

The Living Church



A LIBERIAN WEAVER
(See story on page 617)

The Living Church

Established 1878

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

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Church Kalendar



MAY

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

CALENDAR OF COMING EVENTS

MAY

- 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

- 27. Trinity Mission, West Berlin, N. J.
- 28. Corpus Christi, New York City.
- 29. Convent St. John the Baptist, Ralston, N. J.
- 30. Good Shepherd, Buffalo, N. Y.
- 31. St. Stephen's, Plainfield, N. J.

JUNE

- 1. St. Andrew's, Baltimore, Md.

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Clerical Changes

APPOINTMENTS ACCEPTED

BULLOCK, Rev. HARLEY B., formerly assistant at St. Paul's Parish, Chattanooga, Tenn.; to be rector of the Church of the Good Shepherd, Forrest City, Ark. Effective June 1st.

FRENCHMAN, Rev. ALEXANDER P., has been appointed priest in charge of the Church of St. Edward the Martyr, 14 E. 109th St., New York City.

FROST, Rev. ALBERT HARVEY, formerly assistant at the Church of St. Michael and All Angels, Baltimore, Maryland; to be rector of St. Peter's Church, Salisbury, Maryland (E.), effective about June 15th.

HILBISH, Rev. HARRY P., in charge of Grace Church, Sterling, Ill. (C.); has been elected rector of that church.

MONTZAMBERT, Rev. ERIC, formerly rector of St. John's Church, Oklahoma City, Okla.; to be dean of St. Matthew's Cathedral, Laramie, Wyo. Address, The Deanery, Laramie. Effective June 1st.

NEW ADDRESSES

CLARKE, Rev. J. W., from 223 Rutger St., Utica, N. Y., to his home address, Oxford, N. Y.

MOORE, Rev. GEORGE S. A., 1036 Ferdinand Ave., Forest Park, Ill.

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. STURGIS LEE RIDDLE was advanced to the priesthood by Bishop Parsons of California, acting for Bishop Stevens of Los Angeles, in St. Mark's Church, Berkeley, Calif., April 28th. The ordinand, presented by the Rev. J. Lindsay Patton, remains as Episcopal chaplain at the University of California, and is instructor

in Church History at the Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, where he resides. Bishop Parsons preached the sermon.

MASSACHUSETTS—The Rev. ARCHIE H. CROWLEY was advanced to the priesthood in the Cathedral Church of St. Paul, Boston, May 10th, by Bishop Sherrill of Massachusetts. The Rev. Philemon F. Sturges, D.D., presented the ordinand and also preached the sermon. The Rev. Mr. Crowley will be curate at Grace Church, Lawrence, Mass. with address at 198 Garden St.

VIRGINIA—The Rev. PEYTON RANDOLPH WILLIAMS was ordained to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in St. Stephen's Church, Richmond, May 2d. The ordinand was presented by the Rev. John N. Lewis, D.D., and the Rev. Charles W. Sheerin preached the sermon. The Rev. Mr. Williams is assistant at St. John's Church, Waterbury, Conn.

DEACON

PENNSYLVANIA—J. PERRY COX was ordained to the diaconate by Bishop Taitt of Pennsylvania in the Bishop's Chapel April 15th. The candidate was presented by the Rev. George H. Toop, D.D., and the Rev. Granville Taylor preached the sermon. Following his ordination, the Rev. Mr. Cox became assistant at St. John's Church, Lansdowne, Pa.

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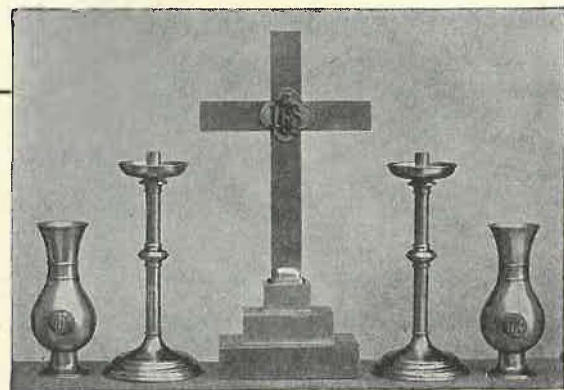
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Ascension Day

TO THE EDITOR: I am glad to hear of the new Ascension Day folders announced by the Morehouse Publishing Co., and trust that the demand for them may justify the investment. The need for some popular and inexpensive Ascension card is of long standing. Its use may contribute toward restoring a more worthy observance of the day.

Church people sometimes both blame and pity Protestants for the trivial way some of them keep Christmas. But Protestants might in turn turn the tables on us for making so much of the beginning of the process and so little of the completion. "I came from the Father: I go back to the Father" is, for our salvation, of one piece. If our Lord in His Incarnation brought the Father into the light ("I show you the Father") He also brought man into the light by unfolding his potential character and presenting it to the Father in His own person. Not only was the world enriched by His coming here, but Heaven, too, by His returning there. The Ascension is Heaven's coronation of man; for Jesus took human nature back and exalted it to the right hand of God.

There is as important a reason for giving wide observance to Ascension as to Christmas. And come to think of it the Church says so by the equal provision she makes in the Prayer Book for both festivals. And, moreover, there are far more references to the Ascension in the New Testament, both in the Gospels and the Epistles, than to the birth of our Lord; and perhaps there are as many as to the Resurrection. The Ascension was of no secondary significance to the early Church.

Since Ascension Day is not a civil holiday my suggestion is for at least two Eucharists where possible, one very early for working people and another for home folk and children. The matter of excusing children from school might be expedited by having prepared excuse-forms distributed to the children on the preceding Sunday or sent during the week to parents. Then a musical service at night with an Ascension address might be followed by a social hour for the whole parish, at which time, this year, the great Pentecost corporate Communion might be arranged for.

But such an observance cannot be had by simply announcing it the Sunday before. Like Christmas and Easter it will require careful preparation.

If sufficient demand were made upon the public school for the excusing of our children we might hope some day to see a more worthy observance of the Feast.

✠ THOMAS JENKINS,

Reno, Nev. Bishop of Nevada.

This year Ascension Day is a civil holiday in most states, since it happens to coincide with Memorial Day. We refer to this subject further in our editorial columns.—
THE EDITOR.

A Virginia Precedent

TO THE EDITOR: In connection with the interesting story in the May 11th issue of THE LIVING CHURCH of the appointment of Mr. William Frank Draper, of the Virginia Theological Seminary, as a missionary to Japan, it may be interesting to your readers to recall that about forty-five years

ago two other students of the Virginia Seminary were appointed under similar conditions. The Board of Missions was in financial straits. When application for appointment to China was made by these two young men, they were informed that lack of funds made the appointment impossible. Filled with missionary zeal, they went out in the Church and raised the necessary funds. They were James Addison Ingle, afterwards the first Bishop of Hankow, and Robert K. Massie.

May Mr. Draper's ministry in Japan, begun under analogous circumstances, be as fruitful as was theirs in China.

(Rt. Rev.) JOSEPH M. FRANCIS,
Bishop of Indianapolis.

Indianapolis, Ind.

Private Church Schools

TO THE EDITOR: Although perhaps a little late, I can no longer resist the urge to write relative to the late Bishop Anderson's first letter to Church school teachers (L. C., March 9th). Churchmen who have children in the public schools will do well to read and reread this letter thoughtfully.

My experiences as an instructor in a public high school and as a Church school supervisor have helped me to see more clearly the serious error in our educational theory whereby general and religious education are separated so that, as Bishop Anderson has said, ". . . the boy gets the impression that the secular school and college cover the whole ground of a complete education."

All the courses in literature, the sciences, social sciences, arts, or vocational subjects are of dwarfed value in the developing of a soul-growing personality, a Christian citizen, unless these subjects are given final and spiritual meaning and synthesis by that one correlating and unifying agency, Christianity. Just as some of us are attempting to show through correlation courses in our secular schools that literature cannot become completely meaningful unless studied in relation to history and religious thinking, and that history loses meaning unless studied in the light of sociology, economics, religious movements, etc., so any and all subjects, in order to have completeness of meaning, must be given their final evaluations by that queen of the sciences, Theology. Bishop Anderson has stated the point in acceptable terseness: "The problem is how to encompass in a single educational system all that goes to the development of the *whole* personality." (Italics mine.)

Is not a possible answer to this problem to be found in the private Church schools? It seems that too few Churchmen are wholly aware of the value of these schools in giving final Christian meaningfulness to education. If into the consciousness of more Churchmen who have children would come a realization of the dangers inherent in an educational system which is divorced from the teachings of the Church, surely we should soon find diocesan schools in every diocese and all Church-sponsored schools enjoying such increased enrolment that the development of the whole personality could become more nearly a reality for more children of Churchmen than is now the case.

Due to what may be in part a spiritual lethargy, our private Church schools, especially in the middle west, are floundering

near or in the depths of financial despair. If tuitions seem prohibitive, an awakening consciousness upon the part of Episcopalian parents to the value of these schools as developers of the full Christian personality would soon solve the tuition problem, and these schools would be freed to do more thoroughly their work of giving to more boys and girls a Christian meaningfulness to their educational experiences and to their total outlook upon life.

Much more might worthily be written concerning this problem engendered by our dual educational theory, a problem with which, as Bishop Anderson has said, "many thoughtful educators are deeply concerned." May it be that soon many more of our parents may become as deeply concerned!

Oak Park, Ill. HAROLD G. HOLT.

Rogationtide and "Plowing Under"

TO THE EDITOR: As Rogation Sunday and the Rogation Days approach, I am sure that many of us cannot help realizing the anomalous circumstances in connection with our United States Department of Agriculture. One can hardly forget that under the orders of the Department, 1,000,000 acres of cotton were said to have been plowed under, 5,000,000 hogs killed and the meat destroyed, and very radical reductions insisted upon in the acreage allowed to wheat and other human necessities.

One wonders whether if we pray for God's blessing upon the harvests at this coming Rogationtide, the Department of Agriculture will take it upon themselves to thwart the bounty of the Almighty and destroy in a sacrilegious way the blessing of His goodness, and this for the sake of keeping up profits instead of devising some plan by which these commodities might have been used to supply the necessities of the millions of people in this country who are in need.

Probably many Church people will observe these days with sincerity, the United States Department of Agriculture notwithstanding.

It seems to me that it is not far-fetched to surmise that the terrible drought of last summer, with the attendant dust storms of

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this present spring, might be regarded as an expression of the wrath of Almighty God for the wilful destruction of his bounties to the children of men.

(Rev.) EDWIN J. RANDALL.

Chicago.

The Church of Ireland

TO THE EDITOR: As one who has always been interested in the statistics of the Church, I want to thank you for the careful and accurate data contained in your editorial on The Population of the Church in your issue of May 4th.

There are, however, one or two items in these figures that seem to require correction.

I haven't any recent figures for the Church of Ireland at my fingers' ends; but the *Encyclopedia Britannica* (eleventh edition) states that the constituency of the Irish Church in 1901 was 581,089. Even allowing for a continued decrease in the population of Ireland since that time, the membership of the Irish Church can hardly be much less than 500,000 today. The figure that you report from *Whitaker's Almanac* must surely be an instance of dittography, repeating the figure for Scotland.

I venture to say also that if the constituency of the American Church were as generously reckoned as those of other parts of the Anglican communion, we should be claiming 3,500,000 or 4,000,000 adherents in the U. S. A., instead of the 1,974,000 recorded in *The Living Church Annual*. (Rev.) E. H. ECKEL, JR.
Tulsa, Okla.

EDITOR'S NOTE: The *Encyclopedia Britannica* (14th edition, 1929) quotes the census figures of 1911, showing a membership of 547,490 for the Church of Ireland. Our figures, taken from *Whitaker's* for 1935, were presumably at least twenty years later. However, *Crockford's Clerical Directory*, 1935, contains estimates of the Church population for eight of the thirteen Irish dioceses, totalling 482,078. Probably 500,000 would therefore be a fair figure for the membership of the Church of Ireland.

"What is a Deaconess?"

TO THE EDITOR: "Of course in emergency anyone, deaconess, heretic, Jew, or infidel . . . can administer Holy Baptism." This statement, occurring in the course of Dr. Crosby's interesting and instructive article, What Is a Deaconess? (L. C., May 4, 1935), seems to me more than doubtful. The notion that a person in no way connected with the Body of Christ can act as the Church's minister in the Sacrament which makes another person a member of that Body, by the simple use of the right words and elements, raises terrific apologetic difficulties, and appears to many Christians dangerously near magic. There is an infinite difference between a layman, a member, and under certain conditions a minister of the Church, and an unbaptized Jew or pagan; and lay baptism affords no real precedent or analogy for baptism by the latter.

The view that the unbaptized can baptize made its appearance in the Roman Church at a comparatively late date, and was gradually accepted there, but not by Catholic Christendom as a whole. For centuries the keenest controversies raged in the English Church as to the validity of lay baptism, at least when administered in schism, to say nothing of pagan baptism.

The Eastern Church of course rejects this Roman view as *quasi* magical. Our own American Prayer Book seems quite clear on the matter. It does not contemplate it even in

extreme emergency. The rubric reads: "In cases of extreme sickness, or any imminent peril, if a Minister cannot be procured, then any baptized person present may administer Holy Baptism," etc. (p. 281). Not "any person," but "any baptized person."

In a matter of such vital importance as this, it is surely dangerous in the extreme to assert as a thing to be taken for granted that pagan baptism is valid. This Roman speculation is decidedly not part of the Catholic faith, and even a far higher degree of probability than it possesses would not justify acting upon it in the case of a Sacrament "generally necessary to salvation."

(Rev.) WILLIAM H. DUNPHY.

Peekskill, N. Y.

Books Received

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

THE BETHANY PRESS, St. Louis, Mo.:

Who Lives in You? By Raphael Harwood Miller. \$1.00.

DAVID PRESS, Los Angeles, Calif.:

The Modern Goliath. By Milton Anderson. \$1.50.

E. P. DUTTON & CO., INC., New York City:

Spanish Raggle-Taggle. By Walter Starkie. With Frontispiece by Arthur Rackham. \$3.50.

FRENCH AND EUROPEAN PUBLICATIONS, INC., New York City:

La Cathedrale de Chartres: 40 Photographies Inedites D'Andre Vigneau. \$4.00.

HARPER & BROTHERS, New York City:

Medieval History. By Carl Stephenson. Illustrated. \$4.50.

HENRY HOLT AND COMPANY, New York City:

Horses, Dogs and Men. Compiled by Charles Wright Gray. \$2.50.

The Life of the Spirit in Contemporary Civilization. By Walter Goodnow Everett. \$1.00.

The Two Sources of Morality and Religion. By Henri Bergson. \$3.00.

HOUGHTON MIFFLIN COMPANY, Boston, Mass.:

Greenwich Village. By Caroline F. Ware. \$4.00.

CLAUDE KENDALL & WILLOUGHBY SHARPE, INC., New York City:

Bermuda Troubadours. Compiled by William Griffith. \$1.50.

Dew in April. By John Clayton. \$3.00.

THE MACMILLAN COMPANY, New York City:

God. By John Elof Boodin. \$2.00.

Man and God. By Lindsay Dewar. \$3.00.

Mathias at the Door. By Edwin Arlington Robinson. \$1.75.

Talifer. By Edwin Arlington Robinson. \$1.75.

Stork's Nest. By Katharine Adams. \$2.00.

Strange Holiness. By Robert P. Tristram Coffin. \$1.75.

Amaranth. By Edwin Arlington Robinson. \$2.00.

Collected Poems of Edwin Arlington Robinson With Frontispiece. \$5.00.

The Content of Motion Pictures. By Edgar Dale

Holiday Shore. By Edith M. Patch and Carroll Lane Fenton. Illustrated. \$2.00.

Round the World. By Esther Brann.

McGRAW-HILL BOOK COMPANY, New York City:

Interviewing in Social Work. By Pauline V. Young. \$3.00.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

Christians, Awake! By Rosamond Crompton. \$2.50.

The Holy Cross: Some Ideals of the Spiritua. Life. By Karl Tiedemann, O.H.C. \$1.00.

The Initiative of God. By G. B. Ramsay. 80 cts

Miracles and Critics. By Hubert S. Box. With a Foreword by the Bishop of Gloucester. \$1.20

More Than This World Dreams Of: Some Thoughts on the Sermon on the Mount. By E. M. Shadwell. 80 cts.

Standing Orders of the Church of England. By Various Writers. Edited by J. V. Bullard With a Foreword by the Archbishop of York. \$1.80.

The Unveiling of the Collects. By H. E. Sheen. \$1.40.

The Women of Early Christianity. Illustrated by Lina Eckenstein. Revised by Celia Roscoe. \$2.40.

RUSSELL SAGE FOUNDATION, New York City:

Social Work Year Book, 1935. Edited by Fred S. Hall. \$4.00.

WHITTLESEY HOUSE, New York City:

Boss Rule—Portraits in City Politics. By J. T. Salter. \$2.50.

WORLD PEACE FOUNDATION, Boston, Mass.:

Germany Under Hitler.

YALE UNIVERSITY PRESS, New Haven Conn.:

By Light, Light: The Mystic Gospel of Hellenistic Judaism. By Erwin R. Goodenough. \$5.00.

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EDITORIALS & COMMENTS

South India Again

FROM its inception American Churchmen have been very much interested in the South India union scheme, which has now been pending for a number of years. Readers will recall that this scheme contemplates the amalgamation of the work of the Anglican Church in South India with that of the Methodists and of the Protestant bodies that now form the South India United Church, so that in time these shall all become one body. The latest developments in this scheme are reported in a Calcutta news item in this issue.

Whenever we comment on this matter, we feel that we are doing so gratuitously, because while the Anglican Church of India, Burma, and Ceylon has at each stage of its negotiations sought the counsel and coöperation of the Church of England and other provinces of the Anglican communion under the British flag, she has conspicuously refrained from asking such help from the American branch of the Anglican communion, and apparently believes the matter to be none of our business. It is, however, very much our business, as any essential modification of the Anglican position in South India would raise for us the dilemma of accepting that modification for ourselves, or of breaking our communion with a sister Church of the Anglican communion.

This important matter of the unity of Anglicanism seems to have been overlooked by the Anglican representatives in the South India negotiations. Despite the warning of the last Lambeth Conference that if the scheme were to go through on terms jeopardizing the faith and order to which the Anglican communion as a part of Catholic Christendom is committed, the Church in India would thereby cut itself off from Anglicanism, the Indian bishops and other Church representatives seem more concerned with the possibility of effecting reunion with Protestantism than they are with the breaking of the Catholic fellowship of the Anglican communion.

The developments reported in this issue bear out this observation. It appears that the majority of the Indian bishops are willing to concur in the virtual abandonment of Confirmation, the recognition of all sacraments as equally valid since all ministries are equally invalid, and the participation of Prot-

estant ministers in the consecration of bishops of the proposed United Church. What line of reasoning led to these strange conclusions is beyond our comprehension.

It is further reported that certain of the Indian bishops have taken the amazing position that they have the power to dispense congregations from the rule that only a bishop or priest may celebrate the Holy Communion for them. This is a startling claim indeed, for not even the Pope of Rome has ever contended that such power is inherent in his office. By what authority do these Anglican bishops in India arrogate to themselves a power greater than that claimed by the Papacy and hitherto unheard of in all of Catholic Christendom?

One thing is clear with reference to these South India negotiations, and despite the fact that the statement of it will be resented as gratuitous by bishops of the Church in India, and stigmatized as narrow-minded and intolerant by our Protestant brethren, it must be stated clearly and emphatically. That thing is this: If the Anglican Church of India persists in going through with a scheme of union with the Protestant denominations on the terms now apparently contemplated, it will thereby cut itself off from the fellowship of the Anglican communion and the body of Catholic Christendom. The other autonomous Anglican Churches will then be faced with the problem of officially severing communion with the Church of India, and will have to consider the sending of new missionaries to that country to teach anew the Catholic faith "as this Church hath received the same."

Are the Indian bishops prepared to face that eventuality?

The Arms Inquiry

FEW Congressional investigations in recent years have attracted as much attention as the Senate probe of the armament industry under the chairmanship of Senator Gerald P. Nye of North Dakota. Since the beginning of public hearings in this investigation, last September, the newspapers of the nation have frequently carried sensational stories as to revelations of vast profits from the sale of war supplies, and of in-

creased bribery and the actual fomenting of strife on the part of the arms manufacturers and their representatives.

Paul Hutchinson, managing editor of the *Christian Century*, has made a thorough study of the hearings before the senate investigating committee up to March 1, 1935, and has published an excellent summary of the facts brought out by those hearings, in the *Christian Century* of May 15th. More than twenty pages of this issue are given over to Mr. Hutchinson's study of the arms inquiry, which is divided into eight chapters as follows:

- I. The Origin of the Inquiry
- II. The Nature and Conduct of the Inquiry
- III. Fomenting Trouble Abroad
- IV. Thwarting Peace Efforts
- V. The Government as an Arms Salesman
- VI. The Pursuit of Profits
- VII. How Does the Industry Work?
- VIII. The Future of the Industry

Mr. Hutchinson and the *Christian Century* have performed a valuable act of public service in summarizing this material. If the results of the investigation are to be reflected in a sound and informed public opinion it is vital that the facts be assembled and presented in some such form as this so that the public may know just exactly what has been brought out. This is adequately done by Mr. Hutchinson's study, which is concerned with the objective presentation of the facts revealed up to the end of last February. The inquiry is of course still in process and Mr. Hutchinson promises a study of further developments after the hearings are concluded.

One point that Mr. Hutchinson does not bring out in his first chapter on the origin of the inquiry may perhaps be recalled here, namely, the important part played by the religious press in arousing the public interest that led to the demand for the arms investigation. Mr. Hutchinson does speak of the powerful effect of the exposure in the March, 1934, issue of *Fortune* under the title *Arms and the Men*, but he merely hints at the background of that article in the following sentences: "There was little in the *Fortune* article which had not been printed in Europe; most of its especially sensational facts had appeared, at least in abbreviated form, on this side of the Atlantic. But when the same facts appeared in this journalistic citadel of plutocracy, strikingly illustrated and abundantly documented, the press and the nation sat up and took notice." A footnote to these sentences refers to an article by A. Fenner Brockway, *The Armament Makers' Conspiracy*, in the *Christian Century* of November 29, 1933.

To the best of our knowledge and belief, THE LIVING CHURCH was the first periodical on this side of the Atlantic, religious or secular, to publish anything like a documented exposé of the armaments racket. This editor attended the Anglo-Catholic Summer School of Sociology at Oxford in the summer of 1933, and heard in the closing session of that school a magnificent address by the Rev. P. E. T. Widdrington, organizing secretary of the League of the Kingdom of God and a member of the editorial board of *Christendom*, in which he told some of the amazing facts about the arms traffic which have since become a matter of public knowledge. Following the address this editor asked Fr. Widdrington to put his material into form for publication in THE LIVING CHURCH, indicating his sources.

Fr. Widdrington's article appeared in two installments in THE LIVING CHURCH of November 11th and 18th, 1933, with the title *The Armaments Racket*, and the sub-title *Ecrasez l'Infame: An Appeal to the Christian Conscience*. This article

contained in it most of the sensational charges later made in the article in *Fortune*, and was based, as Mr. Hutchinson has indicated, on facts that had already been published in Europe, notably by the Union of Democratic Control, but not in this country.

About two weeks after the publication of these articles in THE LIVING CHURCH, Mr. Brockway's article on *The Armament Makers' Conspiracy* appeared in the *Christian Century* and during the following few months similar articles appeared in many religious periodicals in this country. All of these culminated in the splendid study in the March, 1934, issue of *Fortune*, which, as Mr. Hutchinson indicates, was the moving factor in the Senate vote for the investigation.

Incidentally it is interesting to note in passing that when one of the senators read a part of Fr. Widdrington's article in THE LIVING CHURCH on the floor of the Senate, another senator interrupted him to ask the identity of the author. Upon being informed that the author was a priest of the Church of England this senator raised the inquiry as to whether the publication of such an article by an English clergyman in an American Church paper was not evidence of a foreign plot to undermine the defense policy of the United States!

But the important matter is not that credit should be given to the religious press for bringing this subject to public attention—though if the religious press had performed no other useful function it would by that fact alone justify its existence—but rather that the investigation is being made and that public opinion is demanding the reform of this iniquitous traffic in blood and death. Mr. Hutchinson's study (which by the way can be obtained in pamphlet form at 10 cents a copy or \$7.50 a hundred from the *Christian Century*, 440 South Dearborn St., Chicago), ought to go far toward crystallizing that public opinion and making it effective.

The Forward Movement in New York

IT IS quite in keeping with the spirit which has from the beginning characterized the diocese of New York that it is taking a position of leadership in the great work of the Forward Movement. Bishop Manning, himself a member of the Commission, ever since the inception of the movement has earnestly and constantly urged both clergy and laity in the diocese to support the Forward Movement and to continue in it faithfully, day after day. In the Bishop's convention address he took occasion to link the Forward Movement with the celebration of the sesquicentennial of the diocese, in these impressive words:

"This is not a movement for raising money, not for the creation of new organizations or added machinery, but for the stirring and strengthening of the spiritual life of the Church. I am happy to say that our clergy and people are responding to this call. It may be difficult, indeed impossible, to tabulate the results. It is a coming of the Spirit of God among us for which we are asking. What we ask is that this movement may express itself in new life and new devotion in all of us personally and in every existing agency of the diocese."

As Bishop Manning says, it is not possible to tabulate the results. But it is possible to discover in some measure the extent to which congregations and individuals are using the outward and visible means of the movement. At the beginning of Lent the Lenten leaflet was not simply placed in pews or on "literature tables" or in tract racks. The clergy gave it out individually. Many rectors sent it by mail, with their Lenten letters or Lenten numbers of the parish paper. Still more handed it to their people as they left church. Not only were parishioners

asked to make regular use of the leaflet; they were also requested by some rectors to regard such use as an important part of their Lenten rule, and to report on it after Easter.

On Easter morning, in a large number of churches, the clergy gave the leaflet for the Great Fifty Days to their people with a word of personal greeting. In several instances, the rector sent the leaflet with his Easter letter, instead of the customary Easter card. This made such an impression that some persons, not receiving the leaflet owing to a mischance, wrote to ask for it.

The number of individuals using the leaflet is thus very large. Word has come that groups are using it, in the devotional quarter of an hour at the beginning of meetings. Families are making use of it in family prayers. More significant still, several families in different parishes have told their rectors that the individual use of the leaflet has led them to desire and to inaugurate family prayers.

This is only one of countless ways in which the clergy and the people of the diocese of New York are taking part in the Forward Movement. It is mentioned because it is an outward and visible sign and may be known of men. The inward and spiritual grace of the Forward Movement, as Bishop Manning says, can be known fully only to God. On Whitsunday, the whole diocese will join with the rest of the Church in a corporate Communion, after fifty days of preparation. As the Bishop says, this will most surely lead to "a great revival of faith, of life, of love for Christ and His Church and of interest in all that relates to the work of the Church."

The Observance of Ascensiontide

THE LETTER of Bishop Jenkins (published in this issue), calling attention to the significance of Ascension Day and urging its wider observance, is timely. This year there is an especially favorable opportunity to celebrate Ascension Day publicly since it coincides with Memorial Day, which is a holiday in all states except Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North and South Carolina. Thus the two Eucharists that Bishop Jenkins suggests and perhaps also a special service for children are feasible in most parishes.

Nor should the Ascensiontide devotions be limited to Ascension Day itself. The Forward Movement Commission has called upon the Church to utilize Ascensiontide as never before as a period of expectation and preparation for the Church-wide corporate Communion to be held on Whitsunday. The clergy are asked to make a special effort to have churches open all day during that period and every Church member is asked to spend a few minutes each day in a pilgrimage to the Church—either his own parish church or the one nearest his place of business—for meditation and prayer. This is the best sort of individual preparation for the Holy Spirit's gift of power at Pentecost, when all Churchmen are asked to renew their confirmation vows and rededicate their lives to the service of our Lord and His Church.

The Church has responded enthusiastically to the call for a Forward Movement and wherever a sincere effort has been made along these lines a renewed spiritual vigor has made itself felt. God grant that the gains so far registered may be greatly increased and built into the permanent fabric of the Church so that the Forward Movement may prove to be not just another spasmodic campaign but a permanent deepening of true Christian discipleship throughout the Church.

Through the Editor's Window

THAT DOUGHTY MILITANT PROTESTANT, Bishop Seaman of North Texas, has this snake story to tell in an article on "Dry Pastures" in *West Texas Today*: "Soon after coming to the Panhandle I experimented one day with the cowboy's trick of snapping off a snake's head. Fortunately I was trying it with a non-poisonous snake, for I failed to take hold just right, the tail came off instead of the head, and the rest of the snake landed in the midst of my family on the back seat of the car. It makes quite a difference how a fellow takes hold of any job, whether it be fighting ordinary snakes or that old Serpent himself, the Devil."

A WELL-KNOWN NATURALIST makes the statement that there is a high standard of morality among wild animals. The *Union Oil Bulletin* throws the full weight of its editorial support to this statement, observing that there is no recorded case of a kangaroo having its pocket picked. The *Bulletin* adds (and we regret that even a publication devoted to oil wells should sink to this depth) that "regardless of the economic situation, the kangaroo is always supremely hoppy."

THE FOLLOWING CARD in a Florida paper, reprinted in *Pollock's Newspaper News*, is quoted as testimony of the value of classified advertising: "Thursday I lost a gold watch I valued very highly. Immediately I inserted an ad in your lost and found column and waited. Yesterday I went home and found the watch in the pocket of another suit of clothes. God bless your paper."

AN EXCHANGE calls attention to the Razor-Blade nuptials, in which a woman named Blade became the wife of a man named Razor. May they have many happy years of married life and become the proud parents of many Little Shavers!

ANOTHER PERIL of motoring. In Lynbrook, N. Y., the driver of a pie wagon collided with an automobile but was rescued by a boys' baseball team who ate their way through a shambles of apple, custard, and lemon meringue pies to extricate him.

THIS DELIGHTFUL sign in a laundry window was spotted by *America*: "We do not tear your clothes with machinery. We do it carefully by hand."

THE *Lutheran* observes: "Our year book tells us that the moon got down to its last quarter day before yesterday. Well, there are others in much the same situation."

ANSWERS TO CORRESPONDENTS

A. R. W.—The Big Brother Movement is described as "international and pan-sectarian." President and Mrs. Roosevelt are patrons. Its headquarters are at 425 Fourth avenue, New York.

S. T.—For trends and developments in peace organizations we refer you to the *Peace Year Book*, 1935, published by the National Peace Council, 39 Victoria street, London.

W. A. R.—Chinese, with its dialects, is the most widely spoken language in the world, according to Dr. Frank H. Vizetelly (*World Almanac*, 1935). It is spoken by some 475,000,000 people, according to his estimate. English is second, with 225,000,000, with an additional 50,000,000 using this language only for trade, barter, etc. Other Western European languages, in order, are: Spanish, 80,000,000; German, 78,000,000; French, 62,000,000.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Rev. Thomas S. Bradley, Bellaire, L. I., N. Y.	\$ 10.00
L. E. W.	10.00
Rev. and Mrs. J. E. Forsyth, Crescent City, Calif.	10.00
Mrs. G. A., La Jolla	5.00
St. James Perkiomen, Collegeville, Pa.	5.00
G. R.	1.50
Rev. Philip T. Fifer, Collegeville, Pa.	1.00

A Saint in a Garden

By the Rev. John Crosby, D.D.

Rector, St. Luke's Church, Seaford, Delaware

AT THIS SEASON of the year most of us country folk are thinking about our gardens. Here in Delaware, the violets are in bloom, the grass is studded with the golden jewels of the narcissus, the flowering bushes of the South have burst into the full bloom of their vernal glory, and with the coming of the spring the rectory garden seems to presage and show forth the glory of the Resurrection.

This afternoon one of my school children asked me who was the patron saint of gardens and, to my shame be it spoken, I did not know. Talking it over in our effort to find out, the child said that she thought it must be Mary Magdalene because she first knew our Lord in a garden after the Resurrection, and thought he was the gardener, and she was quite sure that the spices were grown in her own garden, and that the precious ointment was made from her own flowers. Perhaps the child is right.

Perhaps the saint whom we most closely connect with gardens is that forerunner of St. Francis, St. Paulinus of Nola, the poet, who resigning position, unlimited wealth, and almost regal dignity, sought baptism, and together with his wife, retired to Nola, where in the chapel of St. Felix, first as humble guardian, then as priest, and later bishop, he spent his days in charity and humility in the service of God, and always in or amid gardens and the fragrance of St. Felix' flowers.

With the exception of St. Francis, there is perhaps no servant of God we may know so intimately and endearingly as St. Paulinus of Nola. We have fifty or more of his intimate letters to his dearest friends, and from his friends to him. The stern St. Jerome and the austere Augustine write to him with playful affection, and even his tutor, the pagan poet Ausonius, in his lamentations that he should give up position, power, and riches to bury himself in obscurity for the sake of the Christian's God never ceases to regard him with the tender affection he would feel for a wayward child. "Everyone" says Jerome, "loves him, because he in turn loves all."

His correspondence and poems breathe the very spirit of gardens. Here is Miss Waddell's translation of his "Carmen in S. Felicem"—"*Ver avibus vocas aperit*":

"Spring wakens the birds' voices, but for me
My Saint's day is my spring, and, in its light,
For all his happy folk the winter flowers.
* * *

And what gay voices, so I know the day
Year after year that is St. Felix' feast,
And know the springtime of my year is come,
And sing him a new song."

We read of his troubles with his servants. Objecting to the vegetarianism of the household they left in a body, and were replaced by a cook gardener sent by his friend Sulpicius Severus, "Innocent of pepper, but makes a good vegetable stew, a hard man on a garden, and without conscience in pulling up firewood. Take him as a son." We have the humorous complaints of Paulinus over the new acquisition. How he became indispensable and the tyrant of his master, insisting on shaving him, "in the goodness of his heart, and although an indifferent operator." How he wished to wash his feet and clean his shoes. "The former I permit, through humility and following the example of the blessed apostles, and also for the sake of peace."

We read of the sweet scent of the herbs in the garden, and the flowers "showering their incense" as he says vespers in "God's peculiar temple, the garden." Of his pleasure in the first anemones, and delight in the almond blossoms and the early crocus.

He tells us of Cardamus, an actor, not remarkable for sobriety, who came bringing letters from the Bishop of Bordeaux during Lent, and greatly upset the peaceful household by complaining bitterly of the diet, and especially of the thin wine consumed in the household. Paulinus persuaded him to work in the garden, and "with the growth of God's green things, peace grew into his soul." Finally he not only endured the hard fare without complaint, but tolerated the *vin maigre* of the brethren, at last giving up the stage, and being admitted to minor orders in the Church.

ABOUT THE YEAR 410, Nola was sacked by the Vandals under Genseric, and Paulinus spent the rest of his fortune, and even stripped the shrine of St. Felix to ransom the members of his flock sold into slavery. Gregory the Great tells us that at the last a widowed mother came pleading for her only son, and that the saint, selling himself into slavery, redeemed the boy, and was with many others carried into Africa. He became gardener to the son-in-law of Genseric, living happily, daily bringing fresh fruits and vegetables to the royal household. One day Genseric came to dine with his daughter, and recognized in the gardener the face he had seen in a vision, warning him of his judgment by such another. The saint admitting his identity was sent back to his bishopric with a shipload of fellow captives, instead of the royal gift of gold pressed upon him as a reparation for his wrongs.

He died at the hour of sunset facing a window looking into the garden. In the morning with two old friends he had celebrated the Holy Sacrifice, the vessels being brought to his bedside that for the last time he might consecrate the Body and Blood of his Lord. As a last act he restored to Communion all those who for sin or grievous error he had suspended from the sacraments of the Church. A priest, Postumianus, reminded him that forty soldi were owing for garments given to the poor. The saint replied: "Be not disturbed, my son, believe that one will not be wanting to discharge the debt of God's poor." At that moment in came a priest bringing in fifty soldi, and, blessing God, who had not deserted him, he sent the money to the tradesmen who had supplied the clothes. Then, having recited Matins he gave "the commandment of peace." Later he recited with outstretched arms the words, "I have prepared a lamp for my anointed" (Ps. 132:17), and blessed the roses growing round his window, saying he would soon be walking for ever amid the roses of the heavenly garden," and "so smiling passed away. His body was buried amid his flowers. A great company, both Jews and pagans, mingling weeping with the congregation at the laying away of the man of God."

A great gardener, a great laborer in the vineyard of the Lord, and a great saint. May he, the saint, with Mary Magdalene, the converted sinner, intercede with Almighty God that we, having labored upon earth as worthy toilers in the garden of the Lord, may with them share the glories of the gardens of the New Jerusalem.

The Holy Cross Mission in Liberia

By the Rev. Shirley C. Hughson, O.H.C.

Superior, Order of the Holy Cross

RECENT REPORTS received from the Holy Cross Mission in the hinterland of Liberia give interesting accounts of the visitation of the Bishop of the diocese, Bishop Campbell, to this field in December and January. It will be remembered that when the Holy Cross fathers went to Liberia in 1922, Bishop Overs, then in charge of that jurisdiction, assigned them the three nations, the Gbandes, the Gissis, and the Buzis, all of which lie close against the borders of French Guinea and Sierra Leone, 300 miles up in the interior.

The fathers have several circuits organized, consisting in all of sixteen mission stations, each one of which is visited for the instruction of the people every two weeks either by one of the fathers or one of the sisters. The Bishop, through a period of six weeks or more, was able to visit all of these widely scattered stations, although the only mode of travel in the country is on foot, or in a hammock slung on the shoulders of sure-footed native carriers. The country is mountainous, and the journeys which have to be made are no light undertaking. There are absolutely no roads in the interior of Liberia, and the traveler has to make his way through the forests and jungles over narrow trails which on steep slopes are washed into deep ditches by the great rains. There are mountains to climb and frequent streams to ford, and it is a genuine adventure to make a day's journey over a West African trail.

The Bishop found many to confirm, and the mission now numbers just short of two hundred communicants and at the last reports, which are dated last December, there were 550 adults under instruction for baptism, among these being the chiefs of several important towns. These candidates are required to go through a preparation of from three to four years before receiving baptism. Every precaution is taken to make as sure as possible that they are in earnest before they are admitted to the sacraments. And the preparation does not consist in merely keeping names on a list for occasional instruction. The requirements are stiff, demanding steady attendance on classes and at Church services, and the spiritual stability of the native African is illustrated by the fact that a year or two ago in a certain section out of a class of a hundred, in the course of twelve months not one dropped out.



A GBANDE VILLAGE SCENE

Besides these sixteen out-stations, the organization of the main station at Bolahun comprises St. Mary's Church, about which, of course, all the life centers, where there are constant daily services and classes; a boys' boarding school of about sixty in number which is conducted by the fathers, assisted by two native teachers who have been well trained; a girls' boarding school of about twenty, conducted by the Sisters of the Holy Name, of Malvern Link in England, five of whom are in the mission, and who for four years past have made themselves so invaluable that everyone at the mission wonders how they ever got along without them. There is also St. Joseph's Hospital under Dr. Krueger and a corps of trained native nurses and orderlies. This hospital is the only one in the hinterland of Liberia, and is one of the two in the entire Republic where a major operation can be performed. It has been, ever since its opening in 1926, a godsend to the natives for a hundred miles around, giving them the only relief they have ever known from their many dreadful tropical diseases and infections. Dr. Krueger has done a vast work for the people, and the Liberian government has showed its appreciation of his services by appointing him a few months ago to the post of sanitary commissioner for the district. Some time ago on one journey through an adjacent section of country where the dread scourge of smallpox was running its course, he vaccinated 12,000 of the people.



THE SCHOOL LINE-UP AT BOLAHUN

ALL THIS, together with the care of the sixteen out-stations, makes Bolahun the center of a busy life. An illustration of what the details of the work often involve is found in a recent letter from the Prior, Fr. Baldwin. He writes of a sudden night call which roused the monastery, announcing that word had come from the town of Taulahun that the aged chief, Kpaya, was dying and wanted to be baptized. The old man was one of our friends, and had heard the teaching which had been given by the fathers as they came and went on their journeyings, and now realizing that death was near, he wanted to die a Christian. The letter gives an account, dramatic in its simplicity, of a swift journey by torch-light through the darkness of the dense forest along the narrow trail which wound

through the valleys and over high hills. The old chief was found crouching on a low stool by the fire on the first floor of his house, held up in the arms of one of our school-boys who had gone on ahead, while the house was crowded by a throng of his sorrowing people. There was no time for anything more than the confession of faith, and the act of contrition. These he made gladly, and God gave him his heart's desire of dying a Christian man. May he rest in peace.

The Bolahun mission, as is generally known, is carried on under Bishop Campbell, but it does not ask for the support of the National Council, the Order of the Holy Cross undertaking all the support through whatever offerings are sent to the order for this purpose. Like all other mission work it has been hard hit by the depression, but although the budget has had to be cut sixty per cent during the past two years the work has not been allowed to suffer at any point. How Fr. Baldwin and his staff manage it is a mystery, but last year the four fathers, the five sisters, with the monastery and the convent; the boarding schools for boys and girls; the hospital with its doctor and corps of assistants and its thousands of patients; along with the great circuits of out-stations, were all supported on a budget of \$8,000. The very success of the work has created problems which demand that extended policies be considered and settled. I expect to sail for Liberia during Easter-tide, and will be away from the country most of the summer. I look forward to making thorough tours of the whole district which the Bishop has entrusted to the order, and conferring with the staff as to ways and means of carrying on the great work which God has given the order to do in West Africa.

For near two thousand years after our Lord ascended into Heaven, no one obeyed His command to go into this Liberian hinterland to carry to these people the message of His love. It is thrilling to think that the work is now being done, that Ethiopia is no longer holding out her hands in vain, and that the people who twelve years ago never had heard the Name of Christ, are now worshipping Him daily, and carrying on the glad message which has come to them, to their own people.

Looking Forward

By Harriet Philips Bronson

IN LAST WEEK'S issue of THE LIVING CHURCH we gave brief consideration to the part that loyal and devoted Churchwomen have played in the development of the diocese of New York. We had to confine our consideration to a few main points, not touching half of the subject, because of limitations of space.

More than one devoted woman of the diocese has made a magnanimous gift of great value anonymously, which must remain unheralded; and perhaps the greatest work women have done during these years can never be recorded in this world—the many prayers offered, the devout Communion made, the children brought into the world and reared in the Church. And last, but not least, their staunch adherence to the standards of their glorious heritage in the Faith of the Church in these days when so many feel that in order to be up-to-date they must abandon these standards.

If the women of the diocese of New York can hold this vision and bravely and joyfully carry on, who knows what contribution to the Kingdom they may make in the next 150 years?

ALL MY LIFE I have seen nothing but progress, and heard nothing but decay.
—Macaulay.

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.

Editor

The Promise of the Father

THE SPIRIT is the Life-Giver. That is His greatest Name. It describes His highest function. Wherever there is life, He is the Giver of it. In giving life, He gives it, not arbitrarily, not at haphazard, but under rule or law, according to His wise and loving habit. He is the Spirit of order. His universe is a cosmos, not a chaos. He *orders* everything. We moderns speak, sometimes very thoughtlessly, of "the laws of nature." The Bible writers knew little of "the laws of nature" as we know them. They celebrate, with ceaseless love and adoration, "the faithfulness of God." The idea behind both phrases is, or ought to be, the same. What seems like mechanism is in reality the manifestation of God's sure and steadfast faithfulness. He does not change His mind. He keeps His promises. We can rely upon His "eternal changelessness," and so find our freedom as well as our peace.

So the Spirit *orders* life. There is a law under which He gives life to every living thing. On the higher levels, most clearly on the human level, life comes to each new individual through union. Birth is through membership. Each is born into a family. We are social beings, not because after birth we associate with others. We are social beings in and through the very process of our birth. We live and grow as individuals, each with "a peculiar difference." But life comes to us only in and through dependent membership. That is the law of our bodily life. That is the way in which life comes to us in the first instance, by the Spirit's ordering.

The new life, given first at Pentecost, is also under law. St. Paul, in a great phrase, speaks of "the law of the spirit of life which is in Christ Jesus." And the Spirit does not contradict Himself. The new life is under the same law, the law of membership. If life is to be lifted to a still higher level; to be given "more abundantly," it must become not less, but more, a social life, a life in membership. Only so can the mystery of life's development reach its great goal in God's design. The new life comes by a new birth; it is a "family affair." That is the established law by which life is communicated by the Life-Giver to human beings. In the Apostolic writings "to receive the Holy Ghost" and "to be added to the Church" mean the same thing. It is in the "fellowship" of the Life-Giver that each soul is "born anew," "born from above." That "fellowship" is the "beloved community," God's family or household, the Spirit-bearing Body of the Lord.

"The promise of the Father," then, is not of new power alone, nor of new life alone, but of new life in a new and redeemed community; it is the promise of new life given by the Holy Spirit in the Holy Church.

Tell Your Father

IF GOD knows what we want and wills to give what is best for us, what is the use of praying at all? The very asking of this question shows a fundamental failure to understand the purpose of prayer. The object of prayer is not to inform God or correct His plans, to drag His wisdom down to our intelligence, but to educate us into more intimate personal relations with God.

—Rev. W. Appleton Lawrence, D.D.

New York's 150th Anniversary

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

Bishop of New York

THE CONVENTION for which we are here assembled is a notable one in the history of this diocese.

The anniversary which we are celebrating is not that of the founding of our Church, Catholic and Apostolic, in this region, for that goes back to the earliest beginnings of this community.

For some time the Dutch were in possession and this city bore the name of New Amsterdam, although the population included many French Huguenots and others, but in 1664, more than 270 years ago, the English took control of the little settlement of some 1,500 or 2,000 people and ever since that time our Church has had its important place in the life and history of New York. In 1697, two hundred and thirty-eight years ago, our great mother parish of Old Trinity received its charter from the British Crown and began the noble record of service and ministry which it still continues. Where is there another Church which holds such historic relation to this community, and such a place in its veneration and affection, as Trinity Church holds?, and not long after the foundation of Trinity Church a number of our other historic parishes began their work.

It is this association with the whole history of New York from its beginning which has in part given to our Church the distinctive place which it has held, and which it still holds, in the life, and I think I may say also in the hearts, of the people of this city and state. In spite of the vast tides of immigration, and the great changes in population, it is interesting to note that, as stated in the "Handbook" issued by the Federal Council of Churches, the Episcopal Church has greater numerical strength in New York than any other Church except the Roman Catholic.

The Episcopal Church has played a great part in the history of our country, and of New York, and we should not forget the place which it has held in our life as a nation and the responsibility as citizens which this heritage lays upon us.

In old St. Paul's Chapel, which still continues its ministry at Broadway and Vesey street, George Washington, accompanied by both Houses of Congress, knelt at the service which completed the ceremonies of his inauguration as our First President, and that service was conducted by the Rt. Rev. Samuel Provoost, rector of Trinity Church and first Bishop of New York, who, in 1758 was one of the seven graduates at the first commencement of Kings College, now Columbia University.

The anniversary which we are now keeping is that of the organization of this diocese after the close of the War of Independence and the first meeting of our convention in 1785, and although I can scarcely believe it I may say that as tenth rector of Trinity Church and 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. In the same year, 1785, the dioceses of New Jersey, Virginia, and South Carolina were organized.

Our first convention was without doubt held in St. Paul's Chapel, Trinity Church being at that time in ruins from fire.

BISHOP MANNING'S convention address, delivered before the Diocesan Convention of New York in Synod Hall, Tuesday, May 14, 1935.

The Church had been shaken to its depths by the recent political events. There were many who believed that it could never recover. In Virginia in 1811 Chief Justice Marshall expressed aston-

ishment at hearing of a young man who proposed to enter its ministry, for he thought its end had come. Bishop Provoost himself thought that the Church could not outlast that generation.

But what have the developments been?

At that first convention in St. Paul's Chapel in 1785 there were present five clergymen and eleven laymen, and the convention represented the entire state. Today, after 150 years, there are in the state six separate dioceses with a list of 956 parishes and missions and 1,026 clergymen, according to the latest available figures, and this diocese of New York, the mother of five other dioceses, still with a territory larger than the whole state of Connecticut, has on its roll nearly 500 clergymen, canonically connected or licensed, 280 parishes, missions, and preaching stations, and more than 100,000 communicants. The diocese has today at work within its borders seventy-four missionaries, a larger number than that in most of our distinctively missionary districts.

The difficulties with which the Church was confronted after the Revolution seemed indeed well nigh insuperable and the work of rehabilitation was slow. As a result of the War there was much prejudice against any institution having English connections; to the popular mind Bishops and Kings were indissolubly associated; wherever Puritanism was in power there was strong, and often violent, opposition to the Episcopal Church, and there were divisions in her own household.

Then came that true soldier of Christ, John Henry Hobart, seventh rector of Trinity Church and Third Bishop of New York, and one of the greatest Bishops the Church in America has had. Bishop Hobart's labors were prodigious and the power of his leadership was felt by all. His episcopate has been justly called the turning point in the history of the Church in this land. He was the restorer and rebuildder of the Church at a time when she stood disheartened and discouraged, when her own children were declaring that she had no future, and she seemed to be in a state of decay. Bishop Hobart anticipated and proclaimed all the main teachings of that great spiritual revival known as the Oxford Movement, which took shape a little later in the Church of England, and his influence is still felt not only in the diocese of New York but in the life of our whole Church.

I may say that the late Judge Cuthbert W. Pound, the greatly honored Chief Judge of the Court of Appeals in Albany, writing to express his agreement with my sermon on the Ministry preached during the General Convention at Atlantic City wrote me that he learned his Church principles from his mother, and that his mother learned hers from Bishop Hobart.

It was John Henry Hobart who gave us that great watchword which sums up in a sentence our faith as Churchmen, "Evangelical Truth and Apostolic Order," and with that as his watchword he awoke the Church and brought it back to faith and life.

From an address delivered at Trinity Church, in 1930, by the Rev. Dr. Chorley, our historiographer, I quote the following sentences—"the secret of John Henry Hobart's strength and enduring influence, that which has left an abiding mark on this Church, was that he believed profoundly and equally in Evangelical Truth and Apostolic Order." "By his equal insistence on Evangelical Truth and Apostolic Order, Hobart kept the proportion of the Faith." "It has been said that Samuel Wilberforce recreated the English Episcopate. Hobart performed the same great service for the American Episcopate." Under Bishop Hobart's leadership, Dr. Chorley tells us "Ordinations and Consecrations of Churches multiplied. The number of Confirmations was unprecedented. In seventeen years the clergy list grew from 27 to 123, and in eight years congregations increased from 72 to 163."

In 1838, eight years after Bishop Hobart's death, the diocese of Western New York was created. In 1868 Albany and Long Island were set off as separate dioceses, in the same year the diocese of Central New York was established, and in 1931, four years ago, the diocese of Rochester came into being thus making six dioceses in this state.

Through all its history our Church in this land has borne its witness for the Faith of Christ as held and taught everywhere by the Undivided Catholic Church from the Apostles' days. And our Church here in New York has stood true to that Faith received through our Mother Church of England, set forth clearly in our Prayer Book, expressed in that great phrase given to us by Bishop Hobart "Evangelical Truth and Apostolic Order," and witnessed to by all our Bishops from the beginning and by the whole life and history of this diocese.

This anniversary holds up before us many honored names, many faithful and noble lives, Bishops and other clergy, lay men and women whose memory should be an inspiration to us, whose faith and devotion are a part of the history of this diocese, and for whose lives and examples we give thanks to God. We who belong to the diocese of New York have great reason to give thanks for the faithfulness of those who went before us and for the blessings which have come to us from the past.

BUT what of the present and the future? These are anxious and troubled days. The challenge of the times is compelling us to see the weaknesses and shortcomings in our own lives as Christians and in the life of the Church.

Problems of the utmost gravity are facing us. Needs and opportunities without precedent are pressing upon us. As we look at the life and work of this diocese today we must all of us realize how far it falls short of what it might be, and ought to be, in the service of Christ. How many there are on the rolls of the Church who are adding nothing to its strength, taking no real part in its life and work? Nowhere in the world is there a greater field for missionary work than here in this city and diocese. The vast influx of people of all races and tongues give to our city today a Pentecostal character and offer a unique opportunity for the building of the Kingdom of God. What might the work of the Church in this diocese be if all of us, clergy and laity alike, were true evangelists for Christ.

And yet, in spite of the failures and the shortcomings, the needs unmet and the opportunities unused, there is much to give us courage and for which we give thanks.

We give thanks for the faithful clergy and people in our parishes who in these difficult days are drawing nearer to Christ, and are awakening to a deeper consciousness of the meaning of their discipleship.

We give thanks for the work that is being done in many of

our mission stations and for the spirit that is being shown by our missionaries and their congregations. As to this Bishop Lloyd and Bishop Gilbert and I can all bear our testimony for we know the difficulties which are being faced in these fields and the faith and courage with which the difficulties are being met. The clergy engaged in our missionary work are among the ablest as well as the most devoted clergy of our diocese.

We give thanks for the faithful and noble part taken in the life and work of this diocese by our colored clergy and their congregations and we are proud of the fact that there are in this diocese a larger number of Negro communicants than in any other diocese of the Church, north or south. I may say that in one of these congregations a class of 198 was confirmed in March of this year and in another a class of 131 was confirmed in April with large classes also in other congregations.

We give thanks for the unceasing work of ministry and mercy to the needy and the neglected carried on in the Name of Christ, and in our behalf, by our great City Mission Society—for my own part I give special thanks every time I think of this work and of all that it means to the suffering, the underprivileged, and the distressed.

We give thanks for the highly important and invaluable work of our Social Service Commission, for the work of our Seamen's Church Institute, that great and beneficent agency for the help of seamen. We give thanks for our Woman's Auxiliary and our other great organizations of women, and for all the noble institutions, societies, and organizations of our diocese, missionary, religious, educational, and philanthropic, hospitals, homes, and schools, agencies for spiritual, social, and practical help, doing their work in Christ's Name for the care of children, for the protection of health, in ministry to the sick and suffering, for the guidance of youth, for the reclaiming of the wayward, and for the care and protection of old age.

Every bit of this work represents personal ministry, human sympathy and brotherly love, and this is the spirit of the Christian Church. Under present conditions it is becoming increasingly difficult to maintain this work but it is needed more than ever. It is the faith, the sacrifice, the devotion of the men and women of the Church which is maintaining it and carrying it on.

These institutions have been a wonderful development through the years, and at this anniversary we think also of the close historic relation to this diocese of the General Theological Seminary and of Columbia University.

THERE ARE three things at present for which I feel that we may especially give thanks.

First, that great as the difficulties have been in these recent years our missionary work is going forward. We have had to combine and consolidate and rearrange our work but it is being effectively carried on and I am again able to tell you that not one mission belonging to this diocese has been closed or discontinued, that some new ones have been opened, that one mission, St. David's, Highland Mills, is becoming a self supporting parish, and that the standard of the stipends of our faithful missionaries has not been reduced.

Second. I think we should give thanks that in spite of the heavy responsibilities and obligations now pressing upon us our great diocese is giving the leadership which it should give in its support of the whole program of the Church and we have accepted as our objective this year the sum of \$200,000 for the work of the General Church, with a like sum for the maintenance of our diocesan work. All contributions for the program of the Church this year therefore are to be divided

equally between the National Council and the work of our own diocese. To raise this sum in such a time as this is a great undertaking. It will not be easy to accomplish it. It will require the earnest interest, and the honest effort of each one of us. But we have undertaken it voluntarily and unitedly. The greatest Missionary Meeting for Men ever held in the diocese, gathered here in this Synod Hall on the 10th of last December, ratified and endorsed this obligation in a formal resolution unanimously adopted. Not one of you will wish to see your parish or mission fail to have its proportionate share in this great united effort. By your personal interest, and your personal work, in your parish or mission I ask you to see to it that this obligation is met. In the autumn I shall call upon you all to come to a special meeting here in the Synod House to report progress in this undertaking.

Third, and not least, I feel that we should give thanks for the spirit of unity and fellowship which today exists in this diocese. Our coming together for prayer and personal fellowship in our annual conferences at Lake Mahopac has I believe helped much to strengthen this spirit among us. In our great Diocesan Family there is, and must be, room for every variety of view and opinion that is consistent with the Gospel of Christ as this Church hath received the same, but 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 brotherhood in the fellowship of the one Faith which unites us all, than there is at this time, and for this we may give heartfelt thanks to God.

And in addition to all these things I want to express my thankfulness for the generous contributions which many of you have been giving for the help of the unemployed people of our own Church, and I must again express my appreciation, and yours, of the truly inestimable help rendered in this emergency by our City Mission Society. The situation is still most serious. The need is still urgent. Our parishes and missions will I know make every effort to aid their own people who are in need. I am conferring with Bishop Gilbert, Dr. Sunderland, Dr. Van Keuren, and others as to what further action can be taken to meet this sacred claim upon us. I ask you all to have it in your hearts and minds.

IN SPEAKING of the work of the diocese I must report to you, as I do each year, the situation in regard to our Cathedral. As I have often reminded you this responsibility is not of my creating, or yours. We have inherited it. It comes to us through the faith and vision of those whose names, and whose examples, are in all our minds at this anniversary. This vast project, the greatest undertaking of its kind in the world today, is an important part of our diocesan history and it is indeed a notable diocesan enterprise, for the Cathedral when completed will be not only the greatest religious edifice in this land but the greatest among all Gothic Cathedrals, greater by far than any of the French Cathedrals or the ancient Cathedrals of England.

At the convention of this diocese in 1872 Bishop Horatio Potter in his convention address recommended action with respect to founding a Cathedral and a committee of fifteen was appointed to take the subject into consideration.

In 1873 the charter of the Cathedral was granted by the Legislature of the State of New York. The Cathedral undertaking was thus initiated in 1873, sixty-two years ago, and Bishop Horatio Potter's body rests in the traditional place for the Tomb of the Founder behind the High Altar.

By Bishop Henry Codman Potter the work was taken up

and it was actively carried forward by him and by Bishop Greer. The present site was purchased in 1891 and the cornerstone was laid by Bishop Potter in 1892, forty-three years ago.

During the episcopates of Bishop Potter, Bishop Greer, and Bishop Burch, the Choir and Sanctuary were carried to their present point of progress, the Seven Chapels around the Apse were given and completed, the Crossing was temporarily enclosed with walls of concrete and covered by a temporary Dome, as it still stands, and was thus brought into use, and the foundation for the Nave was laid.

Today the vast edifice is about two-thirds completed. The Baptistry has been built, the Nave is erected, the majestic West Front is built except for the carrying up of the two Towers, and the North Transept is in course of construction. We are thankful that in these recent trying years we have been able to continue some of the work and thus give employment to men in great need of it. There is no debt on the building. Every bit of the work done has been paid for. And, difficult as the times have been, work on the building has never entirely stopped since we took it up afresh in 1924.

The glorious Nave, an everlasting witness to the genius and inspiration of Ralph Adams Cram, stands complete and would have been opened for use before this but for the impairment of the endowment funds owing to the present financial depression.

At the present time the artists in stained glass are at work on fourteen more of the memorial windows for the Nave, the superb bronze doors for the main entrance, given as a memorial to the late Haley Fiske, are nearing completion, and another stage of work on the North Transept is going forward.

We are proud, and we should be proud, that the efforts to erect the Cathedral instead of drawing off gifts from other needed work have stimulated and increased the giving for other purposes.

In the years during which the campaign for the building of the Cathedral was at its height this diocese made the largest contributions in its entire history for the missionary work of the Church, Diocesan and General.

A further step in construction now urgently needed is the transformation of the Choir and Sanctuary. The present Choir and Sanctuary were built according to the old plans and were never completed. They are totally inadequate and out of accord with the building as it has developed. Almost no reconstruction will be necessary. The present structure can be carried up to the required greatly increased height and incorporated with glorious effect into the whole Gothic design. The time has come for this supremely important part of the Cathedral, the Choir and Sanctuary, to be brought into harmony with the majesty and beauty of the Nave. Here is an opportunity for someone to make a noble gift. It is my earnest hope that now, while the architect is still living, some generous person, or group of persons, may feel moved to provide for this transformation which will add such glory to the Cathedral and which would at the same time give to a great number of workmen and craftsmen the employment which they sorely need. I hope that our people will not forget the Cathedral in their wills. We may all be glad to have our part in this noble undertaking. In the words of one of our greatest fellow citizens, Elihu Root, whose unceasing interest and support has been of untold help to me in this work during the past ten years, we are building this Cathedral as a testimony that the lessons of our God-fearing fathers have not been forgotten, and as a contribution of America to the spiritual life of mankind," we are building it "as a witness to the whole world of our faith in God, in our fellowmen, and in all the future." Speaking to

all who enter it, or pass by it, of those things not seen which are eternal it will stand here on these heights, in the midst of this great city, a Witness for Christ from generation to generation.

AS IS eminently appropriate we are linking the observance of our 150th anniversary with the Forward Movement to which this diocese and the whole Church is now called.

This is a movement not for the raising of money, not for the creation of new organizations or added machinery, but for the stirring and strengthening of the spiritual life of the Church. I am happy to say that our clergy and people are responding to this call. I urge you all to have your full part in it and with your congregations to share its blessing. It may be difficult, indeed impossible, to tabulate its results. It is a coming of the Spirit of God among us for which we are asking. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." What we ask is that this Movement may express itself in new life, and new devotion, in all of us personally and in every existing agency of the diocese. I hope that all over our diocese the Forward Movement pamphlet for the great Fifty Days is now being studied and used, and I call upon the clergy of the whole diocese, and upon all our people, to prepare for the corporate Communion which every parish is asked to have on this coming Whitsunday.

This Movement calls us back to the simple realities of our religion, to more faithful use of our Bibles and our Prayer Books, to deeper grasp of those great principles of the spiritual life which the Church so faithfully gives us.

What we need in this Church today is not further revision of the Prayer Book, not minor changes in its wording, or its services, but more faithful use of the Prayer Book, and deeper realization of the spiritual treasures which it gives us. If all of us, all over this diocese, will set ourselves to make truer spiritual use of the Prayer Book we shall see a great revival of faith, of life, of love for Christ and His Church, and of interest in all that relates to the work of the Church.

It is this to which the Forward Movement calls us.

It is this to which I call you as your Bishop.

In what better way could we mark this 150th anniversary than by pledging ourselves to the more serious study, the fuller understanding, the more faithful use of our Bibles and our Prayer Books. What better thing could there be for this diocese, and for the Church, than that all of us, clergy and laity, men and women, should be Prayer Book Churchmen in the full and great meaning of those words.

We are living in momentous days. All over the world there is confusion, and uncertainty, and fear. Never was the Divine Message of the Church more needed in this world than it is now, and never was a greater opportunity given to the Church. As never before, men are seeing the vision of justice and brotherhood, social, political, and economic, national and international. But this vision cannot be realized only by political and economic measures. As Christians we must do everything in our power to help bring in the reign of justice and brotherhood in human relationships, but political and economic measures alone will not accomplish this. The kingdom of human brotherhood cannot be built by force, it can be built only by love. It is Jesus Christ who brought this vision into the world, it can be realized only by His power in the hearts and lives of men.

Why is it that with the vast tragedy of the World War still fresh in men's minds we are threatened with the

madness, the ruin, the unspeakable crime, of another war?

Why is it that in our economic and industrial life we have not yet found the way to give proper security for themselves and their families, and protection in old age, to those who work, and to abolish completely the crime of child labor?

Why is it that racial prejudice and bitterness still lives in this world, and that it exists here in our own land?

Why is it that we see today the widespread influence of pagan unbelief, the weakening of moral standards and ideals, and that among many of our people the marriage relation is ceasing to have any permanence or sacredness?

Why is it that we Christians in all the Churches are not a greater force in this world, and that our religion does not mean more to us in our own lives?

We all know what the answer is. It is because Jesus Christ at the Right Hand of God has not the place in our thoughts and lives that He should have.

DEAR BRETHREN of this convention, and men and women of this diocese—We who belong to the Protestant Episcopal Church in the United States, and to that great fellowship of Churches throughout the world which is called the Anglican communion, have a great spiritual heritage, and a great responsibility at a time like this. We can do great things for Christ if we will.

Our Church in this country is not large relatively to the entire population but it has great influence and great opportunity and if we are faithful to our trust we shall strengthen the other Christian forces in our land.

We are ministers and members of a Church whose unbroken life comes down to us through the whole history of the English-speaking people from their beginning, a Church which is Evangelical and Apostolic, Catholic and Free, a Church which stands for what is true and vital both in Protestantism and in Catholicism, a Church which stands for intellectual and spiritual freedom and for complete loyalty to the Gospel of Christ, a Church which bases its whole message on the Scriptures and which, as our Prayer Book makes clear, gives us the Faith, the Sacraments, and the Ministry as these have come to us from Apostolic days.

We hold to the great institutions of Christian Faith and Life, the Scriptures, the Creed, the Sacraments, and the Apostolic Ministry, not because they are ends in themselves, or have any power of their own, but because they are the Divinely given means to bring us to Christ.

It is faith in the Divine and Living Christ which gives reality to our religion as Christians.

The great work of the Church, the real work of the Church, is to bring the world to Him.

Jesus our Divine Lord is not only present in the Church. His presence at the altar is the pledge of His presence with us everywhere. If we believe in Him at the altar we must take Him with us into the factory, the mine, the banking house, and the slums; if He is with us we shall see what we ought to do.

It is this Faith which men now need. It is this Faith which will save the world. It is this Faith which we are called to believe, and live, and preach—faith in the Lord Jesus Himself—Risen, Alive, Ascended, and with us everywhere.

May this anniversary stir and strengthen that faith in all our hearts. 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.

Jesus and Abgar

By Edgar J. Goodspeed, Ph.D., D.D.

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RECENT press reports inform us that there has lately appeared in the hands of the Rev. Desmond Morse-Boycott, in London, a manuscript of the correspondence between Jesus and Abgar, King of Edessa. Any new light upon those quaint and charming letters will be welcome, but the main facts about them are already fairly clear.

Eusebius tells the story in his invaluable *Church History*, 1: 13, as he found it in Syriac, in the archives of Edessa. How Abgar V, suffering from a lingering disease and hearing of the cures wrought by Jesus "without medicines or herbs," wrote Jesus a letter, asking Him to come and cure him. Abgar has heard that the Jews are unfriendly to Jesus and plotting against Him, and concludes his letter with this really beautiful line: "But I have a very small yet noble city, which is large enough for us both."

Eusebius goes on to quote Jesus' answer to Abgar:

"Blessed are you, who have believed in me, though you have not seen me. For it is written of me, that they who have seen me will not believe in me, and they who have not seen will believe and be saved. But in regard to what you have written me, that I should come to you, it is necessary for me to fulfil all things here for which I have been sent, and after I have so fulfilled them, to be taken up again to him that sent me. But after I have been taken up, I will send one of my disciples to you, to heal your disease and give life to you and your people."

This promise, Eusebius continues, was fulfilled after the Ascension, when Thomas sent Thaddeus to heal Abgar and preach the gospel in Edessa. The Edessene chronicle from which Eusebius took this declared that the coming of Thaddeus and the conversion of the Edessenes took place in the three hundred and fortieth year of their era, or A. D. 30. This would make the Syrian Church the most ancient of all the ancient Churches, Greek, Roman, Syrian, Egyptian.

It is difficult to avoid the conclusion that that is just what the story was intended to do. As a matter of fact, Christianity seems to have entered Syriac-speaking Syria, which centered at Edessa, when Tatian about 172 made his *Diatessaron* or harmony of the four gospels and, translating it into Syriac, undertook the evangelization of his Syrian countrymen. The recent discovery at Dura of a small fragment of his work in Greek, in a hand of the early third century, is one of the romances of the study of early Christian literature. It has just been published by Professor Carl H. Kraeling of Yale.

It is possible that Christian missionary work in Syria goes back as Burkitt maintains to the middle of the second century, but beyond that point it is impossible to trace it. Serious work in Syria really began in 172 with Tatian, whose *Diatessaron* remained the standard scripture of Syriac Christianity for more than two hundred years, for in the second half of the fourth century we find Aphraates and Efreem both using it. Efforts were made to replace it by the separate gospels, but without success, until about 411 the Peshito Syriac New Testament of

DR. GOODSPEED, whose American Translation of the New Testament has been widely acclaimed, is perhaps the leading authority in this country on early Christian literature. His comments on a manuscript recently given wide publicity in the daily press, said to have been discovered in England by the Rev. Desmond Morse-Boycott, are therefore of exceptional interest.

twenty-two books—the canon of Antioch—became the scripture of Edessene Christianity.

The work of Tatian was so successful that early in the third century, or soon after 201, King Abgar IX himself became a Christian and the kingdom of Edessa officially adopted the Christian faith. The hymn-writer Bardesanes and Julius Africanus

were his friends. It was probably later in that century that Syrian piety, seeking to push back its origins into the very lifetime of Jesus, produced the Abgar correspondence.

It was not difficult to do this because King Abgar V had been a contemporary of Jesus, reigning from A. D. 13 to 50. It was moreover the spirit of those times to seek to push back church origins to apostolic sources and New Testament figures. The Roman Church was already claiming Peter and Paul as its founders; Alexandria appealed to Mark, Ephesus to Luke. Confronted by these imposing claims of Greek Christianity, the naïve, untutored Syrians boldly traced their Church to the greatest founder of all, to Jesus himself.

Syriac piety did not stop with the Abgar correspondence and the mission of Thaddeus. It later developed the legend that a painter named Ananias undertook to paint a portrait of Jesus, whose countenance so dazzled him that he could not proceed. But Jesus washed His face and wiped it, and then gave the painter the towel, which bore the desired portrait. This reminds us of St. Veronica and her napkin, with its portrait of Jesus, a development of the Veronica legend that is probably of medieval origin.

The towel-portrait given to Ananias was said to have been taken to Edessa, where it was long venerated, being credited with miraculous powers of healing. But it is not mentioned in the travel diary by St. Sylvia, who visited Edessa in 385, though she was shown the letter of Jesus to Abgar, evidently in the form preserved in the fourth century Doctrine of Addai, which declared that no enemy should ever become master of the city of Edessa. From her silence we may conclude that the story of the wonder-working portrait is not earlier than the fifth century.

We shall however await with interest any new light the Morse-Boycott manuscript may throw upon this quaint narrative; being especially concerned to see whether it supports Eusebius' form of the letters or that preserved in the Doctrine of Addai perhaps half a century later.

Make Prayer Real

IF I HAD only three minutes in which to pray, I would use two of them in recollecting the presence of God." This is the advice of a great man of prayer to learners. Isn't it extraordinary how casually we rush into God's Presence! If we should be given an audience with a King, we would plan and prepare for it for hours—perhaps days. But so often, we saunter into the presence of the King of Kings without so much as knocking on the door.

—Rev. W. Appleton Lawrence, D.D.

The Anglican Liturgies Examined by an Old Catholic

By the Rev. Frank Hudson Hallock, S.T.D.

IN VIEW OF THE RECENT UNION affected by the Anglican Church with the Old Catholic this article, by Pfarrer P. H. Vogel in the *Internationale Kirchliche Zeitschrift* for January-March, 1935, pp. 1-32, is of especial interest.

The author supplies a very thorough study of the variations in all forms of the Liturgy in the mother and in the daughter Churches; the latest revisions—Canada, 1921, Irish, 1927, Scottish, American, and South African, 1929—are included; the writer's purpose does not require him to examine books privately issued, as the *American Missal*. There is a very close observation of details as, e.g., that America, 1789, had the Doxology added to the Lord's Prayer standing at the beginning of the service, which later editions dropped; and that in the new South African Liturgy the Creed may follow the sermon "if unbaptized are present" (p. 16).

The translations generally are excellent, though we find a few minor exceptions to the rule; e.g., "*mache unsere Herzen bereit*" (p. 11) does not render "incline our hearts" as closely as possible; our German edition "*neige unsere Herzen*" translates here more exactly; also its "*Die Epistel . . . steht geschrieben*" is preferable to Vogel's "*Die Epistel ist aufgezichnet*" (p. 15), which is true also in the case of the Gospel; in the case of both "*beginnend mit dem . . . Vers*" is more exact than Vogel's "*und beginnt mit dem . . . Vers*" (p. 16). There is a slight misquotation (pp. 19, 26) of the American rubric "shall then offer, and shall place," Pfarrer Vogel having "shall offer and place."

But these are minor matters. Quite truly it is said that the liturgical movement which culminated in the First Prayer Book of Edward VI "was no revolution but a reformation, in which the old and venerable were carefully distinguished from that which had entered in the course of time" (p. 2), and that Sarum served as a basis. The First Prayer Book of Edward VI is, however, misconceived when it is regarded as revision in the same sense as the German and Swiss liturgies were revisions of the *Missale Romanum*. These Continental revisions were generally acceptable as expressing the Protestantism from which they had issued; 1549 was not acceptable to the Protestants just because it was not a revision in the same sense. This is shown by the strong and unanimous opposition of contemporary Protestantism, as Pfarrer Vogel bears witness: "they brought against it" ("Laud's" Book of 1637, based upon that of 1549) "the reproach that it was papish, because at that time there was no sharp distinction between Romish and Catholic" (p. 5). But earlier than this, arising at once on the part of those who had no direct concern with the matter, was the opposition which resulted in the Second Book. Even this was not satisfying to Calvin, who "used unflattering words to express his disapproval" (p. 3). There was also the Protestant objection to the Book of 1559 and, later, similar unsuccessful attempts to undo what had been done; all these show the difference between English and Continental liturgical reforms. Nor can we accept the view that "the edition of 1552 with its changes established a new liturgical family" (p. 3); this is too strong an expression, and is not justified by the assertion (p. 11) that the Decalogue and the Gloria at the close gave the Liturgy "a characteristic stamp." There is one further misconception: that 1552 was the foundation for all future revisions (p. 3); these were, in fact, approximations to 1549; 1662, e.g., is not "a revised edition

of 1552" (p. 4), but of 1549. Quite rightly, though somewhat contradictorily, 1552 is not included in the valuable comparative table (p. 9).

In spite of the criticisms which we have felt obliged to make, we would commend the article highly as a most interesting and valuable study; and we shall look forward to its conclusion in the next issue of the *Zeitschrift* where, we presume, there will be more regarding the doctrinal aspects of the Liturgy.

Dead At Age of Thirty-five

AHINT OF TRAGEDY lies in the fact that a clergyman without a parish was summoned to conduct the funeral service: the call upon him meant that neither the one dead nor his near relatives had an active connection with a congregation. We were asked to serve because over a score of years ago, the man's parents were beloved parishioners.

The World War interrupted this man's Church life. At the earliest possible age he had become a seaman and after the United States entered the conflict the ship of whose crew he was a member carried coal and supplies from England to France in an ocean area so infested with mines and submarines as to be titled the "Suicide Run." But he emerged physically unharmed, and during the decade after 1919 fitted himself to hold an officer's rating. He had "captain's papers" in 1930. But the merchant marine service was hard hit by the depression, and unemployment created a severe economic problem. He lost contact with his Church, thought lightly if not critically of its teachings. His companions were the wrong sort for one out of work; for anyone, in fact, that must meet life's serious situations. He drank to excess, and the liquor killed him. It robbed him of an expectancy of thirty-five years. He died, aged thirty-five, in a hospital, alone, in uremic convulsions, the victim of his own bad habits.

He not only threw away his physical life, but also the products of unusual training and experience. An itemized audit of his possessions might be as follows: his mastery of seamanship, his knowledge of the perils of the ocean and how to meet them, his contacts with war's dangers and the heroism of his comrades, his citizenship in a nation that needs the aid of those who have participated in the heights and depths of national passions and the waste of resort to war, and last but not least the truths of religion which he had learned in boyhood. They were won at great cost to him, but they had value in times such as these, when human society needs more than anything else the wisdom derived from those victorious over hardships and adversities.

Say what one may about temptations, disappointments, and the world's difficulties, this man gambled in a game sure to destroy him when he parted company with his fellow believers and substituted for the worship of his Lord the cynicism and recklessness of unbelievers. Christian difference and calloused hearts. Our first concern should not be: "What shall we eat or what shall we drink?" but rather the Kingdom of God with all its joys and lavish bestowals. The Gentiles, the people of the world, seek for the things purely earthly. They have no higher knowledge and therefore no greater needs. It is well if we can live in a daily confidence, and under a constant assurance, of a loving Father's care. The promise is ours and we need only accept its high values. God is with us all the time but we need these seasons of refreshing that our faith may be reburnished and that our hope may never fail.

—Dr. Nathan Melhorn in the "Lutheran."

The Ministry of Sacred Music

By Mme. Edith Bideau Normelli

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FROM THE EARLIEST TIMES, the art of producing some form of musical melody, suitable for the text used in praise and worship, was introduced by the ancient Assyrians, Hebrews, and Egyptians in their various forms of devotional services. It was not enough for them to recite the prayers to their gods, but through the natural course of events, there came to these people, a feeling of rhythm and expression of tone, which finally evolved itself into melodic and sensible theme. In time, these musical fragments formed the very beginnings of our ancient, traditional music.

Psalms or sacred songs, in the broader meaning of the term, are found in many parts of the Old Testament. They are the outpouring of the soul in songs of triumph, patriotism, rejoicing over victory, religious thanksgiving for blessings, deep mourning and sorrow, pleading to God for forgiveness and wisdom to solve life's problems, and songs of praise and devotion to the God of all the universe.

Undoubtedly, the most characteristic book of the Old Testament is the Book of the Psalms of David, frequently known as the Psalter of David. Resembling lyric poetry, they portray the deep expressions of the inward thoughts and emotions and deal with the relation of the soul to God. Exquisite in sentiment and poetic value, rich in colorful meaning, they have endured through all ages and races of Christendom. In these many songs of praise and adoration, references are made relative to the use of various musical instruments such as the well-tuned cymbals, the strings and harps. We may well say with the Psalmist, "Let everything that has breath, praise the Lord."

By the fourth century it was apparent that music was considered an important factor in the services of the Church. At this period in the world's history, St. Ambrose, bishop, poet, and teacher of note, introduced the traditional music of the Plain Song. Sensing the need of supplying some æsthetic value to the music of the Church, St. Ambrose selected certain musical themes to use in the singing of Biblical verse. Some of them are found in the Ambrosian Liturgy, but they are also used in the Breviary offices, especially for the Psalter. They came into gradual use in the Roman Mass and offices and generally throughout the Western Church.

At this time, the Plain Song was undergoing some change and it remained for St. Gregory (540-595 A. D.) to elaborate and to re-condition the early chants, thereby establishing the renowned settings of liturgical Mass, known as Gregorian chant. This has been accepted as the most perfect example of liturgical music.

As far as musical value is concerned, no art form lends itself to real fervent devotion more than the traditional Gregorian chants in which the emphasis, placed upon the full meaning of the text, was ever the important note of rendition in the service of worship.

Literature, art, and religion are closely related and interwoven with the changing conditions of the state and the habits of a people. Whatever influences the one, leaves its imprint upon the other. Constant change in the seventeenth and eighteenth centuries gave us many valuable musical contributions and brought about remarkable improvement and variation in har-

monic accompaniment and polyphonic singing, which may be distinguished from the traditional type of music, by terming it modern. The ensemble part singing used throughout the Church today came from this so-called modern form of sacred music.

Each age and period of the world's growth produces outstanding composers and excellent examples of musical composition which are representative of that particular time. They delineate many characteristic influences of one kind or another. Bach, the great composer, organist, and scholar, left a valuable collection of elaborate and extremely intricate numbers in sacred music. His chorals have become famous through repeated use, and no one, yet, has surpassed his difficult style and noble melodic structure.

Considering sacred music from an historical standpoint, it is obvious that we are left a great heritage that we must cherish, foster, and promote. Traditionally, the music of this modern world must be potentially affected to a marked degree by what has been produced in the earlier years.

Whatever stirs the hearts of men to appreciate a deeper realization of the value of life, and to withstand the many complicated questions that daily present themselves, is of vital importance. If sacred music is selected for use with this aim and idea, that minds should be lifted and hearts should rejoice and love the spirit and sentiment of beautiful melody and theme, then the real mission of sacred music would be reached. Many individuals, then, would take time to sing and to play these impressive compositions which are full of meaning and spiritual power.

It is reasonable to believe that each community in this land has its own choice of material and musical favorites. Doubtless, it is true, however, that musical leaders, educators, and ministers, generally, can modify and mould the desires of the people in such a way as to bring about musical development and artistic appreciation which is a steady process.

Frequently individuals quickly decide that they do not enjoy music of the great masters and the more serious classical compositions, but, quite as often, it is the case that these same persons improve their capabilities of understanding and in due course of time they come to realize that songs and musical compositions of worth and serious content are the selections that live and endure. It is not always true that the things easily acquired and found are the most cherished possessions of life.

THE CHURCH YEAR embodies the events in the life of our Lord. Musically, it is fitting and entirely reasonable that services of the Church should blend these happenings, as subject matter, into the sacred songs and musical services given throughout the year. Wherever there is order and reason for performing certain acts of devotion, there is instilled in the minds of all who worship a belief in service and song. Sermons, anthems, and chants can be selected to re-enforce the true significance of the theme of that service. In so doing, they may establish continuity of the whole period of worship.

The selection of hymns and anthems should be made with emphasis upon the Christian message, which should promote deeper fervency, confidence, and religious faith. Theology may

differ, and it is expected that there may be preferences in the meaning of what is expressed and taught. However, musical value should always govern the intrinsic worth of all musical selections, which should maintain dignity, power, and reverence in structure and melodic form.

Divine worship is enriched by the use of good and serious music. The standards of any congregation can be materially improved by presenting the highest traditional music and chants, together with hymns, wisely chosen and reverently rendered.

Those persons who foster and promote such high standards of artistic and devotional worth are truly ministers of sacred music. They are a valuable asset to any community and they will, undoubtedly, leave their imprint upon the religious and musical expression of the nation.

Perfect unity in all things presented in the services should be the requisite in spiritual expression. The meaning of worship may be increased and emphasized by the proper use of suitable music. The ultimate aim surely must be to harmonize the Liturgy, sermon, and musical selections so as to present a perfect service, consecrated to the worship and glory of God.

"I'll Try Anything Once"

SOMETIMES in a spirit of recklessness we say: "I'll try anything once." We usually make that statement in connection with a proposition which, in our judgment, has little chance of success. Nevertheless, we will take the chance to try it out. Man has always been willing to take a long chance and it is because of this spirit of adventure that so much has been accomplished and so much progress has been made. The whole history of man in every department testifies to this spirit.

Usually, however, for most people this recklessness, daring, and adventurous spirit is confined to the world of material things and of pleasure. What chances men will take for monetary gain, material wealth, and the pleasures of this world! It would be interesting to know just how many fail in comparison with those that succeed.

How is it that this same spirit cannot be carried over into the realm of the spirit? Jesus made many tremendously startling statements. Among them are: "He that loseth his life for my sake will save it," "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you." There are real challenges and yet we do not find a very general acceptance of them by men and women. Human daring, courage and venturesomeness seem to vanish before these challenges and only too few are willing to try them even once. The fact of the matter is they are not even "long chances," they have been proved true time and time again, they have been lifted out of the realm of chance and are now facts unquestioned by those who have accepted them.

It is not enough in the spiritual realm to "try anything once"—unless that one trial extends over a long period of time. It is not enough when we are in the midst of despair to offer one prayer to God simply as an experiment in the value and efficacy of prayer. Prayer is an art that must be acquired with much practice and must be understood as Christ understood it. It is not enough on some Sunday morning to take a long chance and go to Church to see what good it will do and what we may get out of it. The art of worship is never acquired that way; it will come only through a determined, intelligent, humble attempt to know what worship means and when we make it the habit of our lives. So with everything else in our religious life!

—Rev. Granville Taylor.

Churchwomen Today

Ada Loaring-Clark

Editor

Personal Responsibility

AT THIS TIME of the year many messages come to us from presidents and other leaders. I am impressed with the fact that so many are stressing the need of the acceptance of a more personal responsibility on the part of Churchwomen in their service as well as in the development of the spiritual life. Responsibility, Duty, Discipline, have, in only too many lives become obsolete words; we are told they are "Victorian"; they certainly are not the living force they once were. It is one of the responsibilities of leadership to see they are revitalized and made part of the life of the women of the Church. Mrs. Fred Outland of Washington, N. C., in speaking to the women of her diocese says that: "During my tenure of office I have had a renewed vision of the task that is ours, God's work for us in the building of His Kingdom. It is a tremendous work and one that will go forward even in spite of us. Sad indeed will be the picture if it goes forward without us, and sad our lot if we do not share it. With this thought of our personal responsibility before us may I present the following recommendations for 1935? First—a definite study of last year's recommendations with a determination to accomplish their fulfillment and where we have failed. Second—careful study of our Annual and each report in it, with a definite resolve to strengthen our work where it is needed. Third—study of the Triennial addresses and reports. Fourth—greater emphasis on the development of the life of the Spirit, making an effort to attend either a retreat or a conference each year, as well as quiet days.

"These are ideals to be achieved rather than difficulties to be overcome; let each one strive with the best that is in her to reach the mark of perfection. God loves us, not for what we are but for the possibilities He sees in us of what we may become. So let Him, nay more, let us help Him, work out His purpose in our lives; for only in this way can we hope to keep 'Close to Christ' and so go 'Forward with Him.'" This is indeed our great personal responsibility.

Summer Schools and Conferences

ONE OF the most powerful agencies for the dissemination of Church information is the summer school or conference. It is well-nigh essential that all women, leaders in the different phases of their parish activities, attend a summer school or conference each year. Plans should have been made or must be made at once, for enrolment this year. It is a wise investment for parishes to send their capable young women for special training in the missionary work of the Church; religious education; social service; publicity; finance; organization; or in work with young people; Church music; altar work, or in personal religion. Any expense involved is usually repaid a hundredfold.

Each of our eight provinces has from four to sixteen centers. Among the oldest we have Wellesley in the East and Sewanee in the South. Detailed programs will shortly be ready for distribution. A list of all centers can be found in *The Living Church Annual*, with the name of the person in charge. The fellowship enjoyed, as well as the information received, is one of the most valuable assets of our Church today.

Books of the Day

By Elizabeth McCracken

A Children's Encyclopedia

THE RICHARDS CYCLOPEDIA. Edited by Ernest Hunter Wright and Mary Heritage Wright. 24 volumes in 12, with 12,000 illustrations. New York. J. A. Richards, Inc. \$39.50.

THE ENCYCLOPEDIA is becoming an increasingly important part of the equipment of the growing child, and happy is the home in which the children can turn to a reliable and up-to-date reference work. *The Richards Cyclopedias* is one of the newest and most comprehensive children's encyclopedias, and the subjects and their treatment are in line with the practice of the modern graded school, public or private.

There are two "schools of thought" with reference to encyclopedias for children. One school holds that the usual adult alphabetical arrangement should be followed and the other that information should be topical, all subjects being treated under large general heads, each with its proper subhead. The latter method is followed in the work under review, the editors quoting the words of Dr. Johnson, to "beat the track of the alphabet with sluggish resolution," as their reason for abandoning the alphabetical plan. The method adopted has the advantage of treating each subject fully in a single volume but the disadvantage of requiring more frequent reference to the index in order to look up specific topics. Moreover, the consecutive arrangement is somewhat broken by the practice of splitting subjects so that, for example, a few pages of music are followed by riddles, then by history and back to music.

The Richards Cyclopedias has a distinguished board of editors, mostly professors in American universities, but unfortunately the individual articles are not signed so there is no way of knowing, for example, how much of the section on *The Record of the Rocks* is written by Dr. Dryden of Bryn Mawr College and how much may have been filled in by some lesser authority. Incidentally, this particular section is one of the most interesting and well written in the series.

The illustrations are numerous and well selected. The captions beneath them are full and interesting but unfortunately the artists of well known pictures are in many instances not given, though the name of the photographer is.

The section on first aid is valuable as far as it goes but omits some of the simplest and most effective remedies, such as the use



THE LAUGHING CAVALIER OF FRANZ HALS
From "The Richards Cyclopedias"

stitutes a large dose are left to the judgment of the child reader, who might easily make a most unfortunate mistake in a time of crisis.

The Richards Cyclopedias contains no abstract articles on virtue, ethics, or morals but does work in good sound moral instruction in many connections, on the theory that children learn to be good by imitation and example rather than by a study of the principles of ethics. This is a sound principle for a reference work of this nature and the editors

have discharged their moral responsibility exceptionally well.

IN MATTERS of religion and Church history, *The Richards Cyclopedias* leaves much to be desired. The history of the Jews is very interestingly told but in that section, Jesus Christ is barely mentioned in a passing reference to the Crucifixion.

Christianity in general and the Anglican Church in particular suffer by some important omissions. There is no connected account of the life of Jesus Christ, the only references in the index under His name being the following:

Jesus Christ
brought before Pilate,
crucifixion of, a tragic error of Jews,
fish the symbol for,
language spoken by,
meeting with St. Peter on road from Rome,
Mohammedans regard as prophet,
reproaching the leaders of history, allegorical painting,
time counted from birth of,
year of birth incorrectly fixed

Similarly there is no connected story of Christianity or account of what it is and how it spread through the world. Particularly conspicuous is the fact that though the index refers readers to passages on Christianity in Abyssinia, in Africa, in Japan, in Madagascar, and so on there is no reference to Christianity in the United States nor have we been able to find any article that treats this subject at all.

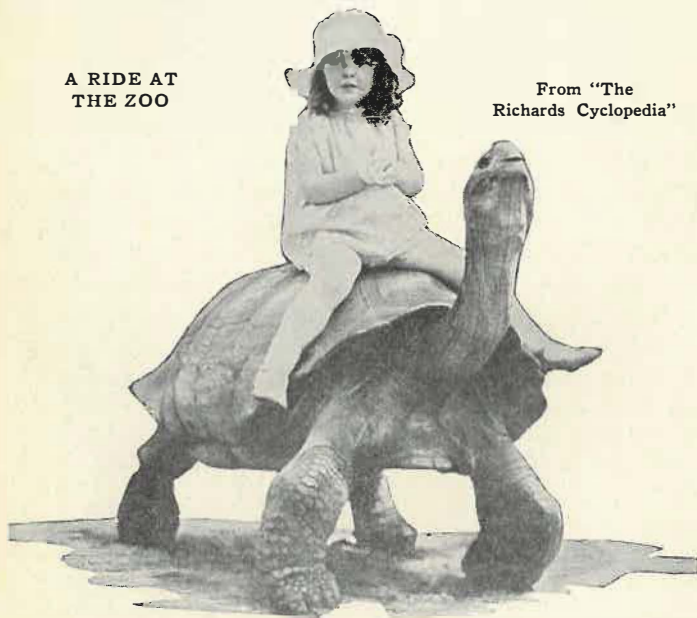
The only mention of the Episcopal Church is in the article on the Church of England in which the statement is made that "It is what we know as the Protestant Episcopal Church in America today." Incidentally, the story of the Reformation in England is very sketchily told and the implication is clearly given that Henry VIII established a Protestant Church of England. This perversion of history dies hard.

But on the whole *The Richards Cyclopedias* is a very satisfactory reference work for young people of high school age and for the older grade school children. It contains an almost unlimited treasure of useful information and if it leaves something to be desired in some important spheres its value in other directions goes far to offset that fact.

CLIFFORD P. MOREHOUSE.

A RIDE AT
THE ZOO

From "The
Richards Cyclopedias"



of a paper bag in curing a mild case of hiccoughs, and washing with strong laundry soap as a preventive against poison ivy. Also the directions are sometimes not entirely clear, as in the case of snake bite for which one is advised to "give large doses of alcohol." Whether the doses are to be internal or external and what con-

A Twelfth Edition

THE TRUTH OF CHRISTIANITY. By Lieut.-Col. W. H. Turton, D.S.O. Twelfth edition. Wells Gardner, Darton and Co., London. Imported by E. S. Gorham, New York. \$1.00.

WHEN IT IS NOTED that the first edition of this volume was issued in 1895 and that the 12th edition completes the issue of 65,000 copies, two things are apparent. First, that in a book on Christian Evidences written 40 years ago there must necessarily be much which, in spite of revision, has become more or less out of date; and, secondly, that a book which has reached its 12th edition must have in it a good deal that is of permanent value.

Both these thoughts receive confirmation from a reading of Col. Turton's *The Truth of Christianity*. On the one hand, there is a great deal which has by no means lost its force or (as the revision shows) has even gained by the discoveries of recent years. This is particularly the case with the first hundred pages of the volume and in some of the chapters dealing with Christianity. For example, the crucial subject of the Resurrection of Christ could hardly be treated more fully and fairly. Moreover, for those who find themselves able to maintain a more or less static conception of revelation and feel the necessity of defending the evidences for Christianity from the point of view of the late 19th century, much more than these chapters will be as useful as they are suggestive.

On the other hand, to those who see no need to conform the Creation narratives of Genesis with the conclusions of modern science, or to maintain the Babylonian date of Daniel (together with the historicity of its incidents), or to defend the theology and ethics of Jewish religion at each one of its successive stages, or who dislike the text-proof use of Holy Scripture, irrespective of the literary and historical setting of the texts, much of Col. Turton's work will seem inadequate.

It should be stressed, however, that the author's attitude throughout is fair and without cocksureness or undue dogmatism, while the arrangement of his material is admirable, and his style succinct and clear. As the revision (in part) of an old book it is very much better than might have been anticipated.

HERBERT H. GOWEN.

Lutheran Studies in Theology

EXPLORING THE DEEPS, Studies in Theology. By Archibald E. Deitz, D.D. Fleming H. Revell Co. \$1.25.

THIS VOLUME by the professor of Systematic Theology in the Hartwick Lutheran Seminary is naturally colored by the confessional standards of the author and of the institution in which the lectures were first delivered. It contains several excellent chapters on God and Man, the Place and Function of Prayer, and the Christian Life. These chapters represent by far the better part of the book and justify its publication.

But your reviewer misses any but the most casual reference to the Sacraments or to the Church. There is no mention of the Problem of Evil as something apart from the Sin of Man. He finds unsatisfactory also the author's treatment of such subjects as Predestination and Justification. Surely on these subjects texts ought not to be taken out of their proper setting, as, for example, Acts 13: 48: "As many as were ordained to eternal life believed," where not only is the force of the middle participle missed but also the antimony of verse 46. It is no real explanation to say that God "foreseeing who these individuals would be, predestinated precisely these individuals to the inheritance of eternal life." So the treatment of Justification loses sight of the fact that while Christ "imputes" to us His righteousness it is as the earnest of what we may and shall become through participation in His life. Then at last the redeemed are clothed with "the white linen which is the 'righteousnesses' of the saints."

It is better to read Dr. Deitz's book for the light thrown upon the problems of personal religion than for any expected solution of the problems of theology.

HERBERT H. GOWEN.

The Gospels

THE GROWTH AND STRUCTURE OF THE GOSPELS. By B. K. Rattey. Oxford University Press, New York. 85 cts.

MISS RATTEY has written a little textbook for use in the English training colleges, and it should be useful to Church school teachers, etc., in this country. She writes simply and clearly and, without probing too deeply, tells the essential facts.

B. S. E.

A Third-Century Papyrus of Paul

A THIRD-CENTURY PAPYRUS CODEX OF THE EPISTLES OF PAUL. Edited by Henry A. Sanders. University of Michigan Press. \$3.00.

A PAPYRUS CODEX of the Pauline Epistles, written in Alexandria not very far from the year 225, and of extraordinary interest to specialists. Full evaluation of its evidence will take some years, but in the meantime the following less technical details may be of interest. The codex did not contain the Pastoral Epistles; no process of crowding could fit them into the few leaves that are missing. On the other hand, it does contain Hebrews; this is not surprising when we remember the esteem in which Hebrews was held by Clement of Alexandria. The other Epistles are present in the usual order, except that Galatians and Ephesians are interchanged and Philemon has not been preserved; Hebrews stands between Romans and I Corinthians. As the text is undoubtedly Alexandrian, it serves as a useful check on the later "great manuscripts," and corroborates in part the growing impression that the so-called "neutral" texts are really Alexandrian. The chief peculiar reading consists in the appearance of the doxology in Romans at the end of the fifteenth chapter, a further complication in the facts relating to this curious ascription: the explanation Dr. Sanders gives (page 35) is too simple, for the doxology is not by St. Paul at all.

The editing is perfectly done and the press-work ideal.

B. S. E.

Historical Essays

EVERYMAN HIS OWN HISTORIAN. Essays on History and Politics. By Carl L. Becker. F. S. Crofts & Co. Pp. 3-325. \$2.50.

THIS IS a collection of essays by an eminent professor of History. The author explains in his Preface that he could see no adequate reason for "resurrecting them from the periodicals and other resting places in which they were so decently interred"; but the reader of this volume will be glad that the importunities of former pupils brought about their publication.

The analysis of the frontier spirit in the first article, Kansas, shows real discernment. "The type of individualism produced on the frontier and predominant in America, has this peculiarity, that while the sense of freedom is strong, there is nevertheless a certain uniformity in respect to ability, habit, and point of view. . . . The principle of toleration is written in our constitution, but not in our minds, for the motive back of the famous guarantees of individual liberty has been recognition of particular opinion rather than toleration of every opinion. . . . Those who create frontiers and establish new civilizations have too much faith to be tolerant, and are too thorough-going idealists to be indifferent."

In his presidential address delivered before the American Historical Association, Dr. Becker took exceptions to Fustel's counsel: "It is not I who speak, but history which speaks through me." He declared that the facts of history lose their significance unless they are given their form and substance by the historian. "History is not part of the external material world, but an imaginative reconstruction of vanished events. . . . It is thus not the undiscriminated fact, but the perceiving mind of the historian that speaks."

EDGAR L. PENNINGTON.

John Bunyan

JOHN BUNYAN: MECHANICK PREACHER. By William York Tindall. New York. Columbia University Press. \$3.50.

THE sub-title, Mechanick Preacher, suggests the author's purpose and forecasts his accomplishment.

Bunyan was a tradesman of religious experience and religious intent. During the century in which Bunyan lived there were other tradesmen; many of them were men of religious experience and religious intent. Bunyan and all the rest put their thoughts on paper. Mr. Tindall has, with thorough scholarship, shown that Bunyan was probably the genius of the whole group, the man of most vivid religious experience and of singular ability in expression. *Pilgrim's Progress* alone would be ample evidence of these qualities, Bunyan's other writings only to a somewhat less degree.

While any who care to know more about the origin of *Pilgrim's Progress* and *Grace Abounding* will get much from reading Mr. Tindall's book, the student of the literature and religious thought of the seventeenth century will find the volume indispensable.

HENRY BRADFORD WASHBURN.

NEWS OF THE CHURCH

Church Architecture Conference in N. Y.

Bishop Manning and Ralph Adams Cram Address Conference on Cathedral Building

NEW YORK—Both Bishop Manning of New York and Dr. Ralph Adams Cram, architect of the Cathedral of St. John the Divine, surprised their hearers by what they said at the North American Conference on Church Architecture, held in Old Synod Hall on Tuesday, May 7th. The Bishop, opening the afternoon session, declared that we are living in a cathedral-building age, second to none in history. He said in part:

"Among the cathedrals now going up are some of the greatest in the world. There is the Liverpool Cathedral, which, when completed, will be larger than any other cathedral in England. There is the Washington Cathedral, rising on the heights in the capital of our country. And there is ours here in New York, the greatest of all Gothic cathedrals in the whole world, by actual measurement of cubic content. When I met Signor Mussolini in Rome, he asked me how our cathedral compared with St. Peter's. Strictly speaking, St. Peter's is not a cathedral—St. John Lateran is the Cathedral of Rome. But I was able to tell Signor Mussolini that our great nave is eleven feet wider than the nave of St. Peter's. Dr. Cram's genius has made it, what is of immeasurably more import, the most beautiful Gothic nave in the world."

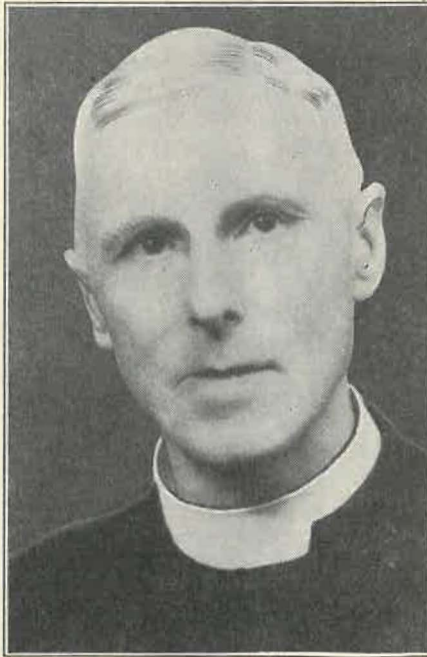
Dr. Cram said that the building of a cathedral was the greatest opportunity an architect could have. The primary purpose of a cathedral was the reason. He said in part:

"A cathedral is not a place where large audiences gather to listen to sermons. Its great purpose is public worship, culminating in the Sacrament of the Holy Eucharist—the Mass. It is a House of Prayer for *all*, even if some, out of modesty or blindness, refuse to accept it. The unity of the Church is the purpose of God. There will be no solution of the world's problems until there is once more on the earth One Holy Catholic Church. All who work on the building of a cathedral are working toward that end, whether they realize it or not."

Following Dr. Cram's address, the conference went to a specially arranged room for a lecture on glass, illustrated by colored lantern slides, delivered by Charles J. Connick, who designed and made the glorious rose window in the nave of the cathedral. An especially interesting feature of the lecture was the series of slides showing the effect of light and shadow on the famous windows of several great cathedrals, including Chartres.

Two illustrated lectures made the morning session of the conference notable. The first was by Walter A. Taylor on The

(Continued on page 633)



CANADIAN BISHOP-ELECT

The Ven. E. H. Knowles, who will be consecrated Bishop of Qu'Appelle on St. John Baptist Day in the Pro-Cathedral in Regina by the Most Rev. M. M. Harding, his predecessor in office and now Archbishop of Rupert's Land.

Liberal Evangelicals Plan Conference

BOSTON—The third annual conference of Liberal Evangelicals will be held in St. Paul's Cathedral, Boston, June 10th to 12th. The conference will open with a dinner on Monday evening at the Boston City Club at which a review of the work and progress of the Liberal Evangelicals during the past year will be given by the chairman, the Rev. Dr. Howard Chandler Robbins. Addresses will also be made by Bishops Sherrill, Lawrence, and Hobson.

The Rev. Dr. W. Russell Bowie of Grace Church, New York, will be chairman of the discussion on Non-Episcopal Orders and speakers will be the Rev. Dr. William Adams Brown of the Union Theological Seminary and the Rev. Dr. Carl E. Grammer of Philadelphia. The Rev. Dr. J. Howard Melish of Brooklyn will be chairman of the discussion on Social Implications of Liberal Evangelicalism and speakers will include the Rev. Dr. Frank H. Nelson of Cincinnati and the Rev. Elmore McKee of Buffalo. Dr. Robbins will be chairman of the discussion on Where Do We Stand?, speakers being the Very Rev. Arthur B. Kinsolving, II, of Garden City, the Rev. Anson P. Stokes, Jr., of Shreveport, La., and the Rev. Theodore P. Ferris of New York. The preacher at the conference service held in the Cathedral on Tuesday night, June 11th, will be the Rev. Dr. Harold A. Prichard, Mt. Kisco, N. Y.

— 629 —

Report on Church Institute for Negroes

Tells of Efforts of Director and Assistants to Find Gifts and Pledges to Cover Reductions

NEW YORK—A serious but hopeful tone prevailed throughout the long report made by the Rev. Dr. Robert W. Patton, director, to the board of trustees of the American Church Institute for Negroes at their meeting in the Church Missions House April 29th. He said, as might be expected, that the struggle had never been so difficult, to secure enough money to maintain the schools.

Dr. Patton worked every day of the week, including Christmas, from the close of General Convention to Palm Sunday in efforts to find gifts and pledges covering the reduction of more than \$15,000, lost when the Emergency Schedule was adopted, and a further loss of nearly \$34,000 in expected income. The Rev. Cyril E. Bentley, associate director, and Dr. Wallace A. Battle, field secretary, have also been hard at work in the field trying to overcome the more than usually adverse conditions. Final reports on the success of their effort and that of the schools, each of which is struggling, cannot be known until the close of the school year in July.

Dr. Battle has had charge of a special effort to train the Negroes themselves to make gifts for the Institute's work. In spite of the well known poverty of these people, figures from six of the nine schools show they have given over \$7,500 this year, all in very small amounts but all indicating a personal belief in the value of the schools.

The schools themselves have never before attempted to run on such rigid economies and reductions. At St. Paul's, Lawrenceville, Va., although they have had several salary reductions, the teachers and officers have donated a month's salary.

One gift, secured by the Institute's office secretary, Miss Alma Flegal, amounted to \$5,000, for items most of which, fortunately, are in the budget.

One member of the board reports that he has set aside a trust fund of \$50,000, payable to the Institute after his death.

The diocese of Virginia has this year included an appropriation to St. Paul's in its regular budget. Dr. Patton, ever since he became director, has hoped to see this action taken by every diocese in the states where there are Institute schools. Individual support from the South has steadily increased. Not for many years to come, however, Dr. Patton believes, can the South alone support the Institute's work, which is, of course, national in its scope as the Negro problem itself is national.

Dr. Patton told something of his long and intimate acquaintance with the late

(Continued on page 632)

Spring Conventions Held in Many Dioceses

ALBANY

Bishop Pays Tribute to Loyalty of Church People

ALBANY—Calling attention to the financial state of the diocese, for which, in view of present economic conditions, there was abundant reason to be grateful, Bishop Oldham gave credit "in part to good management, but chiefly to the generous support of loyal and devoted people." The Bishop further said at this sixty-seventh meeting of the diocesan convention, held May 7th and 8th, at the Cathedral guild house: "It is not in numbers but in the intangible things of the spirit, the earnest devotion and spiritual achievements that take place in the soul of the individual, that the true measure of our progress is to be found." "I cannot help longing," he said, "for the time when such secondary matters will be relegated to their proper subordinate place and we can give most of our time and attention to the consideration of constructive ways and means of setting forward the Kingdom of God." Bishop Oldham also earnestly commended the spirit and aims of the Forward Movement.

Following the opening afternoon session of the convention, there was a dinner for the clerical and lay deputies at St. Paul's parish house, Bishop Oldham presiding. The Rt. Rev. Frederick B. Bartlett, D.D., missionary Bishop of North Dakota, made an address. Bishop Bartlett portrayed the scope of the Church's missionary work and also made an appeal for resources and men to carry on and preserve it. Short addresses were made by the Ven. Guy H. Purdy, the Very Rev. C. S. Lewis, S.T.D., and the Rev. H. P. Kaulfuss, respectively, on diocesan missions, religious education, and social service.

A corporate Communion preceded the closing session on Thursday morning. The constitution and canons, drafted by a special committee and presented at the 1934 convention, after debate were laid on the table. The Bishop reappointed the committee that had framed them, adding three new members, whose revision is to be presented in 1936.

Two members of the Standing Committee were reelected, and that body's personnel is as follows: Clerical, the Rev. Messrs. C. C. Harriman, I. G. Rouillard, G. F. Bambach, and C. V. Kling. Lay, Messrs. W. Leland Thompson, Frank B. Twining, Hobart W. Thompson, and Samuel B. Coffin.

ALBANY WOMAN'S AUXILIARY

Troy, N. Y.—The annual meeting of the diocesan Woman's Auxiliary was held at St. Paul's Church, May 1st and 2d, with an evening service on Wednesday at which the rector, the Rev. A. Abbott Hastings, gave a moving picture talk on St. Michael's Mission, Ethete, Wyo. Bishop Oldham made an address at the corporate Communion on Thursday morning. The business sessions and reports followed, with a devotional service at noon and an address by Mr. Hastings.



BREAKING GROUND,
NEW JERSEY CATHEDRAL
Bishop Matthews turns the first sod.

NEW JERSEY

Sesquicentennial Featured by Breaking Ground for New Cathedral

TRENTON, N. J.—The breaking of the ground for the Cathedral crypt was a feature at the 166th convention of New Jersey which met on Tuesday and Wednesday, May 7th and 8th, in the new Synod Hall at All Saints' Chapel which is next to the site of the future cathedral. A spell of rainy weather lasting several days was broken just half an hour before the procession, led by the united choirs of the cathedral parish, was to leave the Synod Hall for the site, and brilliant sunshine broke over the scene as Bishop Matthews drove the end of his pastoral staff into the ground and blessed it. Participating in the actual turning of the soil were: Canon Stacy Waddy, D.D., the Rev. Dr. E. V. Stevenson, president of the standing committee, the Hon. F. M. P. Pearse, chancellor of the diocese, and F. W. Roebing, donor of the Synod Hall and Crypt.

The celebration of the sesquicentennial of the diocese, commenced on the 3d and 4th, was continued by the presentation to the convention of the representatives of the S. P. G., Canon Stacy Waddy, and Sir Edward Midwinter, K.B.E. Canon Waddy delivered the greetings of the Archbishop of Canterbury, as well as those of the Venerable Society, while Sir Edward spoke of the history of the foundation of the Church in this state. At the fellowship dinner in the evening, the latter continued his address and gave a most unusual (for Americans) picture of Revolutionary times as seen through the original letters and reports of the missionaries. Edwin N. Lewis of the National Cathedral organization in Washington was the other principal speaker at this dinner. Bishop Johnson of Colorado and Canon Waddy also spoke briefly.

In his annual address Bishop Matthews had no matters of vital diocesan concern to present beyond the cathedral and the sesquicentennial but devoted some time to his visits in the mission field.

Elections and appointments of interest were: the Rev. Alanson Q. Bailey, rector of Holy Trinity Church, Collingswood, to the standing committee to take the vacancy caused by the retirement of the Rev. Harold Morse. Deputies to the synod were reelected in the lay order but the Rev. Messrs. Samuel Steinmetz of Trenton, and Robert G. W. Williams of Woodbury replaced the Rev. Messrs. W. A. Barnes of Long Branch and C. S. Wood of Roselle in the clergy delegation.

The most contested business of the convention was that which has been agitating the diocese for the past year, *i.e.*, the method of collecting and paying the Pension Fund premiums of the clergy.

The convention felt deeply the absence of the Suffragan-Bishop, the Rt. Rev. Ralph E. Urban, who had been ordered by his physician to Jefferson Hospital, Philadelphia for observation and treatment.

WESTERN NEBRASKA

Dr. Block and Rev. J. L. Fritsche Give Forward Movement Addresses

KEARNEY, NEBR.—The 45th annual convocation of the missionary district of Western Nebraska was held at St. Luke's Church, Kearney, Tuesday and Wednesday, May 7th and 8th. Preceding the convocation proper there was an informal reception at the Ft. Kearney Hotel Monday evening, May 6th.

The Bishop's annual address emphasized various notes of progress that have occurred within the district in the past year. He also laid emphasis upon the desirability for a more complete and adequate training of men who enter the priesthood recommending for them some sort of clinical experience, or internship before they are actively assigned to parochial work.

At the joint session in the afternoon, the Rev. Karl M. Block, D.D., rector of the Church of St. Michael and St. George, St. Louis, spoke on the Forward Movement.

At the session Wednesday morning the Rev. Jerome L. Fritsche, rector of St. Andrew's Church, Scottsbluff, spoke on Discipleship.

The convocation appointed a committee of five, under the chairmanship of the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, to formulate suitable plans for the celebration of the 25th anniversary of the consecration of the Rt. Rev. George A. Beecher, D.D., to be held in the Pro-Cathedral on St. Andrew's Day, November 30th.

The sessions of the Woman's Auxiliary were held concurrently with the convocation. Mrs. Floyd Curran of McCook, Nebraska, was the presiding officer at these sessions.

MASSACHUSETTS

Survey of Diocese Reveals Need of Change in Emphasis

BOSTON—"The program of the Church is more radical than that of any other organization. . . . Other groups move to change outward form. We are infinitely more revolutionary: our goal is to change human nature itself," said Bishop Sherrill when giving his fifth annual address to the 150th annual convention of the diocese. The occasion was the opening service on the evening of May 7th when Trinity Church, Boston, was filled with representatives of all Church institutions, organizations, parishes, and missions.

After giving the data for the year, including the figure of 3,410 confirmed in the diocese, Bishop Sherrill referred to the diocesan endowment fund, suggesting that the taking out of insurance policies would perpetuate loyalty without being a charge upon an estate. He also specifically called for the formation of a parish council as an inestimable aid for the coordination and stimulation of parish activity.

Bishop Babcock on the same occasion traced the advance in number of parishes and communicants since the adoption of the present system of archdeaconries, and emphasized the value of parochial calls and the church open for prayer on week-days.

Of two outstanding reports in the business sessions of the convention held in Ford Hall on May 8th, the first dealt with the payment of parish quotas and was presented by the Rev. John M. Groton, chairman. The second dealt with the survey of the diocese, a forward-looking step initiated by Bishop Sherrill a year ago. The Rev. Dr. David B. Matthews reported for the committee of five clergy and five laymen. The following resolutions presented for immediate action were adopted: that there be a reduction of financial aid to missions and aided parishes not warranting a continuance of expenditures; that power be given the Bishop to reconsider every five years the appointments to missions and to aided parishes; that where there are four parishes and three will suffice, adjustment be made—with special reference to Somerville.

This Committee on a Survey of the Diocese is continued for another year to report at the next convention.

Bishop Lawrence's mid-day address on May 8th was based on the text, "Where the Spirit of the Lord is, there is Liberty."

Elections were as follows:

Standing Committee: Clerical, the Rev. Frederic W. Fitts, Lay, Robert Amory.

Diocesan Council: Clerical, the Rev. Frederic C. Lawrence, the Rev. Howard K. Bartow. Lay, Miss Eva D. Corey, Robert Amory.

Deputies to the Provincial Synod: Clerical, the Rev. Dwight Hadley, the Rev. John M. Groton, the Rev. Raymond A. Heron, the Ven. Howard K. Bartow. Lay, Dr. Calvin G. Page, Jeffrey R. Brackett, William C. Hawley, John C. Scammel.

As examining chaplain to serve until Trinity Sunday, 1941, the Rev. William E. Gardner, D.D.

The Convention closed with the Episcopalian Club dinner to which all of the clergy and the lay delegates were invited guests. Beside the bishops, the speaker was the Rev. Charles R. Brown, D.D., former dean of the Yale Divinity School.

Eau Claire Celebrates Founding of Diocese

EAU CLAIRE, WIS.—The sixth anniversary of the founding of the diocese and the consecration of Bishop Wilson was celebrated on the evening of May 1st at the Cathedral. A reception was held in the parish house and refreshments were served by St. Cecilia's Guild. A heavy spring snowfall made it difficult for people to venture out but, nevertheless, a large number were present, and a good proportion were from other churches in Eau Claire.

HANKOW

Self-Support is Key-Note

WUCHANG, CHINA—"We now have an 'assistant cathedral' for our 'assistant bishop,'" was the jovial way in which one delegate to the Hankow diocesan synod voiced the joy of all at the announcement that the Church of the Holy Nativity on Boone Compound, Wuchang, where the Bishop Suffragan, the Rt. Rev. A. A. Gilman, D.D., worships, had decided under the Rev. Mark Li, recently returned from three years in America, no longer to ask for any subsidy from the American Department of Missions, but hereafter, like Bishop Roots' cathedral in Hankow, to stand entirely on its own feet.

Self-support was, indeed, the key-note of the entire synod, which met at Boone School from March 30th to April 3d, and it was very evident that the Chinese Christian leaders, clerical and lay, are working enthusiastically on the project. Various plans were presented by parishes, whereby, through increased offerings and the simultaneous building up of an endowment, they hope to become self-supporting. Furthermore, a plan was adopted by the synod for raising in the next ten years the sum of Mex. \$30,000.00 as an endowment fund for the Chinese episcopate, the goal to be attained by securing 150 people who will agree to give \$1.00 a month or \$12.00 a year for the next ten years.

In spite of all these appeals for money, the members of the synod accepted unanimously the suggestion by one of their number that, since 1935 marks the 100th anniversary of the coming of the first American priests to China, a thank offering should be raised and sent to the Mother Church as an expression of gratitude for the Light of the Gospel. A thousand dollars was set as the amount desired, and when \$200 was still lacking from parochial pledges, individual Chinese priests began to get up and pledge personal gifts, so that by the end of the synod the centenary thank-offering of the diocese had "gone over the top" with \$1.00 to spare.

Another subject discussed by the synod was the matter of a pension fund for workers and their widows, the method of group insurance being recommended as a very common method of mutual protection.

A united missionary service was held on Sunday afternoon in Trinity Church, Wuchang, at which the speaker was the Rev. James J. Tsang, executive secretary of the Chinese Board of Missions.

GEORGIA

Bishop Stresses Need of Missions of the Church

ALBANY, GA.—An urgent plea for missions of the national Church, religious, humanitarian, and educational, which have been greatly reduced as a result of the depression, was made by Bishop Reese in his annual convention address in St. Paul's Church, Albany, May 8th. Bishop Reese also said that he regards the Forward Movement of the greatest importance and that it demands the intelligent and earnest cooperation from the clergy and lay people.

Bishop Barnwell of Idaho, Coadjutor-elect of Georgia, was the celebrant at the opening service of the convention and the annual meeting of the diocesan branch of the Woman's Auxiliary. Following the service, delegates to the Woman's Auxiliary withdrew to the parish house for their meeting, and the convention opened with Bishop Reese presiding. Bishop Barnwell attended the sessions. The high points of the convention were the joint meeting of the convention and the Woman's Auxiliary to hear a program presented by the Department of Religious Education; an address made by the Rev. Dr. T. R. Ludlow, who at Bishop Reese's request, came to the convention to talk on the Forward Movement, and a resolution adopted and a committee appointed to formulate plans by which a closer and different relationship than now exists between the diocesan convention and the council of Colored Churchmen may be obtained.

Delegates to the Provincial Synod were elected as follows: the Rev. Messrs. Joseph Burton, Armand T. Eyer, Jackson H. Harris, Geoffrey Horsfield, John A. Wright, Harry S. Cobey, and Messrs. Roy E. Breen, John A. Davis, Thomas M. Johnson, George W. Urquhart, Walter W. Douglas, and Marion G. Ridgely.

Mrs. H. A. Hunt, wife of the principal of the Fort Valley School, addressed the Woman's Auxiliary on the needs of the Fort Valley Infirmary. At its conclusion it was decided to contribute \$100 toward this work, the money to be gifts from the different branches and the room to be named in honor of Deaconess Anna E. B. Alexander, the only Negro deaconess in the American Church. Deaconess Alexander is the teacher in charge of the school conducted by the Church of the Good Shepherd at Pennick, Ga.

Patronal Festival at

St. Mary's, New York

NEW YORK—The Feast of St. John before the Latin Gate, May 6th, the patronal festival of the Society of St. John the Evangelist, was celebrated at the Church of St. Mary the Virgin with a corporate Communion in which the Associates of the Community of St. Mary and of the Sisterhood of the Holy Nativity joined with the Associates of the S. S. J. E., at the invitation of the Fathers and Brothers of the Society. In the afternoon, there was a tea in St. Joseph's Hall, at which the Fathers and Brothers were hosts. In the evening, Brother Morley gave an illustrated talk on the work of the Canadian Province of the Society.

To Resume Building National Cathedral

Gift of \$50,000 Makes Possible Progress Toward Completion; 50,000 Visitors in April

WASHINGTON—The Bishop of Washington has announced a gift of \$50,000 just made to the building fund of Washington Cathedral. This will insure resumption of work on the building at an early date and Bishop Freeman has expressed the hope that other gifts will be forthcoming, so that work may go on until the structure is completed. There is no shrine in America, probably, where so many people go for worship on so many and so varied occasions as the Cathedral of St. Peter and St. Paul on Mount St. Alban. This is attested to by the fact that something over 50,000 people visited the cathedral during the month of April.

Leaders Honor Bishop Moulton on His Birthday

SALT LAKE CITY—Bishop Moulton of Utah was honored on Friday, May 3d, on the occasion of his 61st birthday anniversary with a dinner in the ballroom of the Hotel Utah, sponsored by the women of St. Mark's Cathedral Guild. Speakers were Governor Henry H. Blood, Mayor Louis Marcus, and Dr. George Thomas, president of the University of Utah.

Mrs. F. M. Wichman presented a Bishop's Cross to Bishop Moulton. The cross, of heavy gold, is a replica of the one stolen from him several months ago, and comes from the clergy and women of the diocese.

Report on Church Institute for Negroes

(Continued from page 629)

James S. Russell, founder of St. Paul's. Dr. Russell was the first graduate of the Bishop Payne Divinity School, in 1882. When he went to work in Brunswick County, thickly populated by Negroes, he was one of the very few Negroes in the whole county who could read. He prayed long and earnestly for money to build a school, and the money did not come. He borrowed \$1,000, built the school, then went north to tell the story, and the money came. Always after that first experience it was his humble and sincere belief that it was God's plan for him to build first and afterwards the money would come.

"I had many talks with him," Dr. Patton says, "after his school began to cost annually many thousands of dollars, trying to persuade him that he should secure the money before spending it. His invariable reply was 'But Dr. Patton, God always sends the money,' I replied, 'Yes, Dr. Russell, but don't you see that I have recently had to drive myself to death begging everybody in the United States to get you out of debt to the extent of \$102,000?' to which he replied in perfect seriousness, 'Don't you see, Dr. Patton, that what you have just done in raising this heavy debt for me proves that it is God's way, for now that I am old and can't do as much as formerly, God has sent you to do it for me.'"

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Church Architecture Conference in N. Y.

(Continued from page 629)

Problems of Remodeling. Even the architects present applauded the successful results obtained in remodeling churches of many types and sizes. The second illustrated lecture of the morning was on Architectural Leadership and Service Through Church Coöperation, by E. M. Conover, director of the Interdenominational Bureau of Architecture, and secretary of the North American Conference.

Another illuminating speaker was Walter H. Thomas, who discussed The Problem of Modern American Church Design and Construction. Mr. Thomas made the point that the urban church is far more of a problem to the architect than the country church or the church in the suburb. Not until Christopher Wren planned the churches of London after the Great Fire did architects in cities think sufficiently of site. The general idea seemed to be to secure a street corner, without regard to what was or might be built on the other three corners. At least 75 per cent of city churches in America are on corners. Not size, but scale, is the important thing in planning. The church should not try to compete with the skyscraper; its own scale should be true.

The Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, who is chairman of the Protestant Episcopal Commission on Church Architecture, was the host for the occasion. Dean Gates also spoke briefly on Excellent Architecture for Smaller Churches. The Rev. Professor Luther D. Reed, chairman of the general committee, opened the conference with a devotional address. Dr. Dan Poling, editor in chief of the *Christian Herald*, made the closing remarks.

Bequest to Church

BAR HARBOR, ME.—St. Saviour's Church here receives a bequest of \$5,000 in the will of Mrs. Thomas Lynch (Sarah Keim) Montgomery, whose estate has been adjudicated in Philadelphia.



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Dr. Mueller of Milwaukee to Serve as Assistant in Polish Catholic Cathedral

CHICAGO—Following the recent synod of the Polish National Catholic Church in America, the Most Rev. Francis G. Hodur, Presiding Bishop, and the Rt. Rev. Leon C. Grochowski, Bishop of Chicago, are sailing for Poland to attend a general synod in that country.

During Bishop Grochowski's absence, the Rev. Dr. Anton A. Mueller, Canon of All Saints' (Episcopal) Cathedral, Milwaukee, will come to Chicago with permission of Bishop Ivins to serve as assistant to Fr. Cybulski, pastor of All Saints' Polish Cathedral.

Rector Observes Anniversary

ALBANY—The twenty-third anniversary of the rectorship of the Rev. Charles C. Harriman at St. Peter's Church was marked here on Sunday, May 5th, by the dedication of two more free pews for the church, one endowed in memory of Mary Frances Burt and the other in memory of Emma Austin Manning.

In his anniversary sermon the rector referred to the faith which has inspired his work for the last twenty-three years.

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Bishop Booth Returns

FLORENCE, ITALY—Bishop Booth of Vermont, who has been visiting the American Churches in Europe, left Florence the latter part of April and sailed for the United States on the *Berengaria* on May 1st. While in Europe he visited the churches in Nice and Rome and was in charge of St. James', Florence, since the middle of January.

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Miss Meacham Addresses Church Groups in Chicago

CHICAGO—The impress which the Church's work in Liberia is having upon the native population there was told by Miss Olive Meacham, native Chicagoan, principal of the Julia C. Emery Hall, Bromley, upon her return to the city recently. Miss Meacham addressed several Church groups and spoke at the Lenten rally of North Shore parishes at St. Mark's, Evanston.

The temporary closing of Julia C. Emery Hall was one of the tangible and important effects of the depression in Liberia, said Miss Meacham. She rejoiced over the action of National Council in voting to reopen the school. Otherwise, the depression has not been known particularly in Liberia, said Miss Meacham.

She told an interesting story of how the girls go out from Emery Hall to build Christian homes in the community about the school and how this gradual process is effecting all of the life of the natives in the district. Besides ten academic grades of book training, the school gives an intensive and practical training in gardening, mothercraft, marketing, tropical hygiene, and home-making.

School in South Dakota to Celebrate 50th Anniversary

SIoux FALLS, S. D.—All Saints' School will celebrate the 50th anniversary of its founding by Bishop Hare at the commencement June 1st to 3d. On May 10th and 11th it held a half century of progress exposition, with exhibits of the life and development of the school since its beginning. The 50th commencement promises a grand reunion of alumnae, with a birthday cake containing gifts to the school from its graduates, in honor of the half-century year. The Very Rev. Frederick C. Grant, of Seabury-Western, will give the semi-centennial address.

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CHICAGO—Two hours after he was born at the West Suburban Hospital, Chicago, Peter Blair Weeks, son of Mr. and Mrs. Paul Weeks of Grace Church, Oak Park, became the youngest contributor to the Million Dollar Centenary Campaign of the diocese of Chicago. The child was born at 6 A.M. Col. Edward J. Blair, grandfather of the child, claims the honor of having "signed up" the youngster for a pledge of \$50.



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GEORGE C. FOLEY, PRIEST

PHILADELPHIA—The Rev. George Cadwalader Foley, S.T.D., one of the oldest clergymen of the Church in the diocese of Pennsylvania and recognized as one of the foremost scholars of the Church, died at his home here on May 8th. Dr. Foley was the oldest alumnus of the Philadelphia Divinity School, being a graduate of the class of 1875.

Dr. Foley's active ministry covers a period of nearly sixty years. For many years he was professor of Homiletics and Pastoral Care at the Philadelphia Divinity School, later occupying also the chair of Christian Ethics. Following the death of the late Dr. William M. Groton, dean of the school, in 1915, Dr. Foley succeeded him as Holy Trinity Professor of Systematic Divinity which he continued until his resignation about a year ago.

Dr. Foley was a native of Philadelphia and entered the ministry from the Sunday school of St. Matthew's Church. He was educated at Griswold College, Davenport, Iowa, and the Philadelphia Divinity School. During his diaconate he served as an assistant at St. Matthew's Church and upon his advancement to the priesthood in 1875 by the late Bishop Stevens of Pennsylvania, he was called as rector of St. James' Church, Pittston. In 1879 he became rector of Trinity Church, Williamsport, and during the twenty-six years he served that parish he also served as dean and archdeacon of the Williamsport convocation and represented the diocese of Central Pennsylvania, as it was then known, as a deputy to five General Conventions.

In 1905 Dr. Foley returned to Philadelphia as a member of the Divinity School faculty. He was very active in the work of the diocese, being a member of many important committees and commissions, and always in demand as a special preacher or lecturer. He served as a deputy to General Convention from the diocese of Pennsylvania six times, having been present at the last General Convention. He was also well known as the author of a number of books and pamphlets.

Funeral services were held in the Church of the Holy Trinity, Rittenhouse Square, on Friday afternoon, May 10th.

HENRY H. HADLEY, PRIEST

SYRACUSE, N. Y.—The Rev. Dr. Henry Harrison Hadley, rector of St. Paul's Church here since 1918, dropped dead on Wednesday, May 8th, while playing golf at the Onondaga Golf and Country Club. He died just six hours after the Rev. Dr. Jaynes, archdeacon of Central New York, at whose funeral he was to have assisted Bishop Fiske. Dr. Hadley was 59 years old.

Dr. Hadley was born in Brooklyn. He received his A. B. from Princeton University in 1898 and his B.D. from the Episco-

pal Theological School in 1901, and his D.D. from the Syracuse University in 1917. He was ordained deacon in 1901 and priest later in the same year by Bishop Potter. He was curate of St. Michael's Church, New York City, 1901-02; rector of St. Paul's Church, Richmond, Ind., 1902-06; rector of St. Paul's Church, Newark, N. J., 1906-16, and since the later date has held the charge at St. Paul's, Syracuse. He was a deputy to the General Conventions of 1913, 1916, 1925, 1928, and 1931.

His widow, a daughter, Miss Amy Hadley, and a son, the Rev. Henry H. Hadley, Jr., rector of St. Andrew's Church, New Berlin, survive.

ALMON ANDRUS JAYNES, PRIEST

UTICA, N. Y.—The Ven. Almon Andrus Jaynes, archdeacon of the diocese of Central New York, died of heart disease in St. Luke's Hospital here on Tuesday night, May 7th. He was 58 years old.

Dr. Jaynes was born in Norwich, N. Y.,

January 15, 1877. He was educated in the public schools and at Brown University, and for a year attended the College of Physicians and Surgeons, Columbia University. He received his theological training at the General Theological Seminary, being ordained deacon in 1902 and priest in 1903 by Bishop Huntington.

His first charge was at Augusta and later he served as missionary at Holland Patent, Oriskany Falls, and Brookfield. He was chaplain at St. John's School, Manlius, in 1903, and late in that year became curate of St. Paul's Church, Syracuse. He was made vicar of Christ Church, Newark, N. J., in July, 1907, and served until the fall of 1909 when he was appointed rector of Trinity Church, Syracuse, which he served for seventeen years. He became archdeacon of the diocese in 1927.

While rector of Trinity Church Archdeacon Jaynes had some experience in military service. He was chaplain of the Third New York Infantry from January,

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, and 11 A.M.

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERICK S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

NEW YORK—Continued

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Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
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

Madison Avenue and 71st Street
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

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
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Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

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St. Mark's Church, Philadelphia

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and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
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and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
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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.

1913 to the time it was made the nucleus of the 108th United States Infantry during the World War. In May he went abroad and served in the war zone in France and Belgium. He was senior chaplain of the 27th Division.

Bishop Fiske celebrated the Requiem Communion service on Friday morning, May 10th, in Trinity Church. At the burial service the Bishop was assisted by his Suffragan, Dr. Coley, and the Rev. Dr. Herbert G. Coddington, president of the standing committee of the diocese. Burial was in Oakwood Cemetery.

Archdeacon Jaynes is survived by his widow, two sons, a brother, and a sister.

JOSEPH F. SABIN, PRIEST

BROOKLYN—The Rev. Joseph Frederick Sabin, priest in charge of St. Stephen's Mission, South Ozone Park, L. I., died of pneumonia in St. John's Hospital, Brooklyn, on May 8th. He was born in London in 1886. Educated in this country, he became a candidate for holy orders in the diocese of Long Island and was graduated from the General Theological Seminary in 1922. He was ordained deacon that year, appointed in charge of St. Peter's Mission in Rosedale, L. I., and was advanced to the priesthood by Bishop Burgess in 1923. In 1926 he became curate at St. Agnes' Chapel, Trinity parish, Manhattan, and in 1927 returned to Long Island as priest-in-charge of St. Stephen's, South Ozone Park, where he continued until his death.

He was to have been married to Miss Ruth Sherer on Monday, April 29th, but he fell ill and the wedding had to be postponed. He grew rapidly worse and was taken to St. John's Hospital, where he died.

His funeral was held in his church on Friday, May 10th. Bishop Stires and Bishop Creighton officiated, and a large number of the clergy were present. The church was filled with parishioners. The interment was in Grace Churchyard, Jamaica.

BRONSON M. CUTTING

NEW YORK—The funeral service for United States Senator Bronson M. Cutting of New Mexico was held on Friday afternoon, May 10th, in St. James' Church, Madison Ave. Senator Cutting was killed on May 6th in the wreck of an air liner at Atlanta, Mo.

The Rev. Dr. ZeBarney T. Phillips, chaplain of the Senate and rector of the Church of the Epiphany, Washington, and the Rev. Horace W. B. Donegan, rector of St. James' Church, officiated at the funeral service. Burial was in Greenwood Cemetery, Brooklyn.

MARGARET JEROME

DETROIT—Mrs. Margaret Jerome, wife of the Rev. William F. Jerome, retired priest of the diocese of Michigan, died on Friday, May 3d, in the University of Michigan Hospital, Ann Arbor. Besides her husband, there are surviving her three children: Dr. Jerome T. Jerome of Herman Kiefer Hospital, Detroit, and the Misses Frances and Ella Jerome, teachers, also of Detroit.

Classified Advertising

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ANNOUNCEMENT

Died

VAN INGEN—Rev. JAMES WILLIAM VAN INGEN, age 75 years, fell asleep April 29, 1935, at Newark, N. J. Beloved husband of the late Anna Clark Van Ingen of Yonkers, N. Y.
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RETREAT

ADELYNROOD—South Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 22d to 24th. Conductor, the Rev. Charles Townsend. Applications should be made to Mrs. ROSE T. HAKES, 149 Chestnut St., Montclair, N. J.

Organize New Church Society

Purpose is to Promote Knowledge and Strengthen Work of Church in Colleges and Universities

NEW YORK—The Church Society for College Work, a society which has come into being in recent months, held the first meeting of its board of directors on May 2d at the Gramercy Park Hotel here.

All those interested in college work have for years felt the need for a Church society which could undertake promotion of the Church's work in colleges in a large and enthusiastic way. A preliminary meeting of those interested was held on January 16th. Officers were elected, a preliminary draft of a constitution was accepted, and authorization given for the formation of a board of directors. The National Council, in its meeting of February 12th, endorsed the formation of the society. The meeting of May 2d was the first official meeting of the society with 12 members of the board of directors present.

Officers of the society were elected as follows:

W. Brooke Stabler, president; C. Leslie Glenn, vice-president; Theodore O. Wedel, secretary; Thomas S. Gates, treasurer; Wil-H. Dubarry, assistant treasurer.

The purpose of the Church Society for College Work is to promote knowledge of and acceptance of Christ's religion and in other ways to strengthen the work of the Church in college and university centers; and to establish a fund for this purpose.

Immediate objectives:

1. To assist in the placement of clergymen, laymen, and women workers who will minister to students in college and university centers; and to increase the number of such workers in places which are undermanned. Ordinarily they will be attached to the local parish. This will be done by advising bishops and vestries when requested; and, where necessary, by making temporary or permanent financial grants from the funds of the society.
2. To develop an adequate and detailed file of clergy interested in and qualified for college work in order to advise intelligently about placement. This may be done independently or in conjunction with some other organization in the Church.
3. To continue to bring to the attention of the Church the strategic importance of college work. This will be accomplished by the writing and speaking of the members of the society, by publishing pamphlets, and by various other means.
4. To aid the movement for Christian conferences and retreats for college students by aiding existing conferences which seem to be producing results in Christian life and character and by increasing the scale of these meetings, and in some cases by starting new conferences.
5. To recruit for the ministry. In all the present-day interest in placement of clergy, unemployment, discouraging unfit men, and selecting only the best, every part of the task seems to have its workers except one, namely, providing a sufficient number of candidates from which to choose. Laying

hands suddenly on no man is an ideal often impossible to follow because there is not much from which to choose. Men for the ministry must be gathered into groups to think about it and into conferences to give longer consideration to it. They must also be supplied with appropriate literature.

6. To gather together those committed to the cause of college work for prayer, inspiration, and planning.

7. To raise money for the support of the work. The opportunity presented in most college centers is a greater one than can be met financially by the local parish, the diocese, or the National Council. Some fund must be available for openings which lack only money for the securing of a clergyman or other worker fitted for college work.

8. To unite in intercession those who care about the college work of the Church.

One of the interesting details of the society will be a group of workers in the field called "The College Relations," a group living under specific rules for prayer, study, fellowship, and work.

Anyone interested in furthering the purpose of the society is eligible for membership. The annual dues include a subscription to a *News Bulletin*. Dues and gifts may be applied as directed by the member (a) to the current expenses of the society; (b) to the endowment of the society; (c) to the Church's work in any particular college or university center.

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R. C. STUDENTS SIGN PLEDGE

PHILADELPHIA (NCJC)—Three hundred and forty students of Roman Catholic High School and Northeast Catholic High School have joined the Catholic Total Abstinence Union during the past month and signed pledges to abstain from intoxicating liquors.

Membership in the Union and signing of the pledges followed addresses made recently by the Rev. John W. Keogh, and the Rev. Daniel S. Coonahan.

CLERGYMEN MARCH IN MAY DAY PARADE

NEW YORK (NCJC)—More than 40 clergymen participated in the May Day parade of the Socialist and Labor groups here. The majority of these marched with contingents representing locals of the Socialist Party. A delegation of 12 clergymen, representing the Ministers' Union of America, Local No. 1, marched as a separate unit with the Trade Union Division of the parade.

BAPTIST WORLD STATISTICS

LONDON—(NCJC)—The Baptists have a "Baptist World Alliance," whose office is in London, England. Its president is the Rev. George W. Truett, D.D., of the United States. There are Baptist groups in sixty-seven countries of the world. Their total membership at the close of 1934 is reported by the Alliance office as 11,308,849, an increase of 286,496 over 1933. Of this gain, 91.9% was in the United States. Their Sunday schools report 7,927,863 enrolled.

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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.

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- W. BROOKE STABLER
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To THE REV. W. BROOKE STABLER
 3805 Locust Street
 Philadelphia, Pennsylvania 1935

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Author of the masterly *Church Union in Canada*, Mr. Silcox has won wide distinction in the realm of interfaith relations in America. Leaders in the National Conference of Jews and Christians who have read this in manuscript form agree that nothing more significant and searching on the subject has ever appeared.

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