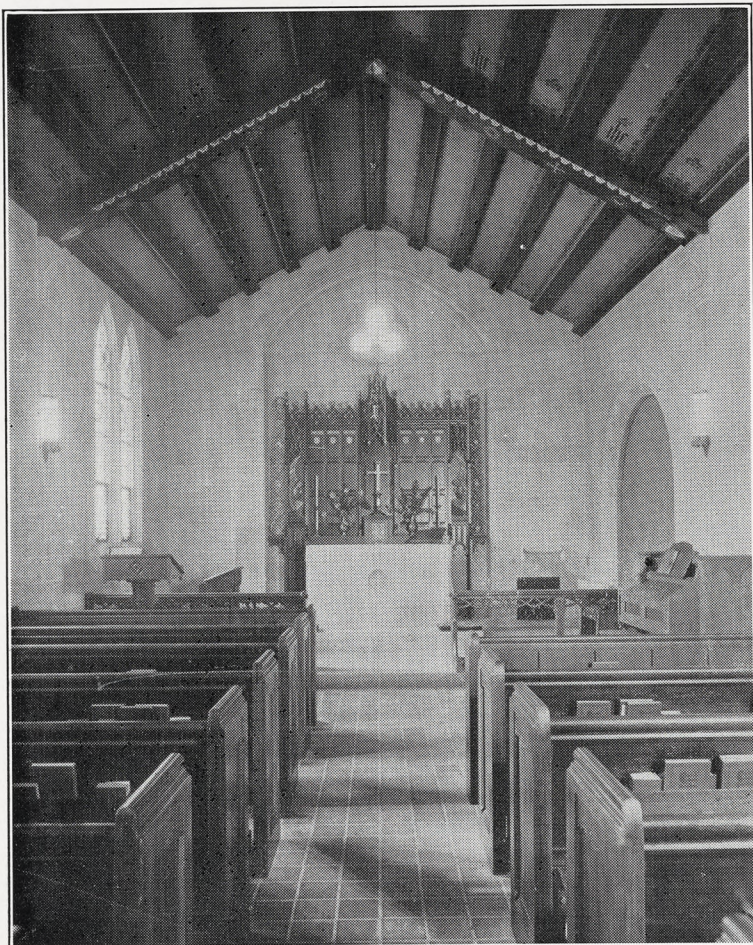


The **WITNESS**

CHICAGO, ILL., FEBRUARY 27, 1936



CHAPEL OF THE ASCENSION
At Christ Church Cathedral, Eau Claire

SCHOOLS

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 Th.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.

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

WILLIAM SMITH COLLEGE FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address
RAYE HUNTINGTON KLYVER, Ph.D., Dean

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

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.

FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower school for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 38th year. Dr. J. J. Wicker. Pres., Box B, Fork Union, Virginia.

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.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

CLERGY NOTES

ALVES, HODGE, is in charge of Grace Church, Mobile, Alabama.

BAILEY, CHARLES, has resigned as vicar of St. Paul's, El Centro, and St. Luke's, Calexico, California, to take charge of St. Francis Mission, East Hollywood, and Holy Apostles Mission, Los Angeles.

ELLSWORTH, DEVON, of the diocese of Chicago has taken charge of the missions at El Centro and Calexico, California.

HASTINGS, A. ABBOTT, has been appointed chairman of the Forward Movement Commission for the diocese of Albany.

JONES, W. NORTHEY, retired priest now living in Connecticut, is serving as locum tenens this winter at Christ Church, Tuscaloosa, Alabama.

KIMURA, JOHN H., of the Cowley Fathers, has been appointed priest in charge of St. Thomas', Tokyo, Japan. He succeeds the Rev. Eric L. Andrews who has returned to England.

MOSS, EDWIN, vicar of St. Peter's, Santa Maria, Calif., has accepted an appointment as vicar of the Church of the Angels, Pasadena, diocese of Los Angeles.

MUNDY, THOMAS G., of Troy, Alabama, has accepted a call to Valdosta, Ga.

WILLIS, ARTHUR R., has resigned as rector of the Ascension, Ontonagon, Michigan, to become the assistant at St. Paul's, Kenwood, Chicago.

THOUSANDS SOLD!

WHY I'M FOR THE CHURCH

By Charles P. Taft

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

Rectors are buying these by the hundreds for distribution to their parishioners

5c for single copy
\$3.00 for 100 copies

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

TWO FINE BOOKS

The Story of the Church

by

Bishop Johnson

The Christian Way Out

A Symposium, with contributed chapters by fourteen outstanding leaders, dealing with social and industrial problems in the light of the Christian religion.

Each book is 50c postpaid

WITNESS BOOKS

6140 Cottage Grove Ave.
Chicago

SCHOOLS

SAINT MARY'S HALL

Protestant Episcopal. 69th year. Junior and Senior High School. Accredited college preparation and comprehensive general courses. Junior College. Beautiful new buildings, modernly equipped. Gymnasium and out-of-door sports. Catalog. Miss Katharine Caley, A. B., Box W, Faribault, Minn.

SHATTUCK » » SCHOOL « «

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 75th year.

Address the Rector, Box W,
Shattuck School, Faribault, Minn.

CENTRAL UNIVERSITY estab. 1896 has enabled hundreds of ministers to complete their college work. Home Study courses in Religion, Philosophy, English, Social Science, etc. Reasonable fees. Address CENTRAL UNIVERSITY, dept. S, Irvington, Indianapolis, Ind.

KEMPER HALL

A Church School for Girls with a modern plan of education.

College preparatory and general courses. High scholastic record, strong faculty. Prepares for colleges East and West. General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Development of leisure interest by full athletic program as well as Dramatics, Choir, Studio, Music, Shop, etc.

Junior School—Grades 3 to 8. Progressive methods.

For catalog address The SISTERS OF ST. MARY, Box 25-B, Kenosha, Wisconsin.

CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

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

Vol. XX. No. 23.

FEBRUARY 27, 1936

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City

DISCIPLESHIP

By BISHOP JOHNSON

IN OUR trips around the world, we are travelling in a succession of ships as we go from port to port. The first of this fleet is discipleship. It is the voice of the Master, which bids me embark. "Follow me!" It is an invitation to a great privilege. An invitation is more imperative than a command, if the person issuing it is one whom we love and venerate. One can resist a command and take the consequences but to refuse a gracious invitation is to involve one in consequences that are disastrous.

Why should I follow Christ? Because He embodies in His person all that I need to find in God. He is the revelation of God's love for man, manifesting in His person those qualities which my soul desires and my life requires. To know Him is to love Him and to follow Him is to find new joys and new purposes in living. He embodies in His life that which I most truly desire in mine. "If you love me keep my commandments." "If you continue in my work then are ye my disciples indeed."

To follow Him I must learn His commandments and strive to do His will. The finest things that we do in life are done in secret. The work of the scientist in his laboratory as he seeks to discover truth; the work of the artist in his studio as he labors to express the beautiful; the prayers and meditations of the saint as he seeks the Kingdom of God and His righteousness. And all of these follow their Masters in order to pursue their vocation. We must be pupils before we can become masters of our art.

Why then do I follow Jesus? First because He shows forth the qualities which I most admire. I instinctively feel that He is sincere; that He is not one who betrays our confidences; that His promises have that background of integrity which begets trustfulness. It is true that those promises when made must have seemed remote to His contemporaries, almost as difficult to accept as the promise of the human race in a Simian age. Yet for us those promises can be valued in terms of their fulfilment. He not only promised power from on high; He demonstrated it. Let me illustrate.

When David Livingston explored in Africa his soul revolted against the barbarous cruelty of the slave trade. It was so bad that it seemed hopeless to rectify it. He sent a message to the universities of Oxford

and Cambridge, to carry the gospel of Christ to the interior of Africa. It was a gigantic task, but a group of young men, clergy and doctors, volunteered. More than half of them died in a few years; their work was hindered on every side and yet today the beautiful Cathedral at Zanzibar stands on the site of the old slave markets and the altar marks the spot of the whipping post.

This is not an isolated instance, but one of many such undertakings. If you had asked the young men who went forth, what induced them to do it, they would have replied like St. Paul, "The love of Christ constrained me." That is the sign of power. This power could induce these men to venture and also could raise savages to a higher life. Today there are many thousand Christian negroes in Uganda. It is a power not essentially different from that which animated those gallant missionaries in the sixth century, and after, who rescued our own Anglo-Saxon ancestors from the gloom of paganism. The Gospel of Christ survives the supreme test, namely that when and where it is sincerely tried, it produces significant results. That is the pragmatic test in every laboratory. Does the hypothesis work?

BUT why follow any leader? Why not every man for himself? Because that is not the way in which human nature works. Men follow leaders. They will either be the victims of a dictator who deprives them of liberty and love, or else they follow the Good Shepherd whose ways are those of pleasantness and all His paths are peace. We either worship God or Caesar, Christ or Lenin. When men abandon the service of God, then Caesar worship rushes into the vacuum. It makes little difference, whether Caesar wears Imperial robes or plain trousers, he treats his subjects in the same arbitrary way claiming infallibility for his theories and decapitating those who oppose them. But to become a disciple, you must first be a pupil and learn the technique of your vocation.

If we embrace our discipleship we must conform to the rules of the ship and of our own free-will. You cannot make a scholar or an artist or a saint by external force. It must be the result of an internal urge. One must develop the capacity before one can appreciate or approximate the treasure.

There are three words which describe the progress of a disciple of Christ. First, you must seek if you would find. The vital thing in your life is after all, "what do you really want?" Are your minds set on righteousness and do you really seek the things that are good?

Why is it that so few prominent people become humble Christians? It would seem to be because they have been seeking something so earnestly that they have left very little space for spiritual ideals. You cannot serve God and Mammon. If wealth and power or learning are so vital to your life that you have no room for prayer and worship, why then should you expect to attain any spiritual results? If the business man or the teacher is too busy to seek, all I have to say is that he is too busy. You cannot find treasure by casual effort.

The first step in discipleship is that of training oneself to some sort of spiritual habits both in that which

we seek and in that which we reject. If we are not willing to devote time to the vocation, then we ought not be surprised if the results are barren.

Secondly we must serve. People are always thinking "how good they are" when they ought to be asking "what good they are." One cannot be a disciple and do nothing. The man with one talent was condemned because he did nothing with it and the woman who gave two mites was extolled for what she did with what she had. Seek and find some kind of service which you may render God and man.

And thirdly, a Christian must learn to share what he has with those who have less. "Herein is my Father glorified, that ye have much fruit, so shall ye be my disciples." It is only as we do these things that we gain the joy of discipleship.

It is the man who declines to work who finds idleness desirable. Those only who do His will have any right to expect to know His doctrine.

OUR CHURCH IN CUBA

By JOHN TOWNSEND

The Archdeacon of Cuba

FOR a proper understanding of the complex Cuban situation, past and present, I recommend unreservedly Hudson Strode's thrilling book *The Pageant of Cuba*. Cuba is a land of surprising contrasts, of great possibilities and unbelievable poverty, of racial mixtures, of idealism and political chicanery, of scientific advances and obsolete methods, of palaces and shacks, of culture and superstition, of kindness and brutalities. From Strode's book you will begin to comprehend, where press reports of the swift changing political situations only leave you bewildered. The scope of this article is too limited to go into all that, fascinating as it is, so I must plunge into the task of telling something of what the Church is doing in Cuba.

Obviously enough we should minister to our own communicants from the United States and England who happen to be sojourning here. Naturally we think first of Havana where we carry on a large and active work in the American and British colony. We have the cathedral, the cathedral school and Dean Blankingship ministers to a large and constantly changing group of people of all sorts, transient and permanent. All over the island, on sugar mills and plantations and in banks and railroads, there are scattered Americans and British people to whom we minister, as best we can, and who are very grateful at times for what the Church has to give them and at other times very indifferent and even hostile to our missions. In Guantánamo, Santiago, Bartle, Camagüey, Ceballos, there are small groups and in La Gloria we have a regularly established work. Recently I conducted the funeral of an American mining engineer who died out in the wilds, I have preached to several groups of people, baptized some children, distributed Church literature, made many visits, conducted memorial services for King George, all over an area as big as Connecti-

cut and at that there are over a hundred places with small groups which we never reach, since, besides the bishop, there are only three American priests in Cuba now and about three others who can minister in English and we all have other work with other groups. Classed as Americans are Germans and Swedes, Canadians and white Europeans of whom we have as members of our Church a goodly number.

The next most obvious work to do in Cuba is minister to the many thousand British West Indian colonists to be found all over the island. They come from Jamaica and the Windward and Leeward Islands. Many are Anglicans and practically all have Christian training and background and look to us for ministrations. This work is also in the cathedral and extends all over the island to Guantánamo. I myself minister to more than twelve congregations of these people and could start a dozen more without trouble, if I had an assistant and money. They are terribly poor but have borne up under the depression splendidly. I know them. I know their superstitions, their cocky spirit, their amoral or primitive naturalism and all that, but I can testify to their real religious devotion which is sometimes very helpful where one's own people are too snobbish or "advanced" to go to church and where the natives are too superficial and indifferent. Manati is a good example of such a mission. There we have a handful of people many of them out of work nine months of the year. We have a lay reader who ministers to them faithfully without reward, since the budget can have no provision for helping lay readers. The total offerings last year were \$15 and of that they voted to give \$5 for paying the quota. When I went there for Harvest Festival and saw the chapel beautifully decorated and the offerings of the fruits they had raised and heard them begin, "Come, ye thankful

people, come" it almost made me weep for their valiant and true spirit under adversity. I have had some funny experiences among them, too, but I think none more priceless than the time I baptized two children, who then acted as flower girls at their parents' wedding. The mother and father were then confirmed. There was a breakfast with all kinds of dainties, but the piece de resistance was a toast to "Mr. and Mrs. Bride," where the whole affair was referred to as "this most theological occasion." There are also in Cuba almost one hundred thousand Haitian negroes, largely without Christian training and existing in a very primitive state. We have a few baptisms among such people and, now and then, a service but are doing really nothing. It would be a glorious venture for Christ to begin working with them and I believe the work would have far reaching results.

SO FAR nothing has been said about the native Cubans and the Spaniards. What right have we to work among them, say some. Are they not all Roman Catholics? Dear, dear, I am afraid someone has been misinforming you, if you think that. I know several thousand Spaniards at least and not half of them are Roman Catholics. Out of all the hundreds of thousands they claim among the Cubans (sometimes as high as 90 per cent of the total population) I wager not more than 20 per cent are practising Catholics. My Cuban friends say that is too high. The Roman Church does cover the island in the larger towns and cities and is the biggest Christian body at work and does many fine things, but only reaches actually a small percentage of the total population. Many people baptize their children with a Roman priest and that is the only connection they ever have in their lives with that church. The sad truth is that the Cubans as a whole are unchurched and I should like to emphasize that statement.

Our Cuban work now is the largest of all the work we are doing in the island and rightly so. I have started work in a number of places where there were no Roman Churches or any churches, or where perhaps ten per cent of the population had some religious affiliation, and I know whereof I speak. In general the mass of the Cuban people is very backward in every way, superstitious, ignorant, untrained, undisciplined. Yellow fever and malaria worked their havoc, racial mixtures of Spaniard and African seemed to breed a superficial, "quicksilver" national character. The Cuban found himself by his dilatory ways and mañana disposition a stranger and an outcast in his own land. His own people exploited him, his own politicians robbed the money that should have gone for schools, public works, roads, hospitals, etc., and the result is a social and economic set-up that cries to high heaven for change. The element lacking right along is the spiritual background and integrity born of deep moral convictions. Where the Christian Church in general has been strong and sane, where pastoral work has been adequate, where the Bible or Prayer Book have formed the basis for the building up of character you have something upon which to build. But you can hardly imagine the difficulties we have to face, where that is

totally lacking and you have to begin building it up before anything solid can be accomplished.

We have a few schools in Cuba but the National Council finds it increasingly difficult to finance them. And even at 281 there doesn't seem to be an understanding of just why they cannot become self supporting right away. Perhaps it is because an official observer has not been sent here for many years. Mr. Reinheimer's flying visit last year was appreciated and we were distinctly told it was in no sense a trip of inspection. Would that it had been.

The majority of our clergy now in Cuba are either Cuban or Spaniard and some of them are very fine consecrated gentlemen and priests. It were invidious to single out any one but I feel the excellent work done by Padre Moreno and his wife in Morón can be cited as typical of what we may expect to do in Cuba increasingly.

Mrs. Moreno carries on a day school with three other native teachers. We have supplied a fairly good building, although not completely satisfactory from a pedagogical standpoint. We have just built a lovely church and the work in Morón is well looked after. I have made a study of the background of some of the families to whom we are ministering and some very strange facts are brought out as to their inner religious furnishings. The groundwork we are doing in places like this is of the most incalculable importance for the building of a new Cuba and we definitely look to the training of leaders to carry on among their own people. Padre Moreno reaches out ministering to three or four country towns without churches and goes on horseback over a wide area baptizing over five hundred children a year.

WE WOULD be much more satisfied with the work in Cuba in thirty or more flourishing missions, with large Sunday Schools, if we could show larger offerings from the people themselves. Much teaching has been done along this line and not a little undone, but I am confident that we shall steadily progress. Please remember the undisciplined, chaotic period we have been through and the fact that all great enterprises whether business, engineering, railroading, even the Roman Church itself, are controlled, directed, managed, by foreigners. The Cuban people as such are scarcely born yet.

The pity is that our work is so feeble as compared to the needs and opportunities. I am very much in favor of giving the bishop a round sum of money and carte blanche to spend it as the necessities of the work and opportunities arise. If we are faced with a shrinking budget year after year we shall have to dig in and carry on a mission in miniature, complete in every detail but doing a very small work indeed. Among the greatest present needs are a church boarding school, Sunday School material in Spanish, an enlarged native diaconate, and some provision for publicity and propaganda in the budget. My strong belief after many years' work in Cuba is that we shall never get very far until we face these needs.

Many of you have been studying Mackay's book

That Other America which I can also recommend for its description of the general religious situation in Latin countries. The rest of the book doesn't fit Cuba very well, about which Mackay knows little and I should not hesitate to say that, in spite of his spiritual insight and philosophical depth, the kind of pan-protestantism which he advocates with its non-liturgical, non-sacramental, non-historic, in short, non-catholic outlook is bound to be found wanting in meeting the deepest spiritual needs of these people. They have their many good points, their keen mental characteristics, their love of color and beauty and their flashes of mysticism, so that I feel that our own Church has to offer exactly what they need. But indeed it is a staggeringly difficult

task we are facing and sometimes without proper support from the home land.

A letter I had from one of the native clergy speaks worlds of our difficulties in a humorous way. I have even heard of such things in more enlightened countries. "I must complain to you about Fulana (So and So) our organist. When she feel like to play, she play. When she no feel like to play, she no play. She give me many headache."

Establishing our Church in a chaotic land like this, gives one "many headache" but after years of living here and of knowing intimately the situation there remains not the least doubt in my mind that "for wounds like these, Christ is the only cure."

A BEAUTIFUL CHAPEL

By MORTON DILLING

THE new Chapel recently completed at the Cathedral church in Eau Claire, Wisconsin, was built to serve a need that had arisen. When the parish became the cathedral at the time of the start of the new diocese of Eau Claire, six years ago, a temporary chapel was arranged in a back room of the parish house. It was felt by the dean that a place should be provided for the complete program of daily services appropriate for a cathedral, and there was then no place except the main church.

The temporary chapel became in time the place of a diversified list of services. Besides the Holy Communion each morning of the week, there were meditations, quiet days, Sunday school, confirmation classes, and Evensong. At times the chapel was overcrowded.

Last summer Mrs. Mary E. Dulany announced that she would give a permanent chapel to fill this need for enlarged space. A place had been allowed in the original planning of the cathedral group, parallel to the chancel and choir, and here the new chapel was built. When finished, the services of the small chapel were moved into the new. The need had been demonstrated, and the new chapel is no extra thing, but houses an established life of devotion.

The new chapel is called the chapel of the Ascension, because the parish, being named Christ Church, is carrying out a scheme of decoration which will in time show every event in our Lord's life. The theme of the Ascension runs through the entire fabric. Through the six south windows are told the story of the Ascension, with the Bible verses in brief. In each window is a medallion symbol suited to the text below. The first two, stating the fact of the Ascension, show the Old and New Testament types, the chariot of fire, and the soaring eagle. The next two tell of what followed: "Then went forth and preached", showing St. Peter, the first Christian preacher and "The Lord working with them," with the dove, for the power of the Spirit.

The last two give the parting words of Christ, "Ye shall receive power," and "Ye shall be my witnesses," with the sword for a martyr. Over the altar is the pomegranate, standing for the fruitfulness of everlasting life. The windows are in the grisaille pattern, over-

all design, after the French manner, and are the work of Giannini and Hilgart of Chicago.

The altar is the focus of all. The altar proper is one solid piece of statuary limestone, with the emblem in Greek for "Christ, the Conqueror." The reredos is of wood, with much hand-carving, and two kneeling angels. The door of the tabernacle shows Christ reigning, seated, the earth in His hand surrounded by the four evangelists. All of this work was done by Ossit Brothers.

Throughout the windows, in the carving, and in the designs of the brightly polychromed ceiling, done after the correct thirteenth century gothic manner by the Linden Company, there are some 70 different symbols. The handsome altar bronzes and sanctuary lamp, done by Lawrence N. Daleiden and Company, also harmonizes with the rest of the chapel. The chapel is given complete in every detail, including heating plant, windows, seats, lectern, electric Estey organ, communion rail, prayer desk, lighting fixtures, cushions, and acolyte seats.

In his sermon on Sunday, Dec. 22, 1935, when the chapel was dedicated by Bishop Wilson, Dean Victor Hoag spoke of all those who had assisted in the new chapel. Mrs. Dulany's gift of the funds made it possible. The building committee consisted of Dean Hoag, D. D. Lockerby, Dr. H. F. Derge, L. G. Arnold and



THE NEW CHAPEL AT EAU CLAIRE

Mrs. Dulany. The architect was John N. Tilton, of the firm of Armstrong, Furst, and Tilton of Chicago, and the general contractor was the Hoepfner-Bartlett Company. The list of workmen, in all trades, was read at the service, so far as this was known. Mrs. Dulany, a member of the Cathedral congregation, has made many gifts to the Church in the past. Her gift to the endowment fund of the Diocese of Eau Claire largely made the start of the new diocese possible.

The chapel is conveniently located, with its main entrance on the side street, and may be entered at any hour, day or night for private prayer. It will be constantly open and heated. The chapel will seat between fifty and sixty persons.

"Living institutions build their temples," said Dean Hoag. "The building is not the Church, but only its house, its tool. We must never forget this. Even as we rejoice in this beautiful chapel, we must remember that it is built to serve a living, spiritual thing, the daily worshipping life of the living Church."

Talking It Over

By

WILLIAM B. SPOFFORD

THE RETIRING HEAD of the field department of the National Council, B. H. Reinheimer, who is to be consecrated bishop coadjutor of Rochester next week, made a number of very significant statements the other day at the meeting of the National Council. They were largely lost due to the chief concern of the meeting over money, but as time goes on it is quite possible that Reinheimer's extemporaneous address will be recognized as more important than the immediate need for \$127,000. He declared that there is a demand today for a restatement of the missionary cause. The appeal needs to be modernized. We are living in a world of new frontiers. Men and women today are chiefly concerned about great international, economic, cultural, educational and racial questions, and if missions is to win the support of modern people the appeal must be stated in these terms.

THERE ARE CHURCHMEN aware of this fact. Within the past few weeks there has come into being "A Movement for World Christianity" with headquarters in Chicago, that promises to revolutionize the entire missionary approach. It is not a hastily conceived movement. It is really an outgrowth of the Laymen's Inquiry of several years ago, with numerous conferences culminating in one held last year which resulted in the creation of this new Movement. It is educational in character, progressive in spirit and scientific in method. Quotations from its constitution will give you an idea of its purpose. It stands for "a conception of missions which faithfully represents Jesus and His Gospel; which, recognizing every aspect of human need, lays a demand upon the Church to meet those needs in the light of new world conditions and changing forms of thought; and which makes for increased cooperation among religious and social groups, free from ecclesiastical and doctrinal divisiveness and from all sense of national and racial superiority." It stands

for "the recognition of the responsibility of the Church for Christianizing the whole range of influences—economic, political, cultural, as well as religious—both within Christendom and in the impact of those influences upon non-Christian peoples." The constitution also states that a missionary enterprise is not deserving of support merely because it is venerable, but must be judged by its methods, motives and principles, which must be constantly subjected to searching inquiry and revision in the light of the truth of the Gospel. Certainly that has a modern sound.

THE MOVEMENT is to maintain a research department that will make appraisals of existing missionary work. The results of their studies will be given to those churches and individuals desiring them. Indeed they plan to go further than that and, through their publications and educational work, announce to Christian people those enterprises that in their judgment are based upon sound principles, attitudes and methods. So the day may not be far away when people wishing to give to missions will turn to this Movement for information rather than to their own denominational missionary boards. Indeed one gentleman, who in the past has given large sums to missions, Mr. John D. Rockefeller, Jr., has already announced that in the future he will give to projects that he believes merit support, regardless of their denominational affiliation, instead of giving yearly a large sum to the Baptist missionary board as he has done in the past. He played a large part in the Laymen's Inquiry out of which this new Movement grew, and it is quite likely that he plays a part in this new set-up, though his name does not appear in their first announcement. Men of wealth today give money scientifically—after study and research. This Movement provides the study and research so that it is probable, if they fulfill their promises of doing competent work, that they will receive, increasingly, large gifts to dispense to those missionary enterprises that meet their standards.

THE MOVEMENT FOR WORLD CHRISTIANITY is organized on an interdenominational basis, with a governing body of twenty-six members. On this are two leaders of the Episcopal Church, the Rev. Duncan Browne of Chicago and Bishop Scarlett of Missouri. There is also a committee of councillors, one-third of whom reside in foreign fields, whose task it is to initiate individually recommendations to the executive committee. The Episcopalians on this committee are the Rev. W. Russell Bowie, rector of Grace Church, New York; Bishop Hobson of Southern Ohio and the chairman of the Forward Movement commission; the Rev. Elmore McKee, Trinity Church, Buffalo; the Rev. Frank Nelson, Christ Church, Cincinnati; Bishop Parsons of California; the Rev. Howard C. Robbins of the General Seminary faculty; Bishop Sherrill of Massachusetts, a member of our own National Council and Mr. Charles P. Taft, layman of Cincinnati. This committee, now numbering 150, is soon to be increased to 300 and it is probable that there will be other Episcopalians among them. The announcement may be had for the asking by writing to the headquarters of the movement, 140 South Dearborn Street, Chicago.

THE CHURCHES OF BALTIMORE HEAR SOCIAL GOSPEL

By LEWIS FISHER

Several thousand people were told of the social implications of the Christian religion in Baltimore on February 22-23 when the annual meeting of the Church League for Industrial Democracy was held in that city. The conference opened with a luncheon at the Y. W. C. A. at which the executive secretary of the organization reported on the activities of the past year. New chapters of the League were started in a number of cities, there was increased activity in the Church summer conferences and many addresses were delivered before Church groups by members of the speakers bureau of the League. Announcement was also made that a new field secretary is to start work the first of March. The person selected for the position is Miss Alice Rex, previously the secretary for the Girls' Friendly Society of the diocese of Albany. It will be her task to set up regional conferences, planned for this year in various cities. Plans were also announced for the School of Social Ethics at the Wellesley Conference this June, with a notable faculty including the Rev. Reinhold Niebuhr, professor at the Union Seminary, the Rev. Norman Nash, professor at the Cambridge Seminary and the Rev. Edmund Souder, missionary to China. In addition to the Wellesley Conference, lecturers are being supplied to other summer conferences to give courses on social and economic questions in the light of the pronouncements on these subjects made by General Conventions and the House of Bishops.

In addition to the educational work of the League, the organization has continued to cooperate with various agencies such as the American Civil Liberties Union, the American League Against War and Fascism, the Scottsboro Defense Committee and the industrial division of the Federal Council of Churches.

Following the luncheon a general conference was held in the parish house of Emmanuel Church, with a report on the political situation and its relationship to the Church, submitted by the Baltimore chapter, and one on the trend toward Fascism, submitted by the Rev. William Sharp for the Philadelphia chapter. Both of the reports were followed by discussion in which many leaders of the Church took part. At this meeting a resolutions committee was appointed headed by the Rev. Felix Kloman of New York, which reported at the dinner meeting that evening, when



FELIX KLOMAN

Leader at Baltimore Conference

resolutions were passed calling upon Churchmen to cooperate with agencies that are opposing the developing Fascism in the United States; one commending Senator Nye for his investigation into the munitions industry; one calling upon the federal government to investigate conditions among the sharecroppers; another urging Congress to defeat the so-called "gag bills;" one, submitted by Mrs. Mary Simkhovitch of New York, urging federal slum clearance and the development of housing projects, and another urging the National Council to appoint a successor to the Rev. Rankin Barnes as secretary of social service at the earliest opportunity, and urging that department to give a prominent place in its work to industrial matters.

Following a devotional service, led by Bishop Brewster of Maine, held in Emmanuel Church, the annual dinner was held in the ball-room of the Y. W. C. A., where there were addresses by the Rev. Norman Nash of the Cambridge Seminary, Mr. Stanley Matthews of Cincinnati and Mr. Spencer Miller Jr., the consultant on industry of the National Council. Mr. Nash spoke on the labor movement and its relationship to the Church and Mr. Matthews on the cooperative movement and its relationship to the Church. The dinner was attended by about 300 members and friends of the League, with delegates present from chapters in Boston, Providence, New York, Brooklyn, Philadelphia, Pittsburgh, Detroit, Cincinnati and Chicago.

On Sunday, following a corporate communion service, services were held in the Baltimore churches at

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Gospel for an Advent Sunday I like since it seems to me an accurate description of what is happening today. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." There is a lot of cheer in those verses from St. Luke for those who believe, as I do, that a world nearer to the Heart of God will arise out of the pain of the present time. It is also true that those who are clinging desperately to our present order are full of fear. The distress of nations with perplexity is not to them a forerunning of a better day but the end of time.

All of which is by way of preamble to a report of happening at the convention of the diocese of Los Angeles which met recently. Resolutions were introduced, innocent enough I should think, condemning gambling, especially at church functions; condemning war which was taken largely from pronouncements of the House of Bishops, and a third on the liquor traffic. They were opposed by the Rev. George Davidson, rector of St. John's, Los Angeles, and a pretty battle followed, with the Rev. Stephen Clark and Bishop Gooden leading the forces that wanted the convention to deal with such matters. The Progressives won out after a solid hour of debate which at times became rather heated. After this the Rev. Mr. Davidson introduced a resolution which was a condemnation of what he called "subversive and radical pronouncements" on the part of Church people who favor "the establishment of a co-operative order in place of the present profit system of American economics." The resolution had words of praise for the "priceless value of private initiative and the right to own property" (which as far as I know everyone is for) and had a bit to say about the "Constitution of these United States, as framed and fashioned by our forefathers." It was quite a resolution.

It was tabled. Then a very wise bishop asked the Rev. Mr. Davidson to lead in singing the doxology and in prayer.

* * *

An Unusual Mission Incident

One of the outstanding spontaneous happenings of the Rhode Island diocesan-wide mission was at a service at St. Thomas Church in Greenville, where the Rev. George L. Fitzgerald is the rector, and Rev. Donald J. Campbell was the missionary. The subject one evening was baptism, and when the missionary asked if any were present who were not baptized and would like to be, five came forward for the sacrament, and the entire congregation renewed their vows with them. One of those baptized was the wife of a Universalist minister, teacher of art and music in the local schools, and soloist in the largest Methodist Church in Providence, Mrs. Laura Cave Carritt. In her spare time Mrs. Carritt is directing the newly-formed boy choir at St. Thomas', and is doing a fine job with it. Three of the choir-boys were baptized with her, and the mother and sister of one of them will be baptized on Easter Day.

* * *

Father Viall Now a Professor

Father K. L. A. Viall of the Cowley Fathers, formerly of the diocese of California, now with the far eastern province of the Order, has been appointed a temporary member of the faculty at St. Paul's University, Tokyo.

* * *

Bishop Mitchell on National Issues

Bishop Mitchell of Arizona had things to say on the question of American neutrality in his address before the convocation of Arizona. Declaring himself to be a pacifist he said that "to talk peace and keep on asking for more money and ships and men as our President does is utterly inconsistent and deceives nobody whether at home or abroad." He also condemned gambling in high places. "It should arouse great indignation to read in the papers of the arrest of under-privileged men for shooting craps when men and women of the so-called upper crust are gambling right along. Indeed the most disturbing factor in the present low level of living is the way women have broken loose. I had never expected to see the day when any woman, outside the red-light district, could stand at a bar, foot on the rail, cigarette between fingers, waiting for her drink and thinking nothing of it and have the public think nothing of it.

No stream can rise higher than its source. Our civilization is doomed if the women who make it are."

* * *

Bishop Creighton to Preach Consecration Sermon

Bishop Creighton of Long Island is to preach the sermon at the service when the Rev. B. H. Reinheimer is consecrated coadjutor of Rochester. The service is to be held at Christ Church, Rochester, on March 4th. The service is to be broadcast from 11 to 12:30 over WHA.

* * *

Increased Giving During 1935

Payments to the National Council on the part of the dioceses were \$96,427 greater in 1935 than in 1934. The payments represented 98% of the expectations, with over-payments on the part of some making up for the loss of others.

* * *

Georgia Increases Its Pledge

The diocese of Georgia has increased its pledge to the National Council by \$500 for 1936—from \$3,500 to \$4,000. Also things are so looking up in the diocese that the executive council meeting the other day discussed the possibility of starting a diocesan paper again.

* * *

Thousands at Service Closing Mission

About seven thousand people attended the service held in the Auditorium, Providence, last Sunday which brought to a close the diocese-wide mission. Sixty clergy, including four bishops and a choir of 250 voices were in the procession, and there was a band of twenty-five pieces too. Bishop Quin of Texas was the preacher. He urged more prayer and meditation, more devotional reading, more effort to understand and appropriate the continuing life. "Christianity must have an objective. It must get out before it can get in. There must be an unending circle, God to us, we to others, and then back to God — a continuing circle of resurrection life."

* * *

Much Space Given to Dagwell Consecration

Pages of space in the newspapers of Portland, Oregon, were devoted to the consecration there in Trinity Church of Benjamin Dagwell as Bishop of Oregon. For several days before the service, on February 12th, the papers carried illustrated stories, and on the day of the service, and the day following, there were pages, with pictures across the whole page width. A good deal of stress was

laid upon the fact that Bishop Matthews of New Jersey, the consecrator, was the one to interest the new Bishop of Oregon in the ministry thirty-five years ago, when Dagwell was a ten year old choir boy. Bishop Matthews aided him through school, taught him for a time at Seabury Seminary, ordained him as a priest and now has consecrated him a bishop.

At the diocesan convention which followed the consecration the delegates unanimously increased the salary of their new Bishop from \$4,000 to \$4,800. Bishop Dagwell, in his address, said that he hoped the churches might become more and more the centre for youth. He also said, "I have no family ties, and I expect that to be a permanent part of my annual report." Thus did the youthful, unmarried bishop get the jump on the fond mamas with marriageable daughters.

* * *

Dedicate Window at Canton

A beautiful memorial window was dedicated on Sunday last at St. Paul's, Canton, Ohio, by Bishop Rogers. The window, the work of the Rambusch Studios, was pictured in the February 13th number of THE WITNESS. A class of 49 persons, the largest in the history of the parish was presented at the same service by the rector, the Rev. Herman S. Sidener.

* * *

Honors for Chicago Leaders

Each year at the convention of the diocese of Chicago Bishop Stewart hands out a few honors for exceptional service during the year. Those so honored this year were the Rev. Herbert W. Price of Lake Forest for his social service work; the Rev. S. J. Martin, in charge of St. Edmund's for his work among Colored people; Mr. John D. Allen, who was president of the centenary fund; the Rev. F. E. Bernard for his work at Ravenswood (Mr. Bernard has sent twelve men into the ministry and a number into mission fields); the Rev. F. H. O. Bowman of Pontiac for his work in prisons and in rural fields.

* * *

News Notes from Massachusetts

The largest church school in the diocese is St. Stephen's, Lynn, with 788 pupils. . . . The Rev. Edward T. Sullivan of Newton Center is in a hospital recovering from an operation. . . . At St. Paul's, Newburyport, they recently held an art and hobby show. There were paintings, quilts, paper flowers and drawings, all the

work of parishioners. A good idea. . . . St. George's, Maynard, where the Rev. Burdette Landsdowne is rector, is cooperating with the Methodist and Congregational churches with joint services during Lent. . . . At Emmanuel, Boston, the printed order of service carries a brief explanation of the lessons. Good idea. . . . And for the sport page: boys of Massachusetts parishes took part in track meets at the Y. M. C. A.'s in Boston and Lawrence on Washington's birthday.

* * *

Cooperation in Westchester

A number of churches of Westchester County, diocese of New York, held a joint Church school teachers institute during January. Miss Mabel Lee Cooper of the National department was the leader. The effort was so successful that these churches plan other joint projects, including a service for Sunday schools, a summer school for teachers and in the fall a meeting for the men of the parishes.

* * *

A Parish That Is One Hundred Per Cent

St. Stephen's, Fall River, Mass., received 350 pledges for 1936, which is 100% of their communicant list.

* * *

Forward Book Prepared in Braille

A book, the first copy of the Lenten number of "Forward—day by day," prepared in Braille is to be sent to the blind in the United States, Asia, Africa, South America, and Europe, by the Forward Movement Commission. Bishop Hobson of Southern Ohio, chairman of the commission, plans to produce at least one thousand copies of the next six issues of "Forward—day by day" for

their use. The Bishop is thrilled to think "of a large but scattered group of devoted Church members who would find light in their darkness as their fingers travel over these pages."

* * *

Conference Recommends Different Parish Programs

The recommendation of a rethinking and reshaping of parish programs along certain definite and spiritual lines was adopted by the clergy of South Dakota at a recent Forward Movement conference at Calvary Cathedral, Sioux Falls, S. D. Rev. A. M. Sherman of the For-

ward Movement commission staff addressed the conference and said, "In the face of a changing world in which false philosophies and forces are winning the allegiance and imagination of men, we feel that the Gospel of Christ, which is the one positive and certain solution, has not been presented adequately and to its fullness by the Christian Church."

* * *

Pre-Lenten Service Held

The Young People's Fellowship in the diocese of Massachusetts held its fourth annual Pre-Lenten service in Emmanuel Church, Boston, on Quin-

Life Insurance Protection

Many people have been forced to curtail their life insurance and protective programs during the past few years. Some have been unable to retain their insurance. Now, a trend toward increase in the purchase of life insurance and annuities is apparent. For this reason the past year has proved to be the largest in the Corporation's history.

The Corporation is a wholly owned subsidiary of the Church Pension Fund, and operates under the supervision of the Insurance Department of the State of New York. It enjoys an extremely enviable financial position.

All standard forms of life insurance and annuities are available to the clergy, lay officials, and lay workers of the Protestant Episcopal Church and members of their families.

For information inquire of the

Church Life Insurance Corporation

20 Exchange Place, New York

GIANNINI
&
HILGART
STAINED GLASS
and
ENGLISH OPUS SECTILE

2134-2138 Lewis Street
CHICAGO

ENGLISH ARTISTS -:- -:-

quagesima Sunday, February 23rd. In the past three years more than 1000 young people have gathered at this service and pledged themselves to greater devotion and consecration as disciples of the Living God. This year's preacher was Rev. W. Appleton Lawrence, rector of Grace Church, Providence, Rhode Island.

Archdeacon Hughes Given a Surprise

On a recent Sunday morning, the Ven. A. A. Hughes, Archdeacon of Harrison, and chaplain at the Mont Alto State Sanatorium was tendered a surprise in the form of an engraved address on parchment, together with a sum of money, as a testimonial to his ten years' service at Mont Alto.

Shaw's "Candida" Presented

Students of the General Theological Seminary last Friday and Saturday presented George Bernard Shaw's play, "Candida" in Seabury Hall at the seminary. The play was given under the auspices of the missionary society for the support of the Associate Mission in Hays, Kansas. More than 200 persons from New York and the metropolitan area subscribed as patronesses to the affair. Among those enrolled were Mrs. James D. Roosevelt, mother of the President and Frances Perkins, secretary of labor. Other patrons were Bishops Manning, Stires, Washburn, Matthews, Budlong, Creighton, Paddock and DuMoulin.

Retreat Secretaries Hold Conference

Retreat secretaries from 22 dioceses held a conference at the College of Preachers in Washington, February 5-12 under the auspices of the Retreat Association. The conference was led by the Rev. Spence Burton, superior of the Cowley Fathers, and the Rev. Roland F. Palmer, a member of the same order in Canada. The duty of retreat secretaries is to promote the holding of retreats and it is announced that bishops of 51 dioceses have appointed men to the office.

Bequests to New Hampshire

In the will of Mrs. Elizabeth M. Page, late of Jamestown, R. I., several large bequests were left to institutions in the diocese of New Hampshire. Coit House, Concord, the diocesan orphan's home; St. Paul's Church, Concord; the Margaret Pillsbury Hospital, Concord, and the home for the aged were each left \$20,000. St. Mary's School,

Franconia, received \$30,000. There were other bequests to institutions outside the state, including \$5,000 to St. Matthew's Church, Jamestown, R. I. Mrs. Page was of an old New Hampshire family, long prominent in the life of the diocese.

Parents' Group Meets at Grace Church

A Lenten Parents' Group for teachers and parents is to meet this Lent at Grace Church, New York, to listen to lectures on Church history delivered by Miss Dorothy Mills, head of the department of history at the Brearley School.

Church and Industry Is Discussed

The Rev. W. O. Stone, rector of St. Mary's, Baltimore, and chairman of the local chapter of the C. L. I. D., led a discussion on the Church and industry at the diocesan assembly of the Maryland Brotherhood of St. Andrew on February 16th.

Special Preachers at Kemper Hall

The guest preachers during Lent at Kemper Hall, girls school at Kenosha, Wisconsin, are Rev. Christoph Keller of Highland Park, Rev. John B. Hubbard of Park Ridge, Rev. Howard Brinker of Chicago, and the Rev. John S. Higgins of Chicago.

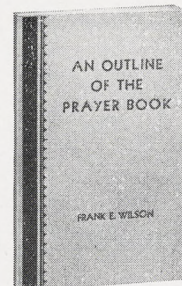
Look Out for These People

A man, woman and boy, giving the name of Harding have been traveling in Arkansas, Texas and Alabama securing loans from Church people. The man purports to be an Episcopal clergyman, and is familiar with the Church. But it is a hold-up so watch your step.

Special Preachers at Buffalo Cathedral

Dean Hale of St. Paul's Cathedral, Buffalo, announces the 40th anniversary of Lenten noonday services this year. Father Hughson of the

An Outline of The Prayer Book



By the
Rt. Rev.
**FRANK
E.
WILSON**
D.D.

The history and development of the Prayer Book and the various Offices contained therein are briefly but clearly set forth under the chapter headings of:

Worship of God—Early Liturgies—The English Prayer Book—American Prayer Book—The Church Kalendar—Choir Offices—The Holy Communion—Other Services—The Psalter—The Ordinal—Additional Services.

This small book, which has just come from the press, will be uncommonly helpful to those persons whose understanding of the Prayer Book is small, or who are just beginning to learn about it. Also valuable for Church school classes, and for young people and adults preparing for Confirmation.

Paper, 25 cts. each
\$2.40 a dozen

POSTAGE ADDITIONAL

Morehouse Publishing Co.

14 E. 41st St., New York City
1801 W. Fond du Lac Ave.,
Milwaukee

Established 1879

R. C. BALLINGER CO.
BUILDING CONTRACTORS

112 South 16th Street
Philadelphia

Builders of

St. Giles P. E. Church, Parish House,
and Sunday School, Upper Darby, Pa.
St. Mary's P. E. Chapel, Chester, Pa.
Church of St. John Chrysostom, Phila.
First Church of Christ Scientist,
Swarthmore, Pa.
Unitarian Church and Parish House on
Lincoln Drive, Philadelphia.
Goodhart Hall, Bryn Mawr College.

Order of the Holy Cross led a preparation service on Shrove Tuesday, and also was the preacher for the rest of the week. Other preachers are to be Bishop Oldham, Bishop Freeman, the Rev. S. Parkes Cadman, the Rev. Frederic S. Fleming, Archbishop Owen of Toronto, Dean Hale and Bishop Davis.

Special Preachers at Jamestown, N. Y.

The special Lenten preachers at Jamestown, N. Y., the Rev. L. E. Ward, rector, are Bishop Ward, the Rev. Charles Percell Jr., the Rev. Elmore McKee, the Rev. Harry S. Longley Jr., the Rev. Henry Zwicker, and Dean Blodgett of Erie. Services are held each noon, followed by a luncheon in the crypt.

Grace Chapel Commemorates 40th Anniversary

The fortieth anniversary of the consecration of the present Grace Chapel in New York was commemorated at a special service Sunday afternoon, February 16th in which many of the clergymen formerly connected with the Chapel took part. The sermon was preached by the Rev. Sidney T. Cooke, who was director of Chapel activities from 1920 to 1925. Dr. W. Russell Bowie, rector of Grace Church, pronounced the benediction; Rev. William Butler Sperry, vicar of the Chapel, con-

ducted the service. Grace Chapel was established by Grace Church to provide a free Sunday School and worship services for the people of the lower East Side. It has steadily expanded until now it has an average attendance of 2300 persons.

Lecture by Leicester C. Lewis

The New York Altar Guild announces a lecture by the Rev. Leicester C. Lewis February 27th at 10:30 a. m. in St. James' Parish Hall, Madison Avenue and 71st Street, New York City.

Chicago Churchman Is Dead

Following a heart attack, John N. Van der Vries, a prominent Chicago churchman, passed away at his home in Winnetka on February 14.

Rector Has Fine Confirmation Record

Bishop Frank W. Creighton, bishop suffragan of Long Island, confirmed 16 adults on Septuagesima Sunday in the small parish of Grace Church, Riverhead, New York. The average age of the group was 33 with many walks of life represented. The rector, Rev. Charles MacLean, has

presented more people for confirmation in the last three years than were presented in the ten years prior to his rectorship.

Pipe Cleaners Defeat Drift

In making a trip to the Standing Rock Reservation of North Dakota a few days ago over snow drifted and icy roads, Archdeacon Simpson was forced to fall back on pipe cleaners to get his car out of a snow-drift.

THE PENCE BANK



CAN GET YOUR PARISH OUT OF THE RED

Thousands of Churches are safeguarding their incomes with this simple and unique plan. A dignified and direct method of giving.

Gold lacquered top and bottom and lithographed labels, ready for distribution.

Sample Sent on Request

Universal Pence Bank Co.
11 West 42nd Street
New York City

CENTER FOR ORAL ARTS Founder: M. E. DeWitt

Saturday meetings weekly: Prose & Verse speaking choir, 10 A.M. A few scholarships are available. Open theatre problems conference at 11:15. First Sat. of each month, open General Conference at 2 P.M.

Miss M. E. DeWitt, Oral Art Center.
c/o Historic Arts Galleries,
Barbizon-Plaza Hotel New York City

FINE IRISH LINEN

specialy selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833
Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.
The Combined Book (The Book of Common Prayer and Hymnal in one volume).
Pew Size

Apply to Rev. W. Arthur Warner, D. D.,
Secretary, S. W. Cor. 5th & Arch Streets,
Philadelphia, Pa.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant residence street. Charges reasonable. These seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sister-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

ALTAR BREADS—Orders promptly filled.
Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES. Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guide Handbook 50c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C.

Ready Shortly—

THE BESieGING SPIRIT

By Grace Carpenter
Author of "Friends of the Road"
A new volume of meditations. "They come from a woman of this world—but they speak of two worlds"—from the foreword by Rev. H. Adye Prichard, D.D.
Board Cover \$1.25, postage extra
EDWIN S. GORHAM, INC.
18 West 45 Street New York

The Organ

Installed in the New
Cathedral Chapel
at
EAU CLAIRE

is an
Estey Gothic Organ

This instrument is an unique recent development in reed organ construction. Complete details will be furnished promptly by the

ESTEY ORGAN CORPORATION
BRATTLEBORO VERMONT

VESTMENTS
Cassocks, Surplices, Stoles, Silks,
Embroideries, Cloths, Fringes
CLERICAL SUITS
Priest Cloaks, Rabats, Collars
Vestment Specialists since 1837
COX SONS & VINING - INC.
133 EAST 23RD STREET, NEW YORK, N.Y.

A LAXATIVE Easy To Give Children

CONSTIPATION makes a child feel badly enough. It is no longer necessary to

add to the little one's discomfort by giving a bad-tasting laxative if you have a bottle of **SYRUP OF BLACK-DRAUGHT** in the house. Children like it. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. In 50-cent bottles at

drug stores, or if not obtainable locally may be ordered by mail (send 50 cents) from the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tennessee.

He had battered through many spots and was making slow progress, when he finally landed in a gulley filled with snow and there wasn't even slow progress. Having difficulty with his chains he finally had to resort to a pair of slender pipe cleaners with which he was able to fasten his chains. They held long enough to get him out of the drift.

* * *

Religion and Social Justice Discussed

Religion and Social Justice was the subject of a conversation between the Rev. Frederick C. Grant, president of Seabury-Western Theological Seminary, and the Rev. John C. Evans, religious editor of The Chicago Tribune, before Northwestern University students on February 7th. The objective of religion, said Evans, is not a means of achieving morality or of achieving any other thing; religion is an end in itself. Grant said that there were still two competing systems of social control: the state and the state and Church. He said that the two major tasks are worship and teaching. Yet when a pastor finds the lives of his people cramped and suffocated by unjust working conditions he cannot as a man of sincerity and honor, fail to protest against such conditions and try to right them.

* * *

Gerald G. Moore to Broadcast

Dean Gerald G. Moore of Saint Luke's pro-Cathedral, Evanston, Illinois, is to deliver the Ash-Wednesday radio address over Chicago Station WGN, it is announced.

* * *

Berkeley Alumni Hold Meeting

Twenty-seven Pennsylvania alumni of the Berkeley Divinity School met in Philadelphia on February 6th to renew friendships and to discuss ways and means of giving greater

support to the Berkeley institution. The Rev. Charles E. Tuke, of Lansdowne, Pa., presided, and guest speakers were the Very Rev. W. P. Ladd, dean of the school, and the Rev. Percy Linwood Urban, of the department of dogmatic theology.

* * *

Building the New World

The Rev. Takaharu Takamatsu, one of the foremost leaders of young men in Japan, is delivering a series of addresses this winter in the chapel of St. Paul's University, Tokyo, on the general subject, Building the New World for God. They are held under the auspices of the Brotherhood of St. Andrew of Japan and are attracting capacity congregations.

* * *

Howard Robbins to Lead Retreat

The Rev. Howard Chandler Robbins of the General Seminary faculty is to conduct the quiet morning for the Auxiliary of New York City on March 30th at St. Michael's Church. It is also announced that all branches of the Auxiliary in the diocese are cooperating in the World Day of Prayer on Sunday next.

* * *

Bishop Stewart's Unity Statements Attacked

The *New World*, official publication of the Archdiocese of Chicago of the Roman Church took to task Bishop Stewart for his recent remarks about reunion with the Roman Catholic Church. The paper in its sharp attack said that the Bishop's

Established 1855

Will & Baumer Candle Co., Inc.

SYRACUSE, N. Y.

Eucharistic Candles and Vesper Lights of the Highest Quality in all Styles and Sizes. Your enquiry will receive prompt and careful attention. Address Department "W".

BRANCHES:

New York - Chicago - Boston
Los Angeles

Wilbur Herbert Burnham

Designer and Master Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts



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

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches.
Telephone EL-dorado 5-1058

Stained Glass Windows and Mosaics Franz Mayer of Munich, Inc.

1616 Woolworth Building
New York, N. Y.

Established - 1857

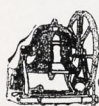
The J. and R. Lamb Studios Home - Office - and - Craftshops Genesee, N. J.

Stained and Leaded Glass in the best traditions of Christian Art
Mosaics - Interior Decoration - Murals




PARKER'S HAIR BALSAM
Removes Dandruff - Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

PAINE SPIERS STUDIOS
INC.
STAINED GLASS CRAFTSMEN
50 WEST 15 STREET NEW YORK
FINE STAINED GLASS
FOR FIFTY YEARS



TOWER CHIMES PLAYED FROM
ELECTRIC KEYBOARD AT
ORGAN
CHURCH BELLS—PEALS
McShane Bell Foundry Co.
BALTIMORE, MD.

J. WIPPELL & COMPANY LTD

EXETER Cathedral Yard.
LONDON 11 Tufton St. S.W.
MANCHESTER 24 King Street.
ENGLAND
TORONTO · HARCOURTS LTD.
103, King Street West.

Stained Glass.
Mosaic & Opus
Sectile Panels.
Tempera
and Painted
Decoration.

Designs & Estimates
submitted on application.

statements grew out of a lack of knowledge. The publication said that the assertions of Bishop Stewart on the history of papal sovereignty were so haphazard they were unanswerable. *The New World* concluded by saying that Bishop Stewart's speech was an attempt to prevent conversions to Rome, "which everyone knows has swept with it many of the great Anglican divines." "But such an unhistorical pronouncement is not the answer. It simply reemphasizes the weakness of the Anglican's position. History is the last weapon they should use in their deliberations. In the past, it has been the reason for the monumental secessions of Newman, Manning, Kinsman and their kind."

THE CHURCHES OF BALTIMORE HEAR SOCIAL GOSPEL

(Continued from page 8)

which there were special preachers, all of whom carried to the congregations the message of the League. The preachers were as follows: Bishop Brewster at the Cathedral; Rev. Brent Woodruff of Cincinnati at St. Mark's; Rev. Elwood Haines of Glendale, Ohio, at St. Michael and All Angels; Rev. Norman Nash at St. Thomas'; Rev. Paul T. Schultz of West Roxbury at Epiphany; Rev. William Sharp at Grace and St. Peter's; Rev. Edmund Souder at St. Matthias; Rev. Daniel McGregor at St. David's; Rev. Clifford Stanley of Alexandria Seminary at Messiah; Rev. Bradford Young of Brooklyn at the Ascension and Prince of Peace; Rev. Joseph Fletcher of Cincinnati at

Charles J. Connick
Designer and Worker
in Stained Glass
nine Harcourt Street-Boston

ERNEST - W - LAKEMAN
DESIGNER - & - WORKER - IN
STAINED - & - LEADED - GLASS
336 - EAST - 28 - ST - NEW - YORK

KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

St. Andrew's; Dr. William S. Keller of Cincinnati at Emmanuel; Rev. Fleming James of the Berkeley Divinity School at St. Paul's, and Rev. W. B. Spofford at the Nativity.

The conference, declared to be the most stimulating in the sixteen years that the organization has been in existence, came to an end on Sunday afternoon with a Forum Meeting that was attended by about 1,200 people. The speakers were Miss Mary van

Kleeck, director of industrial studies of the Russell Sage Foundation, and the Rev. Daniel McGregor, executive secretary of the department of religious education of the National Council. Miss Elizabeth Gilman, the director of the Forum, was the chairman. The subject, ably presented by the two speakers, and keenly debated by the large audience, was "Religion's Part in Building a New World."

Services of Leading Churches

The Cathedral of St. John

the Divine
Cathedral Heights
New York City

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

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction, 8 p. m.
Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Daily: 12:30 to 12:40.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Cathedral of the Incarnation

Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.
Wilmington, Del.
The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

St. Mark's

San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily
Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut
Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a. m., Holy Communion; 9:15 a.m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.
Tuesday, Fridays, and Holy Days, 10:00 a. m.

THE MISSIONARY CRISIS

THE NATIONAL COUNCIL in session in New York, February 11th, 12th and 13th, made drastic cuts affecting the whole missionary work of the Church and balanced the Budget for 1936. They offset this seeming disaster by presenting the total amount of the deficit, the apparently modest amount of \$127,100, as a sum to

be raised by special gifts to be made prior to March 31st next.

The National Council believes that missionary loyalists will pay this sum and has inaugurated a Church-wide effort, declaring its belief that these cuts "will not have to be made." To vindicate this judgment in the time limit set there must be swift response.

THE SITUATION

BUDGET—EMERGENCY SCHEDULE	\$2,313,115
SPECIFIC REDUCTIONS—NET (FINAL)	36,351
BASIC BUDGET	\$2,276,764
LESS ESTIMATED LAPSED BALANCES	45,000
EXPENDITURES ON BASIS OF PRESENT BUDGET	\$2,231,764
ESTIMATED NET INCOME AS OF FEBRUARY 12, 1936	2,104,664
PROSPECTIVE DEFICIT	\$ 127,100

To meet this deficit the following reductions will be made as of March 31, 1936, unless this money is raised. The reductions are for items totaling \$158,917, as expenditures will have been

made on these items the first three months of this year.

Under the advice of a special committee headed by the Bishop of Chicago the following schedule of reductions was unanimously adopted:

<i>Domestic Missions</i>		
Aided Dioceses	\$15,195	
Domestic Districts	33,488	\$ 48,683
<i>Foreign Missions</i>		
Foreign	\$47,577	
Extra-Continental	19,744	
Latin America	12,513	79,834
Departments of National Council		20,600
American Church Institute for Negroes		3,800
Co-operating Agencies		6,000
Total		\$158,917

National Council, reluctant to believe that any such further reductions should be imposed upon missionary work and workers already suffering from progressive annual slashes through the past five years, has uttered a ringing challenge to Churchmen to rise in missionary loyalty above the difficulties of a time when Christianity itself is challenged by a mounting paganism.

March 31st next, when the first quarter of the year comes to an end, is the date when the answer to this call must be made.

The figures given here cannot possibly reveal the meaning of these tabulated statements. Earlier reductions have left in the budgets of

Aided Dioceses, Domestic Districts and Foreign Fields little more than the salaries of American and foreign men and women workers so that upon every Bishop now falls the well-nigh impossible task to choose those workers who must be dropped, thus irreparably injuring causes to which they have given their lives.

The National Council was reminded pointedly by its President, Bishop Cook, that "It is unfair to those who have gone out in the name of the Church with the assurance that the Church will uphold their hands and support their efforts now to notify them that the work must be discontinued and that their services will no longer be required."

March 31st, then, is the date by which gifts must be received.

The total to be raised by this date is \$127,100.

THE NATIONAL COUNCIL

Church Missions House, 281 Fourth Avenue, New York, N. Y.

✠ CARVED WOODWORK BY OSSIT ✠

Again in the beautiful Ascension Chapel of Christ Church, Eau Claire, the work of the Ossit Craftsmen was selected by Architects Armstrong, Furst, and Tilton. Working in close cooperation, an ideal combination of excellent design and fine artisanship has been effected.

This same fine service is at your service for any Memorials which you might contemplate. The Ossit Memorial Department is ready to help you to plan one individual fitment or a complete program of improvement. Whether you require a simple prayer desk or furnishings for a whole church this department is ready to serve you.

We have served the Church in all of its wide domain since 1867.

References: St. Luke's Pro-Cathedral, Evanston, Ill.
Christ Church, Chicago—Christ Church, Baltimore,
St. Mark's Church, Baltimore—Grace Church,
Middletown, N. Y.—St. Gabriel's Church,
Hollis, New York—Grace Church,
Sheboygan, Wisc.—Cathedral,
Milwaukee, Wisconsin.

The Ossit Brothers
JANESVILLE WISCONSIN

THE LINDEN COMPANY

LEADED GLASS MOSAIC LIGHT-
ING FIXTURES FURNITURE
RUGS DRAPERIES EMBROIDER-
IES INTERIOR DECORATION



1216 Michigan Avenue
Chicago, Ill.

HOEPPNER-BARTLETT CO. BUILDING CONTRACTORS

631 East Madison Street
EAU CLAIRE, WIS.

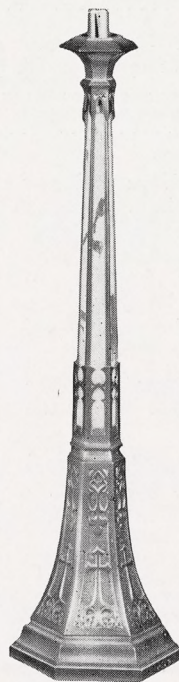
Gothic Candlestick ✠ Gothic Altar Vase

Manufacturers of

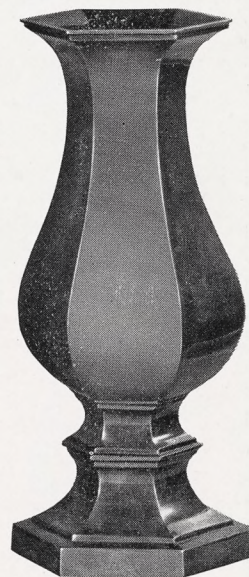
Altar Crosses
Candlesticks
Candlelabra
Communion Rails
Chalices
Communion Sets
Missal Stands
Lamps
Reading Stands
Metal Outdoor
Statues

*Designs and
Estimates Sent
on Request.*

Plating in All
Finishes.
Refinishing
Repairing



No. 741
Gold plated Onyx
Columns
Height Per Pair
18 inches.....\$122.50
20 inches..... 150.00
24 inches..... 200.00
30 inches..... 275.00
36 inches..... 350.00



No. 1312
Solid bronze vase;
height 12 $\frac{3}{4}$ inches.
Per pair\$50.00

Lawrence N.
Daleiden & Co.

663-665 W. Washington Blvd.
Chicago, Ill.