

The Witness

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A Religious Weekly Attacks New York Cathedral

Christian Century Calls it an Extravagant Dabbling
in Poor Art by the Rich Minority

The Christian Century, a weekly religious paper with a large circulation, edited by a group of men prominent in the Denominational Churches, vehemently criticises the building of the Cathedral of St. John the Divine in the issue of April 20th.

First, the question is asked: Who is building this cathedral, requiring millions of dollars? Their answer is:

"Who is building it? Who is backing the project? It is the work of a section of one of the denominations ranking in numbers far down the list of American churches. It is the conception, and embodies the labors, of a minute minority of a minority even of our ecclesiastically minded, who in their turn, are a minority in the population of the United States."

After dwelling for a time upon the expenses of the undertaking, the article brings out the chief point in its criticism:

"We need religion. Everybody needs religion. Too much of the right sort we can not get. And we can afford to pay for it handsomely, rich and poor alike. But what about the type of religion thus expressed? To whom is it religion, pure and undefiled? What say the majority of the American people? How many of them sincerely worship, or by any tricks or reductions of art can be induced sincerely to worship, the deity whose attributes are exalted by this pile and by the regimen for which it stands? Has this minute minority, heavily endowed with the common wealth, the right to assume to interpret religion for our civilization after a fashion quite impossible for the vast majority of the American people? How many of us really believe that the conception of religion thus expressed has regenerative value for our day and our social order? How many of us wish to take our religion after this fashion, or give it out through such a medium? If this were a private chapel, dedicated to the closest devotions of the wealth-burdened benefactors who make the pile possible, our American traditions in such affairs would seem to compel passing over the matter. But is this to be taken for what it aspires to be, the central shrine of American religion? Is this democracy at its best and purest? Is this structure and its cost capable of expressing the religion of democracy?"

The final shot is that the cathedral does not represent true art. The closing words of the attack upon this church undertaking is as follows:

"The art of Europe's cathedrals is art

Church People Now Planning for Summer Schools

Schools, Well Scattered Throughout the Country
are Looking for Large Enrollments

WE ASK YOU

We will print in next week's issue of the Witness, an announcement which we know will be of great interest to our readers. We have secured the active co-operation of a group of distinguished Churchmen. Their names will appear in next week's announcement. We now urge our readers to send us an answer to this question: "What One Thing Will Most Improve The Witness?" Each answer will be submitted to this distinguished group of advisers, and if approved by them the suggestion will be acted upon by the management. Write today, please.

for all ages, because it was real art for the ages which produced it. American art for the ages will not less genuinely spring from inspirations of our own life and thought and endeavor. Our religious monuments will be embodiments of the sincere religion of our life, not of our imported creeds and medieval theological survivals. Our masterpieces of art will not be copies, not even reproductions from the greatest masters of Florence and Rome and Athens. To the devout American soul of today, the structure on Cathedral Heights is grotesque sacrilege. And to the devout spirit and artist soul of the coming generations, it will remain a blundering copy of monuments from a sincerer age, imposed upon our civilization by an inconsequential minority of ecclesiastics and artisans, in whom neither religion nor art runs deep enough to express the aspirations and realities of their age."

Dean Ladd Has Services in Norfolk

For the past three years the mid-day Lenten services in Norfolk have been under the auspices of the Church Federation, with speakers of prominence from different religious bodies. This year the speaker for the opening week was the Rev. W. D. Smith, D.D., rector of St. Mark's Church, Richmond, while Dean Ladd of the Berkley Divinity School has charge of the services during Holy Week.

Within the next few months the church will conduct conferences and schools in all parts of the country. Practically every Diocese is now officially connected with one or more of these Summer Schools, and parishes are beginning to send young men and women to them, expenses paid, realizing that there is hardly a better way to secure a training in Christian service.

Most of the conference are held the latter part of June and the first part of July, immediately after the closing of the colleges, though in a few cases it has been found expedient to hold the conferences in August. The following is a list of the larger conferences, the date of each and the address of the secretary from whom detailed information may be received.

Lake Wawasee, Indiana—June 19th-24th; Rev. J. L. Plummer, Lake Kokomo, Indiana.

Ocean City, Maryland—June 26th-30th; Rev. P. L. Donaghay, Middletown, Delaware.

Wellesley, Mass.—June 26th to July 6th; Miss J. Bumpstead, 12 Berkeley Street, Cambridge, Mass.

Gambier, Ohio—June 26th to July 7th; Rev. B. H. Reinheimer, Columbus, Ohio.

Racine, Wis.—June 26th to July 6th; Miss G. L. Camp, 404 Brady Street, Milwaukee, Wis.

Concord, N. H.—June 30th to July 10th; Miss L. Sturgis, 66 Malborough Street, Boston, Mass.

Geneva, N. Y.—July 3rd-14th; Mrs. Gerald Lewis, Beacon, N. Y.

Princeton, N. Y.—July 3rd-to14th; Mrs. Gerald Lewis, Beacon, N. Y.

Conneaut Lake, Pa.—July 5th-15th; Rev. R. N. Meade, 5720 Darlington Road, Pittsburgh, Pa.

Montrose, Pa.—July 5th-15th; Rev. Lawrence Ware, Kinston, Pa.

Charlottesville, Va.—August 1st-15th; Rev. E. P. Dandridge, Petersburg, Va.

Sewanee—August 8th-21st; Rev. M. P. Logan, Monteagle, Tenn.

There are other conferences as well, some on the Pacific coast and a big conference and school planned in the Dakotas, details of which we do not possess at the present time.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Thousands Attend Sunrise Service in New York

It has been many years since New York has had so glorious an Easter Day as that of last Sunday, when the whole city seemed a radiant proclamation of the Easter message. The most striking innovation was that of the early service held in the Mall in Central Park, a reflection of the custom of holding a sunrise service on Mount Rubidoux, near Riverside, California. Throughout the day thousands of people passing along the avenues, which were brilliant with sunshine and Easter attire, went in and out of St. Thomas's Church, going there to see the strikingly beautiful Easter decorations. The same was true of St. Bartholomew's Church, where the decorations were wrought with exquisite taste, of Old Trinity and the Cathedral of St. John the Divine.

More than 5,000 men and women stood about Bishop Shipman on the Mall of Central Park as the sun of Easter rose. Trumpeters and choral voices welcomed the day of rejoicing for the Christian world in a ceremony promoted for the first time by the Federation of Churches, which instantly was assured of enormous popularity and attendance in future years when it becomes more widely known.

In the band stand in the Mall, the pulpit improvised for the occasion, stood Bishop Shipman, who offered a brief, simple prayer appropriate to the occasion. Louise Homer of the Metropolitan Opera Company sang "Christ the Lord Is Risen" and Bishop Shipman introduced the Rev. Dr. Henry van Dyke, who read his poem, "God of the Open Air." The band of four trumpeters rendered several hymns, including "Come All Ye Faithful," "The Lord Is My Shepherd," "How Firm a Foundation" and Beethoven's "The Glory of God in Nature." The congregational singing, led by Howard Wade Kinsey, was a striking and most impressive feature of the open air ceremony of worship.

Bishop Manning Hits at Divorce in Easter Sermon

Bishop Manning spoke very pointed about the Divorce evil in his Easter sermon preached in the Cathedral in New York. The following is an extract from his sermon:

It is the glory of the Easter faith that is needed today to give back life and hope to the world. The one great need of the world at this time is a sure and simple faith in God. We say that the world is suffering from the war, and this is true, but the cause of the world's suffering lies deeper than this. The world is suffering from the evil which brought on the war, and that evil is the eclipse of faith in God through the false teachings of a materialistic philosophy.

Our souls are chained to earth by fetters of our own forging. The sense of our spiritual dignity and of our immortal destiny has grown weak among us. Our eyes are blinded by a poor and shallow rationalism which makes us afraid to recognize the supernatural, which robs us of our divine inheritance and which takes from us the vision of God. This is the reason that we

have today no great poets or painters or authors or musicians among us. This is the reason for the poor and low ideals and standards in our moral and social life and for a condition of things in which a former United States Senator exhibits his shameless disregard of the sacred ties of marriage and of the principles of decency and good faith by procuring a divorce from his wife in a foreign land, and his action is publicly countenanced and condoned by our ambassador to Italy.

Without faith in God and in immortality there can be no right thinking nor right living, no high and worthy ideals for the life of man. We must bring back into our life the joy, the power, the faith in God and in the future which come from faith in the Risen Christ.

It is the Easter faith the world needs. It is on this foundation alone that we can rebuild our shaken world.

We need statesmen who are open and fearless believers in the Son of God and who have the vision which Christ alone gives to us.

It is time for all of us, all who care for the welfare of mankind, to listen again to God's message, to turn with new faith to the Divine life-giving message of our Risen Lord so that there may be a resurrection of hope and charity and peace in all the world.

A White Easter at St. Mark's, Denver

Denver staggered under a great weight of snow on Easter Day, 1922. Long-time residents declared there had never been an Easter like it in their memory. Snow is comparatively common in April in Denver, but it is usually brief in its attack. This snow storm began about 8 o'clock Saturday night, continued all day Sunday, and did not cease till about 2 o'clock Monday afternoon, when the sun finally summoned sufficient power to burst through the heavy gray atmosphere.

Inside Saint Mark's Church it was also white, the altar gloriously clothed with magnificent frontal and hangings; pure white calla lilies decorating it and beautifying it in wonderful profusion. At 7 a. m. nearly three hundred people were worshipping and the choir of thirty voices opened the glorious festival with the processional hymn, "Come, ye faithful, raise the strain of triumphant gladness." Two hundred and sixty-four people received communion at this early service.

Afterwards the choirs and clergy and servers enjoyed an Easter breakfast prepared in the parish by some of the devoted women of Saint Mark's. Sixty persons sat down to this meal. At 9 o'clock the junior choir began the second service of the day with the processional hymn, "Angels, roll the rock away." One hundred and fifty people attended this service and one hundred and twelve received communion. It was a sweet and beautiful service led by the clear treble voices of the junior choir. Then followed the 11 o'clock service, the church being completely filled, and additional chairs placed along the side aisles. The united choirs sang the complete service

from the Moir with a few parts from Gounod, Mascagni and Mozart. Fifty voices made up this fine choir.

One hundred and seventy-one persons received communion at this service. This made a total of 547 communions made at the three services, a wonderful record for such a day. Professor R. Jefferson Hall was at his best at the organ and the choir sang gloriously. There was exhilaration and inspiration in all they did together.

In the evening, with the snow several inches deeper, at least one hundred and fifty children came for the carol and butterfly service and to present the Lenten offering for the missionary work of the church under the nation-wide campaign. About as many adults attended the children, making a good congregation.

Songs were sung by the primary and kindergarten departments, the rector told the story "from cryalis to butterfly," and the children built up an enormous butterfly with the help of Mr. Hall, changing it from dead black to living color of beautiful flowers, and at the completion the butterfly was illuminated all around the wings by different colored electric lights.

Then each class presented its offering and the collectors staggered under the weight of the bags of pennies and larger coins. The Fidelity Club also made a box offering which had accumulated during the Lenten season at its Sunday evening meetings.

St. Stephen's Has Faculty of Christians

That it is possible to get together a faculty of first-rate scholars who shall also be Christian men has been shown by the development of the teaching force at St. Stephen's College, the Church's college for men at Annandale-on-Hudson, Dutchess County, New York. During the last three years nine professors and associate professors have been added to that faculty, all of them with at least three years' experience in college teaching, and three years post-graduate training, all of them professed Christians. The two latest additions, in the departments of Romance Languages and English, have just been announced at the college.

James Herbert Wilson, B.A. (Oxon) Ph.D. (Wisconsin), has been made associate professor of Romance Languages. Dr. Wilson, who has been on the French faculty at Wisconsin for several years, is the only Rhodes scholar who ever took first honors at Oxford. He is the author of a number of critical studies, his latest one an analysis of Duhamel.

Edward M. Voorhees, M.A. (Boston) Ph.D. (Princeton), has been appointed assistant professor of English Literature. For four years he has been assistant professor of the same subject at Hamline University, St. Paul, Minnesota. His special subjects are Early and Middle English and Shakespeare.

St. Stephen's College is happy in that none of its faculty for the present academic year is leaving. Three of its men this spring have refused salaries elsewhere much above those paid by St. Stephen's, in order to continue to share in the upbuilding of

"the college where Christianity and scholarship are complementary."

Conference on Radical Christianity in New York

A conference, under the auspices of the Church Socialist League, is to be held in the parish house of the Church of the Epiphany, 141 East 35th street, New York City, on May 17th. The purpose of the conference is to develop plans for the strengthening of the radical forces in the church and to find ways to bring home to the general convention and the people of the church the radical social implications of the gospel. It is also hoped that it will aid in the bringing about of that co-operation between radical Christians which is so badly needed. All who have a desire to see the above purposes realized, whether members of the Church Socialist League or not, are invited to the conference. Those interested can get further information by writing to Bishop Paul Jones, 108 Lexington avenue, New York City, the president of the league.

Church Crowded on Easter Day

Easter in Cincinnati: "The best Easter in ten years," "The most satisfactory in my eleven years in this city." These were some of the verdicts on Easter Monday. Perfect weather and a decided spiritual awakening among the laity, especially combined with the efforts of the clergy at every point, made the day one of great happiness.

Five services at Christ Church, Rev. Frank H. Nelson, D.D., rector, totaled an attendance of 3,186, with a splendid offering to be divided between Dr. Grenfell's work in the Labrador and St. Luke's Hospital, Phoenix, Ariz.

Four services at St. Paul's Cathedral, Very Rev. S. B. Purves, D.D., dean, were attended by 1,285 persons and a class of 28 persons was confirmed in the evening. Six adults and ten children were baptized. An offering of \$1,800 was received.

Grace Church, Avondale, Rev. Geo. Heathcote Hills, rector, had the largest attendance in years and a large amount was obtained to reduce the debt on the rectory to an inconsiderable amount.

The Church of the Advent, Walnut Hills, had a large attendance at all services and the number receiving communion from the hands of the rector, the Rev. Geo. C. Dunlap, was the largest in many years.

Calvary, Clifton, Rev. Frederick L. Flinchbaugh, D.D., rector, had four large services and a fine offering was secured, to be used in great part for the renovation of the interior of the church.

St. Stephen's, Winton Place, with a seating capacity of 120 had 145 at the principal service, while 51 received at the early celebration. An offering of \$362 was received.

The parishes of Price Hill, Mt. Auburn, Norwood, Fern Bank and the Missions at Carthage, Pleasant Ridge and Westwood were all rejoicing in the return of many to the fold in addition to a large attendance of the regular worshippers.

Great activity was evident at the Church of the Redeemer, Hyde Park, Rev. Maxwell B. Long, rector, where the Easter services were the spiritual preparation for the build-

ing campaign, which every one hopes will eventuate in the erection of a handsome Gothic church, costing about \$75,000. Such a structure is not only badly needed for this growing congregation, but the moral effect would be good for the whole church in Cincinnati. The services held in the parish house were crowded to the limit.

Another cause for the splendid Easter results is no doubt the fine attendance at the Lenten noon-day services at the Keith theater. During Holy Week all previous record for that period were exceeded. For the four days the services were held attendance was 2,977, an average of 744, as compared with the four days in Holy Week, 1921, when 1,913 attended, with an average of 478. The Rt. Rev. Theodore I. Reese, Bishop Coadjutor of the Diocese, was the speaker both years. The totals for the whole season of Lent show an average daily attendance of 560, as compared with 514 in 1921.

Sudden Death of Jacksonville Rector

The Rev. Milton Rhorer Worsham, D.D., the rector of the Church of the Good Shepherd, Jacksonville, Florida, died very suddenly on Good Friday morning of heart failure. The evening previous he had preached at the service in his church. He spoke of being tired when he left the church, but he was not considered ill by any who were with him. The death came as a great shock to the entire city, where Dr. Worsham was beloved and honored.

Tithing Successful in Pennsylvania Parish

Tithing is the accepted thing in St. Stephen's Church, Wilkesburg, Pa., of which the Rev. William Porkess is rector. Not only in the financial aggregate has it brought an unprecedented response, but it has also, to a remarkable extent, increased church attendance, and considerably aug-

mented the number of workers. The plan used is as follows: Each parishioner gives one-tenth of his gross income. Two-thirds of this amount is used for church work; and of this sum three-fourth is for home work. The remaining fourth for the extension of Christ's kingdom. The remaining one-third is reserved for such needy purposes as the giver may indicate. Bishop Whitehead commended the plan very wholeheartedly in his statement on tithing at the last Diocesan Convention.

Bang! Goes Another Diocesan Record

For the second time within a week the record of confirmation classes has been broken in the Diocese of Western Michigan. On Palm Sunday, at Grace Church, Grand Rapids, a class of ninety-seven was presented. On Tuesday before Easter, April 11, the rector of St. Luke's, Kalamazoo, the Rev. J. H. Bishop, presented a class of one hundred and eighteen to Bishop McCormick for confirmation, and two to be received from the Church of Rome. Other parish records are understood to have been surpassed during the past year.

Easter Attendance Record Broken

The Williamsport Rotary Club feels that it has been signally honored in the selection of the Rev. Charles Noyes Tyndell, S. T. D., Rector of Christ Church Parish, to deliver the invocation on the occasion of placing a memorial wreath on the tomb of the unknown warrior at Arlington, by International Rotary, on the Fourth Sunday in Lent.

The number of communicants at the Easter Services in Christ Church, Williamsport, was the largest in the history of the parish. Large accessions to membership have been made under Dr. Tyndell's administration.

Am I My Brother's Keeper?

Nearly every parish has neighbors of foreign birth or parentage for whom it has a responsibility. Practical suggestions for contact, understanding and service are contained in the handbook prepared by the Foreign-Born Americans Division of the Department of Missions.

Foreigners or Friends?

By Thomas Burgess, Charles K. Gilbert and Charles T. Bridgeman.

Here is a little volume of 275 pages, with full bibliographies, prepared in consultation with the best experts in the country, that is not merely a treatise. It shows what can and should be done by the Church in helping to solve the problem resulting from immigration.

It is especially designed for study classes and individuals who desire to give real service to God and country.

Foreigners or Friends will be sent postpaid on receipt of \$1.25 (cloth); \$1.00 (paper); in lots of ten or more \$.75. Leader's Guide for class study, \$.25.

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"TO OBEY"

By Bishop Johnson

There seems to be an epidemic of resentment against any obligation to obey other wills than our own sweet ones. It is curious in a religion where "to obey is better than sacrifice" and in which the Master "learned obedience by the things which He suffered," that the idea of deference to authority is hateful to many who profess and call themselves Christians.

A Bishop of the Church and the learned Chancellor of a great Diocese are telling us that the word should be left out of the marriage service.

One of our leading Church periodicals is advising candidates for Holy Orders that they are not obliged to obey their Bishops in the matter of choosing a seminary.

In a meeting of learned and devout Christian ministers of all denominations, it was agreed recently by an overwhelming majority that Christian people had progressed beyond the need of obeying the Church, or their own religious assemblies; that the Bible was not of binding authority; that, while we are living in rather a chaotic condition, mentally and spiritually, the world was really making spiritual progress, and that one of the surest signs of progress was that we were under no obligation as religious leaders to obey any external authority.

They did not go so far as to say that they did not desire that their own congregations should refuse to defer to their leadership, but that in that leadership they had no authority to obey but truth.

Which same would have struck me as funny if I had not found it so perplexing and full of grave portent. For I know that this truth which they claimed to obey is an exceedingly easy Master in each individual case; and one which was made in the locality where they served and not absolute in any understandable way.

* * *

Now it is my belief that law is a thing external to the individual and to which he must relate himself; and not something created by the individual for which he stands sponsor. It would seem that obedi-

ence must often do violence to personal preference, but when I proclaim that I am obeying authority as contained under my hat, I am merely justifying myself in my self-will: at least I am not learning obedience by the things that I suffer, for I will not suffer anything that does not minister to my own conceit. In short obedience frequently involves doing the thing that you do not want to do, and accepting that which is disagreeable. My own self will is never a very hard master.

Now the curious thing is that the theory which deletes the word "obey" wherever it interferes with personal preference is usually coupled with an inability to command.

We learn to exercise authority by the discipline of obedience.

In order to make an officer, you must first teach him to obey.

And curiously enough the dear lovely people who have so over refined their own lives that they accept no external authority are proving poor parents.

But of course if there is no such thing as an external authority which adults should accept, by what authority do we find any claim to exact obedience from children?

It is the father and the mother who themselves accept a religious authority that is definite, who have usually succeeded in rearing children who are obedient.

A nation which accepts the authority of a religious institution is the nation that can control its own children.

We do not accept the principle of external authority in spiritual matters and American children are dictating the policy of homes but not assuming its responsibilities.

They resent obedience as their parents in turn resent it.

Their parents want all the privileges of a moral world, which they neither created nor maintain and they pass on, unconsciously, the disregard for authority which they profess.

Nor can the isolated parent, today, who accepts authority take his own children out of the morale, or the lack of it, which pervades the body politic.

The child of obedient parents resents an authority which he is keen enough to see is not binding on his companions. We can no more isolate our children from this prevailing bolshevistic atmosphere, than we can prevent their taking the flu.

The whole body is sick because it has thrown off external authority and substituted personal prejudice as the idol which they serve.

* * *

It would seem to me more timely if we sought a definition of authority and the meaning of the word "obey," than if we try to solve a knotty problem by merely cutting the knot and throwing the word "obey" into the discard.

Let us rather ask ourselves what the word "obey" means in the marriage service and what is the real relation of candidates for Holy Orders to their bishops, than to encourage an over willing populace to scrap all vantage of obedience.

I note that the woman who wishes to eliminate the word "obey" still desires to be supported after her divorce by the man from whom she is getting a divorce. If

we scrap "obey," must we not scrap "alimony" also and if the two are, as we are told, identically equal, then why cannot the man sue for alimony as well as the woman?

We can't eat our cake unless somebody fusses with the dough.

Of course, if we cut out "obey," mere man can come in and ask to have the endowment with worldly goods eliminated also, as the two are identically equal.

Or perhaps if the woman has the money and the man hasn't, she might do the endowing.

The truth of the matter is that it might be a good plan to study the meaning of the word "obey" before we eliminate it.

The trouble is that the public jumps to the conclusion that the word "obey" refers to the servile dependence which a slave must give to his master.

This is funny because there are no more slaves, hence it is the popular significance of the word that is archaic; not the present meaning of the word.

It is just the same as if the public insisted on giving the original meaning of the word "villain," and calling every farm servant by that opprobrious term.

In modern language the word "obey" has no such meaning as its antagonists read into it.

"Children! Obey your parents," carries no such significance.

"To obey the civil authorities" is no effort at all to the ordinary citizen. He expects to do so and doesn't even know the names of the folks that he is obeying.

"Wives, obey your husbands" meant one thing when St. Paul wrote his epistles; it means another thing today, but it still means something. What does the word "obey" mean?

It would seem to signify that civilized man cannot take any corporate action without leadership involving responsibility. And that in the sphere of that responsibility the private obeys his officer; the child obeys his parents; the employee obeys his employer; the candidate for Holy Orders obeys his bishop; the wife obeys her husband; we obey the civil authorities.

If you want to find a civilization in which the word "obey" is eliminated, go to the mountains of Tennessee and Carolina, and you will find everybody doing just as he pleases: the men operating stills and the children growing up like rabbits.

Obedience is the key word of solidarity. In marriage I take it to mean that if the man is responsible for making a living, then he must have the privilege of making it where he can, and the woman must obey his reasonable demand that she does not run up bills beyond the capacity of his income. You don't believe it? Very well, then let them get a divorce, for that is the inevitable result. It is perfectly silly to give the word "obey" its obsolete meaning and then demand that we cut it out.

And you will find that when the wife has succeeded in discarding all obedience, that the man either obeys her or they get a divorce.

Oh! of course there are a small percentage of high-brow people that can conduct a family on the exalted principle of common agreement. The law does not exist

(Concluded on page 8)

Cheerful Confidences

By George Parkin Atwater, D.D.

"ARE YOU MISSING SOMETHING FOR YOUR BOY?"

On the next rainy day a few million mothers will call to their children as they leave for school, "Have you put on your overshoes?"

Parents *do* care.

But do you care enough to read this article and realize that what your careful reading may mean to *your* boy?

If you have a boy in high school, or of that age, then take five minutes to read these few words, and take half an hour to think it over.

A group of men have planned something for your boy. It may mean the most important thing in his life.

If you can spare thought enough to have your child put on his overshoes, then certainly you can spare thought enough to assist your boy to his real vocation.

Here is the message that may be the golden opportunity of your life:

If President Harding should invite your boy to spend four days at the White House you would be honored and pleased, and the boy would go at any cost. He would remember it always.

Now, here is an invitation of even more importance to your boy:

Dr. Drury, the rector of St. Paul's School, Concord, New Hampshire, has invited two or three hundred boys to be his

guests at the school from June 26th to July 1st this year.

This is one of the most famous boys' schools in this country, and to spend five days there is a rare privilege.

Your boy is invited if he is of the right age.

What is the purpose of this gathering? It is to explain to the boys the joys of the Christian ministry as a life work.

A group of men will become acquainted with the boys and tell them of the privilege of serving Christ and the Church.

No boy will be urged to go into the ministry, nor will any pledge or decision be asked or accepted.

Hospitality will be provided and the only cost to the boy will be his traveling expenses, and a registration fee of \$2.00. He will have the advantages of the recreational features of the school.

It will be a joyous meeting of boys, to consider the value of the highest vocation.

Your boys may never have thought of the ministry, and you may never have thought of it for him. Here is a chance to give your boy a chance. It may never come again in his life-time.

A large group of clergymen and laymen are assisting Dr. Drury in this movement. Make up your mind to send your boy.

If you are a vestryman of a parish, determine that your church will have one boy at the conference. Urge the rector to choose a boy and urge your fellow vestrymen to send him.

"The conference will be open to boys from the three classes prior to college, viz., this year's sophomore, junior and senior

classes in the high school, and the fourth, fifth, and sixth forms in the boarding schools."

Please address all inquiries to

Conference on the Ministry,

St. Paul's School,

Concord, New Hampshire.

Write at once and enroll your boy!

Only One Assistant in the Whole Diocese

At the present time there is only one parish in the Diocese of Southern Ohio having the services of an assistant minister, and his status is rather that of an associate than an assistant. With a full working force at least four other parishes would have assistants.

A survey of the Diocese of Ohio shows much the same situation prevailing, seven of the eight major parishes which usually have assistants, are short-handed at the present time.

This is but another indication of the shortage of ministers, which the whole Church faces, and apparently we have not reached the bottom of the curve.

One parish in the Diocese of Southern Ohio plans to recall as an assistant a clergyman at present engaged in secular employment. There may be others who might be recalled to service much as the government recalls the man of West Point and Annapolis when there is a shortage of officers.

"What College Next Year?"

This question is being asked by thoughtful young men graduating from high schools and preparatory schools, and by their parents.

Before a decision is made, especially by Churchmen, the Church's own colleges should be considered.

ST. STEPHEN'S COLLEGE IS ONE OF THESE

It is characterized by:

1. The highest scholarship.
2. Humanistic courses—classical, literary, and scientific—all leading to the B. A. degree.
3. Intimacy of contact between faculty and students.
4. Simple and inexpensive living.
5. A really vital and uncontroversial religious atmosphere.
6. Virile athletic activity.
7. A delightful country life—not too far from New York.

ST. STEPHEN'S COLLEGE

ANNANDALE-ON-HUDSON, N. Y.

(R. R. Station: Barrytown)

The Stumbling Block

By Rev. Louis Tucker

Oh! Oh! Take your hoofs out of my ribs.
Move, then.

Can't do it. Wounded. Step over me.

All right. Pass the word back, there,
for the stretcher-bearers.

Not on your life. I stay here.

What's the point?

Point is, I'm done for. Stoop low just
after you step over me.

I do not understand.

You don't have to. Stoop low; stoop low.
Save time, and tell me.

A low place in the parapet, too soggy to
build up with sandbags, and no wood for
revetment. We can't dig deeper because of
water. The Boche have a machine-gun
trained on it and every time they see a
head they get it. This is a main trench,
with hundreds passing, and you know how
careless our men are. We weary moving
corpses. We put up a sign. Nobody reads
it. We strung wires. They were cut. We
posted a sentry. Everybody cursed and
disobeyed him; besides, we need every man.
We laid a dead man crossways to trip the
passers-by. They moved him. So, when I
got mine, I crawled here. Most of the boys
step over me, and I can warn them. The
rest trip over me and fall, and so stoop past
the low spot. I shall last an hour yet, and
have saved nine already. To go by here
with head erect is death. I am the stum-
bling-block by which they tumble into life.

Forward, there. Hurry! You're hold-
ing up the line.

Corporal, take this man to the hospital.

Not on your life. I've seen field hospi-
tals. As well die here as there.

Good-bye, then, lieutenant.

Good-bye, major. If you pull through,
come back and bury me. Stoop low. Stoop
low. Stoop low, boys. Doesn't the Bible
say, somewhere, that God set Christ for a
stumbling-block to those who will not heed,
that they may stumble into life? Stoop
low. Stoop low.

A Book Review

DEMOCRACY AND THE DOG COLLAR

By G. A. Studdert Kennedy
(Hodder and Stoughton)

"The purpose of this book," says Mr. Kennedy in his introductory chapter, "is to try and discover why the official relations between organized religion and organized labor are either non-existent or extremely bad." This he proceeds to do by means of a series of spirited dialogues between Mr. Organized Christianity and Mr. Organized Labor. But while he does it exceedingly well, after the manner of "Woodbine Willie," it cannot be said that even his candor and freshness have overcome the disabilities which the dialogue form imposes upon the apologist. Do what one will, it remains an artificial method, and no amount of histrionic skill can wholly disguise the wooden joints of the puppets; one divines that strings are being pulled somewhere.

But that apart, there is much real insight in this most racy piece of apologetic.

True, Mr. Kennedy does not go deeply into economic issues; but he does get to the heart of things, and even the student of economics may have something to learn from him. Mr. Kennedy himself would say it was a book not for students but for the plain man in the street. The present reviewer feels its very popularity may mislead the man in the street. Mr. Kennedy is always burningly sincere, always on fire with social passion, and the man in the street is apt to be swept away by these qualities and imagine the most impassioned word on any question is necessarily the last word on the subject. It is preachers, teachers and students who will go behind the passion that informs this book and find something to criticize and much to learn.

The Front Room

By Rev. V. C. Bonnlander

In some places we still find the "front room" which was much better known to the children of the past generation than those of today. The front room was the parlor. It was the best room in the house. It usually had the finest view; the furniture in it cost more than any in other parts of the house; a good Brussels carpet was on the floor; vases and bric-a-brac stood on the mantle-shelf; fine pictures hung on the wall.

At least that was what we were told. The only glimpse we ever had of all these treasures was from the threshold on the weekly occasions when the dusting took place. All we could see was a large sheet stretched over the floor; the chairs were covered with some kind of drapings which permitted only the casters to peep out at the bottom. White, bulky, flat boxes appeared on the wall, like stiff, hard pillows; and these we knew were the family crayons and oil paintings. A wide sheet hung over the mantel, with irregular bumps pok-

ing it up here and there; and these, of course, were the vases, and shells, and leaping horses of bronze. The curtains on the windows also had further draperies over them to keep off the dust, and everywhere was the pungent smell of camphor. You could even smell it when the door was shut.

Really, the room was too good to use. It needed some unusual occasion to open its door for anything but for dusting. When the minister called, mother used to take him in there, and then they would sit on the edges of the stiff chairs and as soon as he was gone, out would come the dustpan and brush. We also used the room when grandma died.

The old "front room" has passed. But people reluctantly give up the old customs. A lot of them use the church in the same way.

What a pity that they do not know that they can live with God in the small things as well as the big things; that His house is a place of joy as well as sorrow; for every day living as well as for the one time we must needs die.

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BOSTON

Hitting At Our Cathedral

By W. B. S.

We will doubtless be criticized for taking seriously the attack on St. John's Cathedral which appeared in The Christian Century. We get so little humor in religious circles however that we believe it is well to inject a little whenever possible. There are those among our readers better able to answer the criticisms than we are. We want to concede this before the editor of The Christian Century calls our attention to the fact. We do want to ask this however: Should Christians TRY to build temples for the glory of God as the Episcopal Church is doing wherever possible, or should we be content to worship in "meetin houses" as is the custom of our Protestant friends? Sounds like sour grapes to us. This "small minority of a denomination that in its entirety represents but a tiny minority of Christians" builds a Cathedral in New York that is one of the sights of the city. So a Disciples parson representing a church which is made up of a very large minority of Christians, but which hasn't a church in New York City that one ever hears of, rises in his wrath and denounces us for raising millions to build a Cathedral worthy of the name. Let him howl.

ARMENIAN RECIPROCITY EXTRAORDINARY

It happens that our parish is detaching from its body an organized mission aspiring to independency. In a shop under the Masonic hall in which the regular services are held, a young Armenian is industriously winning a moderate business. Two weeks ago I made his acquaintance there.

"I have just been reading Armenian newspaper. How my people suffer; terrible what they do to them; and they starve. I could not go on reading. You Episcopal minister? I am Armenian church. I have attend your church sometimes in Birmingham."

"We hope you will attend here."
"Yes."

Yesterday I celebrated early Easter Eucharist in the hall. My reader explained to me why our Armenian friend was not present. "But what do you think he says, he wishes to contribute three hundred dollars to help build our church next month."

I know this young struggling son of a martyr race must be sending to their relief all the money he can, or he could not have talked to me in the terms he did. My layman continued: "He wishes to be received into communion with us." And so he brings his gift to the altar.

Who wonders that I had to say to my noonday home congregation, "Our Easter offering should go to perishing Armenia." Unhappily we had by anticipation appropriated \$300 of it. And here we were, receiving \$300 from rather than giving it to Armenia.

I felt I owed it to bare my head before this suffering representative of a mercilessly exploited remnant and ask forgiveness of him, his people and his God. There

is some refuge in the reflection that the harvest is not passed nor the summer ended, even yet.

EDMONDS BENNETT,
April 17, 1922. Ensley Highlands, Ala.

Dr. Gateson Honored by the Community

The Rev. D. Wilmot Gateson, Rector of Trinity Parish, Williamsport, was recently elected, for the fifth year, President of the Lycoming County Anti-Tuberculosis Society. He has also been elected to the Governing Board of the Health Center, which has charge of all the health organizations of the city. The Community House, which is the property of Trinity Parish, in which the Community Service Incorporated operates community activities under its own auspices, still continues to minister to thousands of Williamsport citizens each week. It is an indispensable centre of city life. On Palm Sunday night, Trinity Choir gave its annual cantata for the Girls' Training Home of the city. Mander's "Olivet to Calvary" was sung, much of it unaccompanied, and without score. Chairs had to be brought into the aisles to accommodate the crowd. A large offering was taken for the Home. Trinity Parish has just signed the contract for a new Austin Organ, to cost \$20,000.

Daughters of King to Meet at Roanoke

The Fifteenth Local Assembly of the Daughters of the King of Southern and Southwestern Virginia will be held on Thursday, May 11, at Christ Church, Roanoke, Va., the Rev. G. Otis Mead rector. At the morning session the Rev. Karl Morgan Block, rector of St. John's, Roanoke, will be the preacher and the Rt. Rev. Edward Campion Acheson, D.D., Suffragan Bishop of Connecticut, will celebrate the Holy Com-

munion, Mr. Mead will make the address of welcome, to which the Rev. John M. Robeson, rector of St. Paul's, Lynchburg, will respond. At the afternoon session Mrs. Adam Denmead, national president of the Daughters of the King, will make the principal address and the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, will conduct Quiet Hour. At the evening service Bishop Acheson will preach.

Chicago Parish Receives Gift of Property

The rector of the Church of Our Saviour, Chicago, the Rev. Frederick L. Gratiot, announced at Easter a gift to the church of the adjacent property to the east of the church, valued at more than \$11,000. The property was donated by Mr. Henry E. Bullock in memory of his brothers, Walter and James. It will be used in a few years for a new parish house to be erected by the parish.

At the Communion services on Easter Day a flagon, presented to "The Chapel of Our Saviour" in 1867 by St. James's Sunday School, was used.

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Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B. 51, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice and mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

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The Witness Fund

During January and February friends gave liberally to this fund. Recently, however, it seems to have been entirely neglected. It will doubtless be sufficient merely to call our readers' attention to it. The need is obvious. Scores of people, unemployed, are not renewing their subscription because of inability to pay. This fund provides for them.

Can't you send an extra fifty cents with your subscription? We believe that our readers will not allow anyone to be without the paper that really cares for it.

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BUSINESS RECOVERS WHILE
THE CHURCH DECLINES

for the reasonable, but the unreasonable,
and their name is legion. Nor can the of-
ficiating minister discriminate at the mar-
riage.

America has ridiculed the word "obey"
out of court in family life and the divorce
court is proving that the theorists are hav-
ing their way.

Let us go on eliminating existing author-
ity because it is not perfect and we will
have anarchy.

Let us go on eliminating the word "obey"
in corporate life and we will have chaos.

Let us go on advising everybody that
they can have privileges without assuming
the responsibility that goes with the privi-
lege and we will have bedlam.

On the other hand if men will obey their
lawful institutions, and women will obey
their husbands, and children will obey their
parents in the reasonable sense of the word
"obey," we will have order. We need not
expect authority on earth to have the per-
fect balance which exists in Heaven, but
some authority is infinitely better than
none. We do not correct a bad authority
by substituting no authority. If we elim-
inate the word "obey" from its proper
place in human life we will become vic-
tims of self righteousness, self will and self
pity.

The Cradle of Christian
Faith Houses Orphans

The latest Near East Relief orphanage
in Armenia is housed in the oldest monas-
tery in the world, Etchmiadzin Monastery,
the cradle of the Christian faith in Arme-
nia. It was once the residence of the much
venerated St. Gregory, the Enlightener,
founder of the Armenian religion.

The monastery is a huge place, surround-
ed by a massive wall, which has sustained
many a siege and repelled frequent attacks
by Kurds, Turks, Tartars, Persians and
Saracens. At the outbreak of the World
War, when thousands of Armenians fled
from Turkey, the monastery gates were
thrown open to receive them, and here they
remained safe for many months. One of
the buildings is the oldest in Armenia, said
to have been built in 350 A. D.

The last group of 200 street waifs from
Erivan arrived in Etchmiadzin January 4th
and once more the hospitable old buildings
are giving shelter to the derelict.

Dr. M. E. Elliott of the American Wom-
en's Hospitals, District Physician at Eri-
van, examined these children the day after
they arrived, and said, "They were rescued
just in time. I don't see how they could
have lived a week longer."

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