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A National Paper of the Episcopal Church

Associate Editors
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BUILDING OURSELVES IN STONE

By

JAMES E. FREEMAN

The Bishop of Washington

WE BUILD ourselves in stone. Even the literature of a people does not give more enduring distinction to their traits and characteristics, their aspirations and hopes than what they leave behind in the way of enduring buildings. We can almost judge a civilization by the kind of buildings it produces. This is conspicuously true concerning those monumental structures that still endure to witness to the religious aspirations of a people. Architecture literally interprets the spirit of an age.

It was said of the Roman Emperor, Augustus, that "he found Rome brick and left it marble." This transition marked the growing refinement of the people as well as their increasing love of the beautiful. Changing types and forms of architecture more than anything else indicates those great transitions in human thought that have marked the rise of man from lower to higher levels of thinking and living.

Nowhere is this more evident than in those great buildings that still stand as the witnesses of a growing and deepening sense of religion and its higher aspirations after things that satisfy the yearnings of the soul. It is little wonder that when man was engaged most assiduously in creating works of monumental grandeur to express his religious aspirations that he gave freshened impulse to the crafts and the arts. The very creation of these mighty buildings gave inspiration to painters, sculptors and musicians, and by their very majesty and beauty lifted the thoughts of men and led them to envision and produce that which was born of the soul.

When King Solomon built the great temple in Jerusalem he not only undertook to make it so rich and splendid that it would command the reverent admiration of those who worshipped in it, but he also sought to make it the focal point in the life of the nation as a whole. It was to be at all times to his people, whatever their condition, their fortune or misfortune, whether dwelling under its shadow or in places far remote their witness to Jehovah's presence in their life, the visible evidence of His unfailing guidance and support

in all the concerns of their pilgrimage. What this building meant to this people, what conspicuous place it occupied in their thoughts and movements it would be impossible to say.

Again and again, such great buildings have been reared, representing the sacrifice and love of a people, and many of them have endured through the long ages, even in spite of changed and changing conditions of apathy and even of apostasy, to witness to an undying religious faith. Sabatier is right, "man is incurably religious." However he may stray from the path of rectitude, however he may change the forms of his religious expressions and devotions, he still continues to demand that which satisfies the deeper and finer yearnings and aspirations of his soul. The great cities, ancient and modern, have been built about some splendid central house of worship, that has stood like some mighty sentinel or guardian of the community in which it was placed.

Our age, more than any other, has been one that has been distinguished by the rise of great cities. In the matter of building, and in some respects in the matter of architectural splendor, it has no parallel in the known history of mankind. One sometimes wonders as he marks this amazing growth and development, what future ages will think of the civilization that produced the cities of the present time.

ONCE religion and the arts reared their noble temples and made them the outstanding features of the community in which they were placed. Once the things of the spirit articulated themselves in such forms of beauty that they outdistanced all competitors. What are we producing today that shall speak to succeeding generations of the spiritual aspirations and hopes of the age in which we live? Is there in our modern life that which adequately witnesses to our love of beauty and to our deep sense of religious values?

The observation made by two discriminating English visitors concerning our modern cities and their architecture is suggestive: "the things that have impressed



BEAUTY AND UTILITY ARE COMBINED TO MAKE ST. JOHN'S, AMES, IOWA, ONE OF FINEST OF PARISH PLANTS

us most," they observed, "are your amazing railroad stations and your superb banking institutions." They had seen our great American cities, they had felt the throbbing life of this great western continent, they had been overwhelmed with our growth along material lines and our commanding place as a commercial nation. They had evidently seen little that spoke to them of the soul of America. We recall that when Henry James visited the nation's capital some fifty years ago he observed the noble character of its splendid buildings erected for administering the concerns of the state. (Even then, Washington gave promise of being one of the beautiful capitals of the world.) Turning from these, he sadly remarked that he saw in the nation's capital nothing that gave adequate testimony of the spiritual ideals of our people.

In an age that is producing as ours is the evidences of our commercial sovereignty as well as the witnesses to our growing love of luxury, it is imperative that we give heed to those things that affirm our trust in God and our belief in His superintending care and guidance. Perhaps at no time in the world's history has there been greater need of these than in this present pregnant hour. We are staggered if not overwhelmed as we contemplate the amazing growth of this country. We have risen in a brief space to occupy a commanding place among the nations of the world. Our growing wealth and power is the wonder and the envy of the older nations of Europe. Our leadership in the things of commerce is unchallenged. What do we suggest to the world concerning the things of the spirit? Where are the evidences that along with our unparalleled growth in things material that we are conserving the things of the soul?

Selecting Memorials

By

MARION HENDRIE

ONE very startling fact in so many of our churches, a fact which a church art commission often encounters, is the desire of the clergyman and vestry, when a donor of a memorial dies, to junk that memorial. The reasons are not hard to find.

In the first place the donor is usually guided largely by his own personal taste, and in most cases has had no art training. In the second place the clergyman—who according to a questionnaire sent by the Colorado Church Art Commission to one hundred clergymen—has had no training in art. He has no knowledge of proportion, spacing, or how to look at the church as a whole, and yet the final decision is in his hands. Then in the third place (I would almost like to put it first) is that ever present desire to have the memorial at once. Lastly there is the factor of expense, the thought of expense rather than of the spiritual significance.

A memorial should be chosen for sincerity of workmanship, and planned for the spot which it is to occupy; with the thought of not merely today but of its lasting for generations to come. Two memorials come to mind—one which was the wrong kind was a flimsy, poorly proportioned, rude screen made of two by fours with a showy brass plate. Another, the right kind, a very beautiful handwoven cover for the credence table—and the only record in a closed book.

All churches should have a memorial fund which would go toward beautifying the church in a consistent, beautiful way, resulting in a quiet harmonious whole.

HISTORY OF STAINED GLASS

By

HERBERT SPIERS

Of the Payne-Spiers Studios

THERE is a story attributed to Flavius Josephus, that glass was first discovered by some Israelites who had set fire to a woods. The terrific heat this generated melted the sand, which poured down the mountain-side crystallizing into what we now know as glass. A more common story of the discovery of glass is ascribed to Pliny, who relates that some Phoenician sailors (about 2000 B. C.) were shipwrecked on a fine white sandy beach in Assyria. One day after breaking up their campfire, they discovered that a great quantity of sand had melted, which upon cooling formed into a flat, brittle but translucent mass. It seems the hearth of alkali taken from their deserted ship, in which the fire was built, had acted as a flux. It is much in this same fashion that glass is produced today.

Colored glass was made in ancient Greece and Rome, for early histories tell us of jewelled thrones and palaces of gems, many of which have been recovered from ruins and found to be of glass. The Egyptians are known to have mixed glass imitations with real gems in their trading with other nations. In the Byzantine temples of early centuries, windows were formed of colored lumps of glass held in place by plaster and stone. These crude bindings were later supplanted by the narrower metal strips, allowing for greater freedom of design. The steps leading to these developments abound with interesting and thrilling tales, such as the story of the Roman architect, who was beheaded because he had discovered a formula for making malleable glass.

The earliest examples of stained glass in existence today are the 6th Century windows in Saint Sophia's, Constantinople. The finest example, for those who have learned to look at and revel in colored glass, are the famed 11th, 12th and 13th Century windows of Chartres Cathedral in France.

As a guide to a correct understanding and evaluation of stained glass, it would be well to clear up a common misapprehension, regarding the term itself. Used in its literal sense, we might say it has to do with a silver stain, applied to the back of the glass, which when fired comes out a beautiful transparent yellow. In this connection there is a 14th Century legend concerning Blessed James of Ulm, who just as he heard a visitation order, unwittingly dropped a loose button from his clothes on to a piece of white glass as it was about to go into the kiln. The silver-tin alloy of that button spotted the glass a brilliant yellow. And so by accident, was this important adjunct to the glass man's palette discovered, (although this story has oft been disputed). It was now possible to obtain two colors on a single piece of glass and this was put to valuable use in the

15th and 16th Century's demand for blazonry and escutcheons.

But to use the term "stained glass" in its general sense, what we actually mean is colored glass, i.e. glass mixed with the pigment in manufacture, cut into small pieces, painted, fired and leaded together to form a pattern or design. In other words, the correct term would be "stained and painted glass". Glass that isn't painted should rightfully be called leaded glass or leaded colored glass. However, there have been some good stained glass windows made with very little paint, tiny pieces of glass and broad leads, making up for the deficiency.

The painting of glass consists of nothing more than a black tracing color of iron oxide used to outline intricate patterns, folds of drapery and flesh. After this, a black or brown matt color is used to bring out expressions of high-lights and shadows and often to narrow down large areas of rich color. The best traditions do not allow for the application of any colored paint.

The finest windows of early centuries even though filled with figures, gave the impression of overall patterns of color. The medium of richly painted and fired colored glass, heavy lead work and iron armatures



SIMPLICITY MARKS THIS CORNER IN THE MEMORIAL CHURCH, BALTIMORE

were combined to form symbolic and decorative panels, which cast long streaming rays of colorful light to dark nooks and corners of vast Gothic Cathedrals. This fine example, set by medieval craftsmen has been grasped quite effectively by many of our contemporary glass workers in present day churches.

THE tendency toward perspective and pictorial treatments in stained glass started late in the 14th Century and developed extensively through the 15th, 16th, and 17th Centuries. Through these periods, the greater use of silver stain came more and more into vogue. And there also appeared a flashed glass which at first by chipping and later by etching allowed for several colors on a single piece of glass. Windows up to this time, though too pictorial, still retained a good deal of their purity of color and hence their decorative value. However, by the 18th Century, the prolific use of enamels (i.e. the application of dense colored paint) set in, and windows no longer exhibited brilliancy of color, quality of tone and translucent softness. They became instead panels of dull, muddy and opaque pictures.

This development has been called the "Decline of the Art" and so, stained glass was referred to by writers of even Macauley's and Stevenson's eminence as a "lost art". And rightly so, for the supporting bars' nature as decoration was forgotten and even the smaller indispensable leads were objected to. Attempts were made

so to plan the design as to hide and disguise them. But this loss was one of sympathy and understanding only, and inevitable during the 17th and 18th Centuries to which the Gothic spirit was entirely alien.

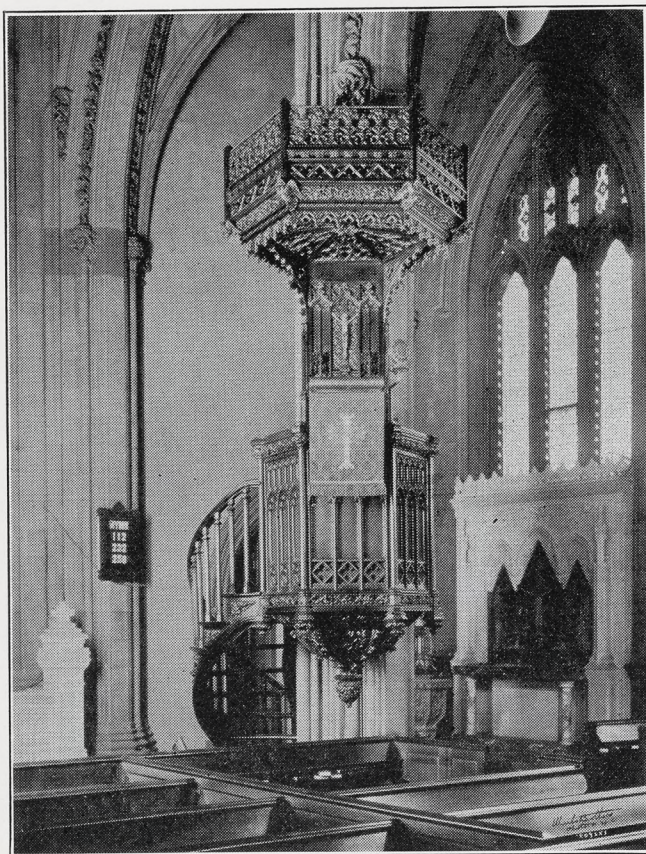
This is perhaps the reason for a distaste by many for painted glass windows. Then again it may be that these objectors are versed in an entirely different glass technique, that of the so-called Tiffany school of opalescent glass. This glass is a development of the 19th Century and derives its name from a similarity to the precious iridescent stone, the opal. It was definitely manufactured for pictorial treatments and put to use so effectively by such great artists as John LaFarge and Louis C. Tiffany. But this type of glass work also has its many enemies, for it has been so mishandled, by all but a few craftsmen, that 50 years of churches in this country are strewn with some awful examples of stained glass. Just as the execution of an antique window requires great skill in the selection of color combinations, the opalescent glass demands even greater patience and ability for selection of gradation of color and motion in the glass itself.

The best opalescent windows were not painted, in fact the glass would not properly "take the fire". Perspective and shadows were obtained by the application of layers of glass on top of one another. These were held together with narrow strips of copper foil which allowed pictorial effects without the interfering bulkiness of lead came. This process of course was quite expensive and many subterfuges were used as a short cut to obtain similar effects, with little success.

With the sincere belief that nothing can ever supplant the masterpieces of the 12th Century, we wish to state, that opalescent glass properly fashioned in the Tiffany manner, has a definite place in the craftsmen's world. Of course it has great limitations for architectural treatments, but its distinctive quality of coloring, especially the genuine Tiffany glass, does admit a peculiar glow of cheerfulness not quite obtainable in the antique glass.

Designed and executed by our sympathetic and specially trained artists and craftsmen, the spirit and sentiment of early glass is even today conveyed in very full degree. Our antique glass used is the result of enthusiastic research and careful experiment by specialists, who not only practised the art but lived it. It excellently reproduces the famed qualities of the medieval glass, whether it be the sombre richness of the 12th Century's Early Gothic windows, or the silvery toned whites of the Grissaille and quarried windows, which followed them.

Today the right evaluation of stained glass as a noble art, steadily extends and increases. Such experiments as are made, even the more audacious of them, accord always with the art's real character, that of colored light applied to definitely decorative ends. And so the craft is assured of fuller understanding as more acquaint themselves with the finest famed examples that remain to a world now sensible to their glory.



THE ELABORATE PULPIT AT ST. GEORGE'S, NEW YORK CITY

Seek Beauty

By

LEONARD WOLCOTT

NOT being entirely sure that the industrial revolution did a good thing when it taught us to turn to catalogues and retail shops instead of to craftsmen, I want to urge a return to the craftsmen when things of particular beauty for a particular place are sought.

In the train of the industrial revolution came the habit of shopping for values, so the first thing I want to say is that if you will take the trouble to fine out individual craftsmen-artists and interest them in your project you will find their work far more satisfactory than ready made things and very little if any more expensive. When you consider beauty, and the fact that the thing designed and executed by an artist for a particular place will fit the place and be at home there as a part of the place or structure, instead of as an addition or as something new, the price, if slightly higher, will gladly be paid by the donor if he has any sense of proportion or beauty. It is always advisable to seek a donor who has artistic sense, or to arrange with the donor to leave that to those who know. Of course you must also be sure of your craftsmen. If you have not yourself a sense of the artistic, and of the fitness of things, and such a sense is not universal, find someone who has. The art museum in any city would be glad to help you, or the art teacher in the local school. I beg you not to have false pride in the matter of art. You wouldn't be ashamed to admit that you don't know enough mechanics to put new rings in your automobile cylinders, and that you save time and money in having the garage man do it. The artistic sense is no more diffusely given, and there is no disgrace if you lack it. So leave the artistic end to those who know. It is not necessarily the rector's part.

In order to illustrate, listen to the unadorned tale of a chapel fitted up in an unstairs room in the parish house of a church in a mid-western city. The altar was made in the mill of a local lumber yard by a carpenter who could do careful work, from plans drawn by one who knew what the proportions of an altar should be. The wood was carefully chosen for grain, but cost very little. The cross and candlesticks were executed by a local woodcarver from designs by an artist whose services were an offering to the beauty of holiness. This same artist, by the way, supervised the whole work and kept it in harmony. The sacred vessels were designed and executed by one who has made some of the loveliest sets in the country. The motif is taken from the American Indians to be in keeping with the place, the designs having been suggested by an artist who, as an adopted member of an Indian tribe knew well which signs were significant. The vestments, again to be in keeping with the place, were Spanish "fiddle back"

in shape, and made of fabrics which are reproductions of ancient ones designed for ecclesiastical purposes. They were made up by a local dressmaker. The hangings behind the altar and credence are pongee stamped with wood blocks carved by a local art student. The lighting fixtures are of lead and, having been locally drawn, were executed by a local tinsmith. A stained glass window was designed and made locally by one who has since gone east and is doing remarkably good things. The only things in the chapel which were bought from catalogues are the chairs and the cruets, both of which are very plain and thus fit in with the rest.

This shows what a wide range of things can be done, and done inexpensively as well as beautifully, by local artists and craftsmen.

Church Lighting

By

ARTHUR A. FISCHER

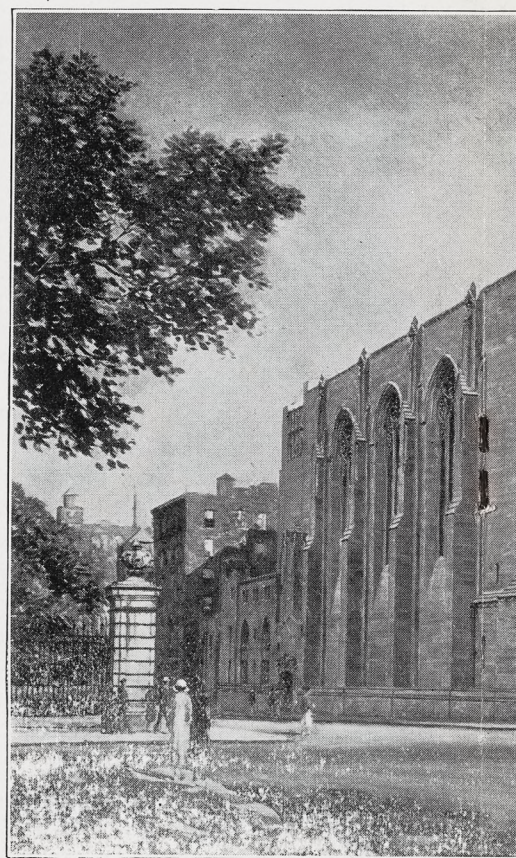
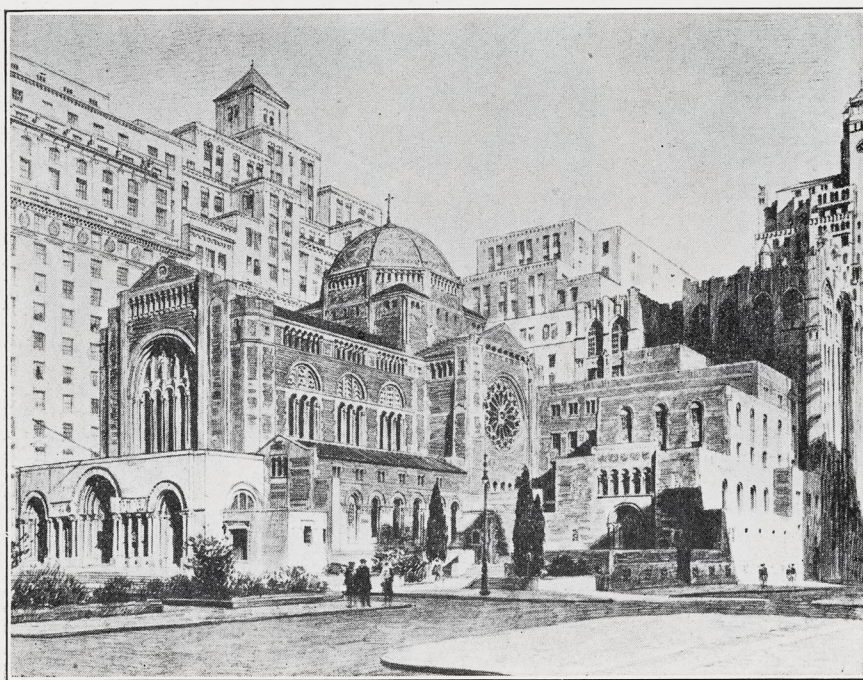
THE tradition of the flame has long retarded lighting progress. Until recently designers have resorted to the use of the imitation candle and oil lamp in the creation of light fixtures. This tradition may always remain, but lighting fixtures of this character will demand shading or diffusion in order to eliminate the unpleasant glare, as this sort of lighting requires a great deal of power in order to give a sufficient amount of illumination. Also the initial cost of such lighting is far in excess of the cost of proper lighting.

With modern lighting facilities there is practically no limitation as to what may be accomplished. Today we should strive to illuminate the objects and areas to be seen, to avoid sharp contrasts and dark shadows, while preserving soft shadows for roundness and relief, and emphasizing those parts which should command first attention. A good example of this way of lighting is to be seen in the simple Gothic interior of the Church of the Heavenly Rest, New York City. Here there are no lighting fixtures. In the triforium, unseen from below, are placed batteries of light reflectors which flood-light the stained glass windows on either side of the nave. The rose window over the altar as well as the altar itself is flood-lighted so that the whole church has a soft and beautiful distribution of light. The stained glass windows give the effect of sunlight shining through.

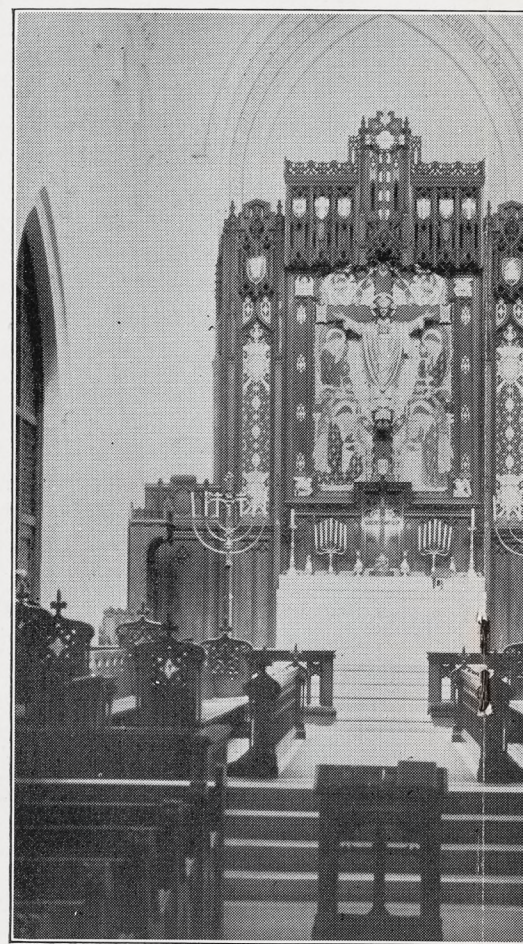
In order to obtain the best results certain standards should be followed. General lighting should effectively illuminate all objects and areas to be seen with due regard to their relative importance. Light sources should be subordinated in visual importance to the things they are intended to illuminate. Glare should be completely eliminated. General illumination should be related to or controlled to suit the congregation.

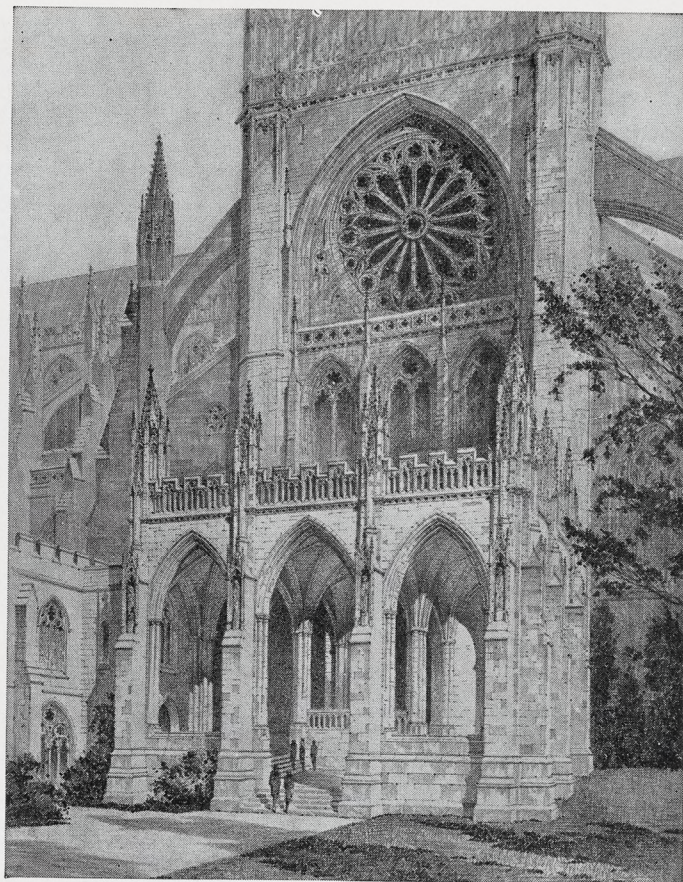


ABOVE: Simplicity marks the Norman Chapel at Kent School
 BELOW: St. Bartholomew's, New York, one of the country's finest church plants



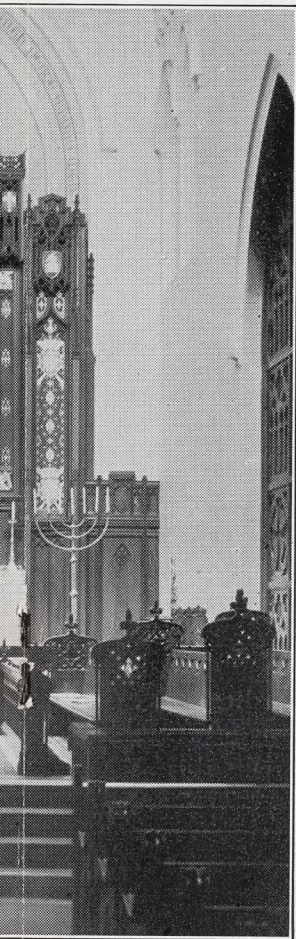
The Church of the Heavenly Rest, New York



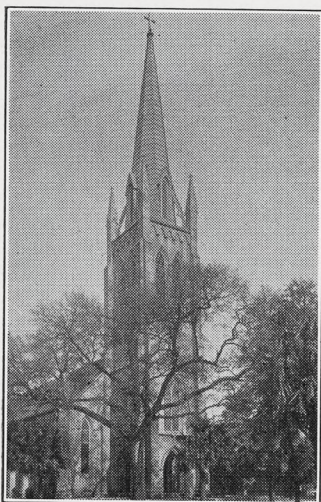


Washington Cathedral, a National Shrine

...w York, is considered beautifully adapted to crowded urban life



LEFT: The Beautiful Altar and Reredos of St. John's, Savannah.
BELOW: The Spire of St. John's, Savannah. RIGHT: Chancel of All Saints', Omaha, Nebraska.



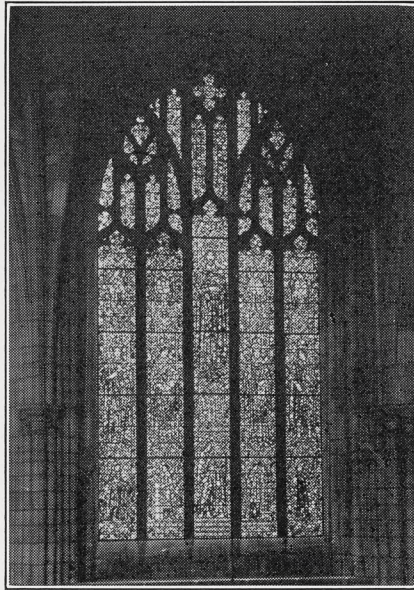
NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Imagine, over in Brooklyn here is a parson who figures there is work to be done in the summer and announces in his parish bulletin that he plans to remain at home. The unusual parson is the Rev. Thomas Lacey of the Redeemer, who, in making the announcement, tells that story about Dr. Chevalier Johnson. A patient once remarked to the good doctor that he didn't seem to be getting any pleasure out of life; "you don't smoke, drink or dance; you don't hunt, fish, play golf or tennis, you never attend football games or baseball games or movies. What in the world do you do with your spare time?" To which the physician replied, "I have no spare time." Like Dr. Johnson, Rector Lacey announces that he has no spare time, what with office hours daily, correspondence, parish visiting, sick ministrations and funerals. So my hat, if I had one, would be doffed to him in a very shamefaced manner since a check on the pleasures that Dr. Johnson did not have time for reveals that I indulge in most of them. I can get along without hunting or fishing, but if I took time out to think the matter over I presume I could dig up a couple of others for substitutes. Oh well, there is no sense in worrying about it to the point of getting a fellow down . . . double-header this afternoon . . . come on you Gehrig.

Plans for Meeting of House of Bishops

The resignation of bishops and vacancies in missionary districts are the chief matters to be considered at the meeting of the House of Bishops, to convene in Memphis, November 2-3. The bishops are to gather the afternoon of November 1st for a quiet hour to be conducted by Bishop Scarlett of Missouri. There will be a lot of new faces, if all elections and consecrations now pending are completed by November, since thirteen new bishops have been elected since the Cincinnati convention: Roberts of Shanghai; Wilner of the Philippines; Heron of Massachusetts; Brown of Southern Virginia; Carpenter of Alabama. To be consecrated in September: Dandridge of Tennessee; Phillips of Southwestern Virginia; Block of California. Elections now in process of completion: Peabody of Central New York; Tucker of Ohio; Mitchell of Arkansas. To be elected in September: a diocesan for Delaware and a coadjutor for Indianapolis. The only bishop to be elected



A MEMORIAL WINDOW
In St. Thomas', New York City

for a missionary district is a successor for Bishop Hulse for Cuba. Resignations to be acted upon: Bishop Shayler from Nebraska; Bishop Davenport from Easton; Bishop Ferris from Rochester and Bishop Gravatt from West Virginia.

Dates for Consecrations

The Rev. Edmund P. Dandridge is to be consecrated Bishop Coadjutor of Tennessee at Christ Church, Nashville, on September 20th. The Rev. Henry D. Phillips is to be consecrated Bishop of Southwestern Virginia at St. Paul's, Lynchburg, on September 27th. The Rev. Karl M. Block is to be consecrated Bishop Coadjutor of California at Grace Cathedral, San Francisco, on September 29th.

Rhode Island Churchmen Petition the President

A group of Church people in Rhode Island, many of them returned China missionaries, have organized as "Friends of China," and at a meeting the other day drew up a petition to the President calling upon him to prevent the shipment of arms and other war supplies to Japan. They also went on record as favoring the action of seamen, longshoremen and other workers' groups in refusing to handle war supplies destined for Japan.

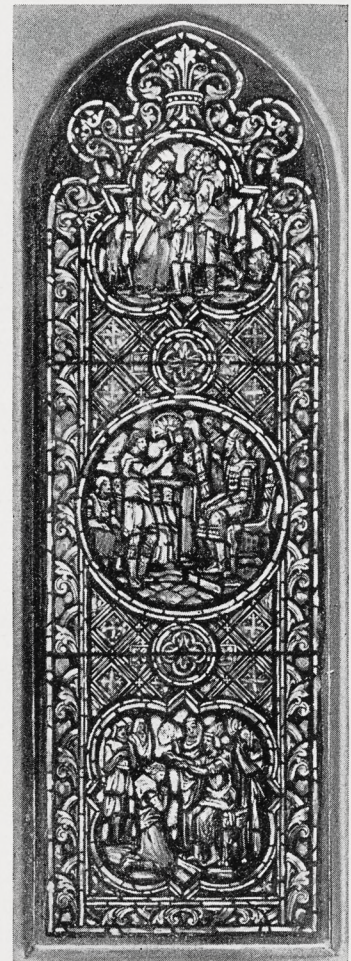
Churchmen Take Hand in Strike

A citizens committee in New York of which the Rev. William Sperry, vicar of Grace Chapel, is chairman, issued a statement on July 18th sup-

porting the strikers at the Eagle Pencil Company where 800 employees have been on strike for four weeks. The decision to support the workers came after three weeks of fruitless effort on the part of the committee to mediate the disagreement, with the conferences coming to an end when the president of the company declared: "There is nothing to arbitrate. They (the workers) can take it or leave it."

Bishop Huston Is Robbed

Bishop Huston of Olympia (Washington) has a nice home in Seattle



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and a pleasant summer cottage across Puget Sound . . . which is all very nice except that when he goes to the cottage burglars move into the town house. It has happened no less than five times. He got home on July 11th after a week at the cottage and found the house turned topsy turvy, the burglars evidently looking for valuables. The only thing stolen however was a rifle. To the newspapers Bishop Huston said: "Tell that man he had better not come back. I still have a 22 caliber rifle which I used to shoot coyotes in Wyoming. And I can shoot straight."

* * *

Discuss Unity at Adelynrood

Presbyterians, Congregationalists, Methodists, Baptists and members of other churches joined with Episcopalians from July 7 through the 10th at Adelynrood, the conference center in Massachusetts of the Society of the Companions of the Holy Cross. They were there—one hundred or more—to consider Church Unity. The chaplain was the Rev. Floyd W. Tompkins, secretary of the American division of the World Conference on Faith and Order, who celebrated the Eucharist daily, "to which all baptized persons desiring to receive were welcomed"—which ought to give the editors and letter-writers something to do for the rest of the hot days. Those to address the conference were the Rev. William Adams (Two-Beds) Brown, Presbyterian; the Rev. Angus Dun of the Cambridge faculty; Mr. Glenn Clark of MacAllister College, St. Paul, Minnesota, a Presbyterian, and the Rev. Charles Ashworth who is, I think, a Methodist though I am not quite sure. Mrs. Mary K. Simkhovitch of New York, in reporting the conference, declares that "the consciences of all were stirred by the conference to present a Christian front to a world where so many powerful influences are at work either hostile or wholly indifferent to the way of Jesus. Especially was it urged that the revolutionary implications of Christianity in the fields of personal sacrificial living and in social change be brought to the young people of America who are not inspired by the results of Christian alignments as they have seen them in their elders, but to whom the figure of Jesus shines out undimmed."

* * *

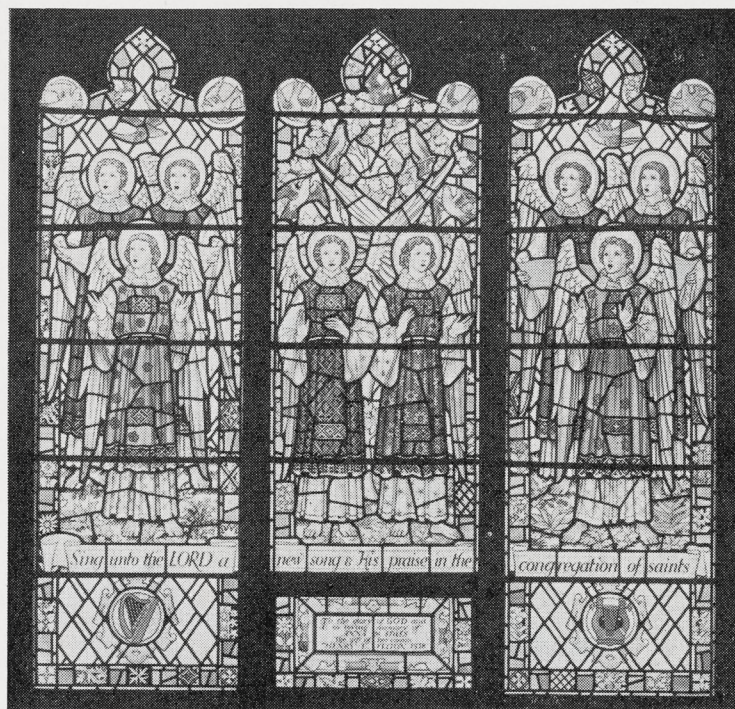
Death Takes

David Hamilton

The Rev. David Stuart Hamilton, for forty-three years the venerated rector of St. Paul's, Paterson, New Jersey, died on July 17th at Mohonk Lake, New York, of a heart attack. He was 74 years of age. One could write a long piece about this man, known throughout the church, relat-

ing the fine leadership he gave his own parish, his diocese and the national church. But I can tell another story about him that is not generally known. Some years ago there was a bitter strike in the silk mills that dominate his city. A group of Church people met at Grace Church, New York, to discuss the situation and the suggestion was then made by Mr. George Foster Peabody, who recently died, that someone go to Paterson to find out if anything could be done about the situation. I was selected for the task. The first person I called

upon was Dr. Hamilton, a very conservative gentleman. I told him I was there to do what I could. Whereupon he said, "Spofford, this strike is ruining the city. The church is taking no hand. None of us are experienced in such matters and do not know what to do. From this moment you are on the staff of St. Paul's Church. Go around and see these people; the manufacturers, the workers, city officials. Tell them that you have been sent by me. If they refuse to see you let me know. Let's see what can be done about this busi-



WINDOW RECENTLY DEDICATED IN
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ness." The name of the rector of St. Paul's was magical in its power to open doors. I saw whomever I cared to see, and during the several weeks that I worked in Paterson this conservative rector stood squarely back of me. If he had any doubts as to my wisdom in dealing with a tense situation he did a grand job in hiding the fact. A report was issued based upon our findings. Manufacturers, labor leaders and city officials finally met in a conference called by Dr. Hamilton. It was an all day affair. And that strike was settled to the satisfaction of all involved—which meant the entire city—solely because this rector was courageous, kind but firm, good humored and possessed a vision of civic responsibility.

* * *

Church School Bombed in China

A cable from Bishop Gilman of Hankow received July 14th by the national department of missions reports that damage was done St. Hilda's School, Wuchang, China, on July 13th, during an air raid that killed and injured several hundred people. The Church General Hospital, already fully occupied with its normal number of 175 patients, took in 100 victims.

* * *

Successful Conferences in Michigan

There was a capacity enrollment of over 200 at the summer conference of the diocese of Michigan, held at the Cranbrook School. There was also a capacity enrollment at the girls' conference, held at Pine Lake under the direction of the Girls' Friendly Society.

* * *

Conferences in Rochester

The dioceses of Western New York and Rochester joined forces for a young people's conference that was held June 26-July 2 at Alfred University. The leaders were the Rev. William T. Heath, rector of Trinity, Buffalo, and the Rev. Harry S. Longley Jr., rector at Corning, as-

sisted by diocesan leaders. The week of July 4th 65 boys of the acolytes guild of the diocese of Rochester were in camp under the direction of the Rev. Thomas Withey of Belmont and the Rev. John Dennis of Rochester.

* * *

New Trial Granted in Slander Suit

As reported some weeks ago, the Rev. Franklin H. Spencer was recently awarded an \$8,000 judgment against Bishop White of Springfield in a slander suit. On July 7th Circuit Judge William B. Wright granted a new trial which will be held in the fall according to the lawyers.

* * *

The Catch-Up Paragraph

Here are a few important items that would have been in the issue for last week, had there been one. Bishop Stewart of Chicago, still confined to a hospital in Sault Ste. Marie, Michigan, following a heart attack, is steadily improving. . . . Methodists, holding an annual conference in Los Angeles, held daily devotional services at our St. Paul's Cathedral, conducted by Methodist Bishop G. Bromley Oxnam of Omaha. . . . The Rev. R. Bland Mitchell of Birmingham, Ala., has accepted the election to be the bishop

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of Arkansas. . . . The Kanuga Conference had the largest attendance in twelve years. . . . Bishop and Mrs. Fenner of Kansas are spending the summer in Mexico.

* * *

Plans for Sewanee Conference

The Sewanee Conference opens today, July 28th, and runs through August 11th, the sessions being held on the campus of the University of the South, on the sacred mount of Tennessee. There are several notables on the faculty, including Reinhold Schairer of London University, formerly of Germany until "Butch" Hitler ran him out. Others to address the conference will be Frank Bane, secretary of the social security board; Malcolm G. Little, director of the training division of the T. V. A.; Miss Cora Rowzee of the Family Welfare Association. Courses are offered by the Rev. Almon R. Pepper, top man of the national social service department; Spencer Miller Jr., of the same department; the Rev. Ernest E. Piper of Detroit; Miss Mabel Lee Cooper, who was formerly with the national department of religious education; Miss Annie Morton Stout, secretary of religious education of the province; Miss Margaret Jefferson of the G. F. S.; Dr. John W. Wood, national secretary of foreign missions; Dean Elwood Haines of Louisville; the Rev. Fleming James of the Berkeley Divinity School and ever so many more.

* * *

Bishop Jenkins Wants Protests

Bishop Jenkins of Nevada is disturbed about the amount of help that the United States is giving to Japan, as well he may be. Over fifty-four per cent of the war materials that Japan is getting from outside with which to kill civilians in China reach them from our shores, as this paper

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has reported on various occasions. Writes the Bishop: "Are we Japan's allies? There are certainly millions in America who pray we are not. Why not flood the President of the United States with telegrams and the press with letters? Public opinion will do what the politicians and big business are afraid to do." To which I add my hearty Amen.

* * *

Paul J. Tillich to Lecture At Cambridge

Professor Paul J. Tillich, formerly of Germany and now on the faculty of the Union Seminary, is to lecture at the Episcopal Theological Seminary, Cambridge, the first half of the coming academic year on "The Kingdom of God and History." He is to give Cambridge twenty-four hours each week, thus allowing an opportunity not only for his two hour lecture period but for conferences with faculty and students. This course of lectures is the first of many made possible by a gift of \$50,000 by the late Professor Max Kellner.

* * *

Having Fun in Kansas

Nine ministers of Kansas have blasted at Preacher Gerald B. Winrod who hopes to be a United States Senator. It is in the form of a pamphlet which contains photostatic reproductions of Winrod's published statements, designed to show the racial, religious and political intolerance of the candidate. Winrod, in his magazine, draws the usual red herrings across the trail. Thus he denounces the Federal Council of Churches as being in favor of the soviet form of government and of being atheist; both the Y. M. C. A. and the Y. W. C. A. are attacked, the

charges against them being that they have been known to allow groups to discuss communism, and what is even worse, one of their publications once printed a poem by a Negro. But Preacher Winrod is quite impartial

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since he also goes after Jews and Catholics, and has launched attacks on many well-known "reds", including John D. Rockefeller, who is a "red" because he supports Harry Emerson Fosdick's church in New York; Bishop McConnell of the Methodist Church who, according to Winrod, stands for "unadulterated communism"; the Rev. John Haynes Holmes of New York who has so many sins that they are not even listed, and Mrs. Franklin D. Roosevelt who is a "red" because she spoke once at a meeting of the National Association for the Advancement of Colored People. However one should not get the idea that Preacher Winrod is entirely negative for there are things he is for, notably the Nazis whom he praises for having persecuted the Jews and for having silenced the Christian ministers "of the ultra-liberal type, resembling the Federal Council group of the United States, who have insisted upon mixing political radicalism with heretical doctrines from their pulpits." Among the ministers to sign the pamphlet revealing the convictions of Preacher-Candidate Winrod are Dean John W. Day of our cathedral in Topeka and the Rev. Ben Harry Smith, our rector at Atchison.

* * *

Notes On This Troubled World

A group in England, banded together to promote peace, has started a book club through which books dealing with peace are loaned to members. One of the committee of

three responsible for the selection is Miss Maude Royden, famous woman preacher of the Church of England. . . . Political prisoners in Germany are kept busy making toy figures of Hitler, Goering, Goebbels and Mussolini which are later distributed among the children of the country. . . . 10,709 children in Loyalist Spain have been killed by Rebel bombardments up to March 1st with 15,320 wounded. . . . The German bible, Hitler's *Mein Kampf*, declares that the Tyrol, now held by Italy, is German and "must be re-conquered, not by solemn appeals to the Divinity but by force". . . . The last war is not yet over. The announcement recently appeared in an English paper that there were 34 new cases of blindness in a home for the blind caused by the delayed action of mustard gas inflicted in the war twenty years ago. . . . And in Yugoslavia a peasant stopped to investigate when his plow struck a hard object with a grating noise. He dug up a rusty ammunition box containing 6,300 cartridges, 3 hand grenades and 2 bombs. The

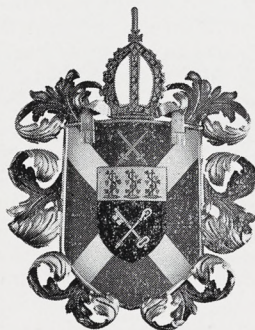
box probably had been buried by Austrians during the world war. . . . Said a German educator recently: "The field gray soldier who throws his last hand grenade; the dying seaman, who, felled by a murderer's hand, pronounces the Fuehrer's name as his last word, these are for us divine figures much more than is the crucified Jew." . . . The billion, one hundred and sixty million dollars being spent by the U. S. on a bigger navy would provide fully-equipped school buildings for three million children. . . . There are 117,000 Britishers in the Peace Pledge Union, started by the late Canon Dick Sheppard, who have pledged themselves not to fight under any circumstances.

* * *

Education in New York

The board of religious education of the diocese of New York is making plans for a school of Christian living to be held on Monday evenings from October 17th through November 21 at the cathedral. The new president of the board is the Rev. C. Avery

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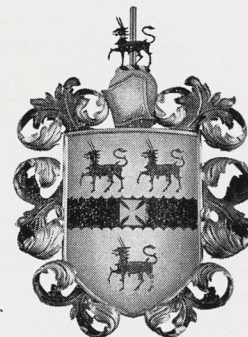
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• The shield on the left carries the coat-of-arms of the Diocese of Connecticut; the one on the right the coat-of-arms of the Rt. Rev. Samuel Seabury, First Bishop of the American Church and the Diocese of Connecticut. Bishop Seabury is buried at St. James' Church.

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Mason of Staten Island and the vice-president is the Rev. Frank R. Wilson of Hyde Park (Roosevelt), New York. Subjects to be presented: What is the Faith?; Preparation for Christian Marriage; Christian Healing; Church History; Symbolism; How to Teach. Plans are also under way for a similar school in the upper Hudson Valley under the direction of the Rev. H. Ross Greer of Millbrook. New work is also being planned for the young people by a committee of which the Rev. Francis Craighill, assistant at St. Bartholomew's, is chairman. The Rev. F. Ray Garten has been appointed to work with the youth of the diocese and is at present promoting a conference which is to be held in the fall.

* * *

Conference Protests Shipment of Arms

Those attending the Kanuga Conference sent an appeal to President Roosevelt to put a stop to the shipment of arms and other war materials to nations which are bombing "civilian populations." The names of 31 clergymen and 325 lay communicants were signed to the document, and also the signatures of the following bishops: Bishop Finlay of Upper South Carolina; Bishop

Thomas of South Carolina; Bishop Gribbin of Western North Carolina; Bishop Darst of East Carolina and Bishop-elect Dandridge of Tennessee. Hurrah! Meanwhile Bishop Robert L. Paddock and a group of ministers urged clergymen to protest against the bombing of defenseless people in Spain and China on July 17th, and I know of at least one who did so. The Rev. Charles B. Ackley, rector of St. Mary's, New York, preached on the matter and dealt with it with his gloves off and no punch-pulling, denouncing particularly those Americans who are willing to make profits at the cost of human lives in China. In addition to Bishop Paddock, the appeal was signed by Bishop Benjamin Brewster of Maine and Bishop Oldham of Albany.

* * *

Memorials for Cleveland Cathedral

A number of memorials were recently dedicated at Trinity Cathedral, Cleveland, Ohio, including a stained glass window, given by Mr. William Mather. The window is of 13th century Fleming glass which was shipped to Norfolk, England, and later was set up in a castle in that city. Dean Emerson stated that other windows were now being done

by Wilbur Herbert Burnham of Boston which would be dedicated in the fall as memorials to the late Bishop Leonard.

* * *

Catholic Priest Condemns Hague

The Rt. Rev. John A. Ryan, director of the National Catholic Welfare Association and a professor at Catholic University, warned Roman Catholics against Mayor Frank Hague in an address delivered the other day in Duluth, Minnesota. "Many Jersey City Catholics do not realize that the real conflict is between Americanism and civil rights on the one hand, and on the other hand, the subserviency of city officials to selfish employers who seek to prevent effective organization of labor."

* * *

North Carolina Church Is Reopened

Calvary Church, Fletcher, N. C., destroyed by fire nearly three years ago, was reopened for services on July 17th, Bishop Gribbin officiating, assisted by the Rev. Charles Boynton, chaplain of Christ School, Arden. The church, seating 300, was crowded to capacity.



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