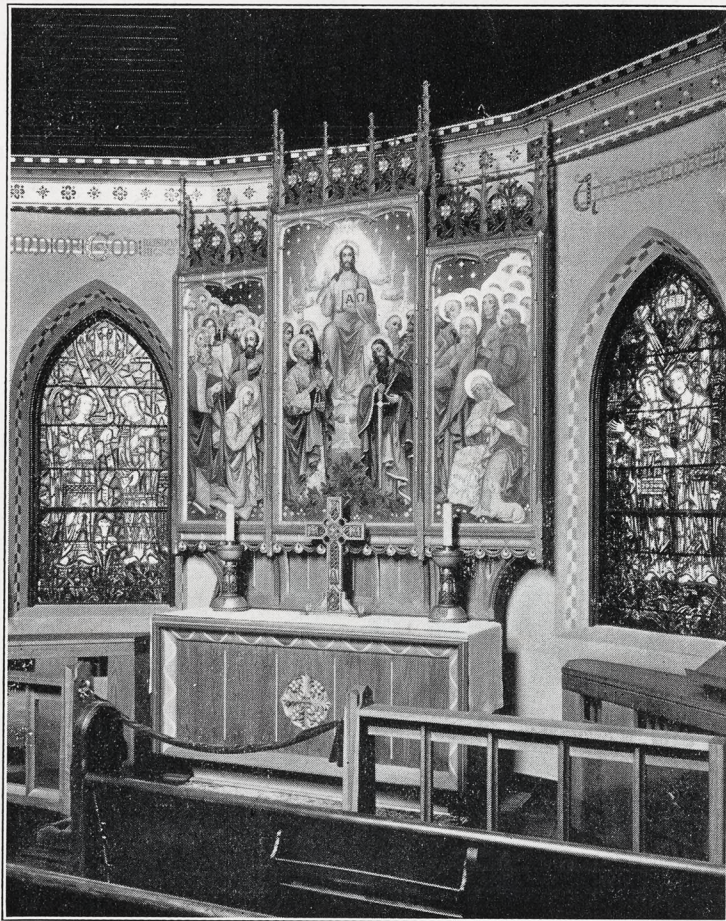


The **WITNESS**

CHICAGO, ILL., FEBRUARY 13, 1936



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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ECCLESIASTICAL ART

An Editorial by
BISHOP JOHNSON

ART has been defined as the "skilful and systematic arrangement or adaptation of means for the attainment of some end." If we bear this definition in mind we must realize that art is never an end in itself, any more than science or religion are ends. They each have their place as instruments to an end. It is possible to make truth or goodness or beauty a species of idolatry. As the Master said, "Woe unto you, ye blind guides which say whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor, Ye fools and blind, for whether is greater the gold, or the temple, that sanctifieth the gold. And whosoever shall swear by the altar it is nothing; but whosoever sweareth by the gift that is on the altar, he is guilty. Ye fools and blind; for whether is greater, the gift or the altar that sanctifieth the gift. Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. And whosoever sweareth by the temple sweareth by it and by Him that dwelleth therein." In other words, we are never to forget that "all things come of thee O Lord and of thine own have we given thee." The ultimate purpose of art is the glory of God, and not the idiosyncrasies of the artist. It is this destruction which separates mere sensuous art and art which sets us upon a rock that is higher than we. It is only when science, art and religion converge in the ultimate good that they become instruments which lift up our lives. The Greek had a sense of beauty which ended in failure because it lacked this ultimate objective. The Jew had a sense of religion which ended in failure because its ultimate purpose was self righteousness and not the

glory of God. And modern science or modern art, or modern religion will fail if their ultimate purpose is to justify self and not to glorify God. It is this tendency to magnify science for science's sake and art for art's sake and religion for religion's sake which constitutes the weakness of our modern efforts. The scientist is prone to think of science as the gratifying

of human curiosity instead of the revelation of the divine harmony in the universe. The artist is apt to think of art as a mere adornment of buildings rather than as an expression of worship. The religionist is looking at morality as though it were an end in itself instead of a means by which we love God more and more because of His goodness. Until these planets take their proper place in their relation to the center of our spiritual universe, they will fail in their ultimate end. We cannot have more concern about the adornment of the temple than of its worship, nor of the settings on the altar than of its communion. If the artist is to attain his objective it must be because he believes in God. Atheistic art is as barren as atheistic religion or atheistic science, because it lacks the ultimate end for which its skilful and systematic arrangement exists. On the other hand drab churches, barren altars and

dreary naves will fail to promote the beauty of holiness. It behooves us therefore, to insist upon beauty in worship and that will be most beautiful which keeps in mind the purposes for which the Church exists and for which the altar is decorated. Let everything be real in the service of God. Better the utmost simplicity than tawdry or cheap decoration and better the plainest lines than those which are sensuous or flamboyant.



REREDOS IN CHURCH FOR DEAF

This interesting reredos, depicting our Lord curing the deaf man, was recently dedicated at the Church of St. Ann for the Deaf, New York. It is the work of Calvert, Herrick & Riedinger, a firm which has done some of the finest Church work in the country.

THE ART OF STAINED GLASS

by

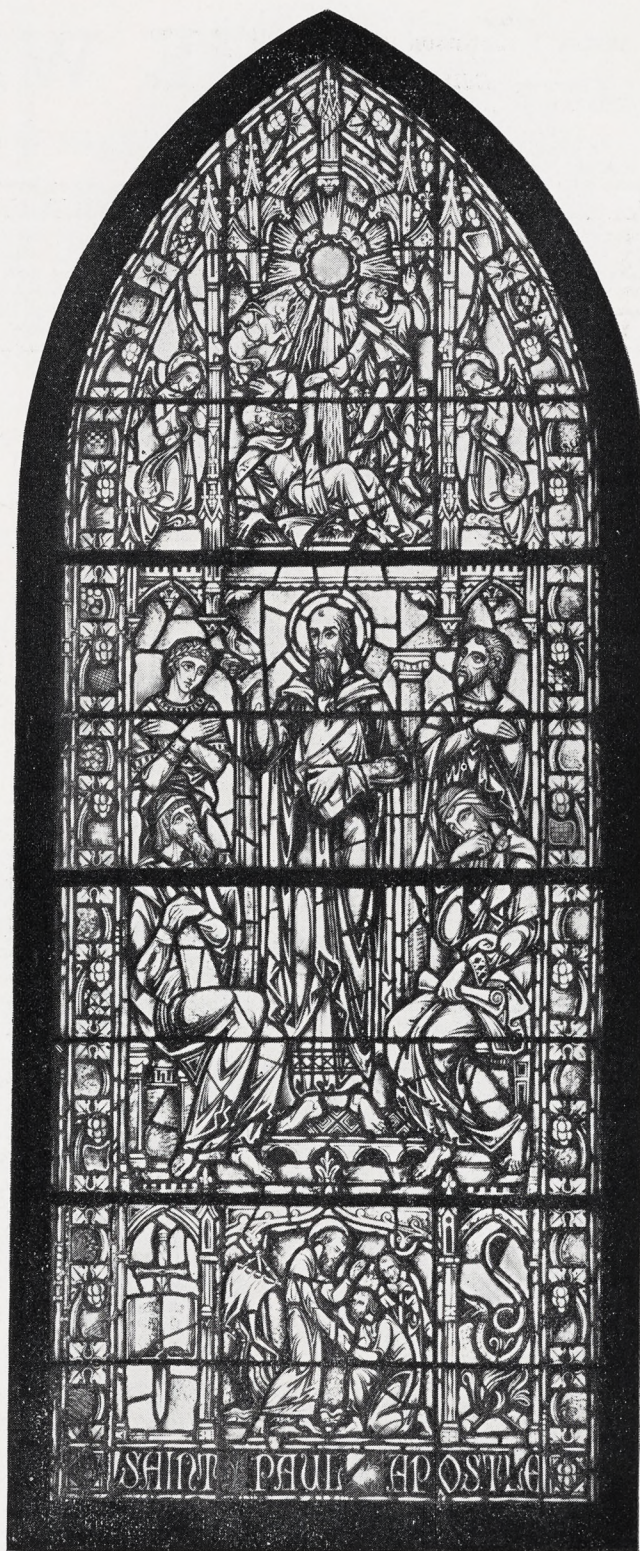
Harold R. Williams

UNFORTUNATELY, the art of the stained glass craftsman has degenerated steadily since the 15th century. The latter period marked the last great efforts in this field. Stained glass has fallen victim to the ingenuity and the self-interest of more recent times when the effort has been rather to exalt the skill and dexterity of the glass painter than to adorn church architecture. During the last twenty years, however, there has been a marked awakening that gives promise of a revival of that which is best in the church windows of the 13th century.

It may be well to consider, for a moment, the purposes of the church window. First, we have the purely practical consideration of excluding the elements and the surrounding scenery in order that both mind and body may be free from annoyance and distraction. The windows, acting as blinders, serve to confine attention within the four walls. Second, we have a more subtle reason for reducing the light intensity of the interior. Bright daylight has never been conducive to reflection and meditation. While dimming the brightness of daylight gives considerable character to an interior even this effect may be greatly enhanced by adding color and tone. Color is one of the great purposes of the church window for it flatters the architecture, pleases the senses, and lends an air of mystery to the interior. This, however, does not necessarily mean that the interior need be dark. Having these purposes in mind we pass on to the method of their accomplishment, realizing that it is most desirable that it be done beautifully, and with sufficient subject matter to make it interesting.

All of the considerations hitherto discussed are positive but the planning of a successful stained glass window invariably displays great restraint. To an exceptional degree the art of the stained glass worker is dependent upon his material or medium which has very decided limitations. Ignorance of these limitations or the forcing of them has been responsible for so much decadent work.

Stained glass is, in the strictest sense, one of the applied arts. It is art applied to a very definite useful purpose. It is decorative art, and as such, its purpose is to form part and parcel of an architectural whole. Architecture by its very nature is design and rhythm crystallized into various set forms which we call styles, and if stained glass windows are to form part of the architecture, they must subscribe to these set forms. The windows must be designed according to conven-



BALCONY WINDOW

In St. Paul's Church, Canton, Ohio. Executed by Rambusch Studios.

tion, as the Medieval windows were. This must in no wise be construed to mean that stories are undesirable in church windows; quite the contrary. Stories give instructive and intelligent value to a window; but a sharp distinction should be made between a story rendered in an explanatory or symbolic manner and the

usual naturalistic transparency which is encountered in commercial church windows.

In the latter an effort is made to make the window as natural and lifelike as possible. It is just as distracting to look into a window and see a scene from Jerusalem naturally and dramatically rendered, as it would be to look out of the window and see the adjacent street or neighboring hills. Such picture windows do not serve to make the church interior self-contained for they dissipate or scatter the attention of the congregation. Such pictures are not architectural for they are ends or centers of interest in themselves and are not elements subservient to an architectural scheme. Broadly speaking a stained glass window is a mosaic of small and large pieces of glass separated by lead lines. The ornaments and subject matter must be subordinated to the design and the color scheme.

To be successful, a window must be flat, appearing neither to advance nor to recede, that is, void of perspective and distance. When stories are used they should describe an action without attempting an illusion. Only when the natural properties of the medium are strictly observed can we hope to realize in glass those wonderful symphonies of which the art is capable. In other arts such as music, poetry, and architecture, similar rules or limitations maintain, the difference being, however, that in those fields the rules are not so flagrantly ignored. The reason for this may be that unlike glass, these other arts have been more generally understood in their application.

All church ceremony and ritual is designed and planned to operate and function in a set form or convention and the same should apply to windows and decoration, for these are an integral part of church structure. Stained glass is one of the handmaids of architecture and can only justify itself by its loyalty to architecture. No artist with a sympathy for the material would attempt illusion in a stained glass window. Unwise craftsmen have tried it and in proportion as they succeed in creating illusions they defeat the real aim or purpose of a church window which is to help create a calm state of mind, receptive to spiritual influence.



PROPHET WINDOWS

In Trinity Chapel, Hewlett, L. I. Executed by Rambusch Studios.

Architecture and Religion

By

THOMAS CASADY

The Bishop of Oklahoma

RELIGIOUS concepts have changed and are changing continually. Ecclesiastical architecture and art are static. If either architecture or its allied art are to express the best religious life and thinking of our day, they must break with tradition, no matter how beautiful its forms. The function of all the arts is to reveal the inner life of man. Traditional art is historically and abstractly interesting. As a revelation of modern religious experience, it is a frozen asset. Today the Church needs prophets at the trestle board and the easel as it needs them in the pulpit and at the crossroads.

Architecture and the allied arts once expressed, as in the Gothic age, the religious concepts of contemporaneous life. Modern religion no longer thinks of God as the great king. Our religion is that of the Master who made haste to heal the heart of pain. Our prayer is that the Spirit of the Master may "among these restless throngs abide" and "tread the city's streets again till sons of men shall learn His love and follow where His feet have trod." The call to organized religion today is not to draw apart from life but to enter fully into it.

Architects should decline to build great churches in quiet residential districts. They belong on the busy highways of life, easily accessible by modern means of transportation, partaking of the whole community rather than zoned neighborhoods. To have the costly parent church on the fashionable street and the supported chapel and institutional building in a less favored location was once permissible as a transition movement. Today it is out of harmony with our idea of God, the Church and Society. God is no respecter of persons. Surely, not even by implication should the Church deny or disregard this fact. Obviously large communities need many churches. It seems equally obvious that those churches should be located, not with reference to their financial supporters but solely with a thought to those they can serve.

America is hungry for a more adequate artistic treatment of our religion. Those outside the Churches require a new and compelling appeal in the language of form, color and symbol. The problem is an appalling one. Yet we are daily meeting new engineering, chemical, physiological, social, economic and political problems. Surely the faith of Christian architects will not falter before the tremendous religious challenge of our day. Surely there are artist-prophets who can catch the new spirit of advancing Christianity and give it expression in terms of beauty. Until this is done, the nation as a whole cannot apprehend the Church as a vital, growing, God-inspired instrument for the healing of humanity. Only the architect can shout the Gospel from the housetop.

Breaking Laws

By

MARION HENDRIE

Chairman, Colorado Commission on Architecture and the Allied Arts

AN OLD proverb declares that "when you say it three times it is true." But it has been said over and over, and although it is true it seems to be so hard for the busy clergyman to grasp it. He who is the spiritual guide seems, in most of our parishes, to be also the final voice in all matters of art. He has spent years of study preparing to be a spiritual guide—preaching peace and good-will. And then he allows a memorial tablet, wrongly placed, to cry aloud, "here am I, look at me," or a window, possibly too ornate in a small church, crying even louder, "no, look at me." And so the voice which is preaching of peace is non-effective in that disturbing setting. Oh, these vestries, oh these clergymen; how can we make them realize that without a knowledge of art they are breaking all laws of proportion, harmony, color, everything that goes to the beautifying of our churches. Do stop and realize that it has been said three times, and read the articles that are to appear from time to time in *THE WITNESS* on art, to be published through the cooperation of the commission on architecture and the allied arts of the diocese of Colorado.

Let's Know

By

BISHOP WILSON

FUNERALS

IT WOULD be an interesting thing in *THE WITNESS* to start a "Believe it or Not" column on the bishops. Curious questions that are asked of us would make entertaining reading and some of them might be worthy of preservation. I have been asked questions all the way from the proper method of conducting a service to the selection of a husband for an aspiring widow.

An interesting one has recently come from a dear old Churchman who has been quite ill and is looking forward to his departure from this life. He lives in a small town where for many years he has been the mainstay of a little Mission and where his daughter does many things for him. He has asked whether it will be proper for this daughter to act as one of the pall-bearers at his funeral when the time arrives. I told him I could see no reason why it could not be done.

Funeral customs have a very mixed origin. We know where some of them come from. Others are quite obscure. For instance, for fifteen hundred years or more the custom has prevailed of covering the casket of the departed with a "pall". It is an oblong covering which is laid over the casket and drapes down toward the ground. Sometimes it is made of black ma-

terial with a white cross extending the length and breadth of it. Occasionally the cross is green, symbolic of the resurrection. More often the color used is a deep purple, the cross being outlined in gold and having a gold cross at the center where the arms of the larger cross meet. In olden days the use of some sort of pall was universal in England. When the funeral procession moved to the Church or the cemetery, the casket was borne on a carriage or a bier with the pall spread over it. Frequently friends of the departed were asked to assist at the ceremonies by marching with the casket holding a corner of the pall. They were called the "pall-bearers". Nowadays they serve a somewhat different function but the idea is the same—a final bit of personal service for a friend.

We encourage people to hold funeral services in the Church. One of the main advantages of using a pall at funerals in Church is that everyone is treated alike and we escape from the effort and expense of providing as elaborate a setting as someone else had for a previous funeral.

Indeed, the public has been talked into so many accessories for a modern funeral that the expense involved becomes a grievous burden, just at a time when most people ought to be harboring their resources. Expensive caskets, huge floral displays, costly music, many automobiles, and all the extras which are made attractive to a bereaved family make it almost prohibitive for the average person to be properly buried. Neither is this always the fault of the professional undertaker. Often a person dies leaving a small amount of insurance which the relatives insist must be spent exclusively for an adequate funeral and of course ways are found to use it. I know one instance where an undertaker was asked by a widow to use up a thousand dollars of life insurance left by her husband because she said it belonged to him and must be spent on him. This undertaker knew the widow was left in straightened circumstances and he persuaded her to cut the expenses in half.

We would all be better off with simpler funerals, less display, and more of Christian hopefulness. The use of a pall might help restrain the desire for competitive appearances. Also there is something fine about having all Christian people receive the same recognition in the Church's offices, with the same emblem of Christ spread over the human body they have left behind.

Talking It Over

By

WILLIAM B. SPOFFORD

THE SCHOOL OF APPLIED RELIGION, the opening of which is reported in the news pages this week, promises real things for the Church. Dr. Billy Keller has already made a contribution to the life of the Church, through the summer school for seminary students that he has carried on single handed for

the past thirteen years, that is given to few. He himself is quite unaware of the influence he has had. But I get around a bit and when I find a parson who is socially awake the chances are that I discover him to be a man who has spent a summer with Doctor Bill. This new school is merely an all-year-round edition of the summer school. Dr. Keller, being a busy physician, obviously cannot carry it on alone. He and the authorities of the diocese of Southern Ohio have therefore secured the Rev. Joseph Fletcher as director. Fletcher is a young parson with a brilliant mind who just recently had two years of study at the London School of Economics where he did most of his work with R. H. Tawney and Harold Laski, two of the keenest sociologists in the world. He is eminently fitted for the job and, given decent support, will make a real institution of the School of Applied Religion.

IT WAS IN 1857 that Bishop Kip of California delivered an address to his convention in which he expressed his great joy that the Church had been so successful in demonstrating to the community its unworldly character. In days of strife and strain, he pointed out, with men's minds keyed to the highest point of excitement, "the Church alone stood aloof" with the clergy refraining "from carrying into God's House the engrossing topics of the world," but rather "on the day of holy rest to remind their hearers that all these things must pass away, while for us Eternity is waiting.—Let us be true to these great principles of the Church, and if at times it even debars us from exhibiting the interest we might be inclined to take as citizens in what is passing around us, we can remember that we are set apart to higher duties, and that it is the teaching of an Apostle that there are some things which are 'lawful but not expedient.'" The unworldly character of the Church, devoting itself to holy rest, is still all too prevalent but fortunately there are an increasing number of leaders with a different idea of the Church's task, not the least of whom is a successor to Bishop Kip as the diocesan of California.

THOSE UNCONCERNED about the trend toward Fascism will do well to inform themselves about recent developments in Germany. There the Nazi press utilizes the nationalist attitude of the Roman Church in Italy to point a moral. The first duty of the Church, they point out, is not to God but the Fatherland. It must learn that "rendering unto Caesar the things that are Caesar's" means that when the state demands it is to be "freely and cheerfully obeyed." Meanwhile economically things get steadily worse in Hitler-land. Unemployment is rising, with it generally recognized now that the slight improvement during the two past years in the situation was due to increased employment in the munitions industry, now forced to slow down the pace in rearmament, since it has not the foreign exchange to buy the nec-

essary raw materials. The shortage of foodstuffs, especially butter and other fats, has become so serious that there have been several demonstrations of outraged housewives. But there is no butter shortage in the barracks. The army is being better fed than ever before.

THE LATE FATHER HUNTINGTON, so the story goes, was once asked to give a definition of mysticism. "Mysticism—oh yes, it starts in mist, ends in schism and surrounds the word I."

THIS MESSAGE was recently received by one of our missionaries from a sixteen year old mountain boy: "Just a note to let you know I am going to get married today and I want to borrow a pair of pants and a white shirt. I will bring them back as soon as I make the trip." Thus may the little niceties of the honeymoon soon wear away.

Free-Willers

TWENTY people were at service in the Little Church today, and they didn't come because it was respectable or stylish or because they were afraid of hell fire and damnation if they stayed away. They all came of their own free will and because they enjoyed coming. Fifty years ago the church was filled to capacity every Sunday, but there were probably no more than twenty "free-willers" among the congregation.

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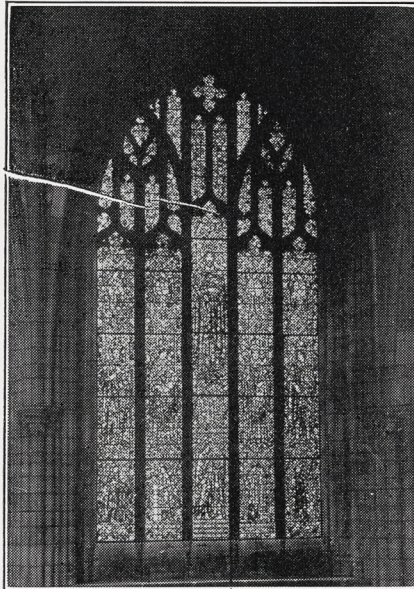
PLANS ANNOUNCED FOR REORGANIZED CHURCH CONGRESS

By DONALD B. ALDRICH
Chairman of Executive Committee

The Church Congress is a name which occupies a prominent place in the life of the Episcopal Church. To the older generation it brings back memories and to the younger ones it arouses curiosity and speculation. It must be admitted, however, that during recent years the Congress has been losing ground. Canon Prichard, late chairman, strongly urged a complete reorganization of the Congress and called several groups together for critical discussion of the problem. Last June he empowered the Rev. Paull Sargent to convene the executive committee during the fall months. On the same day this meeting was held, but at an earlier hour, Dr. Sargent called together a number of clergy representing almost every age and group of churchmanship. For three hours this meeting earnestly discussed the value and work of the Congress. Their three significant conclusions were: (1) A revitalized Church Congress would be of tremendous value to the life of the Church. (2) The Congress would be adequately effective only if it did, both in principle and in fact, become the organized and intellectual expression of the whole church. (3) Young men should be more largely represented in its government and platform.

The executive committee accepted these suggestions and, in the absence of other members, elected a new committee of twenty-four members. The new committee has proceeded to its work with a vigor that is a real promise for the future. In some ways, the Church Congress is to be changed, but we believe these alterations will increase its usefulness. It is now possible to outline the future policy and program.

Instead of considering many different topics during the sessions, the Congress will devote itself to one subject of fundamental importance to the Christian religion, and the sessions will discuss the ramifications of the subject. There may be more than one speaker at a session, though this will not be a rule, for it is not our purpose, to turn the sessions into a series of debates. There will, of course, be discussion from the floor and the more diverse the opinions presented the better, but the underlying spirit of each meeting will approach that of a graduate seminar. The subject for the next Congress is to be "The Ground for Christian Faith and Action Today."



BISHOP STIRES WINDOW
*In St. Thomas Church, New York.
Work of James Powell & Sons, London.*

The Congress will no longer be active only in an annual meeting and the publication of a series of papers. A syllabus for the subject is being prepared, and it is the aim of the committee to encourage the formation of small study groups throughout the Church who will meet together from time to time for reading and conference upon the subject. The Congress committee will always be ready to help with suggestions for reading, for introducing points of controversy and for giving counsel regarding any difficulties encountered. The members of the local group will on their part, keep a report of their study and discussions, and will draw up a detailed report of their findings about three months before the date of the Congress. They will also pay nominal dues.

Between the national Congress and the local groups we are arranging regional congress organizations, which may, if thought desirable, correspond to the provinces of the Church. Each region will have its own committee and will possibly arrange a congress of its own to follow the Church Congress. The reports of the local groups will be sorted by the regional committee, and one report of all the groups sent to the executive committee. The significance of these reports is that they will be given to the speakers of the Congress, to be used in the constructing of their addresses. Thus the addresses at the Congress will be more than academic discussions—they will be directly related to the problems and difficulties encountered by the clergy in their groups and will have

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Have you any idea what V. I. U. S. A. stands for? Sounds like some agency of the government doesn't it. Well you will get your answer to the question next week in the first Lenten number of THE WITNESS. Throughout Lent we are to present a series of articles on the work of the Church in Latin American countries. As you know the mission fields of Latin America are being studied by the whole Church this Lent. We therefore lined up this series of first hand, up-to-the-minute articles, written by men in the various fields. In addition to this series there is to be a series of eight articles by Bishop Johnson called "The Christian Voyage" and I do not have to tell you that anything by the Bishop of Colorado is sure to be first rate stuff.

The thing I am anxious about at the moment is that you get your order for a WITNESS *Bundle* in on time. These articles have been prepared with Lenten study groups in mind, though of course they make excellent material for general Lenten reading. But because of the classes we are bringing out the first Lenten Number the week before Ash Wednesday. That means that your order, if we are to send you this first number, must be at our Chicago office, 6140 Cottage Grove Avenue, not later than Monday, February 17th. So please, if you have not already done so, get your order in at once. Just a postal card ordering ten, twenty-five or fifty copies for the eight Lenten numbers. We will then bill you Easter week. The time is short so send an air mail or even a wire if necessary.

* * *

Notables to Attend Meeting in Baltimore

Many who are prominent in the life of the Church have signified their intention of attending the annual conference of the C. L. I. D. to be held in Baltimore on Washington's Birthday. Among these, in addition to those who are to preach in Baltimore churches, listed last week, are Professor Adelaide Case of Columbia University; Mrs. Mary Simkhovitch of Greenwich House, New York, one of the leading authorities on housing; the Rev. Alexander Zabriskie of the Virginia Seminary; Mr. Clifford Morehouse, editor of *The Living Church*; the Rev. Richard Lief, the director of the new institute on human relations at St. George's, New York; Miss Vida D. Scudder of Wellesley; Miss Hilda Shaul of Philadelphia; Mrs.

Beverly Ober of the national board of the Woman's Auxiliary; Miss Alice Rex, field secretary of the Girls' Friendly Society; Rev. Edmund Lee, head of Chatham Hall, Chatham, Va.; Miss Caroline B. Lamonte, prominent in Church affairs of the diocese of New Jersey; Mr. Spencer Miller Jr., consultant on industry for the National Council; Miss Marian DeC. Ward, a director of the Wellesley Conference; Dr. William S. Keller of Cincinnati; Rev. Arthur Sherman of the Forward Movement . . . to mention but a few of those outside the city of Baltimore who are to attend. Delegates are to attend from Cincinnati, Chicago, Detroit, Boston, Providence, New York, Philadelphia and other cities.

* * *

Philadelphia Rector Is Honored

The Ven. James F. Bullitt, in charge of foreign work in the diocese of Pennsylvania, is to be presented with the cross of the Chevalier of the Legion of Honor by M. Andre Lefevre, French Ambassador, next Saturday. It is in recognition of his work among people of French birth.

* * *

Brooklyn Rector Has 45th Anniversary

The Rev. William G. Ivie was honored by his congregation on Sunday last, the 45th anniversary of his rectorship of Grace Church, Brooklyn. The church was jammed. The address was by Bishop Creighton.

* * *

Florida Rector Retires

The Rev. L. Fitz-James Hindry, rector of Trinity, Saint Augustine, Florida, preached his last sermon there on January 26th after a rectorship of 32 years. He is to travel abroad for a year.

* * *

John Gass Speaks at Annual CMH Meeting

The Rev. John Gass, rector of the Incarnation, New York, was the speaker at the annual meeting of the national council of the Church Mission of Help, held in New York last week. He said that it was superficial thinking to consider the interests of religion and social work as separate.

* * *

New Bishop for Diocese of Michigan

In his address to the convention of the diocese of Michigan, meeting at St. Paul's Cathedral, Detroit, January 29-30, Bishop Page declared that the financial condition of the diocese was much improved, and that definite steps had been taken to reduce the heavy debt

burden. He also asked for a coadjutor. His request was granted and the standing committee was instructed to work out the necessary details so that the election may be held at the next diocesan convention. A visitor to the convention was Bishop Cook, president of the National Council, who spoke briefly on the work of the national Church and its present financial problems. He was also the headliner at the diocesan dinner which was attended by over six hundred churchmen and women.

* * *

Leader of Sharecroppers at C. L. I. D. Meeting

Howard Kester, leader of the Southern Tenant Farmers Union, has been added to the program for the annual meeting of the Church League for Industrial Democracy, which is to meet in Baltimore, February 22-23. Mr. Kester was selected this year by *The Nation* as one of America's outstanding citizens.

* * *

Florida Parish Observes Centennial

The centennial anniversary of Trinity, Apalachicola, Florida, was observed on January 30th with a service at which the bishop of the diocese preached. A large number of clergy were present.

* * *

Convention of Southern Virginia

Bishop Thomson reported an increased number of confirmations during 1935 at the convention of the

diocese of Southern Virginia which met at South Richmond on January 28-29. He also stated that an increasing number of parishes were falling in with the plan for systematic monthly giving to the missionary work of the diocese and the national Church.

* * *

Noonday Services in Norfolk

The following are to be the preachers at the noonday services to be held in a theatre in Norfolk, Va., during Lent: Bishop Strider, the Rev. C. E. Buck of Washington, Bishop Abbott, the Rev. J. R. Oliver of Baltimore, the Rev. S. M. Fullwood of Cedar Falls, Iowa, the Rev. Beverly Tucker of Richmond and Bishop Thomson.

* * *

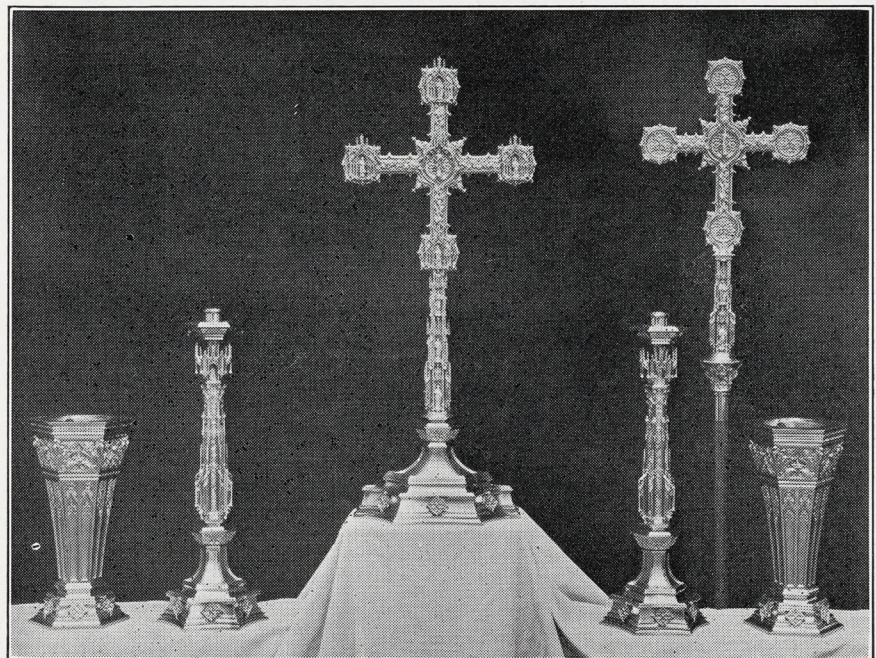
Young People Meet in Mississippi

The 7th annual mid-winter conference of the Young People's Service League of Mississippi is to meet at Natchez, February 20-22. There are to be a number of addresses, including talks by both Bishop Bratton and Bishop Green.

* * *

Social Questions Faced in Texas

The convention of the diocese of Texas met at Houston, January 19-21, with reports presented which showed decided progress during the year 1935. Bishop Quin reported 900 confirmations, breaking the record for the diocese; said that every parish and mission had paid its dioc-



ALTAR SET AT ST. JOHN'S CATHEDRAL, DENVER
Attention is called to the rich Gothic design of these pieces. They are the work of Black, Starr and Frost-Gorham.

san assessment in full, and also stated that the diocese had sent \$15,000 to the National Council as compared with \$12,000 in 1934. The convention endorsed the efforts being made to raise funds for a chapel at Texas A. & M. College. The convention also passed resolutions condemning war and urging the people of the Church to work for constructive peace measures. It also endorsed the child labor amendment to the constitution. Also the convention recommended a program for social security which would include the needs of all, rather than the special demands of small groups, and expresses its conviction that unemployment and poverty should not be accepted as inevitable. Lynching was strongly condemned and the people of the diocese were urged to give their support to the formation of a strong public opinion which would make mob violence impossible. The debate on all the resolutions was lively.

* * *

Demolish Old Cathedral in Trenton

The brown stone church in Trenton, N. J., which has served as the cathedral for the past five years, is being demolished, along with the rectory and parish house. The church is being dismantled stone by stone, and the blocks stored in the rear of the crypt of the new Trinity Cathedral, now being erected. They will be incorporated in the fabric of that edifice. The fine glass windows of the former cathedral and other memorials not already used in the crypt will also be stored and used later in the Cathedral as that building proceeds. In time the Diocese will dispose of the site of the parish house and rectory.

* * *

Bishop-Elect to Conduct Mission

The Rev. Karl M. Block, recently elected Bishop Coadjutor of Kansas, is to conduct a five-day mission at Grace Church, Hopkinsville, Kentucky, commencing March first. This is the fourth mission to be held during the four years of the rectorship of the Rev. Charles E. Craik, Jr.

* * *

Haiti Is an Interesting Country

Haiti is an interesting country, as we will doubtless discover when we have the article by the Rev. Felix Juste, a native priest, who is writing in our Lenten series. President Vincent, who is really a dictator of the European sort, has instituted martial law, espionage and illegal condemnations. Eleven senators who opposed his plan of floating a 33 mil-



THE ASCENSION

Window in the Incarnation, New York, the work of the R. Geissler Studios.

lion dollar French loan and an 11 million dollar loan from the National City Bank of New York at high rates, have been ousted by him. Critics of Vincent's regime are imprisoned and dissenters are fined. Mr. Juste is thoroughly familiar with this situation as I know, since I had a long talk with him last summer when he came to the states for the Wellesley Conference. Whether he can give us the real picture without being endangered himself remains to be seen.

* * *

Ohio Clergymen on the Air

Two clergymen of Southern Ohio are now broadcasting twice a week over WPAY, a station at Portsmouth, Ohio—Rev. H. J. Buckingham of Chillicothe and the Rev. H. N. Hyde of Portsmouth. The hour, 9:15 A.M., Tuesdays and Fridays, is called the Forward Movement Radio Hour.

* * *

No Decision Yet by Bishop Remington

Bishop Remington of Eastern Oregon, whose election as dean of the Philadelphia Divinity School was announced in this paper last week, has stated that he will "go over the whole matter in Philadelphia" before deciding whether or not he will accept. It was pointed out by churchmen in Oregon that should he accept

it is more than likely that the diocese of Oregon and the district of Eastern Oregon would be united under Bishop Dagwell whose consecration as Bishop of Oregon takes place today in Portland.

* * *

Church Group Decries Teachers' Oath

Declaring that "Fascist repression is sweeping across America," the Council of Social Action of the Congregational Church has issued a statement deploring the enactment of loyalty oaths for teachers and condemning the so-called "gag" bills now before Congress. The statement also deplors the fact that the brunt of the fight to maintain constitutional civil liberties is by the "disinherited, the exploited and the under-privileged," with the Churches taking little part in the struggle.

* * *

Faith and Order Commission Meets

The Faith and Order commission of the Episcopal Church meets with Canon Leonard Hodgson of Winchester Cathedral, England, now in this country to deliver lectures at the General Seminary, at a luncheon today at the Seminary. Canon Hodgson is the general secretary of the world conference. The purpose of the meeting is to discuss plans for the second decennial meeting to be held in Edinburgh, Scotland, in August, 1937. Presiding Bishop Perry is the chairman of the executive committee of the commission, while Bishop Manning of New York is the president. There are four members of the General faculty who are members: Dean Fosbroke, Howard C. Robbins, Frank Gavin and Daniel McGregor.

* * *

A Tribute to Abraham Lincoln

Thomas Vernon Smith, professor of philosophy at the University of Chicago, was invited last year to deliver an address at a memorial service for Abraham Lincoln, held in the United States Senate. Here is a bit from that address that is worth preserving:

"No man made great by death offers more hope to lowly pride than does Abraham Lincoln; for while living he was himself so simple as often to be dubbed a fool. Foolish he was, they said, in losing his youthful heart to a grave and living his life on married patience; foolish in pitting his homely ignorance against Douglas, brilliant, courtly and urbane; foolish in setting himself to do the right in a world where the day goes mostly to the strong; foolish in dreaming of freedom for a long-suffering folk whom the North is as anxious to

keep out as the South was to keep down; foolish in choosing the silent Grant to lead to victory the hesitant armies of the North; foolish, finally, in presuming that government for the people must be government of and by the people. Foolish many said; foolish many, many believed.

"This Lincoln whom so many living friends and foes alike deemed foolish, had his bitterness in laughter; fed his sympathy on solitude; and met recurring disaster with whimsicality to muffle the murmur of a bleeding heart. Out of the tragic sense of life he pitied where others blamed; bowed his own shoulders with the woes of the weak; endured humanely his little day of chance power; and won through death what life disdains to bestow upon such simple souls—lasting peace and everlasting glory.

"How prudently we proud men compete for nameless graves, while now and then some starveling of Fate forgets himself into immortality."

* * *

A Debate on American Neutrality

Arthur Krock, Washington correspondent of the New York Times and former Pulitzer prize winner, is debating tomorrow with Sir Willmott Lewis, American correspondent of the London Times, before the students at St. Albans' School, Washington. The subject of the debate is "American Neutrality". The headmaster of the school, the Rev. Albert H. Lucas, declares that a course on government is becoming so interesting that actually some of the boys are now reading the editorials in the newspapers and not merely the sport pages and the funnies. Imagine.

* * *

Dedicate Bronze Doors at New York Cathedral

The great bronze doors of the central portal of the Cathedral of St. John the Divine, New York, are now in place and were dedicated by Bishop Manning on February 2nd.

The doors are one of the greatest



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works of art in this or in any other country. They will hold an important place in the annals of sculpture, and in size, elaboration and originality of design, are particularly distinguished. The bronze is entirely gold plated and each door weighs

six tons. However, the balance is so perfect that each one can be pushed open or closed with one finger. They required six years for their making. The doors contain forty-eight sculptured panels, one door depicting scenes of the Old Testament and the other scenes from the New Testament.

* * *

Parish House Fire Caused Death

Fire in the parish house of St. Andrew's Church, Addyston, Cincinnati, caused the death of Mrs. Annabelle Stamp. She was a resident there with a niece, and was fatally burned when she returned to the building, apparently for some per-

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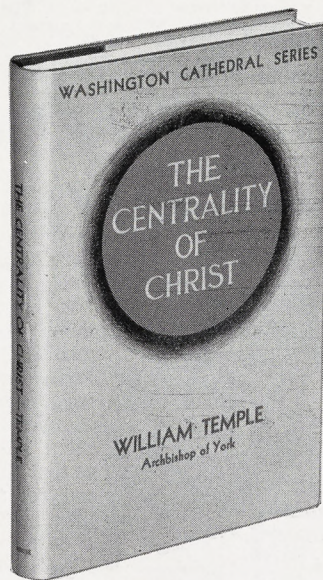
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sonal property. The loss of the building amounted to \$4,000. Plans are under way for rebuilding according to the Rev. S. H. Alling, in charge.

* * *

Harrison Rector Is Instituted

The Rev. James V. Knapp, former assistant at St. James's, New York, was instituted rector of All Saints', Harrison, New York, last Sunday.

* * *

Death Takes Prominent Churchwoman

Miss Mary Niles of Concord, N. H., daughter of the late Bishop Niles, died on January 22nd in her 68th year. Miss Niles had served for many years as registrar of the diocese and took an active part in diocesan and parochial affairs.

* * *

Wholesale Mission in Rhode Island

A two-weeks', diocesan-wide mission is under way in the diocese of Rhode Island. It is unprecedented in the Church for scope and intensity, with sixty parishes taking part. It opened on February 2nd and closes next Sunday. Most of the missionaries are from outside the diocese.

* * *

Student Paper at Grace Chapel

The Church school at Grace Chapel, New York, now has a paper that is edited by the students. It contains reports of activities, original poems and even bits of fiction. Another feature is interviews with persons connected with the school. The school is maintained as a preparatory day school for a limited number of students.

* * *

Miss Fischer Visits Southwestern Virginia

Miss Dorothy May Fischer, national secretary of young people's work, addressed the department of religious education and the leaders of

young people in the diocese of Southwestern Virginia recently, the meeting being held at Christ Church, Roanoke. She spoke about the various hindrances to the successful conduct of work among young people and suggested remedies. There was general discussion of the needs of young people along social and educational lines. As a result of the meeting the department is establishing a lending library for the use of young people and their leaders.

* * *

Brotherhood Secretary in Detroit

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, was a visitor in the Michigan dioceses the week of February 2nd. He spoke at meetings in Jackson, Detroit, and Grand Rapids.

* * *

Salina Missionary Seriously Injured

The Rev. George Wyatt of Kinsley, diocese of Salina, Kansas, was seriously injured in a head-on auto collision on January 26th. He was taken to a hospital and his condition was at first considered critical, but later

reports indicate improvement. Seven other persons were injured, one critically. He is the second member of the Associate Mission at Hays to be the victim of an auto accident, the Rev. Herbert D. Grandall having been killed in 1934.

* * *

More Services for King George

The Episcopal Church certainly has gone in for memorial services

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for King George. I thought we had about come to the end of it but in going through the news notes that have come to my desk for this week I find that ten of them are reports of such services. There are so many that I figure they cease to be news.

* * *

Bishop Hobson Visits Erie

Bishop Hobson, chairman of the Forward Movement Commission, led a conference on the Movement at the cathedral, Erie, Pa., on January 29th.

* * *

Weekday School in Pennsylvania Parish

The Rev. Charles J. Burton is conducting a weekday religious school two days a week at Mt. Jewett, Pa. He is using the office of instruction as the basis for his teaching.

* * *

Salina Pledges More to Council

The district of Salina, meeting in convocation at Concordia on January 27-29, increased its expectancy to the National Council from \$1200 in 1933 to \$1400 this year. The convention was addressed by Bishop Mize and by the Rev. Goodrich Fenner of Kansas City. Mrs. Henry S. Burr of Kansas City, provincial president of the Auxiliary, addressed the Auxiliary convention which was in session at the same time.

* * *

Detroit Dean Lectures at Flint

The Rev. Kirk B. O'Farrell, dean at Detroit, delivered two lectures at St. Paul's, Flint, Michigan on February 5th on his travels last summer in Ireland and England.

* * *

Warfield Hobbs Visits Texas

The Rev. G. Warfield Hobbs, executive secretary of the publicity department of the National Council, was the guest of the convocation of North Texas which met at San Angelo, January 19-20. He addressed both the convocation and the

Auxiliary convention, and the report comes that "He and his messages went over in a big way". Bishop Seaman in his address on January 19th, which was the anniversary of the birthday of Robert E. Lee, paid tribute to the educational, civic and Christian achievements of that distinguished Churchman who, while stationed at San Antonio in 1859, helped found the Episcopal Church in that city and also its diocesan missionary society. He reported that confirmations for 1935 exceeded the previous record for the district which was established ten years before.

* * *

Elizabeth Rector Is Instituted

The Rev. Robert Lee Bull Jr., is to be instituted rector of Trinity Church, Elizabeth, N. J., on February 20th by Bishop Matthews. A reception is to follow.

* * *

Convention of Lexington

The convention of the diocese of Lexington was held in Covington on January 28-29, with Bishop Renison, rector of St. Paul's, Toronto,

Canada, as a headliner. He declared that Bishop Abbott, bishop of Lexington, was "the greatest contribution of the Church in Canada to the Church in the United States in this generation." His remarks about a parson's life, based on his own experiences, thoroughly charmed his audience. In addition to routine



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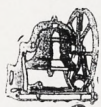
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business, plans were perfected for paying off the diocesan debt of \$3,930 during this year, which, if accomplished, will wipe out a debt of over \$70,000 in six years. Governor Chandler, a communicant of the Church is chairman of the fund raising committee.

* * *

Special Lecturers at the Pacific

The Rev. Bayard Jones of Reno, Nevada, who is collaborating with Bishop Parsons on a new book on the Prayer Book, is lecturing the first two weeks of February at the Church Divinity School of the Pacific. Another special lecturer is the Rev. Byron E. Underwood Jr., formerly of the General Seminary, who is lecturing there on apologetics.

* * *

Lenten Preachers in Rochester

The churches of Rochester, N. Y., are uniting for noon day Lenten services to be held at Christ Church. The preachers are to be Bishop Ferris, Bishop Fiske, Bishop Ivins, Bishop Ward, Canon H. Adye Prichard, Dean S. Whitney Hale and Bishop Gray.

* * *

Student Meeting in San Francisco

A rally of Episcopal students of the universities and colleges of California was held at Grace Cathedral, San Francisco, on February 5th. It marked the closing event of the diocesan convention. It was the first of its kind ever held in the state and was attended by 1,200 students. The cathedral service was preceded by a student dinner. The preacher at the service was the Rev. Eric Bloy of LaJolla.

* * *

Lenten Preachers in Chicago

The following men are to be the noonday Lenten preachers in the diocese of Chicago, with services and addresses each noon at the Harris Theatre: Dean Emerson of Cleve-

land; Rev. Arthur L. Kinsolving of Boston; Bishop Johnson of Denver; Bishop Abbott of Lexington; Bishop Spencer of Kansas City and Bishop Stewart of Chicago. In addition Bishop Stewart is to deliver four evening lectures on "Christianity and the Present Scene" under the auspices of the Church Club of the diocese.

* * *

Repairs for Hornell Church

Christ Church, Hornell, N. Y., is undergoing extensive repairs which they hope to have completed by Easter. The total cost of the repairs and redecoration, according to the rector, the Rev. John G. Spencer, will be about \$12,000.

* * *

Even Archbishops Are Shut Off

Archbishop Soderblom of Sweden was recently denied permission to speak at a peace vesper service in Christ Church, Falun. The Provost refused to open the church because he declared that such an anti-peace attitude as his was necessary for the defense of his country.

* * *

Among Religious Education Workers

Miss Helen A. Lyles is director of religious education and student counselor in the district of North Texas. . . . Miss Virginia Zimmerman resigned as secretary of religious education of Long Island in order to become Mrs. John H. Brown.

. . . Two provinces are so organized for religious educational work that they have provincial workers, the Rev. Malcolm Taylor for New England and Miss Annie Morton Stout for Sewanee.

* * *

Russian Bishop Welcomed in Pittsburgh

Bishop Benjamin of the Russian Orthodox Church was welcomed to Trinity Cathedral, Pittsburgh, by Bishop Mann on February 2nd. Bishop Benjamin was attended by six Russian priests.

* * *

Pray for Peace in Birmingham

All the religious groups in Birmingham, England, assembled in the town hall on January 13th for a



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monster peace meeting. Jews and Christians, Churchmen and free Churchmen, were there. Roman Catholics alone were absent but during the hour they held peace meetings in their own churches.

PLANS ANNOUNCED FOR RE-ORGANIZED CHURCH CONGRESS

(Continued from page 8)

practical value for those who hear and read them. The dues of the local groups will be paid to a regional treasurer and mainly used to defray the expenses, in whole or in part, of a minimum number of delegates from each region to the Congress. Thus the Congress will have representatives from every part of the Church and the regions will receive first-hand reports of the proceedings of the Congress. This is the barest outline of the plan, but we invite requests for information from any clergyman in the Church. We will try to relate any one interested to others in his area and thus form a group. Please write for information to the secretary, the Rev. Ralph S. Meadowcroft, Islip, Long Island.

There is one last point, and it is here, the real value of the Church Congress exists. It is difficult for many outside our Communion to understand the peculiar brand of our unity. We are Catholic and Protestant; orthodox and liberal; sacramental and prophetic—we have division in unity. The various parties of the church—Anglo-Catholic, Liberal Evangelical, Church League for Industrial Democracy, Oxford Group Movement, etc.—all have their own separate organizations and groups. They bring together men of like mind for fellowship and study, to stimulate and strengthen their own special contribution to the life of the Church. The Church must appreciate these contributions. But there is another contribution which is essential to our Communion, and that is the bringing together of all the brethren, that they might exchange

and understand their differences, and above all, preserve and stimulate that unity which underlies our divisions. It is the policy of the Congress to recognize the differences. We shall not attempt a weak compromising agreement, which will satisfy none of us. On the contrary, we attempt rather to understand what the differences actually are, and to respect those brothers who differ from us.

Thus, the Church Congress is an opportunity for spiritual and intellectual brotherhood in the most profound sense. The clergy of this Church love their Communion. They are proud of her, of her peculiar policy, of her unique combination of intense conviction and tolerance. We believe we have a species of unity which is absolutely necessary to that reunited Christendom for which we, with other churches, are praying and working. It is because we believe our church is, as Phillips Brooks said: "The roomiest Church in Christendom," because we believe that our unity is only strong as we endeavor to respect the spiritual and intellec-

tual processes of one another, that the executive committee of the Church Congress enthusiastically offer what they feel is a genuine possibility for strengthening the life of our Church. And we confidently offer the program with a plea for your cooperation.

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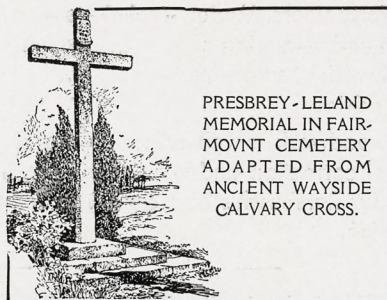
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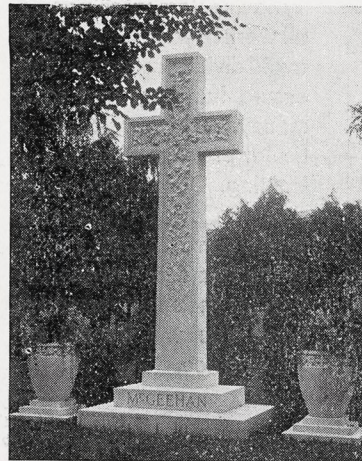
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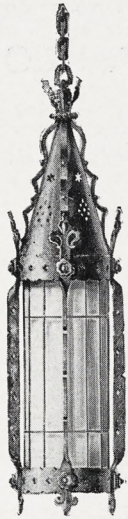
Rambusch is the only American Organization of Designers and Craftsmen equipped to execute every phase of a Church Renovating job. Rambusch offers you their free consulting service. Does your Church need Lighting, Decoration or perhaps Re-arrangement of Furnishings? Write to Rambusch about your problems. You will benefit by their advice.

Lighting controls the "atmosphere" of a Church Interior. Rambusch Lighting Engineers work hand in hand with Artists and Craftsmen to develop the science and art of Church Illumination. Rambusch are constantly offering the latest in Church lighting equipment at reasonable prices. You will benefit by their advice.

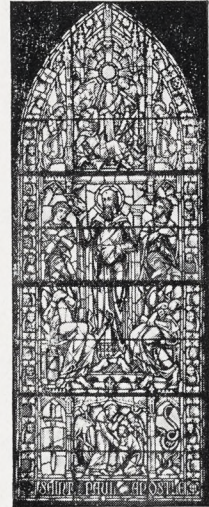
Windows made in the Rambusch Studios are inspired by the best archaeological sources and furthermore are rigidly tested by scientific means to ensure the proper intensity of light within the building. You will benefit by their advice.

Rambusch's staff of Artists and Decorators have successfully decorated many hundreds of Churches during the last forty years. Modern technique coupled with a thorough understanding of Church psychology ensures beautiful work at surprisingly low cost. You will benefit by their advice.

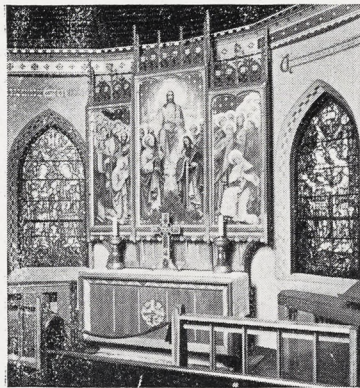
Carved woodwork as well as marble, mosaics, flooring, acoustical correction and ornamental metal work are handled by Rambusch's own staff. You will benefit by their advice.



NAVE LANTERN
No. 6-G-51
Historic Grace Church
Jamaica, L. I.
Rev. J. H. Titus
Rector

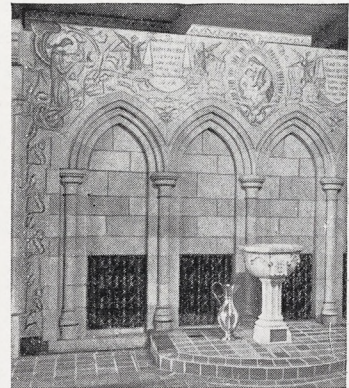


BALCONY WINDOW
St. Paul's Church,
Canton, Ohio.
Rev. Herman S. Sidener,
M. A., S. T. D., Rector



CHAPEL ALTAR & WINDOWS . . . St. John's Church, Sharon, Pa. Rev. F. B. Atkinson, Rector. Warner & Mitchell, Architects

By having Rambusch handle all work in your Church you avoid divided responsibility, ensure harmony and save money. Whatever your particular problem may be . . . Lighting, Decorating, Windows or Carved Wood, etc., for the correct solution write to the Rambusch organization for their recommendations. You will benefit by their advice.



DECORATION . . . Baptistry, Trinity Grace Methodist Episcopal Church, Springfield, Mass., Rev. Fred Winslow Adams, Minister, Allen & Collins, Architects

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