

# The Witness

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## Fire Destroys America's Oldest Cathedral

Cathedral of SS. Peter and Paul in Chicago Almost Entirely Destroyed

The Cathedral of Saints Peter and Paul, in Chicago, reported to be the oldest Cathedral in the country, was almost totally destroyed by fire last Sunday night.

The Rev. Mr. Street, in charge under the direct supervision of Bishop Anderson, discovered the fire shortly after nine o'clock. It originated in the flooring above the heating plant boiler. He called the Rev. Mr. Sabin. They hurried into the smoke-filled cathedral.

### Sisters Flee From Home

In the mission house were Sister Superior Janet of the Sisters of St. Mary, Sister Katherine Ann, Sister Prisca, Evelyn Booth, a social worker, and two deaconesses. Sister Prisca, slightly overcome by smoke, was aided down a fire escape by Miss Booth.

The Cathedral of SS. Peter and Paul was the first attempt at a cathedral by the Protestant Episcopal Church in the United States. It was opened to the public on Easter day, 1861. It had been built through the influence of the Rt. Rev. Henry J. Whitehouse, who died in 1874.

At that time it was called the Bishop's Chapel. Peoria and Washington Streets, its site, was then a fashionable residence district, the home district of Chicago's wealthiest citizens. In 1883 a clergy house, erected at a cost of \$20,000, was added to the Cathedral, and since that time a mission house also has been built.

As the district slowly changed from residential to manufacturing, the congregation, too, changed in type. In 1884, when the Rev. J. H. Knowles, rector of the Cathedral for seventeen years, resigned, the congregation numbered 300 families. Last night the Church register numbered 359 families.

Tablets in honor of the Rt. Rev. Henry John Whitehouse, D.D., LL.D., the Rt. Rev. William Edward McLaren, D.D., LL.D., and the Rt. Rev. William Edward Toll, D.D., the first Suffragan Bishop, all of whom celebrated communion at the Cathedral altar, were destroyed by the fire.

The total loss to the building and contents will be nearly \$100,000.

All the occupants of the priests' house and the mission house escaped injury. By heroic work the Rev. Charles L. Street, priest in charge, and the Rev. E. P. Sabin saved the sacred vessels and vestments. Of the building itself only the granite walls, laid in 1852, remain.

## Life and Liberty Movement to Promote Peace

Inaugurate What Is Hoped Will Prove A New Campaign of Usefulness

The new Bishop of Manchester, Dr. Temple, is already looked upon as one of the most influential Bishops in England, not only because of his work in the Life and Liberty Movement, but because of his great sympathy with the laboring man.

He had a most cordial reception when he made his entry on the platform at Queen's Hall to preside as a series of evening meetings convened by the Life and Liberty Movement. These meetings extend over the whole of this week, and inaugurate what it is hoped will prove a new campaign of usefulness in the Church. What is quaintly described as "Chapter II" of the Movement—Chapter I being marked by the successful passing of the Enabling Bill—aims at the promotion of fellowship in the Church, the Nation, and the world. Its purpose is to help people to a vision of what the Church of Christ can be, and, in particular, to help the Church of England, through its newly-established councils, to become a real self-governing organization, freed from all hindrances, corruption, and abuses.

### Bishop of London Speaks

The Bishop of London was the first speaker on Monday evening, and in giving his blessing to the effort his lordship said he could not address the chairman as "My Lord Bishop" for the first time without wishing him Godspeed in the name of the people of London in his work in Manchester. Dr. Ingram described his part in the meeting as being at once the most dignified and the most subordinate. He was there, not to take any part in the discussion, but to give his blessing; to inaugurate the London Week. This latter duty he fulfilled by making three observations on the subject of that evening's meeting, which was The Call for Fellowship between the Churches. First, he said, unless we take the flowing tide that is setting towards reunion we may find divisions widened; secondly, we have hitherto tried to present the King in His beauty in a broken mirror; and, thirdly, with regard to the task before the Church of producing peace among the nations the Bishop asked how we could with decency urge the nations to unite unless Christians first united themselves. He welcomed the discussion which was to follow as a step towards fulfillment of the vision of Christian reunion.

After Major-General Sir Frederick Maurice had spoken, the Archbishop of York, in a characteristically earnest and eloquent address, said that the supreme need of the Church was for peace.



## Bishops of China Appeal for Our Aid

We have been deeply impressed by a cable received from our Oriental Bishops. It reads as follows:

"The famine is very severe. Appeal for famine relief funds."

(Signed)

Graves, Roots, Huntington.

Communicants of the Episcopal Church will recognize in this threefold signature the names of our three Bishops in China. The various parishes which have not yet responded should feel deeply this appeal and should devise some means of providing relief. It may not be generally known that the onus of famine relief must be assumed by the Christian forces of the United States due to the fact that they have above all others a world consciousness. It may be argued that America has been overburdened with appeals from Europe and elsewhere but the fact remains that we have more than plenty for our own needs and could easily meet this terrible need of our Chinese brothers.

We are receiving reports from the fields of the valiant efforts being made by representatives of our Church as well as other officials in China. Bishop Graves writes that the Shanghai Chinese relief social had contributed \$350,000 up to November 25th.

## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Art Exhibit in Denver a Success

The Ecclesiastical Art Exhibit, at the Public Library in Denver, Colorado, recently, was a success in every particular. It was beautifully arranged, and all who had the pleasure of seeing it, voiced much gratitude to those who had made it possible, as well as to Mr. Poland, the director of the Denver Art Association. He was constantly in attendance, explaining and enlightening as well as introducing speakers, preparing news for the press, and giving great care to the valuable articles loaned for the purpose. One realized the vast amount of work it had been to Mr. Poland, Miss Elizabeth Spalding, Miss Hendrie, and their co-workers, in unpacking, arranging to the best advantage, guarding and repacking. However, they must have felt repaid if they were not too weary to realize the great benefit.

The addresses by Mr. James H. Pershing, a Denver attorney, on Church Art; by Mr. Jacques B. Benedict (architect), on English and French Cathedrals; and one by the Rev. Neil Stanley on Vestments—Their Symbolism, Design, Color and Form, were all wonderfully instructive and interesting. A large number of people attended. There was also a talk on Church Embroidery, with a history of its art, by Mrs. Irving P. Johnson.

### Seeking Center for a Church Conference

The trustees of the Wellesley Conference are seeking a permanent center for establishing a Church Conference. Realizing that it may not be possible permanently to obtain the use of the splendid facilities at Wellesley College, and the desirability that the Church should own its own center for such a purpose, a movement is being made to obtain such a center and hold it on behalf of the Church. A volunteer committee meeting last year decided that the three great essentials for carrying out this project were a Commission, Prayer, and a Prospectus. The Commission is now formed; the work of Prayer is already begun; and the Prospectus has been issued and will be sent to anyone interested on application to Miss Josephine F. Bumstead, Executive Secretary, 12 Berkeley Street, Cambridge 38, Mass. The need that is felt is for a conference center including a permanent site with grounds and buildings adapted to the use of conferences, institutes, national organizations, etc.

### Bishop Brent Speaks in Scotland

Bishop Brent, who has been giving the Duff Foundation lectures, which consist of one each week for five weeks in the Universities of Aberdeen, Glasgow, and Edinburgh, is quoted in an Aberdeen paper as saying at the second lecture given in that University that he had chosen as his subject *The World of Tomorrow*.

"The world of tomorrow is not to be a matter of guesswork but our creative responsibilities. It is for us to choose the possibilities of tomorrow as it lies within ourselves. The goal of life is to achieve a two-fold fellowship, a fellowship with God,

and with all mankind in God.

"The Church is the storehouse on earth of our divine resources, and our first loyalty to the Church was to the Church as a whole, not to our national Church, our denominational Church, or our local Church. The Catholic Church—a Christian word which has been much misunderstood—is the Church considered as a whole, and our complete resources are in the whole Church. It is our duty to secure those resources."

Bishop Brent was also one of the speakers at a large missionary meeting held under the auspices of the Aberdeen United Free Presbytery in the Second United Free Church. His topic was *The Needs of the Child Races*, by which term he designated the negro race, the Indians, and the Orientals on the Pacific coast and the Philippines.

Bishop Brent has been obliged to postpone his return to America but expects to sail March 12th.

### Our Church the First in Dominican Republic

When our first missionary went down to the Dominican Republic, in 1918, "not only was a North American an unwelcome curiosity, but there were not enough people understanding English to make it possible to secure a decent place to live and proper food to eat. Almost the whole first year was a continual tale of hardship. To our shame be it said that in opening up other missions we have generally followed workers from other North American missionary organizations, and therefore our representatives were not pioneers. In the Dominican Republic they were the pioneers—and still are.

When our Archdeacon (the Ven. William Wyllie) first visited the goals in the capital city he was told he was the first minister of the Gospel who had entered it within the memory of man.

### Building Commission Aids Many Churches

Wide and increasing activity on the part of the American Church Building Fund Commission is shown in its report for 1920. Aid in constructing one hundred and twenty-nine buildings, churches, rectories or parish houses, was rendered or promised during the year. During the same period, twenty churches made their last payment on loans made to them.

### Baguio School Lacks Teachers

The summer capital of the Philippines is Baguio, in the mountains of northern Luzon, a day's journey from Manila by rail and motor stage, nearly five thousand feet above the sea, in the Igorot country, which means, in touch with the interesting life of the native tribes of that region.

In 1919 Bishop Brent opened a school in Baguio for American boys, of whom there are many in the families attached to the army and among the other Americans in the islands. Boys also came from as far away as Hongkong, Canton, and the Malay Archipelago.

In age they ranged from eight years to eighteen. They lived in dormitories, were

taught by experienced college and university men from the States, and enjoyed outdoor sports almost the year round in the ideal climate.

For the last two years, although there are many boys of school age in the islands, and although business and professional men there have offered financial and personal aid, the school has been closed for lack of teachers.

### National Student Council Very Active

Another annual report of great interest is that of the National Student Council of the Church, which shows, among other things, that there are now twenty-nine recognized units and ten other units applying for recognition. This means at least the fulfillment of the minimum requirements of the National Student Council as to Worship, Religious Education, Church Extension, Service and Meetings. The units are spread over every section of the country.

### An Active Parish Has Celebration

On Sunday, March 6th, the rector of St. Stephen's Church, Wilkesburg, Pa., the Rev. William Porkess, celebrated the second anniversary of the rectorship. Exceptionally large congregations were present at all services of the day. At the 11 a. m. service an anniversary sermon was preached recapitulating the remarkable growth of the parish. During the two years the Church School had been absolutely transformed, being graded throughout, according to public school grading, and an adapting in full of the Christian Nurture Series, Courses 1-14 inclusive. The school had also been divided into four divisions, with divisional superintendents. A system of credits was in force and quarterly reports of each pupil's standing mailed to the parents. Every class of boys had a man teacher. The school, grades two and up, attend the third Sunday morning of each month the regular eleven o'clock service, when the rector gives a five-minute story, immediately after the Grace. A children's hymn is sung and the school then retires. The parish has twelve active organizations, carrying out every phase of Church work for boys, girls, men and women. A twelve-page parish paper is printed each month and several hundred are personally distributed by a committee, at the homes of the parishioners. St. Stephen's is increasingly gaining the reputation for its large proportion of workers and also for an unusual number of men who are present at the services for worship.

### Summer Convention for Clergy at Oxford

As a further outcome of the Anglo-Catholic Congress of last June, it has been definitely decided to hold a convention for clergy at Oxford this summer. The opening date has been fixed for July 18, and the Bishop of Oxford has consented to act as president and to preach the opening sermon. The subject of the papers will be "Priestly Efficiency." A local committee of members of the University and the City of Oxford is now in existence, the chairman of which is Dr. Kidd, the Warden

of Keble. Accommodations will provide for at least one thousand.

The offices of the "Fellowship of Servants of Christ" are now established at 32 George Street, Hanover Square, London, W., and all communications should be sent to that address, to the secretary, the Rev. H. A. Wilson.

#### **Building at St. John's Destroyed by Fire**

Thomas Hall, the three story building used as storeroom, dormitory and classrooms, of St. John's Collegiate Institute and Industrial School, Corbin, Ky., was completely destroyed by fire on Saturday, Feb. 26, caused, presumably, from a short-circuited electric wire in loft of third floor. One hundred and sixty-five pupils, largest in history of school, are now dependent upon such accommodations as can be provided in this emergency in Wilkins Cottage and Bonton Dormitory, though same are neither proper nor adequate. The same buildings are being used for class rooms. This is a serious loss. During the past four years, under increased cost of operations, decrease in gifts, and shrinkage in farm profits towards the last, the continuation of the school, under the wise management and great faith of its President, the Ven. F. B. Wentworth, Archdeacon, and the Christian sacrifice of its faculty, has been short of "miraculous." Now, with this fire, the "cup of troubles" seems about full. The school suffered the greatest loss through the complete destruction of its filled linen closet; a large quantity of second-hand clothing, the reserve stock of its Community Store, which is a source of revenue for the school; and the building, valued at about \$10,000; contents at \$2,000; total insured for \$8,100. The same building, at present prices, would cost \$20,000. Archdeacon Wentworth writes: "We must have an adequate building, or close the school." The fire may be a providential reason for the Church to provide that proposed new "St. John's Industrial" building at once. Those interested in the maintenance of the school may send their aid to Archdeacon F. B. Wentworth, Winchester, Ky.

#### **Gift to Bishop Burton on Anniversary**

The Rt. Rev. Lewis W. Burton, D.D., Bishop of the Diocese of Lexington, the twenty-fifth anniversary of whose consecration was recently celebrated, was the happy recipient of a handsome Bishop's Cross and Chair, the gift of lifelong friends, Mrs. David Z. Norton and sister, Mrs. Charles C. Bolton, of Cleveland, Ohio. The gift is made of silver, by special order, in a beautiful and original design.

#### **Arkansas Rector Very Active**

The Rev. Clarence Parker, rector of St. Paul's, Fayetteville, Arkansas, and Student Chaplain at the University of Arkansas, at the March meeting of the Standing Committee of the Diocese of Arkansas, was elected secretary of the newly created Department of Religious Education and was also chosen to head the sub-department of Publication. In February Mr. Parker was placed upon the Executive Committee of the Washington County, Arkansas, Chap-

ter, Red Cross, at the same time being retained upon the Committee on Home Hygiene and Care of the Sick (Public Health Nursing).

#### **Community Services in Augusta**

A community revival will be held in Augusta during the month of April with Gypsy Smith Jr. as leader, and the rector of St. Paul's Church, the Rev. G. S. Whitney, showed his sympathy and support by having one of the united prayer meetings in his parish church, with the consent of the Bishop of the Diocese. The movement is largely in the hands of laymen, and the secretary of the Y. M. C. A. lead the congregational singing with the full vested choir in the stalls. The rector gave a few words of welcome to the congregation which was composed of representatives of all the other communions in the city, mentioning the fact that one hundred and seventy years ago the first Christian services in the colony of Augusta were held in St. Paul's, expressing his pleasure that the Christian people of Augusta were worshipping and praying as one congregation. Prayers were offered by the ministers of the Methodist and Christian Churches, and the sermon was preached by a Presbyterian minister. The spirit of the whole service was reverent and devout, and the impression was so profound that there have been requests by members of every denomination in the city that a similar service be held at St. Paul's.

#### **New Rector for Pueblo**

The Rev. C. Stanley Long, priest in charge of St. Clement's Parish, Honolulu, T. H., has resigned to accept the rectorship of Holy Trinity Church, Pueblo, Colorado, and hopes to begin his work there about Easter Sunday.

#### **Colored Priest Ordained in Galveston**

On Sunday, Feb. 27, at St. Augustine's, Galveston, Texas, Bishop Kinsolving advanced to the Sacred Priesthood the Rev. John W. Freeman, deacon, who has charge of St. Clement's, Houston. Morning Prayer was sung by the Rev. D. R. Clarke, rector of All Saints', St. Louis, who was the preacher for the occasion. The ordained was presented by Archdeacon Walker. Father Clarke's sermon was impressive and eloquent. The entire service was choral, the music of the Mass being Gounod's Messe Solennelle.

On the same day, Rev. John B. Boyce was ordained priest by Bishop Quin in St. John the Baptist's Church, Tyler, Tex., of which place Father Boyce is vicar. The ordinant was presented by the Rev. W. N. Claybrook, rector of Christ Church, Tyler, who also preached a sermon of great dignity and power. Appreciative congregations were present at each service.

#### **Fine Work Being Done by Chaplain**

The Rev. Lindley H. Miller, the chaplain of St. Luke's Hospital, Spokane, Washington, has published a six page leaflet which is proving very beneficial to the patients, and contains besides some excellent spiritual counsel, a few suggestive prayers

along the lines of healing. Mr. Miller's tactful kindly visitation is much appreciated not only by the Church people, but by others who have been thus brought within the reach of his ministry.

#### **Historic Parish Celebrates Sesqui-Centennial**

On the third Sunday in Lent, St. John's Parish York, Pa., celebrated its Sesqui-centennial. Services to commemorate the event were held morning and evening. The celebration was combined with the unveiling of two marble tablets erected in memory of the late Rev. Arthur Russel Taylor, D.D., and the late Rev. Charles James Wood, both former rectors of the parish.

#### **Committee Reports on Schools**

In the spring of 1919 a committee was appointed to aid the General Board of Religious Education in making a survey of Church boarding and day schools. The chairman, the Rev. William G. Thayer, D.D., after visiting a large number of schools and investigating most of the others by agents or correspondence, reported that while the schools had been a potent influence for good the Church has done nothing for their maintenance. Dr. Thayer recommended aid in maintenance and salary list for certain approved schools, but no aid for building and equipment until funds were increased. No appropriations were made in 1920.

The committee, continued as the Commission on Church Boarding and Day Schools of the Department of Religious Education, has set forth a tentative definition of a Church school, as (1) one whose property is legally secured to the Church or an affiliated organization, (2) one whose teaching and worship follow the doctrine and practice of the Church, (3) one in whose management the influence of Churchmen is dominant and permanent, (4) and which is not operated for private gain.

The immediate program of the commission is (1) to provide schools for children of the Church; (2) to advise as to policy and method; (3) to set standards for gifts from the Church and for educational qualifications as the basis for granting scholarships. The commission asks the Presiding Bishop and Council to make good out of current income the scholarships now being given in approved schools; to supplement salaries and provide new buildings and equipment for approved schools. The secretary has been asked to secure from the schools information necessary for formulation of a minimum salary scale for submission to the board.

#### **Presents Plans for National Cathedral**

Savannah, Ga.—The Rev. Henry Russell Talbot, Canon Residentiary of the National Cathedral, Diocese of Washington, visited Savannah March 1 to 7, holding meetings in the interest of the National Cathedral Association, showing slides of those parts of the building that are completed, and the architect's plans, and organizing a local committee for carrying forward the publicity work for promoting the building of the Cathedral.

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## OTHER MEN'S LABORS AND OUR DUTY

By BISHOP JOHNSON

Our ancestors were pagan savages, living in wattled huts; eating like animals; drinking like sots; fighting like fiends; having no culture, no vision, no charity.

We are descended from them but enjoy from birth a degree of physical comfort; an air of refinement; a vision of universal brotherhood to which they were absolute strangers. And this means that other men have labored and we have entered into their labors.

Who have labored? To whom do we owe these improved conditions for which we have little sense of gratitude?

First we owe our Christian civilization to those men who leaving father and mother, brother and sister, houses and lands went forth to Christianize Anglo-Saxon, Teutonic and Scandinavian lands.

From the beginning of the seventh century when St. Augustine landed, with his little band of missionaries, on English soil, to the eleventh century when William the Norman planted European culture upon Saxon foundations, there were always men who went among these semi-barbarian tribes and preached Christ unto them.

After Northern Europe became Christian she began to think. The Anglo-Saxon had a good brain, and when he stopped over-eating and everlastingly fighting he began to use his brain.

From the thirteenth century, when Roger Bacon anticipated the discoveries of modern science and became an object of suspicion to his associates, down to the present day men have been martyrs to learning. They have come through

bigotry and apathy to be lights to lighten the ignorant and to be the glory of the Anglo-Saxon race.

After missionaries had preached Christ and students had spread knowledge, then men began to fight for personal liberty and constitutional rights.

From the calling of the first parliament down to the present day men have struggled to throw off the grip of brute force and to assert the right to think and, like Sir Thomas More, show a willingness to die for the sake of personal liberty.

After all, we enjoy what we enjoy because other men have labored and died and we have entered into their labors.

We have comfortable homes and beautiful churches, and immense colleges and constitutional liberty because the missionary, the student and the patriot have lived for others.

It is this Trinity of human effort which is the source of Christian civilization.

It is a curious fact but even the people who inveigh against all these things and tell us that we are in the grip of capitalistic tyranny make no effort to go back to the wattled huts and the savage chieftains, and yet that is exactly where the opposition to the liberty which we now enjoy, would lead us.

It is true that our Christian civilization is far from perfect and we are the victim of selfish interests, but unfortunately no change of program will so change human greed and lust, that the pure in heart will govern the selfish.

It may be that the captain and pilot of our good old ship of state are very stupid officials, but nevertheless conditions will not be improved by calling the stokers to the helm.

The missionary, the student and the patriot who have built up society as we know it, may not have made a perfect job but they are not responsible for the selfish elements in human society which spoil their handiwork from time to time.

The selfish we have always with us, and so will any founders of a new civilization.

Socialism will not eliminate grafters any more than Christian Science will eliminate undertakers.

Experience teaches us that the very same kind of people who sit in at the sessions of Capitalistic enterprise will eventually sit in at the meetings of the soviet. They are built that way.

Any program that pretends to eliminate selfish people from its Utopian civilization is a humorous production until it is put on the stage, where it is apt to become a tragedy.

It is also true that, when Christian civilization retains only the shell, and contains no longer the life of Christ, God will raise up a scourge.

Attila and Alaric wiped out the travesty of civilization which offended God

in the fifth century. The Saracens wiped out the Church in North Africa during the seventh century.

Norsemen and Saracens threatened the miserable apology for Christian society in the 10th and 11th centuries.

Never, since the day when the Saracens threatened Constantinople in the East and Milan in the West has Christian civilization been so threatened as it is today.

An enemy has risen in our midst who hates the piety of your churches, the culture of your colleges and the principles of your constitutional government alike.

No Hun, or Goth, or Vandal or Saracen, or Norseman ever hated it worse. This scourge of God has possession of Russia, threatens the Central Empires of Europe and has a formidable constituency in this land.

It claims to oppose tyranny but believes in violence.

It despises respectability, but consorts with criminal classes.

Christ preached the Gospel of love in a worse civilization than ours.

They preach the Gospel of hate as the antidote for the evils that the love of Christ has failed to cure. Of course it is easier for mortals to practice the Gospel of hate than it is for them to make the Gospel of love a universal panacea. Truly Russia showed us what a tremendous price the Gospel of hate could be.

But no spring which sendeth forth bitter waters will ever give humanity refreshment.

The Gospel of love falls down, when the individual man is too selfish to absorb it.

All that the love of Christ can do is to make it possible for his children to love and serve Him.

If they fail to do this, it is not His failure, but ours.

All any social order can do is to make it possible for us to serve God as dear children.

Even the ministers of Nero were not so evil that men could not serve Christ. (Continued on Page 8.)

## The Witness Fund

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A. S. Murray, Jr.	\$25.00
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# NEWS LETTERS FROM NEW YORK AND LONDON

## THE LONDON LETTER

By Rev. A. Manby Lloyd

All kinds of queer and quaint old English customs flourish in Lent. At Westminster School there is a great scramble for the Shrove Tuesday Pancake. At Eton the Lent sports draw a big crowd of school-boys, and the Lent races on the Cam, with "bumping" at Ditton Corner, are the prelude to the great struggle on the Thames, a few weeks later, between the Light and Dark Blues, the colors of Oxford and Cambridge.

In the northern counties, but especially in Cheshire and Lancashire, some curious customs were in existence that dated from the 16th century. On Easter Monday men would go about the streets in groups and whenever they met with a lady would force her to submit to what was called a "lifting" or "heaving," which consisted in raising her in a horizontal position three times from the ground. For performing this task, all the honest fellows required was the reward of a chaste salute (or kiss) from which those damsels, who were too coy to submit, might get exemption on payment of a fine of a silver sixpence, for which they received a written testimony which secured them from a repetition of the ceremony for that day.

On Easter Tuesday the women claimed the same privilege, and pursued the business in the same manner. Bands of determined females, wives, widows and maids, paraded the streets, like lionesses, seeking whom they might devour. Should an unfortunate man be espied, he was instantly chased and despite all appeals to the police, or cries for help, seized upon. One or more take hold of each leg, grasp each arm and then up he went flat upon his back into the air. Then the poor fellow was compelled to kiss his captors, or if he was too coy (poor pigeon!), produce his silver sixpence. These customs have gradually died out.

This year the King and Queen opened Parliament for the first time since 1914, driving in the magnificent state coach, followed by peers of the realm and their ladies, a strange medley of crowns and coronets, scarlet and ermine, a legacy from mediaeval times. The Prince of Wales was there, wearing the uniform of the Welsh Guards and his state robes; the new Chinese Minister, Mr. Wellington Koo, and his newly married wife; Mr. A. J. Balfour in court uniform; while a large number of wounded soldiers were given the place of honor outside Buckingham Palace, where they could view the royal procession at ease.

The two clever sons of Lord Salisbury, Lord Robert Cecil and Lord Hugh Cecil, have signified their disapproval of the Lloyd dictatorship, government waste, the Mesopotamian muddle, and the Black and Tan orgy in Ireland, by crossing from the government to the opposition benches.

Lord Hugh Cecil, in a letter to the Times, has denounced reprisals in scathing terms, but is obviously under the impression that only criminals, or men believed to be criminals, are murdered, when it is notorious that a wholesale murder of hostages,

collected haphazard, or in geographical units, is going on. Parliament refuses to be told what is going on in Ireland. Judge Bodkin's protests are suppressed, the Strickland report is pigeon-holed and Sir John Simon's and Lord Buckmaster's damning statements are ignored. But the two Cecils are honest men and when the facts have filtered through, they will be found on the right side.

Aristotle, I think it was, who said that a man is a political animal. And if God is One and life is a solid whole we cannot divide it up into watertight compartments. Party politics are another matter, but this is no question of party. I am going against my party. And so are many more. As a matter of fact the old parties have been split in pieces. Labour parties, Socialists, Fabians, Eugenists, Divorce advocates, Social Reformers of all kinds have driven wedges into both historic parties, so that they are no longer recognisable.

The Church of England itself is a political Church, in one aspect. Its Bishops sit in the House of Lords and discuss politics, and assist at the passage and rejection or amendment of party measures. Its Prayer-book has the sanction of Parliament and cannot be revised without its consent. Its title to endowments rests on political and legal arguments. Communication at our altars has been a political test for 400 years—and a persecuting test—and only within recent years have these tests fallen into abeyance. So it is idle for an American Church man who looks to Anglicanism as a model, to protest against the intrusion of politics into a column of English Church news.

These articles are written to cast side-lights on the Church of England, and not merely to focus attention on things with which most men are in agreement. We have several well known priests who make use of new methods; there is Canon Adderley who announces "pulpit dialogues" at St. Paul's Convent Garden, in the luncheon hour, between himself and the Rev. Clarence May. And Mr. May in his turn, has been preaching on popular plays and reciting passages in the pulpit. Bethlehem Nativities and acted miracle plays have been acted by reverent players in several Churches, the pioneer being Fr. Napier

Whittingham, who is not unknown in New York.

But the greatest shock of all has come from the Bishop of St. Albans who has been telling us we may smile in Church and he hopes to hear, some day, a good laugh in the abbey of St. Alban's. And whether you approve or blame, it should be remembered that these things are not allowed to supplant or interfere with the morning Eucharistic worship. They are means to an end and that end is the winning back of souls who have been allowed to backslide or have been inclined to connect religion with sourness instead of sanctity. They the beginning to learn that there is nothing secular but sin.

## THE NEW YORK LETTER

By Rev. James Sheerin

A glaring example of the ugly club held over the heads of Americans just now by the Irish portion of our population was given in Carnegie Hall and a theater where Sir Philip Gibbs delivered lectures on what he called "The Truth About Ireland—Past, Present and Future."

Remarkably intelligent and fair-minded Americans gathered by the thousands to hear him, and paid good round sums for their seats, an indication of their honest desire to get all the facts they can in the disagreeable and debatable issues coming out of the one-time Green Isle, now appearing so bloody. The Carnegie audience was exceedingly taken with the views of the eminent war correspondent, who treated the whole question with a freedom from rancor or racial spite that is a marvel nowadays where Ireland is concerned. He frankly admitted the blunders of England and came out unqualifiedly in favor of Dominion Home Rule, or any amount of independence short of complete separation from the British Empire. He condemned the reprisal policy of the army and the police, while admitting the fact that it was only a mistaken effort to repress the Sinn Feiners in their initial campaign of cruelty and murder. The actions of the Black and Tan are of the same military nature as the deeds of General Sheridan in the Shenandoah Valley and General Sherman in the March to the Sea, when each felt that

(Continued on Page 7.)

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# Justice Miscarried in California

By REV. HENRY J. OEHLHOFF

All of the Church papers have expressed concern over the Billings-Mooney case in California. These two men have been in prison for five years charged with having caused an explosion during a preparedness parade which caused the death of scores of people. Both were sentenced to be hung, but were later given life imprisonment. The case has recently been reopened on the ground that the testimony of witnesses at the trial was false. Several men whose sworn statements had much to do with the sentencing of the two men have confessed that they were paid to lie. In order to get a first-hand story of the case the Witness asked the Rev. J. Henry Oehlhoff, a member of the Social Service Commission in San Francisco, for a report on the matter. His account follows:

The corridors of the Hall of Justice late last night showed clearly why the Mooney-Billings case has not been cleared up.

William MacNevin, foreman of the petit jury that "convicted" Mooney, was very much in evidence.

Reports were going around that MacNevin was stating that at least thirteen members of the present grand jury were ready to bring in an indictment against John MacDonald, who is waiting to testify before the grand jury now investigating the Mooney-Billings frame-up.

MacNevin, who is an intimate friend of the former district attorney, Edward Cunha, had apparently no reason for being in the Hall of Justice last night, other than as part of the "checking" program of those who planned and accomplished the original "frame-up" five years ago.

The same forces are now hindering in every way possible the grand jury investigation.

John MacDonald came from New York on a promise of immunity from prosecution. District Attorney Brady gave him this assurance if he would disclose to the grand jury what he knew of the "frame-up."

MacDonald's testimony is quite the most important of all the witnesses. The original testimony of the Edeau women has been discredited. Draper Hand has confessed. Frederick Smith has shown how he was not allowed to testify. It is hoped that Oxman will not hold out much longer, but will confess to perjury.

If MacDonald's story of the deliberate perjury (on the part of the prosecution, for whom he acted as mouth-piece,) is recited before the grand jury the latter must make recommendation for the pardoning of Mooney and Billings.

But the same "sinister influences" (as Densmore called them) which gave encouragement and support to former District Attorney Fickert, which financed Martin Swanson, the United Railroad detective who conducted the investigation of the bomb explosion—the same influences were "seen" last night at the Hall of Justice in the hour to hour displaying of photographs of MacDonald's letters to

Captain Matheson. These "influences" know that John MacDonald must not be allowed to tell the grand jury about the frame-up!

But John MacDonald will tell the story. A story of the most brazen affront to good government on the part of those under oath to protect it—on the part of those whose stock in trade it is to talk about it.

A committee of the grand jury has informally interviewed MacDonald, assuring him that there would be no indictment when he appears before them. We wait for the next session of the grand jury. We wait fearfully, because three days and nights will give time and opportunity for Fickert and his followers and backers to threaten, to coerce, to do anything to keep MacDonald from speaking.

They sent two men to prison for life at their masters' bidding. They will stop at nothing to protect their own precious hides, which are now in danger.

If any one has been doubtful as to the existence of a conspiracy behind the Mooney-Billings "conviction," that doubt must be dispelled by this attempt at blocking and hindering the present investigation.

We in San Francisco know that a man like Judge Griffin (trial judge in the Mooney-Billings case) would not have written his letter to Governor Stephens unless he were certain that justice had miscarried.

We know that a man like J. F. Brennan (assistant district attorney in the case) would not assure us that the evidence which he presented was too insignificant and too weak to warrant a conviction unless he were certain whereof he spoke.

We in San Francisco know that behind the prosecution there was persecution. The civic organizations know this, the labor unions know this, the churches know it.

And yet none of the organizations men-

tioned does anything to right this wrong. There is no need to state the reasons. Back of the "frame-up" there was the support of the Chamber of Commerce, the United Railroad—"the sinister influences." Churches, labor unions and civic organizations with a thorough-going "capitalistic" viewpoint dare not get themselves against these vested interests.

Of course in a fight for more pay, in a revolt against excessive taxation the groups just mentioned will battle bravely.

But in any fight against those "interests" which are ravaging our "institutions" they do nothing.

The Mooney-Billings frame-up was only one attempt to subject our institutions to these interests.

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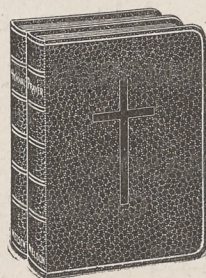
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## NEW YORK LETTER

(Continued from Page 5.)

immediate peace depended upon smoking out the enemy and destroying his places of shelter.

The way I put this is probably stronger against the Irish than was the way of Sir Philip Gibbs, who was sweetness and sympathy itself to the Irish, and anxious to show that he blamed the soldiers and police more than the Irish, on the principle that being the official representatives of government they should have known better than to use violent repressive measures bordering on savagery.

But all his efforts to be fair which led him to be unfair to his own government, had no power of appeal to some dozen or two of men and women who had come there prepared to make trouble and refuse to listen. Without an atom of excuse in anything that was said, shrill voiced women in the gallery would break out into cat-like shrieks and wave Irish Sinn Fein flags. Their men sympathizers aided all they could, and the police were manifestly on their side, as they have been in all meetings of the kind in New York. Father Duffy, famous as chaplain of the Irish 69th Regiment, arose and pleaded with the trouble-makers in vain. The lecture was completed, and when the speaker declared his faith that the future peace of the world depended on the co-operation of Great Britain and America, and that no German or Irish influences should be permitted to endanger their work, there was a wonderful unanimity of applause, the whole audience leaping to its feet and cheering, the exceptions being the handful of bitter trouble-makers.

Why these people persist in going to such meetings is only answerable by the universal determination of that class of irreconcilable hyphenates to make life wretched in America unless our government submits to its dictation leading to war with Great Britain. In a recent New York meeting of Irish one of their speakers reiterated to intense applause that the duty of the hour was to make the presence of all people of English stock in America so miserable as to cause them to leave. As most of us are still "contaminated" by that blood, the exodus would be a big one, but an Irishman of the warlike kind never thinks of the size of his problem, nor of how his contention hurts or ruins others.

Everybody who judges of downtown churches, where population is more and more foreign and tramps and other needy people are more and more common, must be ready to make allowance for peculiar doing and sayings of those who work in them. A year or so ago I made in these columns an unqualified defence of men like Dr. Grant, who carry on in such places in spite of all sorts of distressing obstacles and unfriendly discouragements. It is exasperating to find fellow clergymen undermining their efforts after years of struggle and just when they begin to feel that they at last deserve some official recognition for the good done. To have your work reviled and ostracized, and even violently thrown down, when it was your heart's sacred pet, is about the hardest thing that can happen

to a man. It seems to me that the Church ought to encourage and permit such men as Grant and Guthrie to use any method under the sun providing they do not go out of their way to attack the fundamentals accepted by the majority. Certainly it does no good to have the other side attack them as heretics, "Peck's Bad Boys," dishonest, etc. Dr. Carstensen, who used the epithet referred to, and Everett P. Wheeler, are both men of the finest qualities in social reform, but they have seemed for a couple of years extravagantly impatient and unfair to their opponents, calling them "Red," Bolshevik, disloyal, etc. It did no good to call them "asses" in return, as Mr. Guthrie was quoted on the front news page as doing. Even if both sides were all they have been called, this ancient method of washing our dirty linen in public is not superior to the so-called pussy-footing and camouflaging of those who are conservatively inclined. The last two years in New York have revealed too much of the grosser public name-calling method, and there are many who hope that under Dr. Manning's leadership its days are numbered in favor of no less honesty but more brotherliness.

Generally speaking, a not unsympathetic observer is obliged to feel that the free lance Churchmen who sacrifice so much of peace and popularity in the Church in order to please and help the outside doubter whose name is legion, have pathetically failed in their earnest efforts. The Unitarians in and about Boston have dismally small congregations, growing smaller, and their pastors are inclined, therefore, to lose faith in the intelligence and honesty of human beings. Most men and women, even among the educated, do not seem to welcome new thought and a rationalistic theology any more readily than they do the old-fashioned religion of the historic creeds. In fact, statistics indicate that a preacher of the old gospel (I do not mean the Billy Sunday kind!) can always get as many intellectual people together as the radicals can. Perhaps they can get a great deal more of them. Of course one could claim that the crowds haven't sense enough

to appreciate the radical men with their up-to-date religions of reason. That claim would have a better chance of being the right explanation if it were not a fact that radicals always declare that the reason the orthodox Churches are having smaller congregations is because ministers keep on preaching in harmony with "exploded" notions of miracles and revelations.

St. Mark's probably has the smallest congregation of any large church in New York, and Ascension, helped somewhat at night by its one-time popular forums, as well as superb music, may have twice as many, but is not full. Grace, on the contrary, which is in the same section, and with a smaller population about it, is almost packed night and morning in a seating capacity equal to three of the churches mentioned. Even Trinity Church, high and dry as it seems to its critics, has enough people at its average morning service to fill both the others. So far as winning the common people is concerned, it looks as if it is a needless waste of mind and soul to try to draw the few intellectuals by eliminating much that the majority holds dear. And, in the present uncertainty of scholarly attitudes and inferences, it will not do to say that intellectual honesty requires a rejection of historic faith even to appease one's own conscientious scruples. The Christian "mob," as the intellectualist may describe it, prefers the old beliefs, and they are not so stupid in doing so in view of the fact that a select few are not positive that either side is entirely right. On the theory of probabilities, a man may well decide to go with "the crowd" in the matter of religion. In the long run, he would likely do the world more good thus than by turning aside to deal exclusively in the so-called larger problems of religious theory. If we can only see as through a glass darkly it is just as well to follow the object that seems clearest.

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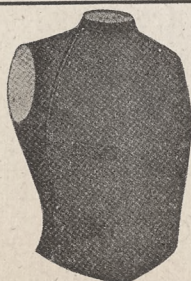
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## EDITORIAL

(Continued from Page 4.)

Our civilization is faulty but it does not prevent a man from thinking, loving and doing his part.

If we care to preserve what we have, then it behooves each man who believes in the leadership of Christ to identify himself with Christ.

In any campaign or drive the greatest hindrance is not the man who opposes but the man who is apathetic.

So now! He that is not with me is against me.

It is a time when each man who believes in the Gospel of Love should hear the word of God and guard it. When each disciple should identify himself with the service of Christ. Our Christian civilization demands that those who believe in loving their neighbors, and developing their minds and living under constitutional safeguards should rally to the standard of Jesus Christ and fight manfully for the Body of Christ.

If the Gospel of Christ cannot cure the evils due to human selfishness, what other force has ever demonstrated any power to change pagan savages into some semblance of intelligent Godliness?

But if the Gospel of Christ is going to have power, men must be willing to hear it and study it.

To identify themselves with it and by some act of service to make it a power of righteousness. If the Gospel of Christ fails today it fails because it cannot command the unselfish devotion of those who enjoy the benefits which that same gospel has brought to us out of the unpromising field in which it was sown more than ten centuries ago.

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