a conventional professional interest. It was his life passion. In his anniversary sermon, he said:

"When I went to the Philippines, it was with the conviction that the missionary enterprise was the greatest under-

taking of the Church. I believe this now with increased and immovable conviction. Were I young again and furnished with all the knowledge I now have, I should not stay in this country a moment. It will always remain as a doubt in my soul whether, in returning to America, I may not have chosen the lower rather than the higher, however strong my missionary motive."

He was disturbed because few young men and women offered themselves for the foreign field.

He threw himself eagerly into the original Nation-Wide Campaign. When our Church, working on plans outlined in large part by the Rev. Dr. Robert W. Patton, made such a great advance in its missionary giving, the Bishop wrote to the clergy of the diocese:

"The success of this campaign depends upon the individual loyalty of every parish and mission. A parish can not be loyal to its obligations unless it takes an active part in all that constitutes the life of the diocese or the national Church. We need intensive effort, as earnest as our war activities if we are to succeed."

THE Bishop rejoiced when, in the enthusiasm of that first campaign, the diocese greatly increased its giving to missions. Later, when something of the vision had faded, and the missionary pledges decreased, he was not slow to express his keen disappointment.

He knew, what so many of us forget, that the motive of world missions is at the very heart of the Church, because it is in the heart of her Lord. And he knew that the cautious and timid policy which too many of us Churchpeople, clerical and lay, have adopted of working first for the support of our own immediate fields—making them our chief concern—worrying about the local salary and the coal bill more than about advancing the lines of the kingdom of God in all the world—all this is the broad way which leads to weakness, compromise, and defeat. Brent would have none of this. As a great missionary adventurer, he had the courage to seek first the world-wide kingdom of God. May we never fail to follow him.

Second, in his personal relations with us, the clergy of his diocesan family, we all felt the power of that same passion of spiritual loyalty. Every man who went to him for advice and guidance, found him full of sympathy and understanding, with a winsome personal interest in the other man's problems. But we always came away with the realization of a certain sternness of consecration in him, a self-forgetfulness that was to us a searching challenge to choose the high road, no matter what it cost.

I can never forget one occasion when with some trepida-

The Lausanne Conference

Coming back from the Edinburgh missionary conference in 1910, Bishop Brent proposed at the General Convention in the same year the creation of a Commission on Faith and Order and an invitation to other Churches to join in a conference on those subjects. This undoubtedly became the major interest of his life. It reached its culmination for him in the first conference held at Lausanne in 1927 at which delegates assembled from 40 different countries representing 70 autonomous communions. He presided over the meeting and gave to it guidance and inspiration. Undoubtedly the conference marked a first step toward organic unity.

—BISHOP DAVIS.

An Infinite Spiritual Debt

Over and above all that Bishop Brent did there rises in memory what he was to us. And for us in Western New York he remains above all else the friend to whom we owe an infinite spiritual debt, from whom spiritual life radiated and invigorated, who broadened our interests to include the world; the friend whose smile was a benediction, the companion with whom it was good to pray, to work, to talk, and to play; the leader who was always a little ahead, as he said a leader should be, but who inevitably led us towards God; the lover of God and the lover of all of God's children.

—BISHOP DAVIS.

tion I sought his advice on a decision which was to me difficult and important. I came away cheered by his kindness and sympathy, braced by his wisdom in refusing to decide the matter for me—and somewhat awed by the simple and final way in which he took it for granted that every man will be guided in his choice solely by the will of God and the opportunity of human service.

That lesson he taught me again, unforgettably, on the day of my consecration. I can see him still, in the pulpit of Grace church, and hear the text of his sermon on the pastoral office of a bishop—"Lovest thou me? Feed my sheep."

With hesitation one ventures to say a word about the third way of adventure—Bishop Brent's prayer life. It is like trying to describe a sunset or a Gothic cathedral. Into the full depth and meaning of his devotions no man can enter; but we who worked with him always felt the power of his great adventure of prayer. There was about him something of that other-worldly light which shone in the face of Moses when he came down from the Mount of God. Through all his great labors in world service, and the intimate details of his daily ministry, he moved with a certain detachment, "as seeing Him who is invisible"—and yet was the more able to serve, in the least of human ways, because of this detachment. By precept and example he taught us all more of the meaning of prayer.

A FEW weeks before his death he wrote to the clergy and laity of the diocese:

"Standing supreme above all else is God, and what comes from God, which constitutes the only reality. Therefore man's chief vocation is to penetrate through the things of sight and sense and to establish and consummate relationship of a personal character with God.

"A background of God-consciousness should form the canvas upon which all life is painted."

His faithful comrade in the work, Bishop Ferris, once said, "One of the greatest modern mystics, he lived in constant touch with God, and by his life shared with us his vision."

"In His will is our peace," is a quotation which appears often in his diary.

In the words of his prayer for the Church, let us pray:

"Almighty God, without whom our labor is but lost, prosper the work of Thy Holy Church throughout the world, O prosper Thou our handiwork. Build it upon that foundation other than which no man can lay, Jesus Christ. Defend it from the defilement of worldly motives, unclean hands and the lust of visible success, that in that day when the fire shall prove each man's work of what sort it is, ours may abide, and we, Thy labourers, have praise of Thee; Through the same Jesus Christ our Lord. Amen."

An Eastern Diocese's Missions

A View of Church Extension in Albany

By Emily B. Gnagey

THE missionary problems—or are they opportunities?—of the diocese of Albany are those common to the majority of eastern dioceses. There is likewise the need of men and means to develop these opportunities. Albany has, too, an area problem, comprising two-fifths of the state of New York and being in area the largest diocese in the province of New York and New Jersey. Mountain regions with sparse population, isolated districts, river valleys, industrial centers, and countrysides lying among beautiful hills furnish missionary fields as rich in variety as in opportunity.

Willing missionaries cooperate in the plan of the department of missions to extend the bounds of their parishes and stations and give pastoral oversight to unorganized sections. This extension or expansion idea has taken root. Voluntary service has borne fruit in personal evangelism, and in several instances definitely organized missionary centers have developed.

In the "north country," as the large portion of the diocese bordering on the St. Lawrence river and Lake Champlain is called by Bishop Oldham and his clergy, the Rev. Ernest M. Hoyt, serving at Zion church, Colton, where long and severe winters with corresponding isolation and difficult travel challenge the stout-hearted, held regular services on weekdays in four schoolhouses. Not satisfied with providing church services and religious instruction in these places, Mr. Hoyt hired a bus and on Sundays collected the children and brought them to his church in Colton for services.

When impassable roads prohibited his reaching some of his schoolhouses by motor car, he went as far as he could by automobile and completed his journey on snow shoes. Similarly, the Rev. Arthur R. Cowdery, rector at Malone, in taking over the "summer" services at St. John's, Merrill, developed the work into an all-year chapel. He provides ministrations with a few breaks caused by prohibitive weather in the winter.

Another extension work in the north centers around Grace church, Canton, of which the Rev. N. Lascelles Ward is rector. While developing the mission of All Saints', Pyrites, Mr. Ward has been appointed religious instructor for non-Roman children in the schools there and at Russell. Mr. Ward's personal ministrations cover a large district around



THE CHURCH ARMY GETS THROUGH

Heavy Albany snows cannot prevent this Church Army man from carrying on the work of the Church. Several churches of the diocese, reopened recently, are now being served by men of the Church Army in the diocese of Albany.

Canton, where he visits in homes with unremitting zeal. He has supplied scores with Bibles and Prayer Books and distributes Forward Movement readings and other literature among the people. As a result of his missionary enterprise, Mr. Ward has presented large Confirmation classes. Ninety rural people composed a single class.

WARREN county, a little farther south, has a chain of missions centering at Pottersville. They are served by the rector of Christ church, the Rev. George E. DeMille, who has five stations and visits the people in an extensive section of the southern Adirondacks. In charge for only a little over a year, Mr. DeMille developed the work at Schroon Lake to such extent that he completed the church building there on a foundation that had awaited the structure for eight years. It is barely a year since the church was consecrated, and there is now also a small parish house for the people.

Similar pioneer work is done by the Rev. R. C. Joudry down in Schoharie county. He serves half a dozen places and visits throughout the countryside, penetrating to lonely farms and scattered communities. The mission at Cobleskill acquired a small church building several years ago, and a devout churchwoman made a gift of \$1,000 to the board of missions for the work in Mr. Joudry's district. Lately the people at St. Paul's mission, West Middleburg, have acquired land, moved a school building given them by the school district, one mile distant, and converted it into an acceptable church. It takes the place of a broom factory, dance hall, and cider mill, where Mr. Joudry successively held services for a long time.

One of the most ambitious and encouraging centers is of voluntary origin, at Dolgeville, where a group of consecrated women organized a branch of the Woman's Auxiliary, affiliated with that at Emmanuel church, Little Falls. Their work has grown and now constitutes a mission in charge of the Rev. Frank L. Titus, rector at Little Falls. Occasional services are held in a Lutheran church, the Bishop, archdeacon,



ISOLATED ALBANY HOME

This home is typical of some of the isolated places visited by the Rev. George E. DeMille, who has charge of a chain of five missions centering around Pottersville, N. Y. He has made notable advances at Schroon Lake.

and executive secretary of the diocese having each addressed a responsive congregation.

Another self-constituted work is under the rector of Christ church, Cooperstown, the Rev. Jackson L. Cole. This work is of more recent origin. It represents an unusually enthusiastic and appreciative group of people, and reveals results that justify a venture of faith. The place is Fly Creek, in the Susquehanna region. Services are held regularly in the schoolhouse for a group of people not ministered to by any Church.

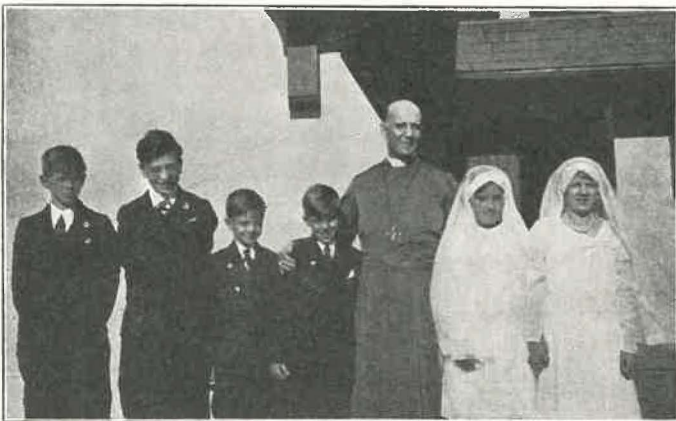
NOTABLY conscientious and competent service has been rendered by two lay readers under Fr. Cole. Bishop Oldham made a visitation to Fly Creek last autumn, and his gratification has been more than vindicated by a letter from these people. The writer says:

"The mission is drawing a class of people the village or city church cannot reach. . . . Here in the little schoolhouse they feel at ease because we are all poor so far as worldly possessions go, but we are consoled with the thought that our dear Lord lived among the lowly. Sometimes our little schoolhouse is filled to its utmost capacity. . . . The children, our first responsibility, are so sincerely interested, we feel they will be fortified to withstand this world's temptations with the spiritual background they are building up from Sunday to Sunday. The young men and women, and especially the older ones, are comforted and supported from day to day."

This mission has had a surprising outgrowth which promises an interesting development, in that several of the clergy in the vicinity have conceived the idea of training suitable laymen for missionary work in the entire countryside. They point out that many Methodist churches are kept open and alive by this means alone. Should the plan mature, it would mean a school giving several months' training in the essentials of the Bible and Prayer Book, and qualified lay readers going out under the direction of the clergy, not simply haphazardly for occasional services but systematically evangelizing the countryside.

Missionary work in the surrounding countryside has been done effectively under the priest in charge of St. James' chapel, Lake Delaware, and has to its credit established congregations with new churches of their own at Downsville and Margaretville, as well as the log building constructed by the natives at Shinhopple.

SEVERAL churches of the diocese have been reopened after a somewhat dormant period and are served by clergy and a Church Army captain. A voluntary work begun at Great Meadow prison, Comstock, by the rector at White-



BISHOP OLDHAM AND CONFIRMANDS

The Bishop of Albany is shown here with candidates for confirmation at Lake Kushaqua sanatorium.

TEACHER'S PRAYER

THEY are so trusting and so small
These youngsters in my care.
Dear Lord, please teach them one and all,
Thy way is bright and fair.

Please teach them all so they may learn
Thy way of Truth and Right;
No matter where their paths may turn,
Please keep them in Thy sight.

I've asked Thy help for all my class,
But won't You also see—
In patience, goodness—that I pass?
O, Thou, dear Lord, teach me.

RUTH A. HOLSCHER.

hall, the Rev. H. P. Kaulfuss, has developed substantially. It now has the support of the Board of Missions. The Bishop has twice visited the prison and confirmed large classes of men whose earnestness was extraordinary. Local clergy also have oversight of the large sanatoria. The Church mission to the deaf is supported by the diocese, and the Rev. H. C. Merrill holds services in various centers and visits individuals and institutions for the deaf. One of the most encouraging missionary undertakings is the correspondence church school, supervised by Archdeacon Purdy, which has enrolled 275 children and 150 adults. They receive regular lessons and Christmas remembrances, the work being carried on by volunteers, the majority of whom are members of the Bishop's chapter of the Daughters of the King.

Pioneer and rural Church fields with their recompenses and hazards, with their privileges and problems, are not all in the western dioceses. And in the diocese of Albany no other endeavor has enlisted so many individuals and won to itself such consistent support as has the work among the isolated and the embracing of larger areas by parishes and missions.

Dr. Peabody of Groton

AT THE age of 81 the Rev. Dr. Endicott Peabody still occupies his exacting post as headmaster of Groton with ease and authority. He *is* Groton, and regret over his prospective resignation will spread far beyond the confines of the school and its graduates. It is hard, indeed, to conceive how anyone could ever really replace him.

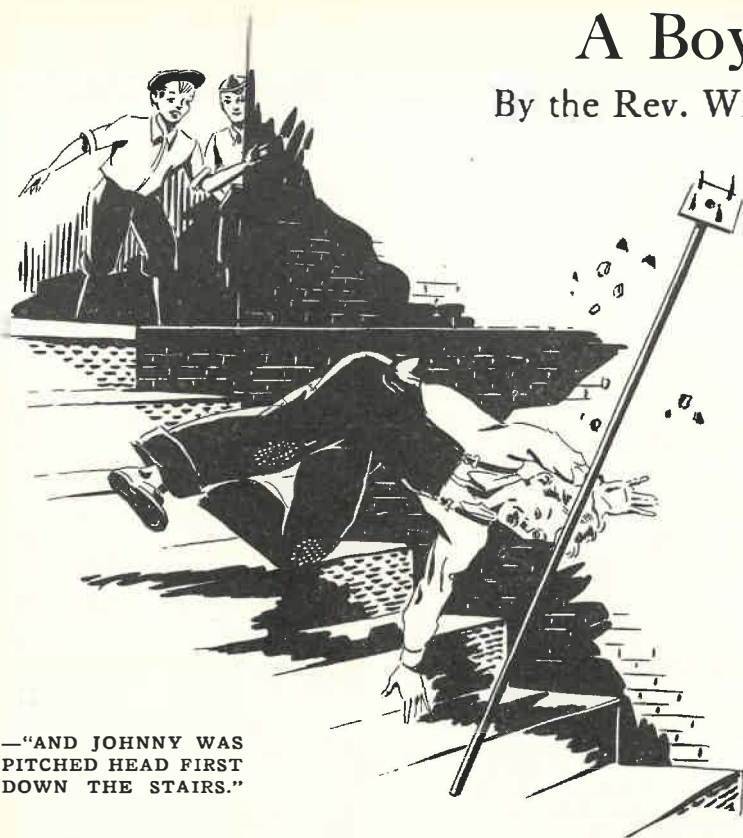
Yet, beyond question, the essence of his spirit has passed into the institution. Young as the school is—it is only 54 years old—it has achieved a custom and a tone, a quality of training, and a type of student which are an extraordinary tribute to one man's influence. Never a great scholar, or a great teacher, or a great preacher, he has been exactly the rounded human being that he has sought to make the ideal of the school. That is to say, he was a fine athlete in his youth, he was a man of wide culture, and he held fast to the things of the spirit. To the sound mind in the sound body he added, as a peer, faith. He chose his masters by these exacting standards. He never fell below them himself.

How well have Groton boys lived up to these high standards? Theodore Roosevelt once felt moved to warn a younger generation of fellow schoolmates against the "contemptible" sin of snobbery. Dr. Peabody would probably be the first to acknowledge his failures. But the record of the school for achievement, for patriotism, has been of the highest. It has never lowered its own standards. It has exercised a profound and lasting influence among its graduates. No institution could do more. Dr. Peabody will begin his richly earned years of relaxation amid a wealth of admiration and friendship.

—New York "Herald-Tribune."

A Boy's Tragedy

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



—“AND JOHNNY WAS
PITCHED HEAD FIRST
DOWN THE STAIRS.”

A FEW weeks ago I sat in a Yorkshire rectory, drinking tea and eating buttered toast before a blazing fire. I had walked through a snowstorm to this haven of refuge and I was enjoying the comfort. I enjoyed even more the very sensible conversation of the parish priest. He had always been a country parson, and could tell me many interesting things about the Yorkshire moors and the people who dwell in the moorland villages; but he was also very eager to hear what I could tell him about people who live in cities, and especially about those who live in slums. He was immensely interested in a boy of whom I told him several stories, and the comments he made have remained in my mind. That is why I am writing this article.

Readers of *THE LIVING CHURCH* have already met that boy. Do you remember the boat-boy whose cousin was a “hummer”? The artist who sometimes adorns my unworthy efforts with illuminating sketches, presented that boat-boy with a halo perched at a rakish angle: and that picture spoke the spiritual truth about him. That boy—I will call him Johnny Q.—in his growth from childhood to adolescence, presents an indictment of our civilization; and this is precisely what that moorland priest realized. Let me tell you, by the aid of a few stories, what he was like, as a little fellow, when he proudly carried the incense boat in church.

At one time, some Roman Catholic sisters, discovering that the boy's father was of Roman profession, paid several visits to the house to persuade the mother, who was vaguely Anglican, to send the boy to the Roman church. Johnny informed me of this, and I called upon Mr. and Mrs. Q., who promised that Johnny should stay with us. The next day, when he came home from morning school, he found one of the sisters at the house. He had not previously met her, and he eyed her with much disfavor.

“Is this Johnny?” the sister asked.

“Yes,” said Mrs. Q., “this is Johnny.”

“Well, Johnny,” said the sister, “your mother tells me

that she doesn't want you to come to our church.”

“I'm not coming,” growled Johnny.

“But your mother says that you are being taught the faith and that you know your catechism. Is that true?”

“Of course. What d'you think?”

“Well, let me see about the catechism. Who made you?” (She of course had the Roman catechism in mind.)

Johnny pondered. He did not remember this as a question in the Anglican catechism, but he was not going to admit ignorance, and he went on thinking.

“Come, Johnny, who made you?” repeated the sister. He raised his head and looked her squarely in the eyes. “My godfathers and my godmothers in my baptism,” he said.

SUCH splendid courage and confidence, even when you are absurdly wrong, is the raw stuff of leadership. And Johnny Q., was the heroic leader of an admiring gang of small boys, who followed him both in innocent games and in dangerous mischief. Outside the east end of the church, in a dreary, miserable little street, was a flight of steps leading down to the boiler room and furnace. There was a locked gate at the top of the steps. And over the steps was an iron bar, intended as a support for the church railings. The bar was attached at one end to the railings, and at the other it was cemented into the wall of the church.

One evening Johnny took his band of young toughs to this spot. He climbed over the gate, and began to perform astonishing exercises upon the bar. His feats were loudly applauded by his followers. But suddenly the bar worked loose and broke away from the wall; and Johnny was pitched head first down the steps. For a moment he lay still and his friends thought he was dead—as he easily might have been. But presently he stirred and picked himself up. He crawled up the steps, climbed over the gate, and stood in the street. Blood was streaming down his face from a gash over one eye. His right hand was useless—he had broken a wrist. He gazed round at his friends, and thoughtfully spat out two or three teeth before he spoke.

“Don't tell the rector,” he said. “And don't tell old Walker (the verger). And don't tell my mother. You, Bill, come with me.”

Bill went with him—and found himself standing with Johnny in a garage where cars were to be hired. The garage proprietor recognized them as old enemies, and his greeting was not effusive. He told them to clear out.

“But,” said Johnny, “this is serious. I want you to run me up to the hospital.”

“Oh, indeed,” said the man. “Why? I see you've hurt yourself, now I come to look at you.”

“Yes,” said Johnny. “*I'm bleeding to death, so you'd better hurry up.*”

The man took him to the hospital, where I several times visited him. The only thing that worried him was that he thought he might lose his job with the incense boat, and he was comforted when I assured him the job was still his.

Upon another occasion he besought me to give permission

for him to take home his little scarlet cassock. He said that there was a button missing, which his mother would replace. I discovered later that there actually was a button missing, but his mother knew nothing about it. She found him stealing off to school on Monday morning with the cassock under his arm, and she stopped him. Much to his disgust, she took the cassock away from him and reported the affair to me. Johnny and I had an interview.

"Johnny," I said, "what was the great idea?"

"Well, Father," he replied, "I'll come clean. Last Friday, in history lesson, teacher showed us a picture of Cardinal Wolsey, all dressed up in his red clothes. And I said that was nothing, because I was dressed up like that myself on Sundays. The boys wouldn't believe me, so I wanted to take my cassock and show them."

I could go on with stories about that boy. His father was a poor laborer, often out of work. They lived in a wretched little house in a mean street. But Johnny had soul, fire, *dæmon*. He was a born leader, I say, with a nature as vivid, a passion for life as ardent, as any I have known. But he had to leave school at 14. I spoke to his parents about this, but what could we do? Times were bad. Johnny must take any job he could get.

I found him a week or two later, wearing an absurd peaked cap a size too large for him, delivering parcels of laundry. Six months after that he was odd-jobbing for a house-repairer. A few months later he was assisting in a slaughter house. He was drifting into insignificance. The light was going out of his eyes.

IS THERE nothing better we can do with native powers than squash them out of recognition in a meaningless routine, just because they appear in poor circumstances? We pretend that we have, in England and the United States, an educational ladder which gives everyone a chance. The pretense is dishonest nonsense. At the moment, we are even worse off than in the old days of rampant individualism, when ignorant men with courage and forceful personality could win their way up. There is not much scope for that sort of adventure in our present arrangement of regimented sham democracy, which is merely plutocracy triumphant. We send thousands of lads through the mill of elementary education, and they emerge qualified to be cogs and gadgets in an insignificant routine. And in the process we crush out of recognition the stuff of heroism and romance. Of course, the old individualism is as dead as it deserves to be. It encouraged

REQUIEM

HAIL, Soldier of Christ,
 Fighter, lover of life—
 Hail to the dauntless spirit
 Dreading not sword and strife;
 Though far in the kingdom divine
 We know not sun and moon—
 Midnight, and starry skies,
 The gleam of dawn, and splendor of high noon;
 The victor's soul shall rejoice,
 The heavenly brightness shine
 Illumined forever in glory
 Reflected, Lord, from Thine:
 Farewell, conqueror in Christ.
 Thou, who hast found release,
 In the Great Heart of Jesus
 Shalt dwell in perfect peace.

HELEN HAWLEY.

HIS HANDS

THERE were the tiny hands that yearned
 For care, that Mary's fingers stilled;
 And there were the boy's brown hands that learned
 To hold 'a tool and to carve and build.

Later, the hands that had stilled a bird,
 Strong and sinewy, pressed the head
 Of a fevered girl—or softly stirred
 Over the face of the dead.

These were the hands that touched the wild
 Lips of fear with infinite calm,
 And held the sunny curls of a child
 Against a tender palm;

That strained together in prayer like pain
 And lay in exhausted sleep;
 That toiled and rested and toiled again
 As a shepherd for his sheep.

And last they spread on a wooden beam,
 Quivered and bled and were still—
 High on Calvary white hands gleam
 And a hush lies over the hill. . . .

Now peace steals over a garden lawn
 And beauty is in the hand
 That lifts in incarnate love at dawn
 Where the lilies of Easter stand.

L. B. G.

greed and brutality at the expense of the virtues. It compelled leadership to be selfish. But the Capitalist system which it built is passing into the servile State and the totalitarian bee-hives. Only when we get the Christian order of genuine coöperative freedom will there be any real chance for the likes of Johnny Q.

ACKNOWLEDGMENTS

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Mrs. J. B. Elliott	5.00
Laura H. Hutchinson	5.00
"To the Memory of Bishop Niles and Bishop Parker"	5.00
Violetta T. Wight	5.00
L. F. S.	2.50

\$87.50

NEWS OF THE CHURCH

Palestine Problems Perplex "John Bull"

Both Jews and Arabs Have Ancient and Good Claims to Country and British Must Judge

By W. A. WIGRAM

LONDON—The problems in Palestine today, at least in some aspects, bring up a resemblance to the old Greek tragedies. Tragedy, according to the ancient definition, is conflict between two forms of the good, rather than conflict between good and evil; and the problem over which men of high character and aim can quarrel is: which of the two is higher and should prevail?

In the strife between Arab and Jew in Palestine, the trouble is that both have claims to the same small land that are good, ancient, and guaranteed. On either side there are, of course, some adherents who put the claims forward in an exaggerated manner; but the claims themselves have a very good foundation. The difficulty is that they are contradictory and that the two types of men seem quite unable to live together.

Hence old John Bull, the authority in the land, is sadly perplexed. He really does want to do right, but the difficulty is to make out what is right, or which right of the two in conflict has to give way. The matter is complicated by the interference of those who do not care in the least for right in the abstract, but are anxious for quite other reasons to embarrass Great Britain.

Of course if anything goes wrong in Palestine it is all always the fault of old John Bull. All the world, it seems, can agree on that, and I suppose in these days we are expected to be thankful that the world can agree on anything.

PRACTICAL REFORMS NEEDED

There is also the smaller question of the organization of the practical reforms that are admittedly needed in the Orthodox Church of the country. Doctrinal or liturgical reform, fortunately, is not in question; but a Church that has lost the great bulk of its capital and income, and that has heavy debts to face and finds the calls on its work increasing rapidly has to admit that its financial position needs drastic overhauling, even if it is suspicious of any help.

In the matter of Church government, British authority is really only anxious to put the Orthodox Church of Palestine in a position where it can do its spiritual work unhindered. To secure this, it wishes to see the Church put in a position where it can gradually pay off its debts, and adopt a scheme of government that will enable it

(Continued on page 416)



DR. FRANK H. NELSON

Missionary Shortage Doesn't Mean Missionary Giving Has Decreased

WASHINGTON—Emphatically denying that the \$300,000 missionary fund shortage means that missionary giving of individuals and parishes has fallen off, the Presiding Bishop addressed a large group of clergy gathered here for the March meeting of the Washington clericus. He explained that most of the deficit is due to the decrease of interest from invested funds.

There have, Bishop Tucker showed, been fewer "designated legacies" for missionary purposes during recent years, but there has been since 1934 a slight increase in missionary contributions. He feels that a concerted effort must be made to increase the annual quotas so that a permanently heightened expectancy may be achieved.

Canon Twombly Retires as Rector in Lancaster, Pa.

LANCASTER, PA.—Canon Clifford G. Twombly, rector of St. James' church here for 32 years, leader in the city's law and order activity, and outstanding clergyman of the diocese of Harrisburg, has announced his resignation from the rectorship of St. James', and his retirement from the ministry, as of May 1st.

Noted especially for his splendid church school and for his successful efforts to stamp out vice and corruption in the city of Lancaster through the medium of the law and order society, which he helped found, Dr. Twombly was also active in the life of the diocese as a canon of St. Stephen's cathedral, Harrisburg, a member of the standing committee and the executive council, and a delegate to General Convention.

Dr. Twombly was assistant at Grace church, New Bedford, Mass., 1894-1897, and rector of St. Paul's, Newton Highlands, Mass., 1897-1907. Following his retirement, he will move to Concord, N. H.

Dr. F. H. Nelson, 69, Presents Resignation

Was Rector of Cincinnati Church for 39 Years and Widely Known as Civic Leader

CINCINNATI—The Rev. Dr. Frank H. Nelson, rector of Christ church here for 39 years, and widely known civic leader in Cincinnati, recently announced that he would present his resignation at the annual parish meeting on April 10th. He intends to retire when the vestry has selected his successor. On September 6th Dr. Nelson will be 70 years old.

A native of Hartford, Conn., Dr. Nelson was educated at St. Paul's school, Concord, N. H., and was graduated from Hobart college in 1890. He was ordained deacon in 1894 by Bishop Coxe, priest in 1897 by Bishop H. C. Potter. He came to Cincinnati in 1899, after serving as curate in St. George's church, New York. He was assistant at Christ church, Cincinnati, from May, 1899 to February, 1900, when he succeeded the Rev. Alexis Stein as rector.

Christ church, founded in 1815, is the largest and wealthiest church in the diocese of Southern Ohio, and there are few churches of any denomination with as large and active a parish program. Much of its success has been achieved under Dr. Nelson's leadership.

He is one of the most popular preachers in the city. Often a deputy to General Convention, he is known throughout the Church as a leader of evangelical type. His interest and time have also been given freely to the community chest, YMCA, and numerous other religious and civic organizations.

FOUGHT FOR CIVIC IMPROVEMENT

Dr. Nelson championed the cause of better government for the city and was active in the committee which secured the charter form of government for Cincinnati. He received the honorary degree of Doctor of Sacred Theology from General theological seminary, and the honorary degree of Doctor of Divinity from the University of Cincinnati.

No successor is to be chosen until after Dr. Nelson's resignation has been acted upon. Dr. Nelson will not retire until the new rector has been named.

Convention of Northern Michigan

SAULT STE. MARIE, MICH.—The annual convention of the diocese of Northern Michigan has been advanced to April 13th and will be held in St. Stephen's church, Escanaba. The convention has been called at the direction of the standing committee, of which the Rev. J. G. Ward is the new president.

Says Easter Spirit is Way of Salvation

**Bishop Stewart of Chicago Writes
of Bringing New Spirit to World
Now Being Crucified**

CHICAGO—The spirit of Easter in Christians offers the only way to bring Easter to a world which is being crucified today, said Bishop Stewart, writing editorially in the *Diocese of Chicago* his Easter message to the diocese.

"The world longs for the dawn of an Easter which may be dominated by the peace which the Prince of Peace alone can give," he said.

"The message of Easter day is not an argument," Bishop Stewart began, "but an announcement; not a syllogism but a shout: 'Christ is Risen! Alleluia!' That was news—good news—in the spring of 29 A.D. And it is news—good news today.

"Evangelia!" The very word sounds like a silver trumpet. Christianity isn't good advice: it is good news of the greatest event in time, of the most amazing and far reaching and revolutionary event in history—the Resurrection of Jesus Christ from the dead.

"That event recorded in the gospels, witnessed to by the Apostles, proclaimed by the Church from the beginning, celebrated with carols and anthems of joy throughout the world does these four things for us:

GOD'S JUSTICE VINDICATED

"(1) It vindicates the justice of God. If a perfect human being, doing completely the will of God, realizing oneness with the Father, claiming in a unique sense to be His Son, giving Himself in utter and complete and sacrificing love to the cross in quiet confidence that He will rise again is found to have trusted, foolishly, to have confided mistakenly, to have been abandoned and betrayed, the universe is not moral at the heart and God has gone back on the highest and best we know. The Resurrection is the answer. God can be trusted.

"(2) It validates the witness of the Apostles to the divine nature of Jesus. By close acquaintance with Him they were convinced that while He was man, still He was not mere man, but the unique revelation of God. When the crash came on Good Friday, their faith crashed. They were bewildered, broken, beaten. The Resurrection changed all that. It validated their faith.

"(3) It emancipates us today from the fear of grisly death, and from every other fear born of skepticism. We know that death is not the last word. Emily Dickinson has a charming little verse which reflects such emancipation:

"Because I couldn't stop for Death
He kindly stopped for me;
The carriage held but just ourselves,
And Immortality!"

"(4) It generates newness of life. Columbus discovered a new world and everything was different from then on. Copernicus discovered a new universe and the whole life of man, his whole outlook changed. Darwin discovered a new biological principle, and since then we speak of pre-Darwinian and post-Darwinian. Einstein has just surpassed Newton in accounting for what is called gravitation—'now all's askew!' But Jesus risen from the dead gave the whole race a new outlook upon both death and life,

Religion Is Dominant Theme of Most Stage Hits and Prize-Winning 1938-39 Plays Presented on Broadway

NEW YORK (RNS)—Religion has been the dominant theme of most of the stage hits and prize-winning plays presented on Broadway during 1938-39, according to an article by Joseph T. Shipley of the College of the City of New York, entitled, Broadway Tries God, in the April issue of the *American Mercury*.

Declaring that "now, in a sudden season, we find the artificers of drama hot-footing for heaven," Mr. Shipley points out that "if the living theater, and in America that means flood-lit Broadway, is a mirror of men's minds, it is evident that we are in the midst of a period frantically searching for a faith. The average American may have lost the comforting certainty that this is 'God's own country,' but he has not lost God."

Mr. Shipley asserts that not all of these stage hits are "pious" nor are they all "consciously religious in their intentions."

"Yet taken together," he writes, "they attest a new awareness of the things of the spirit. Either explicit in their subject matter or implicit in the handling is a recognition of forces beyond our earthbound frame. Even the plays about democracy, though political in purpose, have clear spiritual overtones. Whether they evoke the deep-rooted goodness of Abe Lincoln or the humble virtues of a few generations of simple Ameri-

breathed upon His little fellowship and it became a world changing power, unveiled a new relationship between matter and spirit, and 'behold, made all things new!'

LIKE SPRING SUNLIGHT

"How that word 'new' goes out from Easter day to fall like spring sunlight upon our prayers and liturgy and plans and motives and intentions and spirit. 'Walk in newness of life!' 'Serve in newness of spirit!' 'Put on the new man!' 'Be renewed inwardly!'

"'Fear not' says the risen Jesus to a frightened world today, 'I make all things new.' How will this be done, Lord? Through the renewal of my Spirit in my followers, through their rising from the death of Sin to the life of Holiness!

"Easter in Christians is the only way to bring Easter to a world which is being crucified today, and which longs for the dawn of an Easter which may be dominated by the peace which the Prince of Peace alone can give."

Church Asks for \$50,000, Hopes for \$60,000, and Gets \$70,000

BETHLEHEM, PA.—When the Pro-cathedral Church of the Nativity here started a campaign to raise funds for rebuilding the parish house, the goal was set, as reported in THE LIVING CHURCH for April 5th, at \$50,000. It was hoped that \$60,000 could be raised. So the parish got down to business and raised almost \$70,000 in pledges.

The pledges are made over a period of three years. So large a success means, the Very Rev. Roscoe Thornton Foust, dean and rector, has pointed out, not only that the parish house will be paid for but also that parish will be free from debt for the first time in many years.

cans, these dramas emphasize elementary and eternal values related to the religious cast of heart."

The Pulitzer prize winner, *Our Town*, with its "last act beyond the grave," leads Mr. Shipley's list. Then follow *Shadow and Substance*, "with all sorts and conditions of clergymen in its *dramatis personae*," *Murder in the Cathedral*, *Many Mansions*, *Father Malachy's Miracle*, *On Borrowed Time*, and *Susan and God*.

"Those," writes Mr. Shipley, "are from 1938. The 1939 season has not merely continued the flood, but has widened the range of religious reference. It flows into musical-comedy fantasy with *I Married an Angel*. It shines through in manifest and homely piety in that pageant of patriotism, *The American Way*. It brings back several generations of ancestors in Elmer Rice's *American Landscape*. A coloratura variation sways in the revival scenes of *Mamba's Daughters* and the Federal Theatre production *The Big Blow*. Religion rides into the theatre in triumph in the *White Steed*. Judgment day is the final scene of *Outward Bound*. And what a surprise awaits the out-of-town customer who judges only by the title when he buys *Here Come the Glowns!*"

(Another religious play, *Family Portrait*, has opened since Mr. Shipley's article went to press.)

Bishop-elect Gravatt's Home Destroyed by Fire

STAUNTON, VA.—Fire destroyed the residence here of the Rev. Dr. John J. Gravatt, Bishop-elect of the diocese of Upper South Carolina. Mrs. Gravatt, her brother, her daughter, and the servants escaped from the burning house without injury. The Bishop-elect was away at the time.

The flames were discovered at 9 A.M. on March 17th by a neighbor who spread the alarm. Fire completely destroyed everything above the first floor. The firemen and volunteers were, however, able to prevent the burning of furniture, linen, clothing, books, silver, glassware, and other items on the first floor.

Cause of the fire has not been determined. The loss, estimates of which vary, was covered by insurance.

It has been announced that until their departure for South Carolina the Gravatts will live in the old rectory of Trinity church, from where they moved to the recently burned house over a year ago. Dr. Gravatt is rector of Trinity.

Tucker Memorial Campaign

VIRGINIA BEACH, VA.—The vestrymen of Galilee church, Bishop Tucker memorial, are planning an active campaign in the near future to pay off the remainder of the debt of \$5,500 on the Church building. If by August 1st, \$4,500 has been raised, the Church Building Fund commission has agreed to cancel the remaining one thousand.

Refugee Children to Receive Aid of U. S.

Plan Is Submitted to Chairman of Non-Sectarian Committee for Aid of Nazi-Persecuted Youngsters

NEW YORK—A plan for the care of German refugee children in the United States was submitted on March 31st to Clarence E. Pickett, acting executive chairman of the Non-Sectarian Committee for German Refugee Children. Canon Anson Phelps Stokes is one of the co-chairmen of the committee. The plan was prepared coöperatively by leading child welfare experts.

The group consulted with members of the staff of the Children's Bureau of the United States Department of Labor; and with many child welfare experts. The plan was transmitted to Mr. Pickett on behalf of the group by Dr. Marion Kenworthy, director of the department of mental hygiene at the New York school of social work, who stated:

"Our deep concern for the children of Germany subjected to exclusion from school, separation from their parents, exile from their country, and even death by starvation moved us to join together to contribute whatever we could to ameliorate the tragedies of these children. No one more than we could appreciate the needs of American children. But the emergent and desperate needs of German children demand special effort and we do not believe that in saving 20,000 of them we will deprive American children of any aid they would otherwise receive. We believe rather that out of our efforts to meet this German obligation we shall gain new strength to meet the needs of American children."

The plan outlines the procedure whereby the children, whose admission is proposed in the pending Wagner-Rogers bill, can be received in this country by foster parents of their own faith who have voluntarily offered to care for them. Stressing the fact that there is no intent to break up families, it is pointed out that German parents are pleading that their children be taken abroad, if the sacrifice will assure their physical safety.

QUAKERS HAVE ENTRY

The American Friends Service Committee, which has long held the confidence of all people here and abroad, and has entry into Germany, is recommended as the central agency for the selection of children in Europe. This veteran organization will add to its staff abroad social workers well-acquainted with the children's field in the United States and such other technical aides as may be needed.

Rector and Wife Conduct Mission

WEST FRANKFORD, ILL.—The Rev. W. W. Daup, rector of St. John's church, Decatur, and his wife conducted a preaching mission in St. Mark's church here from March 12th through the 17th. Mrs. Daup is president of the Illinois council of Churchwomen.

Home for Aged Women Is New City Mission Project

BOSTON—Morville house, a residence here for elderly women accustomed to similar surroundings, is one of the new projects of the Episcopal city mission of the diocese of Massachusetts. It was opened last December and has a capacity of 33 guests.

The residents held their first tea and sale on March 31st. The house is located at 273 Clarendon street, Boston, and owes its name to the late Robert W. Morville Jr., of Jamaica Plain, who left a bequest for the establishment of a home for aged women.

Heaven's My Destination— This Might Well Be Slogan of Tecumseh Church School

TECUMSEH, MICH.—The church building of St. Peter's, Tecumseh, is the oldest Episcopal edifice west of the Alleghenies, and the parish has one of the youngest clergymen in the diocese. The cornerstone of the building was laid October 10, 1833, and the building, completed the following year, retains almost the identical appearance it had following its erection by the pioneers.

Things have changed considerably in Tecumseh during the past hundred years, however, and one change involves the New York Central railroad. At one time, eight trains used to stop daily at Tecumseh. The depot was a scene of teeming activity. But the automobile and the bus and the truck eventually superseded rail travel in this city which lies directly on the beaten path, and the trains ceased to stop at Tecumseh. For long years the station stood unused.

Then the Rev. Edward R. A. Green took charge of the parish, and little by little there was growth and expansion. All at once the church school was so large that it bulged out of the doors and windows of the old building. What to do? Somebody had a bright idea. Why not rent the railroad depot? Good thought, but could the parish afford it? The authorities were approached. "Would \$1.00 a month be too much?" The vestry relaxed.

So now every Sunday overflow classes use the benches whereon many a traveler has rested. Lesson leaflets are passed out the window where once tickets for parts far and near could be bought. The station remains just as it was when it was closed—the same wooden benches, the same cast-iron stoves; but the little travelers on Sunday mornings have a destination in mind which might have surprised some of the wayfarers of the past. Tickets to heaven don't usually come out of railroad stations.

Chinese Priests at ETS

BOSTON—The Rev. Edmund Hsu and the Rev. Stephen C. Kuo, two Chinese priests from the district of Shanghai, are taking numerous preaching engagements in the diocese of Massachusetts. Both are doing graduate study at Episcopal theological school, Cambridge.

Suffragan-Elect Is Promised Assistance

Minister of Foreign Affairs in Dominican Republic Will Give Help to Fr. Spence Burton

PORT AU PRINCE, HAITI—When Fr. Spence Burton, SSJE, Suffragan Bishop-elect of Haiti and the Dominican republic, goes to the republic after his consecration to make visitations, he will receive every assistance possible from the minister of foreign affairs there, Bishop Carson of Haiti said here recently. Fr. Burton will be consecrated on May 3d in Boston.

Work done by the Church's missionaries in the Dominican republic, Bishop Carson reported, is highly valued there; and it would be nothing short of tragic if curtailment should be necessary because of shortage of funds.

Bishop Carson recently completed spring visitation of the missions in the republic. He noted marked signs of progress, notwithstanding the financial crisis. At San Pedro de Macoris, the Rev. Canon A. H. Beer is carrying on particularly successful work among the Spanish speaking population. The Bishop confirmed 28 persons, using the Spanish language. Confirmation followed a Mass in Spanish, sung by Canon Beer. The Bishop formally received from the Roman communion seven other persons.

Canon Beer hopes that he may be able, while on his triennial leave of absence, to establish such contacts as may save the work from curtailment and, in certain places, from closing.

ANNOUNCES NEW LAY READER

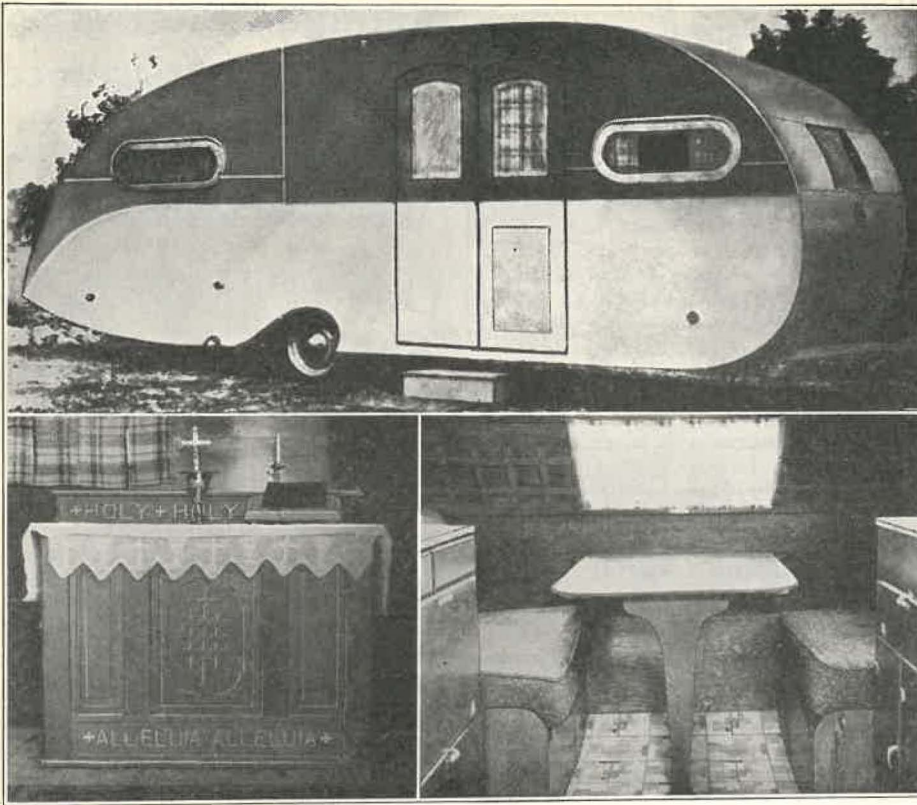
At the Church of the Epiphany, Ciudad Trujillo, the Bishop was welcomed by the recently appointed missionary, the Rev. Philip D. Locke, who for many years worked in Puerto Rico. The Bishop made public announcement of the appointment of Alexander S. Paterson, minister resident of Great Britain as lay reader of the mission.

An order is being placed for a bronze memorial tablet to the late Rev. Charles Raymond Barnes, who was so tragically killed in July last.

One of the most efficient and revered missionaries in Haiti, the Bishop said, is Sister Cora Margaret of the Sisterhood of St. Margaret. She recently celebrated her 80th birthday. For more than 10 years she has labored happily in Haiti, loved by everyone.

Mrs. Henry Hill Pierce, with her son Henry Hill Jr. and his wife, recently visited Port au Prince and saw much of the work here.

The convocation of the district, postponed from its usual time of meeting, in January, will meet in Holy Trinity cathedral, Port au Prince, on April 25th. The Bishop will leave Haiti immediately afterward, in order to attend the consecration of the Fr. Spence Burton, Suffragan Bishop-elect.



NEW LOS ANGELES TRAILER CHAPEL

A side view of St. Christopher's chapel, provided for outlying Los Angeles missionary fields by the Daughters of the King, is shown in the picture at the top. On the left is shown a close-up of the chapel altar; the cloth behind the Gospel side is used to cover the altar when it is not in use. The picture at the right shows the living quarters at the rear of the trailer with double bed and dining nook; at right are the stove, ice box, and locker space; at left, the sink and more locker space. Wardrobe doors, not shown in the picture, can be joined together when open to screen the living quarters from the altar. (George A. Nash photo.)

Fr. Johnson, Harlem Vicar, Is First Negro Appointed New York Police Chaplain

NEW YORK—The first Negro ever made a police chaplain in the history of the New York police department was sworn in on March 3d by Mayor Fiorello La Guardia in the city hall. The chaplain is the Rev. John Howard Johnson, vicar of St. Martin's chapel in the Harlem section of New York. Fr. Johnson is already chairman of the advisory committee on Negro problems and a member of the emergency relief bureau of the city.

St. Martin's chapel was recently destroyed by fire. Until it can be rebuilt, services are being held in Ephesus Adventist church, across the street from St. Martin's.

St. Martin's is the largest Negro parish in the country. On his last visitation there since the fire, Bishop Manning confirmed a class of 138, of whom 48 were boys and 90 girls.

Gives \$500 to Altar Guild

COLUMBIA, PA.—Five fully paid up shares of stock, amounting to \$500 in the State Capital savings and loan association, were presented recently to the altar guild of St. Paul's parish here by Miss Effie Detwiler. For many years Miss Detwiler worked as a faithful member of the guild. The Ven. W. Josselyn Reed, archdeacon of Harrisburg, is rector of the parish.

Bishop Page Administers Confirmations in Canada

DETROIT—Bishop Page of Michigan officiated during Holy Week in what is believed to be the first confirmation service conducted by an American bishop in the Church of England in Canada.

Illness of the Rt. Rev. Charles A. Seager, Bishop of Huron, Ontario, had threatened cancellation or postponement of three confirmation services in Canadian cities.

A good deal has been written about the mutual good will existing between the Episcopal Church in Michigan and the Anglican Church just across the border in Canada. There is frequent exchanging of pulpits and altars practiced between the Churches, and on this occasion Bishop Page gladly helped out.

The services were conducted at All Saints' church, Windsor, St. George's, Walkerville, and the Church of the Ascension, Windsor, Ontario. Bishop Page had intended to keep his Holy Week program fairly light, after a strenuous earlier Lenten schedule, but he did not hesitate when the need for him arose in Canada.

Parish House in Asbury Park, N. J.

ASBURY PARK, N. J.—Bishop Gardner of New Jersey dedicated a new parish house at Trinity church, Asbury Park, last week on the occasion of the 15th anniversary of the rector, the Rev. Randall W. Conklin.

New Chapel Trailer "Previewed" in West

Daughters of King Show Result of
Two Years' Planning to Guests
at Their Los Angeles House

LOS ANGELES—A chapel trailer which the Los Angeles Daughters of the King have for the past two years held as a vision, has at last materialized. In March the Daughters held a "preview" of the trailer, and more than 100 persons were served tea at the Daughters' house in La Crescenta. Each person visited the chapel on wheels to view the details of its conveniences and comforts.

A member of the chapel trailer committee acted as showman. She was kept busy changing the breakfast nook into a full-size double bed, converting a shelf into a stove and kitchen table, and the wardrobe drawers into a dividing partition to close the living quarters from the chapel, temporarily converting it into a sacristy.

The double entrance doors of the chapel were kept open so that the view from the porch steps of the house showed the altar in its beauty and illustrated to the visitors how it will look when outdoor services are held and the trailer is used as the chancel.

The back of the altar is shelved to hold the vestments and prayer books, and a folding box arrangement completely covers and holds it in place while on the road or when the trailer is rectory in place of church. Opposite the covered altar is a wall space against which can be piled the folding chairs, awning, etc., that are to be purchased as soon as possible to complete the fittings.

PORTABLE GIFTS

Besides the built-in features, some beautiful portable gifts have been provided, such as a portable altar, which has a rural mission and World war history, for use in visiting homes and for private devotions; and a portable organ which folds up, as if into a large suit case.

The St. Christopher's chapel, as the mobile mission is to be called, will be on exhibit at the Daughters of the King house in La Crescenta until all details are completed and it is ready to present to the diocese.

The chapel will then start on its way to spread its message of hope and comfort to the small, churchless communities in this wide area.

Treasures From New York Cathedral to Be Displayed

NEW YORK—The many treasures belonging to the Cathedral of St. John the Divine will be arranged for exhibition and will be on view every day throughout the period of the World's fair for the special benefit of visitors. Guides will be provided to welcome visitors and to show them the treasures and the cathedral as a whole.

Plan NCCJ Institute at Williams College

To Discuss Attitude That Forces of Religion Should Assume in Fight Against Totalitarians

NEW YORK (RNS)—The attitude which the religious forces of the nation—Protestant, Catholic, and Jewish—should adopt to halt the encroachments of the totalitarian systems which “indoctrinate hate, spread racial doctrines, violate civil liberties, and threaten all religions,” will be discussed at the 1939 Williamstown institute of human relations, it was announced here by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews.

The Institute, to be opened by President Baxter of Williams, will be held on the campus at Williams college, Williamstown, Mass., under the auspices of the National Conference, August 27th to September 1st.

A program of far-reaching significance is being planned, Dr. Clinchy said, with the aim of mobilizing the Protestants, Catholics, and Jews of America on an unparalleled scale, through their leaders, for defense of religious ideals and for the promotion of peace, economic justice, interfaith cooperation, and understanding.

In line with these objectives noted religious and lay leaders of the three faiths will discuss such subjects as The Church and Racial Doctrines; The Church and Civil Liberties; The Church and World Peace; The Church and Political and Economic Systems; Church and State; The Church and Economic Reforms; National Unity and Cultural Diversity.

Popular afternoon forums will be held throughout the institute on the problem of Propaganda, Good and Bad. Methods of propagandists will be analyzed, and conflicts with education discussed.

As in previous institutes, round table and forum sessions will be held every morning on common problems facing Protestants, Catholics, and Jews and practical methods for carrying on the movement for understanding and cooperation among the three faiths in each community. Specialists will lead discussions on programs for public schools, Church schools, women's organizations, campus and other youth organizations, social work, journalism and radio, and community round tables.

Among the subjects to be discussed at general morning forums are Religion and Education; Community Experiments in Weekday Religious Education; and Methods of Translating Moral Teaching into Legislation.

Date of Salina Convocation

CONCORDIA, KANS.—The annual convocation of the missionary district of Salina, it was recently announced, is to meet April 24th to 26th at Christ cathedral, Salina. Bishop Spencer will preside. Formerly the date had been set as April 28th and 29th.

Second Offering Collected at Door of St. Paul's in Oakland for Shortage Fund

OAKLAND, CALIF.—Having four ushers stand at the doors, plate in hand, as the congregation left the 11 o'clock service in St. Paul's church, Oakland, resulted in second offerings of \$75.35 and \$99.66 on two successive Sundays in Lent for the missionary shortage fund. A similar plan was followed on Palm Sunday and Easter.

At each service, in addition to brief remarks by the rector, the Rev. A. Ronald Merrixx, a short talk was given to the congregation by Avey T. Bailey, vestryman and parish treasurer, who proposed the plan of one dollar a communicant.

The second offerings are an additional contribution from a parish where, at present, the pledges are approximately \$5,000 short of a budget of \$24,330. St. Paul's pledge to the Church's program is \$3,350, plus a diocesan assessment of \$1,173. The vestries are as determined to meet the year's obligations of the parish as they are to contribute as much as possible to the National Council's missionary shortage fund.

Three Call to Action rallies were held during the week of March 26th. A youth meeting on Sunday afternoon lasted more than three hours; nearly a hundred women met for two hours on Monday afternoon; and a well-attended men's meeting, sponsored by the vestry and auxiliary vestry, was held on Wednesday evening.

Following the Call to Action rally for men the following telegram, covering resolutions passed at the meeting, was dispatched to the Presiding Bishop:

“Men of St. Paul's, Oakland, believe that if Call to Action were relayed by laymen to their fellows and one dollar asked from each, it would be possible now to raise a million dollars. They suggest that of amount received over three hundred thousand dollars, a proportionate sum be used for religious education and one-tenth for wide dissemination of free literature giving the Christian answer to subversive influences now at work among young and adults.

(signed) A. Ronald Merrixx, Rector.”

Rector Held up by Thieves

MAPLE SHADE, N. J.—The Rev. Edward H. Van Houten, rector of St. John's church, Maple Shade, was robbed by three armed men as he walked toward his home late one evening last week. The men, Mr. Van Houten reported, jumped from behind a tree and drew guns. One, who wore a mask, ordered him to turn around and then stole his wrist watch, 50 cents, and a 1938 class ring of the DuBois theological seminary.

Marks 10th and 15th Years

ONEONTA, N. Y.—The Rev. Alfred J. Miller on March 5th celebrated the 10th year of his rectorship of St. James' church here. Mr. Miller celebrates the 15th anniversary of his ordination to the priesthood on March 15th. As a thanksgiving for both events, he has presented his church a solid silver lavabo to complete its communion set.

That Episcopal Sag!

THEY call the Sunday after Easter “Low Sunday” because attendance and interest invariably hit a low mark. What's the matter? Can Episcopalians only take 40 days of devotion, then have to undergo a relapse? We and all our household are determined that there shall be no sag in our devotion to Our Lord after this Easter. Will you join us?

You will need aids, of course—books, manuals, prayer desks, prayer books. We have all these. You will also need full and frequent use of the Sacraments. Your Church has these. Use them, and you'll go places.

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**Detroit Boys' Home
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New Venture of Episcopal Mission
Begins Serving City; Cares for
20 Youngsters

DETROIT—After much delay while “red tape” was being disposed of, Faber house, home for boys, the newest venture of the Detroit Episcopal city mission, has received a license from the welfare department of the state of Michigan, and is now beginning to serve the community. Resident in charge are Mr. and Mrs. George V. Beaty. Mr. Beaty is the secretary at the city mission, and Mrs. Beaty combines natural aptitude for this type of work with training as a nurse.

The capacity of Faber house at present is 20 boys from 12 to 17 years of age. The type of boy whom Faber house will serve, according to the Rev. George Backhurst, superintendent of the city mission, is “not a criminal—yet! But crime beckons him.

“Young, inexperienced, and neglected, he falls an easy victim. He is no different from other boys, except that he has no one to take him by the hand and lead him over the rough places. He can be and wants to be a splendid citizen of tomorrow. All he asks is an opportunity.”

A meeting of the advisory board for Faber house was held at the institution, located at 52 East Vernor highway, Detroit, on March 6th. The following constitute the board: Bishop Page, Mr. Backhurst, Judge D. J. Healy of the juvenile court, Frederick Baxter, the Rev. I. C. Johnson, A. Douglas Jamieson, Capt. E. A. Lucas, and Inspector William Johnson of the Detroit police department.

A house committee of younger laymen is composed of Richard S. Weber, Robert F. Weber, Edward L. Warner, Kenneth Kurth, Robert Hutton, John R. Searles, John C. Hodges Jr., T. H. Mabley, William Butler, and in an advisory capacity, the Rev. R. C. Brown.

Mr. Backhurst has pointed out to the people of the diocese of Michigan that certain new equipment will necessarily have to be furnished, and, since it will take a short time before the house is filled and some of the boys will have to be helped financially, some funds will have to be raised. Gifts of canned goods, staples, and the usual housekeeping articles, he says, will be welcome.

Musical Evening at St. Mary's

NEW YORK—Beginning on April 17th, there will be a series of five Monday evenings of music at the Church of St. Mary the Virgin here. The first event will be an organ program by Clarence E. Watters, organist of Trinity college, Hartford, Conn.

On April 25th there will be a concert of liturgical music by St. Mary's polyphonic choir. On the succeeding three Mondays in May, Ernest White, organist of St. Mary's, will give organ recitals. Interested persons are cordially invited to attend.



NEW DOSSAL AT SEWANEE

Shown above is the recently dedicated dossal in All Saint's Chapel at the University of the South, designed by Cram and Ferguson, who were the architects for the Chapel.

W. Michigan Contributes \$1,000 to Shortage Fund

GRAND RAPIDS, MICH.—Taking the expenses of maintaining the Rosebud reservation of Indians in South Dakota as its project, the diocese of Western Michigan has sent the National Council a draft for \$1,000, payment in full of the amount pledged to the missionary shortage fund. This \$1,000 came as a special gift from Grace church of Grand Rapids, through the generosity of George E. Walker, a life-long member of that Church, a vestryman for many years, and a teacher in the church school, who has always been a most generous contributor to missions, domestic and foreign.

It is especially fitting that the diocese of Western Michigan could make this contribution to this particular mission since the Rt. Rev. Lewis Bliss Whittemore, Bishop of Western Michigan, the Rt. Rev. Blair Roberts, Bishop of South Dakota, and the Rev. Paul Barbour, superintending presbyter of the reservation were all in high school together in Hartford, Conn.

Elect New York Cathedral Trustee

NEW YORK—Clarence G. Michalis, chairman of the executive committee of the Seamen's Bank for Savings here, was elected a trustee of the Cathedral of St. John the Divine and treasurer of the cathedral at a meeting March 28th in the synod house in this city. Bishop Manning presided at the meeting. Mr. Michalis succeeds Lewis Spencer Morris.

Oregon Convention Date

PORTLAND, ORE.—The date of the 51st annual convention of the diocese of Oregon, it was recently announced, has been changed to April 16th and 17th. The convention will meet at St. Mary's church, Eugene.

Albany Schedules Institute on Family for April 18th; Four Authorities to Speak

MALONE, N. Y.—A one-day institute on the family, sponsored by the diocese of Albany's social service department, will be held here April 18th at the Masonic temple. Four authorities—a judge, a professor, a physician, and a social service worker—will make addresses.

To help persons discern the physical, psychological, and moral forces which cause family disintegration; to discuss the best means of contending with these forces and of promoting healthier, happier homes; and to discover ways and means of closer cooperation between clergy and social and welfare workers—these are the purposes of the institute.

Clergymen, social workers, parents, students, and anyone else who is interested—all are invited to attend the discussions, which will be conducted by men who are authorities in their respective fields.

Bishop Oldham of Albany; the Rev. Charles E. Kennedy, rural dean of Ogdensburg; and Mrs. C. Albert Massey of Malone—these are the committee.

Registration is \$1, and this includes luncheon. The speakers will be Cornelius J. Carey Jr., Franklin county judge; Professor Herbert A. Block of St. Lawrence university; Dr. Harold H. Berman of St. Lawrence state hospital; and the Rev. Harold P. Kaulfuss of White Hall, N. Y.

Province of Sewanee Is to Have Youth Meetings

JACKSONVILLE, FLA.—A provincial conference on young people's work and problems will be held April 13th to 14th in Atlanta, Ga., it was announced by Bishop Juhan of Florida, president of the province of Sewanee.

Miss Cynthia Clark, of the Division of Youth of the National Council, and Bishop Juhan, will act as co-directors of the conference, which will be attended by two young people's workers from each diocese in the province. Bishop Mikell of Atlanta will be host to the conference.

The purpose of the conference, Bishop Juhan announced, is to study the needs of young people in this province, and to consider means of meeting these needs and of coordinating the work of various diocesan youth organizations.

Pre-Marital Examination Bill Is Enacted by Legislature of N. C.

RALEIGH, N. C. (RNS)—Bills requiring applicants for marriage licenses to pass physical examinations and expectant mothers to take blood tests to determine if they have syphilis have just been enacted into law by the North Carolina legislature after having been killed and revived in the lower house.

Under the physical examination measure, marriage will be prohibited for persons having venereal disease or tuberculosis in contagious stages, or persons mentally deficient or epileptic.

New Jersey Church Mission of Help Holds Its Annual Retreat

BERNARDSVILLE, N. J.—The annual retreat of the Church Mission of Help of the diocese of New Jersey was held at St. Martin's house, Bernardsville, on March 25th. The Rev. Almon R. Pepper, director of the Department of Christian Social Relations of the National Council, was the conductor. The Very Rev. Frederic M. Adams, dean of Trinity cathedral, Trenton, conducted a conference preceding the retreat.

The absence of the Rev. Thomas A. Conover, rector of St. Martin's, because of illness was the cause of some concern. Fr. Conover, second oldest priest in the diocese, has been active in the work of the Church Mission of Help for many years.

IT SEEMS SUCH A PITY

that Episcopal people generally have never acquired the habit of dropping into their churches on weekdays, in passing, to say their prayers.

One can go into almost any Roman church any day in the week and find many, many souls there on their knees. But, open as our churches are, we seem to have let ourselves get into a once-a-week habit.

Just try this, as a starter: whenever you go past an Episcopal church on a weekday, step in, offer your thanksgivings, and intercessions, and tell our Blessed Lord quite simply how much you love him. That's all.

Then, when saying your prayers begins to take on some real significance to you, let us plan a little prayer corner for you—for your own room at home. It's amazing how beautifully, yet reasonably this can be done.

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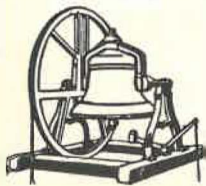
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Palestine Problems Perplex "John Bull"

Continued from page 409

to rule its flock of Arab-speaking Palestinians without too much friction.

Unfortunately, the Church is apt to suspect any interference, even of the most benevolent nature, and the whole business has been and is complicated by personal misunderstandings of the kind that are likely to arise between a British high commissioner who in private life is an elder of the Scotch Kirk and a Patriarch who is a Palestinian Greek!

GOVERNING BODY IS GREEK

On the other hand, while the bulk of the faithful in Palestine are Arab-speakers, bred in the land, the whole governing body of the Church (the Brotherhood of the Holy Sepulchre, which includes all the Bishops), is now entirely Greek. They regard themselves, not so much as the episcopate of the Church of Palestine, as a garrison of the Holy Orthodox Church throughout the world, set in that land to protect the holy places (the churches of the Holy Sepulchre and Bethlehem mainly), from the encroachments of Rome. Anything else is subordinate and secondary to that.

Now this attitude has excuse, and historical justification, dating back, as it does, to the days of the Crusades.

In the days of the Byzantine empire—a convenient but incorrect term—Palestine was a Christian country and imperial province. Then came the conquest by the Mahometan Arabs in the seventh century, who recognized the Christian rights in the holy places, and left them in the hands of their old holders, the Orthodox Church of Palestine. At this period too, the estrangement between East and West was beginning to be felt.

Then came the Crusades, when the West started on the quest of "winning back the holy places from the dominion of the infidel," ignoring the fact that the said infidel had left the holy places in Christian hands, and the only destruction wrought in them had been the work of a heretic from Islam who happened to also be also a lunatic, the mad Khalif Hakim.

When the Crusaders took Jerusalem they found that the shrines they had come so far to deliver were in Christian hands. Unfortunately, by that time, the estrangement between Eastern and Western Christianity had hardened into a hopeless division, so that the Crusaders as a matter of course, took the churches out of Orthodox hands and handed them over to the Latins.

When the Saracens retook Jerusalem a century later, Saladin with really marvelous generosity returned the churches to the Orthodox, though by the laws of Islam and of war he would have been within his rights had he kept them and made mosques of them.

SALADIN APPOINTED GUARDIAN

Being a great gentleman, he gave them back to their old Christian owners, only

appointing a Mahometan guardian whose family still retains the post. Still, though the churches remained Orthodox, the Latins soon recovered or acquired customary rights in parts of them, and have always held the belief that: "of course they are really ours and ought to be given back to us—like St. Sophia."

Orthodox authority in Palestine regards itself as the garrison of a threatened post, and they have put in Greek ecclesiastics because they are the best educated and are best suited for the work. Hence all the higher clergy in Palestine are not Palestinian, but Greek, and much discontent follows.

The British have proposed—as part of a scheme of practical reforms—a constitution for the Patriarchate much on the lines on which it has worked hitherto, but giving legal authority to certain facts that have hitherto been matters of custom rather than of law.

They suggest a mixed council composed of representatives of the married clergy and the laity to manage finance, with a veto for the high commissioner on new canons and on episcopal elections. Further—and this is admittedly a novelty—they wish to limit the election to the Patriarchate to subjects of Palestine.

Orthodox opinion is naturally critical of such a scheme as this, holding as they do that the right of the synod to make canons—if by any remarkable chance it should want to do so—can be limited only by the traditions of the Church—a delightfully vague authority. The idea of the secular government's being allowed to veto an episcopal election is abhorrent to them, and they declare that such a thing was never heard of, except when the land was under Turkish rule.

TURKS SELDOM USED VETO

The exception would imply a custom unbroken for about 400 years, but that is not to the point! Actually, the Turks did not often veto the election of any man put on the list of those eligible for election—but they took measures to ensure that no name went on that list to whom they could possibly object!

The suggestion that the Patriarch of Jerusalem must always be a Palestinian subject is also unwelcome. It is admitted that he must always be a *persona grata* to government, but that he should always be a Palestinian would limit the possible choice most undesirably.

As for the suggestion that the financial council of local laity and clergy should administer the Patriarchal funds, the Greeks can make the disagreeably pertinent reply that the funds in question come almost entirely from Greek sources, not Palestinian, and that the donors are even desirous that they should be administered by Greek Bishops for preference. Surely who pays the piper has some right to call the tune!

They suggest with a smile that the mixed council should have the undoubted right of administering all the funds that it collects itself, and hint that the care of that budget would not be burdensome! The application of Western methods to Eastern circumstances is a thing that looks always most attractively easy—till it is tried.

NECROLOGY

† May they rest in peace. †

GEORGE S. GRESHAM, PRIEST

GOLDSBORO, N. C.—The Rev. George Seddon Gresham, 51, rector of St. Stephen's church here, suffered a stroke on March 29th and died the next day at Goldsboro hospital, Goldsboro. Though he had had high blood pressure for years, he had been active until the day of his death.

A native of Massachusetts, Mr. Gresham was educated at St. Stephen's college at Annandale-on-the-Hudson, General theological seminary, New York, and Virginia theological seminary, Alexandria, Va. For three years he taught at St. John's university, Shanghai, China, and for several years he was rector of the Church of the Ascension, Norfolk, Va. Seven years ago he came to Goldsboro.

Especially interested in civic affairs and young people's work, he was district commissioner in Tuscarora council of boy scouts and had received the highest scouting award. He was a Mason and a member of the Rotary club.

Funeral services were conducted at St. Stephen's church on April 1st, and burial was in Willow Dale cemetery. A memorial service was held at St. Stephen's church on March 30th, the Rev. Dr. Richard Wilkinson of Birmingham, Ala., officiating. Members of the Masonic order attended in a body.

Mr. Gresham is survived by two sisters, Mmes Agnes Bierweiler and Dorcas Clarke, and several half-sisters.

JOSEPH D. HERRON, PRIEST

CINCINNATI—The Rev. Joseph D. Herron, retired priest, for many years prominent in the diocese of Southern Ohio, died March 26th at his home at College Hill, Cincinnati, after a two months illness. He was in his 86th year and had been 60 years in the ministry.

Born at Kirkland, Ohio, now part of greater Cleveland, November 4, 1853, Joseph Dunkley Herron was the son of Samuel and Martha (Dunkley) Herron. His active association with the Church began in childhood, when he was a choir-boy in Newcastle, Pa. He was organist at St. Stephen's college, where he received his degree of Bachelor of Arts in 1876, Master of Arts in 1879.

He was graduated from General theological seminary with the degree of Bachelor of Sacred Theology, and was ordained deacon in 1879 by Bishop Horatio Potter. His ordination took place in the Church of the Transfiguration, New York (Little Church around the Corner), where he had served as organist and choir director during his seminary years.

Appointed curate of St. Augustine's chapel, Trinity parish, New York, he was advanced to the priesthood in 1880, and served there until 1883 when he became rector of Trinity church, Newcastle, Pa.

Fr. Herron came to Southern Ohio in

1897 as rector of All Saints' church, Portsmouth, Ohio. In 1910 he was appointed city missionary in Cincinnati, and successively was rector of churches in Hartwell, Xenia, and Wilmington in the Cincinnati district. He was married to Miss Mary Alice Shouse of Cincinnati in 1912, and in 1914 his alma mater, St. Stephen's college, conferred on him the honorary degree of Doctor of Divinity.

From 1920 to 1922 Dr. Herron was rector of St. John's church, Cambridge, Ohio. He returned to Cincinnati as acting dean of St. Paul's cathedral. He became rector of Holy Trinity church, Madisonville, in 1924, where he served until his retirement in 1933. In 1930 he was awarded the Phi Beta Kappa key, earned while a student at St. Stephen's, and conferred



DR. J. D. HERRON

by the Columbia university chapter with which his alma mater was affiliated.

Dr. Herron held a number of important posts in Southern Ohio's diocesan organi-

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zation at various times. He was a deputy to General Convention in 1907, delegate to the missionary council at Grand Rapids in 1908, examining chaplain from 1910, registrar of the diocese in 1912, editor of the *Diocesan Messenger* from 1912 to 1920, and for many years a trustee of the Children's hospital in Cincinnati.

His published works include a *Vest Pocket Register*, several hymns and musical compositions, *Christmas Carols*, and settings for the Benedicite, Te Deum, and the Holy Communion. His most famous piece was "My heart is resting, O my God," and he was also known for the popular missionary hymn, "Do you hear the children crying in the night?"

Dr. Herron leaves only his widow, Mrs. Alice Shouse Herron. They had no children. Funeral services were held March 29th, from Grace church, College Hill, with Bishop Hobson officiating, assisted by the Rev. K. Brent Woodruff, rector. Burial was in Spring Grove cemetery.

HARLAND H. RYDER, PRIEST

DRESDEN MILLS, ME.—The Rev. Harland Holmes Ryder, retired, died March

23d at his home in Cedar Grove, following a long illness. Born at Rock, Mass., January 7, 1874, the son of Wilson Clarkson and Emily Eaton Holmes Ryder, he was graduated from Boston university, college of liberal arts, in 1894 and from Episcopal theological seminary, Cambridge, in 1901. The same year he was ordained deacon and priest by Bishop William Lawrence.

Mr. Ryder was rector of St. Andrew's, Edgartown, and in charge of the church in Nantucket. Later he was rector of St. Luke's, Chelsea, Mass.; rector of St. George's, Sanford, Me.; Christ church, Eastport. He then moved to St. John's church, Dresden Mills, and St. Matthew's, Richmond. From 1928 to 1931, he officiated in the diocese of South Florida, at Holy Trinity church, Bartow, and Christ church, Fort Meade.

He leaves a widow, Isabella Frances Paun Ryder; a son, Wilson C., and a daughter, Margaret H., of Middleboro, Mass. Services were in St. John's church here on March 27th, with the burial office read by Bishop Brewster of Maine, and the Holy Eucharist celebrated by Rev. T.

G. Akeley, assisted by Bishop Brewster and Rev. William E. Berger. The body was taken to the cemetery at Rock Village, Middleboro, Mass., for the committal and interment.

Trinity Church, New York, Drops Suit Against Realty Corporation

NEW YORK—The suit brought by Trinity church, New York, against Sussman Estates, Inc., asking an accounting of \$7,000,000 gross revenues collected by the defendant as managing agent for church real estate was dropped on March 30th. A suit brought by the head of the corporation against Trinity church was also dropped.

The church had charged that Sussman Estates, Inc., had failed to turn over all the net revenues from Manhattan real estate it managed for the church and that the agency had received secret commissions and profits. Attorney for the Sussman company, in commenting on the withdrawal of the two actions, stated that the "withdrawal completely vindicates Mr. Sussman."

C L A S S I F I E D

ANNOUNCEMENTS

Caution

MURRAY, REV. NOEL L.—The attention of the clergy is called to the fact that the Rev. Noel L. Murray is no longer in active service in the Church. Persons knowing his whereabouts are asked to communicate with the Diocesan Office, 541 Morgan building, Portland, Ore.

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POSITIONS OFFERED

A PARISH near New York is seeking summer supply for July or August or both. The use of the rectory is given in exchange for services. Box P-350, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

RECTOR of suburban parish in diocese of New York desires to negotiate exchange for part of summer. Sea shore preferred. V. O. B. Box B-349, THE LIVING CHURCH, Milwaukee, Wis.

REFINED ELDERLY Churchwoman desires position as home maker in unmarried clergyman's home. MRS. JULIA M. GRAY, 424 East Main street, Palmyra, N. Y.

JUNE GRADUATE wishes summer position as tutor and companion. Can give instructions in chemistry, physics, mathematics—also, canoeing. Has had experience as counselor in Episcopal boys' camp. Write WILLIAM SCHNEIDER, Carleton college, Northfield, Minn.

QUIET DAY

A QUIET DAY for women under the auspices of the Society of the Companions of the Holy Cross will be held at St. James' church, 22d and Walnut streets, Philadelphia, on Saturday, April 22d, beginning with Holy Communion at 8:15 A.M. and ending with Evening Prayer at 3 P.M. The Rev. Walter C. Klein of the Philadelphia divinity school will be the conductor. Reservations for breakfast and lunch should be made not later than Thursday, April 20th, with MRS. ARTHUR U. CROSBY, 7301 Huron Lane, Mt. Airy, Philadelphia, Pa. Telephone Chestnut Hill 3260.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CARPER, Rev. WOOD B., Jr., formerly rector of Trinity Church, Pawtucket, R. I.; to be rector of Calvary Church, Fletcher, N. C. (W.N.C.), effective May 1st.

COREY, Rev. HOLLIS H., formerly vicar of Holy Apostles' church, Hilo, Hawaii; to be vicar of the Church of the Epiphany, Honolulu, Hawaii, effective September 20th. Until that time he is on six-months furlough with the following addresses: Until May 31st, care of Church Army, 55 Brynaston Street, Marble Arch, London, W. 1., England; from June 1st to July 31st, care of Irving B. Corey, Beebe, Quebec, Canada; from August 1st to August 20th, 1118 Barton Street East, Hamilton, Ont.; thereafter, 1041 10th Avenue, Honolulu, Hawaii.

CRITTENDEN, Rev. WILLIAM, formerly vicar of Grace Church, Dalton, Mass.; is rector of St. John's Church, North Adams, Mass. (W. Ma.).

MATTHEWS, Rev. ALFRED ST. J., formerly in charge of Christ Church, Monticello, Fla.; to be rector of St. James' Church, Macon, Ga. (At.), effective May 1st.

NEW ADDRESSES

PERRY, Rev. E. HUNTER, formerly 300 N.E. 14th St., Oklahoma City, Okla.; is Lieutenant Colonel at Post of Corozal, Canal Zone.

SIDENER, Rev. HERMAN S., formerly 1215 N. Market St.; 1535 Logan Ave., N.W., Canton, Ohio.

WASHBURN, Rev. ARTHUR L., formerly 175 Thayer St.; 1 Mege St., Providence, R. I.

YOUNG, Rev. THOMAS H., formerly 703 Plaza Pl., Tampa, Fla.; 1770 S.W. 24th Terrace, Miami, Fla.

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. WILLIAM TUTTLE LEWIS was advanced to the priesthood by Bishop Stevens of Los Angeles in St. Augustine's Church, Santa Monica, Calif., March 22d. The ordinand was presented by the Rev. Wallace N. Pierson, and is assistant at St. Augustine's Church. The sermon was preached by the Rev. Herbert V. Harris.

SPRINGFIELD—The Rev. RALPH TURNER MILLIGAN was ordained to the priesthood by Bishop White of Springfield in St. Paul's Church, Springfield, Ill., March 25th. The ordinand was presented by the Rev. John W. Zulch, and is in charge of churches in Granite City, and Edwardsville, with address at 2141 Grand Ave., Granite City, Ill. The Very Rev. Dr. E. J. M. Nutter preached the sermon.

DEACONS

COLORADO—ROBERT DUDLEY BRUCE was ordained to the diaconate on March 29th in Seabury-Western Chapel, Evanston, Ill., by Bishop Stewart of Chicago, acting for Bishop Ingley of Colorado, and will do missionary work in Colorado following his graduation from the seminary this spring.

IOWA—RAYMOND DANIEL PAULSON was ordained to the diaconate in St. James' Church, Oskaloosa, March 27th by Bishop Longley of Iowa. The candidate was presented by the Rev. David Pierce-Jones, and the Very Rev. Roland F. Philbrook preached the sermon.

LOS ANGELES—CHARLES HAVENS, Jr., was ordained deacon in Trinity Church, New York City, on March 29th by Bishop Stevens of Los Angeles. The Rev. Harold H. Kelley preached the sermon.

CHURCH CALENDAR

APRIL

- 16. First Sunday after Easter.
- 23. Second Sunday after Easter.
- 25. St. Mark. (Tuesday.)
- 30. Third Sunday after Easter.

CALENDAR OF COMING EVENTS

APRIL

- 12. Convention of Louisiana, Alexandria, to elect Bishop; of Massachusetts, Boston; of Sacramento, Eureka, Calif.
- 13. Convention of Northern Michigan, Escanaba, Mich.
- 16-17. Convention of Oregon, Eugene.
- 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.
- 23-25. Convocation of Spokane, Spokane, Wash.
- 24-26. Convocation of Salina, Salina, Kans.
- 25. Convocation of South Florida, Sanford; Convocation of Haiti and Dominican republic, Port au Prince, Haiti.
- 25-26. Convention of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.

Work on Temporary Sanctuary of St. John's Praised by Dr. Cram

NEW YORK—Ralph Adams Cram, architect of the Cathedral of St. John the Divine, expressed great admiration for the temporary sanctuary and choir in the nave, the work of Wilfred E. Anthony. The design and all the details of the execution were entrusted to Mr. Anthony, on Dr. Cram's recommendation, it being necessary for Dr. Cram to make an extended stay in the Southwest.

Speaking of the matter on his return, Dr. Cram said:

"The design and the manner in which it is carried out are superb. I can hardly say enough in admiration of what Mr. Anthony has done."

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.

Washington, D. C.

REV. A. J. DuBOIS, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDEE, 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 10:00 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.

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.

NEW YORK—Continued

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

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

Wednesdays and Holy Days: Holy Communion, 10 A.M. Fridays, Holy Communion, 12:15 P.M.

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues
(Served by the Cowley Fathers)

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

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M. Weekday Masses, 7, 8, and 9:30 A.M. Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street

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

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

Daily Services (except Saturday): 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address; Thursdays, 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

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

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

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

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

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

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

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8. Evensong, 5:30 daily.

Manuals of Devotion

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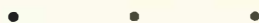
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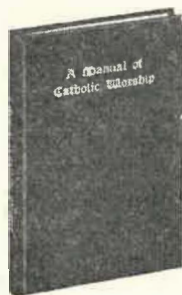
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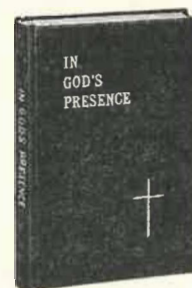


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