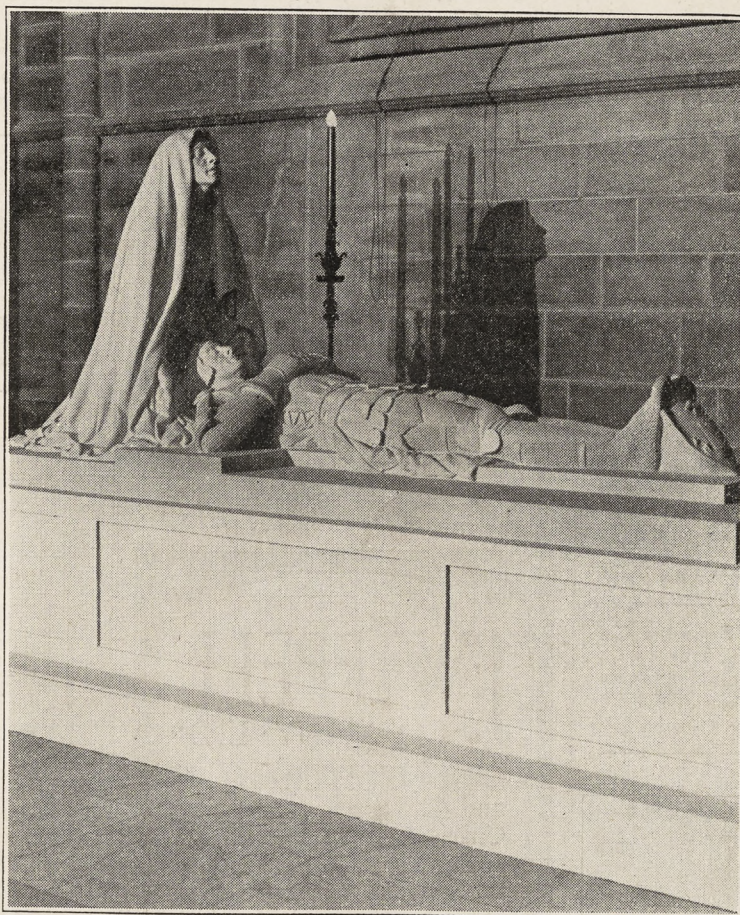


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The **WITNESS**

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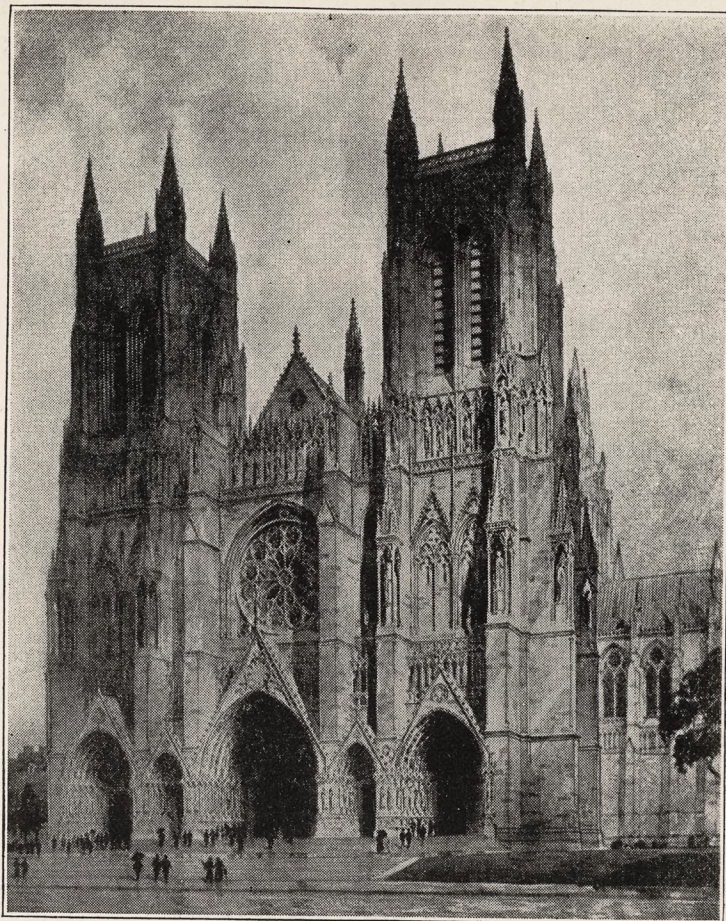
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Preacher, Pulpit and Pew

By E. P. Jots

Sunday School Teacher—"Now who can tell me what happened to Lot's wife when she looked back at Sodom?"

Small Boy With Large Spectacles—"Please, teach, she was transmuted into chloride of sodium."

This happened at a conference of colored preachers. A visiting bishop was looking at the various examination papers, and came upon one marked 101 per cent.

"See here, Brother Jones," he asked the worthy who was conducting the test. "What basis does yo' base yo' answers on?"

"100 per cent," advised the minister.

"But how does this man come to be marked 101 per cent?"

"Oh, yo' see, suh," answered the darky, "he answered one question we didn't ask!"

The candors of the brethern are illuminating. An American evangelist was engaged by a church for a week's special mission. On his arrival he went to see the minister. "What sort of church have you here?" he inquired. "Well," replied the pastor, "I am afraid things are pretty bad. The people are worldly and careless, the congregations are small, there is no interest in missions, no one

comes to a prayer-meeting, dances and card parties go on all through the week, and the people are indifferent to the claims of religion."

"Well," sneered the evangelist, "if I had a church with members like that, I'd go out and hire a yellow dog to bite 'em."

"Yes," said the minister, "that's what we've done."

Fond Mother—"Oh, Reginald! Reginald! I thought I told you not to play with your soldiers on Sunday."

Reginald—"But I call them the Salvation Army on Sunday."

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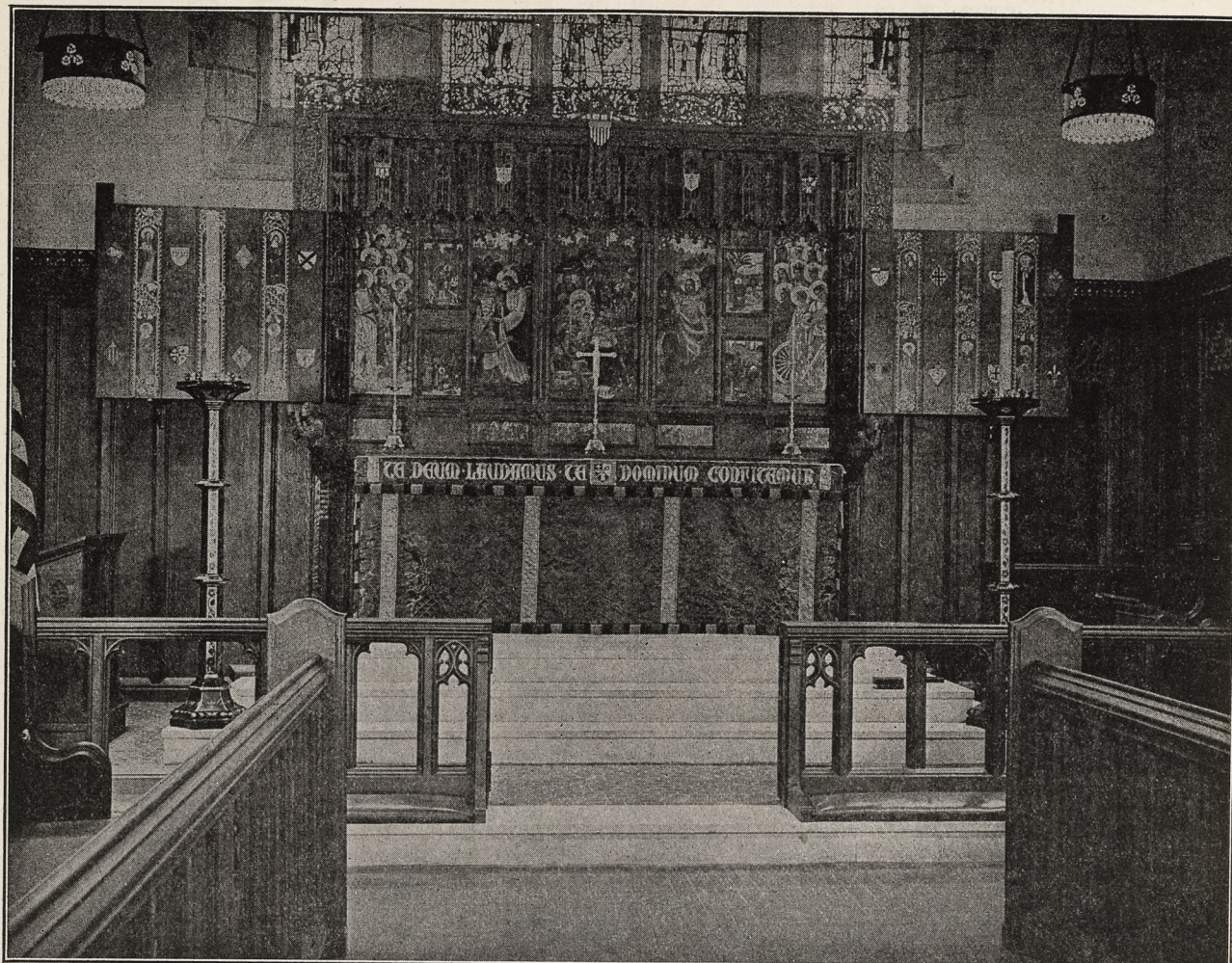
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Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879

Published Every Week

WITNESS PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE CATHEDRAL

An Interpretation

By

THE REV. GILBERT P. SYMONS

BACK home there is the old forest. Young George Washington rode past it on his way to treat with Le-Boeuf. You climb in over the rail fence dizzy from the Autumn sun, and peace falls upon you—hickories and red oaks and beeches raising their tops nigh a hundred feet in air, and below, dim cool sanctuary.

Outside, the quail whistles from his fence-corner in the ripening grain. A ptarmigan drums upon a hollow log from across the valley. I lift my eyes and marvel to see how the boles of ancient trees arcade away forever, past seeing. The high boughs cross and recross in groined vaulting—naves and transepts without end. Somewhere a brown thrasher is singing. His arpeggios echo pure and clear.

God! How clean it all is, how noble! Meanness and unquiet drop away like forgotten dreams. Glory be to the Maker for this sanctuary. I could kiss the very ground. God is Beautiful. His mercy endureth forever.

* * *

But here in the metropolis, here in the cruel mother of states, where is sanctuary?

Whole populations rush by—above the streets, upon the streets, below the streets. Dreadful insect armies, they cross and recross. They are a cascade, a whirlpool of men.

Can you put out a hand to stop a Ganges made of men? Will one creature out of ten thousand detach himself from this migration of peoples going everywhere and nowhere? Will even one detach himself from the swarm to bid you, "Good Day," or "God's Peace!" or say what all this means?

The towers they have built! These steel-stone needles that scratch the sky, drive them all on: "Pay the fare! Present the ticket! Catch the

train! Endorse the check! Fill the orders! Answer a million little letters and send them off to the whole world from one spot. Rush order! Ship by express!"

Does all the world send its money here? Does all the world want your clever, patent little things from ten thousand little offices here?

And so the House that Scratches the Sky is the driving symbol. It is the goad. Pile dollar upon dollar, office upon office. Make it all pay. Make everybody pay. Not an inch of the street that once was meadow but is worth diamonds. I see now why they say the streets were paved with gold.

A lock for every door—two locks and a guardian. A lock for every window. And there are myriads of doors, crazy millions of windows—all private, all locked, all marked: "What do you want? Say it quick! Business only." They do not hold out hands saying, "Please give." They have slot machines with winking electric signs saying in polyglot: "Pay here!"

Their towers reach the clouds, but they do not touch my heart.

I am sick for my forest and my ripening grain. There must be armies of my brothers in this clanking, driving noise who are sick for sanctuary.

* * *

And here again are towers—towers that reach for the sky. But no windows, no little beehive-cell windows.

Why towers, and no little windows—no windows of little offices?

They are for bells.

But the other towers had bells—thousands of little mad bells: typewriter bells, adding-machine bells, telephone bells, all tingling like Bedlam.

No. These are great bells for glory.

And, what beside bells?

Nothing. Just empty tower.

What! Half a thousand feet of tower for nothing? No office rents? No elevators? No per cents of profit upon millions of capital? Fifty dollars a stone, you say, and how many little stones in five hundred feet of tower? And all for nothing?

For nothing. For nothing but to show an ensign to the peoples. It is the way Majesty squanders for Love.

And under the towers, what?

Well, go in and see.

Go in? Why, these doors are for giants. What giants?

Just little men. Go in and see. Go in and see.

And what do I see?

My forest. Boles of great beeches in stone arcading away into dimness. Overhead the boughs cross and recross the vault over aisles and bays and transepts and chapels without end. And still there is room.

God! How beautiful You are. I thought the world was mad and had forgotten You. I thought they all had built only Towers of Babel to fetch down gold from the clouds. But some must have remembered You.

In this dim, echoing place there is room enough for one. And if the crowds follow after, thousand after thousand, they will not throng me, for this holy place will change them. They will forget themselves and worship God. I shall forget myself and love them all. We none of us had to pay. God paid long ago. He squandered everything at one time for us all. The place means that. Yes, that must be what it means. How marvelous if forty thousand souls so lately tempted by a world crying,

"Pay here!" How marvelous if we should forget that Dollar God outside and lift up forty thousand voices to cry as one: "Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"

* * *

The crowds are coming in. I mark one gentleman-usher. Gentleman he is. Every line of his manly body shows it.

But his face! I can see in that face that he knows labor, and he knows truth. And better, I can see that he knows suffering, and he knows how to love. As he goes toward the oncoming strangers there shines out of his face both courage and pity, both humility and solicitude.

If I were bold, if we were but alone, I could take hold of that man and say: "David, I am Jonathan." Or, "Barnabas, my name is John Mark. I could love you for the Grace of God that is in you."

I cannot take hold of him—I cannot take hold of any one here. I turn eyes to the far off altar and say: "Thanks be to God for His unspeakable Gift."

* * *

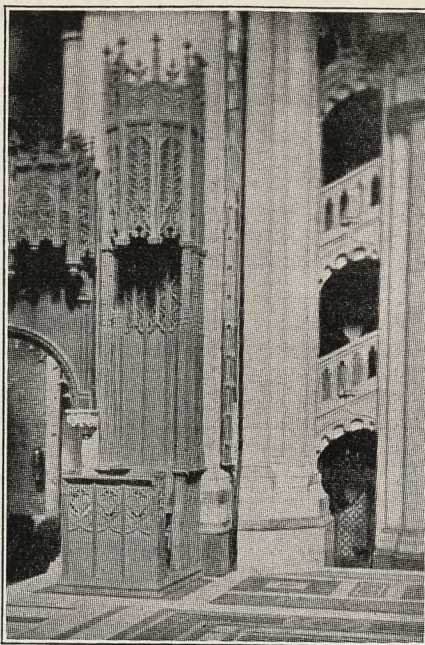
O, you Bishops and Deans. O, you Architects and Master Builders. O, you great Trustees and Dignitaries of Chapter. You have raised towers to God's majesty. You have hewn out a forest of stone—sanctuary without price of admission for thousands upon thousands. Your oratories are as thunder and the sound of many waters. Your pulpit is a prophet speaking to the nations. It is due to have done all this because our God is great.

But the look upon the face of your gentleman-usher! The look of mercy, of compassion! The sign upon the face, of willingness to sacrifice, to stoop to the lowest, to be very gentle, to understand and to serve. It is Grace! It is the Grace of our Lord Jesus Christ!

You Bishops, you Builders, you have been very zealous for the Lord of Hosts with your piers and your buttresses, your archivolt and your towers. Now may God save you from pride by filling this great place—ay, by filling your hearts—with His Grace, the brave and yet tender, the compassionate, saving mercy of Jesus—Jesus whose Heart, after all, is the Cathedral of the Whole World!

NO STUDENT CONFERENCE AT EVERGREEN

It has been decided to hold no student conference at Evergreen this summer. It is planned, however, to have a week-end retreat for the unit officers and the Executive Committee in the early fall.



Visiting Bishop's Stall

Cheerful Confidences

By George Parkin Atwater

CATHEDRALS

AMERICA is beginning to enlarge its vision so as to include Cathedrals. But not as yet have we freed ourselves from the ecclesiastical idea of the cathedral as a super-church.

A cathedral is both a symbol of the supreme place to which man has attained amidst all God's creatures, and it is also a "body" in which are enshrined the love and spirit of a creative race.

A cathedral is the blending of all the arts and achievements of men in one great vital expression. Architecture is here challenged to do its best, its creative not its imitative best. Science translates the architect's dream into a fabric of strength and endurance. Art embellishes the cathedral with sculpture carvings, pictures, glass work, and color. Music is aroused to contribute of its best to the cathedral service. The finest literature of all times, the Bible and Prayer Book, are read within its walls. The priest offers the sacrifice of praise and thanksgiving. The preacher by word of mouth instructs and persuades. The golden streams of human speech find an outlet there. The cathedral is the place where humanity is refreshed by contact with the noblest achievements of creative man.

Moreover, the cathedral enriches the traditions of a nation and pro-

vides a focus for affection and sentiment. We know, if we have any imagination, that one who lives within sight of Mt. Washington, or on the banks of the Hudson, finds a companionship with nature in its more majestic form, which never loses its attraction.

A cathedral may come to occupy the same place in the sentiments of men. Many parish churches have a domestic appeal, but a cathedral is like one of nature's creations in its loftiest mood. Communities and peoples adopt a cathedral as a symbol of the majestic forces of God and humanity blended in a vital and compelling act.

No one strictly goes sight-seeing in a cathedral. A visit is not to view a spectacle but to enjoy an experience. A mere sight-seer in a cathedral would be like a tourist who went to Niagara merely to fill a thermos bottle. A visit to a cathedral is a "retreat," a time for meditation, reflection, and refreshment. Its very silence is impressive. It is a silence that seems compact with power, as if soundless voices were speaking to the heart.

We enjoy cathedrals as a challenge to the imagination. Those who have been fortunate enough to visit the Old World cathedrals have vivid impressions and memories that enrich life. Bold old Salisbury nestled in its gigantic rug of green grass; bluff old Durham, with its massive walls and Norman windows; majestic old Canterbury, in whose structure is written the history of Gothic architecture—all these are unforgettable. We learn to love the very names that are associated with the cathedrals of England. "The Galilee Chapel" of Durham; "The Five Sisters," the great windows of York; the "Octagon of Ely;" the "Bishop's Eye," and the "Dean's Eye," and the "Angel Choir" of Lincoln, and countless other special features linger long in our memory.

And now our Church in America is to have its great cathedral in New York. Somewhat remote it is from "the people of these United States in general," as the Prayer Book calls us, it is nevertheless in a center of a great population and in a city to which many Americans make frequent or occasional pilgrimages, so that we may all have a share in it. Bishop Manning is doing a notable service in urging its completion.

To all who are disappointed that they cannot share in its management I would commend the words of R. L. S.: "I would rather appreciate what I did not possess, than possess what I did not appreciate."

THE CATHEDRAL OF ST. JOHN THE DIVINE

By

THE REV. H. ADYE PRICHARD
Acting Dean of the Cathedral.

THE visitors of today to the Cathedral of St. John the Divine, New York City, of whom there are nearly a quarter of a million annually, receive only a slight indication of what the majesty of this building will be when it is completed.

The East end, with its crown of the seven beautiful chapels, has practically reached its finished form, subject to certain modifications that will be brought about by the remodelling of the Choir to conform with the Gothic character of the rest of the structure. But, apart from the Chapels and the Choir, there is little in the Crossing, magnificent as it is, to suggest the grandeur of the great temple of worship that is to last for so many hundred years as an inspired example of the workmanship of men for the glory of God.

When the Nave is finished it will form a long vista of five hundred feet from the great West doors to the Chancel steps. Down this Nave will run five aisles, separated by their sculptured pillars. The color effect will be one of whiteness because of the facing of stone which will complete the interior of the building. The arches will rise to a height of one hundred and thirty feet, spanning this vast Nave; and the walls, with their alcoves and triforium gallery and clerestory windows, will complete the magnificence of the whole.

It has been part of the endeavor of those responsible for the building of this Cathedral to try to make it possible for every section of life and humanity to have its own representation in the structure. One of the arches, for instance, across the nave, to which reference has just been made, is to be built by the children. Thousands of children have contributed, and thousands more will do so as the building proceeds. This arch,—the one nearest the crossing,—will be called The Children's Arch; and in the Golden Book, which is to be inserted in a special niche in the Nave, where the names of all contributors are inscribed, will be the record of all the boys and girls who gave even a few pennies to consummate this, their own memorial.

Similarly with the bays of the nave. Different groups of people have raised the money for many of these bays; and each bay will be in some way distinctive of the group to which it has been assigned. It is



Acting Dean Prichard

hoped, for instance, that the doctors will build a bay in honor of St. Luke, the beloved physician. It is so fitting that the healing of the body should be commemorated in a place given over to the healing of the soul: and in the particular bay undertaken by them will doubtless be many memorials of great physicians who from time to time have helped humanity to conquer their physical suffering. Another bay it is hoped will be built by contributions from the colleges and schools and other educational institutions of the country. Therein will be inscribed, it is planned, the mottoes of schools, their coats of arms, the distinctive contributions of different colleges. And the kinship between education and religion will have a shrine worthy of its manifest importance.

The naval and military forces have also undertaken to build a bay; so have the patriotic societies; and in each of these will be the glory of insignia and symbol, indicative of the great traditions that come to their most perfect fruit in a Christian country. In the bay undertaken by the military division there is planned, among other records is glass and stone, an Aviators' window, in memory of the men of the Air Service who fell during the Great War. Such an appeal could scarcely fail to awaken a response in any visitor to this great Cathedral of the New World.

These, of course, are only a few of the various interests which are to manifest themselves in the building. And when it is realized that the business men are taking as their objective the building of the great West Facade; and the women are focussing their efforts on the building of the North Transept, it will be seen how varied is the appeal, and how far-spread the response, and how quickly the funds should be raised to turn the architect's vision into a reality.

And more and more, as the interest increases, so is the spiritual note ever deeply felt. The Cathedral will not merely be a thing of stone, it will be a sacramental offering on the part of mankind to its God. The Cathedral will come to be tinged with the prayers and praises of generations. Our children yet unborn will learn to associate it with the memories of their joys and sorrows; here will they come for their thanksgivings, and here will they bring their dead. And gradually the Cathedral will beat with a great heart of its own, as the outpouring of the spirit of men towards God enters more closely into its being.

It is even now no longer a dream, but a growing reality. And it is given to this generation to see the reality finished and consummated as the most wonderful work of its kind in the New World.

ATTRACTING THE MASSES IN RICHMOND

Sunday evening religious services in a theater, featuring a negro choir have been instituted at Richmond, Va., by Rev. R. Cary Montague, city missionary, and are attracting about 1500 persons to each service. Mr. Montague believes that a service held in a theater will interest many habitual non-church-goers. The negro choir is his second attraction. It is composed of men singers, who call themselves the "Sabbath Glee Club" and specialize in negro spirituals. They attend the service during the first twenty minutes, singing four times, then leave to sing in negro churches. The presence of negroes in a service primarily for white people is an innovation for the South. The services are community affairs, and all denominations of Protestants take part or serve on a committee in charge.

Let's Know

By Rev. Frank E. Wilson

GOD'S HOUSE

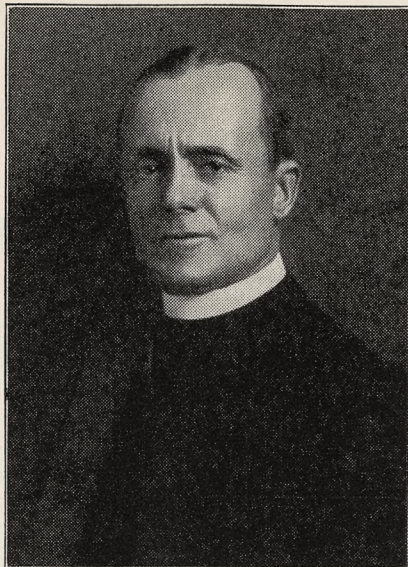
ARCHITECTURE means the art of building. Ecclesiastical architecture means the art of building churches. It is an art and it has developed by more or less well defined steps.

We may say there are three main stages in the growth of Christian Church architecture—the Basilican, the Romanesque, and the Gothic.

1. No one knows anything much about the houses of worship used by Christians for the first couple of centuries in the Christian era. The earliest places of worship were undoubtedly private homes, but it could not have been long before something in the way of a distinctive building must have been started. There are evidences of the simplest Basilica about the year 200 A.D. and it probably dates back some time before that. Gradually it developed into more finished form, of which, perhaps, the best early example is S. Maria Maggiore in Rome. The Basilica is characterized by a rectangular nave with side aisles, a clere-story, and either a square or rounded apse. Other mixed features have, of course, sometimes been added. Probably the finest modern example is the magnificent St. Paul's-Without-the-Walls in Rome.

2. Along about the year 800 A.D., the Romanesque styles began to appear. Domes were imported from the Byzantine architecture of the east. Towers began to be used and the cruciform ground plan became common. In England it appeared mostly in the Norman form, brought over from France. Durham Cathedral is an example. The chief course of Romanesque development which led eventually into the Gothic came from the necessity of building more satisfactory roofs. Cathedrals ruined by fires in the wooden roofs were of such frequent occurrence in the early Middle Ages that some method had to be devised for stone ceilings which would not be too heavy. The result was the vaulted roof. Some of the Romanesque buildings show the transition with their aisles vaulted, the nave covered with wood.

3. Finally, about the end of the eleventh century, Gothic began to arrive in northern France. Beautiful ribbed-groining, eventually developing to exquisite fan tracery, solved the problem of the ceiling. Support by buttresses made thick walls unnecessary and large, imposing windows became possible. The pointed arch, spires and pinnacles all worked into the many variations and the result was Rheims, Amiens and Notre Dame



Bishop Manning

in France, where pure Gothic was most in evidence. In England the newer Gothic was frequently added to the older Norman, making some interesting mixtures—notably, for instance, the marvelously interesting Winchester Cathedral.

At the present time no one style of architecture may be said to prevail in our church building. Some phase of Gothic is more often found than the others—as in our two great cathedrals now building in New York and Washington. Recent years have shown such a striking advance in architectural standards in this country that we may be hopeful of the evolution of an American church architecture which may rank with that of previous periods in dignity, beauty and effectiveness. The development of radio devices offers alluring opportunities for supplying adequate acoustics to forms of Gothic construction which were themselves produced in times when the services were rendered in a language foreign to the people and sermons were not often preached. Today there is no use building a fine cathedral unless people can hear in it.

This, by the way. If you want to see a perfect gem of Gothic which is as yet very little known, run out to Bryn Athyn the next time you are in Philadelphia. It is the Swendenborgian Cathedral—not large, but very beautiful. Neither time nor money have figured in its building. The architects (who happen to be churchmen) have lived on the ground carefully perfecting their work as a sculptor models his statue.

About Books

By Dean Chalmers

MR. SINCLAIR LEWIS' new book, "Arrowsmith," is going to be widely read. His amazing skill in handling his material, his power of depicting characters so vividly that his readers feel intimately acquainted with them as soon as they appear on the scene, his ability to create an unforgettable type is just as marked in this book as in "Main Street" or "Babbitt." Dr. Pickerbaugh and his "Healthettes" are going to live and become a part of our life and conversation just as much as "Babbitt."

Mr. Sinclair is a clear and convincing hater. He has dealt with American small town life—which he hates—with American business life in a typical large city—which he hates—with the medical profession—which he hates. He hates very effectively. Signs are not wanting in the three novels which have had so large a circulation that he hates and despises American Christianity—more or less.

Will he write about religion next? Are the folly and insincerity of the clergy to be the next targets for Mr. Sinclair Lewis? We need not hope to escape. The question is, who is to be the goat? Babbitt's Presbyterian minister, or that "highest" Church in Yonkers—or the Methodist Meeting House in Gopher Prairie?

We shall see. If we are pilloried—it will at least be competently done, by a skilful hater. We shall know how ridiculous we are. There will be none of the sickening, slovenly sentimentality and the gross carelessness as to matters of actual fact which have characterized many recent productions. Much of Sinclair Lewis' power lies in his studied accuracy. We may dislike it. We cannot fail to recognize the picture.

We need such books as Lewis writes, probably. They expose things that need exposing. But hate is never so strong as love. Nor is it so clear-sighted. In time, fiction is coming from an author who loves Gopher Prairie—who loves Babbitt and sees the immense good he can do, who will laugh at him genially and still better make Babbitt laugh at himself (that is what Mr. Lewis completely fails to do), who loves the medical profession and can tell its silent sacrifice and heroism—and who has found salvation in the Church.

Some do—still—in spite of Mr. Lewis. One of these days one of them, with the right gifts, will write because he loves—not because he hates. And that will be a great book—which is more than mere cleverness or accuracy, although it includes both.

THE VISION OF UNITY

A Sermon Preached

by

THE RT. REV. W. T. MANNING

IT is an unhappy fact that Christians today are separated and divided among themselves. In the face of the world's great need, the Christian Church stands with her life enfeebled, her witness weakened, her message in some measure discredited by her own differences and dissensions.

Of the practical waste, the squandering of energy and resources occasioned by our divisions, it is scarcely necessary to speak. We see the evidences of this on every hand. It is obvious that the energies which, as Christians, we devote to controversy and conflict with each other should be devoted to the one great purpose for which the Church exists, the bringing of the whole world to the knowledge and fellowship of Jesus Christ. But the overlapping, the duplication of effort, the competition and rivalry among Christians are more than mere waste of resources, serious as this is. They are a spectacle which lessens the faith of men, which brings religion into disrepute, and which does daily hurt to the cause of Christ.

Men today in general are not hostile to religion, but the message of Christ seems to them confused and uncertain. Amid the controversies of the churches they cannot hear the great central message of the Church. The fact which they see clearly is that however the divisions among Christians may be accounted for, they conflict with the Church's own teaching, and contradict her own principles. They know that whatever else the Church of Christ stands for, it must, if it truly represents Him, stand for harmony, not for discord; for peace, not for dissension; for fellowship, not for separation and division.

THE ONE HOPE

A disunited Church cannot give the full message of Christ to the world. How can we expect the world to accept the Gospel of fellowship from an organization which is at variance with itself? What consistency is there in an appeal for a united world issued by a divided Church? That the consequences of our present divisions are most serious is all too clear. But the hopeful feature of the situation is that Christians everywhere are realizing this. Never, I believe, since the divisions in the Church of Christ took place, has the need of reunion been felt as deeply as it is now.

A new spirit of fellowship is show-

ing itself. Misconceptions are being removed. Mutual respect is taking the place of suspicion and misunderstanding.

THE SPIRIT TODAY

Scholarship is at work, and under its impartial searchlight some of the old difficulties wear a changed aspect. There is a new freedom, a new interchange of thought, a new readiness to compare ideas, and to consider opposing views among scholars and leaders in all communions. Roman Catholics and Protestants, Anglicans and Non-Conformists are found sympathetically and open-mindedly studying each other's religious life and teaching. Christians today are realizing that the things which unite them are greater than the things which separate them. They are asking why the separations should continue. We know that there is among all Christians a true inward unity of the Spirit; and we cannot emphasize too strongly the reality of this inner unity of the Spirit which binds all true Christians together. But this inner invisible unity alone is not sufficient. It is obviously not a complete unity. It does not fulfil our Lord's desire for the fellowship of His disciples as this is declared to us in the New Testament. And it does not give the needed evidence of Christ's power to an unbelieving world. Our inner unity in Christ must be exhibited in a fellowship which men can see. We cannot, as Christians, be satisfied, and the world will not be convinced, by an inward and invisible unity which is contradicted by outward separation and division. I believe that we are now called, that the whole situation in the world is now calling us, to make new efforts for the realization of that unity and fellowship among Christians which St. Paul proclaims, and for which Our Lord Himself prayed.

NEED OF SYNTHESIS

I believe the time has come for a new synthesis of the deep religious values represented by all Christian Communions both Catholic and Protestant. I believe that a deeper study of these values will show that they are not as antagonistic as they may appear on the surface but that in great degree—not altogether, but in great degree—they are complementary to each other.

We need a synthesis of that Truth of Religion for which St. Patrick's Cathedral, the Fifth Avenue Presby-

terian Church, the Russian Cathedral of St. Nicholas and the Cathedral of St. John the Divine all stand.

What we need today is a new manifestation of the spirit of brotherhood which shall draw us into fellowship not only with our fellow Christians of all names but with men of all races and of all faiths, realizing that we are all children of one Father and are all created in His image and Likeness.

What we need now is a Christianity larger, nobler, truer than any that we have yet attained, a Christianity larger not because it has surrendered its faith in Christ's Gospel but because it has entered more deeply into the Gospel, a Christianity which is in vital organic relation with the past, but which includes the spiritual contributions of this age and of every age since the first days. We need have no fear that in such an atmosphere the Truth of Christ will suffer. In the atmosphere of brotherliness, mutual sympathy and fellowship, the Truth of Christ will flourish and find fullest expression.

BELIEVE IN PROGRESS

The Christianity which we now need must be loyal to the Gospel as once for all revealed in Christ, but it must believe also in progress as the very condition of its life. It must rejoice in the new as well as in the old. It must have care for, and sympathy with, all that brings strength and cheer and gladness to the lives of men. We must not content ourselves today with a mere fellowship of Protestants on the one hand and of Catholics on the other. This would fall far short of the brotherhood to which Christ calls us and might only intensify the divisions among Christians. We must stand for the fact that in Christ, and through Christ, all are to be made one, that in the great words of St. Paul "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

THE CATHEDRAL

It is this heavenly vision of unity for which we pray that the Cathedral of St. John the Divine may stand, a unity based not on surrender of Christian Truth but on development of the spirit of Christian brotherhood in its largest and fullest meaning.

I pray that the Cathedral may more and more realize the noble ideal of its founders who declared in its

constitution that while it is the Cathedral of the Episcopal Church it is also a House of Prayer for the use of all people who may resort thereto and is "an instrument of Church Unity and a centre of intellectual light and leading in the spirit of Jesus Christ." Throughout its history the Cathedral has stood, as it should stand, in wide and large relationship with the life of the city as a whole, and I think I may say that it has never stood in this relationship more fully than it does today. By its influence it is, I believe, helping practically and powerfully to strengthen the spirit unity among Christians of all names, and to draw all men into truer fellowship. I pray that it may be more and more a great centre of faith and love and brotherhood in our common life.

Let us keep the great vision of unity before us. God give us strength to believe in it, to pray for it, to work for it. We must not be content with anything less or lower than the vision of St. Paul, the vision of Our Lord Himself, that in Him and through all of us—not some of us, not Protestants alone, or Catholics alone, but all of us—may be drawn into fellowship with each other and with our Father Who is in Heaven.

The Council's Work

By Mr. Alfred Newbery

PAROCHIALISM AS AN EPITHET

IS IT "a word of praise," or "an epithet of criticism"? Say it to two persons and though they hear the same sound, they may have entirely different connotations. When the teacher told Jacob to use "judicious" in a sentence, he said, "My mutter makes beautiful gefüllte fish and other Jew dishes." It may mean an indifference to the general work of the Church, or to the work of the diocese, to some. It may mean over-absorption in the affairs of a parish to the exclusion of other important considerations, to others. Still others may make it a meed of praise to the parish priest as he is described by Chaucer, the man of unflinching patience and industry and sanctity, the true shepherd to his flock.

But it generally carries a derogatory sense. To say a man is parochial is to say that he is narrow, improperly narrow.

When should it be applied? When a parish does not pay its quota? When a parish does not have missionary speakers? When a parish does not distribute "The Church at Work" or have group discussions, or belong to a "zone" or hold program conferences, or carry out any one of the many suggestions made by the diocesan

an executive secretary or a Central Office?

Decidedly not. These are only suggestions, after all. If they are put persistently and vigorously, it is because that is the job of whoever puts them. That is what he is there for, and the more persistent and vigorous he is, the more faithful he is to the purposes with which he was installed. You may disagree with him as to all of his methods. In that case you do not follow them. But that does not mean that you are parochial.

A Christian is not merely a member of his parish. He is a member of a Church of which his parish is a unit. On him rests all the responsibilities of the Church. At present the administration of those responsibilities falls into three channels, general, diocesan and parochial. But it is the administration that is divided, not the responsibility. By virtue of his profession he is committed to the extension of the Gospel of Jesus Christ to the whole world, to each part of it, and specifically to that part in which he lives.

He is equipped for his task by spiritual leadership, by sacramental life, by prayer, by fellowship. He performs his task by intercession, by service, and when his service cannot extend far enough or seems to him in-

adequate, or for both reasons, by money, which makes it possible for service to be given at places remote from him.

Now let it be noted that it belongs to him to decide in what proportion his expression shall flow through the three main channels which exist, general, diocesan and parochial. He may say a collect once a day for the general work of the Church, give five minutes each day to intercession for work in his diocese and pray earnestly half an hour daily for his parish. His service to the general work may be limited to sending on some magazines through the Church Periodical Club, for the diocese it may be putting over the men's dinner at convention time. For the parish he may be teacher, lay-reader, painter and electrician. He may give a dollar a week to the parish, five cents to the diocese and a cent a week to the general work. Whatever the stress may be, he decides.

But, be it small or great, each stress should be there.

No one of those stresses is an extra obligation which may or may not be assumed. The extent to which it may be assumed is quite a different matter, and the person who does the assuming knows best about that.

The Truth of Spring

By G. A. Studdert-Kennedy

If He, the Christ, went down into the dust of death,
Then is this fragrant first sweet breath
Of Spring a lie,
And all this golden world a trust betrayed.
If He could die, then all must die;
Love only flames to fade.
There is no promise in the primrose,
No hope in budding trees,
Life is a senseless stream that flows
Into the silent seas of nothingness at last.
There is no Whence, no Whither, and no Why,
Thought is the final mockery;
A chance bye-product of the brain,
As blank, as purposeless and vain,
As all the rest of this mad scheme of things.
Its shining wings bear mortals to their death,
As, after witless wandering flight,
The moth is burned up in the light,
That through the darkness lured him to his doom.
If Jesus died,
Nought but the winter and the gloom
Remain.
But Jesus lives!
Then all creation swell the strain,
Shout and sing ye golden flowers,
Principalities and powers
Thunder out the glad refrain,
Resurrexit! Resurrexit!
God's green Spring is true again.

CITIZENSHIP IN THE KINGDOM

Need of Spiritual Sight

By

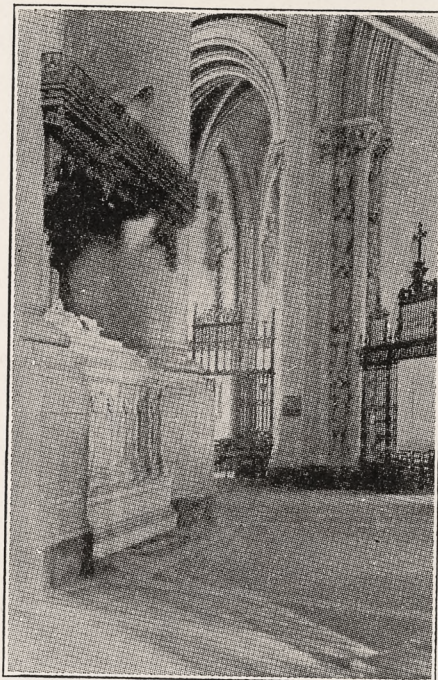
THE VERY REV. W. R. INGE

AMONG the changes which have come over religious and theological teaching within memory, none seems to me so momentous as the acute secularising of Christianity, as shown by the practical disappearance of the other world from the sermons and writings of those who are most in touch with the thoughts and aspirations of our contemporaries. You may look through a whole book of modern sermons, and find hardly a reference to what used to be called the Four Last Things, except perhaps in a rhetorical flourish at the end of a discourse. The modern clergyman need not be afraid of being nicknamed a "sky-pilot." The New Jerusalem which fills his thoughts is a revolutionized London. As for the old appeals to hopes and fears beyond the grave—the "scheme of government by rewards and punishments," on which Bishop Butler dilates—they are gone.

Our generation will not listen to them. "Give us something to help us here and now," is the cry. "Tell us how to remedy social evils, and especially how to reduce the amount of physical suffering. Show us how the toiling masses may be made more comfortable." Listen to what the working-man says, and you will find that he wants no checks upon the bank of heaven. No; he is saying, like Jacob, "If God will keep me in this way that I go, and will give me bread to eat and raiment to put on, then shall the Lord be my God." Show him that this is exactly what the Church wishes to do for him; explain to him that now at last, after eighteen centuries, we are beginning to understand what Christianity really means, that it is a social Gospel, a crusade against unequal distribution, and the Church may yet justify its existence.

THE ETERNAL WORLD

Now whether you sympathize with this change or not, you must admit that it is a momentous one. The Gospel has never been so preached before. From the time of the first martyrs to our own day, the Christian has always felt that this world is not his home. His eyes have been fixed upon the curtain which hangs between us and the beyond, through which, as he believed, stream forth broken gleams of a purer light than ever poured from the sun. In all the changes and chances of mortal life, he has looked for the city that hath foundations, whose Builder and



A View of the Ambulatory

Maker is God. He has enriched his mental pictures of this glorious home with all the fairest and noblest images that he could find in the world of time and space, and he has prayed every day that he may at last be admitted to the never-ending companionship of saints and angels in that eternal world, and to the beatific vision of God Himself, Whom those only can see who have been made like Him in holiness.

And along with these hopes he has been haunted with the horror of perpetual exile from the presence of God—a fate so dreadful that not even by recalling all the ingenuities of human cruelty can we realize the suffering that the soul must endure when it realizes what it has lost. However pictured, the eternal world has been hitherto for Christians the real world. The only reality which belongs to this present life lies in the mysterious fact that temporal acts have eternal issues—that the purposes of God and the irrevocable destiny of men and women are being worked out on this shifting stage.

Are you so modern that this seems unreal to you? Does it leave you quite cold? Do you say that there is no such place, and there never will be such a time? Do you say that

this is the real world, and the other an ideal world—an ideal which neither is nor ever can be a fact, but which serves its purpose as giving a direction to the will, and pictures to the imagination? Is this the last word of philosophy about God—that He is the personified ideal of human aspiration? Is this the last word about heaven, that it is a poetical sketch of the good time coming?

Well, I will not raise philosophical questions here, deeply as I am convinced that if there is no substantial and eternal reality corresponding to the heaven of Christianity, we poor human kind are of all creatures most miserable.

But there is another court of appeal, which for Christians must be final. What was the message of Jesus Christ to mankind? How did He judge human life, and what was His estimate of the value of social and economic arrangements? We have been told to distinguish between judgments of fact and judgments of value. The two cannot, indeed, be held apart; for a fact which has no value is not even a fact, but an unrelated and meaningless accident, if such a thing were possible; and assuredly that which has no existence has also no value. But the distinction is sometimes useful; and we may employ it here by saying that the revelation of Jesus Christ was a revaluation of human life based on certain great truths. The essence of Christianity is a transvaluation of all values in the light of our Divine sonship and heavenly citizenship.

The first Christians were accused of turning the world upside down, and this is just what the teaching of Christ does, if the average man sees the world right side up. The things that are seen are temporal, fugitive, relatively unreal; the things that are not seen are eternal, real in their changeless activity and inexhaustible fullness of meaning. Jesus Christ lived Himself in the presence of these timeless realities; He was "in heaven," as S. John seems to say, even after He "came down" to earth; He communed continually with His Heavenly Father: every joy for Him was a thanksgiving, every wish a prayer. And so living, He knew that the only thing that matters in this world is the life or soul, which is here on its trial, passing through its earthly pilgrimage towards weal or woe.

Mundane interests He views and judges without harshness, but with an unmistakable aloofness often mixed with gentle pity and expressed with a kind of delicate irony. "What shall it profit a man if he shall gain the whole world and lose his own life?" "Is not the life more than meat and the body than raiment?" The pomps and vanities of the world seem to Him childish: a wild flower is a much more beautiful object than a king or queen dressed up for a state function.

How absurd, too, to hoard valuables which will probably be spoilt or stolen, and which, in any case, divert our affection from heavenly things. He almost laughs at a man who brings him a burning family grievance to be redressed. He is at no pains to vindicate the Divine justice in matters of this kind. God at one time says, "I will give unto this last even as unto thee," and at another time, "To every one that hath shall be given, and he shall have more abundance." Both are unfair; but what matter? Our wages are not paid in this currency.

THE DIVINE PARADOX

This is a very different attitude from that of some Old Testament prophets, who really did throw themselves into social and political agitation. They plunged into the stormy waters of politics; Christ walked over them dryshod as He walked on the sea of Galilee. The naive exclamation, "Blessed is he that shall eat bread in the Kingdom of God," evoked a parable which showed how far were even the Master's thoughts from such ideas. "The Kingdom of God" (as S. Paul says clearly) "is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Christ's Kingdom was not of this world. And yet (this is the Divine paradox of Christianity) we cannot be saved by resolving to know nothing but God and our own souls. The introspective isolated life is emphatically not the Christian life. Our Lord's detachment from external things was combined with intense interest in the personalities of men and women. He went about doing good. He could not go about without doing good. His whole life was one of free self-giving, of generous disinterested sacrifice. He came to show us that self-sacrifice is Divine, that the heart of God Himself beats to this rhythm.

HALF CHRISTIANS

These two sides of His teaching never fly apart in the Gospel itself, but all through the history of the Church they have done so continually. The contemplative hermit and the busy humanitarian are both half-Christians, and yet much less than half, for each life is spoilt by its one-sidedness. The two sides are held together by the teaching and example

of Christ. The proclamation of this Gospel was the good news, because it makes the Christian more self-sufficing than the Stoic, without his hardness; more content with simple, natural pleasures than the epicurean, without his propensity to shirk social duties; more of an idealist than Plato, though the better country of the Christian is not allowed to suck the importance and meaning away from this present life; a stricter moralist than the Jew, though the second table of the law is for him briefly comprehended in this saying: Thou shalt love thy neighbor as thyself.

THE RELIGION OF THE SPIRIT

So, without any demagogic arts, without any exciting eloquence or appeals to political passion, the great religion of the Spirit was planted on this earth. Love for the brethren, and indifference to the troublesome accessories of life, both alike based on that new estimate of values of which I have spoken, which in its turn is based on our Divine sonship and heavenly citizenship, what could it not accomplish?

And so Jesus left His message in the care of the few simple folk to whom He gave it; left it unwritten, left it undeveloped, all a matter of principles with no rules, left it, above all, entirely purged from the leaven of the Pharisees and the leaven of Herod—that is to say, free from all political alliances and aspirations. And so leaving it, He could say, "It is finished. I have finished the work that Thou gavest Me to do."

RELIGION AND POLITICS

It is the fate of all great ideas in this world to be captured by schemers, who pervert, distort, and degrade them in the service of base material ends. A successful political movement is a materialism that has enslaved an idealism. And just because noblest things find vilest using, just because it is the Kingdom of God which thus suffers outrage when the violent take it by force, the priestly sycophant has been the meanest of courtiers, the priestly demagogue the most pestilent of agitators. When the Church goes into politics, it not only degrades itself—it degrades even politics. I have no wish to discourage any one in trying to make his religion practical and his practice religious. But to my own profession, and to those who wish to enter it, I say emphatically, political agitation is not our business.

We promise at our ordination to be diligent to frame our own lives according to the doctrine of Christ, and to set forward, as much as in us lieth, quietness, peace, and love, among all Christian people. We shall serve our own generation best by observing these vows strictly. Let us see to it first of all that our own

standard of value is sincerely that which Christ left with us, that our affections are truly set on things above, not on things on the earth, that both for ourselves and our country we covet earnestly the best gifts, and the more excellent way. Why should we be distressed if our following is small? When Christ said, "It is finished," He had not a single avowed adherent on earth, except the dying thief. He had been popular for one day—probably the saddest day of His life—when He entered Jerusalem in the character which He always disclaimed—that of a national hero. Be assured that a little leaven leaveth the whole lump at last, but if the salt hath lost its savor, if our message is once secularized and conformed to this world, neither we nor it are good for anything.

THE CHRISTIAN STANDARD

But I am not speaking now to clergymen. Jesus Christ's standard of value—His transvaluation of all values in the light of our Divine sonship and heavenly citizenship—is the standard for all Christians. The ordination vows involve no more exacting claim than the baptismal vows which you have all taken. We have been born into a period full of dangers and difficulties—a period of transition in many ways—a period which demands men and heroes. It is not a time when any man has a right to lead a life of frivolity, immersed in such childish interests as games and horse-races. Give yourselves time to think and pray. Ask God to show you what things are really valuable and worth striving for, and what things are not.

Bring your whole scheme of life, if you have one, before His throne. Try hard and earnestly to make the eternal world real to you. It will never be real to you unless you try hard to see it. The spiritual eye needs training and exercise as much as any physical organ. Creatures who live in the dark end by losing their eyes. And do not live softly. Luxury is bad from every point of view. Learn to endure hardness as good soldiers of Jesus Christ. Whatever your political or economic theories may be, it must be wise and patriotic to live the simple life. And for yourselves you will find it, I am sure, a very great help to the knowledge of God. Lastly, remember that our Master came not to be ministered unto, but to minister. Try in one way or another to put in more than you take out. This is Mr. Bernard Shaw's definition of a gentleman, and it is the way of the Cross—and Christianity without the Cross is a miserable counterfeit. Our citizenship is in heaven, but heaven is nearer to our souls than this world is to our bodies.

A MESSAGE FROM THE WORLD

A Young People's Program

By

THE REV. J. S. DITCHBURN

PLACE—The infernal regions.

TIME—The present.

SCENERY—This play may be enacted around a camp fire or on a stage. Red and blue lighting should be used, a boiling cauldron, wreaths of smoke, a few old skulls and bones will add to the general effect. There may be a throne for the devil.

CAST—THE DEVIL. Red tight-fitting suit, ears and forked tail or immaculate evening dress. A MEDIUM. Male or female. Green goggles, old umbrella, long hair, pale face, forlorn looking.

The opening scene is a hectic dance executed by the six demons; dim lights, weird shrieks, groans and noises. In the midst of the dancing, the devil enters noiselessly, looks on for a moment and then speaks in even tones.

DEVIL: Why, my fairies, what does this mean? What's the joke?

DEMON 1 (as the dance stops): Why, it's the same old joke, Your Majesty, it's the world. The way that things are going on up there is the best and greatest joke there ever was. It tickles me to death. Our plans are working out most beautifully. The war they had a few years ago has brought most delicious results.

DEVIL (enraptured): How I love war!

DEMON 2: Yes, Your Lowness. It was a most sweet, putrid war; a most darling ghastly war.

DEVIL: Oh! How I love it; and it was all our own work—yours and mine, darlings. We love to plan and brew a war. Don't we, my darlings? I love to hear the old story of how wars are brought about, so let us delight our ears once more with how you brew a war, a really nice cruel war with lots of bewitching shrieks and fascinating dying. Come, my children; come, my darling little Sunday School class (with sarcasm). Stand in a ring and tell Father Lucifer how you prepare a nice, rich, festering war.

(As demons speak, they step to center, using appropriate business.)

DEMON 1: First you spread abroad the love of pleasure and comfort.

DEMON 2: Then mix in a strong portion of sin and stir to a thick paste.

DEMON 3: Add spiritual blindness and hate between races and peoples.



A View of the Ambulatory

DEMON 4: Dust in unfair dealings between nations.

DEMON 5: Prepare greed of gain with some lust for power, and stir in, using cheap Jingoism.

DEMON 6: Leave to ferment for a few years, and when a rich abscess has formed, a prick with the point of an argument, and when it bursts, you have

ALL: WAR!!! (with shrieks of delight and laughter.)

DEVIL: Oh! I love to hear about it, and the best of it is that men never get any wiser. We can fool them once, we can fool them twice—a hundred times. Things are going beautifully in the world now, aren't they, my Angels?

DEMON 1: Most beautifully, Your Foulness.

DEVIL: Tell us how things are going in Asia and Africa.

DEMON 2: The people are looking for light in a most disgusting manner, but, may Your Graftiness be praised, those most troublesome missionaries who go to those lands are far too few to cause Your Royal Frightfulness any alarm.

DEVIL: And how are things in Europe?

DEMON 3: Europe is sweltering nicely in misery and sin. Wherever poverty has spread as a result of the war, there is much suffering and evil

living. Old land marks are down. I am glad to report much decay and plenty of despair.

DEVIL: Go (turning to D. 4), and how about America?

DEMON 4: Your Supreme Wick- edness must be warned of America; she constitutes a great danger to our cause.

DEVIL: Yes, I know—go on.

DEMON 4: But yet things are going well there, too. Love of pleasure is our greatest stronghold in America and greed of wealth and speed of living. We are teaching Americans to neglect their minds and to live on sensations and emotions. We are widening the gulf between the rich and the poor. Hatred between classes is growing nicely. We have a fine young crop of crime. Our friends, the jails and divorce courts are crowded with young people. There is plenty of rouge and jazz working for our cause. Sin is polluting social life. Disrespect of law and authority added to this makes our prospects bright in America.

DEVIL: Good, our danger has always been in the Western world. In the time of that disgusting creature, George Washington, when America was poor, I was greatly afraid of her, but now that she has wealth and power, these will, I fear not, put her within our clutches. So, then, since all is well in both Eastern and Western Hemispheres, on with the dance; let joy be unrefined. (Dance continues.)

Enter MEDIUM—walking slowly across stage.

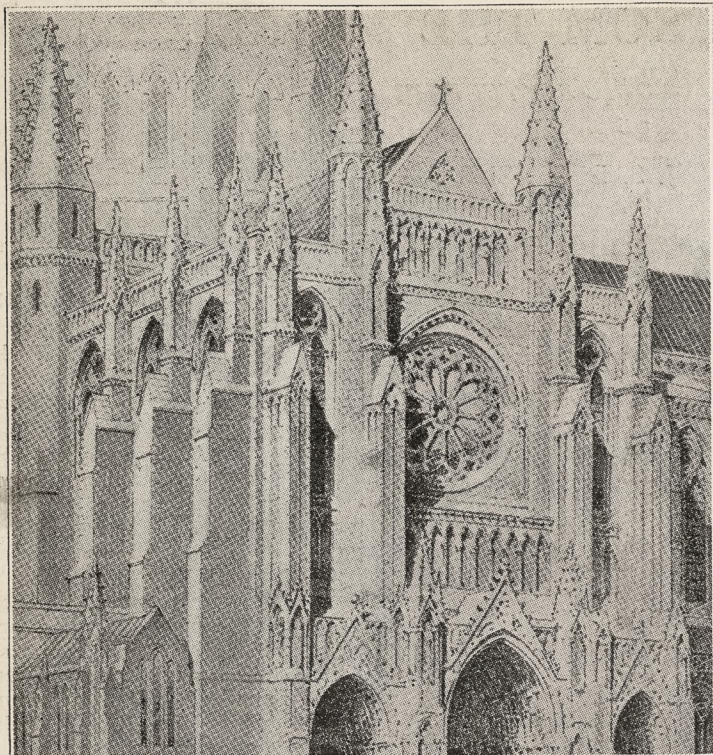
DEVIL: Stop! Stop the dance. Who is this? (Dance stops.)

MEDIUM (in slow sepulchral voice): I am a Medium, recently come to Hell. The stokers in the furnace room sent me up here because they thought I might be of some use to you.

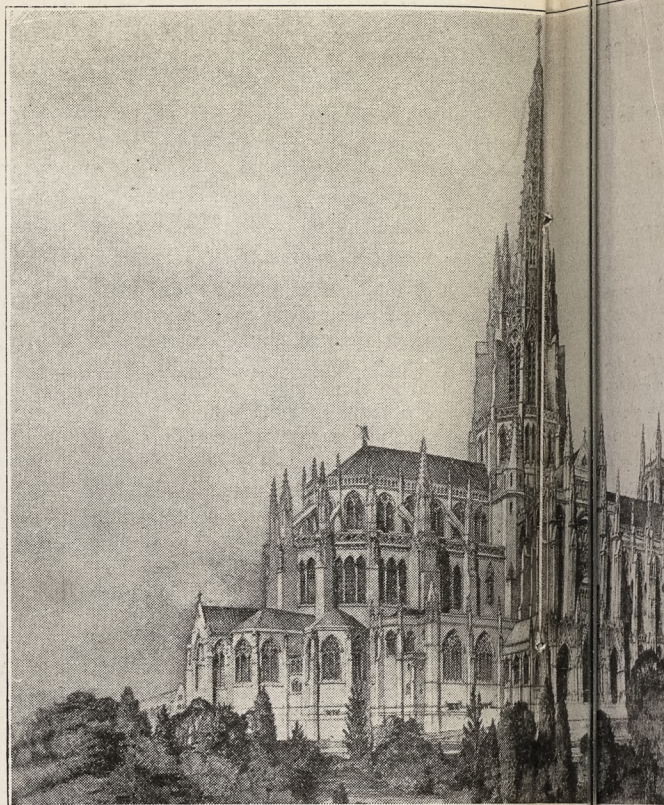
DEVIL: Ho! Ho! A Medium in Hell. Fine, fine, and tell us now, do you get any messages from the world?

MEDIUM (feeling his head and speaking in a jerky way as though dazed): I feel as if I were about to get a message of bad news for Hell. Yes, here it comes. (Seems to go into a trance. Speaks slowly.) S. O. S. S. O. S. Tell Hell—sudden unforeseen danger—old enemy—thought she was dead—the Church—now showing signs of life—new movements—young people—send help.

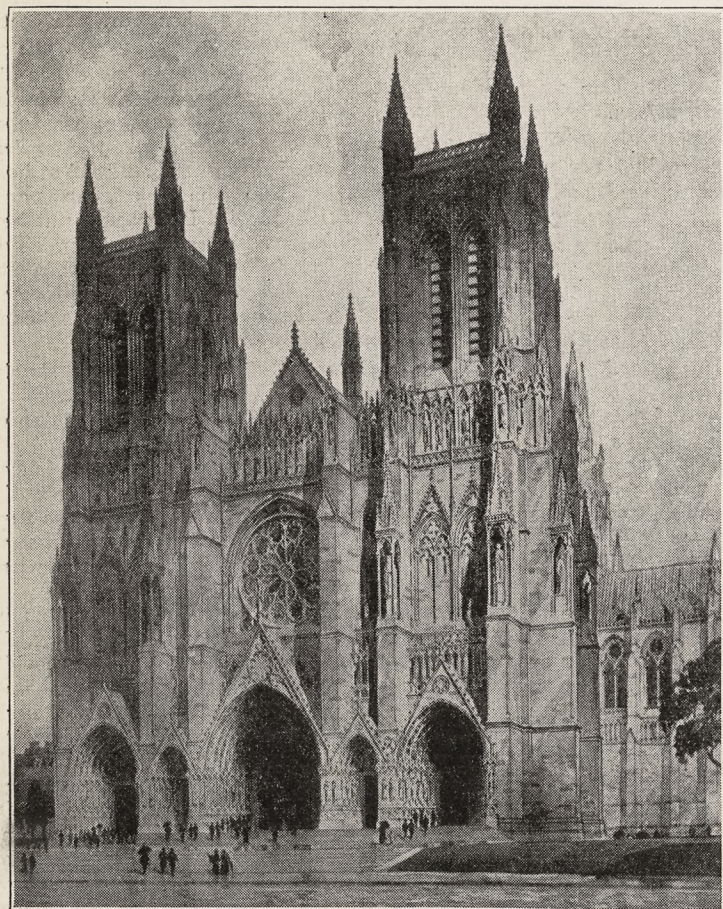
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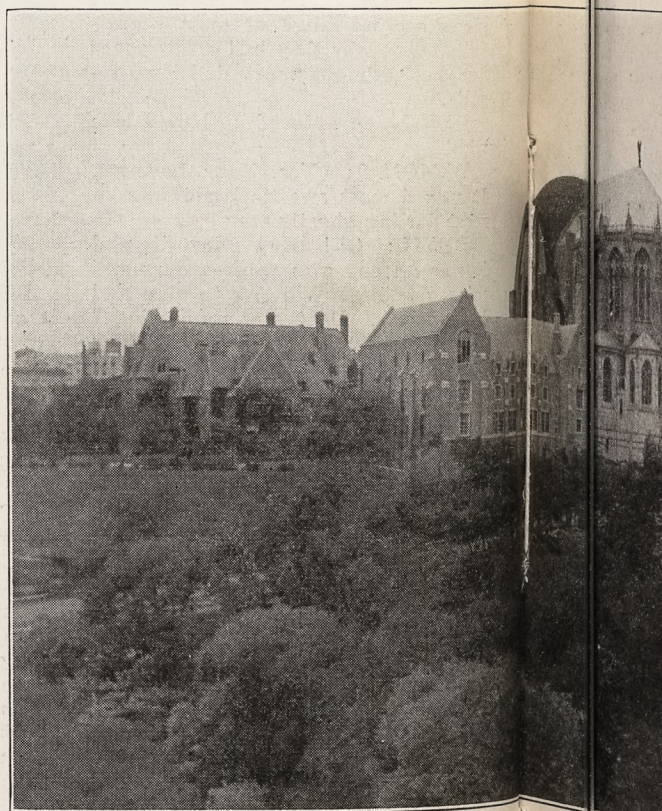
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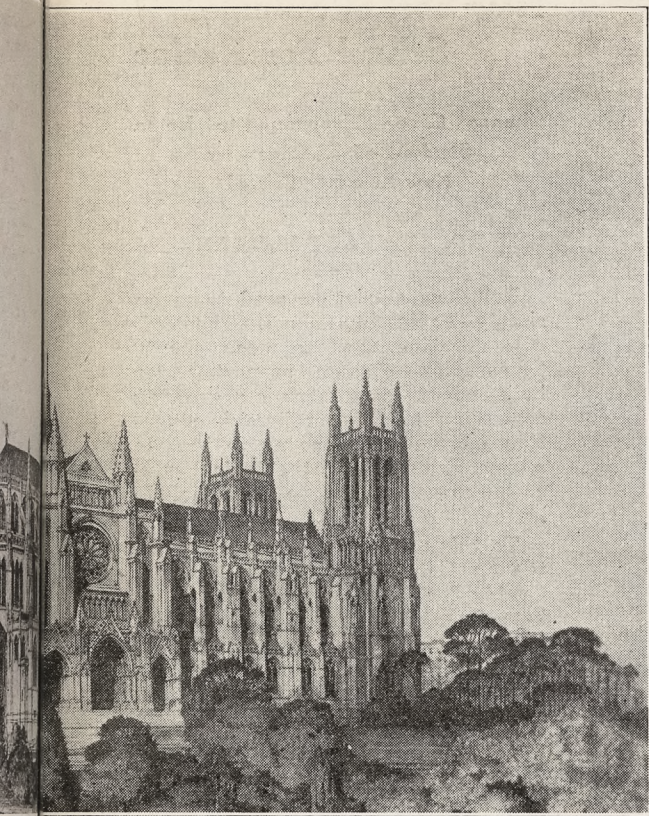
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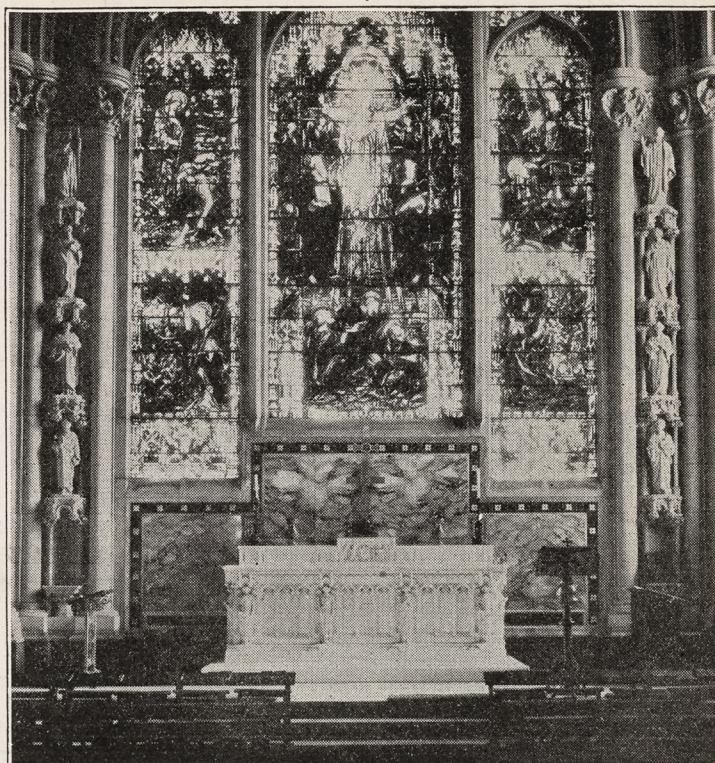
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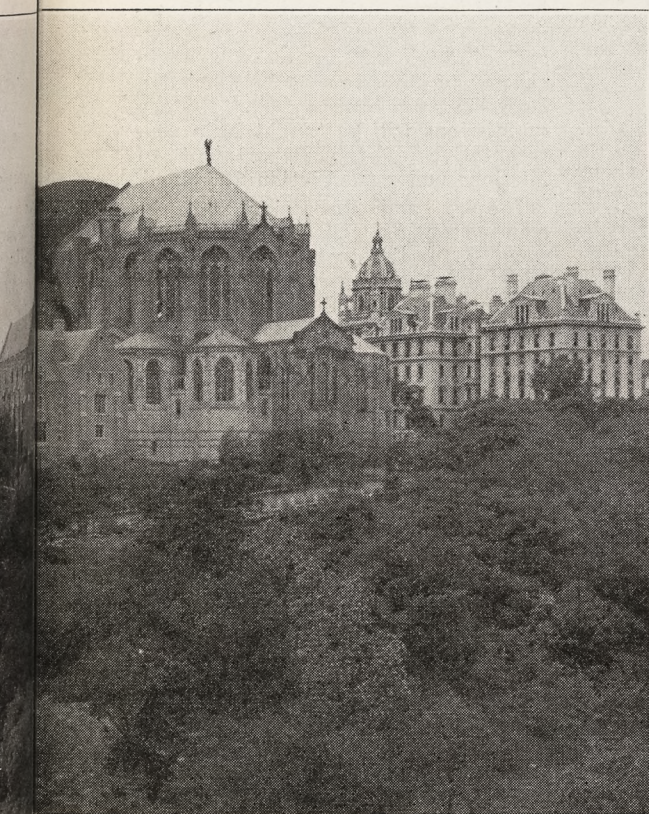
CATHEDRAL AT PRESENT



JOHN THE DIVINE



ST. SAVIOUR'S CHAPEL



AT PRESENT



PROPOSED NAVE

Physicians To Build Bay of The Cathedral

**Bishop Manning Announces That
Work Is to Start on St. John
Cathedral at Once**

GRANITE ON GROUNDS

Bishop Manning has announced that work will commence at once on the nave of the Cathedral of St. John the Divine. The contractors, Jacob and Youngs, of 116 West Thirty-second street, who were awarded the contract to build the six million dollar nave, have chosen the sub-contractors who are planning to go ahead with the building, using the granite that is now on the ground at Morningside Heights. Meanwhile their representatives are in Ohio and Indiana arranging for the limestone which is to be used on the interior. Ralph Adams Cram, the architect, returned from a winter in Europe over a week ago in order to be on hand to supervise the work.

A division of the medical profession in the campaign for funds was organized formally at a dinner in the Metropolitan Club given by Dr. J. Bently Squier, chairman of the division.

Plans for a Nation-wide effort to raise funds for the erection of a bay in the nave of the Cathedral as the gift of the medical profession also were completed.

In addition to many prominent physicians and surgeons, the guests included Bishop Ethelbert Talbot of Bethlehem, Presiding Bishop of the Church, and Bishop Manning, both of whom lauded the plan of the medical profession to make the bay in the Cathedral by means of sculpture and stained glass windows "the story and the ideals of the profession."

Sculptural figures of great healers from Hippocrates to Lister and stained glass scenes illustrating great events in the history of medicine and symbolic pictures will be used in decorating the bay with its vault, it was explained by Dr. Squier. The bay will contain a chapel 25 feet wide and 43 feet high, with a triforium above topped by a great clerestory. The bay will be dedicated to St. Luke, "the Beloved Physician."

"The organization of the division of the medical profession was begun when Bishop Manning invited a group of New York physicians to undertake the work," Dr. Squier said. "This group is being enlarged to include physicians in all the large cities will represent the gift of the entire medical profession in America."

The committee working with Dr. Squier includes Dr. Samuel A. Brown, president of the Academy of

Medicine and dean of the University and Bellevue Hospital Medical College; Dr. William Darrach, dean of the College of Physicians and Surgeons, Columbia University; Dr. Walter B. James, trustees of Columbia University; Dr. Walter L. Niles, dean of Cornell University Medical School; Dr. George David Stewart, former president of the Academy of Medicine; Dr. Linsley R. Williams, director of the Academy of Medicine; Drs. William H. Bishop, C. C. Burlingame, Glentworth R. Butler, Herbert C. Carter, William B. Coley, A. S. Corwin, Charles A. Eisberg, John F. Erdmann, John A. Hartwell, Royal S. Haynes, Ransom S. Hooker, John Edward Jennings, Foster Kennedy and C. G. Kerley.

ANGLO-CATHOLICS ON PILGRIMAGE

Both Anglican bishops and patriarchs of the Eastern Orthodox Church will receive the second official Anglo-Catholic pilgrimage to the Holy Land, which will leave London April 27. Their route will follow the missionary journey of St. Paul and they will attend many celebrations of the sixteenth centenary of the Council of Nicea. The itinerary includes Alexandria, Jaffa, Jerusalem, Haifa, Cyprus, Constantinople, Smyrna, Patmos, Athens and Malta. They will be received in Alexandria by His Holiness Photios, pope and patriarch of Alexandria, as well as by Anglican Bishop Gwynne of Egypt and the Sudan and Rev. Gladwyn Batty, chaplain of St. Mark's. Greek clergy also will co-operate with Anglican Bishop MacInnes of Jerusalem in receiving them at Jaffa. They will spend six days in the Holy Land, chiefly Jerusalem, where they will be received by the Patriarch of Jerusalem. The Archbishop of Cyprus will greet them at Cyprus. The Ecumenical patriarch, now banished, was to have met them at Constantinople. The Metropolitan of Athens will receive them at Athens.

SPIRITUAL ADVISOR TO THE MAYOR

The Rev. Mr. Atchison, rector of St. George's Church, St. Louis, Mo., has been appointed chaplain to Victor J. Miller, the new mayor of St. Louis, who was inaugurated April 21st.

Mayor Miller states that Mr. Atchison has been his spiritual guide all through the election campaigns and has asked him to appoint four other clergymen who, with himself, will serve as an advisory board to the mayor during his entire administration.

New Sort of Summer School For Racine

**Chance Given Everyone to Be a
Student of Theology by
New Summer School**

DR. STEWART IS DEAN

Religious education used to mean simply the Sunday School. Theological education used to mean simply the studies of men preparing for holy orders. But there is a growing aspiration to make religious education more mature, so as to include adults, and to make theological education more popular, so as to include laymen.

To this end, plans by the Committee on Conference of the National Center for Devotion and Conference have been made for a three weeks' course of study in the New Testament, Christian Doctrine and Ethics, Church History, Liturgical Worship and the History of Missions.

The School will be held in Taylor Hall, Racine, Wisconsin, from July 13th to August 3rd, this year. Professor Percy V. Norwood, of the Western Theological Seminary, will, it is hoped, conduct courses in Church History and Liturgics. Professor A. Haire Forster, also of the Western Theological Seminary, will be the instructor in the New Testament. Professor M. Bowyer Stewart, of Nashotah House, will be in charge of the course in Christian Doctrine and Morals. The History of Missions will be taught by a representative of the Department of Missions under the National Council.

Inquiry and discussion will be counted on, as well as lectures and reading, for the deepening of knowledge and the understanding of our religion, which is the object of the course.

The cost for each student will be \$60.00 for the whole course. This includes room, board and tuition.

The Reverend M. Bowyer Stewart, Professor of Moral and Dogmatic Theology, at Nashotah, is Dean of the Racine School of Religion, and applications should be made to Dr. Stewart, Nashotah, Wisconsin, or to Mrs. George Biller, Taylor Hall, Racine College, Racine, Wisconsin.

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Pine groves, sea shore. All sports, including horsemanship and sailing, one reasonable fee. Operated by church people. For literature write
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E. B. Whelan, DuBose School,
Monteagle, Tennessee

Washington Cathedral Issues New Magazine

New Quarterly Magazine to Devote
Itself to the Building of
Great Cathedrals

NOTABLE FIRST ISSUE

Establishment of the first magazine in the world to be devoted exclusively to cathedrals, as evidence that the twentieth century is on the threshold of another cathedral building age, is announced today by the Right Reverend James E. Freeman, D.D., Bishop of Washington, coincident with the mailing of the Easter number of a quarterly to more than 5,000 members of the National Cathedral Association throughout the United States.

Dedicated to what the Washington Cathedral authorities believe is a new world-wide cathedral movement, the magazine will be called "The Cathedral Age." It will be published at the Cathedral offices on Mount Saint Alban. The editorial policy and general purpose of "The Cathedral Age" are outlined in the following editorial:

"Five years ago the Library of Congress and the British Museum were asked whether they had a complete list of all the cathedrals in the world. When negative replies were received a private firm was asked to make a survey. After several months of research in England, France, Belgium and Italy the list filled 17 pages of foolscap paper. Because of the cost of the inquiry it was not extended to other countries.

"This list of 300 cathedrals built from the eleventh to the nineteenth centuries indicates that the thirteenth and fourteenth centuries were the great cathedral building ages.

"Today great cathedrals are being erected in the United States, England and South America. The cathedrals in Liverpool, New York, Washington and San Francisco are evidences that the twentieth century is on the threshold of another cathedral age.

"Today this quarterly magazine published in the Capital of the United States dedicates its pages to this new world-wide cathedral movement.

"God speed this age! May the material prosperity of man be perpetuated in that great service towards Christian unity which cathedrals, as Houses of Prayer for all people, can perform. May the faith of the clergy and the devotion of women find their fullest expression in a more universal recognition of the first commandment of our Lord.

"The Cathedral Age' will be a cathedral newspaper. It will report

cathedral news from all parts of the world. It will discuss and interpret the history, service, architecture, and ideals of all cathedrals in the hope that as this cathedral building age progresses these great temples may be built by worshippers and not 'contributors'."

THE WORD IN STONE

"In the middle ages, men had no great thought that they did not write down in stone," Victor Hugo said. It is equally true today: In the twentieth century, men's great thoughts on industry and trade are written in the stone of our Woolworth Buildings, our Grand Central Terminals, our Metropolitan Towers. Our thoughts on education are written in the stately buildings of our universities, libraries and art museums. And our thoughts on religion are still being written in the imperishable stone of great cathedrals.

In August, 1924, Liverpool Cathedral, which will be the fifth largest in the world, was dedicated. The Cathedral of St. John the Divine has an area of 109,000 square feet; the area of Liverpool Cathedral is 101,000 square feet. Even during the war, when England's very life was at stake, she never ceased work on Liverpool Cathedral for a single day. And the brilliant company of builders of the Empire, representative men and women from many walks of life, which gathered for the dedication was striking evidence of England's belief in the cathedral as an institution suited to the needs of modern life.

CHINESE CHURCH SCHOOL

A Chinese Sunday School meeting at the Y. M. C. A. in Baltimore, has thrown in its lot with Grace and St. Peter's, Rev. Dr. Abbott, rector. Twelve members of the school were confirmed last Sunday.

Cathedral Is Started At Orlando, Florida

Bishop Mann Lays Cornerstone for
Cathedral at Orlando on
Easter Monday

TO RUSH FIRST UNIT

On Easter Monday, special services marked the laying of the cornerstone of the new Cathedral Church of St. Luke, Orlando, Florida. The Right Rev. Cameron Mann, D. D., Bishop of South Florida, officiated and spoke to a large crowd of people in the Cathedral grounds. In the course of his address Bishop Mann congratulated the Very Rev. C. Stanley Long, D. D., Dean of the Cathedral for his persistent efforts in securing the new edifice. Work is progressing steadily upon the new cathedral and it is hoped that the first unit will be completed by Christmas. This first unit is to cost \$100,000 and will form the main part later when the cathedral is completed. The people of Orlando are rejoicing in the prospect of a new cathedral, as the realization of hopes long deferred and the meeting of urgent need for a much larger place of worship to accommodate the ever increasing congregation. On Easter Day \$2,500 was collected for the new Cathedral.

Former mention was given of the fine pipe organ which has been ordered for the new Cathedral in memory of Mrs. Jessie Mallory O'Neal and her mother, Mrs. Annie M. Mallory. Another memorial of deep significance is a handsome pulpit which will be placed from this diocese in grateful and loving memory of the consecrated life and work of the Rt. Rev. William Crane Gray, D. D., first Bishop of what was then the Missionary Jurisdiction of Southern Florida, whose son is about to be consecrated Bishop of Northern Indiana.

The Vision of Saint John the Divine

By Henry Smart

Beloved Saint! To you the vision came

Through jeweled doors, to see upon a height
The Throne of God beneath a rainbowed light,
Round which seven golden lamps seven Spirits flame
To touch the nation's lips, from whence the same
Immortal hymns are sung by day, by night;
Hosts beyond hosts arrayed in spotless white
Give praise and glory to the Triune Name.

To us, there sounds a call to build, nor cease

Until thy vision reared complete in stone
Brings miracle to earth; a sweet release
Of art to speak, and rock to bloom, as shone
In thy fair dream; a Shrine of Prayer and Peace,
Where all shall find and share a common Throne.

New York Newspapers Ridicule Dr. Guthrie

St. Mark's Filled With People Who
Came to Hear Brown But They
Hear Only Guthrie

AVOIDS TRAIL

Another tempest in a teapot. Dr. William Norman Guthrie, the rector of St. Mark's-in-the-Bouwerie, New York City, invited William Montgomery Brown, retired bishop, twice found guilty of heresy, to preach from the pulpit of his church on Sunday last. He released an announcement to the daily papers, who of course printed it under conspicuous heads, in which he said that Bishop Brown was not alone in heresy, going so far as to name Bishop Manning as one who had preached the heresy of Appollinarianism.

The next move was Bishop Mannings.

In unequivocal phrases the Bishop wrote to Bishop William Montgomery Brown, forbidding him to preach in St. Mark's or any other parish or mission in the New York diocese.

At the same time, in even more specific terms, he addressed himself to Dr. Guthrie, telling him frankly that in inviting Bishop Brown into his pulpit tomorrow he had acted in "open contempt and defiance" of the authority and law of the Church as well as of the judgment pronounced by an ecclesiastical court of the Episcopal Church.

The last act was staged in St. Mark's. And here the will of Bishop Manning prevailed. The "heretic bishop," twice convicted and now awaiting a final appeal, did not utter a word from the pulpit, even when the altar was veiled and the Church became ostensibly an "auditorium."

In place of the aged Bishop, Dr. Guthrie delivered himself of what he called a "defense" of Bishop Brown, assuring him his sympathy.

There has been no lack of advertisement from all quarters that the original plan would go through. Bishop Brown appeared on the stage at "What Price Glory?" Saturday afternoon and announced that he would speak in St. Mark's on Sunday. At 6 o'clock Dr. Guthrie gave out a statement distinctly creating the impression that Bishop Brown would speak. At midnight Saturday when Bishop Brown was present at an Easter mass in the Russian Orthodox Church of the Resurrection, 121 East Seventh Street, he told a reporter he would speak. At 4 o'clock yesterday afternoon, with St. Mark's packed and scores of disappointed people who had been battering at the doors turned away, a representative for Bishop Brown informed reporters that he

Our Cover

The picture on the cover of the paper this week is of the Harvard war memorial, "Sacrifice," which is now in the Chapel of St. Ansgarius at the Cathedral of St. John the Divine. The group, which shows a Crusader in armor, and a woman in mourning, is the work of Malvina Hoffman. St. Ansgarius Chapel is one of the Seven Chapels of Tongues, which are built off the Ambulatory, illustrated elsewhere in this issue.

had copies of the Bishop's address and would hand them out as soon as he began to speak.

"Strategy, my dear fellows, strategy!" Dr. Guthrie explained to reporters when the service was over. "If I had told you last night that Bishop Brown would not speak I would not have been able to put forward my defense of him. Pure, good, honorable strategy!"

And then, in a sudden burst of indignation: "Do you think I'm a damned fool!"

"I don't propose to be tried on another man's quarrel," he retorted in answer to another question. "I have that much sense. Bishop Brown said to me: 'I want to speak, but I don't want you to have any difficulties about technicalities. A technical case is the hardest kind to defend.'"

"Bishop Brown and I happen to be gentlemen and I feel that we want to put it on the basis of courtesy rather than technicality. This was strategy for Bishop Brown, courtesy to Bishop Manning."

Thus ends the story. Dr. Brown did speak at a Community Church in New York on Wednesday night. The net result of the affair, if one may judge from scores of clippings from New York newspapers, is to give them an excuse for flare heads on Monday morning, and for stories which made Dr. Guthrie appear very ridiculous.

FOURTEEN PORTS HAVE CHURCH INSTITUTE

Fourteen American ports now have the work of the Seamen's Church Institute. Many more ports need it but the Institute can expand only as financial support is provided. During the past year nearly 400,000 men secured lodging in Institute buildings, and the banking service conducted for them received nearly \$500,000. Employment was found for more than 22,000 seamen.

Laymen of Savannah Honor Bishop Reese

Episcopal Church Community Council Organized by the Laymen
of Savannah

BISHOP REESE HONORED

A memorable gathering was the dinner tendered their bishop on April 17 by 175 laymen of the four parishes of Savannah, Ga., in honor of Bishop Reese's forty-seven years in the ministry and seventeen years as Bishop of Georgia. The inception of the idea came from the Men's Club of St. John's Church, and following the dinner and speeches, unanimous action was taken to organize an Episcopal Church Community Council in Savannah. The resolution was offered by Mr. J. Randolph Anderson, well known throughout the Church as Chairman of the Dispatch of Business of the House of Deputies of the General Convention. The Council is to be formed 'in order to meet the needs of the Church; to advance its growth and welfare; to promote the spirit of co-operation and unity among its several parishes, and to carry on more effectively its work and activities in the community.' The Council will consist of the bishop as president; a layman as chairman, the rector and three members of each parish to be elected at the next meeting of the vestries from their own body or the parish at large. Two regular meetings are to be held each year, and special meetings may be called at the discretion of the bishop or chairman. The duties of the Council will be "to consider and act upon all matters relating to the welfare, growth and development of our Church in this community; to lay out and recommend to the parishes such matters and things as will, in its judgment, most effectively carry on the secular and missionary work and activities of the Church, and to make every effort to promote close co-operation and united work for the Church among the several parishes of the city."

Bishop Reese, who was the first speaker at the dinner, and who upon request, gave some reminiscences of his work as a bishop, was tremendously touched by this outpouring of lay expression, and in commenting on the gathering said that it represented untold power—power of mind, will and conscience.

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Plans Are Completed For World Conference

American Delegates to Sail for the
Stockholm Conference in July.
Large Attendance Assured

SUBJECTS ANNOUNCED

By Frederick Lynch

At last all the Protestants are to come together in one room. The progress of the great Ecumenical Conference on the Life and Work of the Churches has reached that stage where its overwhelming success can safely be predicted. The Protestant communions in all countries have officially appointed their delegates and the five hundred are making their plans to go. From America one hundred and fifty delegates will sail for Stockholm in July, to be there from August 19 to 30, and there will be many visitors to go with them. The denominations in America have entered into the preparation for the Conference with great heartiness, and only one Protestant communion of any size has yet to appoint delegates. The enthusiasm in Great Britain is as great as in America, while the great Lutheran bodies of Scandinavia are making preparations on a lavish scale to entertain the whole Conference, which will be in session for two weeks.

At the meeting of the World Alliance for International Friendship in 1919, the delegates present expressed themselves so strongly as to the necessity of establishing a world order on a new and Christian basis, that several felt strongly the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. Prior to this, on two separate occasions during the war, Archbishop Soederblom of Sweden had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of the Churches of Christ in America had suggested that a Conference of the federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of an unofficial group that considered the matter at the Hague in 1919 was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches, and asking them to take the matter up with their respective denominations.

At Geneva in 1920 a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Prot-

estant Churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland, and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the program for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in View of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Communions.

The American reports on these subjects have already been prepared. These, together with the reports from the European groups will be taken to Stockholm and for two weeks previous to the Conference the International Committee will be in session preparing them in final form.

News Paragraphs Of The American Church

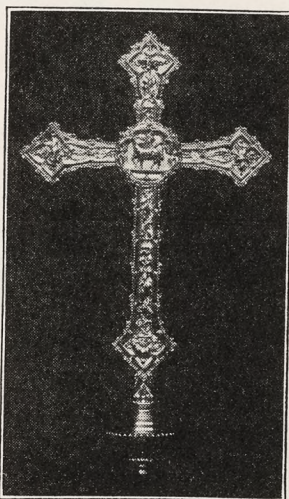
Officer of the Brotherhood Did Not
Like a News Item That Ap-
peared in a Recent Issue

YOUNG PEOPLE ACTIVE

H. Lawrence Choate, a vice-president of the Brotherhood of St. Andrew, writes in to object to the news item which appeared in this paper for March 12th under the heading, "Brotherhood Officers Fight Cut in Fund." He says: "I think it is fair to say that a person who had no information other than that gotten from the article would assume that the Brotherhood was on one side and the Bishops and the Church on the other. Whereas, it is a fact that Bishop Gailor and others agree with us as to the injustice of reducing our appropriation. It is also a fact that some important matters were brought out in the meeting in connection with the work which the Brotherhood is doing and the appeals which are being made to our organization by the Church. Nothing of this kind, or, in other words, nothing which would tend to interest your readers in the Brotherhood's point of view is given and a fair view of the meeting is not presented. It looks to me as if the person who wrote the article must either have been misinformed, or else decidedly hostile to the Brotherhood."

Answer: I wrote the article. I was not misinformed, since I took the news from the official minutes

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of the meeting that was held at 281 Fourth Avenue between officers of the Brotherhood and officers of the National Council. I don't know whether I am prejudiced against the Brotherhood or not. But I will say that I am likely to be if more such meetings are held.

The National Council, meeting in December, and acting on the recommendations of the House of Bishops, proposed a reduction of 20 per cent in the appropriation from the National Treasury, to the Brotherhood. This meeting between the officers of the Council and the officers of the Brotherhood was to consider this matter. In my opinion, which is merely a personal one, the Brotherhood made a sorry showing. The National Church is bankrupt. The Bishops and the Council, acting for the interest of the National Church, proposed a cut of 20 per cent to the Brotherhood. The Brotherhood, rather than take the cut, came to this meeting and said that they would take "drastic action" if necessary, to prevent it. Mr. Walter Kidde, a Brotherhood officer, it strikes me, was very threatening when he said that the Brotherhood would put on a Nation Wide Campaign of their own, the reaction of which would be very serious to the Church Program. It is true that the officers of the National Council agreed that there should be no cut in the appropriation. It might not be out of place to ask them why they did so, after the action taken by the House of Bishops and the National Council. The minutes of the meeting read as though they were scared into it by Brotherhood officers. But of course I would make no such assertion, lest I later be scared out of it by officers of the National Council, in whose presence I always tremble.

Rev. A. J. Gaynor Banks, director of the Society of the Nazarene, conducted a healing mission at St. Mary's Church, Newton Lower Falls, Massachusetts, last week. The rector, Rev. Guy W. Miner, is secretary of the society in the First Province. Next week a similar mission is to be

held at St. Peter's Church, Salem. One of the features of these missions is a question box.

At a dinner last Tuesday evening held in the parish house of All Saints, Brookline, Massachusetts, the chairman of the building committee, Mr. Ralph A. Stewart, announced that \$90,000 had been raised toward the \$125,000 needed for the replacement in stone of the wooden section of the church. Bishop Slatery was the principal speaker at the dinner.

Twenty churches were represented at a service on Good Friday in the Methodist Church at Derby, Connecticut. The Rev. Charles B. Hedrick, professor of New Testament at the Berkeley Divinity School, was the preacher. The music was furnished by the combined choirs of the city.

Dean Inge of St. Paul's Cathedral, London, is now in this country to deliver the Lyman Beecher lectures on preaching at Yale. He is to remain in the country but three weeks, sailing on May 9th. His only lectures away from Yale will be given in New York City and Baltimore.

The Rev. Raymond Cunningham, who was the assistant of the late rector, Dr. Ernest de F. Miel, has been called to be the rector of Trinity Church, Hartford, Connecticut. The parish is now raising a fund, the income of which is to go to Mrs.

Miel during her lifetime, the principle to eventually become a part of the parish endowment.

Here's the latest—perhaps too late since the radio is closing up phonograph shops. Anyway, phonograph records of Morning Prayer, with the music by the choir of St. George's Chapel, Windsor Castle, England, have been made.

Dean Washburn of the Cambridge Theological Seminary began last Monday a series of five lectures on "Great Characters in Church History," at St. John's, Roxbury Crossing, where Rev. F. W. Fitts is rector. The characters: St. Athanasius; St. Benedict; Hildebrand; St. Francis of Assisi; St. Ignatius Loyola.

Here's a record, folks. John P. Green, eighty years old, a Cleveland lawyer, has attended church every single Sunday for the last twenty-five years. He promised when he was confirmed twenty-five years ago never to miss a Sunday and he's made good on it. The paper I lifted

THE CATHOLIC CHURCHMAN

A monthly magazine of the Episcopal Church. Subscription, \$1; single copy, 10 cents.

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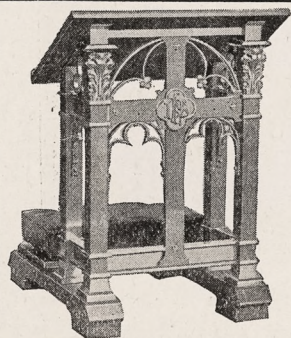
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this from says he's a Negro, though, personally, I can't say that it has anything to do with his record. Can't say the Koo Koo's scared him into it 'cause they haven't been here that long.

* * *

Bishop Carson, of Haiti, in Boston lecturing for a week, was presented with shares of stock in a large industrial concern which will net him several thousand dollars. He is trying to raise money for a cathedral, the cornerstone of which has been laid, and also to create a native ministry.

* * *

He told of the good old fashioned custom of holding services at 4 a. m., partly to avoid the heat of the day, but chiefly to conform to an old custom which did not permit slaves to worship at a time which would interfere with working hours.

* * *

Women had a meeting in Lexington the other day. Lots of reports to listen to, but not so boring since the heads of all of the committees reported that much had been accomplished during the past year. To the Ramsaur Memorial \$500 which was the amount they were after; \$1350 for the United Thank Offering, with plenty of time to raise more than their \$1500 quota; money given to the Bishop Tuttle Memorial Fund; boxes sent to missionaries by the score. On the educational side the secretary reported of various active study groups, of the visit of Miss Boyer from New York, and of the plans for the summer school at Margaret Hall, Versailles, Kentucky. Next move was to vote that the interest of the Mary E. Harrison Memorial Fund, amounting to about \$1200 should be offered each year as a Character Prize for Margaret Hall. Here are the standards the ladies set to determine the winner: 1. Earnest spirit of study; 2. Truthfulness; 3. Courtesy; 4. Cheerful performance of duty; 5. Influence for good; 6. Punctuality.

* * *

Woman's Auxiliary in Lexington

Did You Have Whooping Cough

when you were a child? Remember the stuff mother rubbed on your chest that loosened the phlegm and brought relief so quickly?

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also passed the usual resolutions expressing "grave concern" over the financial situation of the National Council. After passing the resolution they passed another pledging themselves to get wholeheartedly behind the National Council.

* * *

The Rev. E. P. S. Spencer, the rector of St. Paul's, Waterville, Conn., told his people that he would have to have \$500 on Easter, in order to pay a vestryman who had made a loan which enabled the parish to burn up a mortgage on the parish house. Everyone went to work... food sales, candy sales, handkerchief

sales. Now they have counted it all up and instead of \$500 they have raised over \$1000.

* * *

We have a lot to say in our church papers about the thousands being raised by our financially strong parishes. Yet to double the amount asked for in a small rural parish means real service and sacrifice. The congregation of St. Paul's is worshipping in the parish house. They built that first, and have now paid for it. The next move is for a church.

* * *

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* * *

A couple of consecrations; Rev. Campbell Gray to be consecrated Bishop of Northern Indiana in Trinity Church, Fort Wayne. Lots of bishops will be there. . . . Weller, Fawcett, Webb, Anderson, McCormick, Francis, Partridge, and Gailor, who is to preach. Bishop Gray is to report the sessions of the House of Bishops at the General Convention for this paper. Bishop Johnson, in asking him to do it, said: "Being a young bishop they won't let you do anything but listen, so you might as well make yourself useful by reporting the meetings for us." If this wasn't a Cathedral number we would put his picture on the cover. We've got a nice one—prove it by showing it to you next week.

* * *

The other consecration is to take place in All Saints Cathedral, Milwaukee, on the 7th of May, when Dean Ivins of Nashotah is to be consecrated Coadjutor of Milwaukee. About the same group of bishops will be there, with Bishop Anderson doing the preaching.

* * *

Away back in the mountains of Eastern Kentucky works one of God's servants and noblemen, the Rev. Alexander Patterson, of Beatyville.

Some months ago he presented to the Girl's Friendly Society of the Diocese of Lexington, a little farm to be used as a "Holiday House;" and in preparing the garden for use of those who will enjoy their rest and vacation there this summer, Mr. Patterson says: "Weather permitting, we will have lots of good things for the table when the folks come."

But the most interesting thing about the preparing of this garden is to know just who is at work there.

Mr. Patterson writes: "We have all sorts and conditions of men and women working. I have three generations; a step-grandmother, (her husband is in jail for moonshining, with his son and grandson also for the same offense); then I have one son of this man whom the Court excused; and two grandsons of the first man mentioned. They are very thankful for the work."

Another worker: "A poor woman came to the farm, her husband first taken to the jail for moonshining, and, while his wife was away with

her three children, her house was burned and everything in it destroyed by the fire."

* * *

Young People's Conference for the Province of Washington is to be held in Baltimore, at the Pro-Cathedral, May 1, 2 and 3. Starts Friday night with a Biblical Drama presented by players from Syracuse, New York, followed by a good-time hour. On Saturday morning, following a devotional service, led by Rev. Wyatt Brown, there will be group discussions on the following topics: Clergymen and Counselors, led by Rev. C. P. Sparling; Diocesan Officers, led by Mr. K. E. Smith; How to Conduct a Successful Social, led by Mrs. Frederick Biederstedt; and Effective Programs for Devotional Meetings, led by Rev. Karl M. Block. In the afternoon there are to be meetings addressed by Bishop Murray, Rev. H. N. Arrowsmith, Dr. C. S. Ball, Dr. Block, and Canon DeVries. The Quiet Hour in the evening will be lead by Canon DeVries, while Dr. Block will preach the sermon on Sunday morning.

* * *

Those who love to speak of the Young People's movement in the

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Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B59, 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.

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Church being a spontaneous outburst of young men and women demanding their right to do things for themselves ought to gain knowledge from the above program. It is a fine set-up for a conference, but it is a fact nevertheless that the young people are on the listening end.

* * *

I have recently returned from a conference in Columbus which was not in any way announced as a conference for young people. It was called a conference for "Western Civilization and the Religion of Jesus," and was under the auspices of the Fellowship of Reconciliation and the Fellowship for a Christian Social Order. Leaders of international reputation were there. Sherwood Eddy; Kirby Page; Lyford Richards of England; Bishop Paul Jones; Dr. Alva Taylor, of Inter-church Steel Report fame; Professor Miller of Ohio State University; Stanley Jones, a missionary from India, and a personal friend of Gandhi; Charles Clayton Morrison, the editor of *The Christian Century*; Paul Hutchinson, the author of *China's Real Revolution*. That is a fair example of the group that was there, two hundred strong. At this conference the young people, by their uncompromising attitude on the question of war and peace, and by their insistence that the industrial life of the world be made Christian, very nearly ruined the party. They took the conference completely out of the hands of their elders. They were the sort of nuisances that I delight in. Several of them were of the Episcopal Church . . . three that I met were preparing for the ministry. I left wondering if these young people were really representative of the youth of today, and if members of our own societies would concern themselves with such questions if allowed to do so.

* * *

On Good Friday, at Danville, Illinois, the Reverend Arthur G. Wilson, rector, a combined chorus consisting of members of the choirs of the Church of the Holy Trinity, Emmanuel Presbyterians, St. James Methodist, and the Danville Choral Society, numbering sixty in all, sang Stainer's Crucifixion under the direction of the rector. The large auditorium of the Masonic Temple in which the cantata was given was filled with 1400 people, and many had to be turned away for lack of room. The Commandery, under whose auspices it was given, are anxious for a similar observance of Good Friday next year.

* * *

Church School Lenten Offerings were presented at four services held in different churches of the diocese of Chicago last Sunday.

Summer Conference at St. Mary's College, Dallas, Texas, from June 7-13. Rev. Bertram L. Smith is the dean; Dean Chalmers is the chaplain and councillor of the young people; while the faculty consists of the following: Bishop Moore, Fr. Hughson, O. H. C., Rev. E. N. Schmuck of Denver, Rev. E. H. Eckel of Fort Worth, Rev. R. N. Spencer of Kansas City, Rev. C. E. Snowden of Dallas, Miss Cooper of the National Department of Religious Education, Dr. H. J. Gosline, psychiatrist of the Dallas Child Guidance Clinic, and Mr. Carl Wiesemann, organist and choirmaster of St. Matthew's Cathedral, Dallas.

* * *

The children of the school at Trinity, Covington, Kentucky, presented an offering of \$800 on Easter. One little boy of seven raised \$3 for his mite box by selling old paper, and in addition brought a plant to the church which he purchased with his own money, which he offered as a memorial to his grandfather. He also brought a mite box, filled with coins he had earned, for his baby sister, too young to have a part in the offering herself.

* * *

Here's an interesting bit from Mr.

Lewis B. Franklin, the treasurer of the National Council:

"Money subscribed to missionary purposes ought to go in full to the support of missionary work, but some part of this money is being paid to banks as interest on loans. Since the first of the year our loans have increased \$200,000 largely because of carelessness and indifference.

Our statement of receipts to April 1st, herewith, discloses the fact that many dioceses have made practically no remittances to the General Treasurer for a period of more than two months.

An inspection of diocesan reports of collections shows that a very large number of parishes have made no remittances to the diocesan treasurers in the same period.

Hundreds of individuals are falling behind in the payment on their pledges largely because no one has reminded them of the fact.

I wonder if the parish treasurers realize the bad effect which unpaid pledges have on Church attendance and parish loyalty, in addition to their effect on both parish and missionary finances.

Think it over."

* * *

The attendance at the Lenten services at St. George's, Kansas City,

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Rev. C. R. Tyner, rector, increased one hundred per cent over last year. During the summer months it is planned to have open air services on Sunday evenings.

* * *

This same parish is planning an unique mission, which is to be conducted by three brothers, Rev. F. D. Tyner of Minneapolis, Rev. George Tyner of Winfield, Kansas, and the rector, the Rev. C. R. Tyner.

* * *

Ordination of Mr. W. M. Tilton to the order of deacon at the Church of Our Saviour, Lebanon Springs, N. Y., on April 14th. The candidate was presented by Dr. Fleming James of the Berkeley Divinity School, and the sermon was preached by Bishop Oldham. Mr. Tilton is to take charge of the Church upon his graduation from Berkeley in June.

* * *

Rev. F. W. Sherman, vicar of St. St. Katherine's, Owen, Wisconsin, called on every store-keeper in town during Lent to ask them to close their stores during the Three Hour Service on Good Friday. They all did. The schools also were closed, but one can't boast of that. They were closed in Chicago also.

* * *

Miss Bertha Morgan, who for four years has been the Lady Principle of St. Mary's School, Raleigh, North Carolina, has resigned in order to give a year to graduate study at Yale University. Miss Catherine Albertson of Elizabeah City, N. J., has been secured to fill her place, the office henceforth carrying the title, Dean of Students. For the past two years Miss Albertson has been the field secretary of the Parent-Teachers' Association of New Jersey.

* * *

Three clergymen of Western Nebraska have been conducting preaching missions together—Rev. L. W. Gramley, rural dean; Rev. Henry Ives of Scottsbluff, and Rev. Elias Wilson of Gering. They have recently held missions in Scottsbluff, Mitchell and Bayard.

* * *

The administrative measure, recommended to the legislature of Colo-

rado by Governor Morley, a man who boasts membership in the Koo Koo Kluck-Kluck, prohibiting the use of sacramental wines, died in committee. After being introduced in the lower house, it was referred to the temperance committee, and never returned to the floor of the Assembly. Bishop Johnson, in his address before the diocesan convention, called upon the clergy to defy the measure if it ever became law in Colorado.

* * *

The stunt which began, I believe, in Pennsylvania of women giving away jewels as an offering seems to be gaining favor. A considerable amount of money was raised in Pennsylvania for the Japanese Reconstruction Fund in this way, and since then it has been adopted in other dioceses. Now the report comes from Maryland that \$17,000 and over was raised there in a few days for St. Margaret's School, Tokyo.

The total amount raised in Maryland for the Japanese Reconstruction Fund is \$122,000. This, says Bishop Murray, is the biggest single missionary affair in the diocese.

* * *

St. James, Macon, Georgia, is planning to erect or purchase a rectory.

* * *

Miss Charlotte Wing has gone to LaGrange, Georgia, where a very in-

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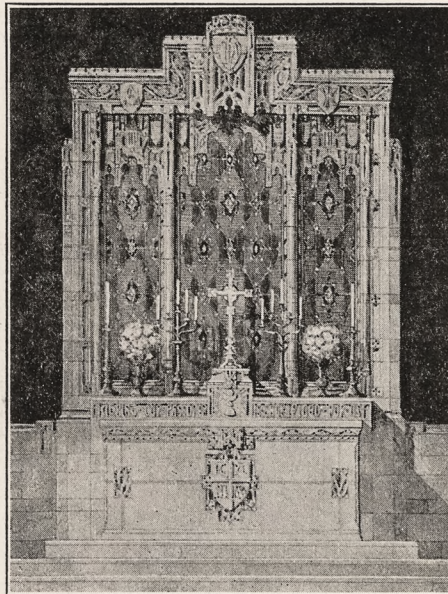
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interesting bit of Church work is being done in an industrial community, as a kindergartner.

* * *

Big crowd is expected at the joint meeting of the young people of the two dioceses in Georgia, May 15, 16 and 17.

* * *

Bishop Brent of Western New York is the annual lecturer this year at the University of Georgia, Athens.

* * *

Changes: Rev. P. C. Adams, from Ashland, Pa., to Owatona, Minn., Rev. G. B. Walter from Honesdale, Pa., to Christ Church, Springfield, Missouri, Rev. H. F. Fenwick, from Bangor, Pa., to Forest City, Pa., Rev. John Fairburn from North Girard, Pa., to Cape Vincent, N. Y., Rev. A. P. Greenleaf from Wallingford, Conn., to chaplain of the Choate School, Rev. W. S. Stoney from Haggood, S. C., to Gainesville, Florida, Rev. W. B. Hays from Washington, Georgia, to Corning, N. Y., as assistant at Christ Church.

* * *

Trinity, Bethlehem, Rev. E. H. Haines has just celebrated its fifty third anniversary as a parish. The late Bishop Whitehead was for a time the rector of the parish.

* * *

We told a week or so ago of a woman in Brooklyn, N. Y., making and selling pies to make money for a Easter offering. Not to be outdone the Rev. P. H. Ashton-Martin of Shamokin, Pa., writes to inform us that one of his parishioners made an offering of \$25, which she earned selling Dutch Cakes, another made \$14 selling Boston brown bread, which she gave as an offering, while a third offered \$50 which she earned selling jelly eggs, peanuts and East-

er eggs. His comment is as follows: "Everyone of these women has her hands full under ordinary circumstances. Is it not the truth that the busy person can always find time to do more, while the idle have no time to do even the necessary things?" To which I answer, "It looks that way to me, but you had better ask Dr. Wilson, who is supposed to answer all questions coming to us."

* * *

Final program is announced for the Church Congress, which is to meet in St. Louis on May 5, 6, 7 and 8. Proposed changes in the Office of Holy Communion, Bishop Slattery and Rev. Selden Delany. Extra Rubrical and Non Rubrical Practices, Rev. J. H. R. Ray and Rev. Floyd Tomkins. Reservations, Rev. W. B. Stoskopf and Bishop Thurston. The Use of the Chalice, Rev. Neil Stanley and Rev. Donald Aldrich. Heresy: What is it and what shall we do about it, Rev. Luke White and Dr. F. C. Morehouse. The United States in World Relations, Mr. James G. McDonald. The Place of Miracles in

Religion, Rev. J. M. Groton and Dean Grant. The Value of the Church in religious Life, Rev. George E. Norton and Rev. B. M. Washburn. Congress preacher, Bishop Darst.

* * *

The Nominating committee of the Church of England in Bermuda has recently issued a list of nominations for the vacant bishopric. Most of those nominated are clergy of the Church in England, but there are three Americans on the list; Bishop Acheson, the bishop suffragan of Connecticut, Dean Long of the Cathedral at Orlando and Rev. C. E. Smith, rector of St. Thomas, Washington, D. C.

* * *

Formal opening of the new parish house of Christ Church, Roches-

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ter, N. Y. on April 27th. Nearly \$6,000 was given to the parish house fund in the Easter offering.

* * *

Forty-five years ago the first Anglican missionary came to a certain district in South Africa; "along with him, one native Christian brought faith and hope and scant possessions. Today, the sole survivor of that time, a grey-bearded veteran of 70 years, interprets the Bishop's sermon at the choral Eucharist to a congregation of 500 communicants."

* * *

After thirty-three years of serv-

ice, the Rev. W. F. Watkins, Jr., presented his resignation as rector of St. John's Church, Baltimore, Maryland, on Easter Sunday.

* * *

"Motoring, jazzing, and looking at games doesn't take the place of chores," says Judge Wells, president of the New Jersey Y. M. C. A. "In twenty or thirty years the lad that now does the chores will have some of those one-steppers clerking for him. Ask Dad; he knows.

As president of the State Y. M. C. A. Judge Wells has seen a lot of today's boys and young men.

He finds some of them soft. Anybody can spend Father's money, but nobody can spend over again Father's moral and mental capital of grit, will, energy, skill and persistence.

"Your mind and soul require hard food quite as much as your gums and teeth. If life doesn't force it on you, then find the hardship you need and meet its test. Franklin, Washington and Lincoln trained themselves by their own rules and began before they were of high school age.

"If you are going anywhere, softness won't do."

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THE MEMORIAL SUBLIME

The Found Chord

Chimes which awake with the lillies of Easter would prove their worth, if deftly fabricated and taught by skill of man to sing, even if they should minister to melody alone. Let but the notes, "Welcome happy morning! age to age shall say," break upon the hurrying, often money-visaged, throngs in the streets, in tones such as I catch this moment, and which tubular chimes, alone, can sing, and the pulpit in the tower, as well as the pulpit nearer the chancel, will not want for eager listeners.

But the Chimes have even broader duty, and nobler. Woven with their music is a message, joyous, lifting, healing in every tone, "Go quickly, and tell his disciples."

I cannot think of Tower Chimes as an investment, merely. They are this, and pay for themselves many times over and over again. But they are more than this. To the utmost reach of their call, they lay on all the mantle of service, and transfigure an investment into an investiture, a girding for duty. If I hear that one word, "Mary!" in my Garden with its Tomb,—catching One's love-word in the Chimes' clear notes,—shall I place upon my ointment a price? "Rabboni!"—"my Master"—must be the answer, that seeks the Chime-notes in exultant cry of faith and joy.

What an endowment for a Parish! What an enduring for its work, are these Tower Chimes! If I might give to but one Church a set such as these, for all the years to be, in tones that speak brotherhood, and breadth, and every worthy aim, they will utter, when my lips are silent, the purest coinage of the heart.

JOHN T. FOSTER,

Trinity Rectory, Van Buren, Arkansas.

(Written in recollection of hearing Deagan Tower Chimes)



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A Message from The World

(Continued from page 15)

DEVIL (greatly agitated, showing signs of fear): The Church. The Church. Have all my plans to kill her, then, failed! She is the only earthly enemy I have to fear. If she recovers, I am undone. America will be awakened from her dream of pleasure. Missionaries will be sent to Asia and Africa to bring light there. Europe will be rescued. My chains will be broken. My gates will be unbarred. My fires will be put out. Come here, you parasites. Why have you not carried out my instructions?

DEMON 5: Your Majestic Frightfulness, we have done what you told us.

DEVIL: Then you must swear to me. Perhaps this old dreamer is sounding a false alarm, but I must check the work that you have done, so swear. (To first demon): What did you do?

DEMON 1: I, by introducing bigotry, narrowness and self-will divided the Church into many small denominations, factions and parties. That was many years ago. By the wisdom of Hell, I swear it.

DEVIL: Good, I remember that, that was one of my best ideas. You have done your work well. And you?

DEMON 2: Your Horribleness, I was commissioned to throw sand into the eyes of the clergy, to lull them to sleep, to allow cobwebs and dust to accumulate on their methods. I was commissioned to make them queer, old-fashioned, out of touch and out of sympathy with their people. I have done all this. By the power of sin, I swear it.

DEVIL: Good. You, too, have worked effectively. And you?

DEMON 3: I have introduced unimportant controversy to kill the Churches time to direct its attention from great issues, to dull its vision and to keep it from holding up to the world the pattern of Christ. (The word "Christ" should be emphasized.)

(All shrink back—DEVIL cries aloud): Good—but do me the favor of never mentioning that name again. Good!

DEMON 4: By the lure of all that glitters I have introduced worldliness and hyperisry into the Church. I have filled the pews with the self-righteous and the worldly wise. I have checked heroic action and self sacrifice.

DEVIL: Good! And you?

DEMON 5: By the death of tiny babes I swear. I have raised up difficulties and hindrances in the training of the children of the Church. I have robbed the home of its Christian influence. I have made a joke of Church School methods, lowering efficiency and preventing progress.

DEVIL (chuckling): Fine, this makes me feel better. If we can cut off the supply of children from the Church she can never survive. And how about you?

DEMON 6: My special task has been the young people just growing into manhood and womanhood; I have placed a gap between the Church School and all the rest of the Church. Thousands of young people fall into that gap and disappear out of the sight of the Church—many fall into our domain. Only a few stragglers get across and that as if by miracle. I have deprived our boys and girls of common sense so that they lack the power of seeing where their true welfare lies. I have made the Church stern and forbidding; dull and dry so that it will not attract the young people. I have built up allurements of the dance hall and the bright lights and fast life to lead them astray.

DEVIL: You have indeed reaped a great harvest. So many fresh, young souls have come down here of late. Keep on. The young people are the main artery of the Church.

Cut them off from her and she dies. With the Church dead there will be no power to thwart us. We will then make wide the primrose road to the everlasting bonfires—fasten deep our claws upon humanity and drag them down to the fires of Hell. I don't fear for one moment what this old mumbler has to say about bad news from the world. It must have been some dying struggle of our old enemy, Church, but with her life blood cut off, she cannot possibly survive.

MEDIUM (as if going into a trance, gazing into space): I see a great gulf, deep and dark, into which are falling thousands of older boys and girls. On one side of it are many children in school, Church Schools, and on the other side of it is a great light, but the light grows dimmer and dimmer; great light is called the Church—the dynamo that gives the light is self-sacrificing love, whose sign is the Cross.

DEVIL: Ha! Ha! The old fool is right. It is your work, my good friends—it is your work!

MEDIUM (with animation): But look! The YOUNG PEOPLE are building a bridge built on five great supports. The supports are marked: The Rule of Prayer, The Rule of Service, The Rule of Worship, The Rule of Fellowship, and The Rule of Gifts. Look! What is that great movement that is spreading everywhere. It is the young people. They are crossing on the bridge—hundreds are going over across to the Church. The light of the Church is growing brighter. Thousands upon thousands are pushing behind to come across—thousands—thousands—(stands as if dazed—all the time he has been speaking he

is looking into space, towards the sky. Then slowly exits, speaking the last lines as though following a vision.)

DEVIL (springing to his feet electrified, in a nasty, dangerous temper; demons afraid of him): Come. We must stop this. The existence of Hell itself depends upon it. Break down that bridge; dim that light. If the young people's movement carries the young people across into the Church, our work of centuries will be undone.

DEMONS (now all standing): But what shall we do?

DEVIL (to first demon): You go—go and mingle with the young people. Stir up gossip, silly conduct, disobedience, selfishness, evil thoughts. Break down the Rule of Fellowship. Go. (Demon bows low and exits.)

DEVIL (to 2nd demon): You—with laziness, insincerity, forgetfulness of promise and hypocrisy, wipe out the foundation of the Rule of Worship. Begone. (Exit demon.)

DEVIL (to 3rd demon): You—with love of pleasure, disloyalty, laziness, slackness, push aside the Rule of Service. Go quick. (Exit demon.)

DEVIL (to 4th demon): You take carelessness and selfishness and kill the Rule of Gifts. (Exit demon.)

DEVIL (to 5th and 6th demons): You have the sustaining central pillar to attack—Prayer. If you succeed to break it down, the other pillars will also go. If the other pillars go down, Prayer alone will not survive save as a hollow superstition, and then it will help us. Go.

DEMONS 5 and 6: But what shall we take with us, Your Frightfulness?

DEVIL: Spiritual blindness will suffice for your work, spiritual blindness, the child of sin. Take spiritual blindness that will destroy the power of Prayer. (Exit 5th and 6th demons.)

(DEVIL sits down, or stands, as though musing.)

(Enter MEDIUM and touches DEVIL on shoulder, pointing to sky.)

MEDIUM: Look!

DEVIL (gazing as though seeing a vision. Voice gradually grows louder and louder until "Go on . . ." when voice is almost a shout.) I, too, see a vision. I see the gulf and the bridges. I see the conflict raging. Great issues are at stake. My friends are struggling to pull down the bridges—but the young people fight back. Go on, you powers of darkness! Struggle for your rights! FIGHT! FIGHT! Kill this new Young People's Movement! That bridge must not be built! There are many weak points in it yet (half to himself). Can my spirits destroy it? Oh, can they break down the pillars? Now is the hour! The fight is on! (Goes out, repeating): The fight is on! The fight is on!

END

SERVICES IN LEADING CHURCHES

CLEVELAND

Trinity Cathedral

Very Rev. Francis S. White, D. D., Dean.
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

BALTIMORE

Grace and St. Peter's

Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.
Sundays:
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
(First Sunday in each month
Holy Communion).
3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector
Sunday Services: 8 and 11 A. M., 7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
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one block east and one north.

BOSTON

Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

The Incarnation

Madison Avenue at 35th Street
Rev. H. Percy Silver, S.T.D., Rector.
Sundays: 8, 10 and 11 A. M., 4 P. M.
Daily: 12:20 P. M.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.

The Heavenly Rest

Fifth Ave. above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints' Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean
Sundays: 7:30, 11 A. M., and 7:45 P. M.
Week Days: 7:30 P. M.
Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell
Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.
Rev. B. L. Smith, Associate Priest.
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M., 6 P. M.
Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D.,
Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South of 9th Street.
Rev. Don Frank Fenn, B. D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30. Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days,
Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean.
Rev. Jonathan Watson, D. D., Assistant.
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D. D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

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