

The **WITNESS**

CHICAGO, ILL., APRIL 11, 1929



THE HEAVENLY REST

Henry - Wynd - Young Inc.

514 East 34th St. New York



work in glass mosaic church decoration



Tower Chimes Played From Electric
Keyboard at Organ
Church Bells — Pells

McShane Bell Foundry Co.
Baltimore, Md.



Vestments

For the Clergy and Choir.
Altar linens, embroideries,
clerical and lay tailoring.
Materials cut to measure
and stamped for others to
work.

J. M. HALL, Inc.
174 Madison Avenue
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

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze

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

DEAGAN

Tubular Bell
Tower Chimes

Standard Sets \$1375 up.
A living memorial—a lasting tribute.
Write for information.

J. C. DEAGAN, Inc.
161 Deagan Building, Chicago

Played Direct From Organ Console

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal
qualities and mechanical reliability

Correspondence Solicited



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.



R. GEISSLER, INC.

56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

J. WIPPELL & COMPANY LTD

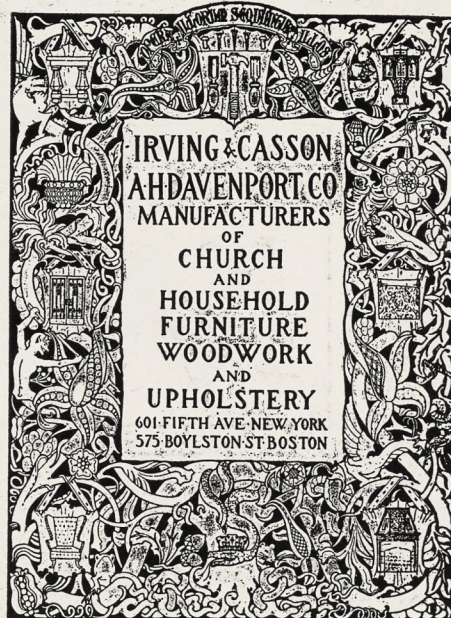
EXETER—Cathedral Yard.

MANCHESTER—32 Victoria St.

LONDON—Duncannon St. W. C.

Craftsmen
in
Wood, Stone
Metal, Glass
Sculpture
Embroidery.

Designs and
inclusive estimates
sent on application.



IRVING & CASSON
AND DAVENPORT CO
MANUFACTURERS

OF
CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK
AND
UPHOLSTERY

601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON

As a MEMORIAL or GIFT added to your church organ

"Liberty Graduated
Cathedral Chimes"

STYLE O

"Liberty Harp No. 149"

Express forever in beautiful tones
the thoughtfulness of the donor

THE KOHLER-LIEBICH CO., INC.
3551 Lincoln Avenue · Chicago, Ill.

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

Stained Glass Windows

Beautiful Groupings + Well executed
Gorgeous + Combinations + of Color

The Van Gerichten Studios
New York City Columbus Ohio.

THE ROSSBACH ART GLASS CO.

— OFFICE AND STUDIO —

221-223 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL
MEMORIAL WINDOWS.

— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED: 1905.



All exterior stone and interior stone and marble for
Church of The Heavenly Rest, and Chapel of Beloved
Disciple, executed and erected by

George Brown & Company

New York Office
286 Fifth Avenue

Main Office and Plant
270 Passaic Street, Newark, New Jersey



The Heavenly Rest

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 35

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

HOW THE NEW CHURCH CAME TO BE

By

BY C. G. MICHALIS

Secretary of the Building Committee of the Heavenly Rest

CONSIDERED from every angle, the story of the building of the new Church of the Heavenly Rest, Chapel of the Beloved Disciple must always be an interesting one. Viewed from the standpoint of the building committee and the problems they have encountered and have solved, it has been a chapter filled with fascination and the pleasure that comes from watching plans grow out of ideals, and seeing a great building take shape from those plans.

As one who has been in a position to observe practically every step of the process, I am sure that I may say that the integration of time, thought, and work, contributed by every designer, workman, engineer and staff member, and the devotion of the parish membership to its leaders has been as great an achievement as the accomplishment of this new church.

In reviewing its story, may I, by way of preliminary, state the financial schedule under which we have operated:

With the sale of the old Church of the Heavenly Rest for \$1,750,000 the site at Ninetieth Street and Fifth Avenue was made possible. For the ground, one hundred feet fronting on the Avenue and two hundred and fifty-six feet on Ninetieth Street, \$1,000,000 was paid. After paying charges and commissions, there remained approximately \$700,000. Through an arrangement with the Dutch Reformed

Church of Harlem, the building formerly occupied by the Church of the Beloved Disciple was sold to them, thereby increasing the building fund to about \$1,125,000.

To build a church of a dignity and beauty worthy to represent the faith of our generation would require more money than we had in hand. After the bids on the general contract were in, we found ourselves about one million dollars short to finish the Church for occupancy, and those details necessary to express the intent of the architecture. In addition there would still remain unfinished, certain sculpture and glass, but this was not an immediate problem, as it represented years of work and their completion could not even be approximated at this time. The vestry, understanding this condition, felt no hesitancy in committing themselves to the obligation in advance of funds, as they had complete faith in the project.

Before any building was done, while there was yet only a preliminary hole in the new ground, we raised \$650,000 from eleven hundred contributors. We are therefore entering our new Church today with an obligation which was anticipated, but an amount for which we entertain no fears of raising at the proper time. Our building has run close to schedule, for the net extras on our gen-



REV. HENRY DARLINGTON

eral contract will run well under two percent.

When it became apparent that we were to build a new church, the building committee made a long preliminary period of study of church architecture as applied to this country and New York City; as applied to the neighborhood we had chosen; and which would most accurately express the purposes which we wished our church to fulfill. We conferred with architects, artists, and Episcopal clergy experienced in problems of this sort, for we realized the great responsibility and obligation which was ours to give to New York this particular parish church. This we knew, but we had not fully appreciated that, perhaps, to the Church of the Heavenly Rest had come the privilege of building the last parish church in central Manhattan fortunate enough to have both a perfect setting and sufficient land. Not but what there would be many other churches built in this section in the future. But, as was repeatedly brought out, with the tremendous increase of property values and the gradual elimination of available sites, future church buildings would have to be compromises, both as to location and architecture. To the Church of the Heavenly Rest fell the responsibility of giving to central Manhattan as nearly a perfect parish church as could be produced.

The committee realized that the obvious way to choose an architect would be to hold a competition, or from a group of well-known architects to decide upon one. This would relieve the Committee and the vestry of practically all responsibility. If the church were a success, the building committee for its judgment would receive due credit. If the church were a failure, the architect would receive the blame. But the committee felt that it had something more to do than to order a church as one would a fine automobile. It felt that what it must do above all things was to select an architect of ability who could carry out successfully their ideas, provided, of course, that these ideas conformed with the spirit of the architecture chosen. The committee had heard far too many apologies for certain bad details forced in buildings by committees.

In the beginning, there were interviewed a large group of architects, or architectural firms, holding the first interview in each case at the church office. This took many weeks, the committee meeting sometimes every afternoon from Monday to Friday from 1:30 to 5:30 P. M. Confidential stenographic notes were taken at these conferences, recording the general situation from each architect's point of view. Gradually some of these architects eliminated themselves as they came to realize their own inadequacy for undertaking the project and others formed themselves in groups to meet the variety of our problems. The committee next visited architects' offices, studying representative records of work, methods of workmanship, and general spirit of each organization.

Out of this long period of survey, certain fundamentals were crystallizing as to our own wishes. It was necessary for these definitely to take form before we could decide upon our architect. Incidentally, we were to save much expense and time by knowing our

requirements and thus eliminating the necessity of many tentative plans, for it has been stated that in the building of a famous church in New York City, twenty-six plans were drawn before the final one was selected. Faced with the shaping up of these fundamentals, we were also becoming impressed with the fact that we were more interested in a man to carry out our developments than in a plan.

THE REQUIREMENTS

The following then became our requirements:

We must build a church for today and to-morrow.

A building whose appeal would be through the correctness of its structure from the mass to the detail of the smallest ornament; a church having an irresistible appeal in the true religious atmosphere of its interior and exterior.

A church which should be purely an effort to establish a spiritual center for spiritual interest.

A parish house which should be essentially a spiritual point, and not a gymnasium, educational institution, or a recreational center; a parish house of such size that the church would fill the parish house; not a parish house which would try to fill the church.

A memorial chapel, called The Chapel of the Beloved Disciple, with a capacity of about two hundred.

A space to be left between the south wall and the building next to the church, as we had no idea what might later be built there.

All pews in the church to be within direct view of the chancel; no columns or other architectural interference to obstruct the vision.

An organ with no pipes showing.

A new system of lighting scientifically worked out to properly illuminate the pews.

Audibility at every point.

Great consideration to be given to the windows, that truly great glass may characterize this church in the future.

The stone to have warmth and tone, to possess certain weathering qualities to produce pleasing effects and to also have proper durability.

The church to have beneath it a crypt and an adequate mortuary chapel.

As a final and most important decision, we concluded that the type of architecture should be Gothic, but Gothic in a distinctly modern way.

With the preceding requirements always in front of us, we were forced to decide upon certain qualifications necessary for our architect, which in part were as follows:

Freedom of the key individual to devote all the necessary time to the working out of this problem without delegating it to a subordinate.

A younger man or group of men, since a church commission of this magnitude is always spread over a period of years and may be termed "never finished".

Not a so-called "one-man organization", lest, in case of illness or death, the work would have to be transferred to another firm for completion, which might result in a hybrid structure as has happened too often in the past.

A definite Gothic background from previous experience with a complete working knowledge of this type, not merely academic.

Proper reaction and skill to produce a building with the necessary religious atmosphere, and sufficient familiarity with the requirements of the Episcopal ritual to successfully incorporate it in a church plan.

Vision to appreciate the great opportunity to make this new Church of the Heavenly Rest as much a turning point in church architecture as certain comparable churches have been in the past.

Appreciation of the opportunity to allow artists to participate in the conception of this building and breadth enough to give them credit for their share.

Acceptability as an agreeable working companion for both the committee and the contractor chosen to build the church.

Financial responsibility.

Recognized ability, together with a skilled and adequate organization to execute requirements.

It was our pleasure to select, as best fulfilling these qualifications, the firm of Bertram Goodhue Associates, known as Mayers, Murray and Phillip.

Their present members are Mr. Francis L. S. Mayers, Mr. O. E. Murray and Mr. Hardie Phillip, of whom the last has been the chief architect and designer for this church. They are all members of the American Institute of Architects and the Architectural League of New York. Their early experience was in English schools and offices, followed by a long association with the late Bertram G. Goodhue. This background, together with their own exceptional ability, has amply justified our choice.

Before a spade of earth was turned, for a year and a half, Mr. Hardie Phillip worked steadily on the plans giving his almost undivided time.

THE CONTRACTOR

The general contractor, Thomas O'Reilly and Son, Inc., was checked with great care and was awarded the work on the cost-plus system with a maximum guarantee. His choice was the result of competitive bidding from a selected few.

It was also decided to have on the job a Clerk of the Works responsible to the building committee and entirely paid by them. After a search before the building was started, Mr. Alfred Priestly was engaged. Results of his whole-hearted effort and ability have more than justified the committee's action.

It was our determination to call on the best possible scientific brains to aid us in every way. We had in mind our construction, materials used, development of acoustic properties within the building and such sound devices as would aid the sub-voiced speaker or the deaf. We were also intensely interested in the development of the illumination problem, feeling that the theatre had blazed a great path while the church had practically stood still and that there must be a mean point between these two extremes, which would in no way detract from a great building and would be an advance in modern lighting.

We also were as keenly interested in attracting to our project highly skilled workers, real craftsmen and

artists, since it was not our intention to have much ornamental work, but, wherever we did it, to do it as well as we knew how. Some of the results might have been seen in the concrete cores, said to be one of the finest pieces of such work in this country. A remarkable stone job has also resulted, and the hardware represents, we believe, the highest type of craftsmanship. As a precaution against local atmospheric conditions, all exposed metal, except hardware, is lead-covered copper.

We sent a man to Europe, not to discover new glass, but if possible, to find why certain old glass was good. It was an opportunity that might not come again to investigate windows then being replaced, after having been taken down during the War Period.

THE PEWS

We felt that the conventional pews had possibilities for development to bring them more space to what people were accustomed to sit in. And for two years we made models, trying them out with various types of people, and finally developed something which, although not radical in appearance, seems to accomplish what we were after.

We felt that the facilities for congregations were often woefully inadequate and consequently have installed retiring rooms for men and for women; have conveniently located a telephone booth in the narthex on a flash system to facilitate emergency calls for doctors; a checking room for troublesome umbrellas and rubbers; and a storage place for ushers' coats and hats. The ladies' retiring room is so situated that it also becomes a bride's dressing room when the occasion arises.

Every pew can be fitted with acousticons for the deaf.

A system of amplification for those speakers whose voices do not carry. We have also provided, if broadcasting is ever wanted, a complete system of conduits and a room with the required vision of the interior of the church.

There is one set of newly developed lights for services, and another set to make the church a satisfying picture to those who drop in during the late afternoon and evening for a quiet hour, the service set the result of a long and interesting series of developments.

The parish house was designed primarily to accommodate the Church School upon which we lay great stress, and for the other activities that usually go with a church of this character.

The clerical offices are in a compact unit with an entrance on Ninetieth Street and so arranged as to have an easy access to both the Church and Parish House.

We were particularly fortunate in having our rector, Dr. Henry Darlington, insist upon a building that represented a modern trend in the religious development of the Episcopal Church, although in no way neglecting or forgetting the great underlying traditions that have made the church what it is today. His broad vision and whole-hearted cooperation set a standard that is reflected throughout the group of buildings. The working companionship that developed through

this entire project among those responsible for their particular parts, has been a revelation and it is something that even strangers have sensed. Although there have been honest differences of opinion, the coming together has always developed something better than the point that started the controversy. Each one has seemed to appreciate that no objective would ever be reached through controversies unsolved.

Results have been most satisfactory. The architects

have given us a building which we are told is one of the notable buildings of this country, they have proved most agreeable and fair to work with and have put their best efforts into giving us all that they could.

Whether we have accomplished what we set out to do, is not something we can answer, nor perhaps can our children answer. But we have built fairly and honestly and confidently trust that the future will render a favorable verdict.

GREAT CHURCHES IN NEW YORK CITY

By

MILO HUDSON GATES,

Vicar of The Chapel of the Intercession, New York, and Member of The Commission on Church Architecture of the General Convention



HARDIE PHILLIP
of the firm of
Mayers, Murray & Phillip

During this period, a number of churches were built, but they certainly did not ornament the city—quite the contrary.

During the last twenty years, however, our Church has been almost miraculously blessed in the construction of some splendid examples of great architecture; first of all, of course, our magnificent Cathedral of St. John the Divine, the work of Cram and Ferguson; then the parish churches, St. Thomas's, St. Bartholomew's, the Intercession, and to go outside of our Church, the Roman Catholic Church of St. Vincent Ferrer, all of them—except St. Thomas's, upon which Mr. Cram and Mr. Goodhue collaborated—the product of the genius of Mr. Goodhue.

And now we have a glorious new example of fine architecture, the work of the new firm, associates and successors to Mr. Goodhue, Messrs. Mayers, Murray and Phillip. Every citizen of New York can be proud of this beautiful church. In the first place, the rector and vestry of the Church of the Heavenly Rest must be congratulated upon their genius in the selection of their building site. There is nothing finer in the city than their large lot, opposite the Park, on the corner of Fifth Avenue and Ninetieth Street. In the second

place, they are to be congratulated upon the fact that they have intelligently supported and intelligently appreciated the genius of their architects. It takes genius to recognize genius.

The church itself is a successful solution of a difficult problem, existent very rarely except in our city. A building is to be erected, the height of which necessarily must be limited, and yet this building eventually will be surrounded by towering apartments. The problem has been solved by a structure, showing great simplicity of mass, courageous treatment of plain wall surfaces—at suitable points adorned by fine sculpture, and rich tracery and moulding—and the building, itself, planned in well-nigh perfect proportion. No matter how high you build sky-scrapers around the Heavenly Rest, you will never dwarf it.

Furthermore, the architects have not been afraid of development. Their church is a fine example of Gothic. One seeing its beautiful proportions, will recognize their source in the style called "perpendicular." The tracery inclines toward the late decorated. I should not be ashamed, if anyone asked what the style of this building is, to answer, "It is in the best style of American Gothic." Do not smile. We are creating (and we have a right justly to be proud of the creation) such a style—just as of old, there was Spanish and French and English Gothic.

Right here in this "development", one finds perhaps the most valuable contribution, which the new church puts into the treasury of great architecture. This writer increasingly grows impatient with buildings, which, though sound "Gothic", are academic—just repetitious. We welcome the new Heavenly Rest because it has not been afraid of modern building methods, has not been thrown into a panic by those who say Gothic churches were never erected in this way. The architects of the Heavenly Rest have frankly used modern building methods, and the writer rejoices. If our ancestors had listened to the lectures of those who

orate as above, we should still be living in mud hovels, and we should still be worshipping in wattled churches instead of in cathedrals like St. John the Divine and parish churches like the Heavenly Rest.

LOVELY AND INSPIRING

The outside impresses me as lovely. The inside, I should characterize as inspiring. The whole group of buildings, the side chapel—named the Beloved Disciple—and the parish house, I should characterize as beautiful and convenient and useful.

The architects' preliminary description states that the building is to contain three units—the church, the chapel and the parish house. The church will seat more than one thousand people, and is so arranged that each person gets a clear view of the altar. The height of the nave is seventy-five feet; the width between the piers is forty-eight feet; the nave is one hundred and fourteen feet long, and the channel forty-three feet. The interior length is thus one hundred and fifty-seven feet.

The church's interior, with its sandstone of a warm tone; its vaulting of tiles, enriched here and there with gold; its organ screen of beautiful tracery; its great altar—a magnificent solid block of limestone; its reredos of the same material as the interior stone; its lovely rose window; its clerestory windows of charming tracery; all create an atmosphere of beautiful freedom and uplifting inspiration.

The lighting of a church has always been a difficult problem to solve. Here we find an interesting experiment. There are no fixtures hanging from the ceiling. The light comes from under the window sills

of the large windows at either side of the building, set back above the triforium gallery. The light is projected from either side, but its source will be entirely invisible to any person sitting in the pews of the nave. The soft light thus obtained is exceedingly pleasing and restful.

THE CHAPEL

South of the church is the Chapel of the Beloved Disciple. This is twenty-two feet wide by fifty-six feet long, seating two hundred, a most useful size. Its channel is to have a beautiful stone reredos. The stone will be picked out in color and gold, after the manner of Spanish work. The chapel has lovely proportions, and is, itself, a very beautiful building.

On the easterly end of the lot is the parish house, containing a large assembly hall, clergy offices, choir practice room and numerous class and guild rooms.

When American travel in European countries, if they are intelligent, they are wont to visit Europe's beautiful churches and cathedrals. On their return, it is edifying to hear them give accounts of these visits. One wonders how many Americans visiting New York City do here what they would quite surely do if abroad—visit New York's churches. We are told that our churches cannot compare with those abroad, but this is only partly true. As a matter of fact, at the present time, the City of New York well may be proud of the number of its beautiful churches. This writer holds them as the crown of New York's architectural beauty, and in this crown, the new Church of the Heavenly Rest certainly shines out as one of its brightest jewels.

WHY A CHURCH BEAUTIFUL?

By

HENRY DARLINGTON

THE Psalmist has used an expression, "the beauty of holiness," which conveys a truth with which few Christians seem to be acquainted—that the worship of God should always be surrounded and associated with the beautiful. Yet how few churches really can be said to be architecturally attractive or to provide a setting for the worshipper which appeals to the esthetic.

There is no denying it that in some people's minds beauty is never associated with God. It is felt rather to savor of "the world, the flesh and the devil;" but surely there is nothing in the teachings of Jesus to substantiate this or to debar the beautiful from His followers. Rather the contrary. He promises His adherents an abundant life, full to overflowing with the worthwhile. His disciples are not to live a drab, colorless existence. They are to consider the flowers of the field in all their glorious color and beauty and to use these attributes in their lives. They are reminded that the sacred writings teach the beauty of holiness.

They are now to realize that there is a holiness in beauty and that no life is complete unless it is beautiful; and this their religion should help them to attain.

It is good news to learn that many of the denominations have appointed commissions whose purpose it will be to specialize in church architecture and to strive to encourage the erection of truly attractive and handsome ecclesiastical buildings. In other words, to help to put into American religion what has generally been lacking—an appreciation and love of the beautiful. God Himself in His universe uses color, harmony, proportionate design and unity. Why should these be absent from buildings dedicated to His worship? He has given us art, that priceless treasure, and we should use it lavishly.

When the Building Committee of the Church of the Heavenly Rest and Chapel of the Beloved Disciple were dreaming over the plans for their new edifice at the corner of Fifth Avenue and Ninetieth Street, they

determined to use every means to make the buildings as beautiful as possible. They decided first, that the material should be the best procurable, from the drain pipes hidden under the ground to the covering of the roof; second, that in the designing of the building, there should always be kept in mind the purpose for which it was to be used—to help the worshipper to find God. The first requisite in making this possible was to have every worshipper able to see the altar and the pulpit and also to hear.

This might be called the soul of the building, and if this was right, it was felt that the structure that would clothe it could not help but be satisfying. It is thought that those who see the Church will realize that this has proved true.

Third, the Committee felt that there had been too much fussiness in the embellishment of modern buildings, and so great areas of wall space were planned, which in their simplicity would bring a sense of calm and peace to the mind. Such detail of carving as will be needed will take many years to plan and complete, for each item will be an object of art in itself.

The fourth point considered by the Committee was that of color, which is obtained from the texture of the building material and from the windows. The stone selected for the interior, as well as the exterior, is of a warm buff color, but the windows are yet to come, with the exception of the rose. The latter, it is felt, is a modern triumph of the glass-maker's art, and its sapphires and rubies are worthy to be compared with the great glass of Chartres, Leon and some of the English Cathedrals.

These suggestions offer an idea of our efforts to secure the beauty that every Church should strive to give to its worshippers.

Music as a source of beauty has also enlisted much of our thought. Here is a great field of infinite possibility for the purifying of the soul, the bringing of peace to the troubled, and the supplying of power to the weary.

In these days when material conquests are beginning to pall, religion offers a stimulation and an inspiration in its quest for the beautiful.

KILLED FOR ASKING QUESTIONS

By

THE LATE G. A. STUDDERT-KENNEDY

SHADOWS fell on the city of Athens. One of the greatest men who ever lived raised a cup of poison to his lips, drained it to the very dregs, and then lay down and died, making a gentle jest with his last breath.

His name was Socrates. It was not suicide. He was an old man of seventy years, but he was sturdy and by no means weary of life. No, he drank the poisoned cup because he was commanded so to do by the government of his day.

After a long trial he was condemned to death on a charge of corrupting the morals of young people, and of teaching them to worship strange gods. His friends tried to persuade him to escape, but he would not hear of it.

He was not in the least afraid of death, and declared that he preferred it to running away and becoming an outlaw and a rebel against the authorities of his beloved city. So he gathered his friends around for a last, long talk, and then quietly drank the poison and died.

The curious thing about the whole business was that the charges upon which he was condemned were grossly and absurdly untrue, even when you make allowance for the difference between the ideas of our time upon such matters and those which were common amongst Athenians of that day.

They were untrue even from their point of view. His teachings were both sublime and beautiful, and

he did not encourage any disrespect to the gods.

The truth of the matter was that the old man was put to death for asking awkward questions. He had a mania for asking awkward questions, and was a perfect nailer at it. He was convinced that no one ought to act or believe in things without knowing why he acted in that way, and why he believed in those things.

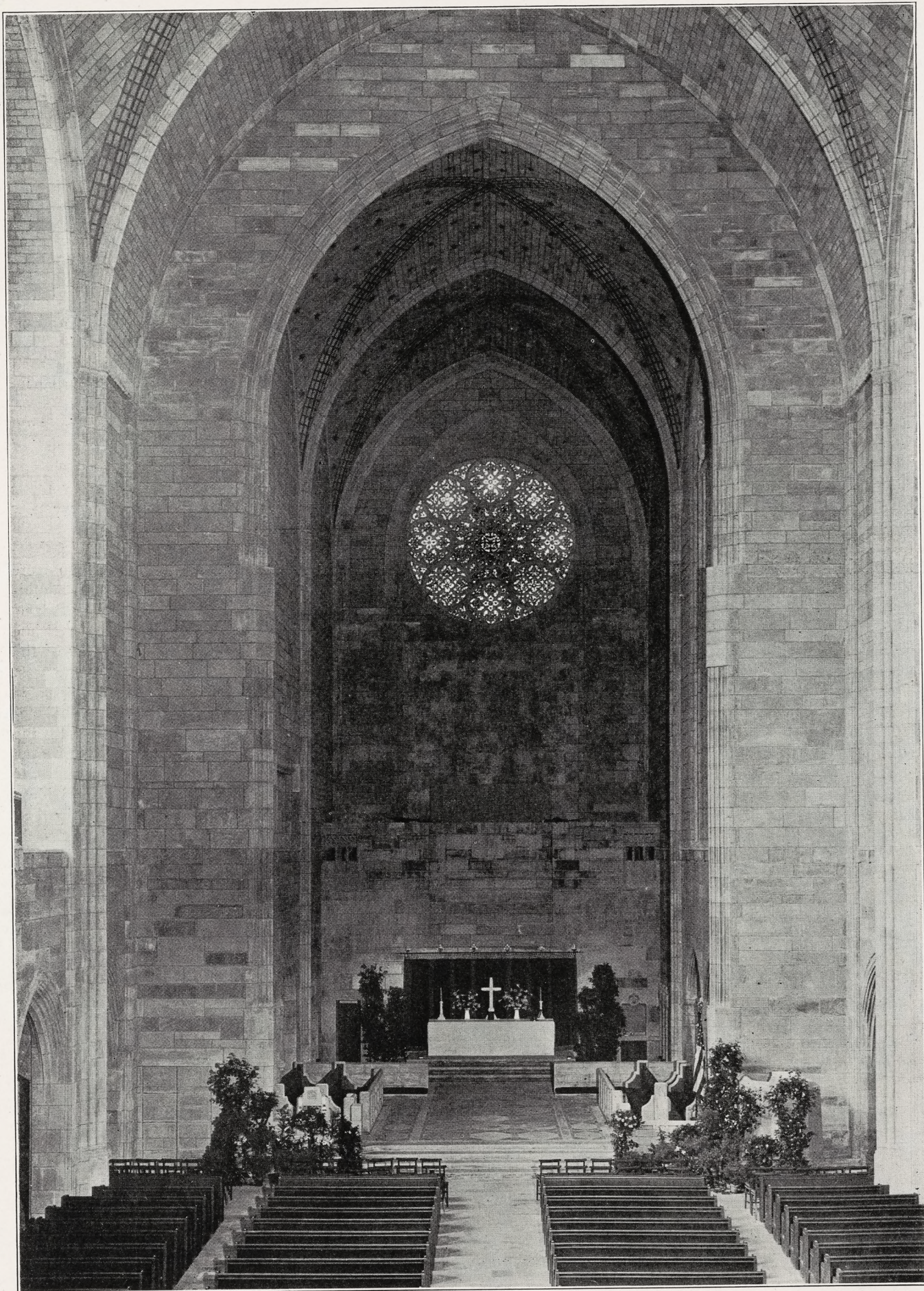
THE HEART OF WISDOM

His great motto was, "Know thyself." And so he went about the world—the little world of Athens—asking people questions, and forcing them to think. This made them uncomfortable and dissatisfied with themselves.

Again and again they were forced by his merciless cross-examination to admit that they had no real reasons for their conduct or beliefs, and that the reasons they gave, both to themselves and others, were absurd and untrue.

Now there is nothing which a man hates so much as being made to look like a fool, and it is worse if he is compelled to admit, even to himself, that he really is a fool. That was exactly what this old man did, and kept on doing for years. He made people look and feel like fools. In the end they could stand it no longer, and they put him to death. It was not right, it was not just; but it was very human.

Deep down in our hearts most of us have felt an impulse to murder people who have made fools of us. We have hated them bitterly. Take the man who is



THE ROSE OF THE HEAVENLY REST

an enthusiastic Socialist, and someone proves in the presence of other people, first of all that he does not know what Socialism is; secondly, that he does not know why he is a Socialist; and, thirdly, that the reasons he gives for being a Socialist are self-contradictory and absurd. That someone must not expect the Socialist to feel altogether socially disposed towards him, especially if he has been shown up before his comrades, with whom he desires to stand well. It is the same with a Conservative, or a Liberal.

And yet people who make fools of us may be our best friends, if only we could recognize them. Socrates used to say that he was the wisest of men because he knew that he knew nothing. There is deep truth in that.

YOUR SOCRATES AND MINE!

The more a man knows, the less he knows he knows; he knows that he knows nothing compared with what there is to know.

There is a deep reason why we all want to murder Socrates when we meet him. It is the instinct of self-preservation, which is the very root of all life. We want to murder Socrates because we feel that if we do not murder him he will murder us.

If you loved, and lived for, your wife, believing her to be the perfect woman, and a pearl of great price, and someone started in to prove to you that she was a worthless wanton, you would feel like murdering him, because he would be threatening the basis of your whole life, threatening your very soul.

Many of us would rather be left with our dreams even when we know they are not true. We like to believe, and go on believing, in the face of facts, and continue to hate anyone who faces us with the facts.

Far away down in the depths of our nature there is the conviction that the pure sceptic—the man who keeps on asking awkward questions and doubting everything and everybody, is a murderer—he takes away the basis of our lives, and puts nothing in its place.

It was partly for that reason that the Athenians turned on Socrates, and threw him out of the world. They felt that he was undermining the foundation of their lives, and putting nothing in its place.

They were wrong to murder him, and yet I understand why they did it. I have a Socrates in my own mind, and you have one in yours, if you have a mind. He keeps on asking questions—awkward questions. He doubts everything and everybody—even God. Often I would like to murder him.

SEEKING THE ANSWER

But it is no good—I know that. I cannot kill him, without killing myself—my thinking self. He and I must live together. He must go on asking, and I must go on trying to answer, until the evening shadows fall upon the city we have loved, and we lie down and die together.

When from that sleep we wake, my Socrates and I, it may be that he will ask his awkward questions, and they will be awkward no longer, because I shall have found the Truth.

It may be then—but not till then. In this life Soc-

rates must not be killed or put to sleep—we must put up with him and think.

We must try to prove all things, and hold fast only that which is true.

Let's Know

By

REV. FRANK E. WILSON

PAPAL STATES

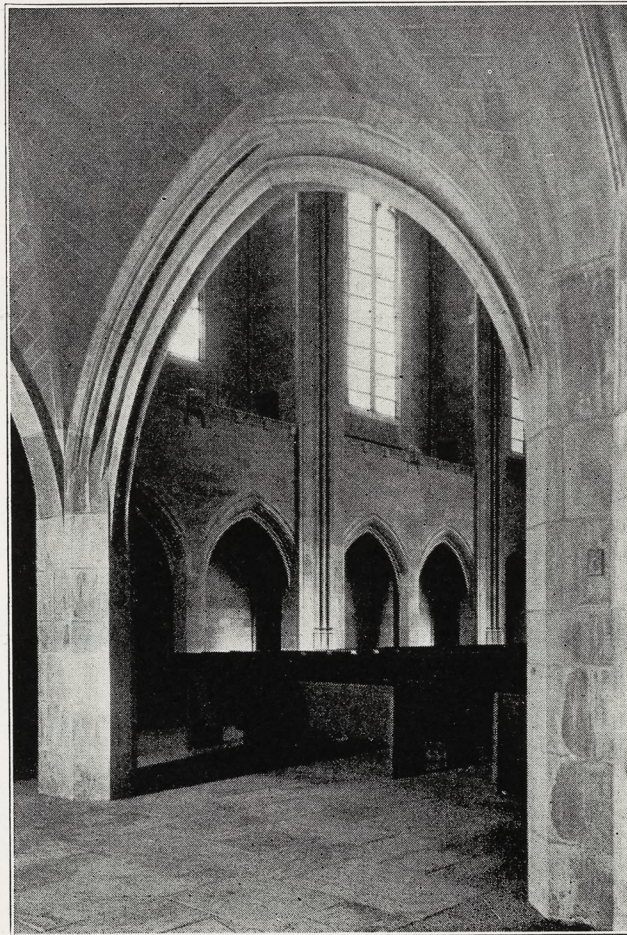
IN THE eighth century the Lombards had a well established kingdom in the northern part of Italy. They were trouble makers and were eager to extend their territory. Taking advantage of certain disturbances in the country, they set out on a campaign of conquest, carrying their invasion down to the city of Rome itself.

The Pope was very apprehensive of the trend of events and had no means of holding the Lombards in check. Casting about for assistance, he finally made his appeal to the Franks who lived in what we now call France.

The situation among the Franks was very interesting. There was a decadent line of kings who were nothing more than figure-heads while the real administration was in the hands of the Mayor of the Palace, roughly corresponding to what we might call a Prime Minister today. Charles Martel was the Mayor of the Palace at that particular juncture and he was the most powerful military figure of his times. The Pope called upon Charles for help against the Lombards and negotiations were already under way when both the Pope and Charles died within a few months of each other. Charles had a son named Pepin who followed him as Mayor of the Palace. Now, Pepin had ideas of his own. He was quite willing to run the kingdom of the Franks but he had a notion that if he was to do the work of a king he was entitled to the name and the honor of the office. Yet he hesitated to dethrone the king without some substantial moral backing in case of trouble.

So there was the new pope in need of military help and Pepin in need of moral support. They soon got together. The Lombards again cut loose and the Pope immediately set out on a trip across the Alps. Clothed in sack-cloth and ashes he prostrated himself before Pepin and implored his assistance. Pepin explained that he had recently sent the king of the Franks into a monastery for the rest of his life and that he was himself assuming the royal office. The Pope agreed to back up Pepin if Pepin, in his turn, would settle the Lombards. So the Lombards were spanked by the Franks on the field of battle and promised to be good. But their promises were not of much value and they presently broke out again. This time Pepin not only defeated them but took away a large slice of their territory and presented it to the Pope. This was in the year 754 and marks the beginning of the Papal States. Charlemagne, the redoubtable son of Pepin, took more land away from the Lombards and enlarged the Papal States.

TO THE UNNAMED WORKMEN



WHAT of the men who mixed the mortar, drove nails or rivets, dressed the stone, wrought dexterously in wood or bronze or glass, worked dizzily aloft or drearily deep the innumerable company of artisans whose skill is imbedded imperishably in this glorious edifice yet whose separate identities the world will never know?

To the Unnamed Workmen, legion in number, whose tasks were accepted casually as "all in the day's work," whose efficiency was in duty bound mere matter-of-course, Elsewhere Unheralded and Unsung—this page pays the tribute of Unstinted Appreciation.

From that time on, for more than a thousand years, the Pope was a temporal ruler. His kingdom fluctuated in extent. It always covered a band across the center of Italy and sometimes it extended considerable distances both to the north and the south. The history of the States of the Church was involved in all the ups and downs of European politics.

During all that period Italy had never been a united country. It was split up into a lot of little principalities, such as Venice, Genoa, Florence, Naples, Sicily, etc., which were constantly quarreling among themselves. Meanwhile France, England, Spain and other countries were consolidating their national affairs and there was many a patriotic Italian who was hoping for the day when a united Italy could stand as a nation among the other European powers.

The social and political upheaval of 1848 which affected so many centuries of Europe nearly turned the trick in Italy but the Pope appealed for outside help and the insurrections were temporarily suppressed. Austria took control of Lombardy-Venetia and ruled with an iron hand. Revolt soon broke out against the Austrian severities under the leadership of a priest named Tazzoli. The French took a hand, at first supporting the revolt and later compromising with Austria. But Mazzini, Cavour, and Garibaldi were three strong men who refused to give up the fight. For twenty years the fortunes of war and diplomacy swung back and forth with the advantages gradually accruing to the revolutionaries. Italy outside of Rome came under their control and at last, in 1870, they turned their arms against that city. On the 20th of September which is the Italian Fourth of July, they broke through the defenses of Rome and declared Italy a united country with Rome as its capital. The Pope, in protest, proclaimed himself a prisoner of the Revolution and refused to leave the Vatican thereafter. He excommunicated all participants in the Revolution and forbade his adherents to take any part in the political affairs of the new kingdom. Italy offered the law of the Papal Guarantees which secured to the Pope his sovereignty and personal inviolability as well as freedom in exercising his ecclesiastical powers. Also an annual pension of 3,225,000 francs was voted to the Pope together with the Vatican palace and some neighboring territory. These offers were refused and the Pope has been the "prisoner of the Vatican" ever since, up to the recent settlement.

The Rose Window

A GREAT rose window, one of few true rose windows in this country, was unveiled on Easter morning at the opening of the new Church of the Heavenly Rest and Chapel of the Beloved Disciple at Ninth Street and Fifth Avenue.

Men who have been watching it taking form in the drafting rooms and under the white flame of the kilns in the studio of J. Gordon Guthrie, say that in this window has been crystallized not only the beauty of myriad luminous bits of jewel glass, but the whole story of decades of American glass-making. This win-

dow is said, by competent judges, to employ the great craftsmanship of the ancient glass-maker, enriched by American technique, interpreting the American spirit and mood in the best of the Gothic manner.

It has been possible very largely because of the peculiar experience and personality of J. Gordon Guthrie, the glass-maker, whose early European background, combined with years of American practice, has enabled him to adopt the best of both traditions.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in the United States

EVERY man respects the personal experience of those who know that they have been in touch with God and are convinced that they can draw upon an Unseen Power and count upon an Invisible Presence to carry them through every emergency. The witness of men and women who have this conscious experience, to whom Christ's Presence is a reality, and who can speak of Him with a contagious enthusiasm of belief, is the witness that will lead others to the same knowledge and experience.

The supreme need of the Church is reality in its members. With higher standards of membership and service, the Church might confidently go forward to an aggressive Evangelistic Campaign. We lay-folk must not be ashamed to confess our faith with lips as well as lives.

The layman speaking in an unconventional manner of his religious experiences may have a power that is denied to the preacher, all the greater if the effort of speech be costly.

While the duty of witness rests upon every disciple of Christ, the parish priest should always be alert to discover those who have some aptitude for Evangelism and should devote time and thought to fitting them for it.

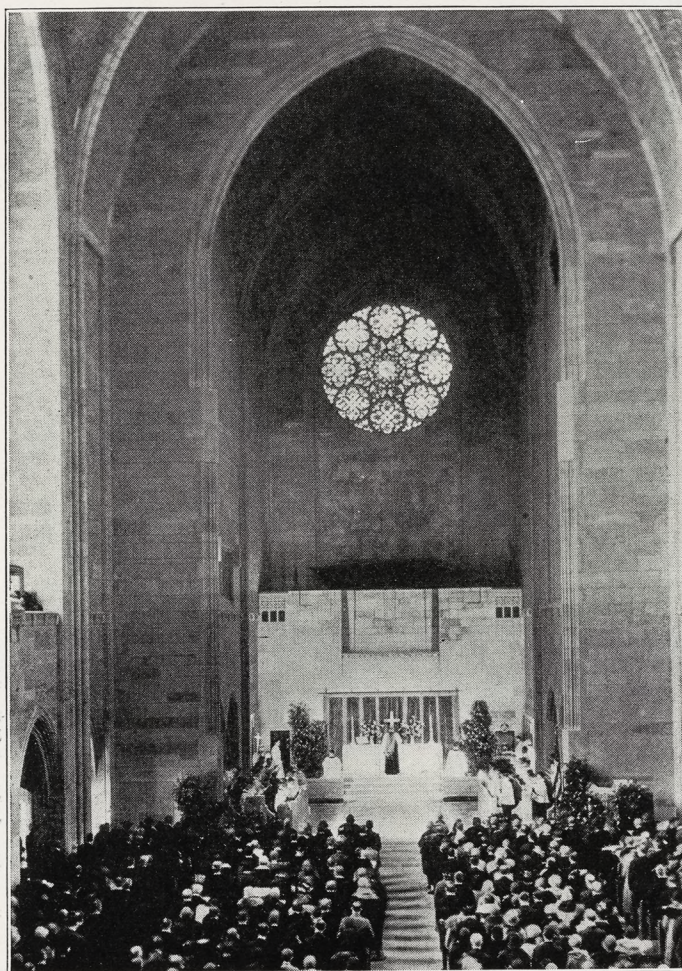
The National Commission on Evangelism recommends a book bearing the title of "Methods of Christian Work." It is written by men of similar ilk to myself and may be obtained from The Sunday School Commission, 416 Lafayette Street, New York City, for 60 cents. Though written primarily for English Church folk, yet it has its value for all who would extend the influence of the Church. Amongst the subjects dealt with are Positive Witnessing, Church Witness in the Open-Air, An Invalid's Idea on Sick-Visiting, Effective Open-Air Services, Cottage Meetings, and the like. The articles are written for the greater part by serving laymen.

The true hope of Evangelistic work at present lies less in large mass meetings than in concentrated personal work and devotion. Without denying the value of great assemblies many are finding that smaller meetings have a high value. "Salons" in private houses; groups for Bible, Missionary and Social study; informal conferences and cottage meetings with definite and consecutive teaching are all of high value and oftentimes lead to wider and more extensive ministry.

ONE TRIBUTE MORE

By

ELIZABETH B. CANADAY



Out of their groping need,
Men dreamed a chaste white tower
To house Thy love;
And stone on stone they built
With toil of brain and hand
The wondrous temple they were dreaming of.

From Thine own hills the stone,
From Thine own rocks the ore,
They welded here;
Earth's choicest treasures wrought
Into a beauteous theme
To bring Thee near.

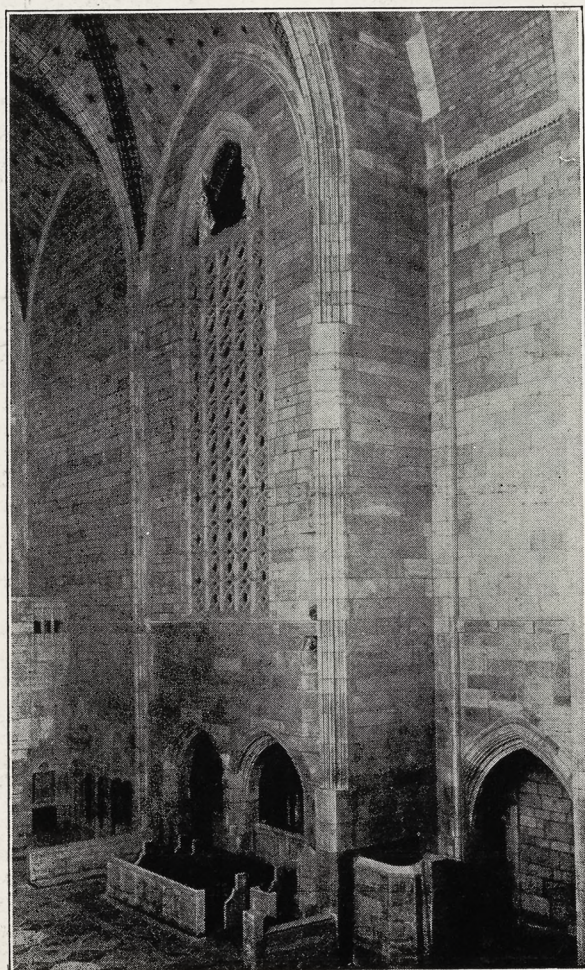
One more thing may they bring —
For that they have confessed
So wistfully their need—
Their questing hearts to seek
The beauty of Thy Truth;
For then will this become
Thy shrine, indeed.

{ The photograph is of the service of dedication of the
Heavenly Rest. }

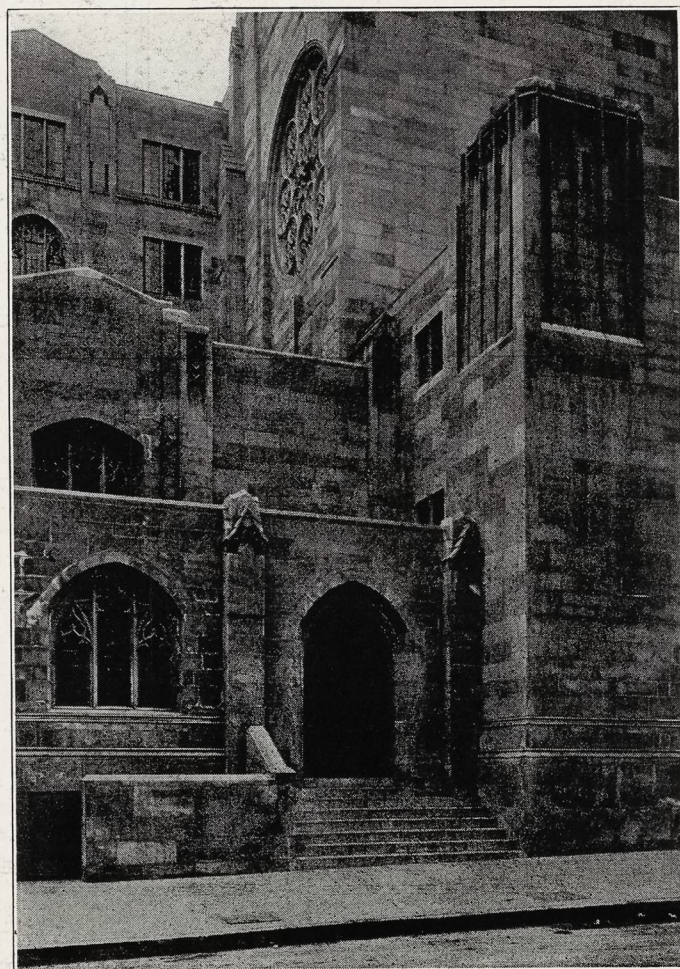


The reredos, yet to be finished, is to rise majestically behind the altar which is a solid piece of stone weighing seven tons. The cross and candle-sticks also are of stone. An impression of the great heights is gained from the photograph below. The richly colored dorsal is made of a rare imported fabric said to have been made centuries ago

A view of the Chancel, showing the great Stone Organ Grill, the work of George Brown and Company. Many of the five thousand speaking pipes of the great Austin Organ are located here.



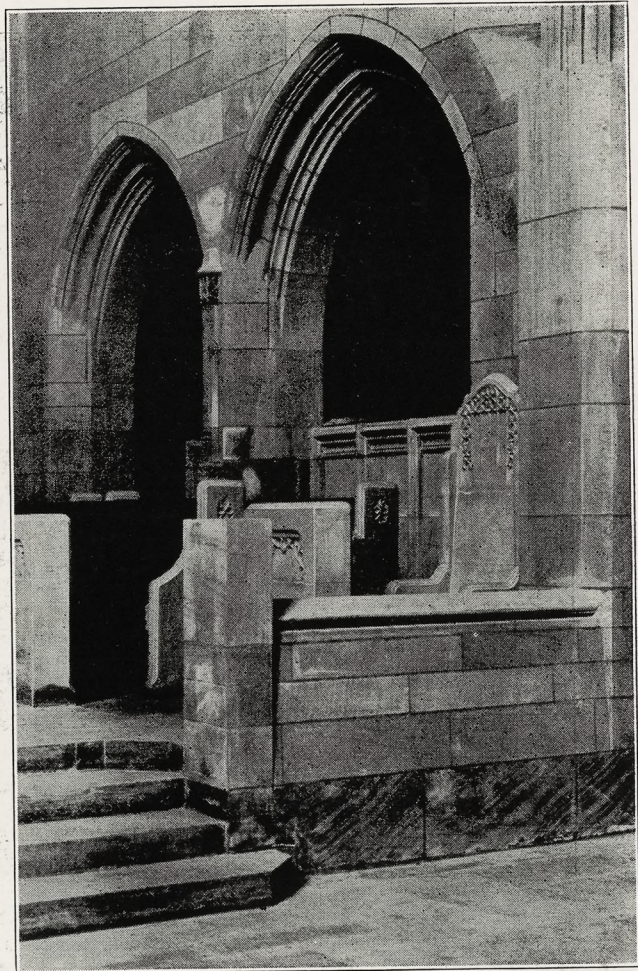
The Entrance to the Parish House on Ninetieth Street, showing the step-back architecture, common in New York office buildings, but new in church construction. An exterior view of the Rose of the Heavenly Rest can be seen



A TO VARIETY OF VIEWS



Looking toward the back of the church from the chancel, showing the great west window. The tile vault and side walls contain part of the acoustic installation, the work of R. Guastavino & Company

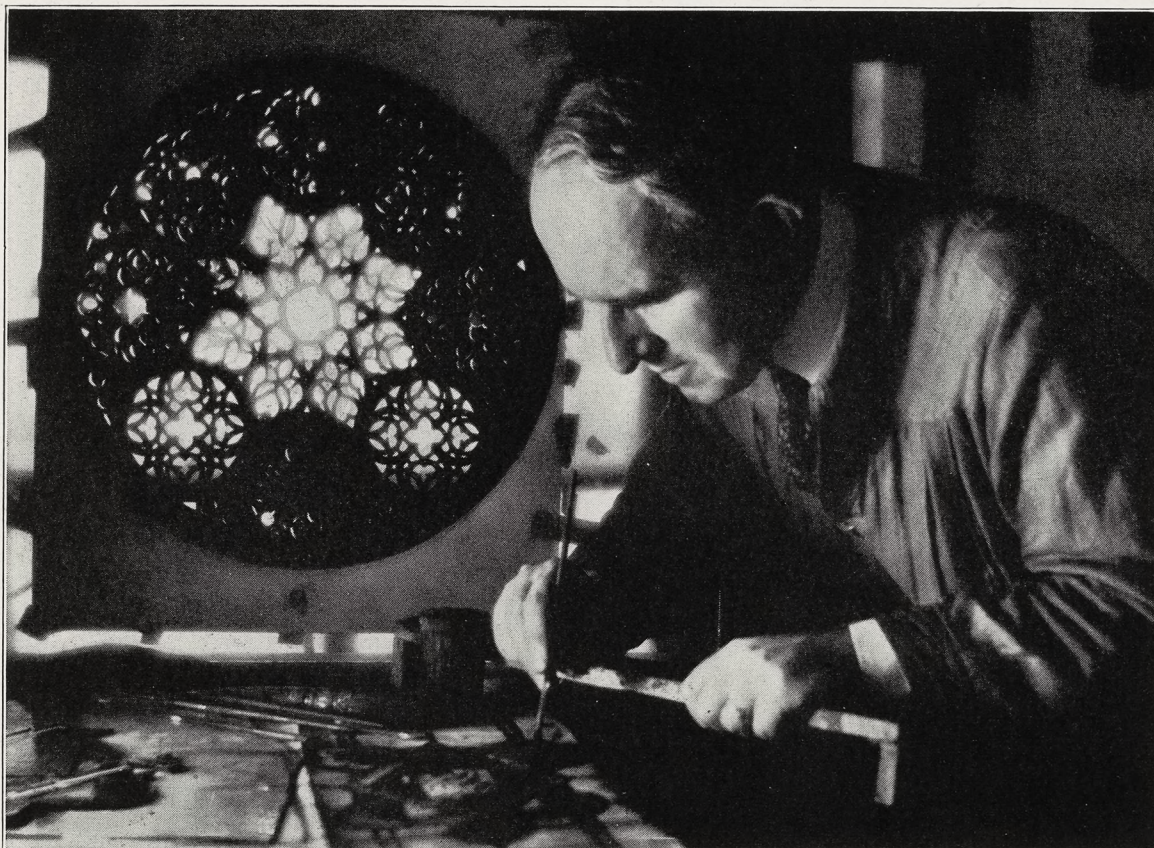


The rector's chair and choir stalls and the beautiful wood organ screens the work of Irving-Casson-A. H. Davenport Co., behind which is the console of the Austin Organ, completely hidden from view

Clergy and builders; front row, Dr. Darlington, rector; Dr. Glover, vicar; Bishop Manning; Bishop Shipman; back row, Rev. Cedric King, assistant; Mr. A. Priestly, superintendent; Hardie Phillip of Mayers, Murray & Phillip, architects; William O'Reilly, builder

OF THE CHURCH OF THE HEAVENLY REST





J. GORDON GUTHRIE

The artist at work on the Rose of the Heavenly Rest

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A BUNCH of New York parsons met together for a day or two last week, the men from the country being the guests of their city brothers. They had a luncheon or two, and a cup of tea and much swapping of experiences. A lot of it was an effort on the part of the Fifth Avenue rectors to convince their brothers in more humble surroundings that really after all is said and done the country parson has much the best of it. Dr. Roelif H. Brooks of St. Thomas's said that his job was a very tough one indeed, with much night work, an incessant round of duties, and with it all the strain of an unnatural city life. He didn't think it unreasonable for the city rector to take a long vacation since without it he would crack under the strain. Oh, yes, and Dr. Brooks said that anonymous letters were rather common and very trying. He ought to be connected with a Church paper if he wants to have a nice collection of anonymous letters. However, they have quite the

opposite effect on me; very stimulating I say.

Anyhow we can take Dr. Brooks' word for it that running a parish on Fifth Avenue, even if there is a big salary and a long vacation, has its drawbacks. Whether or not he was able to convince the country pastor, working on \$1800 a year, that he has all the best of the deal I am not prepared to say. As far as I am concerned, which doesn't matter much, I think it is silly for a Christian Church to allow one clergyman to be paid \$18,000 a year with three months in Europe, while the other gets \$1800, with a couple of weeks to rattle around the country in a five year old Ford, if indeed he can afford even that. As far as their jobs go it seems to me that they are both tough ones with little to choose between them.

"After all, it's easy to forget about an anonymous letter," said the Rev. H. D. White, of Spring Valley, N. Y. "In the rural districts if a parishioner has some criticism to

offer he or she will come and tell you to your face." He believed that in some cases it would be much easier for the rector to receive his reprimands anonymously.

The Rev. Ernest A. Smith, of Monticello, N. Y., told of visiting his widely scattered parishioners in an eight-year-old automobile which he had driven more than 100,000 miles in connection with his ministerial duties.

"The curtains were all blown out long ago," he said, "and I can't replace them because they are not made any more. Some of my people live twenty-six miles away and I'm getting pretty old to be driving around in an open car in winter weather when it's from 10 to 15 degrees below zero. Then about half of the roads in my district are mere tracks, some of them with 33 per cent grades."

The difficulties of ironing out church disputes, of getting able men to take a leading part in church activities and of raising funds to

carry on their work were other points stressed by the visitors. All reported encouraging progress, however.

Rectors from both city and country could agree on one thing, it developed. All were optimistic as to the future of the diocese and expressed themselves as thankful for the opportunity for service which confronted them.

* * *

We mustn't get the notion that the great Church of the Heavenly Rest was the only fine Church dedicated on Easter. Down in Jacksonville, Florida, the beautiful new Church of the Good Shepherd was formally opened, when the rector, the Rev. C. A. Ashby, read the Easter services. This building is not only the final unit of the group, but it is the dominating feature, both because of its architectural detail and because of the materials used. The earlier buildings of the group were built of a soft brownish-red brick with Indiana limestone trimmings, designed in the Gothic style with an English influence. The latest building is also of Gothic design but is somewhat more continental, although no attempt has been made to limit the style to any period or country and Gothic is still a "living style" which can be adapted to modern buildings and conditions.

* * *

And while we are on this matter of building, maybe we should say a further word about St. John's, Norristown, Pa., where the Rev. Mr. Niblo is rector. You may recall a few months back we gave you a few pictures of this fine church. Now they are building a beautiful Baptistery. Over a small altar is a great stained glass window, fourteen feet high, depicting events in the life of St. John. It is gorgeously colored, done in the manner of the 13th century glass. The altar is a beautiful one, richly decorated, as is also the large font which rises fourteen feet. The base is of Italian marble (Verona Mandolato, so I am informed—I am sure you will know exactly what is is). Anyhow, it is very nice. Then over the base is the cover, richly carved and decorated both inside and out, which is over ten feet high. All of this work, the 13th century window, the altar and the font, are being built in the studios of Calvert, Herrick and Riedinger in New York, who, you may recall, have had such a large part in making of this old church, one of the very finest in the country.

* * *

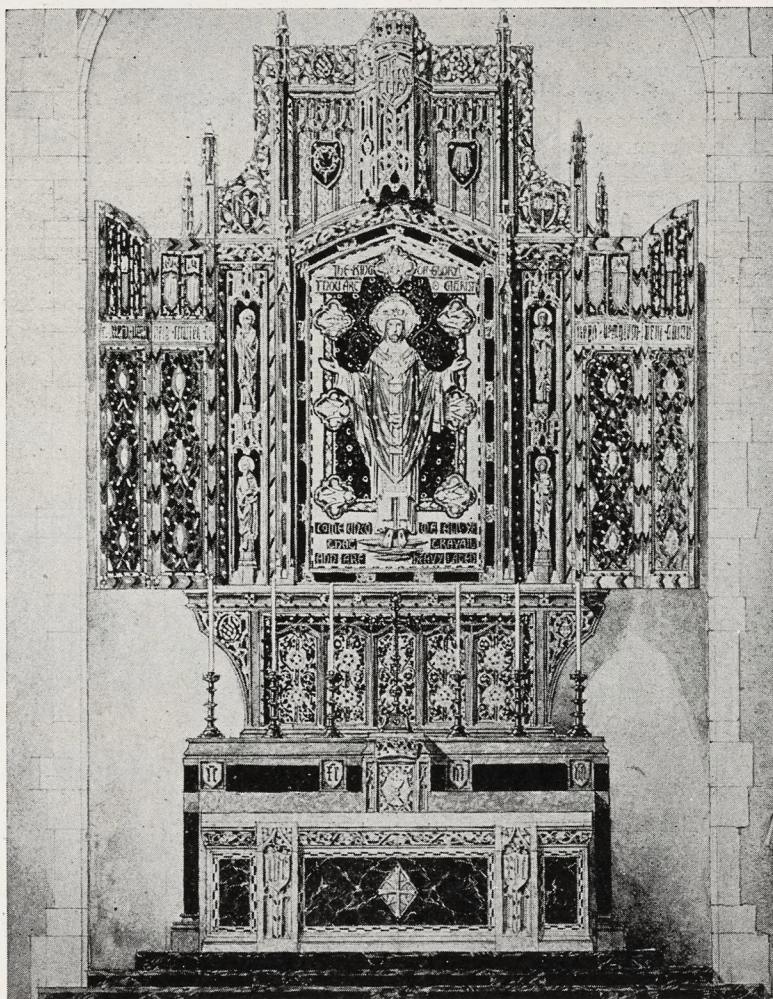
Much excitement prevailed around St. James' Indian Mission, Cannon Ball, North Dakota, just before Palm Sunday when the crates arrived

which contained new windows for the chancel of the little church. They had been given by the whole congregation as memorials to all members of the parish who had departed this life.

They were dedicated on Palm Sunday by Archdeacon Harrington. Miss Aline Cronshey, young people's worker on the Indian Reservation, had prepared a special service modelled after the service used at the dedication of the Rood in her parish church in New York. After the dedication, the Young People's

Service League presented a set of red altar hangings which they had made. There was also a special offering for missions, each organization connected with the mission having gathered an offering during Lent for this purpose. This was in addition to the Easter offering in their mite boxes.

Miss Cronshey had the service translated into Dakota, and had mimeographed copies with the English and Indian versions in parallel columns, thus making what is probably a unique contribution to the



Altar and Triptych of colored marbles and carved wood decorated in color and gold.

ST. JOHN'S CHURCH, NORRISTOWN, PA.

REV. JAMES M. NIBLO, *Rector*

All the Stained Glass—Chancel and Ceiling decorations and Tile floor as well as the new Altar and Triptych were designed and executed by

Calvert, Herrick & Riedinger

2-4 EAST 23RD STREET, NEW YORK

special versions of the Church services.

Palms were blessed at the close of the service. There were also to have been two baptisms but a tremendous snowstorm prevented the attendance of the families.

* * *

A conference for leaders of the Girl's Friendly Society is now in session in Kansas City. This conference will be followed by one for the girls themselves. From June 28th to July 5th about seventy-five girls from all parts of the country will meet together with adult leaders in one of the G. F. S. vacation houses at Delaware New Jersey. The program for this conference was planned by a committee of girls, representing fourteen dioceses. For those girls who cannot go to the national conference there will be similar conferences in the dioceses of Los Angeles, Michigan, New York, Maryland, Olympia, Pennsylvania, and Virginia.

* * *

Bishop Murray, Presiding Bishop, was the preacher last Sunday at the Cathedral of St. John the Divine, New York.

* * *

An outstanding event in the



REV. HERBERT J. GLOVER
Vicar of the Heavenly Rest

history of the District of Spokane occurred on Maundy Thursday at All Saints' Cathedral, Spokane, Washington, when Bishop Cross advanced three deacons to the priesthood. "Never before in the district

have three men been ordained together so far as we know," said Bishop Cross, "and not many missionary districts can provide their own man power." The three men all began their candidacies under Bishop Cross who last year made them deacons. Those ordained were the Rev. Thomas E. Jessett of Colfax, the Rev. Harry G. Post of Spokane, and the Rev. Donald Glazebrook of Sunnyside. The first two hold Master of Arts degrees, one from the State College of Washington, and the other from the University of Washington.

* * *

This is interesting news I think—Bishop Paul Jones has resigned as Secretary of the Fellowship of Reconciliation because, while he loves the work and has been most happy doing it, he feels that there is real danger of the organization "getting into a rut, to have things center around one personality and have it become *his* organization.

"For myself, too, I think that it is wise to make a change. It has seemed to me from observation of others that it is usually dangerous for a man to continue too long in general propaganda work. He tends to become superficial, dealing more

The Austin Organ

...was selected...

As the Instrument of Quality and Character

most desirable for the fine new

Church of The Heavenly Rest

AUSTIN ORGAN COMPANY

Hartford, Conn.



A SCREEN IN THE CHANCEL OF THE CHURCH OF THE HEAVENLY REST, NEW YORK, N. Y.
MAYERS, MURRAY AND PHILLIP, ARCHITECTS

Made and Erected by

IRVING & CASSON A. H. DAVENPORT CO.

601 Fifth Ave., New York and 575 Boylston St., Boston

Who also Made and Erected other Special Wood Work, including

DOORS - PEWS - RUSH SEAT - CHURCH CHAIRS
WOOD ORGAN SCREENS

and more in generalizations as he becomes further removed from the concrete application of the principles he is expressing. I don't want to fall into that condition, and I feel I should get back to some kind of work where I will be under the necessity of tackling the problems I have been talking about."

Bishop Jones has been the secretary for ten years.

* * *

The Rev. A. Manby Lloyd reports from England that Memorial Services and Requiem celebrations were held all over the country for the Rev. G. A. Studdert-Kennedy. Letters of condolence and telegrams from the royal family are reported, but to me the most touching thing of all was the presence at the funeral at Worcester of 200 unemployed men, many of them ex-service men wearing medals and ribbons, who formed a procession and attended in a body. Kennedy would have liked that—he had such a glorious hatred in his soul for the injustices and inequalities of life.

In this paragraph, sent by Mr. Lloyd, are words of the Rev. P. T. R. Kirk, with whom Studdert-Kennedy was associated in the work of the Industrial Christian Fellowship.

"Kennedy's appearance was not perhaps attractive. Dark, rather tired-looking, short, with thinning hair, he did not depend for his sway over a crowd upon anything of magnificent presence. He used to delight to point out the self-evident truth of evolution from own fea-

tures!—but everything that was merely homely in him was transfigured by his attractive and whimsical smile. His voice had not the quality which woos. It was somewhat rasping, with the brogue of his Irish ancestors combining with the depth of his native Yorkshire. Yet in moments of appeal the charm of the turn of a word was well-nigh irresistible. He could weave a magician's spell over hundreds of hard-headed business men and hard-living dockers."

And this is Manby Lloyd himself speaking:

There are many stories told about him. Once an open-air meeting was being disturbed by Communists, and the chairman sent for Woodbine Willie who was preaching close by. Wearing his cassock he ascended the platform and said, "Comrades you'll agree with me when I say that if we men thought a little more about right and wrong, and a little less about fags and flappers, it would be better."

A man of faith, he once said, may be a fool, but a cynic is a dawd fool who has lost the knowledge of God.

He shocked another audience by telling them that as human beings there was not much to choose between the Archbishop of Canterbury and Judas Iscariot.

* * *

Both Long Island and New Jersey have organized to aid the General Theological Seminary with their endowment. The former diocese is to undertake to raise \$120,000 as an en-



A CHECK every six months —as high as 9%

AN ABSOLUTELY dependable income—that is what you get from Bible Annuity Bonds of the New York Bible Society. Twice a year the postman brings you a check, always for the same amount. **And as high as 9%**, depending on your age. ABSOLUTELY SAFE, no fluctuations. In addition, you contribute to the great Christian work of the Society in distributing Bibles—to the lonely in hotels—to the sick in hospitals—to the forlorn in prisons—in raised type to the blind—in 67 languages to immigrants and sailors.

FIND OUT ABOUT THIS

"Truly Christian Investment"

Without obligating yourself in the least, you can find out all about this "Truly Christian Investment." The coupon below will bring you an illustrated booklet which gives full details. Also contains unsolicited letters from satisfied bond holders and endorsements from well known people. Mail the coupon now and you will soon have this interesting booklet to read at your leisure.

Send for this
FREE
Booklet



NEW YORK
BIBLE SOCIETY
Dept. 33

5 East 48th Street
New York City

Without obligation
me kindly send me a
copy of your free
booklet, "A Truly
Christian Invest-
ment."

Established 1872

HENDERSON BROS.

Craftsmen in Leaded and Stained Glass in the Antique
and Modern Styles. "Henderson's" Patented
Hard Metal Settings. Prism, Plate
and Sheet Glass.

693 3rd Avenue

NEW YORK

Name Age.....

Address

City State.....



Church of the Heavenly Rest and Chapel of the Beloved Disciple

MAYERS, MURRAY & PHILLIP, ARCHITECTS

**AN ACOUSTIC
INSTALLATION**

Construction of tile vault with *akoustoith* and gold soffit. Together with side walls of *akoustoith* in large blocks to line out stonework.

by

❖❖❖ **R. Guastavino Company** ❖❖❖

40 COURT ST., BOSTON, MASS.

225 WEST 34TH STREET, NEW YORK, N. Y.

R. GUASTAVINO CO. OF CANADA, Ltd.

New Birks Building, Montreal, P. Q.

dowment for the professorship of Christian Ethics, while New Jersey is to seek \$60,000 for the completion of Seabury Hall.

* * *

Four hundred boys and girls has been the average attendance at the special services held each Monday during Lent at St. James', New York.

* * *

The Rev. H. D. Chambers, for seven years the rector of St. Paul's, Salem, Oregon, has accepted an appointment as chaplain of City Missions, Portland, Oregon, and is to take up his new work at once.

* * *

The Ven. Jay C. Black conducted an eight day preaching and teaching mission recently at St. Clement's, Seattle, Washington. In addition to the daily adult services a children's service was held each afternoon.

* * *

Last Sunday afternoon a pair of silver candlesticks, beautifully carved and decorated, were presented to the Cathedral of St. John the Divine, the gift of the Italian Government and Signor Mussolini, who seems to be that government at the present moment. This makes the eleventh gift sent to the Cathedral by foreign governments.

* * *

The Emperor of Japan has

awarded a decoration to Bishop Reifsnider in recognition of his services rendered in the cause of education, and a similar honor has been bestowed upon Miss Mary H. Cornwell-Legh for her work among lepers.

* * *

Rev. Henry Sherrill, rector of Trinity and president of the Boston Federation of Churches presided last evening at a meeting of 500 laymen, who met to get better acquainted with the work of the federation. Bishop Slattery was one of the speakers.

* * *

Close to 2000 worshipped at dawn Easter. The service was an outdoor one at Columbia University.

* * *

There were 4000 at the Easter morning service at the Cathedral in New York and there would have been many more had there been room. Bishop Manning preached.

* * *

Here is something more on the "Albany Rebellion." It is a letter written by the Rev. Theodore Haydn of Watervliet, New York:

'A group of clergy and laymen of the Diocese of Albany have organized a Central Committee for Defence of the Security and Independence of Priests in Parochial Work.

"This has grown out of the dis-

covery that a number of the clergy feel it unsafe to speak freely and openly when subjects that affect their work and interests are publicly discussed, because (Cont. on 26)

37 days
EUROPE
\$295

Leading College Tours
Nearly 3,000 members from 700 colleges and schools in 1928. 200 ALL EXPENSE TOURS. Small groups. 1st Class Hotels. More motor travel. Send for booklet.
College Travel Club
154 Baylston St., Boston

AT LAST The SIX-IN-ONE SIX-COLOR PENCIL A REAL SENSATION



Operating through the one barrel, this unique pencil writes in the 6 colors, RED, GREEN, BLUE, BLACK, YELLOW and PURPLE. Colors instantly interchangeable—a mechanical marvel. A sturdily-built, practical necessity for Students, Office Workers, Checkers, Teachers, Artists, Clerks, Architects, Clergymen, and all business and professional people.

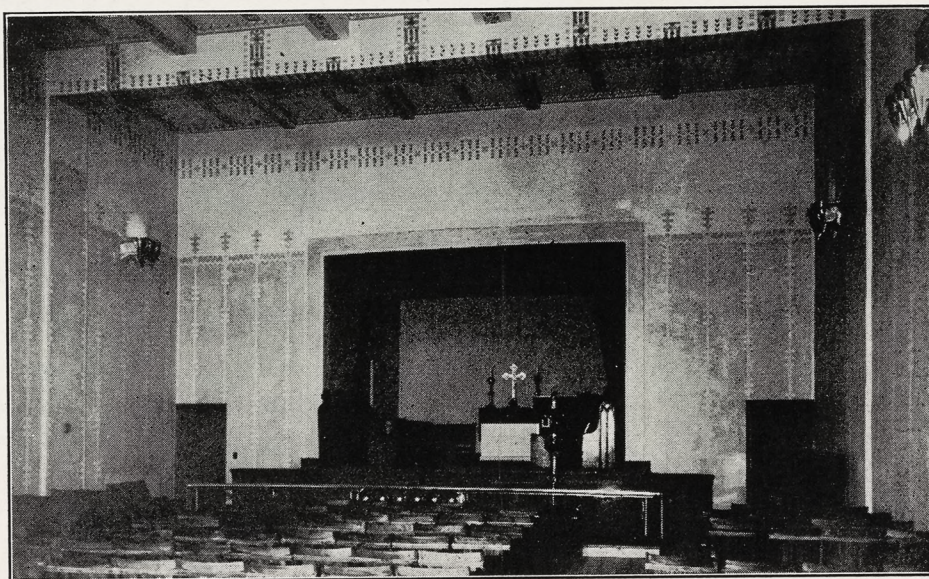
ONLY ONE OF ITS KIND

It is furnished with an ample supply of extra leads. Fully guaranteed to please you or money refunded.

SENT PREPAID FOR \$1

AGENTS—Full or part time workers—men, women, boys, girls. Sells on sight, anywhere, everywhere. Wonderful year-round seller. Send \$1 for sample pencil and ask special agent's price.

TERRIDE SPECIALTY CO.
Suite 1607-27 104 5th Ave., N. Y.



AUDITORIUM OF THE CHURCH OF THE HEAVENLY REST AND CHAPEL OF THE BELOVED DISCIPLE — MAYERS, MURRAY AND PHILLIP, ARCHITECTS

Decorated By

W. K. HASE DECORATORS, Inc.
56 West 45th Street New York City



The Age-Old Charm of Golden Voiced Tower Chimes

INTO the calm of eventide comes the golden-throated song of Tower Chimes. Enthralled, you stop to listen. So rich, so mellow, so soothing—

Curious, you ask who plays; and the answer is, "No one." For Deagan Tower Chimes, in keeping with modern progress, may now be played—in exactly the right tempo—**automatically**. Set the clock-dial today and at the desired hour tomorrow (and every day thereafter if you so wish) the Chimes peal forth their joyous melodies. Hymns in the morning—old favorites at sundown—curfew at night! Christmas carols—wedding marches—funeral tolls—patriotic programs! The Chimes, being the **voice of the church**, give full expression to the church's joys and sorrows.

Consider the abiding feeling of satisfaction that must come, under such circumstances, to the man or woman through whose generosity the Chimes were made possible. To add comfort to the lives of **generations** of shut-ins; to give inspiration

to **generations** of men and women; to instill in **generations** of children a memory that will remain with them through life—certainly there is no philanthropy more satisfying than this.

Certainly also, there is no Memorial more beautiful than Chimes placed in the departed one's church; no tribute that will do so much to perpetuate his or her memory. Every quarter-hour the chimes ring out the Westminster peal. Periodically they thrill a modern world with the medieval fascination of genuine Chimes Music, automatically played. Endowed with a voice, the Church soon becomes a landmark—proudly pointed out as the home of the Chimes made possible by YOUR generosity.



J. C. Deagan Inc.
EST. 1880

161 Deagan Building

Chicago

Deagan Tower Chimes may be purchased as low as \$4,375. Further information will gladly be given on request.

Deagan Tower Chimes
AUTOMATICALLY PLAYED
The Memorial Sublime

"a. The 'missionary' clergy are subject to arbitrary removal at the will of the bishop, and

"b. All stipendiary clergy are subject to reduction of salary at the will of the Diocesan Board of Missions.

"Thus the clergy who accept the most unpromising and extended work in isolated places, usually on small salaries, are subject to serious disabilities as compared with those who accept rectorships and have security as to tenure of office and salary.

"This discrimination seems manifestly unjust and undesirable, and is responsible for constant change of personnel in the very fields where permanence is of highest importance.

"There seems to be no reason why the priest-in-charge of St. John's-in-the-Wilderness and St. James'-at-the-Crossroads should have a precarious tenure of his field, while the rector of St. Mark's-on-the-Boulevard is irremovable except under carefully regulated canonical procedure.

"There seems to be no just cause why the former should be more insecure as to an originally determined salary than the latter. We hold it to be manifestly inequitable and presumably illegal for a diocesan corporation to reduce an established salary during an incumbency, when a parochial corporation may not do so. We consider the forcing of a resignation as great an evil in the first case as in the last.

"We hope to secure legislation in our diocese to remove these disabilities, and we also hope to establish a minimum salary that will provide a decent living for ALL priests regularly in charge of parishes or missions.

"In concluding the 29th Canon of 1808 the General Convention said: 'It is understood that this Church designs not to express any approbation of any laws or usages which make the station of a minister dependent on anything else than his own soundness in the faith, or worthy conduct.'

"We do not know how many dioceses have provisions like our own, but evidence is before us which

shows that we have moved a long way from the ideals of 1808. Under the new Field Department system we find that there are executives who propose engaging ministers for five year periods (making it possible to consume their youth and vigor and turn them out to shift for themselves in their less active years); that some bishops will not accept clergymen

who are not 'definitely sold on the missionary program' which, alas, includes much that is bureaucratic and not always vital in both national and diocesan budgets; that in some regions aid is withheld except as quotas are paid in full; that the opinion is held by some that a minister who has 'failed three times in three separate fields was probably not really

1863

1929

WATERPROOFING

Cellars - Vaults - Floors

Brick - Tile - Slate

PAVED ROOFS

Nonpareil Puttyless

SKYLIGHTS

T. New Construction Co.

520 West 29th St.,

New York City

L. W. HARRINGTON
President

W. L. HARRINGTON
Vice-President

M. F. MOORE
Secretary

Albin Gustafson Company

ELECTRICAL CONTRACTORS

34 East 29th Street

Electric Light and Power Construction

TELEPHONE 5543-5544 CALEDONIA

NEW YORK CITY, N. Y.

CHURCH OF HEAVENLY REST, 90th ST. and 5th AVE., N. Y.
ST. BARTHOLOMEW CHURCH, 50th ST. and PARK AVE., N. Y.
FIRST CONGREGATIONAL CHURCH, MONTCLAIR, N. J.
FIRST PRESBYTERIAN CHURCH, 11th ST. and 5th Ave., N. Y.

Draperies on Stage
of

Church of Heavenly Rest

Furnished by

340
W. 41st
Street



New
York
City



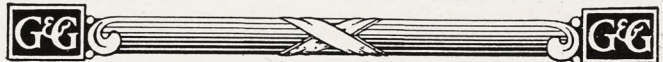
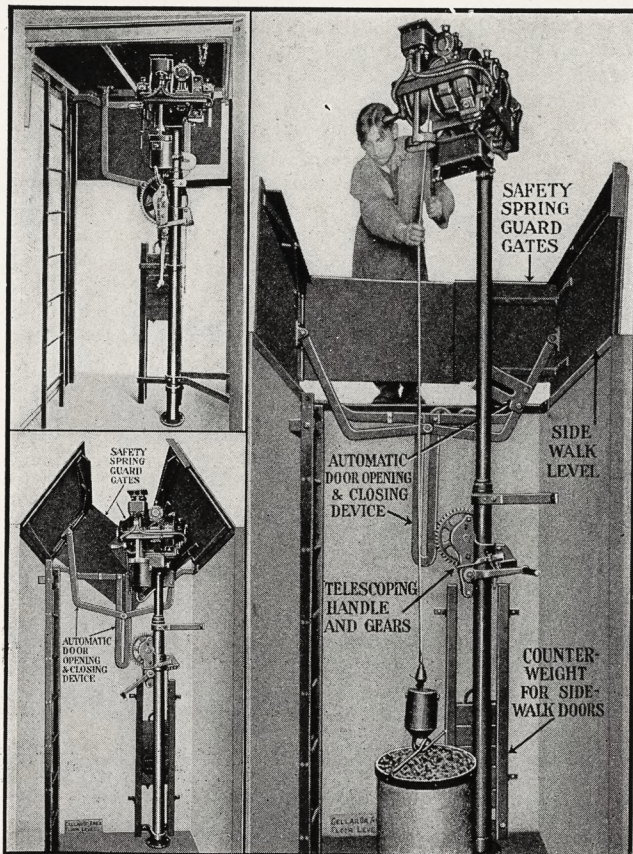
A new cross . . . by Gorham.
The moldings in high relief, and the front handsomely paneled. This cross is of brass, in 24 in. and 36 in. heights.

THE GORHAM COMPANY

Fifth Avenue & 47th Street

NEW YORK

Religious Articles of Distinction



Ash Removal

Labor Saving. Safe. Speedy. with,



In The Church of The Heavenly Rest

MAYERS, MURRAY & PHILLIP, Architects
MEYER, STRONG & JONES, Engineers

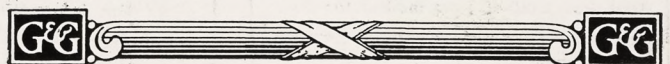
2305 Churches, Hospitals and Schools are using G&G Ash Removal Equipment. This widespread demand is due to unequalled economy in operation, long life, freedom from repairs, but above all, positive safety. Note how sidewalk opening is protected at all times. Electric and hand power models for all needs.

WRITE FOR CATALOG

GILLIS & GEOGHEGAN

549 West Broadway

New York, N. Y.



Money Making and Entertainment PLANS

A monthly magazine full of new ideas for programs, parties, socials, fairs, bazaars. A Gold Mine for Society leaders. Sample 25c. Year \$2. Desk 29, 2346 N. High St. Columbus, Ohio.

150

Entertainment or
Supper Tickets
To New Subscribers

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.

SEVEN HYMNS FOR WHITSUNDAY SET to familiar tunes by Rev. H. M. Saville, 111 Hope Street, Providence, R. I. Up to fifty, 10c; over fifty 5c.

ALTAR AND VESTMENT LINEN: WONDERFUL values by yard or piece. Discount on large orders. For Surplices \$.90 per yd. and up. New Specialty fine and heavy No. 306 for Fair Linen. Samples on request. Mary Fawcett Co., 350 Broadway, New York.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of 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 WARHAM GUILD, Ltd., 72 Margaret Street, London W., England.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

FREE TO ASTHMA SUFFERERS

Free Trial of a Method That Anyone
Can Use Without Discomfort
or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it Today.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
1659H Frontier Bldg., 462 Niagara St.,
Buffalo, N. Y.
Send free trial of your method to:

called to the ministry' and is given 'six months to get a new job.'

"It is apparent that by the tests too often applied our Lord was a 'failure' since Nazareth, Capernaum, and Jerusalem did not desire Him in their midst. And by the same token St. Paul was a failure. And what shall we say of the repeatedly exiled bishops, St. Athanasius and St. Chrysostom, or of the usually persecuted prophets. When our Lord commissioned His disciples to preach the truth, whether men would hear or forbear, He seemed to imply very definitely that many would have no apparent success.

"We know of no objection to the testing of clergy as to their soundness in faith or morals, their fidelity in administering the Sacraments, their diligence in the conduct of public worship; we would approve stricter searching of qualifications before men are admitted to Holy Orders; but we hold that when the Church has tried, examined, approved, and ordained men, she is obligated to give them a share in her work and an adequate living until able and disposed to try them on charges before a jury of their peers. The Church is as truly bound to her clergy as a husband to his lawfully wedded wife.

"As Secretary of the Central Committee I should be pleased to receive information, comment, or suggestions from any members of the Church who are interested in giving greater security to the clergy in their often difficult work, and in securing legislation which will make the salaries of those dependent on diocesan aid as secure as the salaries of rectors of independent parishes."

* * *

Church people in Michigan are rejoicing that the diocese is once more

represented in the fine town of Rochester, Michigan. Many years ago the little church that used to be was closed and later sold. Recently, however a fine property on a good street was acquired, and the commodious frame dwelling has been adapted to the purposes of worship and the social and educational activities of a progressive mission. On March 26 the building was dedicated by the Ven. L. P. Hagger, archdeacon of the diocese, in the presence of Bishop Page and a large congregation. Bishop Page baptized two persons and confirmed eight. Much of the "spade work" of reviving old interests and creating new ones was done by Miss Alice Alexander, a field worker of the diocese.

* * *

On Passion Sunday this year the "Passion of our Lord according to St. Matthew" (Bach) was sung at St. Paul's Cathedral, Detroit, the Cathedral choristers being assisted by the Schubert choir of Windsor, Ontario, Canada. The general direction was by Mr. Francis A. Mackay, the Cathedral organist. The organ accompaniment was by M. D'Avignon Morel, organist of the Roman Catholic Church of the Most Holy Redeemer, Detroit.

* * *

Mrs. Catherine B. Spaulding has given \$200,000 for the purpose of building a new parish house for Trinity Church, Michigan City, Indiana. Building operations will begin about May first. Needless to say the building will be complete in every detail.

* * *

Bishop Gray, president of the province of the Mid-West, has called a Provincial Conference for young people, to meet at Taylor Hall, Racine, May 24-26.

* * *

Bishop Garland of Pennsylvania has called another special convention for May 6th for the purpose of electing a Bishop Coadjutor. A number of prominent clergymen are being discussed for the office, including Dr. Drury, rector of St. Paul's School, Concord; Rev. Robert

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

THE RACINE SCHOOL OF RELIGION

July 8th to 25th, 1929

The Church's Faith, Prof. Felix L. Girtel, General Theological Seminary, New York.

Old Testament, From Moses to Christ, A Study of Hebrew Theism, Dr. William H. DuBose, The Theological School of Sewanee.

New Testament, Apostolic Ideas and Customs, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wisconsin.

Church History, The Church Since the Reformation, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wisconsin.

The World Mission of Christianity, Mr. William E. Leidt, National Department of Religious Education, New York City.

For information, apply to

MRS. GEORGE BILLER

Taylor Hall, Racine, Wisconsin

Gooden, rector of Harvard School, Los Angeles; Rev. Donald Aldrich, rector of the Ascension, New York; Rev. Duncan Browne, rector of St. James', Chicago; Rev. Luke White, rector of St. Luke's, Montclair, N. J.

* * *

Annual summer clergy conference in Duluth, Bishop Bennet, host, will be June 17-21, at Cass Lake.

* * *

Everyone reports a remarkable Good Friday attendance. At the Incarnation in New York I know there was a church full during the entire three hours, and at Trinity people were turned away. Dr. Kinsolving reports that the attendance at St. Paul's, Baltimore, was 2400, a record. It made the 23rd consecutive year that Dr. Kinsolving preached the service.

* * *

The Churchmen of the Jacksonville parishes prepared and organized so well for the Lenten Noon-day services that the attendance and appreciation of the public reached a new high-water mark. These services were held for two weeks only, beginning March the 11th and ending March the 22nd. They were conducted in one of the downtown theatres and the preachers were the Rev. Willis G. Clark, of St. Andrew's Church, Tampa, Fla.; The Rt. Rev. Thomas G. Darst, Bishop of East Carolina, The Rev. Henry D. Phillips, rector of Trinity Church, Columbus, S. C. and the Rev. Julius M. Schaad, rector of St. Paul's Church, Augusta, Ga.

* * *

Dr. Adolf Deussmann, noted scholar, is lecturing in this country under the auspices of the Federal Council of Churches. He is to lecture at the General Seminary among other places.

* * *

Bishop Bennett of Duluth preached at Union Lenten Services at Clouet, Minnesota, held in the Presbyterian Church. The ministers of these churches took part in the service at which the Bishop preached: Presbyterian, Methodist, Finnish Lutheran, Norwegian and Swedish Lutheran.

* * *

Here is a new kind of boys' club; at the Intercession, New York, there is a club called the "Kee Wee" Aviation Club for boys over fifteen years of age. They are taught the rudiments of flying; meetings every Monday afternoon.

* * *

The seventy-fifth anniversary of the University of the South, which occurs in 1932, will be fittingly observed in June of that year. The Vice-Chancellor and faculty of the University

are now engaged in formulating preliminary plans for the celebration.

By 1932 the University expects to have two new dormitories completed and the plan for the greater Sewanee, called for by its Expansion Fund program, well under way. A special history of Sewanee will be compiled covering the growth of the University in all its phases from its foundation up to the present. An alumni reunion will be one of the main features of the celebration.

Dr. Finney hopes to make this observance one of the greatest events in the history of the University, portraying, as it will, the consummation of the unceasing sacrifice and devotion which alone has made Sewanee possible and placed the University where it is today.

* * *

Emanuel, Eagle Bend, Minnesota, a Swedish Mission, are about to start building a new church—small but nice. Rev. Philip Broburg is in charge.

* * *

In a town in Oklahoma, the churches have been fighting Sunday picture shows and the verger of our parish there is the picture man's lawyer. Uncomfortable situation for the rector! The parish hung up a screen, secured a lantern found some slides of the Holy Land from the rector's collection, and indulged in "Sunday pictures" itself. The picture man himself attended.

In Ardmore, Oklahoma, where a new church has released the old

church for other purposes, the latter has been leased to a Little Theatre



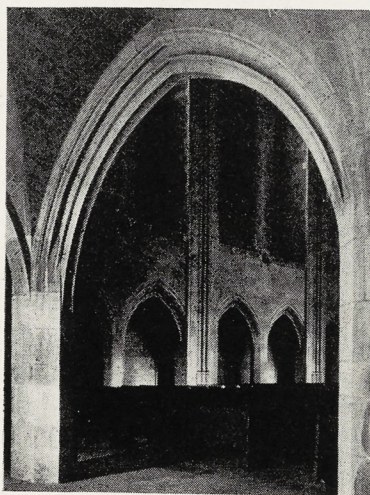
Almost three centuries ago, plumed knights paused on their journeys to worship at religious services attended by Kilgen Organ tones . . . Even back in those early days the faithful were inspired by pipes fashioned by Kilgen Guild craftsmen . . . In 1640 Sebastian Kilgen built the first instrument that bore his name. Since then one family has striven to make Kilgen mean the utmost in religious music . . . Today, in thousands of churches and auditoriums, both impressive and modest, Kilgen tones inspire millions of worshippers and music lovers. Write for interesting brochure, sent gratis.



Geo. Kilgen & Son, Inc., 4008 N. Union Blvd., St. Louis, U.S.A.

There are Kilgen Organs in the leading Episcopal Churches.

Serene Harmony



Heavenly Rest

THE man is not born who can give to your house of worship aught of greater value than the reverent atmosphere of quiet beauty contributed by harmonious lighting.

THE Church of The Heavenly Rest in New York City, described in this issue, is equipped throughout with Curtis Lighting from concealed X-Ray reflectors. Not a single light source is visible.

CURTIS craftsmen design and manufacture period lanterns with special reflectors to control the direct light, artistic luminaires for indirect lighting and x-ray reflectors for concealing in coves or to flood the altar or chancel with light.

Curtis Lighting

INCORPORATED

New York Office
Park Ave at 46th St.

CHICAGO, U.S.A.

Resident Engineers
in all Principal Cities

for Europe
Curtis Lighting-Europe, (S.A.)
Antwerp, Belgium

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

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

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 catalogues 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.

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.

?Did You Know?

ST. THOMAS'S Church and Chapel New York, employs more than one hundred people—the egg, symbol of Easter, is symbolic of fertility and life—the rabbit is associated with Easter because it is supposed never to close its eyes and is thus like the moon, the eye of heaven, with which Easter is closely associated—the chick, like the egg, is symbolic of new birth—the Easter of the Eastern Church this year comes nearly a month after our Easter—One of the New York's largest hotels has a Meditation Chapel for the use of its guests—Clergymen are no longer invited to take services on board ship, services are read by officers—Deaconesses are not allowed to marry; when they marry they cease being deaconesses.

group, thus making a mutually beneficial contribution to community recreation.

* * *

On the back of a clipping from a Chinese newspaper recently received was part of the advertisement of the local motion picture house. The title of the film which was enlightening the Chinese audience that week was "A Reno Divorce."

* * *

Just what is "isolation"? A clergyman with a car writes that a certain family cannot be called upon because they live 100 miles away. In the same mail comes a letter from another clergyman who says, "There are no isolated people around here. They all live within 150 miles and come in to play bridge every week."

* * *

A parish house costing \$135,000 is now being built for St. Paul's, Duluth. It will be the finest in the Northwest.

* * *

The Rev. James F. Widdifield will have no difficulty in remembering the number of his new motor car's engine. It is No. 1,000,000 Model A Ford, presented to him by Mr. Henry Ford in fulfillment of a promise made some months ago when the manufacturer sat next Mr. Widdifield at a banquet at the parish house of St. Matthews' Church, Detroit. Mr. Widdifield is the rector of St. Paul's, Greenfield, to which Mr. Ford is linked by sentimental ties, inasmuch as it was there he was married to Miss Clara Bryant, who was brought up in that parish. Mr. Edsel Ford was also baptized there.

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden
ANNANDALE-ON-HUDSON, N. Y.
(R. R. 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 Saint 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.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

ST. ALBAN'S, SYCAMORE

Is a progressive non-military boarding school for boys, and is one of the distinctive schools of the Middle West. Its limited enrollment means that each boy gets the best of personal attention.

For catalog, address

REV. CHARLES L. STRETT, Headmaster,
718 Somonauk Street, Sycamore, Illinois

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 29th year opens September 18th. Outdoor sports in a fine climate. For all information, address the Rev. Robert D. Gooden, D.D.

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 St. 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.

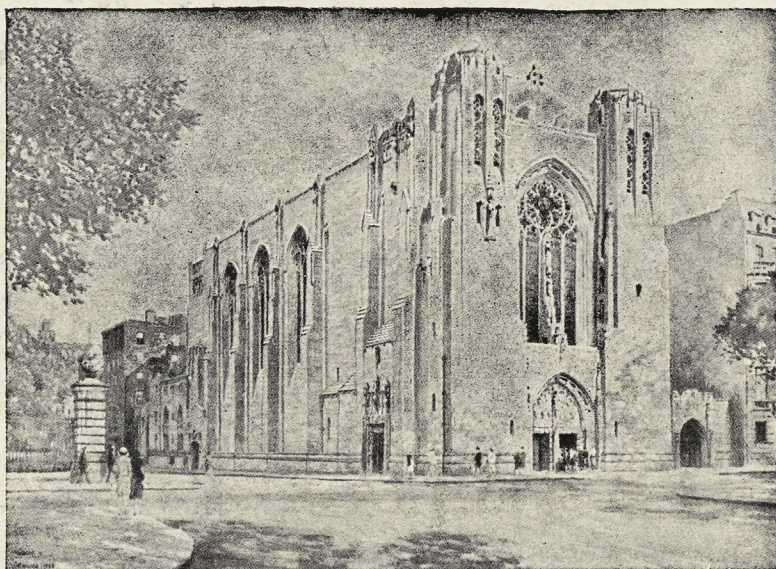


MAYERS, MURRAY AND PHILLIP, ARCHITECTS: INTERIOR VIEW OF CHURCH OF THE HEAVENLY REST AND CHAPEL OF THE BELOVED DISCIPLE, FIFTH AVENUE, NEW YORK

THOMAS O'REILLY & SON, INC.
Builders

NEW YORK

A VISION REALIZED



Church of The Heavenly Rest
and Chapel of The Beloved Disciple

Ward, Wells and Dreshman congratulate the Rector, Wardens, Vestrymen and Parishioners of The Church of The Heavenly Rest and Chapel of The Beloved Disciple on the occasion of the opening and dedication of the new edifice at Ninetieth Street and Fifth Avenue, New York City, on Easter Day, and record gratification that it was their privilege to serve in the direction of the campaign for the Building Fund.

*Consultation
without
Obligation*

Ward, Wells and Dreshman

475 Fifth Avenue, New York City

Originators of the Intensive Method of Fund Raising