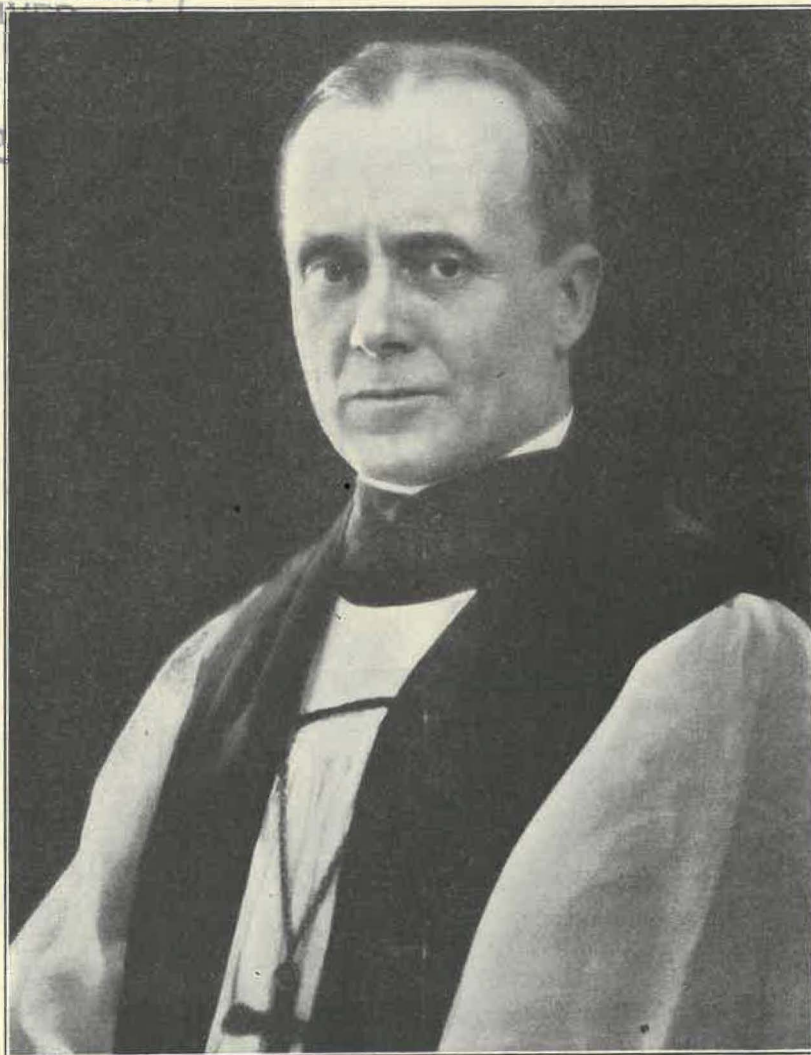


The Living Church

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RT. REV. WILLIAM THOMAS MANNING, D.D.
Tenth Rector of Trinity Church and Tenth Bishop of New York

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, Th.D. }
 CLINTON ROGERS WOODRUFF } ..Associate Editors
 ELIZABETH McCracken }
 RT. REV. PHILIP M. RHINELANDER, D.D. }
Devotional Editor
 ELIZABETH McCrackenLiterary Editor
 ADA LOARING-CLARKWoman's Editor



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Church Calendar



MAY

- 12. Third Sunday after Easter.
- 19. Fourth Sunday after Easter.
- 26. Fifth (Rogation) Sunday after Easter.
- 27, 28, 29. Rogation Days.
- 30. Ascension Day. (Thursday.)
- 31. (Friday.)

Clerical Changes

APPOINTMENTS ACCEPTED

BRANNAN, Rev. M. K. P., formerly curate at St. John's Church, Los Angeles, Calif.; is rector of St. Matthias' Church, Los Angeles, Calif. (L.A.). Address, 1830 S. Normandie Ave. Effective May 1st.

HUBBARD, Rev. JAMES DEW., formerly on the staff of St. Paul's Church, Burlington, Vt.; is rector of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y. (A.).

PROVOST, Rev. GEORGE W., formerly curate at St. Mark's Church, San Antonio, Texas (W.T.); is priest in charge of Trinity Mission, Baytown, Texas, effective May 1st.

RESIGNATIONS

BAKER, Rev. WILLIAM, as vicar in charge of the Mission of the Transfiguration, Evergreen, Colo.; due to ill health.

BURROWS, Rev. CHARLES D., rector of St. Matthew's Church, Jamestown, R. I., for the past thirty-five years, has retired. The Rev. and Mrs. Burrows sailed for England for a holiday.

COOPER, Rev. HORACE N., as missionary in charge of St. Andrew's Church, La Junta, Colo., and stations in the Arkansas Valley. Temporary address, 715 E. 10th St., Denver.

DANZOLL, Rev. FRANCIS SLADE, as associate rector of Holy Trinity Church, New York City. Address, 175 Riverside Drive, New York City.

PARIS, Rev. PERCY A., as rector of Emmanuel Church, Little Falls, N. Y. (A.); to be dean of the Pro-Cathedral, and rector of St. Luke's Parish, Sault Ste. Marie, Ont., Can. (Algoma). Effective May 15th.

SPENCER, Rev. IRVING, as rector for seventeen years of St. Matthias' Church, Los Angeles, Calif.; to retire.

ORDINATIONS

PRIEST

TEXAS—The Rev. E. PERCY BARTLAM was advanced to the priesthood by Bishop Quin of Texas in Trinity Church, Houston, April 11th. The ordinand, presented by the Rev. Thomas N. Caruthers, is assistant at Trinity Church, Houston, with address at 1011 Holman St. The Rev. Everett H. Jones preached the sermon.

DEACON

CENTRAL NEW YORK—JOSEPH FORSTER HOBGEN was ordained to the diaconate by Bishop Fiske of Central New York in St. Paul's Church, Syracuse, N. Y., April 16th. The candidate was presented by the Rev. Claud H. Leyfield, and the Rev. Henry S. Sizer preached the sermon.

CALENDAR OF COMING EVENTS

MAY

- 13. Convention of Rochester.
- 14. Conventions of Bethlehem, Fond du Lac, West Missouri.
- 14-15. Conventions of Delaware, New York, Southwestern Virginia, Central New York.
- 14-16. Convention of New Mexico.
- 15. Conventions of Alabama, East Carolina, Eau Claire, Maine, Springfield, Virginia, Western Massachusetts.
- 20. Convention of Western New York.
- 21. Conventions of Connecticut, Erie, Long Island, New Hampshire, Rhode Island.
- 21-22. Convention of Quincy.
- 28. Convention of Minnesota.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 20. St. Peter's Church, Westchester, New York City.
- 21. St. Mary's, Salamanca, N. Y.
- 22. Our Lady of Grace, Cedar Rapids, Ia.
- 23. St. Elisabeth's, Philadelphia, Pa.
- 24. St. Andrew's, Rochester, N. Y.
- 25. Atonement, Laurel Springs, N. J.

ASCENSION DAY FOLDERS AND POSTER

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Ascension Day.

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Our Lord's Ascension.

1. Because it is the exaltation of our human nature to the Right Hand of God.
2. Because He is gone there in order to appear in the Presence of God for us, as the High Priest went into the Holy of Holies on the Day of Atonement.
3. Because He then received, as Man, the Gift of the Holy Ghost, which He shed forth upon His Apostles on the Day of Pentecost.
4. Because His Intercession there as our High Priest upon the Throne is the strength of all the ministrations of His Church on earth.
5. Because He is thereby established as our King, as well as our High Priest.

THE CHURCH
observes that ASCENSION DAY shall be observed with the Celebration of
The Holy Eucharist.
appointing a "PROPER PREFACE" for this day and seven days after.

Good Friday is the day on which we mourn for the Sorrows of Christ in His Passion.
 Ascension Day is the day on which we praise God with joyfulness for His raising upon that perpetual Intercession by which His Sacrifice obtains perpetual efficacy.

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CORRESPONDENCE

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The Church and Henry VIII

TO THE EDITOR: The letter of the Rev. Walter N. Bennett (L. C., April 20th) entitled "Editors and Henry VIII" suggests a very important thing. As I read it I could not resist a feeling of distress as I thought that if the public school had been as diligent in teaching American children that the Constitution of the United States could not have been formulated except by people who had been illumined by the Revelation that was shown in the Incarnate One, as in teaching that Henry VIII begot the Church in England, we should be reading a very different story now.

I do not know why, but it seems to be true, that everywhere American history is taught, the children are taught that Henry VIII is the father of the Church in England. The only way to combat this is for the Church to teach her own children what is true. It seems to me that this is a place where THE LIVING CHURCH could be of immense help.

(Rt. Rev.) ARTHUR S. LLOYD,
Suffragan Bishop of New York.

New York City.

TO THE EDITOR: Numerous as have been the comments of late in your columns regarding the Church and Henry VIII, perhaps the following will prove of interest as revealing a source of false teaching other than school text books, etc.

Time—A Sunday afternoon in August, 1934. Place—Lambeth Bridge, London. A sight-seeing bus filled with tourists. Conductor: "Yonder is Lambeth Palace, built by Henry VIII. He also founded the Church of England." A voice: "That's not so." Much even to his own surprise it was the voice of your correspondent, who quickly found himself engaged in an impromptu debate. It ended only when he decided it was not fair to hold up further the touring party with so much still to see. A little later the same conductor in Westminster Abbey seemed so correctly conversant with the history of various other King Henrys that I suggested, in parting, that he might well read up more on Henry VIII. But he didn't even smile. Well, after all, it had to do with a serious matter, both as to the falsity and uncalled for nature of the announcement, and the large number of tourists who annually hear it. To use a rather hackneyed expression, something ought to be done about it!

(Rev.) ALBERT E. PHILLIPS,
Edgewater, N. J.

The C. P. F. and the Security Act

TO THE EDITOR: At the risk of being misunderstood I am venturing to comment on the letter of the Rev. F. H. T. Horsfield appearing in the issue of April 6th.

The writer of that letter expected criticism of it. He writes, "At the present time the Church needs to put forward a courageous opposition, even in spite of confused noise, and to stand on its own lights, asking no favors of anybody or anything."

I confess I am a little in the dark as to the writer's meaning. The proposed legislation

gives to people something which the Church Pension Fund does not give even to those who are members of the fund.

If by the Church the writer includes the lay people within the Church, then there might be some reason for Fr. Horsfield's criticism. But the fact remains that the Church Pension Fund gives a limited protection to a certain group within the Church. It is this group interest that the writer is anxious to protect apparently caring nothing for the interests of the laymen who constitute the great majority within the Church.

If the Church Pension Fund operated to include all baptized members of the Church there might be some ground for opposition to the proposed Economic Security Act, but the Church Pension Fund does not so operate.

The Church Pension Fund has always denied that an unmarried priest has any equity in the fund except a pension at the age of 68, and a possible disability allowance. The Church Pension Fund claims to base the pensions paid on the assessments that have been paid for a certain individual, but if an unmarried priest dies it says it owes nothing to him, or to his estate, and makes no provision for a \$1,000 grant to his estate for funeral expenses. I believe the Church Pension Fund is technically right in its assertion.

At the same time this technical position is unjust and unfair. The Economic Security Act proposes to return to the estate of such deceased person all amounts which have accrued for the individual and to which such an individual might be entitled had he continued to live. It does not propose to appropriate them for the benefit of widows and orphans of married persons. . . .

To oppose legislation which will give some measure of security to those who sit in the pews is to my way of thinking thoroughly selfish. What percentage of the baptized members of the Church can count on a pension of even \$1,000 a year at the age of 68? Why should we be so concerned about our rights, as clergy, to pensions at 68 and be indifferent to the rights of those who pay the assessments to the Church Pension Fund for the benefit of the clergy, their widows, and orphans? If, as I suggested, the Church Pension Fund operated to cover all the members of the Church, there might be some ground for opposition, but I have never heard of a group of clergy subscribing to a pension fund to give lay people pensions at 68 or at any other age.

The pension fund assessments are paid by people who have felt the depression to a far greater extent than the clergy safe in their cures. Let the clergy do something about their less fortunate brethren, and we shall have a firmer basis on which to stand—than that of the Church Pension Fund which protects a favored few of the members of the Church—in our opposition to the Economy Security Act which proposes to give some protection to those who sit in the pews as well as those who speak from the pulpit.

We want clear thinking in this matter. The lay people should not make all the sacrifices to insure the comfort and the well-being of married clergy, their widows and orphans, while the clergy at the same time are asked to oppose this legislation.

(Rev.) H. HAWKINS.

Stamford, Conn.

Easy Scholarship

TO THE EDITOR: There is a short and simple method to become a modern scholar, and some of the biggest names set us the example. Take any of the old assertions that centuries of sanctity and learning have approved, and deftly insert a "not." For instance, "the Gentile mission cannot have lain within the horizon of Jesus" (Harnack). "By making Christianity coterminous with the Church, St. Paul was unfaithful to our Lord's fundamental thought" (Kattenbusch).

At once there spring into the mind such ideas as The field is the world, Go therefore and teach all nations, O woman great is thy faith, Not in Israel have I found such faith, the Good Samaritan, the catholicity implied in the Pentecostal gift. Then come the interpretations of Jesus' mind, as exemplified by St. Peter dealing with the pagan Cornelius, and St. Paul dealing with Jewish legalism.

One advantage of this method is that it arrests the reader's attention, prods him awake long enough to decide with irreverent jeers that the writer is wrong. Another advantage is that it demonstrates the "untrammelled" modernity of the writer, and his "courage to face frankly" whatever he faces.

But one big disadvantage is that it adds to the confusion of these troubled days. In parlous places we need to have solid ground under our feet. You can argue away anything. An astonishing logic can be set up against "Thou shalt not steal." But theft, whether by gat or by government, is not really a good basis for communal life. Are there six people in the whole world who believe that the Gentile mission lay not within the horizon of Jesus? Serious times demand serious speech.

(Rev.) W. M. HAY.
Stepney, Conn.

Veteran Subscribers

TO THE EDITOR: In your issue of March 16th, I read with interest "Mr. Chester Wells had been a subscriber of THE LIVING CHURCH for 27 years." In counting back, I find I have been a subscriber since 1890, 45 years.

(Miss) ALICE GRAHAM BOWDOIN.
Baltimore, Md.

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**THE LIVING CHURCH
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MISS HARRIETTE A. KEYSER

EXECUTIVE SECRETARY and organizer of the Church Association for the Advancement of the Interests of Labor for many years, Miss Keyser of the diocese of New York represented the Association on many memorable occasions, speaking before notable gatherings including General Convention, labor organizations, and state and federal legislative assemblies. Today, at the age of 93, she is recognized as one of the most distinguished women of the diocese and the general Church.



EDITORIALS & COMMENTS

New York and the General Church

MOST CHURCH PEOPLE are aware of the great influence of the diocese of New York in the life of the general Church. The size and position of New York City, the all but countless variety of racial and social groups living in that city, the immense number of visitors from all corners of the globe: these things make any organization in New York just a little more interesting to persons elsewhere than a similar organization anywhere else. This is true throughout the United States. And it is true far beyond these borders. People in England and Europe, and farther away still, take a special interest in what is done in New York. They may approve or disapprove; but they cannot be indifferent.

If this be the case with regard to ordinary affairs, how much more is it the case with the great matters of religion and the Church! Readers of the special articles in this number of *THE LIVING CHURCH* will be impressed by the magnitude and also by the nature of the influence exercised by the diocese of New York during the 150 years of its history now being commemorated. This is all the more striking for the reason that not one of the several authors has taken this influence as a subject nor directly touched upon it. Yet it is clearly seen.

For example, a number of significant events are cited as having occurred for the first time in the American Church in the diocese of New York. The first religious communities were formally begun in a church in New York City, the first altar guild was organized in New York, the first Church hospital for children was St. Mary's in New York. The Daughters of the King was founded in New York; the Church Mission of Help had its origin in New York. And these are only a few of the now nation-wide activities that made their beginnings in the diocese of New York. Other cities, other dioceses, willingly grant that they were influenced by the example of New York to establish or to support such good works as these in their own localities. Indeed, they are more likely to remember the leadership of New York than the diocese of New York itself.

Some of the pioneer work done in the diocese of New York has not only influenced the general Church but also has actually increased the respect with which that Church is regarded by those outside. The great example of this is the

Church Association for the Advancement of the Interests of Labor, or C. A. I. L., familiarly known (as it was pronounced) in many parts of the world as "Cail." This association was founded in 1887 by a group of clergy then in the diocese of New York, of whom Fr. Huntington and Dr. Floyd W. Tomkins (then rector of the Church of the Holy Apostles) were prominent members. Bishop Huntington of Central New York succeeded its first president, Dr. B. F. DeCosta, after a few months, and remained in office until his death in 1904. Bishop Henry Codman Potter succeeded Bishop Huntington, and was followed by Bishop Greer. Bishop Manning (then rector of Trinity Church) accepted the office when Bishop Greer died in 1919. C. A. I. L. grew until its membership extended to the far West and the far South. Many of the great names of the Church are to be found on its list: Dean Hodges, Dr. Jenkins Lloyd Jones, Dr. Randolph H. McKim, Dr. Floyd S. Leach, among them. They drew many others in. C. A. I. L. became a power in the land.

IT IS generally admitted that C. A. I. L. was the root from which sprang the Joint Commission on Social Service of the General Church, as well as the national department of Christian Social Service. Quite as generally is it recognized that the unique effectualness of C. A. I. L. as an organization was largely due to the personality and the tireless work of Miss Harriette A. Keyser, who for almost all the years of its life was the executive secretary of the association. Miss Keyser appeared before many groups and reasoned with many individuals on behalf of the needs and the rights of labor, including the General Convention. She remained in office until 1925, when C. A. I. L., its purpose now regarded as one of the purposes of the Church by many a diocese, parish, and individual communicant, disbanded. But even until today, at the age of 93, Miss Keyser still keeps C. A. I. L. and its principles a vivid reality to Church people in her own diocese of New York and afar. Many other distinguished persons contributed their share to C. A. I. L., but she gave the best years of her brilliant life to it.

Other enduring enterprises were begun in the diocese of

New York. It would take a long time and much space to list them all. Probably a complete list could not be made, even then. Very often an influence operates so silently, in such hidden ways, that more than fifty, or 150, years must pass before it becomes known. Every fine endeavor is influential. And there have been so many fine endeavors in the diocese of New York.

But there are other ranges of influence than the influence exerted by the pioneer. The influence of those who are quick to see and to follow the lead of others who are first is quite as potent. The diocese of New York has been notable here, also. In two or three of the articles in this number of *THE LIVING CHURCH*, mention is made of several organizations which did not originate in the diocese of New York, but were immediately supported by or incorporated into the diocese when their value to other dioceses was observed. This instant readiness to follow has been one of the factors in the influence of the diocese throughout the Church. The emphasis has invariably been, not on being either the leader or the led, but on the common work of all the dioceses, of the Church at large: the worship of God and the service of man.

It is often said that the diocese of New York has been peculiarly blessed in the number of notable men and women it has had and continues to have within its limits. And it has indeed been blessed. But the most prominent characteristic of those men and women has been and still is that they have simply given of their best and encouraged and inspired others to give of their best. All over the country, in every diocese and in every mission field, there are men and women notable in the same way and to the same degree. Sometimes they are heard to say they "look to the diocese of New York" for its example and its help. And they declare that they never look in vain. It would perhaps surprise them to hear New York say that it looks to them for their example and their help, and that it is never disappointed. This very circumstance is the real secret of the influence of the diocese of New York on the general Church: it gives, but it also receives. And the gift is the same: zeal for Christ and His Kingdom.

The National Council

WE ARE always amazed at the amount of business that the National Council is able to transact at its meetings. The one just concluded was no exception, several important matters of missionary policy being determined with wisdom and dispatch. It is significant that these represented in general an advance in the face of adversity—a confident moving forward all along the line against tremendous odds, but with a sound basis of solid support.

One of the most encouraging actions was the decision to reopen Julia C. Emery Hall, at Bromley, Liberia. The need for sound Christian education in the African republic for which our own nation and Church has a special responsibility is tremendous, and its importance for the future of that country can scarcely be overestimated. Moreover, Miss Meacham as principal of Bromley has proved herself an exceptionally able educator and administrator, winning an important place for herself in the life and development of the republic.

The approval of arrangements for the General Hospital in Shanghai also is important, as it consolidates and expands the notable medical missionary work that our Church has been doing in China. Communism has made, and is making, a tremendous appeal to the distressed people of that country, and its advance has been due largely to the fact that it has a practical and clear-cut program. The challenge of Communism can be

met only by an equally practical Christianity, the fruits of which are apparent to all observers in its active ministry to body and spirit alike, and its power to change souls and fill them with the love of Christ. Few symbols of practical Christianity at work in the world are so convincing as a well administered Christian hospital.

Financially the prospect is improving and there is ground for hopefulness, but not for false optimism. The clouds seem to be lifting, but they are still very much in evidence and the storm is not yet over. The emergency schedule has been met. The challenge schedule has been prepared and we hope to be able to publish the details of it next week, but the funds to meet the challenge are not yet in sight, and the response of the Church to this opportunity to carry her standards forward is not yet apparent.

We have held the line and that is to the credit of the Church, but the command of her Leader is to go forward and win the battle of the new day for Christ. It behooves each one of us to make his own the slogan of the Chinese Church: "Lord, revive Thy Church, *beginning with me.*"

The Idaho Bishopric

THE ACTION of the National Council in requesting the House of Bishops to defer the election of a new Missionary Bishop of Idaho until the next General Convention, in order to allow time for study of the diocesan boundaries in the Northwest, seems to us a wise one. We had intended to suggest this course ourselves some time ago but hesitated to do so in the face of the recommendation of the bishops of the eighth province that the position be filled at the next meeting of the House of Bishops.

We confess that we are not familiar with all of the problems involved and therefore are not in a position to make an intelligent recommendation. We do know, however, that Idaho was one of the missionary districts concerning which recommendations were made at the last General Convention by the Joint Commission on Aided Dioceses and Missionary Districts. The sense of General Convention was that if and when vacancies should occur in the episcopates of those districts there should be no election until a careful canvass had been made with a view to the possibility of combining existing jurisdictions, and opportunity given for action to this end by General Convention.

Since such a case has arisen, it seems to us that the determination of the question should be left to General Convention, and we hope that the House of Bishops will not take action that will make it impossible for the next Convention to take such action as it seems wise. It is unfortunate that this must mean a vacancy in the episcopate of the missionary district of Idaho for two and a half years, but that difficulty can be met in fairly satisfactory measure by appointing one or more of the neighboring bishops to exercise jurisdiction temporarily. Indeed if that temporary appointment be carefully and wisely made it may be found to lead to a permanent solution of the problem.

Dauntless Discipleship

THE devotion and determination of the Virginia Seminary student, William Franklin Draper, is a noteworthy example to the whole Church. Feeling that he was called to the foreign missionary field, Mr. Draper sought appointment by the National Council only to find, as so many other zealous young men and women have found, that the door was closed to him because of lack of funds. Undaunted, Mr. Draper went

about interesting his relatives and friends, with the result that he has raised a trust fund of \$15,000.00 to pay his expenses for five years. The National Council has accepted the trust fund for this purpose and has accordingly appointed him as a missionary in the district of Tohoku, Japan. Not every would-be missionary can follow Mr. Draper's course, nor perhaps would it be wise if this practice were followed on a wide scale, but we congratulate him on his refusal to let seemingly insurmountable obstacles block his answer to the missionary call. Mr. Draper is carrying on the noble missionary tradition of Virginia, which has given so many valiant leaders to that cause.

Bishop Saphore

IT IS a matter of satisfaction that the vacancy in the Arkansas bishopric, which has existed since the resignation of Bishop Winchester four years ago, has been filled by the election of Bishop Saphore. The new diocesan has served faithfully for eighteen years as Suffragan Bishop of Arkansas, and has won a high place in the affections of the diocese. Certainly he has amply earned this promotion and it is with pleasure and gratification that we wish him a happy and successful administration.

Through the Editor's Window

WHO IS the patron saint of lawyers? The *Commonweal*, noted weekly review of the Roman Catholic Church, recently expressed the opinion editorially that when Sir Thomas More is canonized by the Pope he will be officially designated as a patron saint for lawyers. A correspondent, however, points out that in his *Utopia* Sir Thomas does not speak too favorably of "proctors and sergeants at the law, which craftily handle matters and subtly dispute of the laws." This correspondent refers to St. Ives as a lawyer's saint but expresses some doubt in that regard, quoting the following delightful bit by Austin V. Cannon in a recent report of the American Bar Association: "It was this same St. Ivo, so the ancient story goes, who, on petition by the lawyers, was permitted by the Pope to choose the patron saint of the legal profession. The choice was to be exercised in this fashion. Ivo was to be blindfolded and turned loose in the Lateran to feel the statues of the saints. He was to embrace one statue and the saint whose statue was thus selected was to be the patron saint of lawyers. Ivo wandered about, lawyer-like, feeling the various statues until he came to the one of St. Michael overcoming Satan. Then, as fate would have it, he threw his arms about the statue of Satan, who thus became our patron."

ACKNOWLEDGMENTS

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The Sanctuary

Rt. Rev. Philip M. Rhineland, D.D.
Editor

The Promise of the Father

THE PROMISE of the Father" is a promise of power. The Spirit is the Giver of power. In the Creed He is called "Giver of Life." This is His most descriptive title. His all-inclusive function is as "Life-Giver." Every other gift is a derivative. Power must be interpreted in terms of life. Increase of power comes from increase of life. The Spirit gives power by giving life.

Life is as familiar as it is mysterious. There is nothing we know so well or talk about so easily. There is nothing which so completely eludes definition. That is characteristic of all the "mysteries" of our faith. They reach beyond our understanding. We cannot "comprehend" them. We cannot grasp them in their fulness. We know only "in part." But we can "apprehend" them. We can take hold of them, making them familiar parts of life and thought. In thinking of the Spirit as Life-Giver, we are bringing Him into close touch with our experience, though words fail us in defining either the power, or the life, which comes from Him. Our bodies have power insofar as they have life. That is quite clear. A dead body, just after life has left it, is perfect as a piece of mechanism, fully furnished for its manifold activities and exercises. But power has fled instantly with life. It is as powerless as it is lifeless. And disease is death in process. Disease, in depleting life, decreases power. The cure of disease aims always at restoring life; clearing its way; stimulating its processes. As life returns, power comes with it. Life and power rise and fall together. On the physical plane nothing is more certain, nothing more familiar.

As with our bodies, so with our souls. The life of our bodies is the Spirit's gift. All life on every level comes from Him. As He works in and with our bodies, so He works in and with our souls. It is one process; one law. There is the same indissoluble union between life and power. Sin is spiritual sickness. Our faculties are weak, diseased, disordered. Our minds lead us into doubt and error. Our affections are distracted and degraded. Our wills are broken, so that we cannot do what we would. The Spirit effects our cure by giving us new life. With new life comes new power; power to use our faculties aright; power to know the truth; to love God and goodness; to accomplish righteousness. In the Creed, the Spirit is named as the Agent or Instrument of the forgiveness of sins. Forgiveness was won for us by our Lord. It takes effect in us as the Spirit gives us life. To be forgiven means to be set free, not merely from the fear of future penalty, but from the power of present sin. That is the Spirit's work. We can lead a "new life" in our Lord in the power of the Life-Giver.

All this, and more, is included in "the promise of the Father."

Apostolic Succession

WE DO NOT deny the possibility that the present episcopal succession may have developed out of an earlier presbyteral succession. Our point is that the succession, in our belief, was continuous and "Apostolic." Modern presbyteral successions, on the other hand, are fresh beginnings. —*The Church Times.*

The Anniversary of the Diocese of New York

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

THE CHURCH in the diocese of New York is observing a great event in its history. We are not celebrating the founding of our Church, Catholic and Apostolic, in this region for that goes back to the earliest beginnings of New York. As far back as 1664 the services of the Church of England were regularly held here and in 1697 Trinity Church commenced the great record of service and ministry which it still continues.

The 150th anniversary which we are keeping is that of the organization of the diocese after the close of the Revolutionary War, and the first meeting of our convention in 1785. Owing to the fact that Trinity Church had been destroyed by fire that first convention was held, we have full reason to believe, in what was then the new and stately St. Paul's Chapel and is now the oldest religious edifice of any kind in New York, still standing and carrying on its work at Broadway and Vesey street. The Church had been deeply shaken by the recent political events. At that convention there were present five clergymen and eleven laymen, and the diocese included the entire state. Today, after 150 years, there are in the state six dioceses, with a list of 956 parishes and mission stations, and 1,026 clergymen, according to the latest available figures, and the mother diocese of New York has on its roll nearly 500 clergymen canonically connected or licensed, 273 parishes, missions, and preaching stations, and more than 100,000 communicants.

But statistics alone are no certain measure of spiritual growth.

We need today in the Church everywhere an awakening to fuller faith and life in Christ. And this anniversary brings to our diocese a great message of responsibility and opportunity. It speaks to us of all that our Church has stood for in the past, the faithful lives, the great names, the noble examples, of those whose faith and devotion have entered into the life of this diocese; it reminds us of the steadfast loyalty of this diocese through all its history to the Faith and Order of the Catholic

Church as this has come to us from our Mother Church of England and is embodied in our Prayer Book, and it calls us to meet with faithfulness and courage the urgent problems, the new situations, and the great opportunities of this present time.

With these thoughts in our hearts we are linking our anniversary with the Forward Movement to which the whole Church is now called.

The Christian Church faces today one of the greatest crises, and one of the greatest opportunities which have come to her since the first days.

In many directions there is open apostasy and in others there is surrender of the vital reality of Christ's Gospel.

The forces of pagan unbelief, of stark immorality, of injustice and hate and fear, and of governmental tyrannies which threaten Christian life and freedom, show greatly increasing power in this world. But at the same time there are real advances toward the Kingdom of Christ.

There are things to give us encouragement and not the least is the deepening sense of brotherhood in our own spiritual household.

As the tenth rector of Trinity parish and the tenth Bishop of New York it has been my privilege to have part in the work of this diocese for more than one-fifth of the 150 years which we are now commemorating and I believe we can say that never in the history of the diocese has there been more unity of spirit, more mutual trust and confidence among men of differing views, more of the spirit of Christian brotherhood among us than there is at this time.

We ask our brethren all over the Church to share with us the inspiration of this anniversary and to join with us in the prayer that we may be strengthened in faith, in purpose, and in brotherly love, for so only can we hope to meet the complex needs and challenges of the present day.

This time in which we are living is a time for our whole Church to awake, it is a time for all of us, all Christians in all Churches, Catholic and Protestant, to turn to Jesus the Eternal Son of God and to ask for new faith and courage to do our part for the coming of His Kingdom in this world.



Samuel Provoost, First Bishop of New York

THE "patriot" rector of Trinity Church, and the first Bishop of New York, was born March 11, 1742, in New York City.

After graduating at King's College (now Columbia), Provoost, in 1761, matriculated at the University of Cambridge, England, and became a fellow-commoner at St. Peter's House (now St. Peter's College). He was ordered deacon in the Chapel Royal of St. James' Palace, Westminster, London, February 3, 1766, by the Bishop of London, Dr. Richard Terrick, and was advanced to the priesthood March 25th of the same year, by the Bishop of Chester, Dr. Edmund Keene, acting for the Bishop of London. On his return to his native land he became one of the clergy of Trinity Church, New York, to the rectorship of which he was elected, on the final evacuation of the city by the British, by the patriotic vestry, who thus recognized his unflinching support of the American cause. In 1785 he was appointed one of the chaplains of Con-

gress, and in 1789 was made the chaplain of the Senate. After the public exercises of the inauguration of Washington, the President, having taken the oath of office, proceeded on foot to St. Paul's Chapel (Trinity then being in ruins), where Provoost read prayers, using, without doubt, the form as prescribed in the "Proposed Book," then in use in New York.

The doctorate in divinity was conferred on Provoost by the University of Pennsylvania, 1786. He was consecrated Bishop of New York at Lambeth Palace chapel, February 4, 1787, by the two Archbishops and the Bishops of Bath and Wells and Peterborough, at the same time with White.

Bishop Provoost resigned his see in 1801; but the House of Bishops declined to accept his resignation, and authorized the consecration of a Bishop Coadjutor for New York. He afterward only appeared in public at the consecration, on May 29, 1811, of Hobart and Griswold. He died September 6, 1815.

—William Stevens Perry: "The Episcopate in America."

The Church of England in New York

1664-1785

By the Rev. E. Clowes Chorley

Historiographer of the Diocese of New York

IN THE YEAR of our Lord 1664 the Dutch surrendered Manhattan, which had then a population of about 1500, to the British, and New Amsterdam became New York.

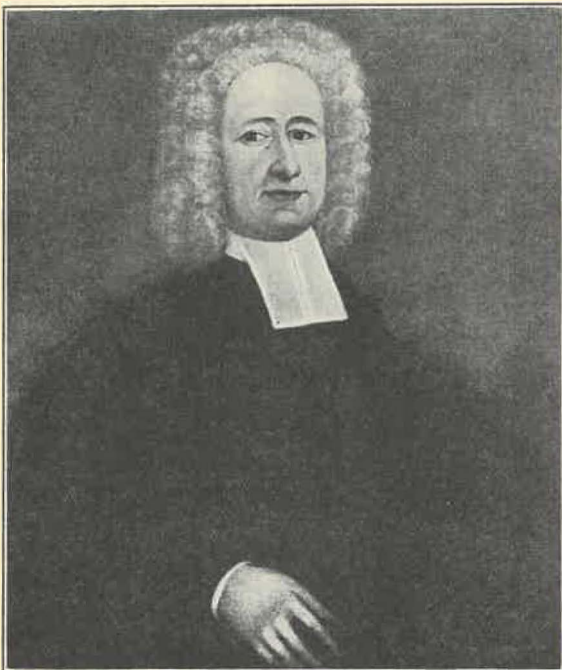
King Charles II turned over the management of American affairs to James, Duke of New York, who acted through a Commission headed by Colonel Richard Nicolls, a staunch Church of England man. Under the new government complete religious freedom was allowed. The Dutch were confirmed in their possession of "The Church within the Fort"; the Presbyterians were enjoined to see "that such who desire to use ye Book of Common Prayer may be permitted soe to doe without incurring any penalty, reproach, or disadvantage."

This period marks the beginning of stated Church of England services in New York. The names of the first ministers have not been preserved. That there were such is certain, for the Commissioners were directed to "carry with you some learned and discreet Chaplaine, orthodox in his judgement and practice, who in your own families will reade the Booke of Common Prayer and perform your devotion according to ye forme established in the Church of England, excepting only in wearing the surplesse which having never bin seen in those countryes, may conveniently be forborne att this tyme."

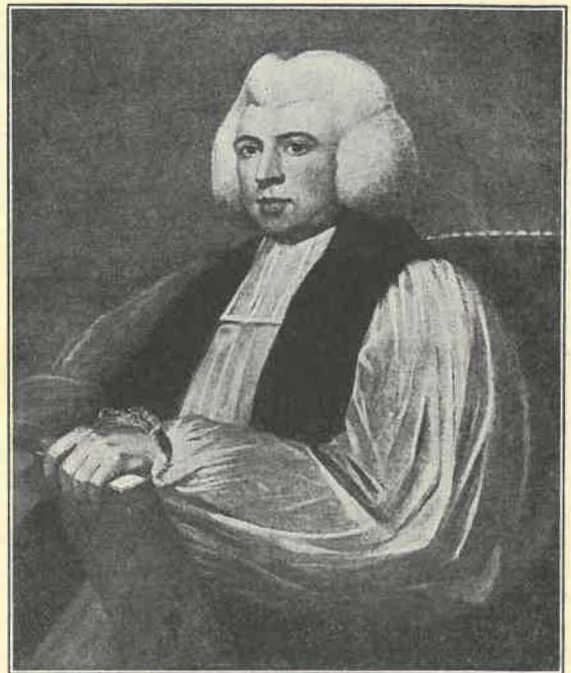
In 1674, when the English again regained possession of New York, Edmund Andros was sent out as governor. He brought

two other "Dominies"—a Lutheran and a Calvinist "who behav'd to each other so shily and uncharitably as if Luther and Calvin had bequeathed their virulent and bigotted spirits upon them and their heirs for ever." We are fortunate in having a contemporary account of one of Wolley's services. Two Labadist brothers who were in the city in 1679 wrote:

"We went at noon today to hear the English minister, whose services took place after the Dutch Church was out.



REV. WILLIAM VESEY, D.D.
Rector of Trinity, 1697 to 1746



RT. REV. SAMUEL PROVOOST, D.D.
Rector, 1784-1800; Bishop, 1787-1815

There were not above twenty-five or thirty people in the Church. The first thing that occurred was the reading of all their prayers and ceremonies out of the prayer book, as is done in all Episcopal churches. A young man then went into the pulpit and commenced preaching, who thought he was performing wonders; but he had a little book in his hand, out of which he read his sermon, which was about a quarter of an hour or half an hour long. With this the services were concluded, at which we could not be sufficiently astonished."

On his return to England Governor Andros testified that "the sd Mr Wolley hath in this place comported himself unblameable in his life and conversacon."

In 1683 Dongan, a Romanist, became governor. Though he had a Roman priest as his private chaplain, he brought also as chaplain to the garrison, Dr. John Gordon, a priest of the English Church. One of Dongan's instructions from the king read:

"You shall take especial care that God Almighty bee devoutly and duely served throughout yor government: the Book of Common Prayer, as it is now establisht, read each Sunday and Holyday, and the Blessed Sacrament administered according to the Rites of the Church of England. . . . Our

with him, as chaplain to the forces, the Rev. Charles Wolley, a graduate of Immanuel College, Cambridge, who, in 1701, published in London a book entitled *A Two Years Journal in New York, and Parts of Its Territories in America*. He states that in addition to himself there were in New York

will and pleasure is that noe minister bee preferred by you to any ecclesiastical benefice in that our Provence, without a certificate from ye most Reverend the Lord Archbishop of Canterbury of his being conformable to ye Doctrine and Discipline of the Church of England, and of a good life and conversation."

So was the Church of England established by law in New York.

Dongan made an interesting report on the state of churches in New York:



TRINITY CHURCH
As Enlarged in 1737

Two Historic Churches

ST. PAUL'S CHAPEL
Commenced May 14, 1764

"New York has first a chaplain, belonging to the Fort of the Church of England; secondly a Dutch Calvinist, thirdly a French Calvinist, fourthly a Dutch Lutheran. Here bee not many of the Church of England; few Roman Catholics; abundance of Quakers; Sabbatarians; Antisabbatarians, some Anabaptists, some Independents; some Jews; in short of all sorts of opinions there are some, and the most part of none at all."

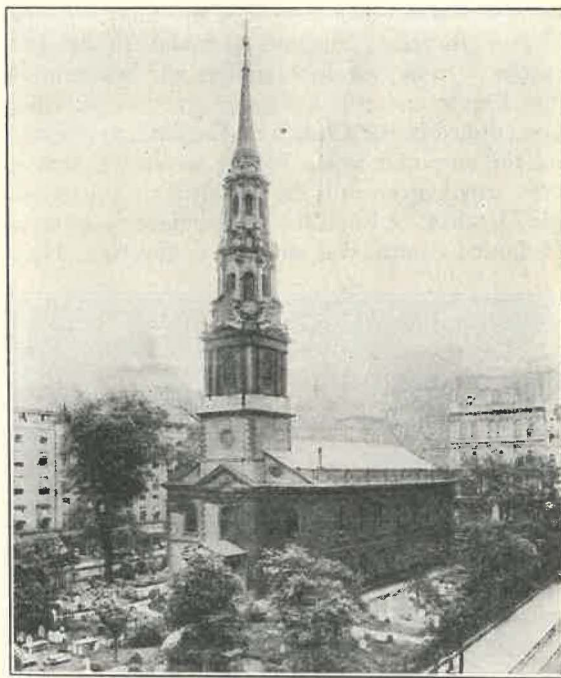
When William III came to the throne the Rev. John Miller came to New York as chaplain to the two companies of Grenadiers and remained till 1695. On his return to England he wrote a book entitled *New York Considered and Improved 1695*. It is valuable as setting forth a scheme for the establishment of the Episcopate in the American colonies. He planned to unite the governments of New York, New Jersey, Connecticut, and Rhode Island; and station a bishop in New York who would be a suffragan to the Bishop of London.

THE NEXT STEP in the development of the Church in New York was to make provision for a settled ministry and provide an adequate church building. Both these were accomplished under the governorship of Benjamin Fletcher who took office in 1692. The former was no easy task. Fletcher, who was a strong Churchman, had on his hands an Assembly which was determined to thwart the plan. We cannot enter into details, but the dissenters were in the saddle in the Assembly. Fletcher recommended the passage of a bill for "the settling of an able Ministry, that the worship of God may be observed among for I finde that great and first duty very much neglected." After much contention an Act was finally passed pro-

viding for the establishment of "good and sufficient Protestant Ministers"; one in New York City; one on Staten Island; two each in the counties of Westchester and Queens. They were to be supported by a tax levied on the inhabitants by elective Vestries and Wardens. It should be noted that the Vestries were civil and not ecclesiastical bodies. In New York City the body was known as the "Town Vestry."

A new factor entered into the situation. There were in the city a group of stalwart Churchmen who forced the issue. In 1695 these men describing themselves as "Sundry inhabitants of the City of New York, Members of the Church of England," petitioned Fletcher for leave to purchase a piece of land "Lyeing without the North gate" . . . and thereon to build a church. The petition was promptly granted. This galvanized the Town Vestry into action and they sent for Mr. William Vesey and called him to "officiate and have ye care of Souls in this City of New York." Vesey accepted the call and proceeded to England where he was ordained Deacon and Priest.

Meanwhile Trinity Parish was incorporated on May 6, 1697. On Vesey's return he was inducted into the rectorship by Governor Fletcher, the service being held in the Dutch Church because Trinity was not completed. The church, however, was used for divine service on Sunday, March 13, 1698.



Fletcher's Act had made provision for ministers in Queens, Westchester, and Staten Island, but there were no ministers of the Church of England available. It is at this point that the English Society for the Propagation of the Gospel in Foreign Parts, organized in 1701, comes into the picture. From 1702 to the close of the War of the Revolution the S. P. G. provided every missionary in the Province of New York. The story is too long for its telling here, suffice to say that there is not a single parish in the State of New York which directly or indirectly does not owe its existence to the benefaction of money and men made by the S. P. G. Beginning with George Keith and John Talbot, it sent to New York fifty-eight missionaries and established the work of the Church in such places as Rye, Westchester, Yonkers—indeed in all the parishes which go back to Colonial times.

The development of the work was arrested by the outbreak
(Continued on page 580)

The Diocese of New York

1785-1935

By the Rev. R. Townsend Henshaw

President of the Standing Committee, Diocese of New York

AT THE CLOSE of the War of the Revolution, that group of churches which had been part of the Church of England in colonial days was certainly not dead, but was just as certainly *in extremis*. While many of the clergy, such as the Rev. Mr. Provoost, were loyal to the American cause, and many of the laity, like General Washington, had been leaders in the war, popular sentiment, fired by the passions that war always causes, was hostile to the Church, because many of its members had been outspoken in their support of England and the King. In consequence both churches and clergy had suffered. Trinity Church, New York, and Grace Church, at Rye, were in ashes, and it was freely stated at the time, though without adequate proof, that both fires had been set by the revolutionists. Dr. Seabury was kidnapped from his home in Westchester, and the Rev. Ephraim Avery, General Israel Putnam's Tory step-son, was found murdered before the door of his church, supposedly because of his pro-British sympathies.

No one would have been bold enough, or hopeful enough, to look ahead a century and a half, and prophesy the growth made in that time by our Church. Yet there was a remnant that remained, both clergy and laity, who were devoted to their Church, its orders, and its liturgy. They realized that the Church might change its head, without changing its heart. It had been Roman, and became English. It had been English, and could become American. It was the task of this group to gather up the fragments that remained, and here the miracle followed rather than preceded that gathering, for since that day an ever-increasing multitude has been fed.

The first convention of the Church in the State of New York was held on June 22, 1785, and this is the year that has been chosen to mark the beginning of the diocese, though it has been maintained that the diocese really began when the independence of the United States was established, and the Church thereupon passed from the jurisdiction of the English Church. It has also been pointed out that the organization of the diocese was not complete until its first Bishop had been consecrated. At this first convention there were present five clergymen, the Rev. Samuel Provoost, rector of Trinity, with his two assistants, the Rev. Abram Beach and the Rev. Benjamin Moore; the Rev. Joshua Bloomer from the united parishes of Jamaica, Newtown, and Flushing, Long Island; and the Rev. John H. Rowland of Staten Island. There were also present eleven laymen. This meeting did nothing but elect delegates to the General Convention, called to meet in Philadelphia, September 27, 1785.

The second diocesan convention was held in New York City, in May, 1786, when a report from the General Convention was made, and an adjourned session was held in June.

At the General Convention, 1785, the Rev. Samuel Provoost was recommended as first Bishop of New York. He was endorsed as such by the New York diocesan convention of 1786. With the Rev. Dr. White, he sailed for England, and was consecrated in Lambeth Chapel, February 4, 1787. The next day he started for home, and arrived on Easter Sunday, 1787. So the new diocese was completely equipped, with both a Bishop

and a convention. In 1791 there were fourteen clergy on the rolls.

But the clouds again descended and settled down darker than ever. The prophecy was often made that the Episcopal Church in America could not survive more than a generation. Continued disputes with England revived feelings of hostility against this branch of the Church. Bishop Provoost also was more of a scholar than an ecclesiastic. He resigned his position as rector of Trinity in 1800, and his jurisdiction as Bishop in 1801. He was succeeded by the Rt. Rev. Benjamin Moore, who was consecrated September 11, 1801.

THE biographies of the bishops furnish the most fruitful source for a diocesan history, but in a brief sketch of the happenings of one hundred and fifty years there is little space for detail. Only the general aspects of growth and development can be touched on. When the diocese of New York was formed its boundaries were those of the state, but the parishes that composed the diocese were concentrated in and around New York City. The Mohawk Valley had been thrown open for settlement, and the veterans of General Sullivan's army had spread the news of the beauty and fertility of that region, so that the tide of immigration set in, mostly from New England, however, bringing with them their Puritan traditions. It was a time for vigorous missionary action on the part of the Church. The third Bishop, Dr. John Henry Hobart, furnished this leadership. He was consecrated May 29, 1811. At the convention of 1815 thirty-six clergymen were present, compared with thirteen in 1805, and there were thirty-six parishes represented as compared with fourteen ten years before. When Bishop Hobart died the clergy list numbered 127.

The Rt. Rev. Benjamin Tredwell Onderdonk, fourth bishop, was consecrated November 26, 1830. In spite of the cloud that hung over his last years, the growth of the diocese was remarkable. In 1835 the convention met in Utica, when the clergy numbered 198, with sixty-three parishes represented. So rapid had been the growth of the Church in the western part of the state that a division of the diocese seemed necessary, and in 1838 the diocese of Western New York was formed, with the territory now included in the three dioceses of Western New York, Central New York, and Rochester. Long Island and Albany remained with the original diocese until 1868. But while the area was thus reduced by successive division the number of clergy and parishes continued to increase, so that there were 185 clergy and 174 parishes in 1845.

The scholarly Jonathan Mayhew Wainwright served as provisional bishop less than two years and was succeeded by the Rt. Rev. Horatio Potter. It was at the convention of 1872 that Bishop Potter, in his annual address, recommended action with respect to founding a cathedral, when a committee of fifteen was appointed to take the subject into consideration.

October 20, 1883, the Rev. Henry Codman Potter was consecrated in Grace Church, and became Assistant Bishop to his uncle. Shortly after this the diocese celebrated its one hundredth anniversary at the convention commencing Wednesday, September 30, 1885, which was held in St. Augustine's Chapel.

At that time there were 330 clergy connected with the diocese, of whom 207 were entitled to seats, while 170 were actually present. The parishes and mission chapels numbered 195.

IN THE fifty years just past the diocese has gone from strength to strength under the wise and able leadership of Bishop Potter, Bishop Greer, Bishop Burch, and Bishop Manning. There has been no further division of territory since 1868, and with the development of the automobile and the building of roads and parkways, all parts of the diocese are within reach of its center at the cathedral. This can be seen at such a service as that held every spring for the presentation of the missionary offering, when choirs and delegates from every part of the diocese come pouring in by the bus load.

The building of the cathedral, which has been the outstanding event of this last period, has done far more than provide the diocese with a beautiful edifice. It has given a sense of unity and of corporate entity to the diocese as a whole. In the old days the conventions met as the guests of various parishes, as our archdeacons meet today. The Synod Hall gave the diocesan convention a habitation of its own, and there, in the same spacious grounds, is the Bishop's House, the Deanery, offices of the Suffragan Bishops, and of the various secretaries who handle the business of the diocese. There is no doubt that as the fabric of the cathedral approaches completion, its influence and inspiration will increase, and that it will strengthen the spiritual life of every parish, no matter how remote.

Another fascinating study is the origin and growth of the great metropolitan parishes. While Trinity, mother of them all, has stayed securely on the ancient site, while all around has changed, other churches moved with the changing centers of residence. There is Grace Church, second only to Trinity in historic importance; St. Bartholomew's, celebrating its one hundredth birthday, and St. James', marking 125 years from the time it began as a little country church. The beauty of St. Thomas' and of the Intercession attract lovers of architecture.

With the urban population pushing into the suburban parishes, those churches, formerly rural, have grown in importance and strength, so that frequently they surpass the city churches in such things as Sunday school enrolments and Mite Box offerings.

The last Journal of the diocese shows that it numbers three bishops, 408 priests, 15 deacons, a total of 426 clergy, with 274 parishes and chapels. And in the original area owned by the diocese when it began in 1785, there are now six dioceses, with eleven bishops and bishops suffragan. When the mind turns from the desperate beginnings after the Revolutionary War, to the size, power, and importance of the Church today in the State of New York, there comes not only a sense of thankfulness, but a desire to maintain in the future the progress made in the past.

WE SUGGEST that people be in their pews at least five minutes before the service. Kneel and offer your act of worship to God; pray for all who minister and all who worship. Then make your intention for that service. Join in all the hymns. Make all the responses in a clear, audible voice. Always say or sing the Amen at the end of the prayers. At the end of the service kneel in silent prayer—ask forgiveness for wandering thoughts; recall your intention; pray that you may carry God's Presence with you.

—Rev. Carl I. Shoemaker.

The Church from 1664 to 1785

(Continued from page 578)

of the War of the Revolution which bore heavily upon the Church of England in the American colonies. It had the reputation of being a "tory church." The truth is its allegiance was sharply divided. Seabury was a tory of the tories; William White was a trusted adviser of Washington. In the main, the clergy of New York leaned to the British side—that was true of Benjamin Moore, Charles Inglis, and others, but Samuel Provoost was an ardent Whig. Many of the churches were closed; not a few of the clergy perforce fled; some of those who remained suffered persecution. The first Trinity Church was destroyed in the great fire of 1776 and lay in ruins for several years, and so the story runs.

The treaty of peace by which Great Britain formally recognized American Independence was signed in 1783. The Church then set herself to the task of restoring the waste places of her Zion. In New York City the work centered in St. George's Chapel which had been opened in 1752 and in St. Paul's Chapel which still stands on its original site and is the oldest church building in New York.

The Church at large, to preserve her catholic heritage, needed a central organization, the Episcopate, an American Book of Common Prayer, and a Constitution. The first steps had to be taken by the Church in each state (the word diocese was then unknown). Accordingly a convention was summoned to meet in New York on Wednesday, June 22nd, 1785. The place of meeting was St. Paul's Chapel. The following is a transcript of the minutes of that memorable gathering:

The Reverend Mr Provoost was elected President, and the Reverend Mr Moore, Secretary.

The State Convention having associated agreeably to the recommendation of the General Convention held in this city on the 6th and 7th of October, 1784, proceeded to take into consideration the matters recommended by the said General Convention; thereupon

Resolved, That three Clerical and the three Lay Deputies, be appointed to represent the Protestant Episcopal Church in the State of New York, in the General Convention which is to be held in Philadelphia on the Tuesday before the Feast of St. Michael next; and that any one or more of each order form a quorum.

Resolved, That the Reverend Mr Provoost, Reverend Mr Beach, and Reverend Mr Moore, of the Clergy; and the Honourable James Duane, Daniel Kissam, and John Davis, Esquires, of the Laity, be appointed for the above mentioned purpose; and they are hereby authorized to proceed on the necessary business which may be proposed for their deliberation at said Convention, so far as they conform to the general principles which are established to regulate their conduct in this matter.

Resolved, That the President be requested to call another Convention, at such time and place as he shall deem most conducive to the interest of the Church.

Two years later Samuel Provoost was consecrated first Bishop of the diocese of New York. The good Lord had brought his Church in the Province of New York through fire and water into the wealthy place.

Difference in Radicals

THE difference between a Christian radical and a merely secular radical is the difference between a service of worship in a Cathedral and a brass band concert in the open air.

—Dwight Bradley in "Advance."

Social Work in the Diocese of New York

By the Rt. Rev. Charles K. Gilbert, S.T.D.

Suffragan Bishop of New York

NO REVIEW of the life and work of the diocese of New York would be complete without some mention of its notable achievements within the field of what today is known as "social work."

It is one of the outstanding characteristics of the Church's history that from its earliest days the love and loyalty of its people have found practical expression in terms of helpful human service. The Church has been the pioneer in every effort for the relief of distress and privation.

This spirit of Christian helpfulness is impressively demonstrated in the long list of homes, hospitals, and similar relief-giving institutions which owe their origin to the Church in the diocese of New York. Behind each of them, could it be told, stands a story of understanding sympathy and willing sacrifice, of feeble beginnings and obstacles overcome, of expanding usefulness and increasing efficiency. These are stories that combine in a veritable romance of love—God's own love reaching out through the consecrated service of His followers to ease the burden that life lays upon the unfortunate.

Some of these institutions, dating back to the beginnings of the diocese, today stand among the foremost in their field. Others, having served their purpose, have yielded their functions to state or community agencies. There are others, again, which, though they still remain, have unfortunately lost any specific Church connection. Originating in the Church and supported in large part through endowments provided by Church people, they are now classed as "non-sectarian" institutions. Even for these, however, the Church may justly claim credit. It was the Church that saw the need and moved to meet it.

That they are no longer intimately associated with the Church's life and administration may be due, in some measure, to lack of foresight, and in part, perhaps, to neglect or indifference on the part of the people of the Church. It raises a serious question, not within the scope of this article, as to whether or not we have kept faith with those who gave themselves and of their means for the establishment of institutions which they expected to function in the name and under the auspices of their Church.

Space does not permit the enumeration of these numerous agencies, many of which are recognized as pre-

eminent in their field. Splendidly equipped and housed for the most part, and in some instances, generously, if not adequately endowed, they are instruments through which the compassion and concern of the Church reaches out a helping hand to every form of human need—the aged, the blind, the sick and infirm, the friendless and the orphaned. Their ministry may well be a matter of pride and thankfulness to the people of the Church in whose name they serve.

Special mention should be made of two agencies which give the diocese of New York a unique distinction: the Protestant Episcopal City Mission Society and the Church Institute for Seamen. Perhaps nowhere in our own Church, or in any other, can their work be duplicated.

The City Mission Society was founded September 29, 1831, and received its charter from the state legislature in April, 1833. Its original object

was "to provide, . . . at different points in the City of New York, churches in which the seats shall be free, and mission houses for the poor and afflicted; and also to provide suitable clergymen and other persons to act as missionaries and assistants in and about the said churches and mission houses."

Its purpose, as thus defined, seems to reflect a condition that has since been corrected. "Churches in which seats shall be free," are, happily, no longer lacking in New York. After this need had been provided for, the society extended its endeavors to the neglected thousands housed in the public institutions of the city. And it is here that we find the society engaged today in its most important ministry, the scope and character of which has no equal anywhere. Some twenty-five full-time chaplains canvass the wards of all the city hospitals and many of the larger private institutions; they have daily access to every prison and correctional institution under city control. To these chaplains is officially committed the care of all the Protestant inmates. They serve and represent not only our own Church but every other non-Roman, non-Jewish denomination. The services and sacraments of the Church are regularly provided and personal contacts are maintained through which many thousands of despairing and forsaken men and women find new hope and courage. It is a ministry which must fill the hearts of all Church people with pride and gratitude. Over it all one somehow sees the familiar words: "I was sick and in prison and ye visited Me."



AT ST. BARNABAS' HOUSE

Bishop Manning (right) and Dr. Sunderland visit one of the younger Churchmen.



THE SEAMEN'S INSTITUTE



HELPS JOBLESS SAILORS

Constructive service to these harassed minds in prisons and hospitals led the society's trained workers to the homes from which they came and the needs there disclosed has prompted the inauguration of a service through which, today, hundreds of worn-out mothers and under-nourished children are given the benefit of country air and wholesome food and recreation. Institutions for this purpose are maintained at New Milford, Conn.; and, at the present time, a large estate near West Park on the Hudson, recently presented to the Bishop of the diocese,



FRESH AIR AND GOOD FOOD

These two essentials of healthy child life are plentifully available at the Sarah Schermerhorn Home.

is being developed for the use of convalescents and for the benefit of men and boys stranded by unemployment.

Among numerous other similar activities of the society is the notable work of St. Barnabas' House—a comfortable hostel where homeless women and little children may come at any hour of the day or night assured of a friendly welcome and at least temporary care and shelter.

The facilities of the society and the skill and devotion of its staff have been subjected to a severe test by the unprecedented want and suffering which have resulted from the present busi-



AT WORK IN THE SHOP

Men and boys, victims of unemployment, find useful occupation here.

ness depression; but it has risen to the emergency with a highly efficient service. No statistics can disclose all that has been accomplished for the rehabilitation of the broken lives and fear-burdened families that have sought out the Church in their hour of need.

Mindful of the plight of the thousands of Church families left destitute through prolonged unemployment the Bishop of the diocese, in the early days of the depression, set up a special

committee to secure funds for their relief. To date more than \$300,000 has been raised for this purpose; and this at a time when the people of the Church, out of depleted incomes, were being called upon to meet parochial deficits and to support various "drives" for community relief. It is the Social Service Department of the City Mission Society that has been responsible for the administering of this fund, providing work relief and home relief with a sympathy and understanding that have given many an unfortunate a new appreciation of his Church.

THE LIMITATIONS of space forbid any adequate recounting of the origin and development of the Seamen's Church Institute. The seed sown by a young men's missionary society back in 1834 has had its fruitage in an institution gratefully known to seamen the world over. Its splendid building on South street, which must ever be recognized as a monument to the vision, faith, and courage of the late Dr. Mansfield, for 38 years superintendent of the Institute, houses thousands of sailors every day who learn through its varied ministrations that the Church is not unmindful of the needs and problems of those who "go down to the sea in ships." The Institute



WILTWYCK

This English village of cut-stone, ivy-clad houses, is where the City Mission Society maintains a work-training and convalescent center for unemployed men and boys.

has made a valiant and effective fight against those who prey upon the sailor in port. It provides him with food and shelter and wholesome recreation. It cares for his health; it guards his savings; it keeps him in touch with home and family and, through it all, he is persuaded that there is a God who cares for his soul.

To the diocese of New York must go the credit for the establishment of one more pioneer agency in the field of human service—an agency that has put the Church at the side of the unadjusted girl who finds difficulty with the problems which life presents. This agency, known as the Church Mission of Help, inaugurated under the leadership of Bishop Manning and Fr. Huntington, now has behind it nearly a quarter-century of trail-blazing usefulness. Combining the technique of the most approved modern case-work methods with wise and consistent emphasis upon spiritual values and influences it has restored many hundreds of the Father's troubled children to a normal and useful place in society. Recognition of its usefulness is found in the fact that a similar service has been organized in 18 other dioceses.

Not the least significant of the developments which the diocese of New York has seen in the field of social betterment is that which has sought to focus the mind and conscience of Church people upon the problems which beset our social order. Back in 1888 when a group of our diocesan clergy undertook to concern themselves with conditions affecting the welfare of the laboring classes, the Church was startled. When

(Continued on page 588)

Missionary Work in the Diocese of New York

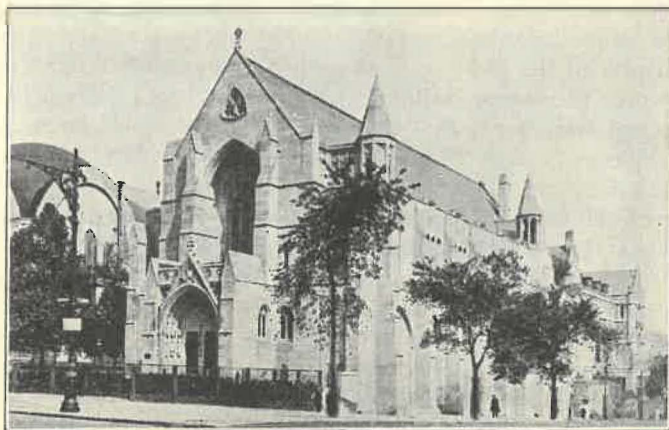
By Harrison Rockwell

IN CONJUNCTION with the 150th anniversary of the organization of the diocese of New York it will, no doubt, seem strange to some to feature this sesquicentennial observance with an article having to do with our diocesan missionary work. For it may be asked, is actual missionary work a really important department of the Church's activity in this metropolitan area? To many Churchmen, probably to a majority of them, the diocese of New York designates a jurisdiction comprising several of the boroughs of the City of New York together with many of the flourishing suburban communities immediately adjacent to the city. Because of this widely-prevailing concept of the nature of our diocese it is important to state that there is carried on here a distinctly rural missionary work, such as is common in many other parts of our Church in this country, especially in what are called our missionary districts.

The jurisdiction of the Bishop of New York extends considerably beyond the boundaries of the city of that name. Including Staten Island at the south, the diocese continues north on both sides of the Hudson River for approximately 125 miles, to the northern boundaries of Dutchess and Ulster counties; eastward to the Connecticut state line; and northwestward, along the line of the Erie Railroad for 147 miles, past the larger communities of Middletown and Port Jervis to the sparsely-settled region at Long Eddy. Within this extensive area there are homes and hamlets as isolated as any missionary district can produce. This is true, especially, of the mountainous sections in the Ramapo district, where in some places the influence of civilization seems scarcely to have penetrated, where something akin to the "hill-billy" type of life yet continues. Missions and preaching stations, some 50 in number, little known and seldom heard of beyond their own communities, exert an influencing ministry in these remote places. Of the service of the faithful and self-sacrificing clergy who minister in these out-of-the-way places, too much can hardly be said by way of tribute. They are among the ablest and most devoted of the clergy of the diocese, and the work they are doing is influential far beyond our reckoning. In an article of this limited extent it is impossible to make such mention of this field as one would like and as its importance would warrant. It must suffice to describe but two and those briefly.

Hopewell Junction is a railroad community in Dutchess county, southeast of Poughkeepsie, and therefore on the eastern side of the Hudson River. Some four or five hundred people live in this rather remote hamlet, and to their spiritual needs three churches minister. These are the Dutch Reformed, with which the majority of the towns-people are affiliated, the Roman Catholic, and our mission Church of the Resurrection. The priest in charge, the Rev. Carl J. Ljunggren, serves not only the people of his cure at Hopewell Junction, where now there

are a little over 200 baptized members and about 80 communicants, and a Church school of some 40 members, but his pastoral care extends out into neighboring communities within a radius of ten miles, taking in places unknown to the average New York City Churchman. These places include Stormville, Green Haven, Gayhead, Fishkill Plains, Noxon, Wiccopee, Swartoutville, and Arthursburg. In these settlements the priest-missionary sometimes coöperates as seems best with the clergy of other communions in Union Chapels in his endeavor to overcome the narrow and often fanatic prejudices, frequently characteristic of such regions, that he may teach and preach the faith as defined by the Church and bring the sacraments in due time to those wishing them. It is missionary work in the truest and highest sense of that term, this ministrations to our brethren in isolated portions of our diocese.



SYNOD HALL

Where the convention of the diocese of New York will be held next week.

On the west side of the Hudson, in Sullivan county, not far from the well-known town of Liberty, is the community of Turnwood. There another distinctly missionary type of work is being carried on very successfully under the direction of

Capt. Clarke of Church Army. In this neighborhood, during the past three years, a considerable work has been developed, and now a chapel is in course of construction. The schoolhouse has been the meeting place up to the present time. The work of Church Army at Turnwood, notably among young people, has won high commendation from Roman Catholics and Protestants alike. In April of last year 33 persons received the sacrament of holy baptism, as one of the results of our representative's splendid work in that field. It is another instance of the Church reaching out into isolated parts of the diocese with the Gospel message of Catholic truth, because of the support of missionary work by our people throughout the diocese.

THESE MISSIONS of today are the successors in their field of works now grown to parochial size and influence. Long before 1785, the year of diocesan organization which we are now commemorating, a considerable number of parishes were functioning. Among the group may be cited Trinity, New York; St. Andrew's, Richmond; St. Peter's, Westchester; St. Paul's, Eastchester; Trinity, New Rochelle; Christ, Poughkeepsie; Christ's Church at Rye, and Trinity, Fishkill, to mention only a few of them. Our work in practically every good-sized community has long since become established as independent parishes, many of them of great prominence because of communicant strength and financial wealth; yesterday missions themselves, today the guarantors of missionary extension throughout our diocese.

A notable feature in our missionary work is the annual presentation of the Lenten Offerings of the children of the diocese made each May at the Cathedral. Throngs of children

come by train, motor cars, and buses, each group marked by its banner, some bearing names of prominent parishes, some of mission stations rarely heard of. Some of the children who come to this great gathering have never before been in the City of New York. Their feeling is illustrated by the amazement of one child who, as she entered the Cathedral and saw the vast number of boys and girls assembled there, exclaimed, "Teacher, are all these Episcopalians?"

TO TURN from the distinctly rural areas to the urban field, notably New York itself, first of all tribute should be paid to the vast and exceedingly well done work of our City Mission Society. Under the superintendency of the Rev. L. Ernest Sunderland, 30 clergy, comprising a staff larger than in some dioceses and missionary districts, lead in the ministrations to people in the hospitals and institutions of the city, serving all those not cared for by Roman Catholic and Jewish chaplains. Sixty-seven full-time salaried workers and 40 part-time, also 122 paid helpers, make up the great staff of workers in this type of missionary work. The society maintains chaplains in 34 hospitals in and around New York. And that is a great many hospitals! Eight asylums and homes, 18 prisons and reformatories, three New York City chapels, two convalescent homes, God's Providence House—a community center, St. Barnabas' Home—a shelter for women and children, Goodwill Industries with workshops and four stores, workers at Ellis Island, in the Courts of Family Relations, and parole workers at Westfield Farm, Bedford; all these are maintained by the City Mission Society. And that is a diocesan agency, responsible to and supported by the diocese of New York, a missionary work of which every informed Churchman here is justly proud.

Within this metropolitan area there are calls upon the Church for ministrations, many in number and most varied in character. There is a work for the destitute blind, for the deaf and dumb, for young boys committed to city or state institutions, and notably a work among seamen which is the most extensive of its kind anywhere in the world. The Seamen's Church Institute of New York, on the water-front at No. 25 South street, is another institution of the diocese. The great buildings there, including hotel facilities, chapel, hospital, post office, and store and other necessary departments pertaining to the life of the sailor while in port, have for a long time exercised one of the most potent missionary activities to be found anywhere. The character of the water-front of lower New York has been thoroughly changed by the spiritual influence of this diocesan institution. Among other agencies of missionary nature, sponsored by this jurisdiction of the Church, are the many homes and hospitals caring for the aged and infirm, for the incurable sick, for orphans, and needy children, where chaplains and lay workers, including members of religious orders, serve Christ and His Church in ministering to those who may seem to be the least of His brethren.

IN THIS cosmopolitan area with its representatives in our midst from every nation upon earth there is many a parish work that may be described as a "Church of All Nations," yet in addition to these there exist separate works for many foreign-born groups, such as congregations of Swedish people, French, Italians, Syrians, Spanish, Puerto Ricans, and others.

Notable, indeed, is the work being done by our missionary leaders among the colored people. The nation knows of the vast Negro population in the Harlem district of Manhattan, where it is said there are more colored people than in any

Southern city. It is to the credit of our valiant workers in that area that it can also be said that there are more Negro communicants of our Church in this diocese than there are in the fourth province which includes nine Southern states.

Worthy of particular attention was the confirmation class of 200 candidates which was presented to Bishop Lloyd on March 3d at St. Martin's Church, Lenox avenue in Harlem, by the vicar, the Rev. John Howard Johnson. One hundred and eighty were presented there last year to Bishop Manning; altogether nearly 1,000 have been confirmed in this one parish during the seven years of Mr. Johnson's ministry in a comparatively new work. St. Martin's is one of nearly a dozen parishes and missions in the city ministering entirely to colored people. St. Philip's in Harlem, the mother parish of local work among the Negro people, has one of the largest communicant lists in the American Church. The coming to New York of so great a number of colored people has presented to the diocese a missionary challenge of extraordinary nature and of unprecedented size. Judging by the fruits of their labors our missionaries in this field are responding to this challenge in a way that should be gratifying to each contributor to missionary work within the diocese.

ALL the work in our missions and preaching stations is under the direction of the Board of Managers of the Diocesan Missionary and Church Extension Society. The Bishop is the president of this society, and at its meetings he is unfailingly present. The six archdeaconries of the diocese (Richmond, Bronx, Westchester, Dutchess, Hudson, and Ramapo) are represented on this board by their elected members and by the suffragan bishops who are the archdeacons.

In the diocese of New York, the responsibility for the work of the general Church has always been emphasized. In this present year with the great responsibilities resting upon the diocese for the maintenance of its own missionary work, New York has accepted as its goal for the general work of the Church the full amount tentatively accepted by its Bishop and deputies at the General Convention, and is striving to raise the sum of \$200,000 for the general Church and also a like sum of \$200,000 for the maintenance of its own work.

The missionary challenge that confronted the newly-organized diocese in 1785 has not diminished with the years. A century and a half later finds us with like problems, greater in scope, more diverse in character, yet withal the same in essence, the carrying out of the Saviour's command to preach the Gospel to everyone. However, not so much a command as a permission, a license, for he whom the Christian religion truly has reached must preach it if he may.

AN ANSWER

THE ATHEIST said, "Go to the woods, and learn
To worship Nature in her great and true
Cathedral home." But meditating through
Those Gothic arches there, I find this urn
Of natural prayer—"As the leaves fall, discern
My many frailties, O God, and strew
Them far. And when the autumn tones accrue
And turn, may Thy pure Love more warmly burn.
And as the trees that sway stand firm, so make
My faith to reconcile, but not agree
With wrong. Like as the deepest shadows break
Where trees emit the light, so may they flee
As Calvary's Tree defines the road I take
To Thee: Who made the woods, and then made me."

CURTIS B. CAMP.

Women's Work in the Diocese of New York

By Harriet Philips Bronson

WOMEN as an integral part of the Church have shared directly and indirectly in all its life, but here we are to consider the work of women more or less apart from the whole. In these days we are prone to feel ourselves superior to those of earlier times, but I venture the opinion that the most efficient and up-to-date woman of today might find herself a bit nonplussed if she were suddenly expected to meet the requirements of a day in the life of a woman of 1785. When ready-made clothes and canned or prepared foods were unknown; without running water, gas, or electricity, days must have been busy for all but the privileged few. Yet no one can read the biographies of that period or the old family letters, without being impressed with the generous spirit in which these women found time to clothe and provide for their less fortunate neighbors and care for the sick and dying.

Of "Church work" specifically we have few records, but we may be very sure that each parish or struggling mission had its faithful women doing their part. They did make the linens for the Holy Communion service and also those long full surplices (some of these opening in the front to permit of being taken on and off without danger to the wig!) used in those days.

So for the early years we can only depend on our imagination and pass on well into the nineteenth century before we find women organizing themselves in groups for Church work.

In this brief sketch we can only cite certain outstanding pieces of work and no attempt will be made to do this in chronological order—rather just as they come naturally to mind.

We think first of the Cathedral of St. John the Divine, very really the center and heart of the diocese. The diocesan Auxiliary to the Cathedral, composed of women representing many parishes was organized in 1907 under the leadership of Mrs. Richard Irwin, to aid in the maintenance of, and link the parishes to, the Cathedral. Later Mrs. Henry W. Munroe was president for over twenty-five years until her resignation in 1935, when Mrs. Courtlandt Nicoll became president. The Auxiliary provides the altar linen, vestments for the clergy and choir; flowers for the altars throughout the year; and from time to time has made other beautiful gifts to the Cathedral.

When the great work of building the Cathedral was undertaken the women of the diocese pledged themselves to build the north transept. So far as is known this is the first time in history that women have built a definite part of a great Cathedral.

Ground was broken on December 5, 1927. There have been some necessary delays in the work, but now it is going forward with every confidence that there may not be another halt until this great transept is completed. The walls now rise 26 feet above the floor level (31 above the street).

The windows of the transept will depict the lives of great women throughout the history of the Church. The rose window will be a memorial to Mrs. Hamilton R. Fairfax, the first chairman of the "Women's Division." (Mrs. Edmund L. Baylies is now chairman.)

Another window will be designated "The Nurses' Window," being given by nurses. One of the prominent annual services in the Cathedral is the "Nurses' Service," held each

year in May, near the birthday of Florence Nightingale, which is attended by about two thousand nurses, all in uniform. This is a thrilling sight and a most impressive service.

The Cathedral Lenten Sewing Class meets usually at the Bishop's House and sews for the children of the Fresh Air Home at Tompkins Cove. Mrs. Greer, wife of Bishop Greer, opened this house in 1915 and it has been continued ever since.

Early in 1935 "The Friends of the Cathedral" was organized. Men, women, and children may become members by making an annual gift to the Cathedral. The women are enrolling with characteristic enthusiasm.

In the Cathedral Close stands St. Faith's House, the Training School for Deaconesses. In 1890 the ancient Order of Deaconesses was revived by the Rev. William Reed Huntington, D.D., then rector of Grace Church. At first in Twelfth street, deaconesses and students moved into this present house in 1910. From small beginnings here in New York the order has so increased that deaconesses are working all over this country and in many foreign mission fields.

THE WOMAN'S AUXILIARY to the Board of Missions had its beginning in 1871, and the following year headquarters were established in New York. The New York branch was organized in 1896 by the merging of four committees, foreign, domestic, the Niobrara League for Indians, and St. Augustine's for Colored People, all of which had been at work since 1874. Mrs. Charles B. Curtis was the first president. In 1919 the branch became Auxiliary to the National Council; Mrs. J. Ralph Jacoby is now president.

The numerical strength and untiring zeal and work for missions of this body of women is too well known to need description, the majority of churches in the diocese have their parish branches and in many parishes there are also evening branches.

Many women not otherwise actively associated with the work share in the great United Thank Offering presented at each triennial General Convention.

ON THE feast of the Purification, 1865, very quietly one of the most far-reaching and dramatic events in the American Church occurred in St. Michael's Church.

On that day the Rt. Rev. Horatio Potter, Bishop of New York, received the vows of Harriet Starr Cannon and her four companions; which was the beginning of the Sisterhood of St. Mary, the first religious community of the American Church.

"This was the first instance of the profession of a religious by an Anglican bishop since the suppression and confiscation of the monasteries by Henry VIII in those terrible days of the Reformation, nearly four hundred years ago."*

England had indeed revived the religious life long before this time. But it was only as individual men and women bravely offered their lives in sacrifice, the Church held aloof and had not given her blessing.

In 1866 Sister Agnes was professed in St. Luke's Church on Hudson street, and the first chapter of the Community of St. Mary was held immediately after in the old sacristy

* Quotation from address by the Rev. S. C. Hughson, O.H.C., at the semi-centennial of the Community of St. Mary.

when Sister Harriet was elected Mother Superior. These events are there commemorated with deep pride and joy.

Bishop Potter asked the sisters to take charge of the House of Mercy which had been founded in 1854 by Mrs. William Richmond. This work is still carried on by the sisters. Originally at the foot of 86th street it was moved to Inwood in 1890 and in 1920 to new buildings on large grounds at Valhalla where it is now called "St. Mary's-in-the-Fields" and is doing an unsurpassed work not only with women and girls who have come under the law, but also with a separate group whose presence there is only preventive.

It is not possible here to even touch on the various works undertaken by the sisters. *Harriet Starr Cannon* by the Rev. Morgan Dix, D.D., rector of Trinity (to whose wise counsel the sisters owed much), gives this story, more thrilling than any novel. The early days of the House of Mercy and the Sheltering Arms, the heroic service of the sisters at Memphis during the yellow fever, the foundation of the work in the Tennessee mountains, the work at St. John's Hospital, and Trinity Mission House; the formation of the western province, and the convent and schools. In 1870 St. Mary's Free Hospital for Children was opened, the only hospital exclusively for children. It has rendered an inestimable service until it was closed in 1935 owing to the financial situation. It is soon to be reopened as a convalescent hospital, together with the houses in Peekskill and Norwalk. The adjoining building, formerly the nurses' home, is now a hostel for women and retreat house. So again the sisters are leading in a field in which the American Church is far behind England, where it is considered quite normal for any communicant to make a retreat periodically.

From 1868 until 1909 the sisters maintained St. Mary's School in 46th street. Then it was merged with St. Gabriel's School, near the convent which had been built on Mount St. Gabriel overlooking the Hudson at Peekskill. From the beginning the schools of the community have measured up to the highest standards of secondary education.

In 1917 sisters were sent to Sagada, Philippine Islands, where they are working with the Igorots. There are now about one hundred sisters in the community.

THE COMMUNITY of St. John Baptist was founded in this country in 1874 by Sister Frances Constance (Miss Frances Paine, of Boston) who had taken her novitiate and been professed at the Convent of St. John Baptist, Clewer, England. Two young English sisters came over with her and the first convent was at 220 Second avenue, formerly the home of the Folsom family. In 1875 Sister Helen Margaret (Miss Frances Stuyvesant Folsom, of New York) having completed her novitiate at Clewer, joined the group, and in 1881 these sisters became affiliated with Clewer as an independent branch, and Sister Frances Constance was the first Mother Superior.

For over forty years the sisters were at Holy Cross Mission on the East Side, with the adjoining Holy Cross House. Among the early works, still carried on by the sisters, are the Convalescent Hospital in East 17th street (with its summer home at Woodcliff Lake, N. J.), and St. Michael's Home for Girls in Mamaroneck. Now the mother house is the beautiful convent at Ralston, N. J., where are also St. Anne's for less privileged girls, St. Marguerite's, and the St. John Baptist School, a fine college preparatory school. There is also St. Helen's Hall, Portland, Oregon. Several sisters of the Holy Nativity have for many years been in residence at the Mission

House adjoining the Church of St. Mary the Virgin in 46th street, working in that parish.

The Sisters of St. Margaret are in charge of Trinity Mission House in Fulton street, and the Trinity parish summer home at Great River, L. I.

Each of these sisterhoods has a considerable number of "associates." Women who while living their normal lives in the world are pledged to a simple rule of life, and to help the sisters by their prayers and alms, and work, as may be possible; always upholding the standards of the religious life. A very large number of the women of the diocese of New York are associates of one or another of these sisterhoods.

IT WAS IN 1903 that Mrs. J. Kemp West and a friend visiting the Tombs Prison were shocked at the dreary unkempt condition of the little chapel there. They consulted the superintendent of the City Mission Society and shortly after Mrs. West and a few friends formed the New York Altar Guild. Mrs. West was the first and only president until her death in October, 1930, when Mrs. John S. Sutphen succeeded her as president.

The sad little chapel at the Tombs was first furnished and provided with altar linen and other things necessary for the reverent celebration of the Holy Communion. The members increased and the work of providing for the chapels of hospitals and institutions was carried on with energy and enthusiasm, many pathetic appeals being received from mission priests.

The guild (with the very substantial gifts of one or two members) built the chapel on Ward's Island and that of the Metropolitan Hospital, Welfare Island, and St. Simeon's Church and St. Mary-of-the-Angels, Italian Mission, in the Bronx. But the work to which the guild is dedicated is providing for the altars of the City Missions and when possible, those of other missions which need help.

The New York Altar Guild was the first diocesan altar guild; similar guilds for mission work have been formed in other dioceses and in 1928 at the General Convention in Washington, with the approval of the Presiding Bishop, a National Committee on Diocesan Altar Guilds was appointed to encourage the formation of an altar guild for mission work in each diocese. While this hope has not yet been realized, there are now eighteen diocesan guilds and three more are now organizing.

IN 1851 an elderly Churchwoman found herself in dire need and appealed to the Rev. Isaac Tuttle, rector of St. Luke's Church, Hudson street. Being a man of action, he provided temporary quarters for her on Barrow street and then preached a sermon in which he so fired others with his conviction that a home should be provided for elderly Churchwomen, that a group of his vestry and friends took up the matter at once, and St. Luke's Home for Aged Women was incorporated in 1854. Several ladies were by then living in temporary quarters. In 1857 St. Luke's Home was opened in the spacious house at No. 487 Hudson street, adjoining St. Luke's Church.

From the beginning women had assisted with the domestic arrangements in the temporary home, but in 1855 Dr. Tuttle turned the management of the home over to them and in that year the board of managers was organized, composed of women representing various parishes.

In 1872 the home was moved to a larger building at Madison avenue and 89th street. In 1899 a second move was made to the present building at 114th street and Broadway. This

house accommodates 84 beneficiaries. It is a thoroughly modern building, charmingly furnished, with a chapel affording the privileges of the Church to those unable to go out, and a faithful chaplain who ministers to the household. A solarium on the roof and a library, kept up to date, are among the features which make this a contented family.

Trinity Chapel Home on Bussing avenue in the Bronx is a very real home for a small group of aged Churchwomen.

THE DAUGHTERS OF THE KING had its beginning on April 4, 1885 in the Sunday school class of Mrs. Margaret J. Franklin at the Church of the Holy Sepulchre in East 74th street (now the Church of the Resurrection). A simple rule of prayer and service was adopted with the object of strengthening the spiritual life especially among women and girls. Other groups were soon formed and these were welded into a National Order. The first national council was held at St. Bartholomew's Church, New York City, in November, 1891. From this small beginning in New York the order has spread through Canada, England, France, and Switzerland, as well as the foreign mission fields of the Episcopal Church. The golden jubilee was celebrated in April, 1935.

The first branch of the Girls' Friendly Society in this country was organized in Lowell, Mass., in 1877. New York was not far behind for in March, 1880, a branch was formed in St. Anne's parish and the second in November, 1880, at St. John's, Waverly Place.

It would be impossible to touch on all the Girls' Friendly Society in New York has done during all these 55 years and it is too well known to need repetition.

In 1885 Mrs. Mortimer Fargo, encouraged by her rector, the Rev. Henry Mottet, of the Church of the Holy Communion, called a meeting at which the Church Periodical Club was organized, with the purpose of providing reading matter for those who could not afford it. And the secondary purpose of expressing a missionary spirit and friendliness by the exchange of letters.

On Mrs. Fargo's death in 1892 Mrs. J. L. Chapin (who had been interested from the beginning) succeeded her, and in that same year the club was incorporated and Mrs. Charles B. Curtis was the first president. Branches were rapidly formed in other dioceses and the organization took a definitely national position at the General Convention in Washington in 1898 when Bishop Talbot presided at the meeting. On the death of Mrs. Chapin, Miss Mary E. Thomas, the present executive secretary, succeeded her. New York may be justly proud of this work, originating here and literally reaching to the uttermost parts of the earth.

ST. FAITH'S HOUSE, Tarrytown, deserves to be more widely known. In 1901 Miss Lena McGhee opened this house for the care, protection, shelter, and training of young unmarried mothers. Here the Church can, and does, minister to her own children (many of whom are here through no fault of their own), unhampered and unhindered. The girls and their babies remain at St. Faith's at least a year, frequently longer, if very young. Mrs. William Usher Parsons is the president and worker-in-charge, and is doing a work the value of which cannot be overestimated. The Rev. Fr. Huntington, founder of the Order of Holy Cross, is chaplain.

From this we naturally come to think of the Church Mission of Help because Fr. Huntington, through his long experience as chaplain of St. Faith's House, and his work at Holy Cross Mission on the East Side, felt tremendously that the Church should do this work.

In 1911 his appeal to Bishop Manning, then rector of Trinity, brought the characteristic instant response, and Bishop Manning called the first meeting of men and women at Trinity rectory, (now the Church Mission of Help headquarters), and started the Church Mission of Help. Men and women have always served on the board, but the preliminary survey and accumulation of facts, which convinced Church people of the need of this work, was done by a devout Churchwoman, Miss Emma L. Adams. She was a trained social worker and became the first secretary. Mrs. John M. Glenn of New York, who is now president of the national organization, was at the first meeting and has been actively interested in the work from its beginning. The Church Mission of Help is now working in 18 dioceses.

THE National Church Club for Women was organized in 1919, "for women in good standing in the Church and loyal to the Constitution of the United States of America, and obedient to the canon laws of the Church." Mrs. Howard Townsend Martin was the first president. She was succeeded after some years by Mrs. Haley Fiske. The present president is Mrs. Samuel Seabury.

The first home of the club was No. 9 Park avenue. In 1922 the club moved to its present charming quarters at 130 East 57th street, where its spacious and homelike lounge on the 17th floor, with unlimited sun and the view over the city, serves as a delightful setting for a great variety of activities.

The club each year sponsors a valuable program of talks, lectures, and classes on subjects vital in the Church's life today. There is a Lenten Sewing Class each year and for five years the members have maintained emergency relief work for a group of women. Rooms are available for members or guests who wish to live there for a brief or longer period.

To the vision and initiative of Miss Agnes Emily Warren and the inspiring leadership of Mrs. Hamilton R. Fairfax, the first president, the Churchwoman's League for Patriotic Service owes its existence. It was organized in April, 1919, to conserve the energies of the women who had proved their ability in war work. Mrs. Henry Gansvoort Sanford is the president of this group of women who are carrying on a program of activities too numerous to be touched on here.

Among other organizations through which women work in New York is the Guild of St. Barnabas for Nurses. This guild has a large opportunity in the diocese of New York.

The Orphans' Home and Asylum on Convent avenue is another old institution which owes its beginning to the Rev. Dr. Tuttle of St. Luke's, Hudson street. In 1851 two little children were left to his care. Unable to place them in either of the existing homes, he started this one. He served on the board until 1859 when the management was transferred to a board of women.

Hope Farm, Dutchess county, for children was founded by Bishop Greer, but he frequently said that without the zeal and indefatigable efforts of Miss Florence Rapollo there would have been no Hope Farm.

The Peabody Home for the Aged; and several houses where all that skill and love and spiritual ministrations can do for the incurably ill is done; the House of the Annunciation, the House of the Holy Comforter, and the Home for Incurables, all have women on the boards and in most of them women have almost the entire management.

In every parish and mission there is at least one guild of faithful women. Their work not only meets pressing parish needs, but also serves others farther away.

The Rights of the Individual

By Rabbi Abba Hillel Silver

Rabbi of The Temple, Cleveland, Ohio

IT IS quite possible that in the new era organized religion will have to assume the rôle of the sole surviving champion of the rights of the individual.

In the face of the amazing pretensions of the state, religion may have to insist, and religious spokesmen in Nazi Germany have already had to insist, that man possesses certain rights, over which the state, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

It is clear that the new era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of capitalistic and of communistic dictatorships. They are equally unscrupulous when they get into action. Both have no compunction whatsoever about trampling upon the prostrate body of human rights. For both, the end justifies the means. Both raise political violence to a principle. In the fury of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality.

But even more alarming than the toll of victims of dictatorship's physical violence is the tragic roll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform, and book is stamped out. The threat of all this to man's spiritual life is clear. It tends to dry up the main-springs of his spiritual creativeness. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed.

The new era may thus burden the Church and synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality, to preach anew and with increased fervor the mandates of reasonableness, tolerance, and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

The new era is likely to witness the intensification of racial and national intolerance. Bitter economic distress is leading to national economic isolationism. Each nation is attempting to become economically self-sufficient. Nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalized to a degree unknown in the past. The Universal idea which fired the imagination of men in the eighteenth and nineteenth centuries, the idea of a federated world, of an integrated humanity has been pushed out of man's mind by the demands of a blatant, militant, and provincial nationalism. The youth of the world is

THE MISSION of the Church and the Synagogue is to save man from sanctified ruthlessness and brutality and to safeguard his spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships, says Dr. Silver.

being taught to think not in terms of international solidarity and humanity, but in terms of exclusive, aggressive, and competitive nationalism. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not

of the majority race are being disfranchised, degraded, humiliated, and the very means of livelihood denied them. Here race idolatry has run riot to a point where all human virtues have been sacrificed to it.

What is required in our day is not super-heated race or national apologetics nor mystic yearning after social or cultural coördination, but a generous and tolerant way of life which will give each race and nationality the opportunity to live its own life, to express its own soul, and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

Judaism and Christianity have a message and a mission which overleap national boundaries and race barriers. They speak not to the racial man or the national man, but to the man *qua* man. They speak of truths and values which all men need for their spiritual and moral sustenance and which all men may cherish regardless of their color, their station, or their nationality. Neither Judaism nor Christianity has always been faithful to the universalistic, international implications of their respective teachings. In the new era they will have an historic opportunity to confront the rampant, nationalistic, and racial aberrations of a confused and disintegrated world with their strong, ancient gospel of "One God in Heaven and one humanity on earth."

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Social Work in the Diocese of New York

(Continued from page 582)

they resolved themselves into a Church Association for the Advancement of the Interests of Labor they encountered opposition in spite of the fact that Bishop Henry Codman Potter was its friend and sponsor. It is out of this pioneer movement that there has come the social service commission of the diocese and a recognized Department of Christian Social Service within our National Council.

The diocesan commission, organized under a canon adopted in 1911, has from that time had the services of a full-time executive. It has been the function of the commission to provide to the people of the diocese an accurate appraisal of proposed welfare legislation; and through conferences, study groups, and the distribution of literature it has sought to inform the minds and quicken the conscience of Church people with respect to needs and problems which thwart the Father's purpose for the life of our world. It has served to demonstrate that the Church is at least not unmindful of the burdens which life lays upon the underprivileged and that it seeks, as it prays, for a more Christian way of life.

C. C. C. Camp Chaplains

By the Rt. Rev. James E. Freeman, D.D.

Bishop of Washington

THE C. C. C. CAMPS, begun nearly two years ago, largely as an experiment, have proved of such value as an emergency measure that they have been increased in number and we now have some 1,650, scattered over the country, with approximately 350,000 young men working at a nominal salary of \$30 per month. Contemplated at first as an emergency measure to furnish employment for the unemployed youth, these camps have been continued and it is evident the time of their operation may be indefinitely extended. They present both a problem and an opportunity to the Church that is altogether unique. In some respects they present an opportunity greater than that afforded by the army camps during the war period.

It is refreshing to note with what readiness and generosity this opportunity has been seized and responded to by the clergy generally of the Church. The need for volunteer service by clergymen was immediately recognized by the federal authorities with an allowance for automobile use at the rate of five cents per mile. A special arrangement was effected with the Roman Catholic Church and Jewish bodies, by which priests and rabbis doing part-time work were allowed \$30 per month. When the question of a like allowance to other contract clergymen was considered by the Committee of the Federal Council of Churches, the committee was compelled to recognize the fact that, under the mileage allowance basis that engaged the ready service of a very large number of volunteer clergymen, a better and more extensive service was guaranteed than under a system by which a smaller number of contract clergymen could be secured at the nominal salary of \$30 per month. After long deliberation of the matter and with abundant evidence of the quality and extent of service rendered under the purely volunteer system, the committee decided that it would be unwise to accept the small allowance made at \$30 per month, thereby depriving the camps of many of the volunteer clergymen who were rendering valuable and conspicuous service on an automobile mileage basis. The committee, of which I was chairman, strongly urged more regular, whole-time chaplains and its recommendation was acceded to by the federal authorities with the result that, chaplains from the reserve list were selected in the several corps areas and appointments are being rapidly made thereby assuring to the camps a more permanent and efficient service, supplemented by that rendered by volunteers. These appointments, as in the case of the army, are not made on a proportionate basis to the several communions, but by those in authority in the several corps areas, without regard to denominational affiliation.

It must be remembered that these C. C. C. camps are still regarded as an emergency measure; it must also be remembered that were the ministers of Churches other than the Roman Catholic and Jewish communions to be put on the \$30 a month basis the number of consecrated men now volunteering for service would be greatly reduced in number and the limited service rendered by the volunteer clergymen be greatly impaired. Upon the urgent request of the committee a considerable number of full time chaplains at a consistent wage have been appointed, twenty of them being clergymen of our own Church, with the possibility of other appointments in the near

future. This proportion of our own clergy, in the light of other appointments, seems just and fair. The Methodist Church (North and South) has thirty-three men; the Baptist (North and South) has forty-nine; the Congregational, four; the Roman Catholic, thirty-nine; the other bodies fewer. May I repeat that all these appointments are made by the commanding generals of the several corps areas from the ranks of chaplains already holding the reserve commission. Were these camps to be regarded as permanent, another and possibly better method of assignment of chaplains and clergymen might be made. Certainly a finer service is being rendered by the great number of responsive volunteer clergymen than could be secured by a more limited number receiving the nominal and wholly inadequate wage of \$30 per month; at least that was the unanimous opinion of those who have given long and careful consideration to the matter and who have been in close contact with those in authority. These volunteers, scattered all over the country, have selflessly given their time to a piece of emergency work, that is worthy of the highest praise.

IN THE CASE of army and navy chaplaincies, appointments are made on the basis of the membership strength of the participating communions. That basis applied to appointed chaplains in the C. C. C. camps, pursuant to the foregoing figures, is both consistent and fair. I am confident that the clergy now serving in a volunteer capacity and in larger numbers than could be secured on a \$30 per month basis, and with lessened numbers, feel that the service they are rendering has compensations far greater than can be measured by the small allowance of \$30 per month.

A close observer of the work done by the volunteers has well said:

"The activities of our religious workers in the C. C. C. have received very little publicity. In justice to the excellent and even heroic service that is being rendered generally by these chaplains and volunteer and contract clergymen it would seem that generous space should be given both in the secular and religious press that the public may receive substantial information concerning this unique and successful religious work now being carried on in our some 1,650 C. C. C. camps. These chaplains and other clergymen traveling narrow trails over snow clad mountains, through forests, visiting camps in all kinds of weather, often at the peril of their lives, are rendering a service comparable to that of the American circuit riders of a hundred years ago. Perhaps some day the story of this work will be written, and if the story is truthfully told it will be an inspiring and immortal contribution to the history of our country. The good Lord is leading in this work, and it will not fail."

I commend to the bishops in the several dioceses personal interest in this important work and urge that they contact officers and full-time chaplains and through them gain a better understanding of the needs as well as the opportunities. Our own Church Army and Navy Commission has no power it can exercise over the appointment of full-time chaplains; it is, through its chairman and executive committee, doing everything it may to keep in touch with federal authorities here in the capital and it has found them at all times altogether responsive.

Books of the Day

By Elizabeth McCracken

The Medieval Carver

THE MEDIEVAL CARVER. By M. D. Anderson. With a Preface by W. G. Constable. Illustrated. Cambridge University Press. Imported by Macmillan. \$3.00.

THIS BOOK has been much needed. Miss O. Elfrida Saunders has a chapter on sculpture in her *English Art in the Middle Ages* (Oxford, 1932); but it covers only twenty-seven pages,



NOAH BUILDING THE ARK
From "The Medieval Carver"

which are necessarily descriptive rather than interpretative. Miss Anderson's book is the result of sound scholarship and tireless search. She has not only classified but also drawn definite conclusions from what she has found in books and in actual examples. One of her conclusions will greatly interest all medievalists who are concerned

with the part the monks played in medieval building. Miss Anderson calls attention to the fact that the subjects of the great body of carvings in English churches are literary: from the Bible, from romance and legend, very few indeed being from every-day life or likely products of the uneducated mind. She comments on this: "If we grant the improbability of a monk's acquiring the technical skill in masonry required to carve these elaborate sculptures, we must also grant the improbability of a mason's acquiring sufficient literary knowledge to design them." This furnishes a sound basis for the erection of a theory of cooperation between monk and mason.

The book is well documented, and there is a good index and a varied bibliography. The illustrations are particularly fine. Each one is directly related to an important point in the text.

Good Sermons

MORNING AND EVENING. By the Rev. J. D. Jones, Minister of the Richmond Hill Congregational Church, Bournemouth. Harper. Pp. 319. \$2.00.

THIS IS a collection of twenty sermons, straightforward and convincing. I was very much impressed by the sermon on Life's Inevitabilities, and the wholesome, healthy advice which it contained:

"In life there are some things we have just got to accept. We can't escape them. We can't alter them. And half of the art of life lies in learning to accept things with a brave and cheerful spirit. Half the misery of life is caused because people, instead of accepting cheerfully and bravely things which they cannot either change or escape, rebel against them and fret and fume and repine."

The author complains that much of the thinking and preaching of today treats too lightly the witness and experience of the Christian Church throughout the centuries. Many of the younger preachers "think and speak as if they were the first to look frankly at the Christian faith." As a matter of fact, we cannot think rightly about Christianity unless we think of it in the context of the history of the Christian Church. "Any re-statement of the Christian faith which, for example, reduces it to an ethical system, and Jesus to a kind of glorified teacher, is simply hopelessly inadequate."
EDGAR L. PENNINGTON.

A Missionary Book

JESUS CHRIST AND WORLD EVANGELIZATION. By Alexander McLeish. Winston. \$1.50.

THIS BOOK is clear and forceful, and a timely consideration of facts. The author's purpose is to lead the reader back to the Bible, and let it explain itself. It is a missionary book and gives us Christ's, prophetic outlook.

The original misconceptions, that Christ did not look beyond His own generation, and that He denied knowledge of the time of His return, are based on man's own interpretation, which in this case was too limited. The prophetic outlook must be a world view, and it was a world task that was laid upon the apostles.

The author traces the development of this idea through Acts, the Epistles, and brings it to a climax in the emphasis of St. John and the Revelation on the necessity of a spirit-filled life for the individual. Only by personal and individual regeneration, purity of life, and fellowship with Christ, can the Kingdom come.

Present-day needs demand that every Christian should found his faith on a living fellowship with the living Christ. Christianity must be organic and dynamic, building up and integrating the personality from within, Christ's world outlook supplies to every one of His followers the great adventure of faith.

DOROTHY VAN ESS.

Two Parish Histories

A HISTORY OF TRINITY CHURCH, WOODBRIDGE, N. J., FROM 1698 TO 1935, by the Rev. Edward Randolph Welles. Pine Tree Press, Southborough, Mass.

PARISH HISTORIES have an honorary place in the annals of the Church. To gather up the early records of a parish and weave them into a story that accurately preserves the integrity of the original documents, is a painstaking task but it is well worth while, for from such materials alone can the larger history of the Church as a whole be written. In the present book Fr. Welles, who was rector of Trinity Church, Woodbridge, N. J., from 1931 to 1934, has traced the story of the growth of this colonial parish from the first service in 1698 to 1699 to the present. He has done a worthwhile piece of work and has done it well.

AN HISTORICAL SKETCH OF THE CHURCH OF THE GOOD SHEPHERD, Rosemont, Pa. By E. Osborne Coates. Privately printed.

THE HISTORY of this parish reminds one of the bishops' journals of a by-gone day, or of the journals of missionary bishops in the domestic field of this present day. The parish of the Good Shepherd was organized in 1869, but the first church was not built and ready for use until 1872. The old records reveal that services and sessions of the Church school were held in a school house and in a farm house. The first church, at Radnor, was the home of the parish until 1894, when the present beautiful church at Rosemont was built. The story of the parish is well told. Especially good is the account of each rectorship, most particularly that of the Rev. Charles Townsend, Jr., who was rector from 1912 to 1930.

Provincial Manhattan

FAREWELL TO FIFTH AVENUE. By Cornelius Vanderbilt, Jr. Illustrated. Simon & Schuster. \$2.75.

THIS BOOK will amuse most of those who may pick it up out of curiosity. It is so naive and so provincial. The two lists of persons invited by the "leaders of society" to social functions will amuse them most. One of these lists contains seventy-five names, and was known, so the author tells us, as "The Backbone of American Society"; the other list, containing about one hundred and fifty names, was designated "The Outer Fringe of American Society." Mr. Vanderbilt describes visits to and from kings and queens, emperors and empresses. But the most remarkable visitor was Theodore Roosevelt, whose knowledge of children, learned from his own boys and girls, made him very kind to the little Vanderbilt boy and girl.

NEWS OF THE CHURCH

Chicago Celebrates 100 Years as Diocese

President Roosevelt Sends Message
to Church People Attending Cen-
tennial Dinner

CHICAGO—N e a r l y 1,500 Churchmen and women assembled at the Hotel Sherman the evening of April 30th for what proved to be one of the outstanding events in the history of the diocese. The occasion was the centennial dinner of the diocese of Chicago.

Messages from President Roosevelt, Governor Henry Horner, and Mayor Edward J. Kelly were among the features on the program. In his message, President Roosevelt said:

"I take this opportunity of expressing to Episcopalians throughout Illinois my heartiest congratulations and best wishes upon this centennial occasion. The Church has in the past and must continue to go hand in hand with the progress of the state. Where there are strong churches there will be strong citizens and strong government. In upbuilding our churches we are upbuilding one of the important factors in our American life. May the next century bring to the Church in Illinois renewed life, intensified vigor, and withal a larger service in her field of labor."

The Rt. Rev. John Chanler White, S.T.D., Bishop of Springfield, represented that diocese on the occasion, and the Rev. William L. Essex, rector of St. Paul's Church, Peoria, represented the birthplace of the diocese.

Bishop Stewart, of Chicago, principal speaker at the function, threw out a definite challenge to the diocese to "lighten the ship" by "shifting the cargo of debt,"

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CANON STACY WADDY

One Killed in Hold-up of Seamen's Institute

NEW YORK—Two men wearing masks and carrying revolvers held up the Seamen's Church Institute on Friday, May 3d, and demanded the pay roll. Institute police killed one man in self defense but the other man escaped. The man killed was later identified as a former employe of the Church Institute. Crowds of seamen in the building at the time were very orderly and no one else was injured. The Rev. Harold Kelley, superintendent of the Institute, joined with Inspector Mooney in praising prompt and effective action of the Institute police.

S.P.G. Missionaries Arrive for New Jersey Celebration

NEW YORK—Capt. Sir Edward Colpoys Midwinter, K.B.E., and the Rev. Canon Stacy Waddy, D.D., both of London, England, have arrived in the United States to participate in the celebration of the 150th anniversary of the diocese of New Jersey. Both are officers of the Society for the Propagation of the Gospel in Foreign Parts, which is the oldest organization in the Church of England which sends missionaries to foreign fields.

Sir Edward Midwinter has been Controller of the Sudan government office in London since 1925. During the World War he served in the Nile campaign, including the battle of Omdurman. From 1906 to 1925 he was general manager of the Sudan Governmental Railways and Steamers, and from 1913 to 1925 he was a member of the Governor-General's Council.

A distinguished layman of the Church of England, Sir Edward is secretary of Archives of the S. P. G., having in his care priceless records of early missionary activities of that Church, including records of the early Church of England missions to the American colonies.

Canon Waddy was formerly Archdeacon of Palestine and chaplain of the Order of St. John. He is a member of the missionary council of the Church Assembly, and is secretary of the S. P. G., which office accounts for his interest in the New Jersey anniversary celebration. The S. P. G. was founded in 1701 to meet the religious needs of English folk who had settled in the American Colonies, and in the West Indies, and most of the early parishes, including St. Mary's, Burlington, N. J., owe their origin to the efforts of the early S. P. G. missionaries.

During their stay in the United States, both Sir Edward and Canon Waddy will address various bodies and organizations of the Church. On Sunday morning, May 5th, Sir Edward made an address by radio, through the Episcopal "Church of the Air," over the Columbia Broadcasting System.

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National Council Acts on Important Matters

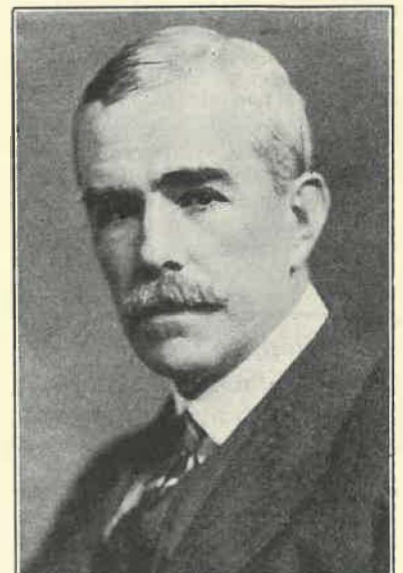
To Continue Emery Hall in Liberia;
New Hospital in Shanghai; Chal-
lenge Schedule Adopted

NEW YORK—Action on three matters of very great interest to the whole Church was taken by the National Council at its meeting, April 30th and May 1st and 2d, in addition to other business of importance. One of these was the continuance of Julia C. Emery Hall at Bromley, Liberia. Another was the approval of arrangements for the General Hospital in Shanghai. The third was the adoption of the Challenge Schedule, which proposes to restore salary cuts of missionaries and to resume certain work relinquished for lack of funds.

Bishop Campbell, in a letter dated March 27th, writing from Liberia made an urgent plea for the restoration of sufficient funds to the Liberia budget to permit the replacing of Bromley School on its former footing. He said:

"As for the usefulness and need of Bromley, I am sure that the discharged principal, Miss Olive Meacham, can supply you with data at once convincing and accurate. If all the missions closed their schools at such a reckless rate as we are doing, the Republic would be left with practically no educational facilities at all. Add to this the really remarkable piece of work done by Miss Meacham, and it is a public disaster to make impossible the continuance of the splendid program begun. The program included not only ten grades of school, but out-of-doors industrial and agricultural work and in-doors domestic science and general housekeeping. All this made a deep impression on the Liberians

(Continued on next page)



SIR EDWARD MIDWINTER, K.B.E.

and won public praise not only from responsible officials in the Republic, but also special commendation for us from Dr. Thomas Jesse Jones, of the Phelps Stokes Fund, when he visited Liberia in 1933."

It was voted to continue Bromley Hall beginning July 1, 1935, and to authorize Miss Meacham, who is in the United States, to return and resume her position as principal. The funds required will come partly from "Liberia specials" at the discretion of Bishop Campbell, there being \$5,000 now in hand; from interest on trust funds; and from the Liberian appropriation.

Bishop Graves of Shanghai and M. P. Walker, treasurer, reported to the National Council that sufficient money (actual cash) was in hand to buy the land, build to completion and fully equip the General Hospital in Shanghai, with ten per cent margin of safety. Plans for the hospital, made by the firm of Kwan Chu Yang, architects who have done work for the Rockefellers, have been submitted to the president and treasurer of the National Council and Dr. Wood, to be approved by them after consultation with hospital experts in the United States. The Council voted to approve the plans and authorize Bishop Graves to proceed with the work.

This General Hospital represents one of the most notable enterprises in the foreign field. It will take the place of the two hospitals now in Shanghai, St. Luke's and St. Elizabeth's. The proposal is to build and maintain not a large hospital but a perfect one. While St. Luke's and St. Elizabeth's had a total of 332 beds, the General Hospital will have 270 beds. But the gain will be in the higher grade of care given. The hospital will be on an entirely new site. It is expected that the sites of St. Luke's and St. Elizabeth's will be sold, and the money thus obtained used for further endowment.

At present there is a very considerable endowment. This amounts to \$176,000 (Chinese dollars) at St. Elizabeth's, and \$33,000 (Chinese dollars) at St. Luke's. A large percentage of the building fund came from the Chinese themselves. In the estimate for the building and equipment of the General Hospital is included the Nurses' Home. The Birthday Thank Offering of the children of the Church for the Triennium goes to build the Children's Ward in the General Hospital.

The Challenge Schedule, which will be published in detail, restores salary cuts and resumes work dropped during the worst of the depression. The schedule was adopted by the National Council in full. But its actual carrying out will depend upon the financial response to the Challenge.

Ask Bishops to Defer

Idaho Election

NEW YORK—The National Council adopted a resolution, introduced by Dr. Paul Roberts, asking the House of Bishops to defer the election of a bishop of Idaho until next General Convention, in order to allow time for study of the diocesan boundary lines in the northwest.



MISS OLIVE MEACHAM
Principal of Bromley School

REPORTS RECEIPTS LOWER

In respect to the financial status of the National Council, the treasurer, Dr. Franklin, reported that the receipts to date are lower than at the same date in 1934. This is to be attributed partly to the late date of Easter, owing to which the receipts show nothing as yet from the Children's Lenten Offering. However, even with the prospects in view, the margin of safety is exceedingly small. Dr. Franklin said that every member of the Church must give to the utmost, in order to meet the Emergency Schedule, and attain the Challenge Schedule.

A missionary was appointed to the district of Tohoku in Japan under unusual circumstances. Bishop Binsted of Tohoku wrote a short time ago that so long as Tohoku remains a missionary district, it will require the services of at least five or six foreign priests. At that time, three were in the district, only two of whom were engaged in evangelistic work, the third preparing for such work by the study of the Japanese language. William Franklin Draper, a senior in the Virginia Theological Seminary, aged twenty-seven, offered himself for appointment, all his expenses for five years, including travel, outfit, rental allowance, pension premiums, and salary to be paid by a trust fund provided by a special gift of \$15,000 for this express purpose. Mr. Draper desired appointment by the National Council, in order that he might be a full and regular representative of the Church. When he was told, after offering himself, that his appointment was unlikely, there being no money for new appointments, he succeeded in raising this fund, actual cash, to be deposited in a bank subject to remittances in his behalf as missionary by Bishop Binsted. Mr. Draper will be graduated this commencement from Virginia. He expects to be married in June to Miss Helenora B. Withers, who looks forward to helping him in the mission field. It is a matter of great significance that a young man of twenty-seven should be so eager to give himself to missionary work that he induces his friends to provide all the necessary expenses and enlists his fiancée as his enthusiastic assistant.

Important action was taken relative to Hua Chung College, located on what was known as the Boone Compound. Hua Chung is an affiliated college, the work of which is well known in this country through the recent visit of its president, Dr. Francis C. M. Wei. Boone Middle School, situated on the Boone Compound, is an effectual feeder to the college. In order to give Hua Chung College the sense of security of tenure it requires, its present quarters were voted leased to it for 40 years, at the nominal annual consideration of one dollar (Chinese) a year, subject to the approval of the Bishop of Hankow. The exact terms of the lease were left to the discretion of the president and the treasurer of the National Council and Dr. Wood.

An increase of salary in the amount of \$600 was voted to Bishop Demby, Suffragan Bishop of Arkansas. In connection with this action, appreciation of the fine work done by Bishop Demby was expressed.

An addition of \$1,000 a year was made to the discretionary fund of the Bishop of Honolulu. When Honolulu was recently put on a domestic rather than a foreign status, the allowances for children's education were automatically cancelled. Bishop Littell is put to great expense in extending the hospitality of the district to visitors, of whom thousands visit Hawaii weekly. The additional \$1,000 is made to help him meet this expense, which is regarded as necessary and desirable, Honolulu being one of the particularly strategic points of the Church.

MISSIONARIES TAKE SALARY CUT

Bishop Colmore of Puerto Rico reported that, in order to balance the budget, in accordance with the required cut of \$9,600 in their appropriation for the year 1935, the missionaries in Puerto Rico and the Virgin Islands had joined with him in reducing their salaries four and one-half per cent. Bishop Colmore wrote in connection with this:

"Naturally this is a serious action, but without it there seemed to be no hope of securing this amount. The clergy, especially those on very small salaries, and the other workers, will distinctly feel the pinch of this cut, more so this year, since the price of food stuffs has risen considerably in Puerto Rico. We trust that this cut will not be necessary after this year and should be the first to be restored when possible."

The National Council accepted this self-imposed cut with appreciation and the hope that it would not be necessary in 1936.

Canon P. Stacy Waddy, secretary of the S. P. G., and Sir Edward Midwinter, chair-

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National Council Votes

to Transfer Rural Work

NEW YORK—The National Council voted to transfer the Rural Work from the Department of Social Service to the Department of Domestic Missions, when an assistant to Bishop Bartlett, domestic missionary secretary, can be found and money for his salary can be secured.

W.A. Executive Board in April Meeting

Underlying Questions of Policy
and Character of Work as a Whole
Considered

NEW YORK—Many times in the past the executive board of the Woman's Auxiliary has wanted to get away from the always pressing needs for action on specific cases long enough to consider underlying questions of policy and the character of the work as a whole. This procedure was accomplished, or at least begun, at the April meeting. Of the seven morning, afternoon, or evening sessions, six were given to conference on the work as a whole. The desire for further exploration and study was so evident that the chairman asked the board members to continue their work all summer, for report and further conference at the October meeting.

Among the many subjects considered were: the aims of the executive board; the Auxiliary's relationships with missionaries; field work, past experience, present need, and future policy; the best use of field workers; the educational value of the whole program of the Auxiliary, a conception of education as much more than acquiring information or belonging to a study class; promotion of the United Thank Offering, what emphasis should be given to it now, what methods used; program-building; development of the Auxiliary's social service program; the value of professional women's work in education and social service; objectives of the supply department, its methods, its relation to the present-day desire of professional organizations, federal and state, to administer relief not by giving supplies but by giving money; college students and the Church's college workers, student needs and the character of the Church's work; standards for Church work, recruiting and training missionaries—even the precise question, What is a missionary?, is to come up for further clarifying.

URGES PERSONAL ACTIVITY

The Presiding Bishop in a brief address urged the continuing personal activity on the part of every Church member as the real basis of the Forward Movement, and Dr. Franklin voiced a warning against a dangerous complacency which may result from meeting the Emergency Schedule, which is only a minimum for 1935.

Ratification of the proposed Child Labor Amendment was favored by a motion on which the roll call showed 15 in favor, one opposed, two not voting, and two absent. Women in states where the amendment is not yet ratified are urged to secure information on this subject from the National Child Labor Committee, 419 Fourth avenue, New York City, and, as opposed to the amendment, the National Committee of the Protection of Child, Family, School, and Church, 1218 Olive St., St. Louis, Mo. If, after study, they favor ratification, they are urged to take action. Attention was called again to the statement

Elect Bishop Saphore Diocesan of Arkansas

LITTLE ROCK, ARK.—The Rt. Rev. Warren Saphore, D.D., Suffragan Bishop of Arkansas, was elected diocesan Bishop on the first ballot at the 63d annual convention of the diocese which met in Trinity Cathedral, Little Rock, on Wednesday, May 1st. The Rev. Dr. Charles H. Clingman of Birmingham, Ala., was the only other person nominated.

Bishop Saphore, who will be 81 in September, has been Suffragan Bishop of the diocese for several years.

adopted by the triennial meeting: "As citizens, we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus."

Immediate passage of the anti-lynching bill is urged in a petition to President Roosevelt which the board voted to sign. Further copies of the petition are to be sent diocesan presidents for such use as they can make of them. The petition summarizes the purpose of the bill: "To assure to persons within the jurisdiction of every state the equal protection of the laws by discouraging, preventing, and punishing the crime of lynching."

In accordance with resolutions passed by the triennial meeting on the subject of Christian citizenship, the board urged that effective action be taken in dioceses and parishes, on matters affecting international, interracial, or other social conditions. Execution of this action of the triennial falls normally within the province of the Auxiliary's diocesan social service chairmen. Dioceses where as yet there is no such officer are urged to secure action in whatever way seems most effective. (Out of 97 diocesan annual reports recently studied, 53 showed social service chairmen.)

Foreign branches of the Woman's Auxiliary, including those of the American Churches in Europe, now have a member of the executive board, Mrs. Beverly Ober of Baltimore, to keep them in closer touch with the board. This applies to branches not already under the care of a provincial representative on the board; Puerto Rico, for example, belongs to the Second Province, Alaska and Hawaii to the Eighth.

After struggling with a pasteboard ballot box at the triennial elections, Miss Elsie C. Hutton, who was chairman of the election committee, has presented to the board as a gift from the evening branch of her parish, St. Mark's Church, Mt. Kisco, N. Y., a handsome and durable ballot box of carved wood with brass-bound corners.

Young people's work and a new religious education department in Hawaii, and college work in general, were subjects briefly presented to the board by Leila Anderson, Woman's Auxiliary field worker, just returned from Hawaii and from visits to several colleges and universities.

Youth Organizations Council Hears Reports

Rev. Ernest Piper Elected Chairman
and Miss Dorothy M. Fischer
Secretary of Conference

NEW YORK—National Youth Week was observed April 27th to May 4th by young people's organizations throughout the Church. Plans for community coöperation were laid at the second meeting of the conference of representatives of youth organizations held here recently.

Reports were given from the various representatives as to the attitude of their respective boards regarding the feasibility of a council of youth organization. The feeling was that such an organization would be of great value.

Discussion followed as to the type of organization it should be. It was the general consensus of opinion that it should be an independent group self-constituted, meeting for consultation and projection of their own plans rather than an advisory group.

REV. ERNEST PIPER CHAIRMAN

The Rev. Ernest Piper was elected chairman and Miss Dorothy M. Fischer, secretary. Two questions of major interest were brought up: Have the existing youth organizations outlived their usefulness? Or is there a field of usefulness for them which is not now being used? Has the time come when all these organizations should be abandoned in favor of a single young people's group with a program for Christian youth which can function in any section of the country? The council recognized that there were many major complications in such a procedure but also recognized this as a trend.

The second question that was raised was that of a closer coöperation between Church and community groups.

The material of the United Youth Movement sponsored by the International Council of Religious Education under the theme, Christian Youth Building a New World, was discussed. It was interesting to learn that many youth groups are participating in this movement. The Brotherhood of St. Andrew is using this as the basis for its program for next year. It was felt that through this United Youth Movement there was an excellent opportunity for community coöperation. The council went on record as approving this movement and suggested that each representative call the attention of his constituency to the United Youth Movement and suggest it as a means of coöperation in community activities.

The question of a young people's magazine to be supported by the various youth organizations was discussed. It was suggested that this magazine might present a program for Christian youth instead of specific organizational programs. The feeling was that such a magazine would be of great value to the young people's work.

The Council of Youth Organizations will meet again on October 3d and 4th, 1935.

Church Work in Race Relations Summarized

Federal Council Department Gives Graphic Description of Activity in Various Fields

NEW YORK—A graphic description of the work of the Churches on the problems of racial adjustment during 1934 is contained in *Stepping Forward in Race Relations*, the 13th annual report of the Department of Race Relations, Federal Council of Churches.

In the foreword the Churches are challenged to a sense of deep responsibility in bringing a square deal to Negroes under the New Deal and in stepping forward rather than side-stepping the economic and civic issues of today.

In its work for economic justice the department loaned part-time services of its executive secretary to the Joint Committee on National Recovery which under his chairmanship has made studies of the various phases of the recovery program and its effects upon Negroes, with proposals of non-segregation policies and prevention of discrimination.

In the field of agriculture the department made pioneer studies of cotton-growing communities in Alabama and Arkansas in the interest of share-croppers and share-tenants with recommendations for remedial measures. The services of agricultural extension agents were enlisted to acquaint Negro ministers through their conferences and conventions with information on benefits from the government available to Negro farmers. Informational bulletins on land ownership of Negro farmers have had wide circulation in rural sections of the South. Interracial conferences held in several western cities dealt with local community problems and suggested steps for follow-up constructive work. Those communities wrestling with economic problems have been supplied with discussion study outlines which have had wide use in local study group discussion. In its anti-lynching campaign the department has issued its annual honor roll of states free of lynching, and has promoted wide circulation of leaflets giving historical facts about the evil and what Churches should do to bring about the passage of anti-lynching legislation. The Scottsboro case is held up to the Churches as one example of the need for Church activity in re-moulding public opinion to bring justice to the boys in this case and to pave the way for a sane and Christian procedure in civic justice rather than allow communities to be torn in their feelings by radical propaganda agitators. Race Relations Sunday has become a fixed annual observance of the Churches with growing popularity and wider interracial participation in the churches, on the radio, and through state and local official channels.

In its conclusion the report emphasizes that "the Churches cannot escape their responsibility for the interracial conditions which conflict with the ideals of Christian brotherhood."

C.L.I.D. to Take Part in "No More War" Parade

NEW YORK—(NCJC)—The Church League for Industrial Democracy will be one of more than fifty religious and secular organizations sponsoring a "No More War" parade on Saturday afternoon, May 18th. It is expected that more than 20,000 people will march in the parade. Last year 10,000 marchers participated.

A call sent out by the general committee declares: "The citizens of this country do not want war but America is again insanely rushing toward international conflict. Nationalism, greedy imperialism, economic insecurity, competitive armaments, and ancient fears are pushing the nations blindly, unwillingly into war. These forces must be opposed by an aroused populace and an organized workers' movement which knows the cost and futility of war and is prepared by virtue of numbers and organization to demand peace."

Synod of Polish National Catholic Church Meets in Chicago

CHICAGO—Fraternal delegates representing the Old Catholic Churches of Europe and the American Episcopal Church joined with 1,500 clerical and lay delegates of the Polish National Catholic Church in the Solemn High Mass at All Saints' Cathedral which opened the sessions of the General Synod April 30th. The Most Rev. Francis Hodur, of Scranton, Pa., Presiding Bishop, was the celebrant.

Participating as representatives of the Episcopal Church were the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, attended by the Very Rev. Henry W. Roth and Dr. Anton A. Mueller, as deacons of honor, and the Ven. Frederick G. Deis, representing Bishop Stewart, and attended by the Bishop's chaplain, the Rev. William B. Stoskopf. Several other clergymen and laymen of the Episcopal Church took part in the service.

Following the Mass a reception was held in the Cathedral Hall at which each of the four Polish Bishops spoke briefly and Bishop Ivins and Archdeacon Deis brought the greetings of the Episcopal Church. Roma Szkiewicz of Chicago, president of the Polish Alliance, most powerful Polish group in the country, also spoke.

The synod continued throughout the week and considered matters of importance to the future work of the Polish National Catholic Church.

Evangelical Minister Uses Discipleship Folder

PLATTSMOUTH, NEBR.—The Rev. G. A. Pahl, minister of St. Paul's Evangelical Church, Plattsmouth, regarded the Forward Movement leaflet, *Discipleship*, of such devotional value that he used it as a Wednesday evening course at his mid-week services during Lent.

Detroit Church School Plans Are Announced

Daily Vacation Schools to Use Manual, "The Master's Way," Sequel to 1934 Book

DETROIT—Formal announcement was made by the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, of the 1935 Daily Vacation Church school plans of the diocesan department of religious education. Archdeacon Hagger is the chairman of the committee responsible for the schools, and states that last year more than 40 such schools were conducted in the diocese.

The response to the manual prepared by the Committee last year, *The Story of Worship*, was so enthusiastic as to lead the committee to prepare another manual along a similar plan for 1935. In one way this year's manual, *The Master's Way*, is a sequel to the 1934 book, as *The Story of Worship* was drawn from the Old Testament, and the 1935 manual deals with the earthly life of Jesus. It can, however, be used independently.

The material is arranged to meet the needs of a school operating from two to three hours a day over a period of 10 days, but can be used in other ways. The 1934 and 1935 manuals may also be used together to provide a four-weeks' school. The main plan in both manuals is the provision of dramatized Bible scenes, and the daily program consists of worship, note-book work, hymn practice, rehearsal for the next day's scene, manual work (for which explicit directions and helps are given), and recreation. The material is suitable for all children eight years of age and over.

Archdeacon Hagger states that the committee is prepared to arrange for demonstrations of the vacation school in different parts of the diocese if requests are made for such demonstrations. The other members of the committee are Miss Elizabeth S. Thomas, diocesan director of religious education; and the Rev. Messrs. L. E. Midworth of Trenton; C. C. Jatho of Royal Oak; Edward Green of Tecumseh; A. E. DuPlan of Port Huron; Van F. Garrett of Flint; and Harold McCausland of Bay City.

Memorial Gifts Dedicated

VALDOSTA, GA.—The silver Communion service that was stolen from Christ Church here a few months ago has been replaced and was dedicated on Easter Day by the vicar, the Rev. Armand T. Eyler. Several members of the church contributed toward the purchase of the new service.

The bread box was given by Mrs. Carlos Griffin in memory of her father, Ebenezer Milton Saunders, 1853-1933.

In the afternoon the Rev. Mr. Eyler dedicated two chancel Prayer Books and a Hymnal in St. James' Church, Quitman, of which he is also vicar. The books were the gift of the Rev. James Wright, a retired clergyman. A pair of seven-branch candelabra, the gift of Mrs. Everitt Young, was also dedicated.

River Mission Boat Planned by Arkansan

Rector of St. John's Church, Helena,
Organizes Project, Obtains Boat
and Pilot for Work

LITTLE ROCK, ARK.—Plans for a mission boat to carry the Gospel to the people of the neglected Mississippi River territory were explained recently to the Arkansas legislature by the Rev. E. W. Mellichampe, rector of St. John's Church, Helena.

Several months ago the Rev. Mr. Mellichampe made a trip into the White River country with some friends. While passing the way he had occasion to observe hundreds of children, who literally know no other world than what is in a sense Arkansas' "last frontier."

VISION OF SERVICE

After seeing the children in all their forlornness and musing the fact that near his own city there were many children who in a way were little better off than these, he had a vision of a mission boat that would ply up and down the river and carry the story of God and His goodness, together with some of the things that children of the "outside" know and love.

The Rev. Mr. Mellichampe is not just a dreamer. To vision such a project was to act. He enlisted the aid of the local press in explaining his plan to the city and the surrounding country. He wanted help, he said, not only from the churches and people who were enlisted in Christian work but from all others who believed in his plan.

BOAT AND PILOT OBTAINED

His first need was a boat and pilot and these were soon given. Then the need for some sort of organization to sponsor the work arose. Realizing that this must of a necessity be a non-sectarian project, he called together representatives of the various churches of Helena and formed a working group. This group has actual charge of planning the work and expending the contributions that have already and will be made to the undertaking. Headquarters have been opened in a building located in Helena, and a man and woman have been put in charge.

The boat is to be equipped with a small portable organ and Hymnals donated by persons interested in the enterprise. When stops are made services will be conducted, the Rev. Mr. Mellichampe donating his services to the cause. Magazines, toys, and other things foreign to the children of the lowland country, where the boat will cruise, will be distributed so that they may get a conception of what is going on in the outside world. Later, if interest continues to develop it is planned to take a teacher on the voyages of the boat in order to teach those who are interested, or more particularly the children of those parents who are interested in the work.

The boat will cruise down the Mississippi and up the White River. It is an undertaking that spells adventure.

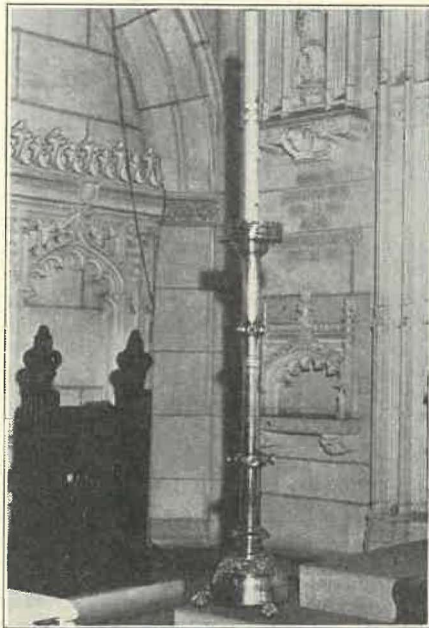
Church Firm Celebrates Tenth Anniversary

NEW YORK—J. M. Hall, Inc., distributors of stained glass windows, vestments, etc., is celebrating the tenth anniversary of its founding. The firm has expressed to the clergy, especially in the diocese of New York, its appreciation of their confidence and thanks for the many courtesies it has received from them during that period.

Memorial Dedicated in Norfolk, Va., Church

NORFOLK, VA.—A beautiful paschal candlestick was dedicated and used at the mid-day festival service at Christ Church, Norfolk, on Easter Day.

The candlestick was converted from gas



GIFT TO NORFOLK CHURCH

The paschal candlestick dedicated and used on Easter Day at Christ Church, Norfolk, Va.

candelabra which were presented to old Christ Church in 1883 by Miss Minnie Leigh Tunis. With the approval of the donor's family the change has been made as a gift of the old St. Andrew's Brotherhood group in the church.

The Very Rev. H. Dobson Peacock, D.D., rector of Christ Church, conducted the service.

Observes 25th Anniversary

PHILADELPHIA—On Wednesday evening, May 8th, a reception was tendered to the Rev. Charles L. Steel and Mrs. Steel in the parish house of Calvary Church on the occasion of his 25th anniversary as rector of the parish.

Bishop Taitt attended as did many of the clergy, former parishioners, and several of the clergy of the neighboring churches.

Under Fr. Steel's ministry Calvary Church has been a worthy exponent of the Anglo-Catholic communion, not only in West Philadelphia, where it is located, but in Philadelphia and the Church at large.

Rhode Island Liberals Upset by Address

Agitated Intellectuals Now Wonder
Why Anglican Priest Should be
Member of Club

PROVIDENCE, R. I.—A storm swept through the Universal Club, composed chiefly of liberal clergy from about all the Protestant sects in this part of New England, when the Rev. Anthony R. Parshley, a member and the rector of St. Michael's Church, Bristol, recently read before it his now celebrated paper, *The Illimitability of the Supernatural*.

The religious editor of the *Providence Journal* was present, and through him the whole state heard about it. Later the essay was published word for word in the Rev. Mr. Parshley's *Parish Monthly*.

The Illimitability of the Supernatural argues that God's powers are unlimited, all the miracles of the Bible are possible, God can step in and interfere in the affairs of the world whenever He chooses, "the sun may have stood still for Joshua, an angel may have provided Joseph Smith with miraculous spectacles, and the soil from the grave of Fr. Powers may have healed a thousand ailing bodies."

Many sides of this meeting the agitated intellectuals are now discussing. First they are asking why the Rev. Mr. Parshley with his theology should be a member of a liberal Protestant club. That question the author answers convincingly in his editorial. He is drawn to the club by the intellectual fearlessness of its members. Further the essayist did such a fine job on his thesis that the part of the reading public that can understand what it is all about is waiting for some modernist in the group to reply.

Mrs. Hulse Greatly Improved; News of the Church in Cuba

HAVANA, CUBA—Mrs. Hulse was sufficiently recovered so that the Bishop could take her north the middle of April. He has left her in Asheville, N. C., and is traveling about in the interests of the missionary work of the Church and expects to return to Cuba in time for the 29th annual convocation of the district, to be held in Havana June 15th to 17th.

Conditions throughout the island have improved greatly since the last attempt at revolution was put down and everywhere the clergy report especially fine Holy Week and Easter services.

On Easter Day Archdeacon Townsend opened for use the new Holy Trinity Church in La Gloria, Province of Camaguey, which, when finished, will be consecrated by Bishop Hulse later in the year.

After being stricken off the list of active missions for a number of years, the congregation of British West Indians at Solá has reformed and requested the ministrations of the Church again which they are now receiving regularly.

Laymen's Missionary Movement Sponsors Congress in Chicago

CHICAGO—With representatives from every major missionary field in the world in attendance, the national congress of young men sponsored by the Laymen's Missionary Movement opened at the Stevens Hotel here Friday, May 3d. Bishop Stewart was among the speakers.

The economic and political upheavals in the present world were termed "signs of God shaking the earth" by Bishop Stewart in his address.

Several thousand delegates from all parts of the country were in attendance at the congress which lasted through Sunday, May 5th.

Service for King George Held in Washington Cathedral

WASHINGTON—At the time of the celebrations in St. Paul's Cathedral, London, commemorating the 25th anniversary of the accession of King George to the English throne, special services were held in Washington Cathedral on May 6th, especially for British subjects in the capital city. The Bishop of Washington was the speaker. Special reservations were made for the following organizations: the British Club, the English Speaking Union, St. David's Society, the Clan MacLennan, and the Daughters of Scotia.

St. Stephen's, New York, Observes 130th Anniversary

NEW YORK—On May 7th St. Stephen's Church, the fifth oldest parish on the Island of Manhattan and in the city of New York, celebrated its 130th anniversary. The church was organized in 1805 when the population of New York City was only 47,000. The Rev. Dr. N. A. Seagle is rector of the parish and the Rev. E. L. Baker is curate.

Early Riser

PLATTSMOUTH, NEBR.—In order to attend the 6:30 celebration of Holy Communion at St. Luke's Church, Plattsburgh, on Easter Day, Edward Egenberger, a filling station attendant and former acolyte, got up at 3:30 A.M., and completed the delivery of his paper route.

Granddaughters of Bishop Meet at Chicago Centennial

CHICAGO—An interesting moment in the centennial dinner of the diocese of Chicago was that when two great-granddaughters of Philander Chase, first Bishop of Illinois, met for the first time. Neither knew of the presence of the other at the function and neither knew of the whereabouts of the other.

The two were Mrs. James Trotman of Milwaukee, and Mrs. Charles T. Hull, wife of the Rev. Charles T. Hull of Chicago.

When it was learned the two descendants of Bishop Chase were present, they were called together by newspaper photographers and met outside the dinner room for the first time.

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Orthodox in Turkey Reported Persecuted

Archimandrite Charges Government Trying to Drive Patriarchate from Constantinople

LONDON—The Archimandrite Virvos gave a gloomy description of the present position of the Orthodox in the Turkish republic, in an address recently at St. Michael Royal, College Hill. Since 1922, he asserted, the Ecumenical Patriarchate, which has always been regarded as the spiritual center of the Orthodox world, has been in a most critical condition. It is subject to a methodical oppression at the hands of the Turkish government, with the object of extirpating Orthodox Christianity in the Turkish republic and of driving the Patriarchate from Constantinople.

The Treaty of Lausanne, damaging though it was to the prestige of the Orthodox Patriarchate, at least recognized its right to be the spiritual and religious authority of the Orthodox Christian minority remaining in Turkish territory. Nevertheless, the Turkish government has forbidden many metropolitans and bishops to reside in Constantinople. Religious teaching in the schools has been suppressed, and some of them have had to be closed because it was impossible to pay the high taxes imposed on them.

According to a new government bill, An-gora priests are forbidden to teach, not only in state schools, but also in the few private Orthodox schools which remain open. Orthodox philanthropic institutions have been secularized or subordinated to local Turkish officials, and churches have been seized or given into the care of instruments of the government. After June 1st, priests will be forbidden to wear clerical dress outside the doors of their churches.

Portrait to Seminary

CHICAGO—The "centennial" portrait of the Bishop of Chicago, Dr. Stewart, painted recently by the Chicago artist, Ernest S. Klempner, has been purchased by Mr. and Mrs. John D. Allen and presented to Seabury-Western Theological Seminary.

The formal unveiling and presentation of the portrait occurred at the centennial meeting of the diocese. The Very Rev. Frederick C. Grant, president of the Seminary, received it.

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Western Michigan W. A. in Annual Convention

MUSKEGON, MICH.—Considerably over 100 women were registered at the 53d annual convention of the Woman's Auxiliary of Western Michigan which met April 30th and May 1st in St. Paul's Church here. Many of the diocesan clergy also attended.

Speakers from outside the diocese were Bishop Roberts of South Dakota, Miss Winifred Moore of the Liberian Mission, now on furlough, and Mrs. W. L. Torrence of Detroit. There was a quiet hour on Tuesday afternoon conducted by the rector of the parish, the Rev. John K. Coolidge, and on Wednesday morning there was a celebration of the Holy Communion conducted by Bishop McCormick. On both days prayers were said for the Forward Movement and in all the addresses and discussions the Forward Movement was kept prominently before the convention. The convention also resolved to cooperate fully with the diocesan summer conference to be held the last week in June at Rochdale Inn.

All the meetings and services were of unusual interest and the hospitality of St. Paul's parish was most adequate and gracious.

Mrs. M. V. Burlingame of Grace Church, Grand Rapids, was re-elected president, and St. Mark's, Grand Rapids, was chosen as the meeting place for next year.

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Tennessee Mission Revived

NASHVILLE, TENN.—The Church of the Redeemer, Shelbyville, dormant for several years, has been revived, and 26 communicants now resident in the town have made application for admission as an organized mission. A well located lot with a good brick church, originally built by the Roman Catholics and later used by the Northern Methodists, has been purchased by the diocese from funds realized when the former property was sold. The Rev. Henry J. McGehee of Tullahoma is ministering to the mission.

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(God, make us want to live, instead . . .)

May we clothed by charity:
(O, give us back our faith in Thee!)

For our sick bodies, give us care:
(God, save our souls from this despair . . .)

Shelter us from the wind and rain:
(O, help us learn to smile again . . .)

Grant that our babies may be fed,
(But what of hopes forever dead?)

Father in Heaven, give us bread . . .
(O, give us back our dreams instead!)

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Bishop Gilbert Leads Social Service Conference of Second Province

BERNARDSVILLE, N. J.—Under the leadership of the Rt. Rev. Charles K. Gilbert, D.D., its chairman, the Social Service Commission of the province of New York and New Jersey held its annual meeting at the House for Retreats and Conferences, at Bernardsville, April 24th to 26th. The opening quiet hour, conducted by the Rev. Thomas A. Conover, was followed by a vital paper, The Church's Part in Developing a Christian Social Order, presented by the Rev. Dr. D. A. McGregor, executive secretary, national Department of Religious Education.

The question of the Church's responsibility in a period of financial stringency for direct social service to her own members and members of other or no Church affiliation was outlined in a paper by the Rev. C. Rankin Barnes, executive secretary of the National Department of Christian Social Service. Other speakers on this theme were Miss Marguerite Marsh, executive secretary, Church Mission of Help, diocese of New York, and the Rev. Harold P. Kaulfuss of Trinity Church, Whitehall, N. Y.

The theme, How Can Diocesan Social Service Departments Help Parish Clergy Find and Use Available Social Resources?, was discussed by the Rev. Dr. Floyd Van Keuren, executive secretary, Social Service Commission, diocese of New York, and the Rev. George W. Dawson, canon missionary of Social Service in Newark. The Rev. Dr. Robert W. Searle, newly appointed general secretary of the Greater New York Federation of Churches, presented the subject, Practical Methods of Cooperation With Other Religious Groups for Social Betterment.

Plans were laid for the social service conference which will be held in connection with the next meeting of the synod of the province, to be held within the diocese of Newark at a date not as yet announced.

National Council Acts on Important Matters

(Continued from page 592)

man of the Finance Committee of the S. P. G., landed at New York on the second day of the meeting of the National Council, May 1st. They were met at the pier by the Rev. Thomas A. Conover of Bernardsville, N. J., and escorted to the Church Missions House. The Presiding Bishop had sent a radiogram to the ship, asking Canon Waddy to address the National Council at noonday prayers, one of the regular daily services at the Church Missions House. Canon Waddy, in his address, which was necessarily brief, stressed the fact that the Church must work in the

world as it is. The world today, he said, is migratory. People are on the move, whereas, not so many years ago, people stayed at home. Where once new ideas and anything else from outside was regarded as suspect, now it is welcomed. The Church must have representatives stationed on the main travel routes of the world, to minister to the people of the world.

Numerous matters of detail were discussed and settled at the sessions, which were all open. Twenty-five out of 32 members of the National Council were present.

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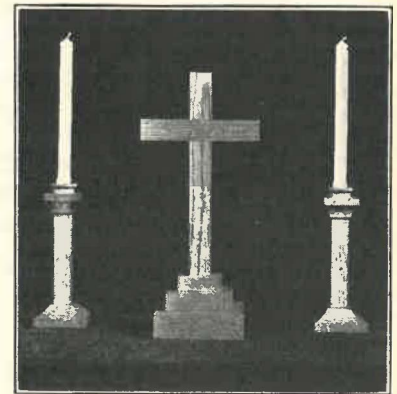
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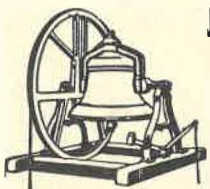
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No. Indiana Celebrates Bishop's Anniversary

SOUTH BEND, IND.—The celebration of the tenth anniversary of the consecration of the Rt. Rev. Campbell Gray, D.D., was the chief event in connection with the 37th annual council of Northern Indiana, meeting in St. James' Church, here, April 30th and May 1st.

More than 200 persons attended a reception and banquet in honor of Bishop and Mrs. Gray, April 30th. As an expression of esteem, James H. Haberly, treasurer of the diocese, presented Bishop Gray with a purse from the members of the diocese, which will be used for the purchase of a new automobile.

Clifford P. Morehouse, of Milwaukee, the principal speaker at the banquet, presented the Forward Movement. The deans of the three deaneries in the diocese, the Rev. Lawrence C. Ferguson, of South Bend, the Rev. Dr. Earl Ray Hart, of Michigan City, and the Rev. J. McNeal Wheatley, of Fort Wayne, and Mrs. Robert G. Happ, president of the diocesan Woman's Auxiliary, presented felicitations to the Bishop. Bishop Brown of Harrisburg related reminiscences of college days with Bishop Gray at the University of the South. The Rev. Theophilus Mazakopakas, pastor of St. Andrew's Greek Orthodox Church, South Bend, brought the greetings of his congregation.

The diocesan council met May 1st. There was a requiem for the Rt. Rev. John Hazen White, D.D., fourth Bishop of Indiana and first Bishop of Northern Indiana. At a corporate Communion of the delegates, Bishop Brown, who was celebrating the fourth anniversary of his consecration the same day, was the celebrant. Bishop Gray celebrated the conciliar Eucharist.

Officers and committees of the diocese were generally reelected.

Deputies to the Provincial Synod:

Clerical: The Rev. Messrs. E. R. Hart, Michigan City; Robert J. Murphy, Howe; Peter Langendorff, Hammond; A. I. Drake, Mishawaka. Alternates: The Rev. Messrs. Henry L. Evan, Marion; A. L. Schrock, Goshen; W. Edward Hoffenbacher, Logansport; Earl T. Jennings, Howe.

Lay: James H. Haberly, Fort Wayne; Glen R. Sawyer, Elkhart; Archie Price, Marion; E. S. Grant, Michigan City. Alternates: F. H. Whitmore, East Chicago; A. F. Peddie, Fort Wayne; H. E. St. Clair, Hammond; C. H. Redding, Elkhart.

The annual meeting of the Woman's Auxiliary was held at the same time and place as the council. The principal speaker was Mrs. Paul H. Barbour of the Rosebud Mission, South Dakota, and a missionary in China for many years.

Becomes Delaware's Cathedral

WILMINGTON, DEL.—On May 1st St. John's Church, Wilmington, became the Cathedral church of the diocese and diocesan offices were moved to the parish house. The Rev. Hiram Bennett, recently elected rector of St. John's Church, also officially assumed his duties on May 1st.



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The Gifford Lectures for 1932-1934, delivered by William Temple, Archbishop of York, at the University of Glasgow. "The most impressive defense of theism which has appeared for a very long time."—The Literary Supplement of the London Times. \$6.00

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Pacifist Calls on Virginia Students to Fight War

John Nevin Sayre Urges Six-Point Policy for Christian Peace Drive

ALEXANDRIA, VA.—The Church's part in war resistance was the subject of an address delivered to students of the Virginia Seminary by John Nevin Sayre, chairman of the Fellowship of Reconciliation, April 26th.

The program of a Christian Church "dead in earnest" in its resistance to war will consist of six points, according to the leader of Christian pacifists and former minister of the Church.

First, "such a Church must recover the pacifist standard of primitive Christianity."

Secondly, such a Church will be opposed to the methods of warfare. It is not a matter of whether a war be good or evil, or whether it be a war of defense or aggression, but the method. This method of arms, coercion of conscience, false witness, butchering of men—combatants and innocent persons—Mr. Sayre feels must be condemned.

Thirdly, such a Church will have to disentangle herself and completely dissociate herself from war and all military agencies. This, obviously, will not be easy. This will mean the Church will have to cast out military training from her own schools. It will mean reform in the chaplain service. Chaplains, he remarked, who are in the pay of the military service and wear its uni-

form, not the Church's, have a dual function, namely, to minister to the men in their spiritual needs and to serve as morale officers for the military machine.

Such a Church, fourthly, will have to support the agencies of peace and all who labor for the processes of peace rather than the butchery of war.

Fifthly, God's energies will have to be released into the struggle. The waiting energies of God, however, cannot be released into the struggle until men and women sufficiently consecrated appear to allow these divine forces to work through them. The Church confronts the choice, said Mr. Sayre, of being either an entertainment agency or really the Body of the living God, of Christ, of the redeemed humanity. If it is going to check the war menace, the Church will have to undergo the breaking of bodies and pouring of blood.

Finally, Mr. Sayre reminded his listeners of the power of minority groups and pioneers.

W. A. of North Texas Parish

Observes Triple Anniversary

BIG SPRING, TEX.—The branch of the Woman's Auxiliary of St. Mark's parish, Big Spring, celebrated a triple anniversary on April 22d. It observed the 50th anniversary of the organization of the mission by Bishop Garrett in 1885, the 25th anniversary of the organization of the district of North Texas and the district branch of the Woman's Auxiliary, and the 10th anniversary of the consecration of Bishop Seaman.

The Rev. P. Walter Henckell, rector of the parish, and Bishop Seaman were guests of honor at the celebration.

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Program of General Seminary Commencement

NEW YORK—The commencement week program at the General Theological Seminary will open on the evening of May 20th, when Bishop Manning of New York will preach the baccalaureate sermon in the Chapel of the Good Shepherd, at 8 o'clock. On Tuesday, May 21st, Alumni Day, there will be a celebration of the Holy Eucharist in memoriam of departed alumni and former students, at 10:30 in the chapel. This will be followed by the business meeting of the associate alumni and the alumni luncheon. Immediately after luncheon, the alumni will gather in Seabury Hall Auditorium to hear the reading of the alumni essay. The essayist this year will be the Rev. C. Rankin Barnes, G.T.S., 1915, executive secretary of the Department of Christian Social Service of the National Council; Fr. Barnes' subject will be "Fresh Techniques in Pastoral Care." The board of trustees of the Seminary will meet at 2 o'clock in Jarvis Hall.

Wednesday, May 22d, commencement day, will be marked by the customary events. The exercises will be held in the chapel. The commencement speaker will be Dr. Clarence Whittlesey Mendell, dean of Yale College. Following the graduation will be the senior class luncheon.

Among the classes which have already made arrangements for reunion are those of 1910 and 1915. The Rev. Charles P. Otis, S.S.J.E., is in charge of the plans for the 1910 reunion and the Rev. Gregory Mabry is taking care of the arrangements for the reunion of the class of 1915.

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Parish at Little Rock, Ark.,

Observes 96th Anniversary

LITTLE ROCK, ARK.—On Sunday, April 28th, special services were held in Christ Church, Little Rock, commemorating the 96th anniversary of the founding of this historical old parish. These annual services constitute parts of the five year centennial program, the actual centennial taking place in 1939.

One of the leading features of the service this year was the sermon by Bishop Spencer of West Missouri. Another feature was the wearing of appropriate badges by the descendants of the founders and pioneer builders. Another feature still was special music, particularly a centennial hymn for Christ Church.

Telegrams and letters from descendants of founders and pioneers, as well as some of the pioneers themselves, were received from various parts of the country.

That evening a beautiful pageant, "The Holy Sepulchre," by Lyman Bayard, was presented by a cast of over thirty.

Altogether, the day was one of great inspiration and helpfulness to the parish and its people and friends.

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Chicago Celebrates Centennial of Diocese

(Continued from page 591)

speaking of the Centenary Fund campaign which started on May 1st. Now is the time to attack, charged the Bishop; there can be no standing still or retreat.

The Rev. Alfred Newbery, rector, Church of Atonement, represented the clergy of the diocese in a concise presentation of the centenary plan and its advisability at this time.

At the conclusion of the meeting, Bishop Stewart announced the first report on the centenary drive. St. Mark's Church, Glen Ellyn, three days previous had launched its campaign and at the first meeting nearly half of the \$15,000 sought was in sight.

Austin J. Lindstrom of St. Luke's Pro-Cathedral, Evanston, was named president of the Church Club of Chicago, sponsor of the centennial dinner. He succeeds John D. Allen, for six years the president of the club. Mr. Allen becomes chairman of the board.

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Evening Prayer..... 3:00 P.M.

Additional Weekday Services The Holy Communion

Wednesday 7:30 A.M.
Thursday 11:00 A.M.
Holy Days.....7:30, 8:00, 11:00 A.M.

The Clergy are available at all times for spiritual ministrations and emergency calls. The church is open every day except Saturday until 5 P.M. The seats are free.

Young People and the Forward Movement

CINCINNATI—There is perhaps no group which is more challenged by an appeal to go forward than the young people. The diocese of Minnesota has chosen for the theme of its annual convention Youth and the Forward Movement. The diocese of Georgia and the diocese of Southern Ohio have organized a Young People's Division and The Young Churchmen respectively in which all the diocesan young people's organizations cooperate as a mean of going forward in more effective service.

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ON MARCH 31st, Easter Day, 1929, the doors of the new Gothic building, erected by the Church of the Heavenly Rest at Fifth Avenue and 90th Street, were first opened for public worship. The building of the church was the result of the union of two parishes, that of the Church of the Heavenly Rest and of the Church of the Beloved Disciple. The Church of the Heavenly Rest, organized in 1868, formerly occupied a site on Fifth Avenue, between 45th and 46th Streets, while the Church of the Beloved Disciple, started in 1870, worshipped in the building on 89th Street between Park and Madison Avenues, which, upon the completion of the new church building at Fifth Avenue and 90th Street, was sold to the Dutch Reformed Church of Harlem, whose members now worship there.

SERVICES

Sunday Services:

8:00 A.M., Holy Communion
9:30 A.M., Sunday School
11:00 A.M., Holy Communion, 1st and 3d Sundays
11:00 A.M., Morning Service and Sermon, 2d, 4th, and 5th Sundays
4:00 P.M., Musical Vespers

Thursdays and Saints' Days:

11:00 A.M., Holy Communion

Candidates Presented

DANBURY, CONN.—Bishop Budlong of Connecticut made his annual visitation to St. James' Parish, Danbury, on Low Sunday and confirmed a class of 150 candidates. Of these, more than 100 were adult men and women. The class was presented by the rector, the Rev. Hamilton H. Kellogg. During the present parish administration, a total of 1061 persons have been confirmed at St. James'.

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Morning Prayer or Litany 10:00
Holy Communion and Sermon 11:00
Evening Prayer and Sermon 4:00

Week-days:

Holy Communion 7:30
Also on Saints' Days at 10:00
Morning Prayer 9:30
Evening Prayer (choral) 5:00
Organ Recital, Saturdays 4:30

Bible Distribution 7,500,000 in 1934

American Bible Society Reports
Circulation During 1934 in 148
Languages and Dialects

NEW YORK—A distribution of 7,517,548 Bibles, Testaments, and Portions of the Bible during 1934 in 148 languages and dialects and in more than forty countries was reported at the 119th annual meeting of the American Bible Society held in New York City on Thursday, May 9th. The report stated that since the institution of the Society in 1816 a total of more than 261,000,000 Scripture volumes had been placed in circulation.

General distribution in Bolivia, Ecuador, and Peru last year was fifty per cent greater than in 1933, and in both the Philippine Islands and the Near East the distribution of entire Bibles was larger.

In China, for the second year in succession, the circulation of entire Bibles, by all agencies, was larger than in any year since the beginning of missionary work in China. In Japan over 600,000 Scripture volumes were distributed. Over 18,000 Portions were placed in 359 Japanese hospitals. Altogether the society's colporteurs visited more than 270,000 homes and institutions in Japan.

The circulation in the United States was greatest in the middle west, more than a million copies of Bibles, Testaments, and Portions being distributed from Chicago. Over 30,000 New Testaments were supplied to the chaplains in the camps of the Civilian Conservation Corps. Circulation among the colored people was larger than in any year since the beginning of special recognition of the Negro population a third of a century ago. Distribution of complete Bibles throughout the entire United States was thirty per cent greater than in 1933. One colporteur reported having walked five miles over icy roads to deliver a single Bible. A saleslady was asked to "furnish the most interesting Bible in stock." In San Francisco, an order received from Alaska requested that the Bibles be packed in small parcels as they would be carried by dog-teams. A magistrate in a southern state made an initial purchase of 100 Bibles to give to persons arraigned in his court.

Of Scriptures in Braille and in other embossed systems for the blind, 5,069 volumes were sent out for use in the United States. Abroad 939 such volumes were distributed in nine different languages and systems, the bulk being in Japanese. Announcement was made that the entire Bible in embossed form is now available in English, Japanese, German, Arabic, and Welsh. The society has just completed 100 years of supplying the blind with Scriptures, and in the century has circulated over 115,000 volumes in 25 languages and systems, last year being the second largest year.

During the year the society published the New Testament for the first time in Cherokee for the Indians of Montana and

Oklahoma, and in Tai Lu for distribution in South China. A revised New Testament with Psalms was published for the Chinese speaking the Hinghua dialect, and an improved new ten-cent New Testament in bold face type was added to the society's new series of Scriptures in English.

Progress was reported in the translation of St. Matthew for Circassian exiles in Syria. A revision of the New Testament used in one of the Caroline Islands was completed, and progress was reported in the revision of the New Testament in two dialects of the Philippine Islands and of the Old Testament in a third, as well as the translation of the Old Testament in a fourth. The revision of the Luba Lulua New Testament, used in the Belgian

Congo, and of the Old Testament in Turkish were both stated to be advancing. Other projects reported under way were the translation of the New Testament in both the Mam and Quiche Indian dialects of Guatemala, and the publication of the Nyore New Testament for the natives of Kenya in Africa.

It was reported that the total number of languages and dialects in which Scripture translation has occurred now reaches 954, the entire Bible having been translated into 175 languages and the New Testament into 374.

Operating on a budget slightly over \$700,000, exclusive of funds received and expended abroad, the financial year ended without a deficit.

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11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on
Sundays' Days at 10). 9:30, Morning Prayer. 5,
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7:45 Morning Prayer.
5:00 Evensong.
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NEW YORK—Continued

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

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11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

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THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

St. Thomas Church, New York

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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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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
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Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Memorial Service to Bishop Faber is Feature of Montana Convention

MISSOULA, MONT.—The memorial service for Bishop Faber on the afternoon of April 29th was the feature of the annual convention of Montana which met in Holy Spirit Church, Missoula, April 28th to 30th. Speakers were Bishop Cross of Spokane, the Rev. James L. Craig of Miles City, who spoke of the early days in the diocese with Bishop Faber; the Rev. Lee H. Young of Great Falls, who spoke of Bishop Faber on his travels around the diocese; the Rev. George Hirst of Lewistown, on Bishop Faber as the successor to Bishop Brewer; the Very Rev. Henry H. Daniels of Helena on the subject of Bishop Faber as diocesan pastor; Mrs. Frank W. Haskins of Butte, president of the Montana branch of the Woman's Auxiliary, whose subject was the women of the diocese and Bishop Faber; and Judge Winston of Anaconda, who spoke of the layman's relation to Bishop Faber. There was also a memorial Eucharist on the morning of April 29th.

The speakers at the convention dinner were Bishop Cross, who presented the Forward Movement, and Mrs. D. D. Taber, field secretary from the Woman's Auxiliary to the National Council. Mrs. Taber has been working in the diocese for a month, and has done some very valuable work. At the meeting of the Montana branch of the Woman's Auxiliary, held at the same time as convention, there was effected a new set-up in the organization through Mrs. Taber's efforts and as a result of her findings.

The delegates to convention heartily endorsed the Forward Movement in the diocese, and a resolution was passed unanimously to the effect that the Forward Movement Commission be asked to continue the publication of their very helpful pamphlets next year.

Dr. Sherman Presents Forward Movement in Milwaukee

MILWAUKEE—A call to apply to Christian discipleship the zeal, vigor, and energy that Communist leaders require of their party members in Russia was sounded by the Rev. Dr. Arthur M. Sherman, speaking on behalf of the Forward Movement in the diocese of Milwaukee.

Dr. Sherman preached Sunday morning, May 5th, in St. Paul's Church, Milwaukee, and the same evening addressed a young people's rally at St. John's Church. On Monday he addressed the Milwaukee Clericus at noon and the Church Club, meeting at All Saints' Cathedral, in the evening.

"Every three months," said Dr. Sherman, "the Communist party members undergo a verbal examination. They are asked what books on Communism they have read, both general and technical, how many evenings they have given to study of party principles, and how many converts they have won. If their answers are not satisfactory, they are read out of the party in disgrace. How many of us would be

able to remain in the Church if similar tests of our Churchmanship were applied to us?"

Following his Milwaukee engagements Dr. Sherman spoke at meetings of the Woman's Auxiliary in Madison and White-water, Wis.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

AUGUST AHRENS, PRIEST

SCOTCH PLAINS, N. J.—The Rev. August Ahrens, former rector of Grace Church, East Rutherford, and All Saints' Church, Millington, died Tuesday, April 23d. He was retired and lived in Scotch Plains.

ARTHUR M. GRIFFIN, PRIEST

CANAAN, CONN.—The Rev. Arthur M. Griffin, Ph.D., rector of Christ Church, Canaan, and of Trinity Church, Lime Rock, died Tuesday, April 30th. Bishop Budlong officiated at the funeral service here May 2d.

WILLIAM S. NEILL, PRIEST

MAPLEWOOD, N. J.—The Rev. William S. Neill, a retired priest of the diocese of

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Newark, died here on Saturday, April 20th. He was ordained deacon in 1896 by Bishop Whitaker and priest in 1922 by Bishop Stearly. He was formerly assistant at the Church of the Holy Apostles, Philadelphia, from 1896 to 1920.

CHARLES HENRY SMITH, PRIEST

BUFFALO, N. Y.—The Rev. Charles Henry Smith, for sixty-two years rector of St. James' Church, Buffalo, died at the Deaconess Hospital in that city on April 11th.

Dr. Smith was born at Ridgefield, Conn., September 10, 1844. He graduated from Hobart College in 1870 and from the New York State Theological Seminary in 1873. He received his M.A. degree from Hobart in 1880 and in 1895 was honored by the degree S.T.D. In 1873 Dr. Smith took full charge of St. Peter's Free Mission in Buffalo and three years later was called to St. James' Church where he remained until his death.

Dr. Smith was the author of many theological treatises and books, his most widely known works being *Confirmation Necessary for Every Christian* and *Who are the Real Catholics?* For the past four years he had been the only living member of the class of 1870 at Hobart College and the fourth oldest alumnus.

The funeral was from St. James' Church on Monday, April 15th. Bishop Davis of Western New York, Bishop Ferris of Rochester, and Bishop Ward of Erie, officiated with the Rev. Dr. Murray Bartlett, president of Hobart College, and the Rev. Raymond A. Kurtz, Dr. Smith's associate at St. James'. The interment was in Forest Lawn cemetery.

JAMES W. VAN INGEN, PRIEST

NEWARK, N. J.—The Rev. James W. Van Ingen, a retired priest of the diocese of Newark, died on Monday, April 29th.

The Rev. Mr. Van Ingen was born on June 10, 1859, in St. Paul, Minn. He received his education at Hobart College and at the General Theological Seminary, being ordained deacon in 1884 and priest in 1886 by Bishop Coxe. He had been chaplain at St. Luke's Hospital, New York City, curate at Trinity Church, Geneva, N. Y., a missionary in the diocese of Montana, curate at St. Paul's Church, New Haven, Conn., superintendent of St. Luke's Hospital, Chicago, rector at St. Stephen's Church, Milburn, N. J., chaplain New Jersey State Reformatory, Rahway, N. J., and a chaplain of the Newark City Mission Society.

ALFRED I. du PONT

WILMINGTON, DEL.—Alfred I. du Pont, 72 years old, organizer and former head of the du Pont de Nemours Co., explosive and chemical manufacturers, died suddenly on Monday, April 29th, at his estate just outside Jacksonville.

Mr. du Pont, who had been ill of influenza, suffered a heart attack on Sunday night and died a few hours later.

Bishop Cook of Delaware conducted the funeral services held at Nemours, Wilming-

ton, on May 2d. Twenty members of the choir of the Cathedral of St. John the Divine, New York City, of which Mr. du Pont was a communicant, sang. After the service the body was removed to a private mortuary where it will remain until completion of a crypt at the base of a carillon being erected on the du Pont estate in memory of Mr. du Pont's parents.

Surviving Mr. du Pont are his widow, the former Miss Jessie D. Ball; a son, and five daughters.

MISS CAROLINE STUCK

NEW YORK—All friends of the Church in Alaska who remember Hudson Stuck or who know of his work will regret to learn of the sudden death of his sister, Caroline Stuck, aged 68, at her home in Heathfield, Sussex.

For the past 25 years she had lived with a close friend, Miss Helen Smith. They went for a time as volunteer workers in a North African mission until ill health sent them home.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ASSOCIATION PRESS, New York City:

Yearbook of American Churches: 1935 Edition. Edited by Herman C. Weber. \$2.00.

THE BRUCE PUBLISHING COMPANY, Milwaukee, Wis.:

Blood-Drenched Altars. Illustrated. By Francis Clement Kelly. With Documentation and Notes by Eber Cole Byam. \$3.00.

Christian Symbols and How to Use Them. Illustrated. By Sister M. A. Justine Knapp, O.S.B. \$2.00.

Villeneuve-Bargemont. Illustrated. By Sister Mary Ignatius Ring, S.H.D. \$3.50.

COLUMBIA UNIVERSITY PRESS, New York City:

Italy in English Literature. With Frontispiece. By Roderick Marshall. \$3.50.

HARPER & BROTHERS, New York City:

Reverend John Doe, D.D. By Edwin McNeill Poteat, Jr. \$1.25.

What You Owe Your Child. By Willard L. Sperry. \$1.50.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Outfitting for Spiritual Marriage. By Floyd Van Keuren. \$1.75.

OHIO STATE UNIVERSITY PRESS, Columbus, Ohio:

The Young King Henry Plantagenet, 1155-1183, in History, Literature, and Tradition. By Olin H. Moore. \$1.25.

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WILKINSBURG, PA.—A very interesting Church school festival service was held on Easter evening in St. Stephen's Church. Two hundred and eight Lenten Mite Boxes were placed by members of the school in the niches of an eight foot cross that had been specially erected in the chancel. This marked the twelfth successive Easter that this plan and ceremony has been carried out. The keen interest has in no way lessened, for parents, together with boys and girls, crowded the church. The first box, placed at the foot of this cross, is brought forward by the youngest member of the school, and the last box is put on the top of the cross by the rector, it being his own box. The sum total of the contents of these boxes was well ahead of the 1934 Easter amount.

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News of Other Communion

ENGLISH METHODISTS DEMAND PEACE ACTION

LONDON (NCJC)—An appeal to leaders and people of Christian communions in Great Britain and other lands to "consider earnestly the means whereby the resistance of the Christian conscience to the growth of armaments, and the Christian will to make and sustain peace, may find effective expression" has been made by the executive of the Social Welfare Department of the Methodist Church.

The appeal asserts that the "long-continued failure of the Allies to make good their undertaking in 1919 to disarm has been a main cause of world unrest and re-armament" and urges the re-assembly of the World Disarmament Conference to give effect to the desire of all the people for drastic disarmament.

DR. SIZOO TO CARRY GREETINGS TO BRITISH EDITORS

WASHINGTON (NCJC)—Dr. J. R. Sizoo, of the New York Avenue Presbyterian Church, Washington, was formally commissioned to represent American editors of religious papers in an approaching visit to Great Britain and to carry greetings to British editors in similar fields, at a recent meeting of the Editorial Council of the Religious Press.

Considerable discussion and dissent was caused by the recommendation of Dr. Harold E. Fey, of the Fellowship of Reconciliation, religious pacifist organization, that religious journals take the radically pacifist position.

The place of the syndicated news service in religious journalism was discussed by Dr. Robert A. Ashworth, editor of NCJC News Service, who announced that nearly one hundred daily newspapers are now using NCJC features.

Church paper policies, prospects for the future of religious journalism, and the place of advertising in the religious journal, were some of the questions discussed by speakers. Among the speakers were Dr. William E. Gilroy, of *Advance*, Boston; Dr. Willard E. Shelton of the *Christian Evangelist*, St. Louis; Dr. William H. Leach, of *Church Management*, Cleveland; Dr. E. H. Rawlings of *World Outlook*; and Dr. John W. Langdale of *Religion in Life*.

PRESBYTERIAN MINISTER APPEALS

NEW YORK (NCJC)—The case of the Rev. Claude C. Williams, Presbyterian minister of Paris, Ark., who is now in jail at Fort Smith, Ark., on a charge of barratry, will be appealed before the General Assembly of the Presbyterian Church in the U. S. A. which opens at Cincinnati on May 23d, it is learned.

Mr. Williams was dismissed from his church at Paris last May after a petition

for a dissolution of his pastorate, brought by a minority of members of his church, was sustained by the presbytery of Fort Smith.

The charges brought against Mr. Williams were dereliction of duty toward the church, espousal of communistic doctrines, and preaching of a doctrinal view and belief at variance with the recognized tenets of the church.

CRUSADE OF PRAYER FOR MEXICO LAUNCHED

NEW YORK (NCJC)—A national crusade of prayer for the welfare of the Roman Catholic Church in Mexico has been launched by the Third Order of St. Dominic in the United States under the leadership of the Very Rev. T. S. McDermott, O.P., provincial of the Dominicans.

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