

The **WITNESS**

CHICAGO, APRIL 12, 1928



ST. GEORGE
*New Window in St. George's,
New York*

Henry - Wynd - Young Inc.
314 East 34th St. New York



water glass mosaics church decorations



Tower Chimes Played From Electric
Keyboard at Organ
Church Bells — Peals
McShane Bell Foundry Co.
Baltimore, Md.



Vestments

For the Clergy and
Choir. Altar Hangings.
Tailoring

Inquiries given prompt
attention.

J. M. HALL, Inc.
174 Madison Ave. (Suite 403)
(Bet. 33rd & 34th Sts.) N. Y.



MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.
BELLS

MENEELY & CO.
BELLS FORMERLY
WEST TROY, N.Y.
1826 THE OLD
MENEELY
FOUNDRY
WATERVLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

ST. HILDA GUILD, Inc.

131 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with reference to the adornment
of churches.
Telephone Vanderbilt 8761

HILLIARD SYSTEM of CHURCH ENVELOPES

Duplex or Single

Write for samples and quotations
before placing your next
order for envelopes for your
church.

H. W. HILLIARD CO., Inc.
Weekly Church Support Systems
2663 Main St. — Buffalo, N. Y.

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qual-
ities and mechanical reliability.

Correspondence Solicited

AEOLIAN-VOTEY ORGANS

CHARACTERIZED by superb
tonal architecture and dependa-
ble construction. Embodying the
best in modern American and
European practice, built on sound
Roosevelt, Farrand & Votey and
Aeolian tradition.

AEOLIAN COMPANY
AEOLIAN HALL - NEW YORK



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-
broideries, Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
Specialists in Church Vestments
and Embroideries for half a
century.

COX SONS & VINING
131-133 E. 23rd St. New York

Moller Pipe Organs

The highest standard of musical
excellence. Every organ designed
and built special for the particular
Church and service and fully guar-
anteed. Every part built in our
own factory. References, organs
in over five hundred Episcopal
Churches alone, including many of
the most prominent. Booklets and
specifications upon request.

M. P. MOLLER
Hagerstown, Maryland

The Ellwood Potts Studios
5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAIC, and MURALS
If interested write for cuts of some of
our recent work.

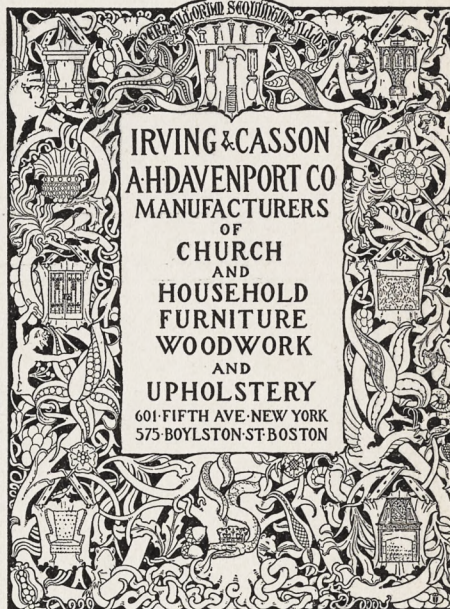


DEAGAN Tubular Bell Tower Chimes

The one most beautiful
form of memorial.
J. C. DEAGAN, Inc.
161 Deagan Bldg., Chicago

Standard
Sets,
\$6000 up

PLAYED DIRECT FROM ORGAN CONSOLE



Heaton, Butler & Bayne

Stained Glass Artists
By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne
(N. Y.), Ltd.,
French Building

551 FIFTH AVE. NEW YORK



THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 34

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

HIGH AND LOW

Both Needed In the Church

By

BISHOP JOHNSON

HOW far can the Church go in its passion for unity? It cannot go so far as to include those who are opposed to the principle that the Church on earth should be one. It cannot go so far as to include those who themselves exclude the Church from the Catholic communion. It cannot include heresiarchs who foment disunion or hierarchies which claim a monopoly of divine grace. Neither can it include those who deny the deity of Christ or the inspiration of Holy Scripture.

But there are large numbers of devoted Christians who are unwillingly participants in the divisions of Christendom but who cannot turn back the hands of time to correct the original disputations which rent the Body of Christ, and who do not recognize any superior authority than that to which they are already pledged.

They are not convinced that they are under any obligation to change the allegiance in which they were born and to which they have been reared. What offer can the Church make other than that which she has made in order to ring true in her prayer for unity?

The Lambeth Quadrelateral was fair, but in the eyes of those without our own communion they are not generous. They were couched in ecclesiastical language which repelled rather than attracted. They really dealt with facts but seemed to deal with theories.

The groups to which I have reference would readily accept the section which dealt with Holy Scripture

and with that which affirmed the necessity of the Sacraments which our Lord instituted. The Quadrelateral did not insist on a theory of inspiration nor upon a theory of the sacraments but rather in the necessity thereof. In the creeds of Christendom there seems to be an emphasis upon theological opinion.

Creeds are confused in the popular mind with the confessions of faith which are similar to the XXXIX Articles in language and interpretation. As a matter of fact the Apostles' Creed deals almost solely with the facts of our Lord's life, the Church which He founded and the things which He promised. The Nicene Creed does the same, amplifying merely the doctrine of the divinity of Christ and of the Holy Spirit.

There is no statement therein which either affirms or contraverts the fundamental ideas upon which the various denominations are founded. The real crux of the debate at Lausanne and the opposition which is generally met is upon the section which refers to the ministry and seems to enforce the theory of Apostolic Succession. As a matter of fact the Quadrelateral did not deal with theories at all but with facts.

We have many clergy in the communion of the Church who remain in the ministry and who do not attach any importance to the theory of the Apostolic Succession, but who do demand an authoritative commission to preach the Gospel. After all there can be no real unity without some central principle which creates something around which unity can be visualized. The real question is what that central principle be. Every de-

nomination has it or they could not retain their identity as an organization.

The Methodists and the Presbyterians alike have officers whom they respect and from whom they take directions. Even Baptists and Congregationalists who have a minimum of organization are bound together in one communion by their common adherence to the principles of their leaders. What the Church has to offer is an historic and continuous lineage which would seem more reasonable than to prefer the ministry of Calvin to that of Luther, or that of Luther to that of Wesley.

If a common ground of leadership is restored to a reunited Christendom it must be impersonal rather than personal and historic rather than sporadic. If a brand new authority were to be established there would be many conscientious Christians who could not accept it because they believe that continuity of the ministry is required by our Lord's assurance; whereas there is no equally conscientious ground on which the others could reject leadership because it happened to be historic.

John Smith would not become essentially different in character, or either more or less obnoxious as a leader whether he were a bishop or an elder or a deacon. And inasmuch as bishops are elected by the people there could be no imposing of a hierarchial dynasty upon them.

Most of the talking about Church unity is talking without the unit, and the unit is the nature of the ministry on its authoritative side. Because men who were bishops in 1428 were

tyrannical is no reason why bishops in 1928 should also be. George V is a poor imitation of Henry VIII in this particular, although both were kings. As a matter of fact Methodist bishops exert a far more autocratic authority than do those of our own communion. As tyrants our present bishops are a poor apology.

It is my conviction that the great bulk of Christians are far more concerned with words than they are with facts. That is why Vermont always goes Republican and South Carolina Democratic.

Personally there is nothing that I would contemplate with more concern than if I were to wake up tomorrow morning and find that the great denominations of this country were to take us at our word and move in bodily upon us. I am sure that the sacramental religion for

which I stand would have a sorry chance even of being tolerated since the next General Convention would be entirely composed of those who view sacramentalism with suspicion. But I do not believe, even so, that I would demur at the catastrophe since I believe that the unity of His Church is dearer to our Blessed Lord than the theological views of its members, for those will adjust themselves in time through the operation of the Holy Spirit.

As a matter of fact the most ardent sacramentarians we have were once Presbyterians and the most indifferent sacramentarians were once Roman Catholic priests.

I believe that we do not have faith enough in the power of the Holy Ghost to bring forth the fruits of the spirit when Christian brethren dwell together in unity. I believe

that even the extreme Catholic and the extreme Evangelical are instruments of the Holy Spirit in all things excepting their harsh criticism and judgment of one another, and in the efforts of each to impose upon the other his own partial reflection of God's truth. And I believe the fullest gift of the Spirit has been given to those rare souls who can reflect both Catholic and Evangelical inspirations in their ministry. Further I believe that the Lord God intends both of these to live together in harmony. That Church will most nearly reflect God's operations in history which can include both harmoniously. It is this which I believe is meant by keeping the unity of the spirit in the bond of peace.

It is the high and low of the keyboard that produces that good music which is always so difficult.

THE QUEST OF THE SANGREAL

The Concluding Article

By

IRWIN ST. JOHN TUCKER

DURING our Lenten pilgrimage in quest of the Sangreal—the truth of God in our daily lives—we have found each article of the church's furniture to be a silent parable, enshrining a bit of truth both joyous and profound. Everything in and around the house of God is, if we will but recognize it, full of a hidden blaze of meaning.

We have seen the central Way, stretching from the baptismal Font or door of entry straight to the altar, to be a mystical version of the path of life, stretching straight from birth to the throne of God.

We have seen Lectern and Pulpit appear as Guides on this way of life, summoning, warning, strengthening the wayfarer therein.

We have seen in the chancel gate a parable of death, and in the sanctuary gate a parable of judgment.

We have recognized in the altar a picture of the Throne of God, a warning that only in knowledge of God standeth our eternal life.

Organ and choir-seats proclaim music to be a revelation of the divine harmony; and the hymnal enshrines the story of the life of the church from the day of Pentecost to our own.

Credence-table and its furnishings remind us that the panorama within the church is a representation of the great panorama of creation without, whereby bread and wine, the fruits of the earth, are prepared to

be transmuted into the body and blood of all the sons of God.

We came to Holy Week, when we pondered the Way of the Cross from the triumphal entry into Jerusalem to Calvary, and beyond to the empty tomb. We awaited with confidence the glad reminder, "He is risen; He is not here." And our eyes turned to that other silent witness, the chair which always, in Churches of the Way, stands at the right side of the altar. Whether its occupant be seated therein or it be empty, the Bishop's Chair bears quiet, definite, persistent testimony: "We are witnesses of these things."

WITNESSES

The risen Jesus gave this command to his apostles: "Ye are witnesses of these things; go and teach all nations." And St. Peter at Pentecost proclaimed to Jerusalem, "We are witnesses of these things." Jesus said also to those whom he had chosen to be his witnesses: "Ye shall sit upon thrones, judging the twelve tribes of Israel." Wherever his witnesses have gone around the world, they have set up in every diocese—the world means "household"—a chair, wherein sits one special person chosen to bear witness, and to teach, and to send others to bear witness and to teach, the truth of this testimony.

The word Chair and the word Cathedral are the same word. A Cathedral Church is a Chair Church, in

which is the official and stated seat of a Witness to the Resurrection. The word Chair embodies the whole philosophy of power. We speak of the "seat" of government, of the supreme "bench," of Congress being in "session," or a senator being seated or unseated. A king is not in power until he is enthroned—seated. The first necessity of any sort of organization is the election of a "Chairman." The very word President means "Fore-sitter," the man who sits in front. An expert is chosen to fill the "chair" of knowledge; and anyone who speaks with authority is said to speak "ex-cathedra," which means "from the chair."

The bishop's chair bears testimony to the living chain of witnesses stretching from the day of Pentecost to our own. The first requirement of a witness is that he should have seen that of which he bears testimony. First and Foremost, then, a bishop is one who knows what he is talking about: who bears testimony of the resurrection, because he has witnessed it.

But how can bishops of today be witnesses of the resurrection? If the Resurrection of Christ be merely an event which happened these nineteen centuries ago, of course they cannot; but the whole teaching of the New Testament is that this resurrection is a continual thing. The collect for Easter Day expresses it: "Thou dost continually put into our minds good

desires, so by thy continual help we may bring the same to good effect." "If ye then BE RISEN with Christ," said St. Paul, "seek those things which are above, where Christ sitteth on the right hand of God."

A LIVING LINK

A bishop, then, is one of a living link of men who have seen the continual victory of good over evil, of life over death, of righteousness over sin, resulting from faith in the resurrection of Christ. Their authority rests not upon outward constraint, but upon this knowledge, through experience, of the continual victory of Christ over the world, of good over evil.

Jesus spoke very severely to the Scribes and Pharisees who boasted of their apostolic succession. "I know ye are the SEED of Abraham," he said (the physical children); "but if ye were the CHILDREN of Abraham (the spiritual children), ye would do the works of Abraham. Ye are of your father the devil."

John the Baptist, himself a priest, spoke quite as scorchingly. "Say not," he warned them, "we are the children of Abraham, for I say unto you, God is able of these stones to raise up children unto Abraham." If our bishops are successors of the apostles, they will do the works of the apostles. Well—do they? In proportion as they do not, God raises up out of the wilderness successors of the Apostles.

The Apostolic succession is a vital necessity: but it consists in a good deal more than the laying on of hands. The laying on of hands is a necessity; but only in the way that good connections are a necessity in electrical equipment, providing a channel through which the current may run freely and unimpeded.

The proof of the necessity of this physical, tactual succession is that even those religious bodies which have rejected it instantly reestablish it. The charge brought against the doctrine, is that too frequently it seems to be thought that the physical, tactual succession alone is sufficient—which is manifestly absurd.

Why does this chair stand at that particular side of every altar throughout the world? Because it is the right side of the altar—the altar is facing us; it is our left side, facing the altar. When the angel Gabriel appeared to Zacharias the priest in the Temple, announcing the birth of the Forerunner, he appeared on the right side of the altar. One of the titles of the bishop is "Angel." "Write unto the angel (messenger) of the Church at Laodicea!" says the Book of the Revelation.

The bishop, then, is the messenger, the witness, the teacher of his household. He must bear testimony, out of his own experience, of the valid-

On the Cover

THREE new windows were unveiled in the chancel of St. George's Church, Stuyvesant Square, New York City, on Easter morning. On our cover we reproduce the middle window. This shows a figure of St. George in medieval armor, against a decorative background in which the red cross of the Saint is predominant. The treatment of the windows is suggestive of the work of the thirteenth century glass wrights. Its makers, Howard, Geissler & Rowe, Inc., have succeeded in embodying rich colors in an unusually brilliant and harmonious manner. Len R. Howard, the designer of the windows, had the benefit of the advice of Jules Guerin, the noted mural painter, who was interested because of his close friendship with Dr. Carl Reiland, the rector. Mr. Guerin is perhaps best known for his decorations in the Lincoln Memorial, Washington, D. C.

ity of the teaching that there is One God, that Christ is his Son and our redeemer, and that the Holy Spirit rules. But the bishop, as successor of the Apostles, also has another duty: to send out others to teach this same doctrine.

CHURCH'S FUNCTION

The primary function of the Church is to give; "to give knowledge of salvation unto His people, for the remission of their sins." The primary function of the Church is not to collect money, but to bring happiness, by teaching a certain way of life. Does it fulfil that function?

In a recent issue of THE WITNESS, Rev. George P. Atwater called attention to the history of a certain diocese, with a record of 25 missions and parishes dead within 23 years. Meanwhile in all the church papers we read of magnificent structures, costing many millions, built by intensive drives under high financial pressure, to enshrine the simple chair whose function is to teach happiness by witness of the resurrection.

There would be no harm in this, if it were the natural outflowing of joy in the gospel. But what shall we say of huge city churches that grow, while country churches shrivel and vanish?

What shall we say of huge cathedrals that rise while the communicant list dwindles, or stands stationary?

I know a certain diocese, now talking about raising a million dollars to build a cathedral, which has a chain of big downtown churches empty on Sunday save for a little handful of old folk.

The Reformation came when the overhead expense became greater than the value of the output. Any business fails when it costs more to run than its product is worth. Is this true of the Episcopal Church today? Does it cost more to run the church than its product is worth? Have we tinkered with the machinery so much that it has quit producing?

Because of the high standard of living set for the clergy, men who depend upon their clerical profession for their livelihood follow the wake of the well-to-do, and leave weak places alone. This Church is in the fatal condition of an army which puts its strongest men in its strongest places, and leaves its weak places undefended and uncared for. Episcopal churches flourish in little suburban paradises, where everybody is contented, well-fed and educated. They have largely deserted the ill-paid country town and the vast stretches of city territory when the battle of life rages grim, brutal and desperate.

THE HISTORIC LAITY

But, say the bishops, very justly, whom shall we send? and who will go for us? "The laborer is worthy of his hire." Yes—if he does the work! Meanwhile the burden is borne by loyal, unselfish, sacrificing lay workers.

We hear much of the historic episcopate, and much of the historic priesthood. Let me venture to lift a voice for the Historic Laity. Constantly I am amazed by the treasure of unselfish devotion poured out by laymen and laywomen who cling to the Church because they love it, not because it pays them.

Sacrifices made by foreign missionaries may be great: but there is no small parish that does not number its men and women and children who sacrifice as much as do missionaries in far-off lands. I know layreaders who have served loyally, without pay, in difficult and disheartening fields, seeing a procession of priests come and go, looking for fatter fields, while the unpaid worker clung to his task of working the soil and watering the seed in his little corner of the garden of the Lord—for the love of the Church, and not for the sake of the pay.

Let us look at the history of lay-movements in the Church. The Franciscan movement was a laymen's movement. Professional clergy had sunk into a horrible rut of mechanical unfaithfulness. Francis and his followers preached the gospel for pure love of it. They roused the antagonism of the settled clergy,—but they saved the Church.

THE WESLEYS

John Wesley and his brother launched a laymen's movement. They found the benefited clergy of the Established Church too stupid, lazy and

ignorant either to preach themselves or to recognize the word of God when they heard it preached by others. That Wesleyan movement, which began as a laymen's movement sponsored by priests, developed and grew apart from the parent trunk until it rivals the original tree.

The Salvation Army began as a laymen's movement, and in theory still is. Sacraments are not celebrated in the Salvation Army. They are to save souls and turn them over to the regular clergy to care for. But the regular parishes are suspicious of saved souls, and the Salvation Army is going the way of the Methodists into a separate ecclesiastical organization.

LAY EVANGELISM

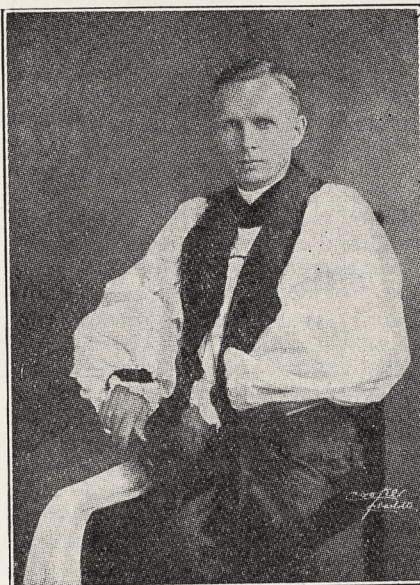
The Church of Rome had statesmanship enough to recognize Francis as a saint, and to adopt his new movement. The Church of England had not sense enough to recognize either Wesley or Booth. Has the Episcopal Church in this country enough of the saving grace of God to recognize, and develop, and bless this growing, insistent, pressing demand for lay evangelism? To recognize, in plain words, the universal priesthood of Christians?

It looks as though it does. As the result of the Bishops' Crusade, the demand for lay evangelization has been raised by Bishop Darst, leader of the Crusade. The Church Army has been showing what can be done. To answer the demand for trained non-professional teachers, the Summer Conferences were established some years ago. That they meet a great need is evidenced by their wide spread. There are some twenty-five of them throughout the country, attended by thousands.

Every confirmed person has his share in the Chair of Witness. We have all knelt before the bishop, and his hands have been laid upon our heads. We too are partakers in that injunction, "Ye are witnesses of these things." But too many of us have seemed to believe that confirmation, instead of being a "strengthening" as the word implies, was a "graduation." It is for this reason that the Order of the Sangreal has been planned; to keep alive devotion to the truth of God, as long as we shall live.

The prime object of the Order of the Sangreal is to teach knowledge and understanding of the Church as it is, and the Prayer-Book as it is—a method of living, day by day, so as to bring peace and serene happiness and quiet wisdom.

Differences that exist here and there are trivial beside the great fundamental unity which unites the Church of the Reconciliation, not only with all its own schools of



BISHOP PENICK
Crusades Down in Alabama

thought, but with all Christians everywhere throughout the world.

Is our Church Catholic? Of course it is. Is it Protestant? Of course it is. "Catholic" means that it has a universal mission. "Protestant" means that it stresses personal responsibility. Personal responsibility for a world-wide mission—where can there be a conflict in that? Ours is the Church of the Reconciliation.

Let us quit arguing and debating, and teach, as we were meant to teach, by living; by bearing witness in our lives and not only with our lips, to the power of a Christ whose resurrection is continual, glorious and eternal.

There are things that might be made clearer; there are antique and doubtful expressions that might be explained a little better. But the Church and the Prayer Book, as they are, shine out today above the weltering confusion of religious dispute with clear, sane, steady brilliance, needing only the clearing of the glass and the trimming of the wick—and the replenishing of the oil.

Much of this current splendor of architecture and decoration reminds one of painting an automobile to make it go. Common sense, as well as apostolic example, teach that before a stalled car will start again, it must go to the filling station rather than to the paintshop. "And they were filled with the Holy Ghost," says the Scripture.

A NEW ORDER

The Order of the Sangreal presents the Prayer Book as a manual of a joyous life. Humble confessions are not a means to misery, but rather to joyfulness. Supercilious conceit means wretchedness, while confessed humility, plus the certainty of for-

givenness from fatherly love, means serene, confident, radiant happiness, and abiding strength.

The Prayer Book was devised, not to fetter, but to free and strengthen. The altar is not a wall of division, but a focus of love. Our ritual is not a performance, but a drill, a discipline to keep ranks steady and hearts confident.

Every part of the church and of its worship is the product of the experience of lives of men and women who have trod the Way, and found it joyful. They have followed the Guides, and found them helpful. They have passed the Gates, and found a welcome there. They have mounted the Hill of God, and found the Sangreal there. They have sung along the pathway, and have divined the meaning of the mystical pageantry which sets forth truth too big to tell; and they have given us their teaching, because they were witnesses.

"This is the disciple which testifieth of these things, and wrote these things; and we know that his witness is true."

The Order of the Sangreal holds up before the eyes of all Christians, of all names, of every school of thought, without argument and without controversy, the Holy Chalice of the Blood of Christ, saying only this:

"O Savior of the world, who by thy cross and precious blood hast redeemed us; save us and help us, we humbly beseech thee, O Lord."

The Order of the Sangreal will be instituted at Racine Summer Conference, Taylor Hall, Racine College, Racine, Wis., June 26 to July 8 of this year.

If you are interested, come.

If there are those who have become interested in the order of the Sangreal through the reading of this series of articles by Mr. Tucker, and care to attend the Racine Conference where the order will be instituted, The Witness will be glad to supply them with the details.

The Cockpit

Each week we plan to submit to two or three readers some question now before the Church, with the request that they submit their opinions in about two hundred words for publication. We shall welcome from our readers questions which they would like to have answered here. The department is for frank opinion, not controversy.

SHOULD THE XXXIX ARTICLES BE RETAINED?

REV. EDWIN J. RANDALL

Executive Secretary, Diocese of Chicago

THERE seems to be on the part of men of several different points of view the desire to have them taken out of the Prayer Book. My own wish is, however, that some of the more substantial of the Articles could be retained in some form or another as an expression of the

teaching of the Church. I refer especially to such Articles as the first five.

REV. LOUIS PITT

Rector of St. Mark's, Newark, N. J.

I THINK that the XXXIX Articles should not be retained in the Prayer Book. In the first place, when you take the trouble to look them up (which nine out of ten people do not do) you find the Articles now printed as a *separate book*. You realize immediately that this appended book has nothing in the world to do with services of worship, and has no place in a book of Common Prayer. As a plain matter of fact, isn't it putting something over on the fellow to whom is sold a *prayer book*. People today are insisting upon *reality* in religion. They will have it or reject religion altogether, and I am with them there. What contribution to reality can be found in dogmas which applied to the Sixteenth Century? What good are they to lay people who cannot understand what it is all about? Suppose they could understand them because of a knowledge of theology and Church history, would they be brought any nearer to Christ thereby? I think not.

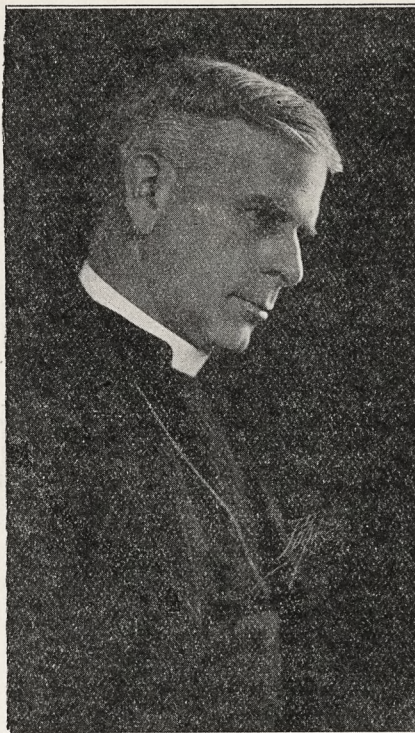
MRS. W. D. BRADFORD

Churchwoman, Middletown, Delaware

I WANT the Articles retained in the Prayer Book. To me they define and guard my faith as the Church teaches it to me in Prayer-Book, catechism and Bible. I cannot see how anyone can say that the Articles are archaic and useless. If they have no value one way or the other why grudge them the few pages they take up in the back of the Prayer Book? The ones who are stirring up these quarrels are those clergymen in our own communion who are advocating auricular confession, prayers to the saints, hail Mary's and worship of the Virgin. Who teaches that there are seven sacraments? There may be 700 but the Protestant Episcopal Church teaches her children as she prepares them for confirmation that there are two.

Next Week: WHAT SHOULD BE THE CHIEF TOPIC CONSIDERED AT GENERAL CONVENTION?

A professor at the University of California, as a test for psychology or something or other, asked his class this question: "If you were cast on an uninhabited but inhabitable island, what person would you choose to take with you, what toilet article, what kitchen utensil and what book?" The answers varied but these outran all the rest by a considerable majority: Sweethearts, soap, cooking pots and the Bible.



DEAN C. A. JESSUP
Recovers from Illness

Let's Know

REFLECTIONS

By Rev. Frank E. Wilson

I USED to know a very prominent denominational minister who was always making prodigious efforts to do something different. He was never satisfied unless he was campaigning. There was never anything normal about his work. He was always straining at the tugs to put across something big. It was quite a nervous strain to be in his company and I often used to wonder how much he really accomplished by his extraordinary expenditure of perspiration. The recollection of him comes to my mind as I read the following communication from a brother priest who has been doing a quiet, devoted work for a good many years.

"He was an unusual man; his work seemed so different from most men of his time and of his profession. His congregations were never unusually large. His services were without appreciable effort to attract special comment. At least news writers never sought him out. His sermons were not marked by striking and memorable bits of oratory or by ornate diction. Confirmation classes in his parish were never conspicuously large. He never was seen to make many pastoral calls for no one ever learned how many he made. To mark his service and administration he left no model and costly parish

house; reduced no unusually large debt; erected no cathedral-like church; introduced few, if any, new societies or novel methods for efficiency's sake.

"In short, he broke no record; save, perhaps, one—viz., that he appeared to be one to break no record.

"And yet, in spite of this peculiarity, the Word of God was known to have helped souls through him; the grace of God strengthened many by his faithful and quiet ministrations; children learned from him by precept and practice to know and love Christ; and all under his care as a shepherd were brought into vital and abiding union with God.

"This was *his* sole record, which could be discovered if one had eyes to discover it.

"Indeed, he broke no record; he made and left one behind him."

This is the day of the go-getter. Ballyhoo has ceased to be merely a slang expression and has become an accredited word of good standing because the thing itself has become so common. One of the prevalent failings in American life today is a confusion of mind between notoriety and eminence. Last night I listened over the radio to a revival service coming out of Chicago and for ten minutes the only thing I heard discussed was record crowds.

After all, which builds best, in the long run, for the Kingdom of God—the brilliant, scintillating, sensational purveyor of startling novelties or the obscure pastor rendering quiet, faithful, and patient service to human souls? In their old age, which will the youth of today recall with most affection and gratitude—the meteoric celebrity who dazzled them with sparkling flashes of up-to-the-minute religion or the rather prosaic priest who loved them, refused to give them up, stuck to them thru all their youthful follies, married them, taught their children, buried their loved ones, and reiterated platitudes of eternal Christian truth?

Somebody said it a long time ago—"In quietness and in confidence shall be your strength."

Clerical Changes

BROWN, Rev. W. M., rector at Grand Junction, Colorado, is to serve as locum tenens at St. Thomas', Denver, April 5th to September 15th.

BULTEEL, Rev. R. H. H., curate at All Saints', Dorchester, Mass., has accepted the rectorship of All Saints', Petersborough, N. H.

FRANCIS, Rev. Russell E., curate of St. John's, Youngstown, Ohio, accepts call to be priest-in-charge of Grace Church, Longview, Washington (diocese of Olympia).

MORRIS, Rev. L. E., of the faculty of St. John's College, Greeley, Colo., has accepted the rectorship of Trinity, Trinidad, Colorado.

PIPES, Rev. E. J., resigns as rector of Holy Trinity, Manistee, Michigan, to accept the rectorship of Calvary, Golden, Colorado, with chaplaincy of Colorado School of Mines.

ROGERS, Rev. B. Talbot, has resigned as rector of St. Matthew's, Sunbury, Pa.

NEWS OF THE ENGLISH CHURCH

Deplore Lack of Church Attendance

Reported by

A. MANBY LLOYD

"WHILE we are discussing and debating what prayers the people should say in church, our churches are becoming emptier and emptier," laments the Church of England Record, which thinks the position is without parallel since the Reformation, and adds, "If this continues much longer, we shall have churches without congregations." The Bishop of Southwark states that with a population of 2,500,000 in his diocese, there were only 116,000 communicants last Easter, when, of course, there are always more than on any other Sunday in the year. The British Weekly recently carried out a survey in a London area with a population of over 80,000, and compares the result with the figures of its census in 1886-87 and the census which the Daily News carried out in 1902-03. The residents in this area are almost all British and of the poor working-class type. In 1886-87 the total attendance was 12,996, the average at forty-four services being 295. In 1902-03 the total was 10,870, and the average at fifty-six services was 184. In this last census the total was only 3,960, and the average at sixty-two services was only sixty-three. Among the principal reasons assigned for the decline, are the war, the distractions provided by scientific progress, the improvement in social conditions, travel facilities and intellectual unsettlement. It is remarkable, observes our London correspondent, that this decreased church attendance coincides with increased interest in religion and a sympathetic attitude to its fundamental teaching on the part of people generally. Crowds still throng certain churches and are eager to hear certain preachers. The change that has taken place is that people no longer go to church as a duty or under any kind of constraint. Usually the average church does not offer anything that induces them to make an effort to go to it; they only go when in some way it attracts, interests or helps them, meets their need, answers their questions. Hence on week days in the business center of London large numbers of people gladly curtail or sacrifice their lunch time in order to hear Sir Oliver Lodge, Dr. Orchard, Studdert-Kennedy and other speakers, especially when they deal with fundamental issues and ultimate questions. Notwithstanding the decline in ordinary

church attendance, new churches are being built by the various denominations in new and growing areas. The Congregationalists, for instance, are launching an £80,000 scheme for erecting buildings in the neighborhood of London and elsewhere.

* * *

A call for recasting Christian dogma and discarding "Obstinate superstition" within the church was sounded by the Right Rev. Ernest William Barnes, Bishop of Birmingham, preaching in Westminster Abbey.

The Bishop, whose advocacy of the doctrine of transubstantiation has involved him in church controversies recently, dwelt on the splendid simplicity of Jesus and the Gospel.

"His indifference to sacerdotal ritual," he said of Jesus, "was as absolute as that of the modern man of science. A village artisan with no special education, he had a spiritual flair which can be linked to our latest knowledge.

"The need today is to refashion both dogma and worship by joining the spiritual institution of Jesus to the understanding of the universe created by modern science. Men and women everywhere are asking religious teachers to give them a message alike simple and up to date. The instinct that any acceptable revision of the Prayer-Book should satisfy this demand makes people impatient with the proposals that have emerged from private compromise.

"It is the main duty of Christian leaders to satisfy the spiritual needs of the age by combining religious sincerity and modern knowledge. The Church of England never will win the educated world until it discards obsolete formulae and conquers the conservative ignorance and obstinate superstition which exist within itself."

* * *

Dr. Frere, Bishop of Truro, has announced his intention to vote against the Prayer-Book Measure, as revised by the Bishops. All the changes, he says, are a concession in the wrong direction and his action is sure to unite nearly all who put their Catholicism before their Anglicanism. That means that if the Book goes through, very few will use it.

The Times says in a leading article: "Every single change which has been introduced into the measure of

1928—and they are neither few nor unimportant—has clearly been designed to remove doubts and suspicions in the Protestant wing of the Church," and Bishop Chandler writes to our 20th Century Jupiter to endorse this verdict. He says, "The consequences of its acceptance will be so serious that he hopes there may be a last hour repentance."

* * *

The following appeared in last Sunday's *Referee*:

A strange thing has happened, not for the first time in the history of the Anglo-Catholic Movement, and its leaders have come to the definite conclusion that a purposeful boycott is being carried out by Fleet Street. This has long been suspected, but became apparent on Tuesday morning when the London Press contained no reference whatever to a great meeting, perhaps the most remarkable ever held in the Church house, of laymen and laywomen, to demonstrate belief in the doctrine of the Real Presence, repugnance to which has led the House of Commons to reject the Revised Prayer Book. . . .

If it be observed that there was no "news" in this, it can be pointed out that never before has the Church House been so crammed with people, that the stairways were crowded, and that an overflow meeting had to be held in the Hoare Memorial Hall; and that, finally, only three clergymen were visible in the great concourse. That is "news." The *Yorkshire Post*, however, had a report of the meetings, and on Wednesday the *Times* produced a paragraph.

It goes without saying that the duty of the press is not to support any section of the religious world to the disadvantage of another; but that in boycotting one section it fails to uphold this principle, and withholds from the public news which the public should be aware of. It is of no small importance and interest that a novelist of Miss Sheila Kaye-Smith's rank, who has a wide and admiring public, should state in public her reasons for believing in the real presence, and that "the only idolatry they had to fear today was the idolatry of a huge materialistic world civilization, built up apart from God." Great prominence has been given to negative statements made by bishops and deans.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE churches are accused of blocking the efforts of the Navy Department to get through Congress an appropriation for four billion dollars in the next twenty-one years for battleships. Addressing a meeting in Pittsburgh last week, Mr. Theodore Douglas Robinson, assistant secretary of the navy, said: "The Navy Department estimate was four billion dollars. When this was broadcast the churches got together and decided that the country could not spend this money. Then they flooded their representatives with letters and telegrams, with the result that the navy is going ahead on the church people's program." Mr. Robinson was not only bitter in his denunciation of the churches, but also has uncomplimentary things to say about the navy committee of Congress and the appropriations committee. Here's hoping your letter or telegram was one of the drops that made up this flood. Incidentally, while on the matter you might chalk up another victory for the churches. Such triumphs are rather scarce but we must say that when they come they are worthwhile. You may recall that the late Judge Gary also complained rather bitterly that the churches, by butting into the business affairs of those running the nation, had forced the abandonment of the twelve-hour day in the steel mills. Now, if we could all pull together and do something about the coal racket before summer sets in we could go to the seashore with an easy conscience.

* * *

It may not be out of place in this column to report that a committee of churchmen recently visited the coal regions of Pennsylvania and found the miners and families housed in horrible shacks, with food rations so low that practically everyone was under-nourished. They reported that 70 per cent of them were American born, many of them of old American stock; that they were rather above the average in intelligence, and, considering the circumstances under which they are living, that they are unusually clean in their living habits. The committee stated that the chief factor in the present situation is the increased production due to the introduction of labor saving machinery which has created a situation where there are two miners for every job. Within a few weeks this paper is to carry an article written by an Episcopal clergyman who is laboring in

the coal fields which we promise you will be worthwhile.

* * *

The ninety-five denominations which sent representatives to the conference on faith and order (Lausanne) have been asked to express their opinions as to the next step in carrying forward the Christian Unity effort. The request was signed by Bishop Brent, chairman of the continuation committee.

* * *

The gentleman who persuaded Judge Lindsey to write his book on companionate marriage, Mr. Fulton Oursler, has been carrying on a bit of research on his own account, and is now persuaded that the Judge is all wrong.

"When I suggested that Judge Lindsey write his discoveries for the public I did not know the full meaning of his remedy for conditions. After studying the idea of companionate marriage, I began to look at it not as an author, but a father. Although I have no revulsion toward a more liberal form of marriage I do not believe his 'remedy' is any better than the disease it wants to correct!

"Till death do us part may be an exploded theory, but I believe in idealism in marriage. Companionate marriage automatically destroys that. One definitely forsakes the ideal and does not seek to safeguard one's marriage. It gives something of the psychology of the seducer to every boy and girl who enters into it. There is the thought that one can 'get away with it, if one wants to.'

"Judge Lindsey has made charges against the youth of America which are untrue in the proportions to which he clings," he asserted. "Eventually we will get back to the belief in the ideal of perfect love.

"My own view is that the modern boy is inferior to the modern girl, mentally and often physically, and that is what causes so much trouble. Boys are under the leadership of their girls. Look at them in the subway. The women are obviously dominant.

"Most trial marriages are really trial honeymoons, not really marriages. If my boy—I have one, fifteen years old—were going to get married I'd say to him, 'Think of the girl of your choice for twenty-four hours out of the day. Recollect her scrubbing her teeth, combing her hair, doing all the things that you would-

n't want to mar the glamor of the honeymoon.

"If you can visualize her and she still survive, it's all right. For the glamor of the honeymoon can be preserved if it is carefully nourished and if you are prepared to see the warts on her neck and overlook them rather than let them stand for the woman herself."

* * *

At the Annual Service of the New York Protestant Episcopal City Mission Society at the Cathedral of St. John the Divine, Sunday afternoon, March 25, the Rev. L. Ernest Sunderland, superintendent of the society, announced a gift of \$350,000, received from the estate of Mrs. John Innis Kane for the convalescent care of children at the Sarah Schermerhorn Convalescent and Fresh-Air Home, maintained by the Society at Milford, Connecticut. According to the terms of the bequest, \$100,000 of this has been designated for the erection of a Children's Annex, and \$250,000 for the endowment of convalescent work in this building.

"This generous gift," stated Dr. Sunderland, "will make possible an enlarged capacity for convalescent care throughout the year from 45 to 90 and an increased capacity for the Fresh-Air Season at this institution for 180 mothers and children to 240. The Children's Annex will make Schermerhorn House an unusually

REV. E. J. PIPES,

Rector, Holy Trinity Church,
Manistee, Michigan.

"The people of the parish nearly scramble for a copy of THE WITNESS each week, and those unable to get one arrange to borrow from a lucky purchaser. I make it a point at least twice a month to give a summary of one or two of the articles. It is a great little paper."

ADOPT THE BUNDLE PLAN

Ten or more copies to one address, at three cents a copy, payable quarterly. Have the papers sold at the church door for a Nickel.

A WELL-INFORMED PARISH IS AN
ACTIVE ONE.

THE WITNESS

QUALITY - BREVITY - PRICE
and as a result

LARGEST CIRCULATION OF
THE EPISCOPAL WEEKLIES

well-equipped institution of its kind. The portion of this gift given to endow the addition to Schermerhorn House, not only makes possible the operation of the new work without deficit, but assures its financial background so that the Society may plan a definite program over a period of years, thereby enabling them to put into operation a thoroughly planned and organized character and health-building program.

* * *

Bishop Wm. Mercer Green, the Bishop Coadjutor of the Diocese, visited St. Andrew's, Jackson, Miss., on Palm Sunday and confirmed a large class presented by the Rector, Rev. Walter B. Capers. The personnel of the class was unique in that the men and women outnumbered the children two to one.

* * *

Largely through the interest and encouragement of some of the Episcopal Church clergy and laity in St. Louis, the Russian Orthodox Church of St. Michael the Archangel is carrying on a building campaign. The

chairman of a committee of non-Russian friends is a vestryman of the Church of the Ascension (and also president of the Board of Aldermen).

* * *

The Concord Conference is to be held at St. Paul's School from June 26th thru July 5th. There are to be several new people on the faculty, including the Rev. C. Leslie Glenn, secretary of college work of the National Council; Dr. Lila Owen Burbank, a Boston physician and lecturer, who is to give a course on Christian Womanhood; Rev. Samuel Tyler of Rochester, N. Y. who is to

give a course of social problems; Rev. Elmore McKee, chaplain at Yale, will give a course on "The Religion of Jesus," and the Rev. Allen W. Clark, chaplain at Dartmouth, is to give a course on Personal Religion. Among the old timers on the program are Bishop Brewster of Maine, Rev. Theodore R. Ludlow of "281", Rev. Victor Haughton of Andover, Rev. Malcolm Taylor, secretary of the province. The Rev. Henry W. Hobson of Worcester is to be the chaplain.

* * *

Bishop Freeman of Washington is



AMERICAN BIBLE SOCIETY

Since 1816, the American Bible Society has been engaged in the single task of promoting the circulation of the Scriptures, without note or comment and without purpose of profit. It is the accredited agency of twenty-nine denominations for the translation, publication, and distribution of the Bible.

Representatives of twenty-four of these denominations, meeting as the Advisory Council last November, were so convinced of the value of the work and the providential possibilities of increased Bible distribution that they adopted the following resolution:

Whereas, The Bible is the basis of all Christian work; and

Whereas, We believe that all the Churches should make Official Appropriations to the American Bible Society for the wider distribution of the Bible, hailing this opportunity with readiness, knowing that such support is really the strongest aid to their own endeavors in home and foreign lands; and

Whereas, The budget of the American Bible Society for 1928, unanimously approved by the Advisory Council, does not begin to cover the opportunity open to the Society, but we cannot suggest that the Society should so enlarge its work as to cumber itself with debt; and

Whereas, We believe that the time has come to set before those who constitute a chief source of income the providential possibilities before the Society, and its present financial status; therefore be it

RESOLVED, That the Board of Managers of the American Bible Society be asked to appeal to the Churches of Christ in America for largely increased gifts toward the wider distribution of the Scriptures;

That this appeal be sent out in the name of the Advisory Council in annual session;

That a copy be sent to every representative of the Churches in this Council, and to all the Church press.

Rev. H. M. Hainer
Mr. F. H. Warner
Rev. S. G. Inman, Ph.D.
Mr. Arlando Marine
Rev. F. V. Hanson, Ph.D.
Rev. J. A. Aagaard, D.D.
Prof. H. C. Alleman, D.D.
Rev. Wallace MacMullen, S. T. D.
Bishop Collins Denny, D.D., LL.D.
Bishop J. Albert Johnson, D.D.
Rev. G. M. Oliver, D.D.
Rev. Wm. Y. Bell, D.D.
Rev. Paul DeSchweinitz, D.D.
Rev. Arthur J. Brown, D.D.
Rev. J. A. MacLean
Rev. D. W. Fooks
Rev. Walter McCarroll, D.D.
Rev. J. H. White, D.D.
Bishop James H. Darlington, D.D., LL.D.
Rev. John Beebe
Rev. E. J. Blekkink, D. D.
Rev. Titus A. Alspach, D.D.
Rev. C. K. Meyers
Rev. S. C. Enck, D.D.

Christian Church
Congregational Church
Disciples of Christ
Society of Friends
Lutheran Augustana Synod
Norwegian Lutheran Church of America
United Lutheran Church in America
Methodist Episcopal Church
Methodist Episcopal Church, South
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Colored Methodist Episcopal Church
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S. A.
Cumberland Presbyterian Church
Reformed Presbyterian Church of N. A.
United Presbyterian Church of N. A.
Protestant Episcopal Church
Christian Reformed Church in America
Reformed Church in America
Reformed Church in U. S.
Seventh-day Adventists
United Brethren in Christ

AMERICAN BIBLE SOCIETY

(Instituted 1816)

Bible House, Astor Place

New York City

J. WIPPELL

& COMPANY LTD:

EXETER
and 4 & 5 Duncannon St:
Charing Cross LONDON

ECCLESIASTICAL ART WORKERS

in
Embroidery
Wood
Stone
Metal and
Stained Glass

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church. Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation
of the District of Columbia

announced as the Lyman Beecher lecturer on preaching at the nineteenth annual convocation of Yale Divinity School, which will be held this year, April 16-18.

Father Hughson, O.H.C., was the preacher of the Three Hour Service at the Transfiguration (Little Church Around the Corner) New York.

The secretary of the diocesan house of Long Island, Mr. Robert Harrold, died on March 23rd. Mr. Harrold had been in the service of the Church for many years.

The Rev. Dr. Sheldon P. Delany preached on the problem of pain at the Church of St. Mary the Virgin, New York, and deliberated whether it might not be barely possible that the human race blamed God for many of its woes when it ought to blame itself.

It is indeed strange, he said, that parents should bring up their children without spiritual training and then be surprised when they turned selfish. It was amazing, he said, that a woman should marry a man because he was prosperous, good-looking or danced well, and then be surprised at his desertion. "Human nature, being what it is," Dr. Delany said, "and

human society being organized on an immoral basis, there is bound to result the existence of pain in the world."

Bishop Stires of Long Island preached the Three Hour service at the Messiah, Brooklyn.

A Liberian laborer makes about \$7.20 a month, says a missionary's letter, which gives point to the fact that the 120 school boys at St. John's Church, Cape Mount, last year by hard manual labor earned \$202 for their Easter offering.

Holy Week preachers at St. James',

Combating Whooping Cough

For more than one hundred years mothers have found Roche's Embrocation a quick and sure relief.

Rubbed on the child's chest it promptly loosens the choking phlegm that causes so much distress. Valuable also for croup and bronchitis.

Sold By All Druggists or
E. Fongera & Co., Inc., New York
W. Edwards & Sons, London, Props.



New York City, were Bishop Richardson of Fredericton, Canada, Dean Robbins of the Cathedral of St. John the Divine, and Bishop Oldham of Albany.

On the 40th anniversary of the organization of the Church in Japan

MRS. A. A. GUTGESELL'S CHRISTMAS NOVELTY GIFT BOOK

Established 1912

If your Church or Society needs money we offer

A SAFE AND ATTRACTIVE PLAN
Send your order for Sample Book NOW as they are made up during the summer months.

The new 1928 Christmas Novelty Gift Book contains a beautiful line of colorful, engraved, hand colored and printed Christmas Cards, Enclosure Cards, Seals, Ribbons and Tissue Paper for Christmas packages, also many Novelties—all arranged in attractive display.

YOUR PROFIT IS FIFTY PER CENT
Originator and pioneer of this plan for Church and Benevolent Societies.

Seventeen years' experience in getting out annual lines for this purpose.

Creative Artists and Designers of well known ability.

Our own perfectly equipped plant for manufacturing.

An Organization of efficiency that maintains throughout the season a service nationally known for its promptness and reliability.

For information and testimonials, address
MRS. A. A. GUTGESELL, Inc.
521-529 So. 7th St., Minneapolis, Minn.

Liberty Organ Percussions
For Perfect Tone Quality

"THE SOUL OF THE ORGAN"

"Liberty Harp No. 149"

"Liberty Graduated Cathedral Chimes
Style O"

The Kohler-Liebich Co., Inc.
CHICAGO

(Nippon Sei Kokwai), in February, the churches in Kyoto had a service and designated their offering as a gift to the Department of Missions in appreciation of the great help which the American Church has given in the development of the Japanese Church.

* * *

Dean Jessup of St. Paul's Cathedral, Buffalo, who has been seriously ill with pneumonia, has completely recovered.

* * *

Pastors of seven denominations gave the addresses at the three-hour service on Good Friday at St. John's Church, New York; Salvation Army, Presbyterian, Baptist, Lutheran, Congregationalist, Methodist, Dutch Reform, and the rector of the parish, Rev. John A. Wade.

* * *

Bishop Brewster of Maine held a Quiet Day for the Kennebec Valley Clericus, Maine, at Hollowell on March 20th; the members of the Ministers' Club of Augusta and towns adjoining also being present. The Bishop spoke on "Ministerial Ideals."

* * *

Grace Church issues the Year Book of 1928, reporting 1,913 communicants and \$116,000 in offerings, besides endowment incomes. The larger share went to missions and to maintaining parish work, including homes for old men and women and the hospital for little children. The most notable change recorded is the changing of the Day Nursery to a home for self-supporting women and students, under the name of Huntington House.

"Grace Church," says Dr. W. Russell Bowie, "is seeking to adjust it-

self to the intellectual and social needs of the day."

* * *

Holy Week noonday services for members of the theatrical profession and their friends were held at the Broadhurst Theater, on West Forty-fourth Street, from Monday through Good Friday, under the auspices of the Episcopal Actors' Guild. The speakers were Monday, the Rev. Dr. Iddings Bell, president of St. Stephen's College, Annandale-on-Hudson; Tuesday, Bishop William T. Manning; Wednesday, the Rev. Dr. Karl Reiland, rector of St. George's Church; Thursday, the Rev. Dr. J. O. S. Huntington, Father Superior of the Order of the Holy Cross, and Friday, Suffragan Bishop Herbert Shipman.

* * *

Rural schools this year: Vanderbilt University, Nashville, Tennessee, April 9-20. The group leaders are the Rev. F. D. Goodwin and the Ven. V. G. Lowery; the guest preacher is to be Bishop Maxon. At the Pacific School of Religion, Berkeley,

June 4-15, the Episcopalians being led by Archdeacon Porter and the guest preacher being Bishop Parsons. Kansas Agricultural College, Manhattan, June 10-25; led by Archdeacon L. W. Smith, the guest preacher to be Bishop Johnson of Colorado. University of Wisconsin, Madison, June 25 to July 6; leader of men, Rev. H. W. Foreman; of women, Miss Helen Beardsley; guest

MARGARET HALL

Versailles, Kentucky

Accredited Church School for Girls, in the Heart of the Blue Grass.

College Preparatory and General Courses. High Standards; Music; Supervised Athletics; New Indoor Swimming Pool.

SARA McDOWELL GAITHER, A. B.
Principal

St Albans

The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: WILLIAM H. CHURCH
Head Master, Washington, D. C.

PINECROFT CAMP

Log Cabin, Colorado

Recommended by Bishop Johnson. For girls 9 to 15. Limited to twenty members. Write for prospectus.

REV. C. HERBERT SHUTT
Fort Collins, Colorado

CAMP CARRINGTON

For girls ages 7 to 16, located on beautiful Portage Lake, Onegama, Michigan. Open July and August. Rate, \$190 for eight weeks. All athletics. Best of care. The only Episcopal camp exclusively for younger girls. Write for booklet to Mrs. Carrington, Saint Margaret's School, Knoxville, Illinois.

BISHOP HOPKINS HALL

School for girls on shore of Lake Champlain. College Preparatory, General Course. Music. Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue

BRENDA W. CAMERON, Principal
Burlington, Vermont

RACINE COLLEGE GRAMMAR AND PREPARATORY SCHOOL

Racine, Wisconsin

Founded 1852 as a department of Racine College and still conducted on original Foundation. Select non-military School for Boys. High Scholarship, atmosphere that of cultured home. Recommendations required. Terms: \$70 per month.

Address: Secretary

WANTED: BY AN EPISCOPAL MISSION in South Dakota, 12 or 14 second hand pews. Write Rev. J. B. Clark, rector, Sisseton, S. D.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd., 72 Margaret Street, London, W. I., England.

ALTAR AND SURPLICE LINENS BY THE yard at wholesale prices for Rectors, Needleworkers, Guilds and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

The Order of the Sangreal

will be instituted at the

TENTH ANNIVERSARY RACINE CONFERENCE

Taylor Hall, Racine, Wis.,

June 25 to July 8

Every Midwest Parish should have at least one full-time student enrolled in the Conference. Write

MRS. EDNA BILLER

TAYLOR HALL

Box 292 Racine, Wis.

LITTLE WITNESS BOOKS

THE PERSONAL CHRIST

By Bishop Johnson. 50c a copy.

HISTORY OF THE CHURCH

By Bishop Johnson. 35c a copy.

EVOLUTION

By Geo. Craig Stewart. 35c a copy.

THE BIBLE AND EVOLUTION

By Postell Witsell. 50c a copy.

THE WAY OF LIFE

By Bishop Johnson. 50c a copy.

FOUNDATION STONES

By H. P. Almon Abbott. \$1.25 a copy.

ESSAYS TOWARD FAITH

By A. Q. Bailey. 50c a copy.

A MAN'S RELIGION

By J. A. Schaad. 35c a copy.

VICTORY OF THE CROSS

By N. R. High Moor. 50c a copy.

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO, ILLINOIS

National Center for Devotion and Conference

Taylor Hall, Racine, Wisconsin

The Racine School of Religion, fourth year, July 8th-July 29th, 1928.

For information apply to
MRS. GEORGE BILLER

Hospital of St. Barnabas

SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address
DIRECTOR, SCHOOL OF NURSING
Hospital of St. Barnabas
Newark, N. J.

MEMORIAL TABLETS

— OF ENDURING WORTH
AND ATTRACTIVENESS —
IN GENUINE CAST BRONZE

MODERATE IN PRICE—BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN, N.Y.

preachers, Bishop Roberts and the Rev. George D. Gilbert. Conference at Cornell University, Ithaca, N. Y., July 9-21; leader of Episcopalians, the Rev. C. R. Allison; the guest preachers, Bishop Booth of Vermont and Bishop Fiske of Central New York. Finally the conference at Washington College, Chestertown, Maryland, September 3-14, where the leader and preacher is to be Bishop Davenport.

* * *

The mayor of Savannah, who is also a vestryman of St. Michael and All Angels', was the toastmaster at an interparochial meeting of men, held at St. Paul's Church and sponsored by the men's club of St. John's. In his opening address he stressed the need for the elevation of business ethics and the furtherance of church work by personal effort and example. Mr. George W. Thames, Jr., school superintendent of the Good Shepherd, Jacksonville, Florida, was the

principal speaker. He outlined the work being done in that church school where there is an enrollment of 1,200.


* * *

Besides using all of the diocesan clergy in an evangelism campaign in Alabama, the following clergy from the outside gave their assistance: Bishop Cook of Delaware, Rev. J. M. B. Gill of Petersburg, Va., Rev. Chas. R. Blaisdell of Memphis, Bishop Capers of West Texas, Rev. Rai-

mundo DeOvies, chaplain of Sewanee; Rev. John S. Bunting of St. Louis, Rev. Oliver Hart of Chattanooga, Bishop Penick of North Carolina and Rev. Walter C. Whitaker of Knoxville.

* * *

The combined choirs of St. Bartholomew's, the Cathedral of St.



**WINSTON-INTERNATIONAL
SUNDAY SCHOOL
SCHOLARS' BIBLES**
SELF-PRONOUNCING
Contain specially prepared *Helps to Bible Study* and many *Attractive Illustrations* suitable for children.
Send for Illustrated Catalog
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
456 Winston Building Philadelphia

**CHURCH
FURNITURE**
Pews, Pulpits, Chancel Furniture
Sunday School Seating
American Seating Company
1024 Lytton Bldg., Chicago
New York Boston

SOMERSET HILLS

For boys from 6 to 14 years of age
Prepares for the Leading Secondary Schools



Unusual record of scholastic achievement

Outdoor life in the country

For particulars address

The Director

REV. JAMES H. S. FAIR
Far Hills, New Jersey

25,000 CHURCHES USE



Illustrated Booklet and Samples Free
Old Cushions renovated and recovered equal to new
Ostermoor & Co., Inc., Dept. C, 114 Elizabeth St., N.Y.

A Memorial Beautiful

FOR a Memorial of simplicity and graceful proportions nothing can excel one designed after the EARLY CHRISTIAN CELTIC and CORNISH CROSSES of the 6th, 7th and 8th centuries, carved in imperishable Silver Grey Granite from Cornwall, or the Rugged Dartmoor Devonshire Granite.



St. Martin's
Iona Cross
4 ft. 6 in. high,
\$92.00

St. Minver Cross
4 ft. high,
\$83.00

Packed in case
ready for ship-
ment.

Approximate

freight to New York, \$19.50

Please send for the following Book-
lets (mailed free):

- (1) "Beautiful Churchyard Memorials,"
- (2) "Memorial Brasses and Carved Oak Tablets for Churches,"
- (3) "Church Furniture and Stained Glass Windows,"

MAILE & SON, Ltd.

Sculptors and Church Art Craftsmen

The Firm with great Traditions,
being Founded 1785.

357-365-367 Euston Road, London, Eng.

NINE RELIGIOUS BOOK LEADERS

1.—Does Civilization Need Religion?

By Reinhold Niebuhr.....\$2.00

2.—The Wrestle of Religion With Truth

By Henry Nelson Wieman \$2.50

4.—Adventure

By Canon B. H. Streeter and
Others\$2.50

6.—New Studies in Mystical Religion

By Rufus M. Jones.....\$1.75

8.—Christianity

By Charles Guignebert\$4.50

3.—A Pilgrimage to Palestine

By Harry Emerson Fosdick \$2.50

5.—Fear. The Autobiography of James Edwards

By John R. Oliver.....\$2.50

7.—This Believing World

By Lewis Browne\$3.50

9.—Reality

By Canon B. H. Streeter.....\$2.50

Intimacy with Jesus

By Charles M. Woodman

Phases of the spiritual experience of the Christ which serve to bring him into intimate fellowship with the spiritual experience of mankind form the central interest of this work.

Probable price \$2.00

Revaluing Scripture

By Frank Eakin

Author of "Getting Acquainted
with the New Testament."

Jewish-Christian, Mohammedan, Brahmanic, Zoroastrian and Buddhist Bibles compared in a thorough re-examination of the whole subject of the nature and value of the Christian Bible.

Probable price \$2.25

What Remains of the Old Testament

By Hermann Gunkel

"No Old Testament critic of our age appreciates more truly the value of the Old Testament as a religious classic."

—Professor James Moffatt. Price \$1.50

The Gospel for Asia

By Kenneth Saunders

A comparative study of three religious masterpieces, (1) Gita, (2) Lotus, and (3) the Fourth Gospel, which are Scriptures of incarnation that attempt to universalize religion. Price \$2.50

Greek Thought in the New Testament

By George Holley Gilbert

Author of "Jesus and His Bible."

The author holds that the residue after the Greek thought in the New Testament is removed is Jesus's own gospel. Price \$1.75

The Religious Development of Adolescents

By Oskar Kupky (Leipzig)

Translated by William Clark Trow
(University of Michigan)

A preliminary study of the religious phase of development in adolescence to the extent that knowledge of it can be gained from a considerable number of young people's diaries.

Price \$1.50

At your bookstore or from

THE MACMILLAN COMPANY

60 Fifth Avenue

Chicago

Boston

Atlanta

Dallas

New York City

San Francisco

Services

St. Paul's Cathedral, Buffalo

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45 and 7:45.
Daily, 7, 9:30, and 5:30.

Christ Church, Eau Claire, Wis.

Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

For the special rates write
THE WITNESS
6140 Cottage Grove Avenue
CHICAGO

John the Divine and St. Thomas's gave Bach's "The Passion of Our Lord According to St. Matthew" on Wednesday in Holy Week at St. Bartholomew's.

* * *

An increasing number of churches are following the Episcopal and Roman practice of observing Good Friday, and of Holy Week. The Federation of Churches in many cities this year have sponsored noonday services during Holy Week.

* * *

Mrs. Biller, director of Taylor Hall, Racine, may not be the busiest person in the Church but she surely has plenty to do, as one may judge from this partial calendar of events to take place at this Centre of Devotion:

April 4-11, Easter vacation—Students.

April 14, Oriental Student Conference Committee Meetings.

May 7-10, Conference — National Woman's Auxiliary.

May 11-13, Conference — Young People, Diocese of Milwaukee.

May 16, Neighborhood Meeting, Woman's Auxiliary, Diocese of Milwaukee.

May 25-June 3, Open for guests.

June 9-10, Retreat for Laymen, Diocese of Chicago—Conductor, the Rt. Rev. Sheldon M. Griswold, D.D.

June 13-20, Open for engagements.

June 25-July 6, Racine Conference.

July 8-29, Racine School of Religion.

August 1-14, Conference—The Fellowship of Reconciliation.

August 15-29, Oriental School of Religion.

August 30-September 3, Conference

—Young People, Diocese of Chicago.

September 6-14, Oriental Students Conference.

September 21-23, Conference (Tentative) Brotherhood of St. Andrew, Diocese of Chicago.

September 26-October 3, Open for engagements.

October 5-7, Conference—Provincial Girls' Friendly Society.

October 10-20, Reserved.

October 23-31, Open for engagements.

November 1-8, Open for guests.

November 13-16, Priests' Retreat; Conductor, the Rt. Rev. Samuel B. Booth.

November 20-25, Open for engagements.

November 30-December 2, Conference —(Tentative) Young People Inter-diocesan Chicago-Milwaukee.

December 15-January 1, 1929, Oriental Students Christmas Vacation.

* * *

Lady Manton, England, is a keen sportswoman, a pious church member and a speedy convalescent, three facts which made this story:

Injured in a hunting accident, Lady Manton was walled up in plaster

Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

Grace Church, Brooklyn Heights

Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 12.

All Saints' Church, New York

"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Daily 7 and 5:30.
Holy Days, 9:30.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

4 Chelsea Square New York City

Episcopal Theological School CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address
THE DEAN

Berkeley Divinity School

Middletown, Connecticut

Address:

REV. WILLIAM PALMER LADD, Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses.
Privileges at University of Pennsylvania
Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean,

REV. BERRYMAN GREEN, D.D.

Theological Seminary Alexandria, Va.

HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.
Four year liberal arts course, leading to the degrees A. B. and B. S. High Standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

Trinity College, Hartford, Conn. has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

A Clean **HOWE** in a
Mind **HOWE** — INDIANA Sound
Body

A Thorough and Select CHURCH SCHOOL for Boys.

Special attention given to College preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building.

Rev. Charles Herbert Young, M.A., Rector
ADDRESS P. O. BOX, HOWE, IND.

and ordered to remain abed for six weeks. After two weary weeks she shucked off the plaster cast and returned to the hunting field. The next Sunday she attended church and joined in the general tittering when the parson said:

"And now let us pray for the speedy recovery of Lady Manton, who is lying dangerously ill."

* * *

Only five years old the new model city of Longview, Wash., already numbers 12,700 population. The great Long-Bell lumber interests, who founded the city, have erected there the largest lumber mill in the world, and the Weyerhaeuser Company are building one as large or larger. The reason is the great virgin forests of Washington and Oregon, the site of the new place being on the Columbia river between the two northwest states. This last factor is making of Longview not only a lumber center but a seaport. Docks and elevators are being erected, and government legislation assures a well dredged outlet to the Pacific, fifty miles away. The new population included many Episcopal church people, and the diocese of Olympia was early impressed with the need of caring and providing for them. A determined Bishop's Committee and a consecrated woman's guild finally made a proposition to Bishop Huston under which the mission welcomed on February 15 its first priest in charge, the Rev. Russell E. Francis, formerly of Youngstown, Ohio. The mission's growth has been steady. It has already moved once in the interest of larger quarters and accessibility and now faces the urgent necessity of purchasing property and building a permanent church.

* * *

The Rev. Frederick C. Grant, dean of the Western Theological Seminary, is delivering a series of lectures at Northwestern University on the six Thursday evenings following Lent. His subject is "New Horizons of the Christian Faith."

* * *

I am not quite sure how to classify this news—**notable service** hardly seems quite the thing. Anyhow the Rev. and Mrs. Erasmus Van Deerlin have recently had the unusual and noteworthy happiness of celebrating their sixtieth wedding anniversary. Mr. Van Deerlin is senior priest of the diocese of Los Angeles. He is quite a Patriarch, with ten living children, thirteen grand children and three great grand children.

* * *

Interdenominational services are held each summer at the Yosemite National Park Church, California, an interdenominational church now being built. The preachers are of fourteen different denominations.

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpressiveness of living, intimate personal companionship of professors and students, and sincerity.

For tuition \$300.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$700.00.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.

Address Bernard Iddings Bell, President.
ANNANDALE-ON-HUDSON, N. Y.
(Railway Station: Barrytown)

St. Katherine's School

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary. A thorough preparatory course for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports, swimming and riding. Address

THE SISTER SUPERIOR

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

Saint Elizabeth Of-the-Roses A Mother School

Episcopal—open all year, one hour from New York. Children 3 to 12 years. Usual studies, out-door sports camp, sea bathing. Mrs. W. B. Stoddard, Directress, Shipping Point, Stamford, Conn. Telephone 2173—Ring 14. "The School that develops initiative."

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of the founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D.

St. Mary's School

Concord, N. H.

A HOME-LIKE SCHOOL FOR GIRLS
College Preparatory and General Courses
MARY EVERETT LADD, B.L.,
Headmistress

HARVARD SCHOOL Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R.O.T.C. 28th year opens September 20th. Outdoor sports in a fine climate. For all information address the Rev. Robert B. Gooden, D.D., Headmaster.

CHICAGO

Church Training School

President: The Bishop of Chicago.
Director of Studies: The Rev. F. C. Grant, S.T.D.

A two year course of practical work and study to prepare women for service in the Church. Address:

DEACONESS FULLER

211 So. Ashland Boulevard, Chicago, Ill.

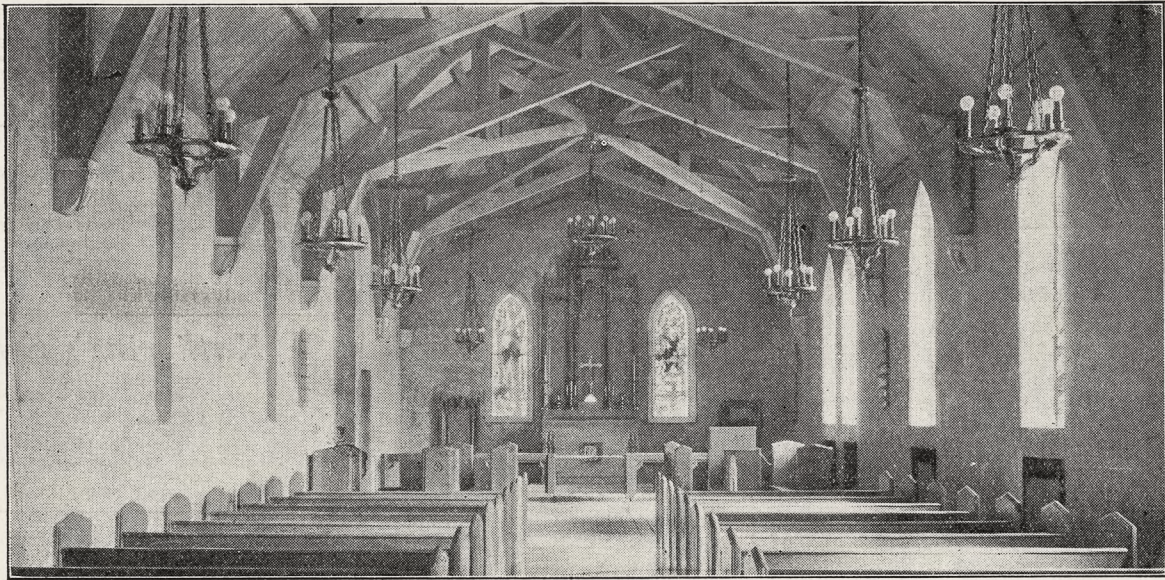
ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. *Separate attention given to young children. For catalog address THE SISTER SUPERIOR.



The Embellishment of the Interior of the New
Brown Memorial Chapel
of

St. Peter's Church

WASHINGTON, NORTH CAROLINA

was under the direction of

R. GEISSLER, Inc.

CHURCH FURNISHERS

56 West 8th Street, New York

who designed and supplied

THE CHANCEL FURNITURE

in carved oak, with gold and polychrome decoration

THE ALTAR BRASSES

THE COMMUNION RAIL AND CUSHIONS

THE WROUGHT IRON LIGHTING FIXTURES

THE BRONZE TABLET OF DEDICATION

THE CHOIR STALLS AND THE PEWS

THE CHANCEL, NAVE, and VESTIBULE WINDOWS

* * * *

The result illustrates the great value of entrusting the designing and installation of all the furnishings (in all materials) to a firm thoroughly familiar with ecclesiastical art and the conduct of the church service. Such telling beauty and harmonious dignity will result only when a comprehensive scheme is consistently carried out. Because the experience and facilities acquired by the firm during a period of over fifty years are at your service, similar results can be achieved for your church at actual saving of expenditure.

* * * *

Recommendations made in connection with chancel arrangements in new or old churches;—for treatment and color of walls, ceiling and floor, etc. Altars and Fonts in marble and stone; Communion silver; Vestments and Hangings.