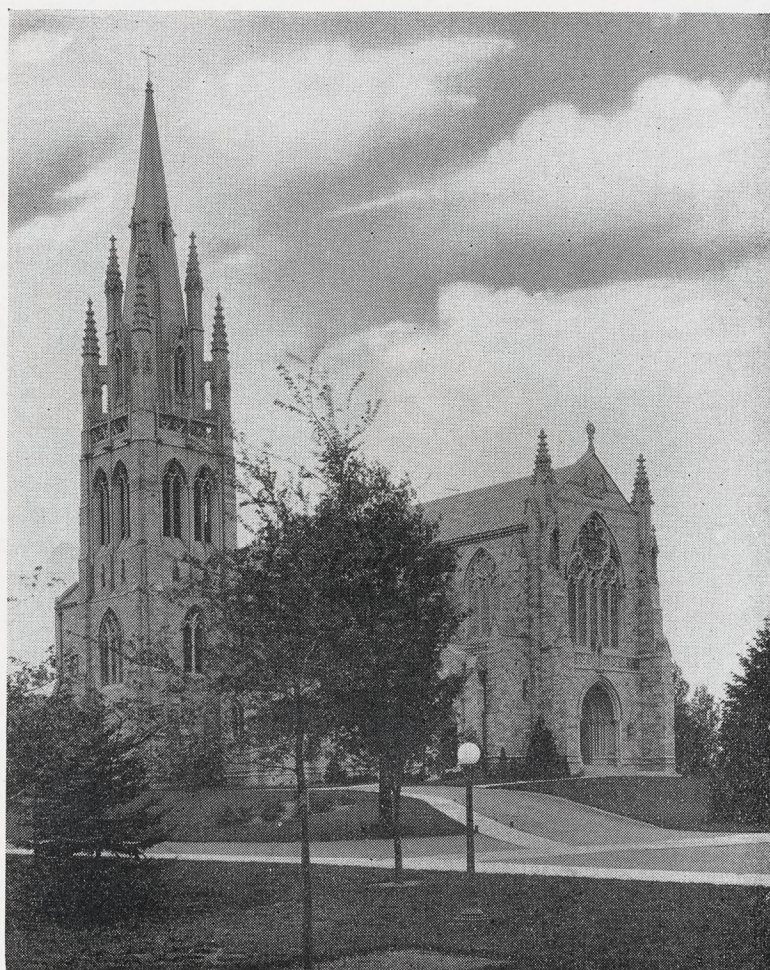


June 1, 1939
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THE WITNESS



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CHRISTIANITY AND THE REFUGEE

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CLERGY NOTES

ARMFIELD, JOHN STERLING, was ordained deacon by Bishop Darst of East Carolina in St. John's Church, Payetteville, N. C., on May 16, and is in charge of St. Thomas', Ahoskie, N. C., and other churches.

BALL, IVAN H., formerly rector of All Saints', Rochester, N. Y., is rector of St. Paul's, Monongahela, and Transfiguration, Clairton, Pa.

DOLL, HARRY LEE, now rector of Christ Church, Alexandria, Va., is to be rector of Trinity Church, Houston, Tex., effective August 15.

GOODERHAM, GEORGE E., formerly vicar of All Saints', Sterling, Colo., is vicar of Good Samaritan, Gunnison, Colo.

HARRIS, ROBERT SCOTT, was ordained deacon by Bishop Gardner of New Jersey in St. Augustine's Church, Atlantic City, on May 1, and is in charge of St. Mary's, Pleasantville, N. J.

JENKINS, SCHUYLER D., formerly at St. Paul's, Salem, N. Y., is rector of Trinity, Granville, N. Y.

KIRSCH, RUSSELL O., is in charge of the Church of the Redeemer, Addison, N. Y.

LEWIS, GERALD H., formerly chaplain of the Community of the Transfiguration, Glendale, Ohio, is to be rector of St. Andrew's, Kokomo, Ind., effective June 15.

McLANE, JAMES L., formerly rector of St. Andrew's, Manitou Springs, Colo., is associate rector of Ascension, Denver.

MELlichAMPE, E. W., presbyter, having renounced the ministry, was deposed on May 4 by the bishop of Arkansas.

MOTT, ROYDEN J., now rector of the Church of the Good Samaritan, Sauk Centre, Minn., is to be rector of the Church of the Advent, Lakewood, Ohio, effective June 15.

PURDY, JAMES E., formerly at St. John Baptist, Scranton, Pa., is rector of Grace Church, Trenton, N. J.

SIMCOX, CARROLL E., formerly instructor at Seabury-Western, is rector of St. Paul's, Owatonna, Minn.

WILLIAMS, ERNEST H., formerly at Placerville, Idaho, is locum tenens of Ascension, Twir. Falls, Idaho.

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THE WITNESS

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Associate Editors
FRANK E. WILSON
WILLIAM P. LADD
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CLIFFORD L. STANLEY
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CHRISTIANITY AND THE REFUGEE

By

HENRY W. HOBSON

Bishop of Southern Ohio

WE MUST give positive support to those who suffer from the persecution and destruction of our day. To express horror and do nothing to help is the worst form of hypocrisy. What chances have we?

Before the Immigration Committee of Congress is the joint resolution which provides for the admission of ten thousand German children to the United States this year, and the same number next year, in addition to the regular quota. I have talked recently with those who have come directly from Germany. The doom faced by these children is almost worse than death. Shall we help them? There are those who would answer "No," because of the unemployment in this country. Yet this small number of children mostly very young, and all under fifteen years,—are not going to be looking for jobs. They will be placed in families capable of supporting them. Money spent for their support will be mostly for the necessities of life. This means a help rather than a detriment to our economic life. There are those who say "No" because they treat our immigration laws as something sacro-sanct. What foolishness! These laws have been changed many times to meet changed conditions, and there is no sound reason for thinking that the present law adopted fifteen years ago is final. Such an in-the-rut mindedness is the curse of any progress. The selfish isolationist says "No" because he is blind to the fact that the world is one. He lacks any appreciation of the fundamental principle of the Christian religion as revealed in the Gospel of Christ—that God is the Father of all men, and that we as children of God are responsible for the well being of the other members of God's

family. So he doesn't want this country to have anything to do with others in times of difficulty.

As Christians we can take only one stand—even though it may involve some sacrifice—and that is the stand our Lord took when He spoke in answer to those who would have kept the children from Him—"Suffer the little children to come unto Me, and forbid them not." I urge you to take action in support of the Wagner-Rogers Joint Resolution, by writing your Senators and Congressmen to express your conviction that this law should be passed.

We are also faced by great opportunities to help in meeting the problem of the adult refugees from Germany and other countries. We can act as sponsors for individuals or families; we can sign the necessary affidavits so that these refugees can be admitted under the quota; we can give generously for their maintenance and relief; we can stand firmly in opposition to the voice of the devil heard in the anti-semitic propaganda which is such an insidious evil in our midst; we can show a willingness to make a real sacrifice, without whimpering, as we show forth Christ's love for these great sufferers of our day.

What I have said about the needs of German Refugees applies to others also. In China the world is confronted by the most stupendous refugee problem of all history. The need in Spain is desperate. Many of our own people in this country are in dire need of help. Yes, the calls are many—so many that we are apt to become callous to them and then yield to the temptation of complaining about how beset we are with appeals. As Christians we must resist this tempta-

tion. We are followers of One who looked upon each chance to help another as a joyous opportunity. Service for Him involved sacrifice. The difference between a Christian and a man who worships the God of materialism can be easily discovered when some appeal is presented. The latter fears it will hurt his pocketbook if he does, the former knows it will hurt his soul if he doesn't. We suffer deeply as we see the frightful needs of many in the world, but we should thank God that He gives us a chance to help in meeting these needs. Christians must go forth and help to overcome the tragic resistance to giving which is so prevalent in many places today.

AS WE seek the way of harmony there are more distant but equally important needs to be met. God forbid that a world war shall come. We must all pray fervently that this tragedy may be avoided. But whether in the days ahead we carry on negotiations to avoid war or to adjust a disrupted world after war, we as Christians must throw all the weight we can for the support of such settlements as will build for future harmony. This will mean granting an opportunity for the oppressed, restricted, impoverished, or vanquished to find new life, and not to place such burdens upon them as will breed further disharmonies in the days to come. Above all we must remember harmony comes from a chance for each to contribute its part to the whole.

No greater power for the establishment of lasting harmony can be exerted than that which comes from the spread of the Christian religion. The Mission of the Church is essential because through it the transforming power of the Gospel is released to bring harmony out of discord. Many of you have heard me speak of the new vision of the Church's power which came to me in the revelations of the Madras Conference. Our frequent blindness and indifference in this realm of life is pathetic. We Episcopalians have too often suffered not merely from a lack of interest in the missionary adventure of our day, but from an attitude of isolationism which has cut us off from the essential fellowship with other Christians.

If we really want to have peace on earth, there are many things we can do for the sake of that harmony among Christians which must be the foundation upon which peace for all men must be built.

We can give our support to such a great inter-Church movement as the World Council of Churches; the International Missionary Council; the Faith and Order and Life and Work Movements; the Federal Council of Churches. We can

use every influence to achieve the union between the Presbyterian and Episcopal Churches which both have officially stated through their governing bodies, should be our goal. These and many other definite things we can do may seem small to some of you as you face the turmoil of our day, but peace will not be reached in one leap. These are the steps we can take along that road which has peace as its goal.

Talking It Over

By

WILLIAM B. SPOFFORD

THERE WERE days, not so long ago, when I frequently received letters informing me that I would not write as I did if I was the rector of a parish. For the past three years I have had such a job, and it is a very nice parish too; Christ Church in Middletown, New Jersey. We are small, as any parish in my charge would have to be since I cannot give as much time to it as it deserves. But the people who compose it are a typical lot of nice Episcopalians, proud of their historic parish and ready to do what they can to hold up their end in the community, the diocese and the world. That is, though numerically small, it is typical of most Episcopal parishes. With this limited background as a rector I think perhaps I do now understand better than I formerly did some of the problems that a rector has to face. And at the top of the list I would put this; you cannot forever be after them for money. I would say further that this is something not very well understood by the people at the top in Church affairs. If I followed instructions I would have to bone them for cash at least twice a month for perfectly worthy Church enterprises. There are, I presume in every parish, a few ardent and thoroughly converted souls who could stand it and perhaps even welcome it. But the vast majority are definitely limited in the amount of this sort of thing they will tolerate, with the franker ones occasionally backing you off in a corner and whispering in your ear: "How about laying off the cash for awhile and giving us a bit of religion?"

THE VESTRY of my parish takes budget-making seriously. A committee first prepares one and then the vestry goes over it item by item. In it there is an item for the missionary work of the Church. It may be for a sum less than the rector and the more missionary minded would like to see, but it does represent what the elected

managers of parish business affairs consider a fair share, and they are scrupulous in meeting this obligation. But then what happens? The parish Auxiliary receives a rather insistent suggestion that pretty envelopes be distributed to everyone in the parish for a special missionary offering. The suggestion is further made that the rector explain this offering in a sermon. It is further suggested that the offering be presented with fanfare at some service, with another sermon on giving. It is further suggested that this be done not once but twice during the year. We have already done it once in Middletown and added a sizable amount to our missionary giving and we will repeat the performance in the fall. Next word is received from the top-men that national headquarters is short of cash and how about some more money for missions. Again envelopes are received for distribution—and every rector knows that if they are to come back with anything in them that he has to do some more talking about money. At least I felt compelled to talk money and missions during announcements on the four Sundays before Whitsunday in order that our offering might not disappoint the authorities. And I will say that we got a good offering, one which I will stack against any in the diocese on a per capita basis—a fact which I mention not as a boast but rather to give me a moral right to do a little crabbing. Where all this business will leave us when the time comes to make up the parish budget for 1940 I do not know, but a vestryman would, I think, be quite within his rights if he said: “Last year we voted a definite sum for missions. We paid it. I had an idea that met our obligation. Yet we have been presented with special appeals time and again throughout the year. I think it ought to be one way or the other; either a definite sum which we agree to pay, or else these special appeals to members of the parish with the treasurer sending to headquarters whatever donations come in. I don’t mind much which but I am getting a bit weary of having it both ways.”

AS I RECALL the start of the Every Member Canvass back in 1919 it was sold to us as a community chest idea. Prior to that time everyone engaged in missionary work made appeals. Mails were filled with letters; bishops neglected their fields and ran all over the place raising cash to carry on. I remember one missionary bishop telling me that when he went to his field he had first to find some Indians so that he might have something colorful to talk about when he came back east to raise money. The Canvass was to end

all that. There would be one united appeal each fall, after which the big-wigs were to send the money to the recognized enterprises in portions justly arrived at. Individual appeals were to stop and missionaries were to stick to their jobs. The plan however has now largely broken down and we are back to money-raising anarchy. During recent weeks I have been looking after the mail for a friend who has always been generous. His mail has contained appeals from missionary districts, individual missionaries (one called and said quite frankly that he was in the east to raise money for his own work) and from Church agencies, one being from an agency that is in the National Council budget for a great many thousands of dollars. And if my memory serves me correctly this latter appeal is signed by the man who, back in 1919, was most insistent that giving once a year to the Every Member Canvass would put an end to these multitudinous appeals. If we are not back to the days prior to 1919 in money-raising we surely are headed in that direction and moving fast—a fact which might well be considered when the General Convention meets next year in Kansas City.

The Rector—First Person

As He Appears

It is so nice to be rector of a parish, to direct its activities, to take credit to oneself for all the work which the parish has done; to say with pride, “my parish has paid its apportionment; my parish did this or that.” It is nice to feel the machinery functioning like a smooth running motor without a knock. Then I am sure of my call (vocation), sure of the parish, sure of the church.

As He Appears to Himself

There are a large number of things that I should do; undone, because I have not gotten around to them. On my desk are several complaints, unjust or unfair; but I cannot answer them because it would entail an argument. There are several people who have shared their distress with me. I should like to help them. I ought to do so in fact, but I have no money. There are several uncompleted tasks in the parish. I have asked for volunteers. There are none. I have solicited help from several people and they tell me they are too busy.

Nothing is completed. People do not seem to be able to work together. Criticism is pointed in every direction. Woe is me. Could I correct the situation by being severe? Had I best quit?

Shall I write to some friends and ask them to help me find another place? I do not believe I belong in the ministry, anyhow. I wish I had a job that would finish every day when the whistle blew, or something.

So, I sit and look at that desk. I have lost hope for the parish, faith in the Church, and all confidence in myself. In this mood I ought not to speak: I know from experience that it is unfortunate when I do. I am not content with this mood for long.

As He is.

I must, in the words of the old Gospel song, "Take it to the Lord in Prayer." It is not so much a matter of prayer as it is of arguing it out with myself on my knees. Somehow or other I seem to get the better of myself when I get on my knees.

The outcome is always the same. I wake up to what, of course, I knew and never should have doubted: that it is God's work, not mine. He will not be deterred by Mrs. A.'s failures. He will find another way to provide if Mr. B.'s feelings continue hurt. His work has progressed though there always has been criticism to hinder here and there.

As soon as I get that straight, I find a returning confidence in myself. I resolve to go in and fight it out in renewed effort all along the line. *Sequel.*

Vestryman to his wife, driving home from Church next Sunday morning: "You know, my dear, I think I or somebody else ought to speak to the rector about his preaching. He expects too much of people, and the first thing you know receipts will be falling off."—THE POOR PARSON.

Let's Know

By

BISHOP WILSON

BASEBALL

OUR column this week takes a little excursion for itself in order to keep in touch with the managing editor. During the next few months he may be found any afternoon parked in the bleachers preaching soft and subtle sermons to the umpire.

Organized baseball is celebrating its hundredth anniversary this year. It originated out of the school-boy game of "One Old Cat" which boasted of few recognized rules. The story goes that in 1839 a young man named Abner Doubleday, of Cooperstown, N. Y., took the game in hand and formulated a code of regulations which gave it definite character as an athletic contest. Clubs

were formed (like the Washington Club and the Knickerbocker Club) which put teams in the field for public exhibition. We still speak of professional teams as "clubs" though they have long since ceased to be anything of the kind. Games were played in the Elysian Fields (now Hoboken, N. J.) as early as 1845. Gradually the interest spread and the game took on a national character in 1858 when the clubs in and about New York organized the "National Amateur Association of Baseball Players."

The principles of the game have remained fairly constant but the rules have undergone many changes. For instance, in the early days the batter announced where he wanted the ball pitched to him and it was the duty of the pitcher to place it where the batter asked for it. It was some years before the curved ball was introduced. A certain pitcher (I believe his name was Cummings) figured it out from watching the curve of a billiard ball. For a long time he was invincible against all batters.

The popularity of the game increased to such an extent that some of the amateurs devoted their time to it and became professionals. In 1868 the first thoroughly professional nine was organized under the name of the Cincinnati Red Stockings. Three years later two national associations were formed, one to govern the amateurs and the other to govern the professionals. In 1875 the "National League of Professional Clubs" came into existence and has continued right down to the present season as the National League. In 1900 the American League was launched in competition with the older league and for several years the rivalry was bitter. Finally a friendly agreement was struck which treats the country now to the annual delight of a World's Series. Thus has emerged the great American national pastime which will be the popular topic of conversation for the next six months.

Well—if St. Paul were writing to American Christians today, he would not exhort us in terms of the old Roman games. He would not talk about winning the crown or running the race with patience. He would probably offer some cogent comments on fair hits and errors, a decent respect for the umpire, the necessity of keeping one's eye on the ball and watching the box score. After all, the claims of sportsmanship are much the same in any kind of contest—including the contest of the spiritual life. Cheaters are sinners and the righteous gain the victorious character no matter which way the actual count may go. St. Paul would know something about the game if he were here today.

Prayer Book Inter-Leaves

A LITURGICAL LEAGUE

A SURVEY of some of our Sunday morning congregations might lead to the pessimistic conclusion that there is little interest in religion and worship among young people today. There may be justification for such pessimism in the case of a particular parish, but it is basically wrong. A report comes from a New England college of a group of undergraduates who find the college chapel services so far below their ideal that they are meeting by themselves to worship and to study worship. Perhaps that is not typical. But it is significant. There must be many such young people. Parishes should study to attract them.

As a form of worship adapted to the young the Holy Eucharist (if intelligently presented and properly celebrated) is without a rival. Some of the reasons for this are: 1. The young are naturally activists. They prefer deeds to words. They would rather do than be talked to. Eucharistic worship is the response to the command—"Do this." 2. They like corporate activity, fellowship in doing. Such is the essential character of the Eucharist—"We give thanks," "We here offer," "We continue in that holy fellowship." 3. They crave some activity sufficiently important to require real sacrifice. At God's altar, united with Christ crucified, we "present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." The Eucharist is *the* Holy Sacrifice. 4. And activity in a promising cause. In the Eucharist we share in the triumph of Christ's "mighty resurrection and glorious ascension." 5. Finally, let us not forget that the young are sensitive to beauty. Nobody knows how many are alienated from the Church because our services are so monotonous, commonplace, commercialized, vulgar, sentimental. But if we allow the beauty of the liturgy, the Church year, the Bible, and our glorious musical heritage to make their full appeal it will be irresistible.

The students of the Berkeley Divinity School have been recently working out a plan to popularize the Holy Eucharist with young people. They have held a series of young people's conferences at the School at which the attendance has ranged from forty to a hundred. Subjects discussed have been: The Eucharist in the Bible, in the Prayer Book, in the Orthodox Eastern Church, the Eucharist and World Unity, Church Unity, Parish Unity, the Eucharist as an Act of

Common Worship, as a Dynamic for Community Betterment.

Out of these conferences has come the "Liturgical League." It is for young people of all denominations; actually, some of the most enthusiastic participants in the Berkeley conferences were not members of the Episcopal Church. Its purpose is "to promote the study of the Liturgy; and while encouraging loyalty of all members to their own Church allegiance, and discouraging any criticism of the dogmas, polity, or usages of any Church, to pray and seek for the fulfilment in due time of our Lord's prayer for his disciples that they all may be one." Here appears another of the resources of the Eucharist—it offers a way toward Christian understanding and possible Christian unity. That, too, appeals to the young.

The Liturgical League will welcome new members. If receipts from dues (25c per year) and subscriptions are sufficient, a series of study outlines on the Eucharist for the use of young people's groups will be inaugurated.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and communications can be sent.

What, No Rocquefort?

EVERY one of the officers of the lodge were cheese lovers so, when Churchmouse got them together at his house for a rehearsal, he had a surprise waiting for them. Called from their labor in the library to refreshment in the diningroom, they found the usual coffee and doughnuts and crackers ready on a small side table, while the big dining room table was completely covered with dishes, each containing a different kind of cheese. Cream, Swiss and Young America, Gorgonzola, Cacciovallo and Brie, Camembert, Liederkrantz and down the list to Limburger, everything was there. Churchmouse had purchased a sample of every kind the largest grocery house in the city carried in stock. All the brothers were interested and talkative except Brother Bunker. He stood, quietly, hands in his pockets, for some time, surveying the spread. Then, turning to his host he asked, "Couldn't you do any better than that, Churchmouse—thirty-seven kinds of cheese and no Rocquefort?"

"That reminds me," spoke up Brother Tanner, "of a church I visited—seventeen different parish organizations and no religion."—THE CHURCHMOUSE.

CHURCH OF RARE BEAUTY IS BUILT IN SAINT LOUIS

As a result of the generous bequest to the diocese of Missouri, made by the late John A. Watkins, Saint Mark's Church in St. Louis Hills has been erected and was recently dedicated. The new church is a merger of Holy Innocents and Saint Andrew's parishes, and the Rev. Charles Wilson is the rector.

The total bequest was \$75,000 and \$15,000 was spent for the purchase of property, leaving \$60,000 for building purposes. With the stipulation that the money be used for a church building as a memorial to Mr. Watkin's mother and thus preventing the possibility of erecting a parish house or basement unit for a more elaborate future church, the building committee and architects were faced with several alternatives. They could build a cheap imitation of some of the more commonly known traditions in Church architecture—Gothic, Tudor, or Georgian—in which case the result would have been a typical low, squatty patternized structure with no particular character or distinctive features. The alternative chosen is the new departure pictured on this page, an effort to go back beyond the more commonly known forms to the more primitive, and with the aid of modern architecture to create a church with a powerful meaning—an expression of deep religious feeling and not merely the copying of another's feelings, and still stay within the set budget limitations. This is what the architects, Nagel and Dunn, have done so nobly because of their understanding of traditional Church architecture and their imaginative ability to create in modern functional forms a truly profound religious atmosphere. This is what church buildings were meant to do. They were supposed to and should express the religious aspirations of the times through interpreting and holding aloft the age-old eternal spiritual truths.

Thus the church building erected is new and yet old. It has a real meaning, it tells a stirring story, it is a live and vibrant expression of our day and it re-expresses the truths which are most fundamental in our tradition. With a severe simplicity, reminiscent of the early primitive Christian churches, and as a result of the careful functional use of materials to create the desired effects of height and majesty and focus, the building stands as a powerful tribute to the living militant Church. It takes a certain amount of imagination to



THE CHURCH OF ST. MARK, ST. LOUIS

understand this type of building. It does not picture in earthly or human form the truth it expresses as did the post-renaissance artists. It does not limit the imagination but rather gives it free play, so that the worshipper can go beyond the actual picturization and in the realm of mind and emotion, fill in the truths, which an actual realistic picture or form can never do. In other words, it is "an outward and visible sign" of spiritual truths which can only be expressed symbolically.

The building is a unity. From the solid structural walls to the lovely stained glass symbols and the detailed symbolisms throughout, the artists are trying to tell the central and fundamental story of *religion in life*. And the details all bear a relation to the whole. The strong and yet gentle stone figure of Saint Mark done by the sculptor, Mrs. Sheila Burlingame, and the slender obelisk fleche capped by the star and cross make the massive facade more forceful and give it purpose. The extremely severe and primitive marble altar, placing the central commandment of sacrifice before the worshipper, with no elaborate or ornate distractions, the victorious Christ on the cross rising dramatically above the

altar symbolizing the victory of sacrifice, and the baldachino or canopy with its symbols of the Eternal Trinity, powerfully portray in the simplest possible way the primary Fact of the Universe.

The story of the stained glass is a fascinating one. Here again forced by economic reasons to depart from the commonly used forms of stained glass and the necessity of creating a richness of color and effect through the use of large rather than small pieces of glass, the artists, Emil Frei, Jr., and his assistant, Robert Harmon, have endeavored to create a profound religious story through the use of modern as well as early symbolic art. They are all based on the same story, a dramatization of an incident in the life of Saint Mark which brings out the essential experiences of Christian discipleship. The story is one of the progress of discipleship of Mark and then of modern men. They tell how Mark as a young man was a friend of Jesus whom he viewed, as does every novitiate, as a kindly teacher and friend—a good shepherd. As a friend Mark went to warn his Friend of the disaster looming—Judas had betrayed Him—and the soldiers were coming to Gethsem-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

President Roosevelt was urged to call an international conference to renew adherence to the Kellogg-Briand treaty in the address of Bishop Stires of Long Island to the diocesan convention meeting at the Cathedral of the Incarnation, Garden City, on May 23. Speaking of the need for better parish organization Bishop Stires suggested the use of the zone system, with zone leaders and visiting committees. The convention approved the "hopeful beginning" in negotiations for a union between the Episcopal and Presbyterian Churches, and set up a committee to study Christian unity and foster neighborly relations between local Presbyterian and Episcopal churches.

* * *

Robbins Defends Concordat

Protestants cannot be required to accept a definition of episcopacy and apostolic succession which clergymen of the Episcopal Church and the Church of England themselves are not required to accept, the Rev. Howard Chandler Robbins of the General Seminary said to the alumni of Union Seminary in New York on May 22. Defending the proposed Presbyterian - Episcopal concordat against charges of ambiguity Prof. Robbins quoted Fr. Hebert of Kelham Theological College to the effect that no Anglican priest is ever required by his Church to subscribe to a definition of apostolic succession, but simply to accept the Christian ministry as it exists in the practice of the Church and as it is set forth in the ordination service. He traced the part which the Episcopal Church had taken in the movement for reunion, beginning with the Muhlenberg Memorial of 1853, and emphasized the contribution made by the House of Bishops in 1886 in declaring the belief that "all who have been baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church."

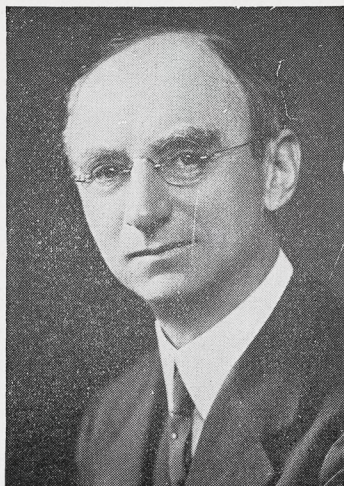
The unity commission of the Presbyterian and Episcopal Churches will meet for further conferences in Princeton, N. J., on June 14.

* * *

Service with Eastern Churches Held

An annual "catholicity and unity service" was held at Calvary Church, Philadelphia, on May 28. Clergymen from the Polish National, Armenian Apostolic and the Russian, Greek,

Front Page Churchman



If by Churchman you mean Episcopalian, then this gentleman does not qualify. On the other hand, if the word means a leader of organized religion, then he most assuredly does. He is Dr. Harry F. Ward, professor at the Union Seminary, the author of innumerable books, and a man who on many occasions has brought 25,000 people to their feet with cheers at mass meetings of the American League for Peace and Democracy of which he is chairman. He is also the chairman of the American Civil Liberties Union. An appropriate caption over the cut would be "A Hundred Pounds of Dynamite" since he hardly tips more than that on the scales and yet is all energy.

Rumanian, Albanian, and Syrian Orthodox Churches took part with clergymen from various Episcopal foreign language churches. The Rev. Thomas J. Lacey of New York preached.

* * *

Commencement Held at Kemper Hall

The commencement at Kemper Hall, Kenosha, Wis., began with the celebration of Founder's Day on May 20. Presiding Bishop Tucker preached for the occasion, and Bishop Ivins of Milwaukee celebrated Holy Communion. Virginia Whittemore, daughter of Bishop Whittemore of Western Michigan, was the May Queen. The baccalaureate sermon will be preached on June 4 by the Rev. Thomas Rogers and the commencement exercises will be held on June 8 with Bishop Sturtevant of Fond du Lac making the address.

* * *

Parish House Dedicated to Community

The parish house of Trinity Chapel, New York, was dedicated as a center for community fellowship and

good will in the Chelsea district in ceremonies held there on May 19. Mrs. Mary K. Simkhovitch, director of Greenwich House, spoke of the service which such a center can render. The residents of the vicinity are largely Greeks and Porto Ricans. The Rev. Westwell Greenwood, curate of the chapel, is in charge of the work.

* * *

Southern Ohio Auxiliary Meets

The annual meeting of the Woman's Auxiliary of Southern Ohio, held at Marietta May 22 and 23, heard Bishop Paul Jones describe ways of aiding refugees and Bishop Hobson of Southern Ohio tell of the need for concerted action in foreign missionary work.

* * *

Address At General Stresses Leadership

"The Church needs great leaders: leaders with vision and imagination and courage," Bishop Kirchhoffer of Indianapolis said in his baccalaureate sermon at General Theological Seminary, New York, on May 22. "The only worth-while leaders are leaders because they have followers," the bishop told the graduating class. "No matter how simple or how elaborate your external girding may be, if you are to be a true leader, one whom men will follow, inwardly you must be girded with a towel, and walk with Him who washed the disciples' feet."

Honorary degrees were awarded to the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, N. J., Suffragan Bishop Spence Burton of Haiti and Bishop Kirchhoffer. Diplomas were awarded to 25 members of the graduating class, while 7 degrees of bachelor sacred theology and 3 master's degrees were also conferred.

* * *

Massed Choirs Have Festival

Eighteen choirs from Detroit parishes and missions participated in the annual adult choir festival in St. Paul's Cathedral on May 7. The massed choir, numbering 580, was under the direction of Francis A. Mackay, cathedral organist. Bishop Creighton, coadjutor of Michigan, was the preacher.

* * *

King and Queen At Hyde Park Church

King George and Queen Elizabeth will attend the service at St. James' Church, Hyde Park, N. Y., of which President Roosevelt is warden, during their visit on June 11. Presiding Bishop Tucker will be the preacher, the service being read by the rector, the Rev. Frank R. Wilson. The

Roosevelt family has been for generations connected with St. James', which is located on the Albany Post Road 80 miles above New York, and was founded in 1811.

* * *

Bishop Stewart to Lecture

The John C. Shaffer lecturer at Northwestern University for the year 1939-40 will be Bishop Stewart of Chicago. The lecture will deal with the life of Jesus, and will be delivered in October.

* * *

Berkeley Commencement Program

The Rev. Frederic C. Grant, professor at Union Theological Seminary, New York, will be the speaker at the graduation exercises at Berkeley Divinity School, New Haven, on June 8. The commencement program will begin on June 7 and will include a sermon by the Rev. Louis W. Pitt at the alumni service.

* * *

Faithful Layman Honored

Frank Spittle has been a teacher and superintendent of the church school at Grace Church, Astoria, Oregon, for 51 years. He has been a member of the choir of the church for the same period. On May 11 he was honored by some of the people who have been in his school and by Bishop Dagwell of Oregon, who visited the parish, which is celebrating its 75th anniversary year.

* * *

The Mercersburg Academy

"Beautiful for situation, girt about by forested mountains that lift the eyes and the thoughts and lend their help; in a valley famous for its loveliness, its fertility and its stirring historic associations; a bowl among the hills, full of the peace which is fit for friendliness and empty of the din which distracts the mind; climate and elevation tonic and favorable to the enjoyment of outdoor life and to vigorous growth in health, supplemented by adequate modern facilities for the proper care and treatment of the illness incident to youth; spacious playing fields and gracious lawns shaded by a hundred species of trees and shrubs; gorgeous gardens both formal and friendly surrounding buildings of Georgian and Gothic design, with covering clusters of vines; equipped for simple comfort, inheriting a strong tradition of democracy, welcoming self-reliant, high-minded, ambitious boys from all across the nation and beyond the seas; instructed by a manly, friendly group of masters from nearly two-

Off-Moment Department



The gentleman with the contagious smile is the Bishop of Utah and the President of the Province of the Pacific. This off-moment picture of Bishop Moulton was taken at the Synod held last month at San Jose, California. Besides presiding at Synods, Bishop Moulton likes to sit in the bleachers and yell for base hits.

score colleges; inspired by a wholesome, non-sectarian, reverent religious spirit; building character in partnership with parents; helping boys to learn to live clean, work hard, play fair, to govern themselves in honor and to serve their own sound welfare by serving their own community and its cause"—these are the characteristic features of The Mercersburg Academy, at Mercersburg, Penna., as described by Dr. Boyd Edwards, the Head Master. Outstanding among the school's buildings is the impressive chapel, a picture of which is shown on the cover.

* * *

College Society Has New Policy

At the semi-annual meeting of the board of directors of the Church Society for College Work, which was held in New York recently, a new policy concerning promotion and publicity was adopted. Under the new plan money from contributions and dues will be expended only for actual college work in the field. Over head expenses, promotion and publicity will be financed from other sources.

* * *

Prof. Robbins Addresses Presbyterians

The Rev. Howard Chandler Robbins, professor at General Theological Seminary, New York, addressed the General Assembly of the Presbyterian Church in Cleveland on May 29. He discussed the steps toward unity already taken by the Presbyterian and Episcopal Churches. Prof. Robbins represented the Epis-

copal Church at the assembly at the invitation of Presiding Bishop Tucker.

* * *

Lexington to Be Self-Supporting

Beginning with 1940 the diocese of Lexington will no longer seek assistance from the National Council. The decision to become self-supporting was made at the diocesan convention in Lexington, Kentucky, May 16 and 17. The convention celebrated the tenth anniversary of the consecration of Bishop Abbott, with Archbishop Owen of Toronto as speaker at the opening service and at the annual banquet. Bishop Kirchhoffer of Indianapolis addressed the luncheon meeting of the Woman's Auxiliary on May 16. Visitors at the banquet included Bishop Clingman of Kentucky and Capers of West Texas, the mayor of Lexington, and Happy Chandler, the governor of Kentucky, whose amateur soldiers were fighting the battles of the mine owners in Harlan County at the time.

* * *

Increase in Church Membership Cited

While the population of Rhode Island has increased only 35% since 1913 Episcopal Church membership has increased 100%, Bishop Perry pointed out in his address to the annual convention of the Rhode Island diocese in Providence on May 16. In the same period the ratio of Church membership to population has changed from 1 to 40 to 1 to 22.

Help China!

THE Rev. Kimber Den, missionary, is now on his way to his native country to start work among the refugees, particularly children that have been made orphans by Japanese aggression. The Emergency Committee of the CLID is seeking funds to aid him in this vitally Christian work. A considerable number of individuals and a few parishes have already contributed to this Fund.

Will you not help as a Churchman? If a rector, will you not have a special offering or send something from your discretionary fund? Make checks payable to the CLID please.

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Bishop Edward L. Parsons
President

Mr. W. F. Cochran
Treasurer

The convention approved the immigration of 10,000 German refugee children to the United States during 1939 and 1940, and accepted the former non-denominational chapel at Canonsht, which was presented to the Episcopal Church by its congregation.

* * *

Marionette Play Shown

Marionettes as agents for presenting the teachings of the Church were shown on May 24 at a meeting of Parish Historians in Boston. "The Life Made Perfect," based on the life of Francis of Assisi, was given under the direction of Mrs. John H. Philbrick, wife of the rector of Trinity Church, Weymouth, Mass. Mrs. Philbrick described how the play was developed. Parish Historians were interested in the demonstration as a means of presenting parish historical events.

* * *

Bishop Honored By Nurses

The honorary title of "Bishop Associate" of the Guild of St. Barnabas for Nurses was conferred upon Bishop Page of Michigan at the annual Florence Nightingale service attended by more than 600 nurses in St. Paul's Cathedral, Detroit, on May 14. The bishop was also given a gold medal formerly held by the late Bishop Rogers of Ohio. Bishop Page was the preacher at the service.

* * *

East Carolina Reports Progress

Increased confirmations and strong financial support were reported by Bishop Darst in his address to the convention of East Carolina, meeting at Fayetteville, N. C., May 16 and 17. He said that the greatest missionary opportunity lies with the large Negro population, and reported that progress had been made in the work. On recommendation of the finance department the convention adopted a plan for a complete survey of all the counties in the diocese with a view to missionary opportunities.

* * *

Presiding Bishop At Ohio Auxiliary

Christianity alone can provide the cure for the widespread disease of group selfishness, said Presiding Bishop Tucker at the annual meet-

ing of the diocesan Woman's Auxiliary of Ohio in Trinity Cathedral, Cleveland, on May 16. But the Church cannot meet the opportunities presented to it until Christians are ready to make real sacrifices for their ideals, he said. The auxiliary adopted a new constitution establishing departments similar to the national auxiliary. Mrs. Rupert Holland of Toledo was elected president for one year, and Mrs. Eliza Backus was made honorary president.

* * *

Providence Rector At Baptist Convention

The Rev. Clarence A. Horner, rector of Grace Church, Providence, R. I., conducted the devotional services at the annual Baptist State Convention of Rhode Island, which was held at Warren on May 16.

* * *

New York Church Provides Pensions

Retirement pensions for lay employees of St. Bartholomew's Church, New York, will be provided under insurance contracts made by the vestry of the church. Under the plan women will be retired at 60 and men at 65, provided they have been in the employ of the church for five years. Pensions will range from \$30 for those earning \$1,000 or less per year

at retirement to \$100 for those earning \$3,000 and more.

* * *

Rochester Bishop Instituted

Bishop Reinheimer was instituted as the second bishop of Rochester at a service in St. Paul's Church, Rochester, on May 16. He was presented with a staff by the laymen of the diocese. The service was held in conjunction with the convention of the diocese, which passed resolutions condemning race prejudice, rejected one supporting birth control clinics, and tabled others seeking to "achieve influence in the councils of labor, where the church is conspicuously absent" and to "exclude the American flag from the sanctuary." The Rev. Paul C. Johnson, pastor of the Third Presbyterian Church in Rochester addressed the convention and the Woman's Auxiliary on church unity, and a Lutheran churchman of India spoke on the Madras conference.

* * *

Religious Shrines to Be Publicized

The Rev. Frederic S. Fleming, rector of Trinity Church, New York, will broadcast on the Episcopal Church of the Air at 10 a.m., E.D.T., on June 11, over the Columbia system, speaking on "Religious

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Shrines of the Manhattan Area." The broadcast is part of a campaign to interest visitors to the World's Fair in the historic churches and institutions on Manhattan Island, other sections of New York, Long Island, and vicinity. On the following Sunday the Rev. H. Adye Prichard will be the speaker.

* * *

Prayers for Peace Urged

Bishop Mann of Pittsburgh has sent a communication to the clergy of the diocese urging them to assist in the formation of a large group of people pledged to offer a daily prayer for peace. The plan was suggested by a similar group in England which now numbers 1,500,000. The bishop has suggested that each person participating sign a statement which will be filed with the rector of the parish church.

* * *

Church Honors Founders

The Church of the Redeemer, Brooklyn, New York City, honored its founders at a special service conducted by the rector, the Rev. Thomas J. Lacey, on May 14. He announced that the endowment fund of the church had reached \$51,000, and that a new goal of \$100,000 had been set.

* * *

Bulgarian Bishop Uses Ohio Church

Visiting in Toledo, Bishop Andre Velichki of the Bulgarian Orthodox Church held an early Communion service for Bulgarians in St. Paul's Church recently. He was assisted by the rector, the Rev. Glenn F. Lewis. Later he assisted the rector in a Communion service at the church.

* * *

Cathedral Choir Holds Service

At the invitation of the pastor of the Presbyterian Church in Wynne, Arkansas, the choir of Trinity Cathedral, Little Rock, Ark., sang there at an afternoon service on May 14.



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The church has been remodeled according to plans drawn by Henry Anderson, organist and choir director of the cathedral, with a chancel, choir stalls, communion table, and cross. The service included an address by Mr. Anderson on church architecture and symbolism.

* * *

Fleur De Lis Queen Crowned

With flags flying, queens in regalia, and heralds, trumpeters, train bearers and 300 girls in medieval costumes attending, Margaret Ferguson was crowned as new sovereign queen of the Order of the Fleur de Lis in Trinity Church, Boston on May 21. Sixteen parish chapters were represented at the service, which was based on the ritual of King Arthur's legendary court. The Rev. Ralph M. Harper of St. John's Church, Winthrop, Mass., officiated at the coronation, and the Rev. Albert J. Chafe, rector of St. Stephen's, Lynn, spoke.

* * *

Decrease of Aid to Parishes Urged

The gradual reduction of diocesan aid to churches now receiving such support was urged by Bishop Phillips of Southwestern Virginia in his address to the annual council meeting in Salem, Va., on May 16 and 17. The council also heard addresses from Bishop Jett, retired bishop, Mabel R. Mansfield, diocesan director of industrial work, and Mrs. Grafton Burke. The council adopted a resolution offered by the Rev. Conrad H. Goodwin of Waynesboro under which the bishop appointed a committee on Church unity. Bishop Gribbin of Western North Carolina was the guest speaker at the meeting of the

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Laymen's League of the diocese on May 15.

* * *

Community Committee Formed

A community committee of all the Protestant churches in Setauket, Long Island, N. Y. has been formed to deal with housing conditions in a small section of the historic town. The church committee, on which Caroline Church is represented, will act in conjunction with existing social agencies.

* * *

Thank Offering Service in Boston

Mrs. Richard H. Soule of Brookline, Mass., founder of the United Thank Offering, was guest of honor at the presentation of the diocesan offering in St. Paul's Cathedral, Boston, May 17. The offering amounted to \$10,244.

* * *

Commencement At Pacific Seminary

The forty-fifth annual commencement of the Church Divinity School of the Pacific, Berkeley, Calif., was held on May 11, with Bishop Block, coadjutor of California, making the address. Bishop Parsons of California, president of the trustees, awarded 8 diplomas of graduation and 4 bachelor of divinity degrees.

* * *

Academic Year Ends At St. Margaret's

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en for work in the church was marked by St. Margaret's House, Berkeley, Calif., on May 10. It is the only institution of its kind west of the Mississippi. A diploma was awarded to Mary E. S. Dawson, a former member of the staff at Bontoc in the Phillipine Islands. She will be set apart as a deaconess on Whit-sunday in All Souls' Church, Berkeley.

* * *

Ticonderoga Church Has Centennial

With Bishop Oldham of Albany as preacher the Church of the Cross, Ticonderoga, N. Y., celebrated the one hundredth anniversary of its incorporation at a service on May 14. Archdeacon Purdy of Albany and the rector, the Rev. Paul A. Kellogg, took part in the service, which was followed by more observances the next day.

* * *

Washington Convention Honors Old Members

Tributes were paid to Dr. W. St. Clair Bowen and Canon Anson Phelps Stokes for their many years of service to the diocese of Washington at the convention on May 10. Dr. Bowen has been connected with the convention for fifty years. Canon Stokes was praised for his work on behalf of better housing, race relations, and relations between Jews, Catholics, and Protestants.

* * *

Quarter Century of Service Honored

The congregations of the Church of the Holy Apostles and its four chapels in Philadelphia celebrated the 25th anniversary of the rectorship of the Rev. George Herbert Toop on May 7. The parish was founded by Phillips Brooks.

* * *

Methodist Unification Meeting Ends

The unification of the three American branches of Methodism was completed on May 11 when the uniting conference meeting in Kansas City ended its work of two weeks. The Methodist Church, as it will be called, includes the Methodist Episcopal Church, South, and the Methodist Protestant Church. It has 7,856,000

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members, 21,687 ministers, and 45,432 church buildings, with total property valued at more than \$650,000,000. Its annual expenses for ministerial support, benevolences and general work, excluding hospital educational and publishing activities, are \$90,000,000. The Church is organized on an episcopal basis, with five geographical jurisdictions, and one general jurisdiction for Negroes.

* * *

Rector's Anniversary Observed

Special services and reunions for various groups that have been baptized, confirmed, or married were held at St. Paul's-by-the-Lake, Chicago, during May, in honor of the twelve year rectorship of the Rev. Charles T. Hull.

* * *

Memorial Window Dedicated

A window in memory of the late Frances M. Lane was dedicated in Christ Church, Cody, Wyoming, May 21. It portrays "Christ Blessing Little Children," and is the work of Payne-Spiers Studios of New York.

* * *

Race Track Gambling Denounced

The Rev. Lester H. Clee, Presbyterian minister of Newark, N. J., and state senator, presented forceful objections to the proposed race track gambling amendment to be voted on in New Jersey when he spoke to the annual meeting of the young people's fellowship of the diocese of Newark on May 6. Another speaker at the meeting was Captain J. Stanley

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* * *

Church Army Adds to Board

In connection with its expansion program the Church Army has enlarged its board of trustees, electing the following new members at a recent meeting of the corporation: Rev. Donald B. Aldrich, Rev. John W. Chapman, Caroline Choate, Lewis B. Franklin, Rev. C. Leslie Glenn, Lucy Kent, A. B. Lisle, Clifford P. Morehouse, S. VanB. Nichols, William Walker Orr, Rose Phelps, Mrs. Robert L. Pierrepont, G. Hale Pulsifer, Mrs. G. Hale Pulsifer, Rev. George A. Robertshaw, Florence S. Sullivan, Rev. J. Wilson Sutton, Rev. Edward Taggard, and Samuel Thorne.

* * *

New Frontal Given Georgia Church

A new white and gold frontal was recently dedicated at St. Paul's Church, Savannah, Ga. It was designed by J. M. Hall of New York, and made and embroidered by members of the parish.

* * *

Cooperation in New Hampshire

The University of New Hampshire is located at Durham where there is but one church, Congregational, serving the entire community. Episcopal students are cared for by the Rev. Charles W. F. Smith, rector at Exeter, who goes to Durham once a month for a communion service that is celebrated in the Congregational chapel, equipped with an altar presented by Bishop Dallas. Mr. Smith is also provided with an office at the church where he keeps office hours once a week for students who wish to confer with him.

* * *

Clergy School at Albany

St. Agnes School, Albany, N. Y., will be the scene of the annual cathedral summer school for clergy of the diocese of Albany. It will run from June 26 to 30, and will have courses by the Rev. Stanley Brown-Serman of Virginia Seminary, the Rev. D. A. McGregor of the National Council and the Rev. James A. Muller of the Cambridge seminary. A conference on rural church and social work will be held in conjunction with the clergy school.

* * *

New Apostles Elected

When the Young People's Fellowship of St. James', Evansburg, Pa., recently entertained the fellowship of St. Paul's, Chestnut Hill, Philadelphia, the whole group of fifty was di-

vided into 8 sections to consider the question "If Jesus Christ were to start his ministry in the U. S. today, what 12 Americans would he choose as his disciples?" Here is the result, with votes: An unknown man of

saintly character, unanimous; Helen Keller, 30; Henry Ford, 26; Judge Hughes, 19; Hoover, 18; Dr. Carver, 17; Fr. Flanagan of "Boys Town," 15; F. D. Roosevelt, 15; Rabbi Wise, 15; Bishop H. St. G. Tucker, 14; Nor-

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Morning Prayer at 10:40. Holy Communion & Sermon at 11; Evening Service & Sermon at 8 p. m.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Chapels of the

New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.

All Sunday Services at 11 A.M.

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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays, Holy Communion, 12:15 P.M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services

8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The Church is open daily for prayer.

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 & Church School.

11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff 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.

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

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

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Sunday Services: Mid-Sept. to Mid-June 8:00 A.M., Holy Communion

9:45 A.M., Junior Church and Sunday School

11:00 A.M., Morning Service and Sermon

Sunday Services: Mid-June to Mid-Sept. 8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

St. Paul's Chapel

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Sundays: 9:30 and 10 A.M.

Weekdays: 8, 12 A.M. and 5 P.M.

St. George's Church

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man Davis, 14; Pershing, 14; Bishop Taitt, 14. Others listed were Mayor LaGuardia, Captain Mountford, Robert Hutchins, Rufus Jones, Admiral Byrd, Dr. Mayo, John D. Rockefeller. One person noting the comparatively small proportion of "professionally religious people" remarked that "at that it shows some increase since the time of our Lord." No one indicated who among the group might be the betrayer.

* * *

Philippine Hospital Gets Equipment

A complete new X-ray equipment has been presented to the Church's St. Luke Hospital, Manila, by Joseph P. Heilbron, of Manila, but who is president of a paper company with offices in New York. Mrs. Heilbron is president of the woman's board of the hospital. The gift, which cost nearly \$9,000, supplies a long-existing need in this missionary hospital, which cares for more than 40,000 dispensary patients a year, as well as 4,000 in-patients.

* * *

Unity Discussed in Newark

Women of the Episcopal and Presbyterian Churches to the number of five hundred, about evenly divided, had a luncheon conference on Church unity last week. It was under the joint auspices of the women's organizations of the two churches and was held in a Presbyterian Church in Newark. Speakers were Episcopalians Bishop Washburn, Bishop Ludlow, Rev. F. C. Grant and Dean Arthur Dumper and Presbyterians Rev. George Scott, Rev. William Hollinger, Rev. Henry Smith Leiper and Rev. Lester Clee.

CHURCH OF RARE BEAUTY IS BUILT IN ST. LOUIS

(Continued from page 8)

anne to take Him. His friendship however got him also into trouble with the world; conflict looms. The soldiers seek to take Mark also, and he discovers that Jesus is more than a kindly shepherd. He is also a

Prophet who bears the prophetic sword of truth; who seeks to change life and thus bears the burden of the prophet,—namely, persecution by the world. Mark then does what every disciple does when he first sees the profound challenge of Christ—he seeks to escape in fear, and Christ is then betrayed by His friend, who would not stand for Him. Finally, as his discipleship deepens he finds the power of Christ to change life and becomes the man the Church calls Saint, writer of the first gospel, a thing which in itself took considerable courage, and leader in the church. This story is told in four windows on the north side of the building and Christ is shown in the four aspects in which Mark knew Him, Shepherd Prophet, betrayed Man of Sorrows, and King or Son of God.

In the south side modern parallels are taken of these experiences and Christ appears in the background in the same four aspects. The first step in discipleship is the idea of friendship with Jesus who as the Good Shepherd demands that men work cooperatively together. Then as Prophet He teaches that although many men are in conflict, as evidenced by discord between races, labor and capital, and rulers and people, they all come from the same tree of life and belong together. This prophetic teaching, in a world which largely denies it, leads one directly into the complexities of social and cultural life. Reminiscent of conflict and of the Prophet's burden this

window poses the Christian answer in a world where discriminations, bitter rivalries and hatreds between peoples abound. Then the modern disciples betray Christ in their effort to escape Christ through subservience to the forces which challenge His rule. The two main motives in life that betray Him are pictured in the form of two branches separated from the tree of life. Christ is betrayed through the lust for power and the lust for wealth and broods in the background as the man of sorrows. Finally in the fourth window the victory of discipleship is indicated where Christ is shown as the King and men are shown bound together in attitudes of worship. The window tells the story that Christ is Master over men when they have so found Him that they have found unity with their fellowmen in common worship to the living God.

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