

The **WITNESS**

CHICAGO, ILL., APRIL 9, 1931



ST. GEORGE'S CHURCH
Bridgeport, Connecticut

IRVING & CASSON
AHD AVENPORT CO
 MANUFACTURERS
 OF
CHURCH
 AND
HOUSEHOLD
FURNITURE
WOODWORK
 AND
UPHOLSTERY
 601 FIFTH AVE. NEW YORK
 575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars
 Specialists in Church vestments and Embroideries for a half a century.

COX SONS & VINING

131-133 E. 23rd St., New York

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
 KING EDWARD VII.

Stained Glass Windows Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.) Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

The Willet Studios

226 S. 11th Street, Philadelphia, Pa.

STAINED GLASS, MOSAICS, MURALS
 MEMORIAL BRONZES, ETC.

MEMORIAL TABLETS

of enduring worth
 and attractiveness
 in genuine cast bronze
 MODERATE IN PRICE - BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
 JAMESTOWN, N. Y.

J. & R. Lamb
 23-25-27 SIXTH AVENUE NEW YORK
 MEMORIALS IN STAINED GLASS
 MOSAIC MARBLE STONE GRANITE
 CARVED WOOD METAL ETC.

M. P. MOLLER ORGANS

The Pride of the Church

Over half a century of successful organ building have established the Moller reputation for quality and workmanship.

350 Moller Organs in Episcopal Churches alone

M. P. MOLLER


Hagerstown - Maryland

TOWER CHIMES

Played from keyboard, direct from organ console or automatically.... Price, \$4375 and up. Literature on request. Address Department 161 Deagan Building, Chicago.

J. C. DEAGAN, Inc.

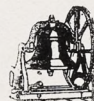
R. GEISSLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE BRASS SILVER
 FABRICS + WINDOWS

J. WIPPELL
& COMPANY LTD

Craftsmen in
Embroidery
Wood
Stone
Metal
and Stained Glass
 EXETER - Cathedral Yard.
 LONDON - 11 Tufon St. S.W.1.
 MANCHESTER - 32 Victoria St.

HALL ORGANS

have gained much prestige because
 of many outstanding Episcopal
 installations.

The Hall Organ Company
 West Haven, Conn.



Tower Chimes Played from Electric
 Keyboard at Organ

Church Bells—Peals

McSHANE BELL FOUNDRY CO.
 Baltimore, Md.



Cassocks

For the Clergy and Choir

VESTMENTS

Altar linens, embroideries
 materials.
 Clerical and lay tailoring

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
 ESTABLISHED
 IN 1826
 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 EL-dorado 5-1958

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of
 HISTORICAL WINDOWS

Washington Memorial Chapel
 Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City
 Stained Glass, Mural Decorations
 Glass Mosaics

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal qualities
 and mechanical reliability

Correspondence Solicited

THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 34

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, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, 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

HANDLING CHURCH MONEY

By

LEWIS B. FRANKLIN

Vice-President and Treasurer of the National Council

AS FINANCIAL officers of religious and charitable groups the guiding principle of our every action must be integrity. We represent literally millions of people who have entrusted us with millions of dollars to be used for the promotion of the welfare of mankind. We are trustees of a vast army enlisted in a warfare against ignorance, poverty and sin. Our record of trusteeship is known both to the leaders of industry and finance, to the small merchant and to the individual. We are concerned not alone with spreading the Gospel of Christ throughout the world, the education of ignorant masses of people and the alleviation of suffering, but we are also concerned with setting an example of absolute integrity in the administration of trust funds.

It is amazing that people engaged in unselfish enterprises are not always blameless in this respect. Too often have we known of cases where the care and administration of religious or charitable funds has been entrusted to an individual of undoubted integrity and consecrated purpose and because of this integrity and devotion safeguards almost universally applied in the business world have been thought unnecessary.

Unfortunately there is no guarantee of the stability of character. Temptations come to all of us in many forms and guises, and fortunate we are when the temptation is not greater than our ability to resist. Strength of character deteriorates sometimes because of age and because of physical condition, and then the catastrophe happens. What right has a religious or charitable organization to tempt any man by placing in his hands as trustee large sums of money and then refusing to safeguard these funds by ordinary business precautions? Too much emphasis cannot be placed upon the need of thorough and regular audit of a professional and unbiased character. Equal em-

phasis must be laid upon the necessity of placing every possible safeguard around the custody of funds. The man of high character and devoted purpose given charge of religious or charitable funds should be the first one to demand that he be adequately bonded and that his accounts be regularly audited.

In this connection there is an undoubted laxity on the part of members of boards of directors of charitable organizations, vestries or elders of local congregations and other similar groups. Far too often do they have the idea that they are engaged in a work of welfare, that their officers for the most part have made financial sacrifices in order to give their time to this work, that they are men of the highest character and that the act of surrounding such officers with the usual safeguards is in some way or other a reflection on their integrity. Such sentimental weakness is neither business-like nor Christian.

IN ANOTHER way there is laxity which ought to be remedied. Perhaps laxity is too mild a term. I refer to the far too frequent neglect on the part of those administering Church and charitable funds to devote these funds to the exact purpose for which they were given. The laws of our States are explicit on the subject of trusteeship and our courts are severe in their condemnation of any violation of these laws and yet we find in the Church many examples of financial officers using money contributed for one specific Church purpose for an entirely different purpose. The excuse is glib and to some may sound reasonable, "What does it matter, it is all God's work". But it does matter.

Here is a Church which prior to the beginning of the fiscal year presents to its people a definite budget of needs. It solicits their support for this budget, usually asking for definite designations of what part of the subscription of the individual is to be used for the

An address delivered at the conference on financial and fiduciary matters held in Atlantic City, March 17th.

local Church expenses and what part for the missionary work of the Church beyond the borders of the parish. By such a presentation of needs and by the acceptance of subscriptions designated for these two general purposes, a trusteeship has been established with the governing body of the local Church as trustees and the treasurer as their agent. Money is received designated for the missionary work outside the limits of the local Church, but the coal bill has just come in and it is big. The local treasury has insufficient funds with which to meet this coal bill. How easy it is for the treasurer to "borrow" something from that missionary fund designated for some purpose far removed from his immediate knowledge and perhaps his interest! "What does it matter", he says, "before the end of the year I will make that good". Yes, but what about your missionary board in the meantime. You have withheld from them money legally and morally theirs and have used it for other purposes. The law would condemn such an action in no uncertain terms, but too often in the Church the offence is overlooked if not concurred in by the rest of the local board and even the minister. Even if the money is returned at the end of the year the missionary board because of the delay has been forced to go to the bank and borrow money to pay its regular bills.

Because the coal bill was paid out of missionary money the missionary bill must be paid out of borrowed money! What an example to the business world of righteousness and integrity is then set by the Church! What is the effect of such an action on the minds of the business men making up the local vestry or board of elders? What a temptation to them to follow the same practice in their business!

CLOSELY akin to this question of integrity is that of efficiency of management. Our people have a right to demand that the money given by sacrificial effort shall be wisely and efficiently spent and that it shall accomplish the purpose for which it was given subject to reasonable limitations of human wisdom. Have not the contributors the right to ask that administration expenses covering the cost of securing the money and the management of the enterprise be kept within reasonable limits? Have they not a right to demand that every religious and charitable board of directors submit the business under its care to periodic and unbiased examination and then determine future policies in the light of the facts thus disclosed? It is not for us to enunciate exact percentages beyond which the expenses of promotion, collection and administration should go. These percentages vary with the character of the enterprise, with the type of constituency and with the length of time the enterprise has been at work. But certainly we all know of enterprises which are soliciting funds from the people which could not stand an unbiased examination as to administrative costs and full publicity as to the facts.

Finally, we must recognize that our position of trusteeship carries a higher degree of moral respon-

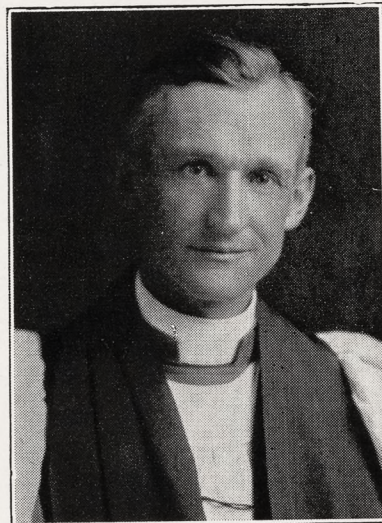
sibility than does that of membership in boards of directors or officers of secular corporations. They are dealing with enterprises for profit and if these enterprises are wisely managed those for whom the directors and officers are trustees, namely the stockholders, will reap a financial reward. Not so with us. Many of the people who have entrusted their money to us are no longer of this world but have left behind them part or all of their worldly wealth to be administered by us as trustees for the good of humanity. Our living constituency is large and scattered, expecting no monetary dividends. They cannot so easily check the results of their investment. They rely on us. They have placed with us, not excess funds for investment and profit, but sacrificial gifts which they might have used for their own enjoyment but which they have determined to devote to a higher purpose. Yes, we are trustees appointed by this army of generous people to handle their investment for humanity. We are responsible to them, we are responsible to God.

Moulton of Utah

Interviewed by

WILLIAM B. SPOFFORD

LEAN, lanky and lovable—that's Bishop Moulton of Utah who took on the job three years after Bishop Paul Jones was forced out because of his unwillingness to play the war game. Strangely enough Arthur W. Moulton, then the rector of Grace Church, Lawrence, Massachusetts, stood four-square with Paul Jones, and said so frankly at the time. "At a meeting of clergymen at Bangor, Maine, during those trying times I said that I felt Paul Jones was right, and that I felt sorry for the man who would take his place. It was left vacant for three years. And then I found myself



BISHOP MOULTON

on that job. Life plays funny tricks on us, doesn't it?" But as he said it, with his genial smile, one could see that life was enjoyed by Bishop Moulton, funny tricks and all. We were at luncheon in New York, the Bishop coming on the first of March to help out in the dioceses of Rhode Island and New York during Lent. We were the guests, incidentally, of the New York correspondent of *The Living Church*, Harrison Rockwell, who came to the rescue with pat questions during

the course of this, my first and exceedingly amateurish, interview.

"Well, let's get at some food," said the Bishop. "Oysters on the half shell for me for a starter, then shad. We are a long way from good sea food in Salt Lake, so I get my fill when I come east." I neglected to ask him if, being Friday, his rations had ecclesiastical significance.

"You know the Church here in the East is in a fine, healthy condition. I have been speaking before many Church groups and at a lot of services. There are always good crowds. I don't go along with the folks who say that the Church is slipping. We were never as strong as we are today."

"What is the hardest part of your job, Bishop?" was asked.

"Getting the cash to keep it going. We have fine institutions in Utah. Some of them, notably our fine St. Mark's Hospital, are self-supporting. But we simply can't afford to do anything second rate in Utah. The Mormons do things right, and we must. It is hard to find enough money—I suppose everyone doing Church work would say the same thing. But we ought to have twice as much money. You know, I presume, that Utah is the most important missionary district in the Church," he concluded, with a twinkle in his eye. It was clear that to him it was; the twinkle informing us that he knew also that every other missionary bishop of the Church would make the same claim for his district.

"Financing is hard. Then I do miss parish work. Mark you a Bishop in a western district is a pastor. We are not solely administrative officers as bishops are apt to be in the east. But I did love parish work. You know I was the rector of Grace Church, Lawrence, one of the finest parishes in the country, and I miss it."

We adjourned to a room to continue our confab. "Have a smoke Bishop?" "No thanks." "Don't smoke?" "Oh yes, a cigar once a day—I limit myself to that."

He stretched out in a comfortable chair—no formal bishop this as, sitting sidewise, he swung his lanky legs over the arm.

"Is there any difference in the attitude toward bishops in your part of the country?"

"Well when a bishop enters a room in the east everyone gets up out of respect for the office. In our country that isn't done. People would have to be on their feet most of the time. You know many of the Mormon pastors are known as bishops. But our people are pretty much like people everywhere else. Of course we are more isolated. We don't run into fellow clergymen every day. So when we get hold of a man's hand we are apt to hang on a little longer. But it seems to me that people are pretty fine everywhere. And we don't have the rush in the west. My goodness how you can stand this rushing in New York is hard for me to understand.

"How about exercise—are you a golfer?"

"No, that isn't my game. I walk a lot and I play baseball whenever I get the chance. Yes, I'm over fifty but I am still quite a pitcher. Let me tell you how good I am. Last summer the Utah clergy played

the Indians. I pitched. And I struck out three men in one inning. But wait—while I was striking out those three men enough others were tearing around the bases to put the game on ice for them. They beat us 31 to 30 in a seven inning game. But I still insist that I am good. I didn't get the support that was all." He laughed heartily.

"Do you ever go to professional ball games?"

"Every time I get a chance. You know the best of your Yankee team here in New York came from Salt Lake. We taught 'Posh-em-up' Tony Lazarri how to play baseball, and also Lefty O'Doul. They are a couple of real fence busters. And you have a couple of promising pitchers in Lefty Gomez and Gordon Rhodes that came from Salt Lake." And on he went. He knows his baseball does this bishop, and he doesn't hesitate to use the lingo. He is for a game between the House of Bishops and the House of Deputies at General Convention, too. "It would liven up the affair a lot. Only I am afraid the Deputies couldn't give us real competition—especially if I pitched."

"Have you any comment you would care to make about the National Council?"

"Only that we are grateful to the Council and to the people of the Church for the fine support they give us. The Council is doing a fine job, and in Fred Bartlett, their general secretary in the west, we have a hustling fellow who is doing a splendid piece of work. Funny, the idea some people have of missions. Why you know missionaries have civilized the west. It wouldn't be safe to go to Denver for General Convention were it not for the work missionaries have done. Tell 'em that—yes, put that down. Their scalps would be taken in a hurry if it hadn't been for our pioneer missionaries."

"What is your opinion of prohibition?"

"There is more for it than against it. I'd say that it was 'a noble experiment' if it didn't sound so much like preaching. It is a sporting proposition and we ought to see it through. I know what liquor means. I was the rector of a big parish in an industrial city. Yes I know what liquor means."

"When you say that you are for prohibition do you mean that you feel that a man should not take a drink? Don't answer if you don't want to do so."

He laughed. "I'm willing to answer it. If I was a guest in your home and you offered me home-made wine, which I believe can be made legally, I would accept it if I wanted it. Does that answer your question?" I let it go at that.

"What are your politics, bishop?"

"I'm a Hoover Democrat. I vote for Democrats whenever I honestly can, which isn't as often as I wish it might be."

"Do you think that the Church should concern herself at all with social questions?"

"Of course," was his immediate reply. "How can we help it. That's our job. I think it is fine that two clergymen are leading the effort to clean up the scandals in New York. That is as it should be. The Church is the conscience of the community and must speak out in every situation. I don't see, myself, how

we can keep out of politics. Not that we should tell people how to vote. But we have got to give them leadership. Our job is to lift all problems into the presence of Christ."

"What's the Churchmanship in Utah?"

"Oh, we don't get much excited over ecclesiastical controversies. We just figure that these matters have been fought out and accept things as they are. I suppose you would say that we have a good middle-of-the-road sort of Churchmanship. Candles—Eucharistic vestments for those that prefer them—processional crosses of course. But we don't get excited about such things. What the Church must do is to give the people a synthesis of the fundamental truths and modern teaching. Too many nowadays are leaving out the fundamentals. People want to be told that the Resurrection is true; that there is a Heaven where they are going to meet again their loved ones. Take that away from people and we are going to lose out."

"Tell us something about the Mormons."

"Most people think of the Mormons as they were in the middle of the last century. I admire them, and the policy of our Church is to treat them as Christian gentlemen. They have built up a great financial and economic structure. There is danger in that, you know. Our job is to rebuild their spiritual life. They have always been splendid in their relationships with us."

Then he related how, at a synod of the 8th Province, they had secured the Mormon Tabernacle—the only time it was ever used for anything but a Mormon service. But Bishop Moulton got the Tabernacle; he secured the great organ; the Mormon choir.

"Why they even furnished us with the congregation. We had one of the greatest missionary mass meetings you ever saw, with over 7000 people there. It was the only time in the long history of that Tabernacle that it had ever been used by another Church. They let us have it because we treat them like Christian gentlemen. They like us. They loved Bishop Tuttle, and Bishop Leonard, and Spaulding and Jones. And I think they like me, too. They'll let us have it again. You know the big thing at the coming General Convention is going to be the trip to Salt Lake. I want you to say something about that. We want people to come to see us. Let our work stand or fall on what they see. It is only a little ways to Salt Lake from Denver, you know—just 600 miles—right on the way. We'll have a special train. And we'll have that Tabernacle again for a great missionary service. It will be the biggest thing in the Convention—that and your ball game. That's right—you urge this trip to Salt Lake and you can count on me for the ball game. That's right—good luck to you and God bless you." And with a slap on the back and a squeeze of the hand from this genial soul I went my way.

THE CHURCH'S PENSION SYSTEM

By

MONELL SAYRE

Executive Vice-President

THE General Convention of 1913, at New York, on October 22, established the Church Pension Fund and ordered it to put into operation a pension system whose essential elements were adopted by the Convention. This action was in pursuance of the report of the joint commission on the support of the clergy, appointed by the General Convention of 1910 at Cincinnati, a report reviewing exhaustively the pension experience and the pension literature of the world. In 1914 and 1915 all of the dioceses adopted the legislation of the General Convention.

The essence of the pension system was that an obligation was laid upon every parish and congregation and organization of the Church receiving the services of a clergyman to pay a pension assessment equivalent to seven and a half per cent of the salary paid to the clergyman. This pension assessment, mandatory and not voluntary, was paid, not for the individual clergyman then serving the parish, but for the entire body of active clergy. Thereby the pension system corresponded with the corporate nature of the Church, and the Church planned that as far as legislative action is effective, every one of her clergy in active service should be covered with pension protection.

Since the pension system went into operation fourteen years ago, more than 99½ per cent of this pension assessment has been paid.

Such a pension assessment, for clergy ordained or received after the pension system started, would entitle a clergyman to retire from active service on attaining the age of sixty-eight and receive one and one-quarter per cent of his average salary multiplied by the number of years of service, with a minimum of six hundred dollars a year if ordination or reception took place at the usual ages. As the normal service should be forty years, this multiplication of the years of service by one and one-quarter per cent would give a pension generally equal to one-half of the average salary. There was also to be a pension for total and permanent disability after examination by a medical department to be set up by the trustees, and a pension for a widow and minor orphans.

FOR clergymen in service when the pension system went into operation, the situation was somewhat different, because pensions for them were affected by the problem of the accrued liabilities, that is, the part of the pension which would have been paid for if the

system had been functioning before they were ordained. This problem was handled by providing that for clergymen ordained or received prior to the pension system, the age allowance should be one and one-quarter per cent of the average salary since ordination multiplied by the years of service after the system began with a minimum of \$600 a year. This is the amount which is now raised to \$1000 for existing pensioners, and which it is expected can be maintained for the future.

Such a disposition of the accrued liabilities was only possible if \$5,000,000 were subscribed generally by the Church before the pension assessment system began. This was presented to the Church generally by a thorough scheme of organization throughout 1916 and the first two months of 1917. The great sum of \$8,850,000 was subscribed. \$2,312,000 of this has already been spent in pensions to clergymen who retired before the pension system went into operation, and to widows of clergymen who died before that time.

On March 1, 1917, the appeal for the general subscription ended, and the pension system began. Apart from a considerable extension of the scope of the system beyond the parochial and missionary clergy, and a number of secondary improvements in the rules made possible by the large over-subscription to the initial reserve, the Church Pension Fund has been able to make three considerable steps forward.

With the year 1922, it put into operation the practice of paying one thousand dollars immediately to the widow of a clergyman who at his death was the holder of a cure or office in the Church, in addition to the pension to which she is entitled under the rules. In form this action is of a temporary nature, but it has existed for ten years and a discontinuance is not contemplated.

By 1924 the Fund had run seven years, and Mr. Henry Moir, its distinguished actuary, a former president of the Actuarial Society of America, recommended that the entire experience of the Fund be reviewed, and new actuarial tables be prepared based upon the data in the Fund's own records. When this fundamental valuation was received in 1925, the trustees began a plan of paying to themselves back pension assessments as if the Fund had been operating before March 1, 1917, and giving to the clergymen the increasing pension resulting. Since 1925 the level of the pensions has slowly but steadily been rising.

NOW, fourteen years after the system was put in force as a result of the second fundamental valuation, the trustees, at one act, have raised the \$600 promised to \$1000 for all of the existing age beneficiaries, and have instructed the officers so to manage the income at the free disposal of the trustees as to maintain a minimum level of \$1000 to the pensions, as far as may be possible.

The Church Pension Fund has been an innovator in several respects. By special act of the Legislature of New York on April 7, 1914, it was placed, as far as essentials go, under the supervision of the Superintendent of Insurance. This is the first instance, as far as is known, in an English-speaking country, for a

pension fund to be placed under government supervision. At the International Actuarial Congress in London in 1927, one of the speakers is recorded as having stated that the Church Pension Fund was the first pension fund in the United States "to be established on a reserve basis as the result of actuarial valuation." (Transactions VIII International Actuarial Congress Vol. I, p. 362). It is very unusual for a pension system to increase the amount of the pensions once granted, and otherwise to enlarge its benefits, at least without also increasing the rate of assessment. To raise the pensions 66 2-3 per cent, as the Church Pension Fund has now done, is believed to be unprecedented.

A Book for Students

Reviewed by

CHARLES B. HEDRICK

CHRIST IN THE GOSPELS. By Burton Scott Easton. Scribners, \$1.75.

A German professor used to tell his classes in the Old Testament, "If you do not own a copy of the Septuagint sell your overcoat and buy one." Of Dr. Easton's *Christ in the Gospels* one might say to all serious students of the subject, "sell most of your popular lives of Christ and buy this one." And yet only 24 of its 210 pages are "life of Christ." The rest is an epitome of that laborious and many-sided preliminary research which alone gives authority to one's results. The results in this case can be so briefly stated because attention is focused throughout on the few great pivotal facts that really matter. He who gets these straight can afford to leave the details to find their own place. To have some correct inkling of what our Lord's baptism will have meant to him, what content he gave to the term Messiah, how he related his mission and himself to the hopes of the ages and of his own time, and what divine purpose he saw being fulfilled in his death—to have this is to have a firmer grasp on the "life" of Christ than is to be found in a shelffull of uncritical or half-imaginative "lives." Dr. Easton is professor of the New Testament in the General Theological Seminary and one of the foremost New Testament scholars in our land. Our book cites abundant references for those who may care to read further.

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

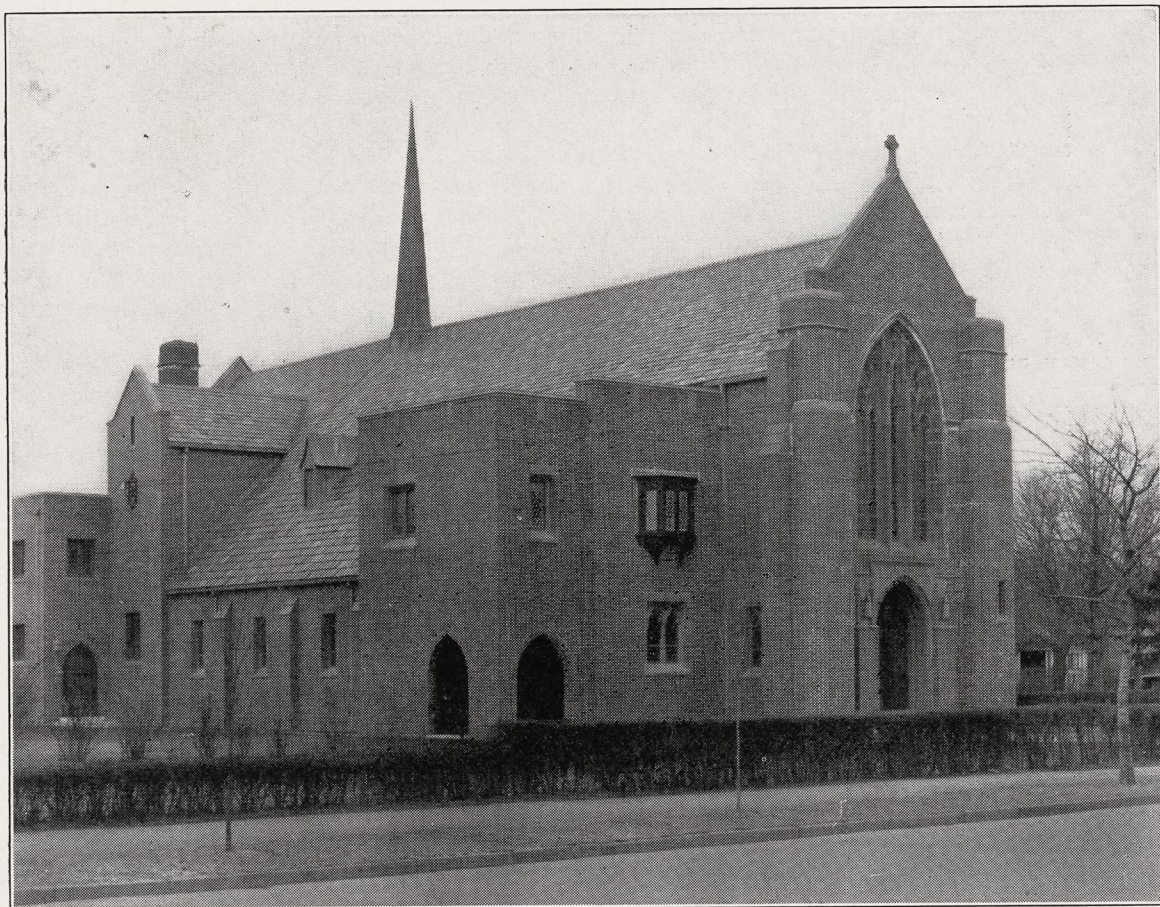
THE STANDARD BOOK OF CONFIRMATION
INSTRUCTIONS

50c a Copy—\$4.00 a Dozen

THE WITNESS

6140 Cottage Grove Ave.

CHICAGO



ST. GEORGE'S CHURCH, BRIDGEPORT, CONNECTICUT

NEWS OF THE EPISCOPAL CHURCH

Edited By

WILLIAM B. SPOFFORD

THERE is pictured in this number the new St. George's Church, Bridgeport, Connecticut, presided over by the Rev. Henry Erskine Kelly, which was recently dedicated by Bishop Acheson.

The architectural style is "Gothic," in the free manner in which that style is lately being developed, rather than in the conventional and imitative manner in which it has generally been used in the "Gothic Revival." The exigencies of the site and of grouping with the parish house and rectory called for special treatment, and the result is a certain peculiarity, but marked and distinguished individuality.

Externally the church is of red brick, with reddish brown stone trim, and sits close to the ground, instead of being perched on a basement. There are only two steps at the entrance, making the church very easy to get into. The roofing is of heavy, rough slate in graduated sizes. The luxury of a tower having been dis-

pensed with, there is a lead-covered "fleece," or slender spire, over the junction of the nave and the chancel.

Internally, the proportions are the most striking and successful feature. The nave is of a height, in proportion to width, not common in this country.

The choir, instead of being staged, as is usual in this country, is only one low step above the nave. Opening off the choir is a chantry, with its own entrance, which can be used by "the family" at funerals, to give them the privacy which they desire.

The roof is an open-timber one, decorated in the East Anglican manner, in vermilion, green, blue, white and black, the effect of which, less lurid than it sounds, is to give the church a vivacity which ought to be found more frequently in religion. The cost of this unusual decoration was remarkably low, the design having been worked out by the rector, and the painting done by a local painter.

The floor is of slate, and the walls

of plaster on brick, painted a soft grey. The mouldings of pillars, arches and windows are of red-brown stone. The atmosphere is so successful that the parish, much to its surprise, found itself quite at home in its new church the very first day.

A great deal of study was given to the furnishings, to avoid the standardized and commonplace. The pulpit is a beautiful work in wrought-iron, designed by the architect and executed by a local craftsman, as are also the carved oak lectern and litany desk. The last was the gift of the general contractors, Messrs. Epifano and Frassinelli, who have been most sympathetic and generous throughout the whole operation. The lighting fixtures of the nave, by Ram-busch, deserve to be rated among the ornaments and decorations, rather than among the utilities. The seating in the nave is open-backed benches, in the interests of the children, by whom the church is a good deal used,

many of whom, when kneeling in an ordinary pew, find themselves rather hopelessly submerged.

The windows in the new church are of an unusual installation type, with quaint figures and designs thrown against backgrounds of delicate shades of green, amethyst and light blue. They are all the work of the Payne Studios of Paterson, New Jersey.

Besides a Children's Corner, which has been maintained in the parish for many years, there are priest's sacristy, working sacristy, acolytes' room, choir locker room, and living quarters for the sexton.

Immediately on the completion of the new church, the former church was transformed into a parish house, for which it was originally designed. And the parish is now equipped with a plant which makes possible an enlarged work and a full parish life.

* * *

Announcement has been made of the faculty for the School for Christian Social Ethics, which is one of the schools of the Wellesley Conference. In the announcement Miss Vida D. Scudder, dean of the School, writes: "We are going to be very practical this year. Last year our lecturers, trained theologians and historians, dug deep into first principles. They laid solid foundations in Christian theology and Church history for a sociology that shall challenge civilization as it is and reveal in our Christian faith the right lines of social reconstruction. We did not neglect contemporary fact, either in the courses or in the round table discussions, yet emphasis fell upon the past. This year we shall not neglect first principles, but emphasis will fall on the present." There are to be three courses; one on "The Social Teachings of Jesus" by Professor Norman Nash of the Episcopal Theological Seminary; a course on "The Social Awakening of the Churches, 1850 to 1931," by Professor Vida D. Scudder of Wellesley College; and the third a course on "The Church and Contemporary Society" with lectures on various phases of the subject. Father Spence Burton, S. S. J. E., is to give lectures on prison reform; Professor William Nunn of New York University is to lecture on civil liberties in the United States, and Miss Mary Gilson of the Industrial Relations Counsellors, and a well-known personnel manager of several large industrial establishments, is to lecture on methods here and abroad of dealing with unemployment. There will also be a lecture or two on the Church and the Labor Movement by the secretary of the Church League for Industrial Democracy.

Those planning to attend (the dates are June 22 to July 3rd) should send their applications to Mrs. Kenah

Davis, 1352 Beacon Street, Brookline, Massachusetts. In concluding the announcement Miss Scudder says: "The fellowship of the whole Wellesley Conference, in which our school is one unit only, is a rich privilege. Contacts with the life of the Church in many phases, the devotional life in the chapel and by the lake, the noble leadership, all offer inspiration. The director this year is Bishop Booth of Vermont. The chaplain will again be the Rev. Charles Townsend of Providence."

* * *

Plans are under way for the entire diocese of New York to unite in honoring Bishop Manning at the opening of the diocesan convention, meeting May 12 and 13. The bishop's birthday is the 12th and the 13th will be the tenth anniversary of his consecration.

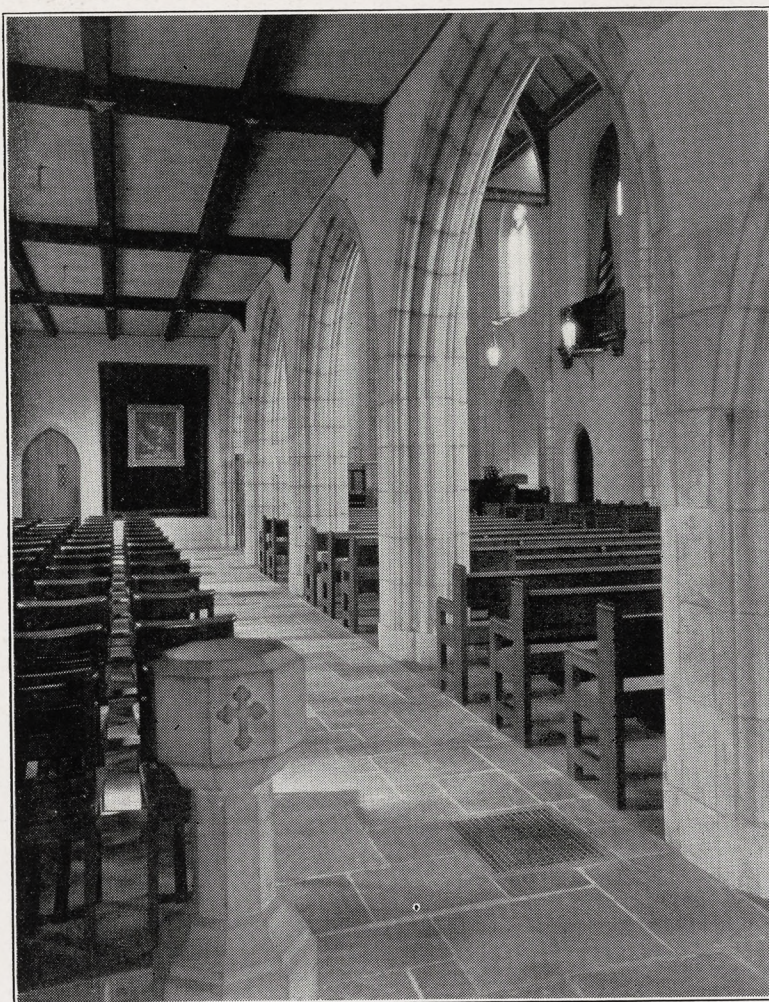
* * *

Thirty-five college boys and girls met for a conference at Bay St. Louis, Mississippi, March 20-22, under the auspices of the diocesan board of religious education of the diocese of Louisiana. The director was the

Rev. J. S. Ditchburn, student pastor at the state university. He lectured on the relationship of Church and state. Other leaders were Mr. N. E. Freeman on the Church and humanitarian agencies; Rev. G. L. Tucker on "Can the Church Help us Reach Christ?" Miss Jo Fry on "Christ's Philosophy"; and Mr. Arden French on "Can We Strengthen the Church?"

* * *

In addition to the usual lectures, the large confirmation class, numbering 47, being prepared at St. Mary's Church, New York, are being taken on pilgrimages to the Cathedral of St. John the Divine, St. Luke's Hospital, Columbia University, the Seamen's Church Institute, Trinity Church and St. Paul's Chapel. Fine idea. There is one other place at least that they ought to see—the Church Missions House, the national headquarters of the Church, where they would get it definitely in mind that they are members of an organization which is greater than any one diocese. Then perhaps they should be taken to see "The Green Pastures"



THE SIDE ISLE
Of the New St. George's, Bridgeport

—that depends on their ages, I presume, but, my goodness, it is a powerful play.

* * *

By the will of Ambrose L. Blanchard, Eastport, Maine, \$10,000 has been left to Christ Church. A like amount is left to the poor of the town.

* * *

A united service for Trinity Church, New York, and its nine chapels was held last Wednesday evening at Trinity, the rector, the Rev. Caleb R. Stetson, preaching. Bishop Fiske of Central New York was the preacher at Trinity at the three hour service on Good Friday.

* * *

The Rev. Edward Ashley, noted missionary to the Indians, died at Chamberlin, S. C., on March 30th. He was 77 years of age, and had spent fifty-eight years among the Indians of the district.

During his long sojourn in the West Dr. Ashley saw the intimate life of primitive Indians until they gradually became absorbed by the ever-progressing white race. He was the last survivor of the framers of the Treaty of 1876 which opened the Black Hills country to gold seekers and which proved to be the forerunner of Indian uprisings, since it stripped the Indians of the hunting grounds. This led to the Custer Massacre at Little Big Horn.

Later he was present on the Cheyenne Reservation during the Ghost Dance of Messiah Craze, which culminated in the Battle of the Wounded Knee, where the Federal troops avenged the slaughter of Custer and his men. Subsequently Dr. Ashley succeeding in leading Chief Gaul, one of the perpetrators of the Little Big Horn massacre to Christianity.

Dr. Ashley was born in England in 1854 and as a boy came to the United States with his parents to settle in Michigan. He planned to become a carpenter, but was attracted to the church and missionary work and began to study theology. In 1874 he volunteered for service among the Indians in the Dakotas and remained there uninterruptedly until his death. During that time he gave counsel and aid to the Indians, acted as intermediary for them in their relations with the Federal Government, served on their tribal councils, ministered to them during sickness, acted as inter-tribal peacemaker and acquainted them with the ways of civilization.

During that time he mastered half a dozen Indian dialects and for his work in language received the degree of LL. D. from the University of South Dakota. He translated the Bible, the Prayer Book and the hymnal into the Dakotan tongue and at the end of his work had 5,000 Sioux Indians in his congregation.

On the occasion of his fiftieth anniversary among them, the Red men held a great celebration in his honor.

* * *

Dr. John W. Wood, executive secretary of foreign missions, returned recently from a three weeks' visit to the missions in Haiti and the Dominican Republic. He reports that Bishop Carson's constructive ability, his firmness tempered by his paternal care for his clergy, are going far to place Haiti in the front ranks of our foreign mission work. Already the number of baptized members, close to 14,000, exceeds the number in any other foreign field. While in the Dominican Republic Dr. Wood made a study of the question of the proper location upon which to rebuild the destroyed Church of the Epiphany. A conference was held with Archdeacon Wyllie and the decision reached to rebuild on a site nearer the center of the city which the church has owned for some time.

En-route Dr. Wood spent two days in Porto Rico inspecting the various churches and institutions there.

* * *

Bishop Payne Divinity School, for Negroes, is to be moved to Raleigh and is to be tied up with St. Augustine's College. A layman has

already pledged \$25,000 for new buildings and equipment, the Woman's Auxiliary of Washington has undertaken to raise \$30,000, the diocese of Virginia, \$10,000 and the alumni of the school are to see another \$10,000 from Negro Churchmen. The two new buildings that are being planned will cost \$85,000.

* * *


There has been a marked increase in Woman's Auxiliary branches for younger women in the diocese of Rhode Island. Mrs. Charles C. Binney, diocesan president, says that young married women, business women and others are catching the spirit of the more experienced groups and are doing excellent work.

* * *

Announcement is made by Bishop William Lawrence, president of the Church Pension Fund, that reserves have been set up which enable the Fund to increase to one thousand dollars the age allowances in force, effective March first.

* * *

Five men, all students at the General Seminary, are to be ordained to the diaconate by Bishop Matthews of New Jersey at Trinity Cathedral, Trenton, April 11. The men: Orville N. Davidson, John N. Warren, Robert



ST. GEORGE'S EPISCOPAL CHURCH, BRIDGEPORT, CONN.

RAMBUSCH
Designers, Decorators and Craftsmen

Rev. Henry E. Kelly
Rector

Edward B. Caldwell, Jr.
Architect

2 West 45th St. ~ New York City

RAMBUSCH EXECUTED THE CHURCH LIGHTING FIXTURES

B. Gribbon, Edward R. Welles and John P. Cuyler, Jr.

* * *

Mr. William H. Murray, for many years the head of the religious book department of the Macmillan Company, has resigned. The department is to be continued under the supervision of Mr. H. S. Latham, editor of the trade book department.

* * *

A reception in honor of Dean and Mrs. Wyatt Brown is to be held by Bishop and Mrs. Davis of Buffalo on the 13th. On the same day the clergy of the diocese of Western New York are giving a luncheon in honor of the bishop-elect of Harrisburg.

* * *

A concerted effort to raise Chicago's accepted share of \$70,000 for the Advance Work Program of the National Council is being planned.

* * *

Bishop Cook of Delaware is to be the preacher at the annual convocation of the district of North Dakota, which is to meet at Minot, May 17, 18 and 19. He began his ministry in Minot thirty years ago. One of the features of the convocation will be the consecration of the new \$45,000 All Saints' Church.

* * *

Phebe Bibb, fourteen year old ninth grade student of the Anniston High School, Anniston, Alabama, recently put her Church training to good effect. A district spelling bee was being held at the State Teachers College at Jacksonville, Ala., in which were forty-two boys and girls from twenty-one county and city high schools, representing twelve counties and nine cities. Phebe won the contest by spelling "confirmation" correctly after it had been missed by her sole surviving competitor.

* * *

The Minnesota summer school for Church workers is to be held at Lake Pepin, June 21 to 27. Bishop McElwain is to conduct the daily devotional hour; the Rev. Frederick Butler of St. Paul is to be the chaplain, and the faculty consists of Miss Bertha Conde, author; Bishop Moulton of Utah; the Rev. Victor Pinkham of Seabury Divinity School; the Rev. R. M. Trelease of Kansas City; Captain Casey of the Church Army; the Rev. Charles B. Scovil, student pastor at the University of Minnesota; Mrs. J. O. Bach, educational secretary of the Auxiliary in Minnesota and Miss Margaret Densmore, diocesan Church Periodical Club secretary.

* * *

Mr. and Mrs. Harper Sibley of Rochester, N. Y., have accepted their appointment as members of the board of appraisal representing the United Mission Boards of the various churches of the country who are to visit and inspect the mission stations

in foreign fields to ascertain their conditions and prospects for the future. It is understood that this inspection will be made next fall and winter.

* * *

Chicago: the Rev. Phillips Osgood of Minneapolis was the preacher during Passion Week at the services held in a down town theatre. Bishop Stewart was the preacher during Holy Week. . . Bishop Stewart preached at St. James Easter Morning. . . The Ven. J. S. Braithwaite of Atlanta, Ga., has been placed in charge of St. Andrew's, Evanston. He has done notable work in Georgia as archdeacon of Negro work. . . Mr. William Grafe helps out a lot in the

Church School at All Saints, Ravenswood. He is a blackboard artist and each Sunday draws cartoons of Biblical subjects for the edification of the pupils. . . The Rev. J. M. Wheatley has joined the staff of St. Luke's, Evanston. He comes from Maryland. The rector of the parish, the Rev. C. E. McAllister, takes up residence this week.

* * *

Brooklyn and Long Island: the interparochial services of the Hill Zone of Brooklyn were again a great success this Lent. Five parishes combined for services on each Tuesday evening; had the best of preachers and unusually large congregations. . . The new parish house of

ATHANASIOS

BENEDICT

HILDEBRAND

ST. FRANCIS

IGNATIUS
LOYOLA

PIUS IX

Men of Conviction

by

HENRY BRADFORD WASHBURN

Dean of the Episcopal Theological School, Cambridge

In this book about six famous figures of the past whose religious experiences changed not only their lives but their world as well, the author shows how the lives of these "men of conviction" may aid and inspire the Christian of to-day in meeting the baffling problems of modern life. The biographical studies are compendious, vivid, and to the point.

With six illustrations

\$2.50

at your bookstore

CHARLES SCRIBNER'S SONS, NEW YORK

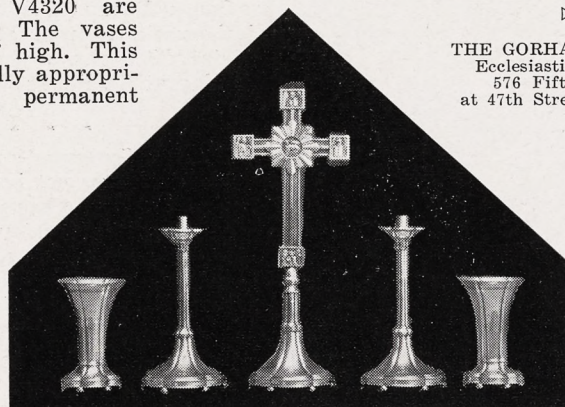
An Altar Set of Exceptional Beauty

BY
GORHAM



THE GORHAM COMPANY
Ecclesiastical Division
576 Fifth Avenue
at 47th Street, New York

A DISTINCTIVE altar set in bronze. Cross V4319 is 25 1/4" high. The candlesticks V4320 are 13 1/2" high. The vases V4321 are 9" high. This set is especially appropriate for a permanent memorial.



CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—o—
STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—
CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

Edwin S. Gorham, Inc.

CHURCH PUBLISHER AND
BOOKSELLER
Eighteen West Forty-fifth Street
NEW YORK, N. Y.

Mural Decorations
Stained Glass Windows

BALANO STUDIOS

2025 Spring Garden Street
PHILADELPHIA

CHURCH ORGANS Hook & Hastings Co.

Main Office and Works:
KENDAL GREEN, MASS.

S. DUNSTAN'S COLLEGE OF SACRED MUSIC

IN AFFILIATION with Brown University the College offers a course leading to degrees of A.B. and Mus.Bac. The course is designed especially to meet needs of students desiring career as church choirmasters and organists. The College has at its disposal all the facilities of Brown University, including Pembroke College for Women; all academic work, such as English, modern languages, History, Science, etc., will be done in the regular University courses. The College will offer courses in Musical Theory (Harmony, Counterpoint, Canon, Fugue, Form); Improvisation; Organ-Playing; Organ-Construction; Chamber-Music; Choir-Training and Organization; Sunday-School Music; courses in the History of Music; Hymnology and Plainsong; Liturgies, Theology, the Bible, the Psychology of Worship and Worship-Forms; Pageantry; Church Art and Architecture. In the chapel of the College students will have opportunity for laboratory work in actual service-playing, under expert criticism. Demonstration work in choir and voice training will be provided through the Choir-School of the College, and the two professional choirs maintained by the College.

For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

Grace Church, the Rev. George Parkin Atwater, rector, is well under way. It will be finished in the fall. . . . Boy Scouts are making a religious canvass of the northern half of Jamaica, with Catholics, Protestants and Hebrews all taking part. . . . The Rev. Hubert S. Wood has begun his duties as the rector of St. George's, Flushing. . . . Mr. Arthur Buxton, former parishioner of St. Mary's, who died recently in London, left \$10,000 to the church.

* * *

Following a confirmation service on the evening of March 25th the congregation of St. Margaret's, Menands, N. Y., went out into the rain to watch Bishop Oldham use a new shovel in turning the first sod for the building of a new parish house. It is an active parish in a growing suburb of Albany.

* * *

For the fiftieth consecutive Palm Sunday David E. Euritt, merchant of Staunton, Virginia, sang a solo part in Faure's "The Palms," presented at Trinity Church. Fifty years—just think.

* * *

Part of the cottage occupied for many years by Sister Albertina, pioneer missionary in Honolulu, has been converted into a small chapel for the use of the Sisters of the Transfiguration.

* * *

The Rev. Edward T. Brown, San Pedro, California, has been elected rector of St. Clement's, Honolulu, which has been without a rector for two years. He was the dean at Reno, Nevada, for seven years.

* * *

Protestants and Catholics united in Toledo, Ohio, for a widespread observation of Good Friday. A committee of four clergymen and six laymen, appointed by the Federation of Churches and the Knights of Columbus called upon merchants and asked them to allow their workers to attend services from noon until three, without loss of pay.

* * *

Canon Davey of Liverpool Cathedral, special lecturer at the Berkeley Divinity School, was the preacher last Sunday at St. Paul's Cathedral, Boston.

* * *

This is a Congregational Church and so perhaps does not belong here, but at that it ought to be recorded. Abbott W. Packard on Sunday last observed his 72nd anniversary as a member of the choir of the Brockton, Mass., Congregational Church. Imagine.

* * *

During Lent, the rector of Grace Church, Providence, the Rev. W. Appleton Lawrence, has gone to the Children's Corner after every Sunday morning service to distribute to the

ERNEST W. LAKEMAN

Designer and Worker in Stained Glass
36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.

Pipe Organs

THE MARR & COLTON CO.

Organ Designers and Builders
Warsaw—New York

CHILDREN'S HOSPITAL

in New York, Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

CHURCH LINEN

We import direct from the weaver and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and Prices on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

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.

VESTMENTS, Embroidery, silk and linen. Church supplies, materials. Superior Irish linen surplice, outlined cross \$15. Georgia L. Bender, 1706 Manning Street, Philadelphia, Pa.

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

BEAVER CREEK RANCH. A CAMP FOR younger boys. 240 acres of Pine & Aspen forest in heart of the Rockies, 30 miles from Denver. Riding, trout-fishing, sports. Best food. Men of wide experience in charge. Term of 10 weeks, \$185.00. Covers everything. Write for catalog to the Rev. E. J. Pipes, Golden, Colo.

CAMP IRONWOOD

For boys between 8 and 17, located on Bear Lake, Maine, 40 miles from Portland. Director A. E. Hamilton, M.A., with fifteen years experience and a recognized authority on boys work. Complete camping program. Tutoring. For information address M. A. Myers, associate director, 98 Park Avenue, Bronxville, N. Y.

Washington Cathedral

4 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

boys and girls who have been in attendance, pictures illustrating his discourses which have dealt with Christ's parables. These pictures were taken home and put in the "God's Corner" which the children of the parish have set up.

* * *

Now here is something that we ought to know more about. The pastor of a large Baptist Church in Boston preached last Sunday on the subject, "When Jesus Comes Again Will He Be King or President?"

* * *

At the invitation of Bishop Littell and Archdeacon Walker the first two Church Army Evangelists will commence work in Honolulu in early May. Captain George Benson and Captain W. Roberts will arrive from England on April 10 and sail from Vancouver on April 25th. During their trans-continental journey, they will be introduced to the congregations of various Churches. On Sunday, April 12th, they will be at Trinity Chapel, New York, when Capt. Estabrook will be the speaker at 11 a. m.

* * *

Two new chapters of the Brotherhood of St. Andrew have been started in Tokyo, Japan, one being composed of members of St. Paul's University and the other of students in the Middle School. Both groups have been active in Brotherhood work for some months and it is expected that they will be instrumental in the further extension of the Brotherhood movement in Japan.

Arrangements are rapidly being completed for the Japan Pilgrimage to take place in 1932, in which about 200 young Churchmen of America will visit Japan and take part in a Brotherhood convention in that country.

* * *

A man going by the name of Fred Meyer is using the name of Bishop Johnson, our editor and Bishop of Colorado, to secure funds for his own purposes. He has been working in West Missouri recently. The bishop writes: "As a fiction writer he is OK

"WARNING TO THE WORLD"

"The True Explanation of the Bible"
The Hand of the Lord First Shown in the Weather
Sign the Woman's Petition!

"The Truth about Joanna Southcott with a Challenge to the 24 Bishops of England to open the Great Box of Sealed Writings of World-Wide Importance." The statements of Encyclopedias are erroneous and malignant. Free copy of the "Truth" in English or Spanish. Send stamps.

Joanna Southcott Publications
850 Third St., San Diego, California

SAINT MARY'S RALEIGH, NORTH CAROLINA

Episcopal for Girls. High School and two years College. Academic Courses Fully Accredited Southern Association. Departments: Art, Business, Expression, Home Economics, Music.

Catalogue and View Book upon Request

but as a narrator of truth he is NG." Watch out for him.

* * *

A Passion Play with a cast of eighty characters has been given once a week through Lent, and three times in Holy Week, in the parish hall of the Church of the Epiphany, Providence, R. I., directed by the Rev. C. H. Hunt, curate of the parish, with music directed by the Rev. F. W. Williams of St. Dunstan's College of Sacred Music, Providence. The part of Christ was taken by a professor from Brown University. The whole production has been a most reverent undertaking, every rehearsal begun and ended with prayer. The hall was crowded for every performance.

* * *

The Rev. Harry R. Hole, since 1926 rector of parishes at Cheboygan and Mackinac Island, Michigan, on May first is to assume his duties as superintendent of the William H. Godair Home for Aged at Hinsdale, Illinois. It is a private institution which is to open this summer, the result of a million dollar bequest.

* * *

A quiet day for the clergy of Utica,

N. Y., and vicinity was recently conducted by Father Huntington of the Order of the Holy Cross.

* * *

The addresses at the Three Hour service at Grace Church, Jamaica, Long Island, were delivered by the pastors of the Baptist, Methodist, Congregational, Presbyterian and Dutch Reformed Churches. The church was filled during the entire three hours.

* * *

In Louisville members of the several parish branches of the Woman's Auxiliary have been meeting together once a week during Lent, preparing boxes to send to mountain missions in Virginia. They have had an address each week on some phase of the Church's missionary work, the address last week being by Miss Djang, a graduate of St. Hilda's School and Ginling College.

* * *

A call to the ministry supper conference was held at the Cathedral House, Louisville, on March 13th, with a large number of boys and young men present. The speakers were Bishop Woodcock, the Rev.

EDWARD E. BURSEY PAINTING AND DECORATING

FOREIGN AND DOMESTIC WALL PAPERS

716 WOOD AVENUE

BRIDGEPORT

CONNECTICUT

TELEPHONE: DIAL 4-4948

WILLIAM T. ROCK ELECTRICAL CONTRACTING

136 FAIRFIELD AVENUE

BRIDGEPORT, CONNECTICUT

*Electrical Contractor for St.
George's Church, Bridgeport*

THE LINDQUIST HARDWARE CO.

BUILDERS HARDWARE & FACTORY SUPPLIES

383 FAIRFIELD AVENUE

BRIDGEPORT

CONNECTICUT

TELEPHONE 3-0112-3-0113

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

1 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD
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 forty. For catalogues and information address

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

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

St. ALBAN'S SYCAMORE, ILL.

Episcopal Boarding School for Boys, from Fifth Grade through High School. Fully accredited.

The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street, Sycamore, Ill.

Charles G. Leavell of Bowling Green and the Rev. Thomas S. Kell of Louisville.

* * *

A Bible covered with gold and silver and an elaborately fashioned processional cross, sent by the Emperor of Ethiopia, has been received by Bishop Freeman of Washington, to add to the treasured possessions of Washington Cathedral.

* * *

Leaders' conferences to discuss methods of Church work with boys with especial emphasis on the Brotherhood have been held recently in Richmond, Va., Los Angeles, San Francisco and Seattle. Each of these was well attended and much interest was shown.

* * *

The Assyrian Relief Committee, of which Bishop Perry is chairman and Mr. Samuel Thorne of New York, treasurer, has received the first shipment of work from the little industrial school run by the versatile educational chaplain, the Rev. John B. Panfil, in Mosul. This industrial work, interrupted at present for lack of funds, is not supported by the Good Friday Offering but by special contributions.

The pieces of work just received, which are in Dr. Emhardt's care at the Church Missions House, are unlike anything at present available in the shops. They are decorative panels of soft homespun linen, about 30 inches long by 12 wide, on which are applique and embroidered figures copied from ancient Assyrian sculpture and relief, winged bulls and seraphim from the time of Nebuchadnezzar. The colors of the applique silks are soft and harmonious and the lines of the figures have a delightfully spirited air. The work will probably be placed on sale after a short time. There are also a few rugs made by the girls in the same school.

* * *

At Christ Church, Red Wing, Minnesota, the rector, the Rev. Earle B. Jewell, is conducting a forum on religious subjects on Thursday evenings that is attracting a great deal

THE WITNESS FUND

THE Management of THE WITNESS acknowledges with many thanks the following donations to THE WITNESS FUND, contributions to which are used to pay for subscriptions to institutions and individuals who otherwise would be without the paper:

Mrs. Geo. F. Wharton	\$1.00
Rev. Harold A. McClean	1.00
Mrs. F. W. Marsh	1.25
Mrs. Edward S. Buckley, Jr.	3.00
Miss E. A. Carleton	1.00
Miss Elizabeth Worsley	1.00
Rev. J. L. Fritschie	1.00
Miss Alice J. Ford	1.00
Miss Frieda A. Miller	1.00
Miss Julia Motts Comstock	1.00
Mrs. E. A. Pattison	1.00
Miss Anna Cooper	.50
Mrs. Wharton McKnight	3.00
Miss Sarah H. Lindley	3.00
Mrs. H. S. Howes	1.00
Mr. George Foster Peabody	1.00

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, Litt.D.,

Warden

ANNANDALE-ON-HUDSON, N. Y.

(R. R. Station: Barrytown)

ALL SAINTS' COLLEGE

Junior College

Thorough college preparation and general courses. Music, Art, Stenography and typewriting. Supervised athletics, swimming and horseback riding. For catalog address

Miss Mary-Leslie Newton, M.A., Dean
Vicksburg, Mississippi

ST. KATHARINE'S SCHOOL

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalog.

SISTER SUPERIOR

Tremont Ave., Davenport, Iowa

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.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

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.

The School of NURSING

HOSPITAL OF ST. BARNABAS

Newark, N. J.

Fully Accredited School and Hospital.

High School graduates accepted.

Classes enter Feb. and Sept. Enroll now

Address

DIRECTOR, SCHOOL OF NURSING

of attention, outside the parish as well as among his own parishioners.

* * *

Here's another: this from the Rev. Samuel Welles of Trenton, N. J.: "A young man named Carl Thiemick is using a confirmation certificate and my name for securing money from the clergy in an unauthorized fashion." If you run across him, or more properly, if he runs across you, Mr. Welles would like to know about it. His address is 104 Woodside Avenue, Trenton.

* * *

Several readers have sent me copies of the Rev. Herbert Parrish's article on Bishops, called "Their Lordships" which appears in one of the current magazines, with the suggestion that I comment on it. Well, if you read solely for amusement you will like it perhaps. But as a picture of the Bishops of our Church I give it as my opinion that it is all the bunk.

* * *

A comparison has been made between the mission which stirred Oxford in 1905 and the mission recently conducted by the archbishop of York. The earlier one was considered rightly to have been remarkable in its range and results. The preacher then was Dr. J. R. Mott and from 300 to 800 under-graduates attended the meetings. Today when critics have assured us that the modern students have no use for religion, never less than a 1,000 and sometimes 2,000 members of the university were present day after day for eight days listening to the preaching of Christ and learning the way of prayer.

* * *

The Indian mission at Orleans in the California mountains (Sacramento diocese) continues to draw people for miles around who turn to the missionary and his wife for every kind of help, from food to letter-writing. Dr. C. W. Silk is both priest and physician. His wife is both nurse and "rector's wife," either position providing full-time work. There is no other doctor for a hundred miles east or west, and only a crooked mountain road for travel. The mission has about thirteen "out-stations" or places for occasional gatherings. Religious work is slow and uphill. The medical work, if it could be extended and supported, would help greatly in spreading a knowledge of the Church.

* * *

Nearly forty years ago some eighty Chinese women arrived in Honolulu to join husbands or fiancés who had preceded them. One of these women, Mrs. Fook Tshin Young, in the following years when she was bringing up a family of six sons, became a teacher and visitor, in connection with St.

Elizabeth's Chinese Church. She has been godmother to nearly every child baptized in that congregation in the past quarter century. She was an untiring Auxiliary woman. She has just lately returned to China to end

her days with her oldest son, a doctor. This is not an obituary, but a tribute to one of the best known and most loved Christian workers among Orientals in Honolulu. St. Elizabeth's is erecting a new pulpit in her honor.

Services of Leading Churches

Cathedral of St. John the Divine New York

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

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

The Transfiguration, New York "The Little Church Around the Corner"

1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 a.m. (Daily 7:30)
11:00 a. m. Missa Cantata and Sermon
4:00 p. m. Vespers and Adoration
Thurs., Fri., and Saints' Days,
2d Mass at 10

Grace Church, Brooklyn Heights

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

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

St. James, Philadelphia

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

Trinity Cathedral, Cleveland

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

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

The Atonement, Chicago

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

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

St. Philip's Cathedral

E. Hunter and Washington Sts., Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a. m.
first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.



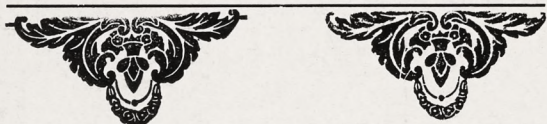
ST. GEORGE'S CHURCH
Bridgeport

EDWARD B. CALDWELL, JR.
Architect

BUILT BY
THE E. & F. CONSTRUCTION CO.

94 WELLS STREET

BRIDGEPORT, CONNECTICUT



**We specialize in
Church Furniture
to
Architect's Details**

LECTURNS
COMMUNION TABLES
ALTARS - PEWS - PULPITS
CHOIR AND ORGAN
FURNITURE

References furnished

THE A. W. BURRITT COMPANY
BRIDGEPORT, CONNECTICUT

**STAINED GLASS
MEMORIALS
VENETIAN MOSAICS**



THE PAYNE STUDIOS, INC.
PATERSON, N. J. VENICE, ITALY

*The Stained Glass windows in St. George's Church,
Bridgeport, are the work of our Studios.*