

The Witness

Vol. V. No. 32.

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\$1.50 A YEAR

Churches Unite For Services On Good Friday

Denominational Churches Join in Three Hour
Services in Pennsylvania

A very unusual Good Friday service was held at St. Stephen's Church, Wilkesburg, Pennsylvania, when a Community Three Hour service was held, at the request of the Ministerial Union of that city. It is the first instance probably where other communions have approached the Episcopal Church for a service of this kind, and for that reason it is worthy of more than passing notice.

The ministers of the city at a recent meeting expressed a strong desire to have a suitable service for their people on Good Friday. They therefore asked the Rev. William Porkess, the rector of St. Stephen's Church, to arrange for a service from twelve noon until three o'clock. The whole matter was widely advertised and the pastors did everything to persuade their people to attend. The large church building which was crowded for the full three hours testifies to the preparations that were made.

The Order of Service used was the one so successfully used by the Church in the Diocese for several years. At the request of the ministers the preacher was the rector of St. Stephen's, the Rev. William Porkess.

The Bishop of Pittsburgh, the Rt. Rev. Cortland Whitehead, D. D., gave his enthusiastic sanction and support to the service, feeling that it will do much to break down denominational lines, and will be a real step in the direction of Church unity at a time when everyone is thinking on the subject.

In addition to the address by the rector, addresses were made by the Rev. S. W. Bell, pastor of the South Avenue Methodist Episcopal Church; the Rev. George Taylor, Jr., pastor of the First Presbyterian Church; the Rev. Floyd L. Carr, pastor of the Baptist Church, and the Rev. F. R. Elder, pastor of the First United Presbyterian Church. All of these men are pastors of Wilkesburg churches, representing an actual membership of six thousand members.

A trained choir of fifty adults led in the singing of old hymns that were familiar to everyone. Each worshipper was given upon entering the church a booklet containing the hymns and a program that accounted for every minute of the three hours.

Many worshippers stayed throughout the service. It was a most successful experiment. Not only was the attendance remarkable but everyone left feeling closer to his brothers of the other denominations. It has made for a real com-

Social Service Conference to Be Held in June

Many Prominent Speakers to Address Conference
Which Meets at Milwaukee

PREACHERS AT UNITY SERVICE



Seated: The Rev. William Porkess.
Standing: The Rev. S. W. Bell; the Rev. George Taylor, Jr.; the Rev. Floyd L. Carr; the Rev. F. R. Elder.

munity spirit among the professed Christians of the city and will undoubtedly mean closer fellowship and therefore more united action in community enterprises in the future.

Union Service in Philadelphia

The same spirit which prompted that service was manifested by the Rev. N. V. P. Lewis, D. D., rector of the Church of the Incarnation, Philadelphia. There the three-hour Passion Service on Good Friday was conducted by clergymen of churches in that vicinity. Addresses on the Seven Words from the Cross were given as follows:

Introductory Meditation: The rector.
The First Word: The Rev. Edward J. Bond, Grace Methodist Episcopal Church.

The Second Word: The Rev. Herman P. Guhse, Oxford Presbyterian Church.

The Third Word: The Rev. James O. McInhenny, rector Church of the Resurrection.

The Fourth Word: The Rev. William Holloway Main, D. D., Memorial Baptist Church.

The Fifth Word: The Rev. Edwin Heyl Delk, D. D., St. Matthew's Lutheran Church.

The Sixth Word: The Rev. William V. Berg, Central Congregational Church.

The Seventh Word: The Bishop Suffragan.

The Rt. Rev. Sidney C. Partridge, D. D., of Western Missouri, was the preacher at the evening service in Grace Cathedral, Topeka, Kansas, on March 13th. His address was on the people of the Orient, among whom he spent so many years.

The program and plans for the National Conference of the Social Workers of the Episcopal Church, to be held in Milwaukee, Wisconsin, June 20-22, have been carried to a tentative conclusion.

The Conference will open on Monday afternoon, June 20, at 3 o'clock, with a reception. There will be opportunity at this time for meetings of committees of special activities and also of those who have been appointed to prepare papers. The first regular meeting will be held on Monday evening at 8 o'clock. Temporary officers will be chosen and the plans and purposes of the conference presented. Then at 8:30 will be a paper on the "Relation of Church Institutions to the Diocesan Authorities," followed by another paper on the subject, "What Relation Ought the Social Service Work of Our Church to Bear to the Work of Other Christian Bodies?" by Mr. John M. Glenn, Director of the Russell Sage Foundation, New York City. On Tuesday morning, June 21, at 10 o'clock, "The Scope and Work of the Social Service Commissions" will be the general subject. First six of the social service commissions will tell us what they are doing. Canada, New York, Connecticut, Pennsylvania, Chicago and California have been asked to present ten-minute reports. Next will come the question, "What Should They Do?" a paper presented by a committee of which the Rev. C. K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, is chairman, to be followed by discussion. Tuesday afternoon the subject will be "The Church's Relation to the Dependent, Defective, Delinquent," starting off with the question, "What Contribution Should the Church Make," followed by three short papers.

At 10 o'clock Wednesday the conference meets to discuss how can we make social service an effective part of parish activities, a paper presented by Rev. Samuel Tyler, D. D., as a result of his own work and a committee of his choosing, followed by discussion. Then there will be a short paper on the question, "Is There One Definite Work the Social Service Commissions of the Dioceses of the Country Can Undertake?" On Wednesday afternoon will come the question, "Are the Social Service Commissions Responsible to Express the Conscience of the Church in Important Public Questions?" followed by final action for permanent organization.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Racine Conference

Ready for Fourth Year

The Racine Conference, or "Conference for Church Workers of the Province of the Mid-West," as it is officially called, will hold its annual meeting from July 12th to 22nd. The Registrar, Miss Rasalie Winkler, 131 Eleventh St., Milwaukee, has already received the enrollment of a large number, who wish to be sure of a reservation.

The Rev. C. B. Young, Dean of the Faculty, has just made announcement of some new features. Dean Hutchinson, of All Saints' Cathedral, Milwaukee, is to be Chaplain, and Bishop Weller will conduct the Devotional Bible Class in the Chapel each morning. The noon lecture each day is to be by Bishop Johnson of Colorado, on "The Development of the Church in England." Dr. Hall, of the General Theological Seminary, will lecture on theology, showing the relation of the Faith to the chief current problems of life. Bishop Reese has been asked to speak on "The Missionary Challenge of the Fifth Province."

Other topics will be "The Devotion Use of the Old Testament," by the Rev. F. D. Tyner, of Minneapolis, and "Building Up the Devotional Life of a Parish," by the Rev. C. H. Young. Courses are offered in "The Treasures of the Prayer Book," by Rev. C. E. McCoy, Kenosha; "Moral Problems," Bishop Webb; "Teacher Training Methods," "Church Service League," "Social Service in the Parish," "Church School Problems," "The Successful Small Sunday School," "Week-Day Religious Instruction," "Dramatic Work and Pageantry," and "Americanization."

Normal courses are offered in the Christian Nurture Series and Mission Study Classes. Young people's meetings are arranged on Vocation, Girls' Friendly Society, and Life and Religion, led by Bishop Johnson.

The place of the Conference is historic Racine College, on the shore of Lake Michigan. Abundant facilities are at hand for swimming, tennis and picnicking, although the note of earnest devotion and hard work predominates over the social. The masquerade party and the pageant are always memorable features of each Conference. Individuals contemplating attendance, and delegates, should communicate with the Registrar at once.

Parish Requests That Its Quota Be Increased

The Rev. Conrad H. Goodwin, Rector of Zion Church, Charleston, W. Va., is seeking information, and inasmuch as he puts his questions in the form of a challenge, it might be said that he is very much in earnest about it. They have done well in the Nation-wide Campaign in Charleston, but they are not satisfied. They are out to do better. So the rector has conceived the idea of telling his story to the church, challenging as it were, those parishes which have not done as well, and endeavoring to seek out parishes that have done better in order to add zest to the work they are carrying on in Charleston.

The Rev. Mr. Goodwin writes: "Zion Episcopal Church, Charleston, W. Va., paid its quota in full to the Nation-wide Cam-

paign, 1920, the quota being \$3,095. Because many parishes and dioceses are half-hearted about their quotas, and because it seemed good to encourage Zion congregation to larger stewardship and an abler sense of mission, at the suggestion of the rector the vestry has guaranteed an increase of 17 per cent in our quota, making it \$3,750. Can you tell me how many congregations (or if difficult to obtain data for smaller congregations, let us say all over three hundred communicants) have increased their quota by their own request 17 per cent over and beyond the 1920 quota actually paid in, and have guaranteed that the 1921 quota will be paid in full?

"Besides weekly group meetings for missionary information and prayer, last autumn during the Nation-wide Campaign, and a monthly meeting in the homes between that time and Lent, we now, during the six weeks of Lent are meeting in fifteen homes in the parish every week for missionary intercession and study of the Survey—the groups being gathered together by captains and led by prayer leaders and information men, so that each group has three leaders. Every week the rector instructs these forty-five Nation-wide Campaign officers in the prayer and study for that week in their groups. The executive committee of three majors see to the personnel, advertisement and assignments. The captains are permanent leaders of their groups; the prayer leaders and information men serve the different groups in rotation, a plan which proves advantageous in many ways. Of this band of forty-five officers, almost half are men. Last autumn a dozen of these men gave brief talks in church on the Nation-wide Campaign.

"There are now in use for our Lenten study one hundred copies of the Survey, and we have an actual weekly attendance (which does not mean enrollment) of one hundred and seventy-five persons.

"For the encouragement both of ourselves and of others, will you kindly tell me how many parishes of which you have record, excel this effort of Zion Church, in number of Surveys regularly studied, number in regular attendance, and number of officers in permanent Nation-wide Campaign organization?"

Dr. Hogue Speaks in Georgia

The Rev. Richard W. Hogue, executive secretary of the Church League for Industrial Democracy, preached at Christ Church, Macon, Georgia, March 13th, on "Christianity and the Industrial Order. A conference to arouse interest in the betterment of labor conditions was held immediately afterward in the parish house.

Men Called to Serve Unselfishly

A most delightful Lenten supper was given by the men of St. Luke's Episcopal Church, Westville, N. J., in the Parish Room last week. The Rector of the Parish, the Rev. C. Estornelle, acted as toastmaster, and speeches were made by T. B. Stockham of Morrisville, Pa., and Bertram E. Whitman of Pleasantville, N.

J., both of whom outlined a Christian's duty and endeavored to create a greater love for the Church and a more ready response from the men to the calls for service that the Church makes upon them. Mayor Berry and other men of the parish also delivered forceful speeches. During the short time Mr. Estornelle has been of Westville, wonderful progress has been made in the work and great enthusiasm has been aroused. A rectory has been purchased and is being prepared for occupancy and the interior of the Church has been greatly improved.

Congratulations from the King of Belgium

Among the great number of letters of congratulations on his election to the episcopate of New York, the Rev. Dr. Manning has received the following autograph letter from the King of Belgium:

"My dear Bishop:

"It is with feelings of deep pleasure that I have been informed of the news of the great task and high dignity which have been conferred upon you. Knowing your unfailing sympathy for Belgium, I am anxious on this occasion to express to you my heartfelt congratulations.

"Yours most sincerely,

"ALBERT.

"Brussels, the 11th February, 1921."

The letter was transmitted through the Belgian embassy at Washington with the following note:

"Ambassador De Beligique

"Washington, D. C.

"March 7, 1921.

"Right Reverend Sir:

"By order of the King, I have the honor to send you, under this cover, an autograph letter which His Majesty has been pleased to write to you, and which I received for transmission from His Majesty's Secretariat.

"I am, Right Reverend Sir,

"Yours very sincerely,

"BARON DE CARTIER.

Consecration of Archdeacon Jackson as Assistant Bishop of Honduras

St. Matthias' Day was a great day in the history of the church in the West Indies. Again a faithful servant of the Lord Jesus was "numbered with the eleven Apostles." Before 9 o'clock a congregation, assembled from many quarters, had filled the Spanish town Cathedral of Jamaica. They came to witness the consecration of the Venerable Vibert Jackson of Port Limon to be Assistant Bishop of Honduras.

Punctually the choir, headed by the crucifer, entered the cathedral singing the Ember Hymn, "O Thou Who Makest Souls to Shine." The students of St. Peter's College and the clergy were followed by the dignitaries of the diocese, the Bishop Designate, the Assistant Bishop of Jamaica and the Bishops of Honduras and Jamaica. The three bishops, wearing copes and mitres, were assigned seats near the altar. Bishop Bentley, the preacher, began his sermon with reference to the call to unity sent out by the bishops from Lambeth. He spoke of the church of the future in relation to the episcopate, already an ancient institution in the time

of Irenaeus, of its place through the ages, its relation to Christ, and its work today.

While the Bishop-Designate was being vested, the choir sang Stainer's "What Are These Arrayed in White Robes"; and later, Mendelsohn's "How Lovely Are the Messengers."

Bishops Dunn and Bentley presented the Candidate to Bishop DeCarteret, joining with him in the laying on of hands, all three reciting "Receive ye the Holy Ghost" after the manner of the Scottish office.

At the close of the service, the Senior Bishop led the newly consecrated Bishop by the hand as the procession left the church. Bishop Dunn left Jamaica for the United States, while Bishop Jackson returned to Costa Rica to take up his new work, taking the general administration of the whole vast diocese until Bishop Dunn's return.

Greeks to Celebrate Day of Independence

The Rev. Thomas Burgess, Secretary for Work Among Foreign Born Americans, has requested us to publish the following communication:

"The Centennial of Greek Independence comes this year. One hundred years ago, on the Feast of the Annunciation, which is (by the Eastern Calendar) our April 7th, "the Archbishop Germanos, of Patras, raised the banner of the Cross, and enslaved Greeks flocked to arms." Such was the beginning of the Revolution which freed Greece.

Does not this afford us a special opportunity? Should not our parishes everywhere do something to make the Greeks within the parish bounds feel that we desire to express our friendly relations by helping them celebrate their Day of Independence? There are some Greeks in almost every community of any size in the United States, and in many places their Churches are on cordial terms with our own. The fact that our Greeks know the meaning of freedom and love to celebrate the day of its birth in the Mother-country makes them not worse, but better, Americans.

I should be glad to furnish suggestions as to how this can be carried out.

New Rector for Palmyra

The Rev. A. E. Woodward, rector of Trinity Parish, Van Buren, Ark., has accepted a call to St. Paul's Parish, Palmyra, Mo. He should be addressed at Palmyra, Mo., after April 1st.

Augusta Parish Wipes Out Debt

Five years after the great fire in Augusta, St. Paul's Church, has this month paid the last amount to the American Church Building Fund Commission on the debt incurred for the rebuilding of the church and the parish house. The women of the parish are paying for the organ, and only one more note remains. It is expected that this debt will be wiped out in a few months. The members of the Young Women's Bible Class of this parish recently gave an entertainment in the Lenwood Pyscopathic Hospital, which was highly appreciated by the patients. Ice cream, cake and candy were served, the money for this having been raised by a rummage sale. The rector, the Rev. G. S.

Whitney, has made addresses to the students of the Georgia Business College and one of the railroad shops. Miss Marianna P. Ford, president of the St. Thaddeus branch of the Woman's Auxiliary, Aiken, S. C., visits St. Paul's branch every Monday afternoon, and fifty women attend her class on the Survey.

A Missionary Institute at St. Mary's, New York

St. Mary's Church, New York City, of which Rev. Charles Breck Ackley is rector, is conducting a mission study college during April which is entirely new along missionary lines. During the week of April 10th a missionary is to address the members of the parish on some phase of the work, with an opportunity given after the address for questions. Among the speakers for the week are Mr. A. C. Burdick, who will speak on Domestic Missions; Rev. C. K. Goto on Japan; Rev. L. E. Sunderland on New York City Missions; Mr. Madera on Alaska; Miss Alice Gregg, who will speak on Woman's work in China; Dr. Wood of the Department of Missions, and Rev. Dr. Tsu of St. John's University, Shanghai.

Scrap Books Should Be Sent In

Mrs. Charles Scott, the secretary of the Woman's Auxiliary in the Diocese of Chicago, has requested the Witness to announce to the mission study classes of the diocese that the Scrap Books should be sent at once to the Rev. E. H. Merriman, 117 North Peoria street, that they may be judged.

Rector Presents Many for Confirmation

The Rev. C. E. Bishop, Vicar of Holy Innocents and St. Matthew, who has held evening services in Trinity Church, Connersville, Ind., since the first Sunday in December, 1920, with an average attendance of over fifty, presented thirteen for Confirmation there on March 13th, making a total of 107 that Mr. Bishop has presented to Bishop Francis for Confirmation since he came to Indianapolis, April, 1919, to open and organize the Church of the Advent. Seventy-seven of those confirmed were presented in the Church of the Advent during the eleven months of his work there before the present Rector took charge. Mr. Bishop has baptized sixty-three, of whom twenty-eight were in the classes of those presented for Confirmation.

Indianapolis Mission Plans to Build

St. Matthews, Indianapolis, is looking forward to the building of their new church this year, a lot having been secured when the Rev. Geo. Young was in charge and left a well organized congregation for the present Vicar. Mr. and Mrs. A. B. Shultz have presented St. Matthews with a beautiful processional cross, used for the first time on Easter Day.

Live Publicly Department in Kansas

The Publicity Department of the Bishop and Council met in Topeka on March 10, to consider a diocesan policy of publicity and to lay plans for the advertising of the Diocesan Convention, May 6-11, inclusive. There are several new advertising features

which will be made known soon after Easter. A larger attendance than ever before is expected. The Boys' Convention Camp will be emphasized again this year and three hundred boys are expected to be encamped on Bethany College grounds during the first three days of the Convention. Mr. Charles Haynes, of Emporia, is Chairman of the Department of Publicity, the Rev. Richard Cox, Manhattan, is the Secretary, and Mrs. John McEwen Ames, Arkansas City, is the third member. They have a Council composed of a number of newspaper and publicity men of the Diocese.

New Rector at Kansas City Fills Church

With 518 people assembled in a building whose capacity was supposed to be 300, St. Paul's Church broke all its records of 30 years last Sunday morning. The pews were full, the aisles were blocked with chairs, the chancel held some 30 persons besides the choir of 20 boys and 16 adults and the priest and his attendants. The sacristy door was opened and an overflow of 30 people heard and saw as best they could from there.

Rev. C. M. Nau, the Rector, preached a special sermon to the boys of Huron Council of the Order of De Molai. They attended in a body, 150 strong. Many of them wore the robes of the order.

Is There Virtue in Numbers?

The tendency of religious organizations to boast of their successes has recently been rebuked by the Catholic News. The comment is important, not only because of its plea for humility, but also as revealing the attitude of Progressive Roman Catholic thought with regard to the growth of Protestantism in this country. The article says: "American Methodists claim to be increasing tremendously. They have nine million members and twenty-seven million adherents—a total of thirty-six millions. They seem to take complacency in the thought that they outnumber the Catholics of the United States, says the Catholic Transcript. Catholics of a decade or two ago had the habit of publishing their numbers—active and passive—perfect and imperfect—but it was found that this eternal beating of the big drum did not pay. It added not a single cubit to the ecclesiastical stature of the Catholic body, and it provoked envy and hatred on the part of those who fear Rome. However, if the Methodists want to glory for a while in their numbers, the happiness ought to be denied them not. Better that they should prosper, and every other Christian denomination, than that infidelity and irreligion claim a great and growing number of our citizens."

New Rector for Wichita

The Hon. H. C. Attwater, in charge of Cedar Vale, Elgin and Sedan, has accepted the call to become Rector of St. John's, Wichita, Kansas.

Kansas Parish to Build Hall

St. Paul's Church, Leavenworth, Kansas, has raised about \$8,000 which will be used in building a Parish House. The Rev. R. K. Pooley, rector, expects work to start very soon.

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KEEPING TROTH

By BISHOP JOHNSON

Primarily life is largely a matter of keeping one's word.

A man is worth just as much as his word is worth,—no more and no less. Blessed is he that keepeth troth with his neighbor and disappointeth him not, though it be to his own hindrance. This is the foundation of our business life. Many a man has spent his whole life in self-denial because he has kept his word when he has endorsed his friend's note.

It is the foundation of patriotism. Many a young man has suffered indignities from an unworthy officer and even death itself from stupid orders, because he regarded his honor as of more value than his comfort or his safety.

It is the foundation of our religious liberty. Many a Christian has gone through the tortures of persecution rather than deny the Christ to Whom he had made his baptismal vow.

It is the foundation of the home. Many a husband or wife has spent a life in ministering to an unworthy mate and has died daily to preserve the sanctity of the home. The promise made to God was for better or worse and keeping troth was more to be esteemed than escape from torture.

Back of the Church and back of the State lies the sanctity of the home.

When a man and woman are united in Holy Matrimony, they are not making a business contract which will end when either grows tired of the bargain. The two become one flesh and the covenant which they

make is more sacred than any other oath which can be made, for the home is the basis of society.

Whosoever putteth away his wife causeth her to commit adultery and whosoever marrieth her so put away committeth adultery. This is the law of God and no human legislation can nullify God's law.

The nation is no better, no stronger, no more righteous than its homes, and if those homes are places in which God's law is nullified then the nation is doomed. Both Greece and Rome fell because the home ceased to be sacred and that which came forth out of such homes ceased to be righteous.

America is facing a situation in which an increasing number of homes are without God's blessing, and in which the sanctity of the home idea is being lost.

Judge Pearson of the Common Pleas Court of Cleveland stated recently that he had reached the conclusion that "society would benefit by the repeal of all legislation permitting dissolution of the bonds of matrimony."

Judge Pearson said: "The turning loose in society of divorced men and women is one of the greatest evils with which we have to contend. If the man is no good, it permits him to fool some other woman, and if the woman is no good, it permits her to fool some unsuspecting man. The result is that another divorce can be filed in a short time. If the parents remarry, the children, if there are any, seldom get as good care or attention as they did before. More thought would be given to marriage if the divorce were unobtainable. We might add to this the remark of G. K. Chesterton that the *advantage* of divorce does not accrue to the innocent party but to the guilty party, especially if he be sufficiently guilty."

We live at a time when sentimental drivel takes the place of the Master's sternness and emotional self-pity robs vows of all their sanctity.

It is too cruel, says the sentimentalist, to compel two people to live together if they are not suited to one another. Therefore let them abjure their vows to God, lower the sanctity of the home, throw the doors open to lascivious minds and destroy the foundations of government.

It is too cruel to make an innocent endorser pay his friend's note. You impoverish him for no fault but that of generosity.

It is too cruel to make a soldier boy pay the penalty of his loyalty by serving a fool officer. Therefore let him desert.

It is too cruel to expect a Christian to suffer torture for the love of Christ. Therefore let him deny the Christ.

It is too cruel to compel two people to keep their plighted word, if they have incompatible temperaments. Therefore let them destroy the sanctity of home life and weaken the foundations of social decency.

If a man goes into business, a boy into the army, a human soul into the Church, a couple into Holy Matrimony, they should know the rules of the Game, they should know the possible price of keeping those rules and they should be willing to pay that price if necessary.

Of course one does not expect the world to believe in God and to serve Him, but one does expect Christian ministers to give attention to God's law and not to violate it for a consideration.

If I wanted to strike a blow at the respectability of remarriage after divorce, I would make it a state's prison offence to accept any fee for marrying couples, except it be done by a civil officer and then a fee prescribed by law.

The Clergy of this nation are too fond of inveighing against vices in which they have no profit and of winking at vices, just as repugnant to God's law, for which they receive a consideration.

To say a word against prohibition is to invite the thunders of clerical indignation. And yet desirable as it may be, there is no explicit law of Christ which demands it.

To marry divorced people for a consideration is a direct violation of the law of Christ and is as vicious in destroying the purity of the home as whiskey is in destroying its peace.

But these clergy say that if the state approves, they have no choice but to obey the state. They have clipped from their Bibles the text of apostolic courage, "We ought to obey God rather than men." And one wonders if the state should authorize

(Continued on Page 8.)

The Witness Fund

The Witness acknowledges with thanks the following donations to the Maintenance Fund:

William B. Jester	\$3.00
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NEWS LETTERS FROM NEW YORK AND LONDON

THE NEW YORK LETTER

By Rev. James Sheerin

There is nothing unusual to report about the Lent now ending. There was the same pulpit exchanges Sunday nights, the same plan of having special preachers some night in the week, with oftentimes the same rather dreary, small congregation. Unless we care to go on merely content with the day of small things, which is sometimes a virtue and other times not, there ought to be found some better way of observing Lent or utilizing ability than to start rather wearisome processions of clergymen with bags and umbrellas back and forth between parishes Tuesday, Wednesday, Thursday and Friday nights, only to find a score or so of rather listless but faithful ones out to hear their sermons, while the overwhelming majority of parishioners remain peacefully at home or joyously at some place of amusement. Perhaps it is Judas-like to ask, why all this waste of time and strength on the part of the preacher?

Trinity's noonday preachers are, of course, greeted every day by several hundred, and there are other noonday congregations of equally fair proportions. There are also gatherings of several hundred each week-night in such fortunate churches as the Intercession. The most notable Lenten work coming to my attention this year was the Monday night lecture in the Transfiguration on 29th street, popularly known as the Little Church Round the Corner. The aim of these lectures was to strengthen the faithful in the teachings of the so-called "Catholic party." I heard one by the Rev. George Craig Stewart from out Chicago way. Every seat was taken, and for more than an hour he held the congregation listening to his mingling of good sense, wit and Catholic theology. The wisdom of those behind the movement was shown in having little or no service, the lecture being introduced and followed by a prayer and a hymn. This method is successfully used by Roman Catholics in similar courses in London and New York.

St. Thomas's kept up its custom of years in having a five o'clock service, including even Saturdays, with the sermon by Dr. Stires, by which several hundred people each day were greatly interested and helped. For the first time in his twenty years Dr. Stires was not the preacher every day at least, being replaced by former assistants who paid high tribute to the rector's work in all that double decade of pastoral service that really served.

The "outside brethren" who used to dread Lenten observances as "devil worship" (an epithet used to me by an Ohio Disciple minister) have so far as New York is concerned become as enthusiastic as churchmen in their various services, special sermons, musical rendering of great oratorios, cantatas, etc. How the Puritan and Presbyterian ancestors would turn in their graves if they learned of their beloved meeting houses and churches harboring people who sing masses, Passions, Stabat Maters, Crucifixion, etc.? Certainly the theological world do move! The trouble with moving in our direction

is that we do not stand still long enough in ritual customs!

For some years there has been a union three-hour service on Washington Heights, the region largely dominated by Dr. Gates, of the Chapel of the Intercession, Trinity Parish. It was a part of a general neighborhood unity movement and was understood to have the good will and co-operation of Drs. Manning and Gates. This winter because of the unusual demands on the Bishop-elect, a modification in the plans was necessitated, and each church had its own Wednesday night meeting. On Good Friday I had the pleasure of being designated by the authorities mentioned to represent the church in the three-hour service at the Baptist church on Convent avenue and 145th street.

Among the distinguished preachers from elsewhere during Holy Week were Bishop Farthing, of Montreal, at Trinity Church; Bishop Fisher of Central New York, and President Bell at the Transfiguration. Bishops Burleson, Cook and Davenport held confirmation services in various city churches.

THE LONDON LETTER

By Rev. A. Mamby Lloyd

There was a novel debate in the form of a ding-dong dialogue at the midday service at St. Paul's, Covent Garden, when Father (now Canon) Adderley answered a series of questions on Sunday recreation, put to him by the Rev. Clarence May. It ran something like this:

Question: Do you believe the Sabbath was made for man, and not man for the Sabbath?

Answer: Not quite. It was not imposed to appease an angry God. It is absolute nonsense to think that God is angry if we wash our doorsteps on Sundays.

Question: What would you say about Sunday recreations and the idea of rest?

Answer: Recreation is making again the whole man and to give back to him what he has lost during the week. One man wants to get back something for his body, another something for his soul.

Question: Does not the Continental Sunday entail a great deal of work?

Answer: The theatres are open on Sunday in Paris, but shut on Monday,

and care is taken that the people have their day of rest. I do not see why we cannot do something like that in England.

Question: There are some plays you would not care to have on Sundays?

Answer: It would be difficult to exclude lighter plays. Sunday would be a good day for repertory plays and for amateurs to produce their plays—say on Sunday evenings.

Question: What about the seven day week?

Answer: The actors and the scene shifters must take their chance like other people and fight against the seven day week. The trade unions in connection with the stage are very weak, but I think public opinion would be on their side. If any manager forced people to work seven days for six days' pay he would be obliged to give in because the public would be against him.

Question: Is your own attitude this: That there ought to be one special day in the week for the uplift of man; and that we should get rid of the view of God as the policeman waiting around the corner to nab us?

Answer: Our best work as Christians is not to meddle with the way in which the world keeps Sunday, but to be more concerned with the way in which we keep Sunday ourselves. We have largely contributed to the abuse of Sunday by forcing the world to do something it does not want to do.

The Wakeford Trial

Tremendous sympathy is being expressed for the Ven. Archdeacon Wakeford, whose sentence of deprivation has been promulgated in the Lincoln Consistory Court. He was found guilty, after trial in the same court, of immoral conduct, of so open and unblushing a character (according to the evidence of the prosecuting) that a grave miscarriage of justice is suspected. Nearly two thousand pounds have been subscribed by friends of the Archdeacon to enable appeal to be made. The appeal came before the Judicial Committee of the Privy Council and was heard by the Lord Chancellor and other Peers who had with them as assessors the Bishops of London, Ely, Gloucester and Rochester.

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The Art of the Church

BY GRACE WOODRUFF JOHNSON.

The Ecclesiastical Art Exhibit, at the Public Library in Denver was so successful, and the addresses so wonderfully instructive and interesting, that I am reporting them rather fully, feeling sure that it will be of interest to Witness readers. The first address was on Church Art and was delivered by Mr. James H. Pershing, a Denver attorney. This was followed by an address by Mr. Jacques B. Benedict, an architect, on English and French Cathedrals. Addresses were made also by the Rev. Neil Stanley and the writer on Vestments and Embroidery.

Art is practically restricted to the Catholic Church—and by this church is meant all related sects to the exclusion of the Protestants. For the latter prohibits almost entirely the use of such material expressions of faith.

The church building is not a mere auditorium in which one hears a minister preach. The edifice is usually in the form of a cross. In the main choir (usually an apse), is the high altar. Here, often a body or a relic of most sacred character hallows the spot above all others in the precinct—in fact, it is about this that the church is erected. The altar itself is the table on which the Bread of Life is placed, an antidote against the deadliness of sin.

From the apse the Bishop of this ship of religious life in the tempestuous sea of earthly life directs his laity. Thus the "navis" or ship in which the men plied their oars, became the nave of the present church.

The decoration of the church itself was an expression of the emotions of man to his maker, art being the objectified emotions of life. The altar is embellished with gold, silk and lights. The material for the lights are as pure as possible, beeswax in preference to tallow, for the bee, a sexless creature, is therefore pure. It is mockery unless these things express something. A person having no belief can, of course, express nothing symbolic of a belief.

The laity require some visible means of symbolizing the spiritual. In fact, four-fifths of the world's population evidently require this very thing—thus the Baptismal Font at the entrance of the church signifies one's initiation to the faith, as infant baptism itself is the first sacrament.

Ecclesiastical art reached its truest and most fervent expression when "La Style Francaise," Gothic architecture, was, at its height in England and France.

In the warmer, Summer countries, the perforations were comparatively small, the walls expansive and barriers to light and heat. Hence the Italian Gothic structures with facades (painted pictures themselves), are but weak reminiscences of the northern examples.

Jacques Benedict pointed out that the flowering of the Gothic meant the ever more successful placing of stone superstructures, especially roofs, on top of glass walls.

The culmination of this is found in Sainte Chapelle, Paris. Here the nave, unaccompanied by aisles, is hooded with light, which, warmed by the rich tones of the

windows, pours in, broken only by the most delicate ribs and shafts. Stone work had been reduced to the minimum. The building stands, its thrusts nicely balanced by counter thrusts, the flying buttresses. Thus it vibrates with life, a long cry from the dead classical which was based on the principle of weight and gravity pulling downward quite vertically. Thus stained glass is itself an important part of this style. And it was, when executed with regard to its medium, just as in the case of mosaic, that it was the most beautiful. Therefore a window is much more appropriate and pleasing as a design of glowing gems.

In the thirteenth century the minimum of painting was used. The fourteenth century introduced modeling of form. Later on the artists carried this modelling to such an extent that, in the sixteenth century, in Switzerland, they used a needle point to scratch out the exact amount leaving perfect shading.

Although we ordinarily consider that real Gothic architecture lived from 1050 to 1250, the stained glass really is divided into the thirteenth, fourteenth and fifteenth centuries. The sixteenth century is the period of the Renaissance and the seventeenth and eighteenth, the decadence.

Embroidery is, perhaps, the most ancient of the Arts, even older than that of painting, perhaps not so old as pottery. The earliest method of representing figures and ornaments was by needlework traced on canvas.

We read of this in the time of Moses, 1500 B. C.—the tabernacle, (built to be carried around by the wandering tribes,) of skins and poles, had rich embroidery on its curtains; so also, were the vestments of the Priests decorated.

The Jews derived their skill in needlework from the Egyptians, with whom the art was general. This nation produced figured cloths by the needle and the loom and practised the art of introducing gold-thread or wire into their work.

The word embroidered occurs three times in the book of Exodus and several times in Ezekial. It is interesting to note this passage in Ezekial, 27th Chapter: "Fine linen with embroidered work from Egypt was that which thou spreadest forth to be thy sail"—showing that even the sails of the galleys were decorated by this needlework. Men's garments were thus adorned as well and in Exodus, "Aholiab" is mentioned as the chief embroiderer. The art was held in the highest honor and was the favorite pastime of Queens and ladies of rank. We even read of certain stuffs which were wrought on both sides alike.

As we come down the years, we find events of history and achievements of heroes, wrought by needle-work on rich material, by those skilled in the art—thus, "Helen of Troy, sitting apart, worked the wars of Troy on a gorgeous suit of rich material." And "Penelope threw over the shoulders of Ulysses, upon his departure for Troy, an embroidered garment of gold, upon which she had pictured the chase, while Cicero describes Damocles as re-

clining on his bed, over which was a coverlet of magnificent embroidery."

We read too, that in the first ages of the Christian Era, the whole History of the Church was embroidered on the toga of a Christian Senator.

In medieval times this art became the occupation of women of all ranks, from the palace to the Cloister and at last became a trade.

The localities that were renowned for this art were, Greece, (they ascribed the invention to Minerva) Plerygia, in Asia Minor, and Babylon—Josephus mentions that: "The veils given by Herod for the temple were of Babylonian workmanship."

In the ninth century we read of beautiful casings being wrought for the coverings of the sacred books, in the monasteries.

This art of needle-work soon spread to the Anglo-Saxons and became of such excellence that they were renowned all over Europe. Popes and other church dignitaries considered themselves fortunate if they could possess some of the Anglican work, for which fabulous sums were paid. At that time, precious jewels and any gold-thread began to be used.

We hear of one Bishop of Durham granting the lease of a farm of 200 acres, for life, to a certain embroideress, in return for repairing and embroidering the Vestments of the Priests.

This excellence of work developed and grew until it reached its highest pinnacle in the thirteenth century. We are told of one price of work, in crewels, in long stitch, of various colors, on a linen cloth, 19 inches wide by 226 yards long, representing the various episodes of the Conquest of England by William of Normandy.

By the twelfth century, the art had spread into Italy, France, Germany and Spain.

The Paris embroiderers formed themselves into a Guild and took the art as a serious branch of painting. At Verona one artist, took 26 years to execute in needlework the life of St. John, as an offering to that church in Florence.

In France they not only (as in England) developed figures and portraits, but they added floral designs, among which sported birds and insects. One Gaston, Duke of Orleans, established hot-houses and botanical gardens filled with rare exotics to supply the workers with new forms and tints.

Not only were the Vestments and churches filled with this beautiful work, but the coronation robes of the Kings and Queens as well. It is only by the inventories kept that we know about them, for at the time of the Reformation, all this beautiful work that could be seized, as well as church furniture, carvings, paintings, stained glass and I suppose the illuminated manuscripts which had reached their highest level in the fourteenth century, shared the same fate—were ruthlessly destroyed. The same fate awaited others later, at the Cromwell Rebellion.

In the future we will take up the symbolism of colors, designs, jewels, as well as the meaning of the Vestments used in the Church and where they originated.

CORRESPONDENCE

"Save us from overweening love of our own ideas."

Dear Sir:

It certainly is a shame to read in the Witness the articles by A. Manby Lloyd when England is trying with all in her power to put down this Sinn Feinism or Bolshevism or Romanism who are murdering and burning in their endeavor to rule or ruin. You are really responsible for the public opinion you are making and the havoc you are helping create. What a tremendous weight upon your soul. Had you been a broad reader you would have read articles from Ireland in the Missionary Review and The World's Work and many more, and would have understood this same spirit was the cause of Germany's downfall, when Ireland landed German troops on her shore's during our late war and refused conscription to help the Allies.

The same spirit was in Russia and has kept Mexico under iron rule and destruction for years, and now when this same spirit is trying to get hold of our government and draw us into war with England you, a true American (I hope), and a believer in Christianity are helping to cast hatred on England. This writer is smart enough not to mention any bishop's name * * * only 17 protested. This writer is a wolf in sheep's clothing * * * beware of this Roman propagandist that is willing to use any means, even (it has been said) to using our ministry. "By their fruits ye shall know them." Read Review of the World, August, 1920; Religion and Politics in America, and print the same.

A SUBSCRIBER.

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Head of Christ Carved on Bean

The inside of a "Florida bean," about the size of a silver dollar, and probably a needle, were materials used to make the intricately fine head of Christ in 1895 by a prisoner sentenced to death in a Guatemala prison.

Mrs. Oliver Harriman, 142 East Fifty-fifth street, is exhibiting it to friends and trying to get a complete record of the carving. So far as she has learned the prisoner left it for his family just before he was to be executed, "as my last message."

The bean is considered a talisman of luck. The family after fifteen years gave the bean to settle a debt over their home, about to be seized. Then the new owner

years later gave it to the son of an old friend, Senor Navia.

Cardinal Gibbons when he saw it kissed it three times and told Mrs. Harriman: "You have a treasure—one you should be proud of possessing. I have never seen anything so exquisite."

The carved bean may be exhibited at the Metropolitan Museum of Art.

Sherwood Eddy Emphasizes the Social Gospel

Mr. Sherwood Eddy is speaking in the universities of the country on the great Christian issues of the day. There is a marked change in his emphasis as compared to his speeches of a few years ago. Less of the note of personal evangelism is sounded. The evangelization of society is the major theme. On the Pacific coast some of his wealthy friends have come to fear that his political economy is no longer orthodox. Mr. Eddy is declaring everywhere that industry cannot be run on a basis of autoc-

racy in a country where the government is democratic. The books he recommends are the most modern in the field of the application of the Christian principle to the economic and industrial questions of the day.

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EDITORIAL

(Continued from Page 4.)

them to sell whiskey over the bar whether they would find the same excuse for compliance.

The evil in this country is not that the state allows remarriage after divorce. The state is a kingdom of this world which has not yet subjected itself to the Kingdom of God and of His Christ. The curse is that so-called Christian ministers are willing and eager to bless the remarriage in direct opposition to the law of Christ.

I shall have greater respect for certain influential Christian denominations and shall be more eager to fraternize with them when they show the same zeal in reforming those vicious practices in which they are at present "particeps criminis" because of the closed eye, that they show in demanding the enforcement of laws which tend to increase their own prosperity.

Presumably if we can enforce prohibition and Sunday Blue Laws, the Christian parson will be more influential and prosperous as the result, but if we enforce divorce laws as plainly laid down by Christ, we will lose many powerful and influential constituents.

Let the Reform wave begin at the House of God and it will have far more influence in overthrowing the House of Mammon.

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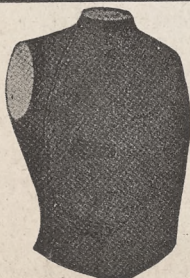
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