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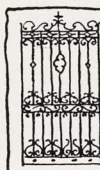
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SPIRITUAL VALUES

First of a Lenten Series

BY BISHOP JOHNSON

RELIGION is a life and not merely a philosophy about life.

The great problem in any form of life is that of unemployment.

Back of unemployment lies the failure to train.

And the failure to train is due to a lack of appreciating true values and an unwillingness to make the effort necessary to attain them.

As little children we had an entirely different estimate of values from that of our parents. We wanted highly-colored toys and indigestible sweetmeats and irresponsible freedom.

As we grow older we changed our price tags but still resisted the monotony of training.

Once more in high school and college we readjusted our values.

Instead of tiresome work we eagerly sought certain social connections, athletic distinction or philosophical speculation.

Our values kept changing as we changed. And while we grew to disregard the highly colored toys which once were paramount, we merely substituted other playthings more suitable for our age.

TEST OF VALUE

The value of a thing is determined by our desire and education is a process of drawing out from within us certain latent desires which require training before they become habits.

The small boy feels injured when he is forcibly taken from his toys to study his lessons, but eventually he may find greater satisfaction in studying chemistry than he previously found in playing with mechanical toys.

So the adult has by experience learned to attach certain values to certain pursuits which have no value to the boy or to the savage.

Moreover, the boy or the savage has no means of comparing his val-

ues with those of an educated man, so that those cultivated values are foolishness unto him, until he tests them in his laboratory.

The trained mind, however, is capable of comparing the value of a life spent in gratifying physical sensations and one spent in satisfying spiritual aspirations.

In short, one must have experience in order to compare values, and training in order to appreciate the higher values.

This is precisely what St. Paul means when he says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things; yet he himself is judged of no man." And then St. Paul asks a question: "Who hath known the mind of the Lord that he may instruct Him?"

CREATIVE LORD

In other words, the Lord made us and not we ourselves; He created our desires, and those things which minister to those desires. He knows the values; we have to learn them by experience.

He created the truths of science, the beauties of art, and the goodness of human conduct.

He created the capacities within us and the processes by which we develop those capacities.

He it is, who invites us to train those potential powers with which we are endowed by Him, and He it is who rewards us with the satisfaction which we experience when we enter into our spiritual kingdom.

So St. Paul answers his question by stating that "we lack the mind of Christ," by which He means that Christ is endowed with the maximum of spiritual attainment and that we find our satisfaction in spiritual

growth as we receive and appropriate to ourselves the mind of the Master.

In other words, you cannot appreciate spiritual values unless you are willing to translate your desire for righteousness into that sort of training or education which will enable you to see the value of things from the viewpoint of Christ.

It is the failure of Christians to do just this thing which accounts for so much of the arrested development in those who have assumed Christ's name, but not His discipline.

HARD-BOILED VESTRYMAN

It accounts for the hard-boiled vestryman who accepts Christ's teaching up to and including the point where the gospel is helpful to business and tends to protect investments. To him business is the highest value; to which spiritual things are always subsidiary. This type used to function on vestries and boards quite generally thirty or forty years ago. He was usually honest, prosperous and respected, but he gave little and did less for the Church in his official capacity than did his Jewish neighbor. The Church never thrived under his patronage.

It accounts for the emotional enthusiast, who mixes up prayer meetings and questionable business methods in a most dexterous fashion, and so becomes the favorite alibi for the spiritual short-comings of his business associates.

It accounts for the zealous reformer of other people's morals, who sees in the Gospel of Christ a great opportunity for shifty legislators to impose a morality on the public of which they themselves are destitute. Here the mind of Christ is used to put sinners without political influence into the penitentiary, a process in which I am sure Christ has not the slightest interest.

It accounts for all of the profes-

sional, platonic, philosophical, polysyllabic piety which talks learnedly and critically about "the thinglessness of the that and the whatness of the is," while it bathes itself in the smug, self-complacency of its own intellectual superiority. I am quite sure that the Master is not impressed.

ECCLESIASTICAL HOBOES

It accounts for the great multitude of ecclesiastical hoboes who beg their bread from Church to Church but who do nothing, give nothing and stand for nothing; who come out of their vagabondage solely for weddings and funerals.

It is all an arrested development, due to the fact that such folk are trying to make spiritual values subsidiary to some other purpose than that of spiritual development. For spiritual values can be attained solely by spiritual methods which the mind of Christ reveals to us most clearly, and which can be appreciated only by those who do His will.

The Faith of the Gospel is still that which He delivered to the Apostles, and is not that which Babbitts may substitute for it.

1st. It is simple, artless, primitive—"The light of the body is the eye," and the eye is something which children and peasants have in common with philosophers and financiers.

"If thine eye be evil (blurred or confused), then thy whole body is dark." Of course, one can correct

astigmatism with spectacles, but they have to be frequently renewed and gradually become less and less effective. If you have to see God through some philosophy, you merely have poor eyesight. Don't boast of your blindness.

2nd. It is friendly, sympathetic kindly. It takes no pleasure in forming unfavorable judgments of neighbors, but is rather concerned in confessing its own failures and correcting its own faults. It is never arrogant, censorious or self-laudatory, no matter how orthodox or zealous it may be.

3rd. It is reverent, devout and self-sacrificing, never casual, capricious and self-seeking. It does not address God in public as though He were a sort of buddy with whom one feels on quite intimate terms. It does not worship God merely when it is convenient or serve Him intermittently and slovenly.

4th. It is generous, patient, and magnanimous. A stingy Christian, or a sulky one or a narrow one, simply has failed to catch the mind of Christ and is trying to attach Christ to some personal ulterior purpose.

CHRIST'S MIND

And the curious thing is that although these points are obviously descriptive of Christ's mind yet multitudes are subordinating His mind to their own mental limitations, instead of realizing that in order to

appreciate spiritual values they must grow into the whole Christ, and then they will comprehend the beauty of holiness, even though they may be as remote from attaining it as was the thief on the Cross or the woman who was a sinner. "I count not myself to have apprehended," says St. Paul, but He could appreciate the spiritual value in Christ and therefore could press toward the goal, even though the distance to be traveled was very great.

It is one thing to appreciate good music; quite another thing to produce it, but before you can ever hope to produce it, you must be able to appreciate it.

In the same way, one must accept the whole Christ, no matter how far the distance may be which one has to travel. It is better to creep along the right road than it is to rush along the wrong one; for in the latter case you will never arrive at your destination.

One must appreciate values before he can hope to acquire the riches of Christ.

If men do not grow in grace, it is because they do not really desire the values which Christ offers to those who seek them. One may not retain spiritual values, if, like Esau, he is ready to exchange them at any time for a mess of pottage.

The process of our spiritual training involves a strict discipline over our desire for temporary indulgence.

ARCHITECTURE AND CIVILIZATION

Building Ourselves in Stone

THE RT. REV. JAMES E. FREEMAN, D. D., LL. D.

WE BUILD ourselves in stone. Even the literature of a people does not give more enduring distinction to their traits and characteristics, their aspirations and hopes than what they leave behind in the way of enduring buildings. We can almost judge a civilization by the kind of buildings it produces. This is conspicuously true concerning those monumental structures that still endure to witness to the religious aspirations of a people. Architecture literally interprets the spirit of an age.

It was said of the Roman Emperor, Augustus, that "he found Rome brick and left it marble." This transition marked the growing refinement of the people as well as their increasing love of the beautiful. Changing types and forms of architecture more than anything else indicates those great transitions in human thought that have marked the rise of man from lower to higher levels of thinking and living.

Nowhere is this more evident than in those great buildings that still stand as the witnesses of a growing and deepening sense of religion and its higher aspirations after things that satisfy the yearnings of the soul. It is little wonder that when man was engaged most assiduously in creating works of monumental grandeur to express his religious aspirations that he gave freshened impulse to the crafts and the arts. The very creation of these mighty buildings gave inspiration to painters, sculptors and musicians, and by their very majesty and beauty lifted the thoughts of men and led them to envision and produce that which was born of the soul.

When King Solomon built the great temple in Jerusalem he not only undertook to make it so rich and splendid that it would command the reverent admiration of those who worshipped in it, but he also sought to make it the focal point in the life of

the nation as a whole. It was to be at all times to his people, whatsoever their condition, their fortune or misfortune, whether dwelling under its shadow or in places far remote their witness to Jehova's presence in their life, the visible evidence of His un-failing guidance and support in all the concerns of their pilgrimage. What this building meant to this people, what conspicuous place it occupied in their thoughts and movements it would be impossible to say.

Again and again, such great buildings have been reared, representing the sacrifice and love of a people, and many of them have endured through the long ages, even in spite of changed and changing conditions of apathy and even of apostasy, to witness to an undying religious faith. Sabatier is right, "man is incurably religious." However he may stray from the path of rectitude, however he may change the forms of his religious expressions and devotions, he

still continues to demand that which satisfies the deeper and finer yearnings and aspirations of his soul. The great cities, ancient and modern, have been builded about some splendid central house of worship, that has stood like some mighty sentinel or guardian of the community in which it was placed.

Our age, more than any other, has been one that has been distinguished by the rise of great cities. In the matter of building, and in some respects in the matter of architectural splendor, it has no parallel in the known history of mankind. One sometimes wonders as he marks this amazing growth and development, what future ages will think of the civilization that produced the cities of the present time.

COMMERCIAL AGE

Once religion and the arts reared their noble temples and made them the outstanding features of the community in which they were placed. Once the things of the spirit articulated themselves in such forms of beauty that they outdistanced all competitors. What are we producing today that shall speak to succeeding generations of the spiritual aspirations and hopes of the age in which we live? Is there in our modern life that which adequately witnesses to our love of beauty and to our deep sense of religious values?

The observation made by two discriminating English visitors concerning our modern cities and their architecture is suggestive: "the things that have impressed us most," they observed, "are your amazing railroad stations and your superb banking institutions." They had seen our great American cities, they had felt the throbbing life of this great western continent, they had been overwhelmed with our growth along material lines and our commanding place as a commercial nation. They had evidently seen little that spoke to them of the soul of America. We recall that when Henry James visited the nation's capital some fifty years ago he observed the noble character of its splendid buildings erected for administering the concerns of the state. (Even then, Washington gave promise of being one of the beautiful capitals of the world.) Turning from these, he sadly remarked that he saw in the nation's capital nothing that gave adequate testimony of the spiritual ideals of our people.

MUST HEED SPIRITUAL

In an age that is producing as ours is the evidences of our commercial sovereignty as well as the witnesses to our growing love of luxury, it is imperative that we give heed to those things that affirm our trust in God and our belief in His superintend-

ing care and guidance. Perhaps at no time in the world's history has there been greater need of these than in this present pregnant hour. We are staggered if not overwhelmed as we contemplate the amazing growth of this country. We have risen in the brief space of one hundred and fifty years to occupy a commanding place among the nations of the world. Our growing wealth and power is the wonder and the envy of the older nations of Europe. Our leadership in the things of commerce is unchallenged. What do we suggest to the world concerning the things of the spirit? Where are the evidences that along with our unparalleled growth in things material that we are conserving the things of the soul?

It is this that has moved the lovers of America to attempt to erect on the greatest eminence in the capital city a mighty fane that shall stand through the ages to tell to all the world that we believe that righteousness alone exalteth a nation. To make it stand in the capital as worthy of companionship with those buildings that witness to the strength of the state, appeals to our deepest love for God and country.

Here where the forces of the country find their meeting place, here at the very fountain head of the govern-

ment itself, must be erected a worthy witness of the faith by which we believe the nation lives. Here beneath the aches of this noble temple must be heard the great prophets, whose messages concern the most vital things of our life. It grows increasingly clear to the wisest men in public life that such a building is supremely needed. Great in its compass, magnificent in its proportions, beautiful and symmetrical in its lines, it must be broad and comprehensive enough to shelter all who believe in the sovereignty of God and the brotherhood of man.

We readily accept an imposed tax for the building and maintenance of those splendid structures that in the capital are used for administrative purposes. We ought with like readiness to accept our responsibility and to give voluntarily for the erection in the capital of this great witness to the Christian faith. It appeals to our patriotism, to our love of country; it appeals to our finer sentiment as a supreme expression of the beautiful; it appeals to our deeper religious nature as that which witnesses to the finer things of the spirit. It can only go forward through the loyal support and generous gifts of those who have the vision to see its vast importance.

DESCRIPTION OF CATHEDRAL CLOSE

"The Hill of Zion Is a Fair Place"

DURING the past ten years a landscape development of a unique character has been quietly progressing on this hillside of sixty-seven and one-half acres. The wonderful opportunities offered here on landscape work are being carried out as sincerely and intelligently as the building of the Cathedral itself, as it is absolutely vital for the fabric to have its proper setting, crowning as it does the wooded slope of Mount Saint Alban, four hundred feet above the city, commanding an unsurpassed view of the National Capital. This landscape work within the Cathedral Close combines two things quite different in character:

1. *The development in the immediate neighborhood of the Cathedral itself and its adjacent buildings:* a type of landscape work in the spirit of Old World gardens; England in the fourteenth century, with its oak, yew and holly, box and ivy; plant material which has stability and permanence, dignified, beautiful, with as much of it as possible of historic interest, forming a background which can be enlivened in suitable places by the more delicate beauty of perennials.

2. *The development of the wooded slope of Mount Saint Alban:* preserving all its natural beauty, increasing its dogwood, laurel, wild azalea and choice undergrowth so that for the pilgrim the upward climb might have true refreshment. "The charm of approaching the Cathedral up a wooded hillside, leaving the city far behind and below, helping one to forget the hurly-burly and busyness of a work-a-day world must be taken advantage of to the fullest extent. The sweeping branches of the great trees seem to brush off, as it were, the dust of the city so that one should at last reach the Cathedral cleansed in mind and in spirit." As one thinks of this future approach with its roadway from below (entrance on Garfield and 35th Street, as one turns to the right from Massachusetts Avenue) this road mounting up the slope through the dense green of an ancient forest, one recalls the designs of some of the old 14th century tapestries of the same period as the architecture of the Cathedral.

Historic Trees and Shrubs. Among some interesting specimens of *boxwood* of historic interest, most of them

in the Bishop's garden, may be named:

The George Washington boxwood, transplanted in 1925 from an old garden maze at the ruined house, Hayfield Manor, Fairfax County, Virginia, built in 1761 by George Washington.

The Thomas Jefferson box: a tall *sempervirens* variety, brought from Monticello by Thomas Jefferson himself and given to the original owners of Mount Saint Alban.

The Dolly Madison box, taken as

young sprigs from her inaugural bouquet by Dolly Madison and given to these same garden lovers of a hundred years ago.

The Bishop Harding Memorial boxwood, a remarkable specimen of ancient growth. Undoubtedly over two hundred years old, of dwarf (*suffrutescens*) variety, and yet in spite of its immense size (weight 6 tons, root area eleven feet in diameter) was transplanted successfully from a distance of approximately thirty miles.

A "Shadow House" or Garden House, in keeping with the architecture of this period, is about to be erected at the angle in the wall near this boxwood garden with a flight of low stone steps leading down to a lower level.

Among examples of other types of historic plant material, might be named: The Glastonbury thorn, from Glastonbury Abbey, ivy from Canterbury Cathedral, and some cedars brought from Lebanon twenty-five years ago.

THE BIG STORY

The Gospel According to a Newspaper Man

BY REV. IRWIN ST. JOHN TUCKER

WHEN I was a very young reporter, before the mystery of that calling had faded and its romance shredded away, I said once to my city editor: "I wish I could uncover the biggest story in the world."

He grinned. Then he reached into his inky, battered desk and drew out a Bible.

"Run that story down," he said, adding, "it's a long assignment."

For twenty years I have been working on that lead. Many other men have been assigned to cover it. Lately, a number of them seem to think it is a sort of Promotion story, from the Business Office. They reduce it to the level of Success Drives and Booster Campaigns. Such men simply lack news sense.

If you can understand an old reporter's feelings when a young cub, pet of the front office, has fallen down on a big tip, you will know how I feel about these condescending "interpretations" which take all the heart out of the Big Story. I have read versions of the Gospel which reduce Jesus Christ to the level of an unsuccessful bond salesman.

REPORTERS

When Jesus spoke his parables, he talked the language of his listeners' trade. To fishermen he told stories of nets full of fishes; to jewelers, of pearls of great price. To housewives, of yeast in the dough. So to me the Bible appears in the guise of a newspaper. The men who followed Christ around and took notes on his sayings were reporters. The man who sailed with Paul and wrote up his wrecks and imprisonments was a special correspondent. The men who reported the trials before Agrippa and Pilate were court reporters. So was the man who took down in shorthand the speech of Stephen before the Sanhedrim. My impression is that this reporter was Paul himself.

In law school, Paul must have

learned to take swift notes on his lectures. Certainly the main outlines of Stephen's plea are also the outlines of Paul's teaching, and it was this speech, together with Stephen's prayer as he died, which began the conversion of Saul Bejaminson into Paul the Apostle.

REWRITE MAN

It was a rewrite man who gathered together the notes other men had taken and wove them together into the Gospel of St. Luke. And it was an editorial writer who took all these accounts, mingled with them his own experience and reflection, and gave the world that marvelous editorial known as the Gospel According to St. John.

Across the copy desk of any large newspaper the deeds of the world flow in an unending current. By telegraph, by mail, by telephone, by reporter, press association, special correspondent: through rewrite man and city editor and telegraph editor and news editor this torrent converges as through a funnel from all the wide seas.

SEEING THE WORLD

Murder, wreck, flood, disaster of fire and earthquake; weddings, funerals, elopements, divorces; sermons, political speeches, trials, hangings, acquittals; church suppers and raids on dens of vice! society and outcast—we see them all. Physicians see chiefly the diseases. We see, also, the splendid athlete. Lawyers see chiefly the criminal and the dispute; we see also the harmony, and the benevolence, and the charity. Pastors see mainly the professedly good. We see also the professedly evil. We see the world as no one else sees it, save God.

And He, because He sees the event, where we see only the report; because He beholds what is hidden as well as what is revealed: because He sees the slaying as well as the hanging; He is the best reporter of us all,

and this story—if He did, indeed, write it—is the masterpiece of journalism.

Such an impersonal umpire as a newspaper man is apt to become cynical. I do not know a police reporter who believes in justice, nor any political reporter who has any faith in democracy.

THE BIG STORY

So the Big Story looks perhaps a little different from our point of view. In the first place, a newspaper man knows the battle for truth, decency and honor to be so desperate that in most cases he feels the outcome foregone. It is a bitter struggle in which he has largely ceased to expect justice and innocence to triumph of their own right, but rather expects to see them fall of their own incompetence.

He has little patience with nincompoops in nincompulps, who preach a delicate gospel. Life as he sees it is not perfumed with the genteel aroma of the philosopher's secluded den.

The Bible is a true newspaper. It tells scandal, murder, wreck and disaster with a lusty gusto. It spreads before us shocking details of shocking happenings. It puts down no soft pedal on the life of a great man, whether it be Abraham, or Jacob, or Moses, or David, or Peter. Not even the most sensational of yellow sheets would dare use such plain language as the Bible uses, on occasion.

It was not written at one time, but by instalments spread over a thousand years. It does not come from one pen, but from eye-witnesses of many a tremendous event.

The Bible is the bound volume of a newspaper containing many columns of matter that do not interest us now, but containing bound up also within it the ringing instalments of the world's greatest story, told by eye-witnesses, written by the greatest of special correspondents;—the story of the romance and the murder of God.



THE NATIONAL CATHEDRAL TODAY

Preparing for the General Convention

BY EDWIN N. LEWIS

SINCE the Cathedral in the Nation's Capital was authorized by charter from Congress in 1893 more than \$6,000,000 has been given through bequests, gifts and other offerings to the undertaking now being carried to completion on Mount Saint Alban. These offerings have varied from nickels and dimes sent by American Indians in New Mexico to a half-million dollars for the building of the apse or sanctuary which is plainly visible to the city of Washington.

The names of more than 25,000 individual donors who have aided the Cathedral are preserved forever in the Book of Remembrance which is to be placed in a special niche or aumbry in the sanctuary of the completed edifice.

Five thousand friends of the Cathedral are making annual offerings of from two to one thousand dollars for its building and maintenance through the National Cathedral Association. They represent all states in the United States and several foreign countries.

Approximately \$10,000,000 will be needed to complete the Cathedral itself including the remainder of the

choir, the crossing, the north and south transepts, the nave, the west facade and the central tower. This estimate does not provide for furnishings, stained-glass windows, sculpture and the necessary endowment funds for the maintenance of the Cathedral as a great spiritual power-house. Additional gifts will also be required for the Cathedral library, the synod hall or hall of assembly, the chapter house, administration building, gymnasium for St. Alban's School for Boys, and other buildings to be associated with the whole undertaking.

The Dean of Chester Cathedral, England, who recently visited this country, said:

"It is its spaciousness of vision—much less easy of achievement and of far more worth than material bigness—that makes Washington Cathedral, in my judgment, the greatest single Church undertaking in the world today. . . . A few years ago I ventured to write a little book on 'The Nature of a Cathedral.' In it I put all that I then saw in connection with our old cathedrals on this side of the Atlantic. At Washington I found almost every idea that I ever

had, and a great many more, being splendidly embodied on an altogether majestic scale."

Architecture of monumental proportions and sculptured stones of exquisite beauty may be seen in the crypt chapels of the National Cathedral.

The Bethlehem Chapel of the Holy Nativity, where services are held daily throughout the year, was designed by Henry Vaughan, one of the original Cathedral architects, who is buried beneath this chapel. It is of Gothic architecture and strikes the keynote of the Cathedral design as a whole. More than 200,000 pilgrims and visitors were counted entering the Bethlehem Chapel during 1926. It is a memorial to the Right Reverend Henry Yates Satterlee, D. D., LL. D., first Bishop of Washington.

The Chapel of the Resurrection, recently completed under the south transept, is of massive Norman architecture of the 11th century. It will be dedicated within a year as a memorial to the Right Reverend Alfred Harding, D. D., LL. D., second Bishop of Washington.

The Chapel of Saint Joseph of

Arimathea, also of Norman architecture and now under construction, occupies the space beneath the crossing and between the four huge piers which are ultimately to support the central tower. At the base each one of these piers is 24 feet 2 inches in diameter and constructed of solid stone.

Frohman, Robb & Little, of Boston, the Cathedral architects, say that this chapel is enclosed by the largest stone piers in the world. When the tower is completed the weight on each pier will be approximately sixteen million pounds.

This will be a mortuary chapel and will be available for funeral services for families in the army, navy, diplomatic service, etc., who, perhaps, have formed no church home affiliations during their temporary residence in the National Capital.

NEW CONSTRUCTION AUTHORIZED

Construction work in the crypts being practically completed, the trustees recently authorized a new contract for continuation of the main Cathedral fabric. This work, which was started January 1st, includes the extension of the north and south choir aisles to the crossing, thus completing those portions of the choir up to the triforium, and two of the great eastern piers of the crossing to the height of the triforium roof. This impressive piece of work will result in the erection of the superstructure in part to a height of approximately 66 feet above the main choir and crossing floor level.

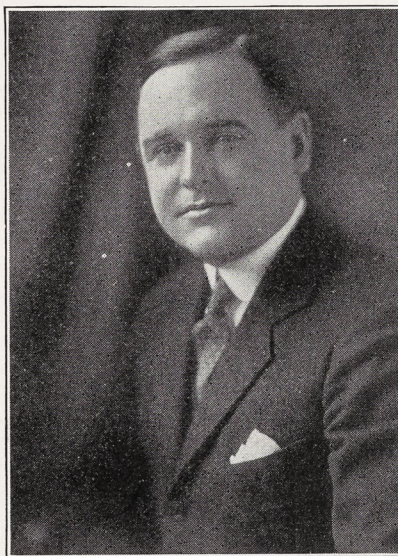
The scaffolding and plaster model of a section of one of the great piers, required for the initial steps in the new construction, are now plainly visible to the people of Washington as they motor by the Cathedral Close.

It is the earnest hope of the Bishop of Washington, the Dean and the Cathedral Chapter that additional offerings, gifts and pledges amounting to approximately \$1,500,000, will be forthcoming soon for completion of the choir walls, the crossing, and their respective vaultings.

If this portion of the fabric can be constructed, in connection with the present contracts, temporary facilities for worship can be made available on the main floor of the Cathedral for the General Convention of the Protestant Episcopal Church which is to meet in Washington in October, 1928.

PLANS FOR GENERAL CONVENTION

It is expected that from 20,000 to 25,000 visitors will come to Washington for this gathering, including the members of the House of Bishops, clergy and laymen in the House of Deputies, men and women in the auxiliary and affiliated organizations of the Church, and the members of



EDWIN N. LEWIS
Secretary of Cathedral Foundation

their families who will welcome the opportunity to visit the National Capital.

Bishop Freeman announced a few days ago that Admiral Cary T. Grayson has been appointed general chairman of the Convention Committee with Hugh T. Nelson as general secretary, and H. L. Rust as treasurer. Among other outstanding leaders in the Diocese of Washington who are serving as chairmen of important sub-committees are the Rev. Dr. ZeB. T. Phillips, Eugene E. Thompson, the Rev. Dr. George W. Atkinson, Dr. L. W. Glazebrook, the Rev. Dr. George F. Dudley, Harry K. Boss, Major General George Barnett, the Rev. Dr. Robert Johnston, the Rev. Charles T. Warner, M. O. Chance, and Newbold Noyes.

OPEN-AIR SERVICE AVAILABLE

In addition to the facilities which it is hoped will be available for the convention on the main floor of the Cathedral, there will be unrivalled accommodations within the Cathedral Close for a great General Convention open-air service. The amphitheater in the declivity in the hillside adjacent to the Peace Cross, forms a natural auditorium with temporary benches affording seats for congregations up to 17,500.

Several great religious services have been held in the amphitheater. The voices of President Roosevelt, the Lord Bishop of London, and other outstanding prophets, both lay and clerical, have been raised amid these sacred surroundings. If one of the purposes of a Cathedral is to offer public worship, to all people under the most dignified and inspiring surroundings possible, then this ideal is being commended to thou-

sands present—and to untold thousands in the unseen radio congregation—from the open-air pulpit on Mount Saint Alban.

Let's Know

TIMES CHANGE

By Rev. Frank E. Wilson

*Hippolytus and Callixtus first
Agreed to have a fight;
For Hippolytus said the pope was
wrong,
And he alone was right.*

The afore-named Hippolytus was a very aggressive person who lived in the third century and was a prolific writer. In the course of his writings he tells the story of Callixtus I, bishop of Rome. Callixtus, it seems, was a slave in the household of a Roman Christian. His master entrusted him with some rather large sums of money and Callixtus set up in the banking business. Various Christians, including certain penurious widows, deposited their savings with him and he lost all the money. Then he ran away. He attempted to drown himself but was hauled out of the sea and committed to a penal colony for renegade slaves. A little later he was sent to the mines in Sardinia after courting martyrdom by unfriendly actions towards the Jews. When a batch of Christian slaves was released, Callixtus managed to be one of them and returned to Rome. He wormed himself into the confidence of Zephyrinus, bishop of Rome, and was placed in charge of the Christian catacombs which still bear his name. Through judicious bribery, he gained great influence with Zephyrinus and actually succeeded in securing the election to the Roman episcopate after the death of his benefactor. He relaxed the discipline of the church so grievously that some of the Roman Christians rebelled and elected Hippolytus as an anti-pope. Hippolytus scored him fearfully, accusing him of heresy and sundry other things in which he was supported by the sagacious Tertullian of Africa.

Hippolytus himself was a very powerful personage, though his personal history is not altogether clear. He was a priest in the Roman Church and a student under the great Irenaeus. He was an acute theologian and became bishop of some diocese, probably in the neighborhood of Rome. His schismatic movement which elevated him to the office of anti-pope continue through the episcopates not only of Zephyrinus, but of the next two popes, also. Toward the end of his life

he was banished to Sardinia, eventually made his peace with the opposing faction, and died in harmonious relations with his fellow Christians. Because of his death in exile, he was accounted a martyr and was highly revered by the Christians of Italy. Many of his writings have been lost, but enough of them were preserved to rank him among the most important Christian theologians of the first three centuries. He was a rigorous disciplinarian. An old

legend tells how he met his martyrdom by being pulled to pieces by wild horses, but this is probably a romantic reminiscence of the pagan Hippolytus whose name he happened to bear.

The Catholic Encyclopedia, speaking of the serious charges laid against Callixtus by Hippolytus and Tertullian, says that "their calumnies are probably based on facts." The relative merits of the issues raised in the controversy do not

concern us very much, but it is a matter of some interest to know that both Callixtus and Hippolytus are numbered among the saints in the Roman calendar. What Henry VIII said about the popes of his day was not a circumstance to the charges of Hippolytus, but one could not suppress a smile at the thought of "St. Henry" appearing in the Roman calendar. Evidently times do change—even in unchangeable Rome.

TWIN CATHEDRAL IDEALS

Washington and Philadelphia

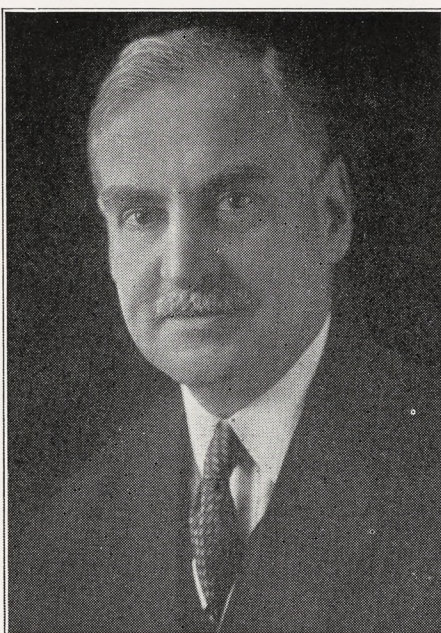
BY HONORABLE GEORGE WHARTON PEPPER, LL.D.,

Senator from Pennsylvania and Chairman of the National Cathedral Foundation

A GENERATION ago Bishop Satterlee had the wisdom to fly in the face of the judgment of many people as to where the site of the Cathedral in the Nation's Capital should be. He had the wisdom to cross what was then thought the impassable chasm of Rock Creek Park and to place the foundation of the Cathedral on Mount Saint Alban. His foresight has been wonderfully vindicated. It is a happy circumstance that Bishop Garland and Mr. Scull and the others who have been influential in the beginnings of things in Pennsylvania have had similar courage and foresight, and have chosen a site, which, for the time being, many will criticize, but which in process of time, will be recognized as the direct result of wisdom and inspiration.

We have down there in Washington a ready-made congregation. You may feel sorry for the people, but you will marvel at the circumstance when I tell you that I have spoken to thirty thousand people on the Cathedral Close on a bright September afternoon. It was not possible, so great was the attendance, to get within a mile of the place to park your car. The whole body of massed choirs of the city were there, and everything conspired to give you the conception of a great concourse of people waiting to have a Cathedral roof put over their heads.

Washington is a place for missionary work. Some people think of it as a place where a few senators and congressmen gather with a few people who go to Washington to lobby. Why, my friends, Washington is a place to which people repair in increasing numbers from all over this country and from all the countries of the world. The number of people who go out to see the beginnings of



SENATOR PEPPER

Washington Cathedral is simply amazing. The number of people who are in Washington, unchurched because they are there too short a time to form parochial connections, and too long a time to feel comfortable in forming no connections at all, is a standing invitation to build this great central church.

There are fifteen hundred or more Pennsylvanians employed in the departments at Washington, and a similar thing is true of people from every other state. The number of conventions that meet at Washington, people who stay there two, three, or four days or a week is greater all the year around in every year than it has been under pressure in Philadelphia during the Sesqui-Centennial year. We have a condition of affairs

there which nobody will believe unless he has studied it. We have a congregation crying out for a roof under which to worship. We have had two thousand people turned away from the Cathedral from each of two services on a single Sunday, because there was not room to admit them. We have the beginnings of a building, which, as the Dean of Chester has said, will assuredly fill a place in the category of great Cathedrals of the world.

It was done wisely. The men of a generation ago, instead of inviting competitions of architects and selecting a design from the mass submitted determined what type of architecture they wished to adopt for the purpose of the Cathedral. Having decided in favor of the English Gothic, they then selected the great exponents of this type of Gothic of that day—George Rodley in England, and Henry Vaughan in Boston—and gave them carte blanche. The result is a design of matchless beauty, followed out, under the leadership and inspiration of Dean Bratenahl, to a degree of completeness of detail and genuineness of thought which would amaze you if you would only visit the place and see it.

Think of a structure as large or larger than Winchester or York, without one pound of steel in its construction, solid stone from the bowels of the earth to the top of the tallest tower, built after the fashion of medieval masonry. Think of every bit of material in it tested by the Government Bureau of Weights and Standards for two thousand years of longevity. Everything gives the idea of solidity and permanence, and all in accordance with a plan such as we

Abstract of remarks made at a luncheon recently held in Philadelphia in honor of the Dean of Chester Cathedral, England.

shall have here for the Cathedral in this diocese, and which we have actually realized down there.

The General Convention meets in Washington in 1928. It is proposed that we shall have advanced far enough with the Cathedral adequately to house the convention. To do that we have to sign, early this year, a contract for the completion of the choir and crossing. We already have the noble apse and choir aisles, three

chapels in the crypts, the foundation for the whole structure and the four great columns ultimately to carry the central tower. We must sigh this contract soon. In appropriate ways and at appropriate times you will be asked to help to make this possible; not now, because we are in the middle of a diocesan drive here, which concentrates our attention upon our local interests, and quite rightly so. I am pledged in service and heart to

that and nothing that happens here today can interfere in the least degree with the success of that project. But from now on we are going to carry in our minds the twin ideals of these two great houses of God, the one symbolizing the religion of the Republic as the Capitol symbolizes its Government, and the other destined to be the House of a Father in God, and the center of the diocesan life of Pennsylvania.

THE S. O. S. OF CIVILIZATION

The Futility of Force

BY REV. G. A. STUDDERT KENNEDY

S.O.S.! If you ever saw the signal, and heard the response to it in modern war, you are not likely to forget it. Of all the lurid memories that I brought with me back from hell, that remains most vivid, least touched by time.

The sudden flaming of the lights against the darkening sky, the pause of moments that lingered like eternity, and then the roar as though ten thousand obscene devils had been let loose to torture poor damned souls on earth before their time.

Save Our Souls!

It is a strange name to give it. There have been some very odd schemes of salvation proposed in the course of the ages, but that is the oddest ever. If souls could be saved by force, brute force and destructive energy, the Western peoples of the world would have blasted a way to heaven years ago. But unfortunately force is not power, it does not save souls, it merely destroys bodies, and does that in a very expensive and clumsy fashion.

The greatest weakness of the world today is in the Great Powers, as they call themselves. They will be the death of us yet, if they don't learn to see that they are great fools, with their "imperial prestige," their "national honour," their "absolute sovereignty," and all the rest of the high falutin' bunkum behind which they hide their animal stupidity and social impotence.

We use force to destroy bodies precisely because we lack power to save souls. If our souls were saved we would not go about blowing mothers' sons to bloody ribbons, and wasting the fruit of a woman's woe, to make a wilderness and call it peace.

There is not enough power in all the armies of the world to save a single soul. It can't be done with ships and shells, submarines, with aeroplanes, or poison gas, or perjured propaganda.

When men sit down solemnly to



discuss what proportion in armaments will give them "security," they are just about as likely to come to a satisfactory conclusion as they would be if they discussed the problem, "If it takes an aeroplane five days to fly from Paris to Hankow, how long will it take Mr. Lloyd George to crawl through a barrel of treacle?" It is the kind of question that two lunatics would discuss in Bedlam.

THE REAL QUESTION TO DISCUSS

Civilization has been sending up an S.O.S. for years. Poverty, squalor, and sullen discontent breaking into open revolution; senseless competition in armaments leading to an orgy of destruction—these are the signals that have flamed out again and again telling us that the soul of civilization is in danger. How is that cry for help to be answered?

There is no more important ques-

tion that can occupy our hearts and minds than that. The first necessity is to get to the roots of it. We must not mistake the body for the soul. Civilization is not a body that has a soul; it is a soul that has a body. There is a multitude of conflicting voices proposing different operations that can be performed upon the body in order to save the soul; but they would only alter the signals—they would not touch the danger.

Civilization cannot be saved by making everybody comfortable, even if that were possible. If we could take away all the crosses and serve out plush cushions instead, we would no sooner have them nicely arranged than men would take and hurl them at our heads, cursing us and our cushions. Real men rest to live, they do not live to rest.

To suppose that all would be well if we could secure enough of this world's goods for everyone, good wages, good houses, and all the rest of it, is to make it quite clear that you have not mastered the elements of the real problem.

Behind all the bodily needs of man there is his soul, hungry, thirsty, naked, desperately demanding satisfaction.

"WE MUST HAVE GOD"

Trying to satisfy men with comfort is like trying to make a full-grown forest lion content with a golden cage. There is only one way of doing it, and that is to kill him. You may pamper and coddle him, and he may seem to be at rest, but suddenly, when you least expect it, the rage for the open spaces and lust for the wild will overcome him, and he will dash himself against the bars until he sinks back, bloody but unbeaten, to find a refuge in his dreams.

Man is the real king of beasts, because he is more than any beast. He cannot chain his soul, it will not rest in its clay prison, it has strange longings and desires which he cannot

account for nor explain, yet they are there and must be satisfied. He demands something to make life worth while, something to give it a meaning; he craves for the things that have absolute value and are worth having in themselves. He must have something or someone to worship. He must have God.

He knows deep down that money is not an end in itself, but a means to an end. What end? He knows that power over other men is not an end in itself, but a means to an end. And again, what end? What's the good? That is man's question, the question which he must either answer or perish, soul destroyed.

It is not a question for the few, a question for philosophers and those who live in studies; it is for plumbers and those who work in streets. Philosophers think the question, plumbers feel it—that is the only difference. If he cannot solve it a philosopher becomes a cynic and takes to sneering, the man who "feels it" becomes a drunkard and takes to swearing; two different ways of dying, that is all.

The multitudes that throng our great cities are hungry souls asking consciously or unconsciously, "Who will show us any good?" That is why the social questions are, at their root, religious questions, demanding religious answers. Men will not work unless there is for them some meaning in their work, some great purpose to give it dignity and make it worth their while.

There is a lot of nonsense talked about the dignity of labour. Labour is not dignified if men only labour for the meat that perishes, labour for enough to keep them labouring. It is undignified and ridiculous, and men run away from the boredom of it as soon as they can find the meaning of life in pleasure and in play. Men cannot be kept to their work by higher wages. What they need is a vision of higher purposes.

Many of those who complain that people do not understand the dignity of labour, as soon as they have made enough, give up work for good. And no wonder, since they, too, are souls demanding more than bread even if it is buttered on both sides and has some jam on top of that.

WHAT WE LIVE FOR

What we are really seeking is a God, a King to serve, a cause to live for, a purpose and a meaning worthy of our finest work. That can only be found as we develop, not merely our intellect and practical intelligence, but our imagination, and our faculty for communion with the great invisible realities through prayer. I make no apology for that.

Man must pray if he is to live; he is not a stomach, but a soul. And it

A PRAYER FOR THE NATIONAL CATHEDRAL

O LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayers of those who ask in Thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of this House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

will take God to save that soul. We must have God.

Reprinted, by arrangement, from "The Torch," organ of the Industrial Christian Fellowship.

Cheerful Confidences

THE WASHINGTON CATHEDRAL

By Rev. George Parkin Atwater

WHEN you take your first trip to Europe and after various thrills on shipboard step ashore in England, and assure the polite Inspector of Customs that you have only a very small supply of your favorite tobacco, you at once begin to examine the skyline to catch a glimpse of a towering English Cathedral. Of course if you should land in London you might do as Daniel Webster did. It is said that upon his arrival in London he took a conveyance, and said to the driver, who looked down upon him from his lofty perch, "Drive to Westminster Abbey." After a hasty inspection of that historic pile, Webster said, "Drive to the Tower of London." There, likewise, he made a hasty inspection. "Now drive to the hotel." Webster could not wait until after lunch to satisfy the longing that had probably been growing in his soul since childhood.

The English Cathedrals occupy a large place in the attractiveness of the land for the tourists. But a Cathedral is not merely a bit of scenery. It is a center of inspiration.

So when we come to appraise the Washington Cathedral we must not value it for its appeal to the sight-seer. It has other values.

Nevertheless we must not overlook its appeal to the many visitors to the City of Washington. Nearly every one in our land visits Washington, at some time or other. More and more the city is becoming the center which attracts and inspires travellers. No

one has really seen America until he has seen Washington. And it is most fitting that our Cathedral should stand out on its high hill, as a beautiful symbol of the righteousness that exalteth a nation.

Every one who has known Bishop Freeman of Washington will agree that he will make the Cathedral more than a lifeless monument. It will become a center of life and work. Bishop Freeman is a man who knows how to work. I had a few minutes' talk with him one day in Washington—and he told me that he had seven addresses to make that day to various organizations. If you come from some remote town and happen to run across Bishop Freeman, you may safely introduce yourself, and you will get a cordial greeting. His Cathedral will not be an ecclesiastical refrigerating plant, where attendants will be congealed by the frigidity of an aloof hierarchy, but it will be a place of spiritual warmth, and of human joyousness. A Cathedral may make a man seem physically insignificant, but it should make him feel spiritually significant. And the Washington Cathedral, under Bishop Freeman, will do this.

So when you go to Washington, go out to the Cathedral, and see its glorious beauty, and then realize that there is a vital energy behind that beauty; an energy that is devoted to the high task of inspiring our national life with high ideals and noble purposes, in the name and power of Jesus Christ.

Preacher, Pulpit and Pew

Sonny had just returned from his first attendance at Sunday-School. He beamed proudly as he announced that the minister had spoken to him.

"Well," said his father, "what did he say to you?"

"He told me to keep quiet," replied sonny.

* * *

"My dear young lady," said the clergyman, in grieved tones as he listened to an extremely modern young woman tear off some of the very latest jazz on the piano, "have you ever heard of the Ten Commandments?"

"Whistle a few bars," said the young lady, "and I think I can follow you."

* * *

A Scotchman who was about to get married informed the minister that he wanted the ceremony performed in the poultry yard.

"Why?" asked the clergyman.

"Weel, the rice will feed the hens," replied the prospective bridegroom.

Important Changes In Prayer Book Few

Changes Proposed in the English
Prayer Book Are Much Like
Our Own

OBEY OUT

By Rev. A. Manby Lloyd

Yesterday afternoon the Archbishop of Canterbury and the Archbishop of York disclosed the text of the revised Book of Common Prayer on which the House of Bishops have been engaged for the past year. The revision is issued in the form of a composite book, containing virtually the whole of the existing Book of Common Prayer, together with permissive additions and deviations.

While there is no violent departure from the characteristic forms of the old Book, the revised version is permeated with the spirit of the age.

Sex equality is recognised by the making of the marriage vow of both man and woman identical, a change which involves the omission of the word "obey."

Provision is made in the burial office for cremation.

Prayers for the dead are no longer excluded.

Many of the harsher phrases of 1662 have been deleted or modified, as, for example, the curses in the Communion Service.

The more sensitive ears of today need no longer to be affronted by an unduly outspoken recital of the causes for which matrimony was instituted.

To a large extent the new Prayer Book gives sanction to practices which have grown up without any authority behind them. Indeed, for the first time, by means of the revised Prayer Book measure, the Archbishops and Bishops will obtain legal sanction of their frequent duty of putting out special forms of prayer. It will be a surprise to many people to learn that the forms of public prayer which were put out during the War and at the Armistice were, strictly speaking, entirely illegal.

The new Book allows for shortened forms of morning and evening prayer, the use of special psalms on Sundays, and the omission of those parts of the psalms which Churchpeople have often been reluctant to recite.

In the most controversial part of their work, the revision of the Communion Service, the Bishops, without adding much new matter, have so re-arranged the structure of the order of existing prayers as to bring the rite into much nearer accord with

the ancient liturgies. In this respect it corresponds, to some extent, with those of the Scottish, South African, and American Prayer Books, which are themselves revisions of the Book of Common Prayer.

The doubt about the legality of the Eucharistic vestments is finally set at rest by a new rubric, ordaining that the priests shall wear either the surplice or vestments.

A settlement of the question of Reservation of the Blessed Sacrament, which in recent years has excited great controversy, has been attempted by a rubric prefixed to the Service of Communion of the Sick, in which reservation is allowed for the communion of the sick and for no other purpose whatever.

The plan of interchange opens up a prospect of limitless variation, but it is deemed the only one which will have any prospect of winning the approval of the clergy and people generally.

* * *

Already the wigs are on the green. Bishop Knox, the Bishop of Manchester, from 1904-20 says the proposals are worse than he feared! Sacramentally, they go back in the direction of the mechanical and material ideas of a viaticum or passport to Heaven . . . of the Presence of Christ. In fact, the result is to comprehend two religion in one book.

Lord Hugh Cecil expresses perfect satisfaction with all the new Eucharistic arrangements. He was only concerned about the occasional offices.

Maude Royden thinks the new marriage service an "extraordinary advance"; she regrets that the bride is still to be given away (an "obsolete and meaningless" custom), but the other alterations are top-hole.

Miss Sybil Thorndyke is cordial but "as for the actual changes in marriages—well, none. Some women have always obeyed—and some never will." Miss Marie Tempest replies to an inquiry that she "has obeyed all her life and the deletion of the word in the marriage service will not affect her in the very least."

There is the usual stage-thunder from Mr. Kensit, who says that Cramer's P. B. is being sacrificed on the Anglo-Catholic altar. Thirty years ago Dean Farrar told his father (the famous John Kemit) that the church as a Protestant institution was gone. If so, there can no longer be any reason to maintain it as the National Church.

But on the whole I think we shall find that the general disposition is to live and let live. The rock ahead is Parliament itself. If they refuse assent, then indeed there will be trouble; eventually disestablishment.

Dr. Almon Abbott Is Called to Montreal

Member of Witness Editorial Board
Is Called to Montreal
Parish

CONSIDERING

The Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, Md., and one of the editors of THE WITNESS, has received a unanimous call to become rector of St. George's Church, Montreal. St. George's Church is the outstanding church of the Church of England in Canada. It has had a succession of illustrious men as its rectors; all the rectors heretofore having been secured in England and Ireland. The last rector of St. George's was the internationally known Archdeacon Patterson Smyth, D. D., who accepted the rectorship when professor of pastoral theology at Trinity College, Dublin. Dr. Patterson Smyth is one of the best-known authors in the Anglican Communion. Many of his books, notably "How We Got Our Bible," and "The Gospel of the Hereafter" have been translated into many languages, and are enjoying an ever-increasing sale throughout the Christian world. Dr. Patterson Smyth has recently resigned on account of ill health and advancing years. The Canadian Churchman in a recent issue said: "The committee appointed to select a rector for St. George's is having a difficult time to secure the right man. They have looked in Great Britain, Ireland and Canada, but no one has been chosen as yet."

Montreal is now a city of over a million people, and the opportunities in the church life are tremendous.

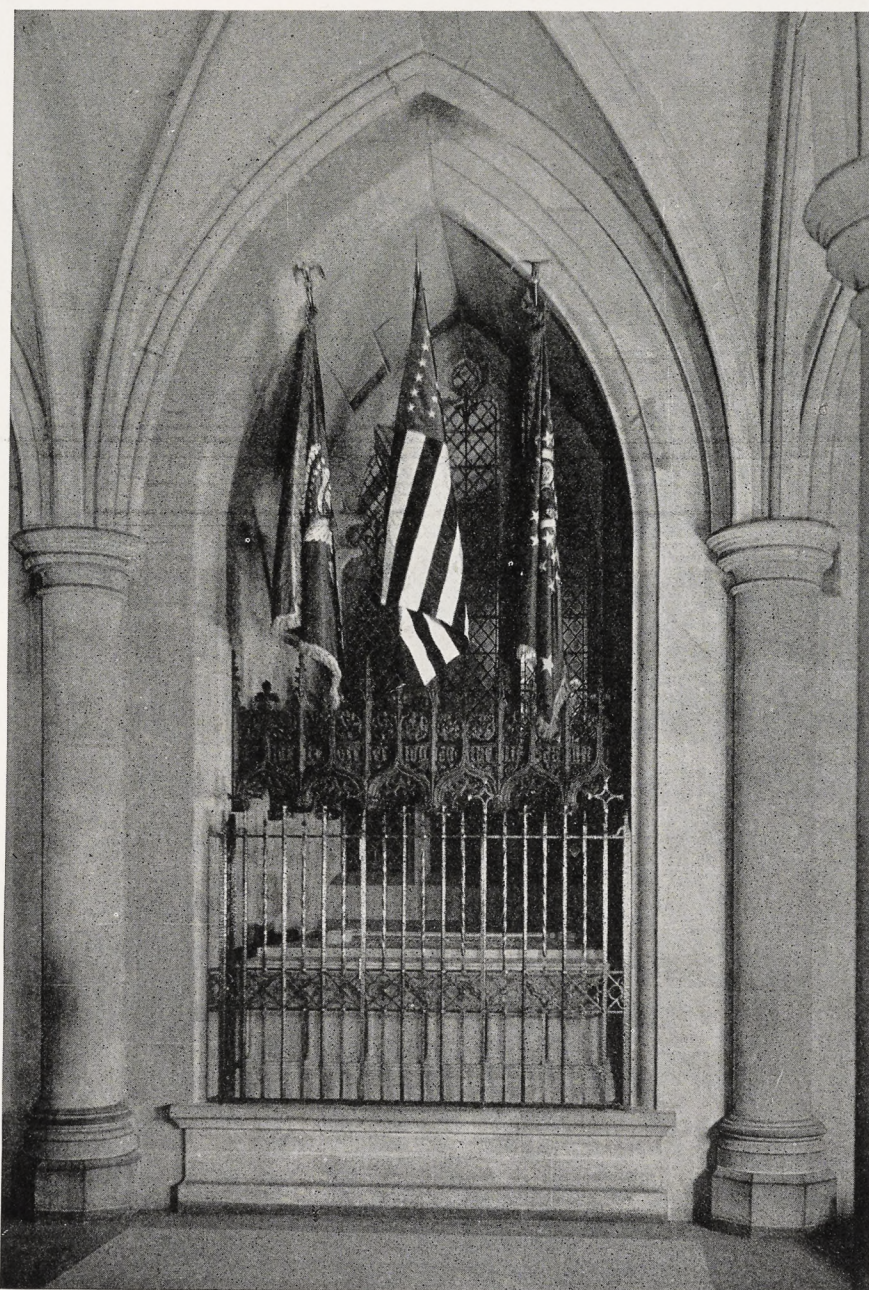
Dr. Abbott has been rector of Grace and St. Peter's Church since June, 1919, approximately eight years. The church has flourished under his leadership, and the congregation has quadrupled in numbers. Two hundred and forty thousand dollars have been expended in improvements, and the revenue for seven and a half years has totaled more than seven hundred and fifty thousand dollars. Dr. Abbott has the matter under consideration.

BIG GIVING

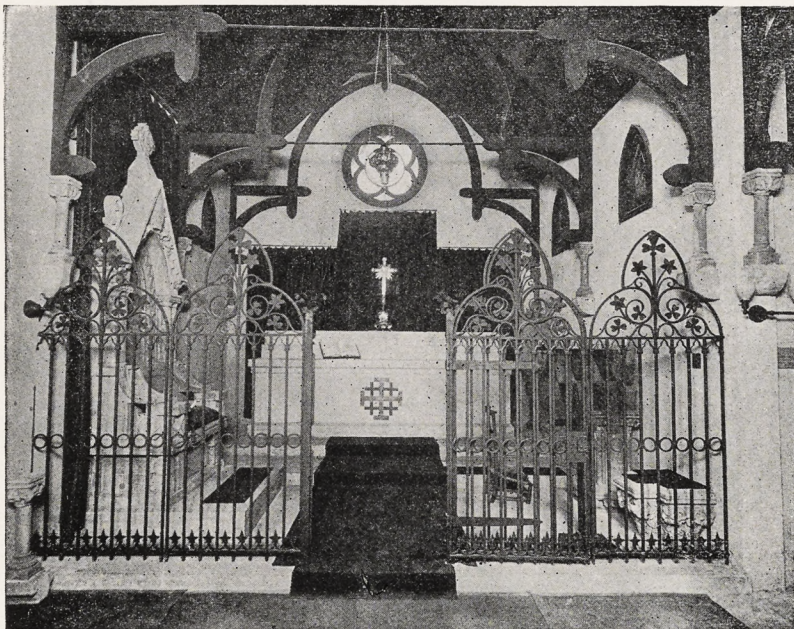
Fifteen hundred communicants pledge to the work at St. Luke's, Evanston. The canvass for 1927 resulted in \$46,000 being pledged to the work of the parish, and \$23,500 pledged to missions. Is there any parish in the country that gives more, annually, to missions?

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation



THE BURIAL PLACE OF WOODROW WILSON



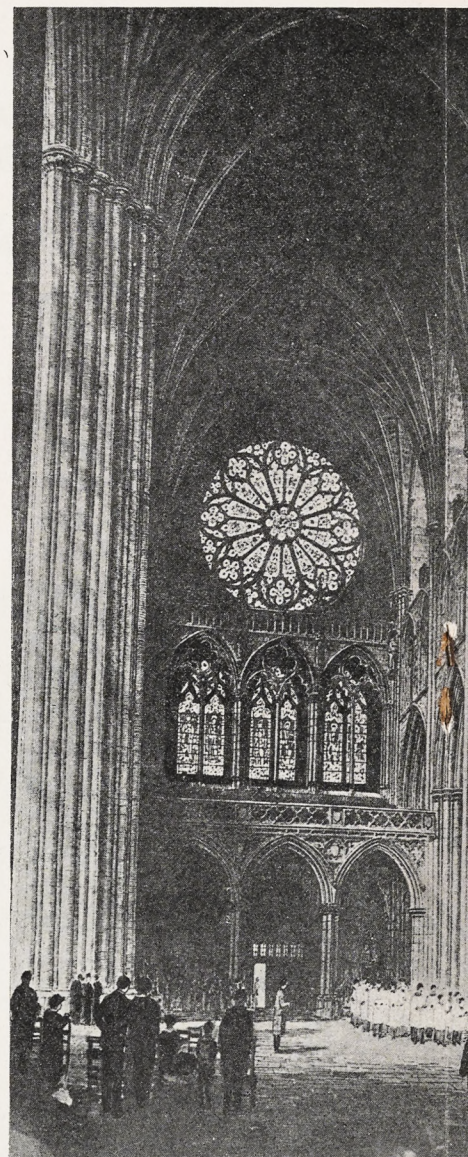
JERUSALEM ALTAR

Made of Stones from the Temple Quarries in Jerusalem



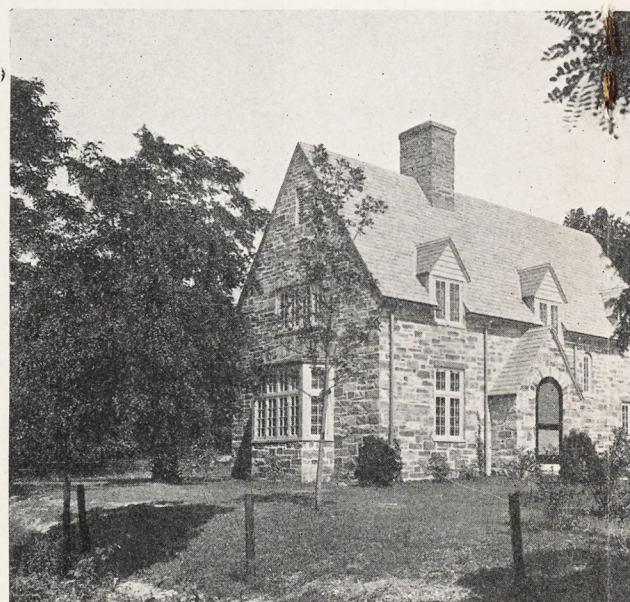
ALL HALLOWS GATE

Covered with Ivy from Canterbury Cathedral
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NORTH OR PROPOSED STATION

Drawing by Frohman,



FIRST UNIT OF CLERGY VILLAGE

To Be Built in Cathedral Close for Retired Clergy



STATESMEN'S TRANSEPT

hman, Robb & Little



BISHOP HARDING MEMORIAL BOXWOOD
With the Cathedral in the Distance



THE WASHINGTON MONUMENT
The Memorial Shaft from the Bishop's Garden



LAGE
Clergymen



CEDARS OF LEBANON

In Cathedral Garden



THE BISHOP'S HOUSE

Late Addition to Buildings of Cathedral Close
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BISHOPS OF TWO CAPITALS

London and Washington



BISHOP INGRAM AND BISHOP FREEMAN

Welcoming Visitors At the Cathedral

Curator's Office Under Rev. Robert
Lee Lewis Is Important De-
partment in Washington

200,000 VISITORS

The Curator's Office of Washington Cathedral is the place of contact between the Cathedral and the thousands of pilgrims, (last year more than 200,000) who annually come to Mount Saint Alban to offer their prayers for this spiritual witness of the faith of the nation and to inspect the impressive construction of a great Gothic Cathedral. Not since the 14th century has a cathedral like this been built.

Recently this important department of the Cathedral offices was put in the charge of the Rev. Robert Lee Lewis, a clergyman with an excellent record in human contacts and of genial nature. He acts as host, as it were, to the pilgrims and visitors from many states and lands. A temporary building has been erected near the entrance to the Bethlehem Chapel for the Curator's office and therein has been installed a large model of the Cathedral as it will look when completed and other exhibits in connection with the work.

A visitors' register makes a permanent record of the pilgrimages of individuals to the "Holy Hill" and booklets, guide books and a complete assortment of postcard views of Washington Cathedral are available. A cordial invitation is extended to all visitors to the National Capital to visit this office, bring their friends there and utilize to the fullest extent the facilities established to make a pilgrimage to Washington Cathedral more memorable and instructive.

Even a casual inspection of the Visitors' Register gives an idea of the wide range of interest in the Cathedral. A name from Maine or Minnesota is apt to be followed by a name from Texas or California. During one month in which a count was made, visitors registered from forty-six states of the Union and from fourteen foreign countries. Literally the ends of the earth are represented by the signatures on the register. Within the span of a few pages visitors may be noted as having come from southern India and Assam; Greenock, Scotland; Shanghai, China; Riga, Latvia; the Philippine Islands; Belgium; Auckland, New Zealand; Rome, Italy; Mexico; Czecho-Slovakia, and France; while England was represented by visitors from London, Sheffield, Durham and York.



REV. R. L. LEWIS
Curator of Washington Cathedral

The fact that within the crypt of the Bethlehem Chapel are sleeping the mortal remains of President Woodrow Wilson and George Dewey, Admiral of the Navy, attract many of their friends and admirers to pay the tribute of a visit to their tombs. Woodrow Wilson is the first president to rest in this Westminster Abbey of America and the first president to be buried in Washington. His burial place is marked by a sarcophagus recessed in the south wall of the Chapel. The body of Admiral Dewey was moved from Arlington at the request of Mrs. Dewey on March 28, 1925, and placed in the Cathedral with full naval honors.

Vergers of the Cathedral guide the pilgrims through the crypts and, weather permitting, over the new construction, pointing out the matters of interest and giving a detailed account of the undertaking and its plans for the future. The pilgrimage ends in the Curator's office where the Reverend Mr. Lewis gives a scholarly exposition of the Cathedral model, emphasizing architectural beauties of the structure, as well as the samples of the various stones that are to enter into the construction, perfect ashlar, carved stones, sculptured bosses and gargoyles which are on display in this department. Many pilgrims accept gladly his cordial invitation to remember the National Cathedral in their prayers.

It is a notable fact that the Curator's office is doing a fine work in humanizing the Cathedral-in-the-making on Mount Saint Alban.

News Paragraphs of the Pacific Dioceses

Have Minimum Standard for Church
Schools of the District of
Eastern Oregon

THE CRUSADE

By Bishop Stevens

The District of Eastern Oregon has adopted a "minimum standard" for its Church School with ten points.

1. Opening Service and Training in Worship.
2. Christian Nurture with its graded scheme.
3. Forty-minute teaching period.
4. Regular meetings of workers for training and conference.
5. Systematic records and reports.
6. Nine to twelve-month session.
7. Systematic training in giving with class or school treasury system.
8. Advent and Lenten offerings.
9. Training in Christian Service in the five fields of service.
10. Little Helpers' Department.

* * *

The Crusaders in the District of Eastern Oregon are Bishop Cross of Spokane, Dean Roberts of Boise, and the Rev. C. A. Kopp of Kalispell, Montana. That the Bishop of Eastern Oregon is entirely "sold" on the Crusade is evident from the latest number of "The Oregon Trail Churchman." "The challenge of the Bishops' Crusade in the Episcopal Church is as the sweeping of the words of God over the dry bones in the valley of decision," he says. "If we pray as we have been urged to pray, 'Come from the four winds, O breath and breathe upon these slain, that they may live,' we can confidently expect a great new inspiration to come upon us in answer to our fervent prayer."

* * *

The dates for the Bishops' Crusade in the diocese of Oregon were from Sunday, February 6th, to Friday, February 18th. This period was divided among Portland, Eugene, and Marshfield. The Crusaders assigned to the diocese were the Rt. Rev. B. F. P. Ivins, D. D., Bishop Coadjutor of Milwaukee, and the Very Rev. J. W. Gresham, D. D., Dean of Grace Cathedral, San Francisco. An interesting feature of the program is that the two Crusaders alternate for the evening sermons.

One result of the Crusade clearly seen is the drawing together into closer fraternal bonds of the clergy. One cannot work with a man, pray with him, sing with him and enter into his labors with enthusiasm for a week without being deeply moved, strengthened, and inspired. The task facing us all now is the follow-up work, which must be thorough.

Cathedral Associates Throughout Country

Field Secretary of the Cathedral
Association Finishes Tour
of the South

NEW MEMBERS

The Rev. Edward Slater Dunlap, Canon of Washington Cathedral and field secretary of the National Cathedral Association, has completed a month's tour of ten cities in Texas and three cities in Oklahoma during which he has addressed many gatherings of cathedral friends and members of the association, conveying to them the thanks of the Bishop of Washington, the Dean and the Cathedral Chapter for their annual offerings and their prayerful interest.

As a result of his journey, new members were gained for the National Cathedral Association, now numbering more than five thousand who by their prayers and offerings are helping to build Washington Cathedral. This organization, started in the early days of the Cathedral undertaking, now has thirty-seven committees and members in practically all states of the United States and in many dioceses of the Church.

Annual memberships are maintained in the National Cathedral Association, in accordance with the wishes of the members, as follows: Master Builder, \$1,000; Honorary Builder, \$500; Associate Member, \$100; Honorary Member, \$25; Sustaining Member, \$10; Contributing Member, \$5; and Active Member, \$2.

All classes of membership include a subscription to "The Cathedral Age," official quarterly magazine of Washington Cathedral and the first magazine to be devoted exclusively to Cathedral interests. It publishes beautifully illustrated articles on cathedrals throughout the Christian world and its writers endeavor to interpret cathedral architecture, symbolism, and associated subjects.

Among the cities visited by Canon Dunlap were Dallas, Fort Worth, Wichita Falls, Austin, San Antonio, Galveston, Houston, Waco, and Beaumont. He also visited Oklahoma City, Tulsa and Muskogee.

In his report to local committees and contributors, Canon Dunlap told of recent progress on Washington Cathedral. He announced that new construction had begun on the main floor of the Cathedral this month in the building of two of the four crossing piers ultimately to support the great central tower which will rise above the Potomac River 100 feet higher than the tip of Washington Monument.

It was of great interest to Texas



REV. E. S. DUNLAP
Canon of Washington Cathedral

friends, also, to learn that while the building of the Cathedral fabric has been going forward the spiritual service included in its Congressional charter also has been well developed. The inculcation of high principles of Christian education in youth is provided through the two Cathedral schools on Mount Saint Alban, both of which have graduates living in many states of the union.

The first wing of the Cathedral library, through the gift of Mrs. Violet Blair Janin, a devoted churchwoman in Washington, in memory of her mother, has been erected to house the beginnings of a theological library ultimately to include 300,000 volumes. The College of Preachers has been organized to offer clergy and lay workers special training in the prophetic mission, thus seeking to draw to the Church those groups now out of touch with Christian teachings.

As field secretary of the National Cathedral Association, Canon Dunlap will visit other sections of the country to express the appreciation of Cathedral authorities to members for their offerings and prayers. He will also organize committees and other groups in behalf of the Cathedral.

Rev. Arthur B. Rudd, formerly rector of Emmanuel Church, Newport, R. I., is expected to join the clergy staff of Washington Cathedral on March 1st with special duties in connection with the National Cathedral Association program.

Rev. Frederick S. Fleming, rector of the Atonement, Chicago, has accepted a call to St. Stephen's, Providence, R. I. The Rev. Alfred Newberry, assistant at the Redeemer, Chicago, has accepted an election to the rectorship of the Atonement.

News Paragraphs of the Episcopal Church

The Congregational Commission on
Evangelism Issues Tests
for Lent

NOW OBSERVE SEASON

By William B. Spofford

That Congregational Churches throughout the country are now widely observing Lent is indicated by these test questions which have been sent to local congregations by the Congregational Commission on Evangelism, whose secretary is Rev. F. L. Fagley.

The questions, equally applicable to the rest of us, are:

"Do the people appreciate the meaning and opportunity of worship?"

"Are the people lax in their attendance at the communion service?"

"Do the people understand what participation in the communion means?"

"Are the children being brought to baptism, and do their parents understand the meaning and implications of infant baptism?"

"Are the baptized children being trained as members of the family of God?"

"Are those who are drifting slowly from the church being sought after and being urged to return?"

"Are new people being looked for, invited to the church and welcomed to its services?"

"Are the people being taught to pray in public services, at home, and in their daily walks?"

"Are we giving care that our services are deeply spiritual, and that the people participate wholeheartedly and in reverence?"

"Are the services so conducted that strangers will feel welcome and desire to come again?"

"Do the people read the Bible and gain from it strength for daily needs?"

"The Lenten season," Dr. Fagley said, "is a time for an examination of the inner life and for spiritual discipline. These considerations apply to the life of the church as well as to individuals. Each parish should determine that the answers to the questions in its self-examination should be given not in words only, but in fruits—'fruits of the spirit' which shall abide eternally."

* * *

Two hundred Church people coming together on a Holiday afternoon to discuss the relationship that exists between the Church and industry and international life is an event that deserves attention. There were

that many at the Washington's birthday luncheon of the Church League for Industrial Democracy held in New York—and what is of greater importance, they were people of great prominence in various fields; seminary professors and deans, rectors, industrial experts, college professors, social workers. The conference is to be reported in detail next week by Mary Caroline Crawford.

* * *

Winton is a little mining town in the diocese of Bethlehem. Few years ago the rector at Jermyn, nearby, began calling on folks. He has baptised eighty children and presented thirty for confirmation. Now a church and parish house is being erected. The people are going to do the masonry themselves.

* * *

The Churches of the city of Albany, following a long established custom, will unite in special Lenten services on the Thursday evenings of Lent, in the Cathedral of All Saints. The Rev. Dr. Charles E. Edmunds, of the General Theological Seminary, will deliver a series of lectures at these services on the subject, "How the New Testament Came to Us." Choirs of the respective Churches will have charge of the music. On the evenings of Holy Week there will be a Preaching Mission in St. Paul's Church, the missionary to be Bishop Davenport, of Easton. The Very Rev. C. C. W. Carver, Dean of the Cathedral, will preach the Passion Service in the Cathedral on Good Friday.

There will be the usual noon-day services, excepting Saturdays, dur-

A Notice

FOR the information of those who are seeing THE WITNESS for the first time with this issue, the management wishes to say that it is twice its standard size, in order to make room for the special articles and pictures of the Washington Cathedral. Next week the paper will return to the usual standard sixteen pages. May we also thank the many who have placed orders for bundles during Lent. Thousands of extra copies of this issue, and of all of the forthcoming Lenten issues, are to be mailed to subscribers; the largest circulation ever reached by THE WITNESS and the largest circulation ever attained by a weekly paper of the Episcopal Church.

ing Lent in St. Peter's Church. The speakers include Bishop Nelson, Bishop Oldham; the Rev. Messrs. D. M. Brookman, Morristown, N. J.; John R. Atkinson, Christ Church, New York, E. Reginald Williams, Milwaukee; E. R. Laine, Stockbridge, Mass.; C. E. McAllister, of Newark, and a number of the diocesan clergy.

* * *

Very Rev. Berryman Green, dean of the Alexandria Seminary, long ill, is rapidly improving. At present he is in Florida.

* * *

A trust fund, the income from

which is to be used for preparing men for the ministry, is provided by the will of Miss Emma Jane Karrar, devoted Churchwoman of Raleigh.

* * *

One hundred Church school teachers met at St. Luke's, Rochester, Rev. Samuel Tyler, rector, for a conference on the problems of religious education.

* * *

Bishop Gilman is strongly opposed to the landing of Marines to protect missionaries in China. He says they do not wish it and that only harm can come from such a course.

* * *

Lenten preachers in Chicago at the Garrick Theatre: Bishop Guerry, Bishop Ivins, Rev. J. A. Schaad, Bishop Wise, Rev. Frank E. Wilson, Bishop Bennett. Bishop Anderson will preach on Good Friday.

* * *

The convention of the diocese of Southern Ohio authorized the sale of the Cathedral property in Cincinnati.

* * *

An enthusiastic report of the Bishops' Crusade in the diocese of Lexington—full of superlatives—"perfect preparation," "record-breaking crowds," "masterful addresses," etc., etc. The crusaders were Bishop Green of Mississippi, the Rev. Mercer P. Logan of Du Bose School, the Rev. John Walker Jr. of Charlotte, N. C. In addition to these crusaders from outside the diocese, local leaders have been conducting Missions throughout the rural regions.

* * *

Friends of the late Sister Hughetta (Sisters of St. Mary) are to erect a reredos in the Cathedral at Memphis, in her memory. It will match Altar which was erected in memory of the sisters who gave their lives during the yellow fever epidemic. To cost \$15,000.

* * *

The Crusade is responsible for the formation of a Churchman's Club composed of all churchmen of Memphis. It plans no elaborate or-

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Washington Cathedral

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* * *

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* * *

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ganization but rather two dinners a year with special speakers. There are already three parishes which have men's clubs, and this will bring them all together.

* * *

Here you have the exciting life of a bishop in Mexico. This is from Bishop Creighton:

"My first official visit to San Jose. Mrs. Creighton was to accompany me, but this morning the *lavandera* was full of *pulque* and there was a riot in the kitchen. The cook and the maid said that she was not a fit woman to live with. Mrs. Creighton discharged her and I ordered her out of the house at once, but she refused obstinately to leave. Hence I had to make my visit to San Jose alone and leave Mrs. Creighton to fight the battle.

"When I arrived at the Church Mr. Orihuela, the rector, was much perturbed because the congregation was not larger. However, I vested and occupied my seat in the Chancel and we began a very beautiful service, with especially good music, accompanied by organ and violin. Many people came in during the first part of the service and soon we had a good congregation.

"Mr. Orihuela explained to the people that the government had granted me permission to wear my robes and sit in the chancel, but that I was unable to take any part in the service. He then announced his text and proceeded with the opening sentence of his sermon, when the pew occupied by Sr. Davalos, the treasurer, and *su estimable senora* like the one-horse chaise, collapsed in every part. Sr. Davalos and his senora are heavy people. They slid gracefully to the floor, while various members of the congregation, acolytes and chaplains ran to their assistance.

"Fortunately both of these people were *valeroso* and were drawn from their position without any outcries and with the deepest reverence. They were placed in another pew, while the sexton, chaplains, acolytes and various members of the congre-

gation carried out parts of the offending pew. No one in the congregation as much as smiled. It was a remarkable moment and despite the terrific noise the sermon was resumed and in a few minutes reached a climax of eloquence, which held all present spell-bound and in utter forgetfulness of the incident.

"After the service, there was quite a reception in the Sacristy and many members of the congregation and teachers and pupils from Hooker School and Sagrado Nombre came to greet me.

"Archdeacon Watson came home with me in an automobile to see if he could be of assistance in getting the *lavandera* out of the house. We found that she had gone, taking with her two sheets, a blanket, two dresses, and practically all of Mrs. Creighton's best napkins."

* * *

The fourth anniversary of the death of the late Bishop Charles D. Williams was marked in Detroit by special services at St. Paul's Cathed-

ral and St. Andrew's Church. Bishop Paul Jones preached at St. Paul's Cathedral Sunday evening, February 13th, and addressed a memorial luncheon gathered at the Wolverine Hotel on Monday, and in the evening spoke at the service of commemoration which was held in St. Andrew's Church.

* * *

Bishop Page has taken the lead in the Bishop's Crusade in Michigan by

"WHERE SHALL I BESTOW MY GOODS?"

Trinity College, Hartford, Conn., is one of the five Church colleges which now furnish one-third of the bishops and one-sixth of the clergy to the Episcopal Church. Hon. Joseph Buffington, senior Circuit Judge, Philadelphia, will confer confidentially, by letter or in person, with persons or their counsel, desiring to aid its work by gift, memorial or devise.

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National Cathedral Association

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conducting a series of conferences with the clergy on the subject of spiritual life. These conferences were held in connection with the annual convention of the Diocese, held early in February. Evelyn Underhill's book, "Concerning Inner Life," was used as a text book. The clergy present requested the Bishop to prepare and print for circulation a leaflet containing Bible readings and meditations for the period from Sexagesima to Easter and a second leaflet setting forth an order of family prayer.

* * *

Many Chinese young men who come to America to study in our leading universities go back to China "worse than they came," the Rev. Dr. Caleb R. Stetson, rector of Trinity Church, declared at a meeting of the Women's Missionary Auxiliary of the church in Trinity Mission House.

Dr. Stetson spoke informally following an address on "Mission Work in the Orient" by the Rev. Francis Creswick Todd, rector of St. Andrew's Church, South Orange, N. J.

"The young men who come here from China after being taught by our missionaries there what Christianity is are much disillusioned when they get to America," said Dr. Stetson. "They are disillusioned when they study in our pagan universities and when they see our pa-



BISHOP RHINELANDER
Canon of Washington Cathedral

gan civilization. They find when they get here that Christianity is almost a negligible quantity in our civilization. The result is that they go back to China worse than they came."

The Rev. Mr. Todd predicted that China would find a solution for her present internal trouble.

"I have the greatest sympathy for

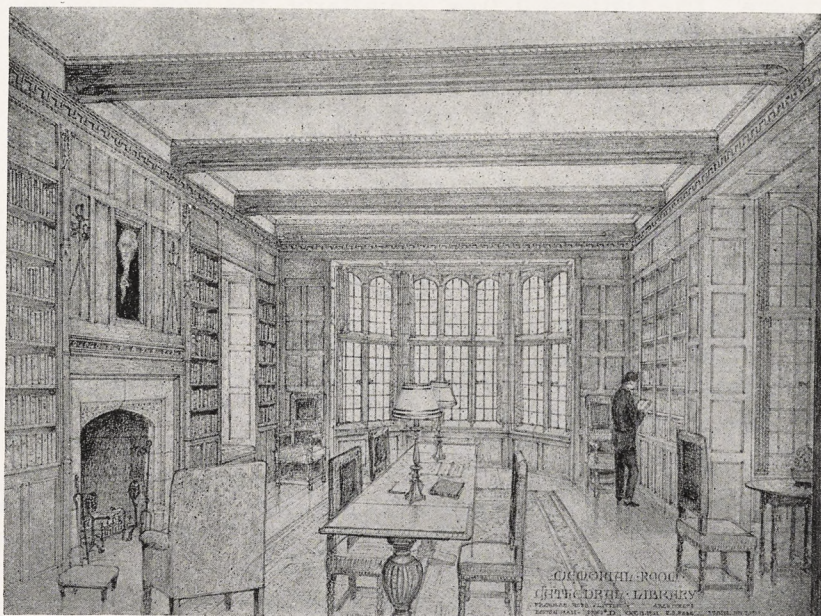
China," he said. "She is going to work things out, but she has a stiff road ahead. I do not think you could find any finer patriotism in the United States than you do in China."

"The Chinese are the alert, outstanding, wide-awake people in the Philippines. At our St. Stephen's Home in Manila I saw some fifty Chinese babies playing in the nursery. They were the snappiest little things. The Chinese children are children are so quick, so full of pep, and the little Filipino boys and girls are so heavy and dull in comparison."

* * *

A dialogue between the clergyman and a member of his congregation displaced the conventional sermon in the chapel service at Trinity College, Hartford, Sunday morning, February 13, and from the evidence of the students present proved superior in every way to the discourse method of expository teaching.

The experiment was made by Rev. Remsen B. Ogilby, president of Trinity and Dr. Louis H. Taylor, assistant professor of French. Such a method of presenting a subject had never before been attempted, so far as college authorities have been able to determine. It is an outgrowth of an extremely successful series of dialogues Trinity faculty members have been giving weekly over radio broadcasting station WHIC, the Travelers Insurance Company, for



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the entire college year. Dr. Ogilby conceived the dialogue method of presenting educational matter over the radio and its reception by the public was so enthusiastic that he determined to make the same experiment with the sermon.

As he explained the experiment to his congregation after the discussion was closed, he has felt for some time that the conventional sermon is a poor method of religious exposition. Unless it is filled with more oratory than matter, he said, it is somnolous, and, more important, misunderstood by his hearers. If a clergyman is given, through questions, the layman's attitude and viewpoint, he said, he can make what he wants to say more clearly than he possibly could in a discourse, and if he learns what points in his discussion are not stated convincingly he can explain the basis for them.

As exemplified in the Trinity Chapel, there is nothing of the open forum in Dr. Ogilby's experiment; nothing of the tricky "stage ef-

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Did You Ever Take an INTERNAL Bath?

By T. A. BALLANTYNE

This may seem a strange question. But if you want to magnify your energy—sharpen your brain to razor edge—put a glorious sparkle in your eye—pull yourself up to a health level where you can glory in vitality—you're going to read this message to the last line.

I speak from experience. It was a message just such as this that dynamited me out of the slough of dullness and wretched health into the sunlight atmosphere of happiness, vitality and vigor. To me, and no doubt to you, an Internal Bath was something that had never come within my sphere of knowledge.

So I tore off a coupon similar to the one shown below. I wanted to find out what it was all about. And back came a booklet. This booklet was named "Why We Should Bathe Internally." It was just choked with common sense and facts.

What Is an Internal Bath?

This was my first shock. Vaguely I had an idea that an internal bath was an enema. Or by a stretch of the imagination a new-fangled laxative. In both cases I was wrong. A real, genuine true internal bath is no more like an enema than a kite is like an airplane. The only similarity is the employment of water in each case. And so far as laxatives are concerned, I learned one thing—to abstain from them completely. A bonafide internal bath is the administration into the intestinal tract of pure, warm water purified by a marvelous tonic. The appliance that holds the liquid and injects it is the J. B. L., Cascade, the invention of that eminent physician, Dr. Charles A. Tyrrell, who perfected it to save his own life. Now here's where the genuine internal bath differs radically from the enema.

The lower intestine, called by the great Professor Foges of Vienna, "the most prolific source of disease," is five feet long and shaped like an invested U—thus Ω . The enema cleanses but a third of this "horseshoe" — or to the first bend. The J. B. L., Cascade treatment cleanses it the ENTIRE LENGTH—and is the only appliance that does. You have only to read that booklet "Why We Should Bathe Internally" to fully understand how the Cascade alone can do this. There is absolutely no pain or discomfort.

Why Take an Internal Bath?

Here is why: The intestinal tract is the waste canal of the body. Due to out soft foods, lack of vigorous exercise and highly artificial civilization nine out of ten persons suffer from intestinal stasis (delay). The passage of waste is

entirely too slow. Result: Germs and poisons breed in this waste and enter the blood through the blood vessels in the intestinal walls.

These poisons are extremely insidious. The headaches you get—the skin blemishes — the fatigue — the mental sluggishness — the susceptibility to colds —and countless other ills are directly due to the presence of these poisons in your system. They are the generic cause of premature old age, rheumatism, high blood pressure and many serious maladies.

Thus it is imperative that your system be free of these poisons. And a sure and effective means is internal bathing. In fifteen minutes it flushes the intestinal tract of all impurities. And each treatment strengthens the intestinal muscles so the passage of waste is hastened.

Immediate Benefits

Taken just before retiring, you will sleep like a child. You will rise with a vigor that is bubbling over. Your whole attitude toward life will be changed. All clouds will be laden with silver. You will feel rejuvenated—remade. That is not my experience alone—but those of 800,000 men and women who faithfully practice this wonderful inner cleanliness. Just one internal bath a week to regain and hold glorious, vibrant health! To toss off the mantle of age—nervousness—and dull care! To fortify you against epidemics, colds, etc. Is that fifteen minutes worth while?

Send for This Booklet

It is entirely FREE. And I am absolutely convinced that you will agree you never used a two-cent stamp to better advantage. There's a chapter in "Why We Should Bathe Internally" by Dr. Turner that is a revelation. There are letters from many who achieved results that seem miraculous. As an eye-opener on health, this booklet is worth many, many, many times the price of that two-cent stamp. Use the convenient coupon below or address the Tyrrell Hygienic Institute, Dept. 336, 152 West 65th Street, New York City—Now.

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Send me, without cost or obligation, your illustrated booklet on intestinal ills and the proper use of the famous Internal Bath—"Why We Should Bathe Internally."

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fects"; nothing of the theological discussion between two priests, and above all, nothing which is inharmonious with the ritual service and solemnity of worship. It is a serious attempt to make theological questions understandable to laymen by getting the layman's point of view, and to help the earnest layman who studies his religion have an active, positive belief rather than a passive, negative creed; and at the same time to retain all of the dignity essential to a service of worship so that the primary object of spiritual exaltation will not be destroyed.

* * *

Mr. Ernest E. Piper, superintendent of the department of religious education for the diocese of Michigan has planned for round-table fellowships for men and women during the season of Lent. Prof. Howard Y. McClusky of the University of Michigan will give a series of lectures on the "Psychology of Adjustment to Modern Life"; Carl H. Sorensen, a combustion engineer, will have a course in "Science in Modern Life"; and Bishop Page will lead a course on the subject of "Inner Life." After-dinner lectures will be given by Dr. A. L. Jacoby, city psychiatrist, Judge James A. Moynahan, of the Circuit Court, and Dr. Lynn Howard Hough, pastor of Central Methodist Episcopal Church. The fellowship is entering on its sixth year. Upwards of four hundred men and women attend.

* * *

Washington's birthday was made the occasion of special services at St. Paul's Cathedral Sunday, February 20 and a demonstration in behalf of national defense. Military and patriotic organizations attended Evensong in the Cathedral, where the preacher was Dean Herbert L. Johnson. It was necessary to conduct over-flow meeting in the auditorium

of the Cathedral House and also in the adjacent assembly hall of the Knights of Columbus.

* * *

For the fourth consecutive year the Church students of the universities and other institutions of collegiate rank in the Diocese of Easton, Maryland, and Washington met in conference. The meeting this year

was held in Baltimore where the second conference was also held. The first and third conferences met in Washington.

Delegates from the thirteen colleges which make up the conference registered at the pro-Cathedral in Baltimore on Friday afternoon, February 25. Mr. Frank Hewitt, who graduated from Johns Hopkins University

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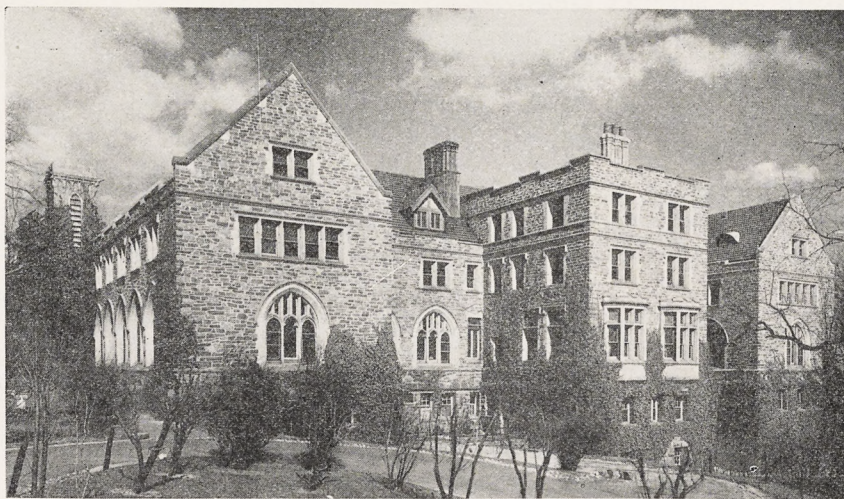
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in 1923 and is now a senior at the University of Maryland, is the president of the Conference and acted as toastmaster at the "get together" supper on Friday evening. At the general meeting the conference had the honor of an address by the presiding bishop of the Church. The Rev. Anson Phelps Stokes of Washington Cathedral, spoke on "The Layman and the Church."

The conference also had the advantage of the presence of the Rt. Rev. John T. Dallas, bishop of New Hampshire. Bishop Dallas opened the conference on Saturday and closed the day with a Quiet Hour in preparation for Holy Communion.

* * *

A letter has been received from the Rev. Walker Gwynne who is one of the older alumni of the General Theological Seminary, among other things. It is an eloquent plea for cash in which he points out many distressing matters and urges one and all to chip in toward the needed mil-

lion or more now being raised. After prohibition the most popular subject that crosses my desk is money. I am sure that this paper could be easily filled with appeals which in the opinion of those sending them, are of the most vital importance to the Church. Obviously we cannot print all of these requests for money but we do urge all Church folks with money to spend

on education of others to give thought to the General Seminary.

* * *

Bishop Stires, of Long Island, in a letter to his clergy, says that two

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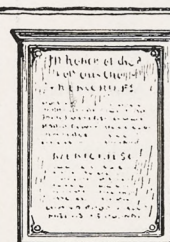
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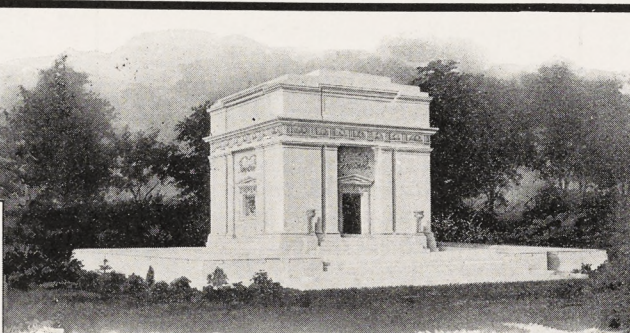
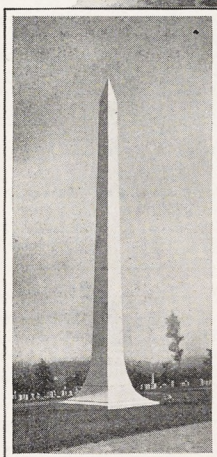
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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

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

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

ambitions which he has cherished since he became bishop are about to be fulfilled. One, he wanted more money in the fund which pays the salary of the bishop. Now a friend has offered to pay the salary, \$15,000 a year, until such time as the income from the fund is great enough to handle it. His second ambition is that the salaries of the clergy of the diocese may be increased.

* * *

Bishop Tyler of North Dakota is assisting with confirmations in Long Island this month. Bishop Remington, of Eastern Oregon, is to be there following him.

* * *

Col. Theodore Roosevelt was the speaker at the annual corporate communion and breakfast of the Brotherhood of St. Andrew in Long Island, held at St. Thomas's, on Washington's birthday.

* * *

One hundred and twenty-five young people of the Province of New York and New Jersey met in conference February 11-13, and listened to Bishop Tyler, Dean Sargent, now at the Cathedral at Garden City; Canon Lewis of New Jersey, and Mr. Lewis B. Franklin of the National Council.

* * *

Under arrangements recently most considerably made by the Mexican government Bishop Creighton is able to undertake visitations to Mexican congregations outside of the City of Mexico.

* * *

Rev. L. F. Kent of Cordova, Alaska, writes:

"Never let anyone tell you that the work in Alaska is a failure. With the right kind of effort it will grow and grow big.

"If there ever was a place where a missionary should have an academic degree it is Alaska. Here in Cordova thirty-four per cent of the people are college men and women. Our congregations are growing; we have an open forum every other Thursday evening where we discuss the history of religion. The intervening Thursdays, we have a Bible class of 40 or more of college people.

"Our average Sunday morning congregations range between thirty and forty in Cordova; Church School enrollment is sixty-four. Open Forum membership forty-five; Bible class membership about forty; Order of Sir Galahad twenty; Boy Scouts twenty-four. In Valdez our congregations run about sixty. I go there once a month. In Latonohe the congregations run about forty. In McCarthy they ran about thirty and in Kennecott about sixty-five."

* * *

Bishop Capers of West Texas has

Services

Cathedral of St. John the Divine, New York.

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Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
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The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Questions?

The following questions are based upon the articles, Spiritual Values by Bishop Johnson, and The Big Story by Irwin St. John Tucker, and are for those who plan to use these series of articles to run in installments during Lent, in Study Classes.

SPIRITUAL VALUES

1. Illustrate from your own experience what Bishop Johnson means by his use of the word "values".
2. What is essential for a real appreciation of spiritual values?
3. What does Bishop Johnson mean by "ecclesiastical hoboes"?
4. What is the difference between philosophy and religion?
5. Does one have to be educated to be religious?
6. Give the characteristics of the Faith of the Gospel.

THE BIG STORY

1. Find in the New Testament an account of a wreck; of an imprisonment. What is a "special correspondent" and just why does Mr. Tucker say that these accounts were written by one?
2. Find out what a "rewrite man" is on a newspaper. Elaborate on Mr. Tucker's statement that the Gospel of St. Luke was the work of a rewrite man. (If there is nobody in the class to do it, ask the rector to talk on it for a few minutes).
3. What does Mr. Tucker mean when he says that the Gospel According to St. John was the work of an editorial writer? (Get your rector's opinion on this).
4. "The Bible is a true newspaper." What is meant by that statement?

been the chief crusader in the diocese of Western North Carolina, assisted by the Rev. R. W. Trapnell of Wilmington, Delaware, and Mrs. T. W. Bickett of Raleigh. Overcrowded churches in both Ashville and Hickory, the two centers where missions were held.

* * *

Fortieth anniversary of the opening and consecration of St. Mark's, Augusta, Me., Rev. Stuart Purves, was observed the other day, and was marked by the dedication of three carved oak screens, memorial to J. Melville Weston Fuller, chief justice of the United States from 1888 to 1904.

* * *

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course—be nice to mention this paper in writing.

Notable Service: Archdeacon E. S. Rasay celebrated the 30th anniversary of his rectorship of Emmanuel, Little Falls, N. Y., on February 7th. Dinner, editorials in the papers, and a pot of gold.

Same story to tell everywhere on the Crusade. Here's a letter from Louisiana saying that they had great crowds and had a dandy group of crusaders, led by Bishop Howden of New Mexico.

This from the Rev. Walter Stowe, rector of St. Mark's, Denver:

"Mr. Spofford is partial to interesting games and we therefore sug-

gest this one: What parishes have had the same treasurer for over thirty-five (35) years?"

"Saint Mark's, Denver, sets up this record for the rest to shoot at. Mr. Nathan O. Vosburgh has just completed his thirty-fifth year as Treasurer of Saint Mark's Parish. He celebrated it by writing checks which paid IN FULL our parish quotas to the Diocese of Colorado and the National Council for the first time

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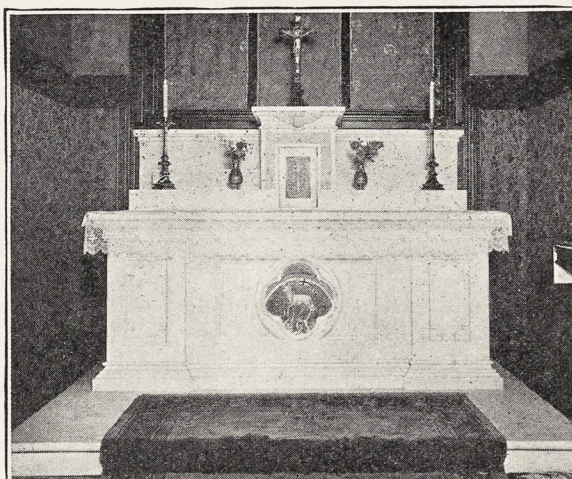
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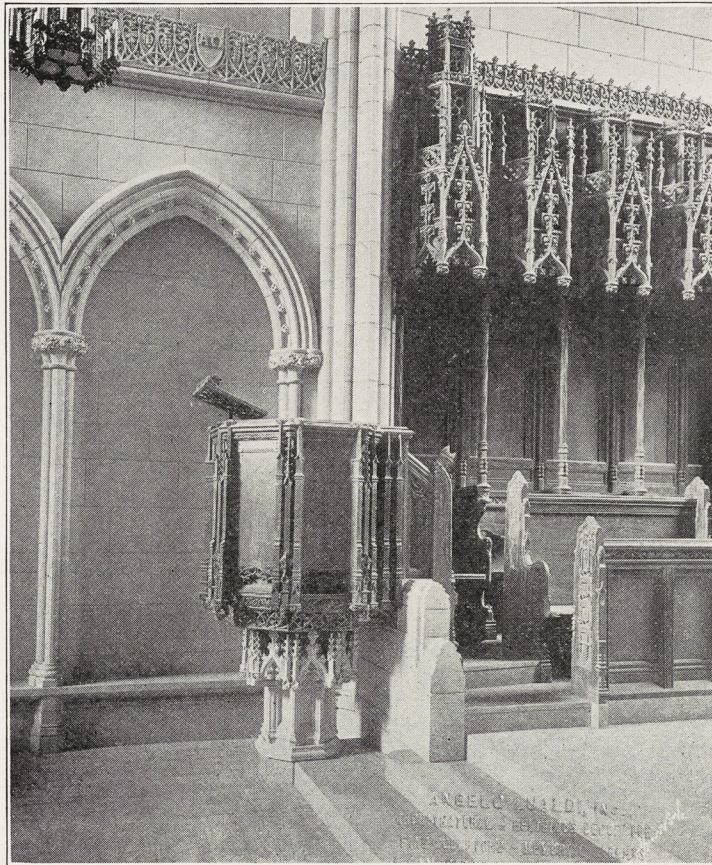


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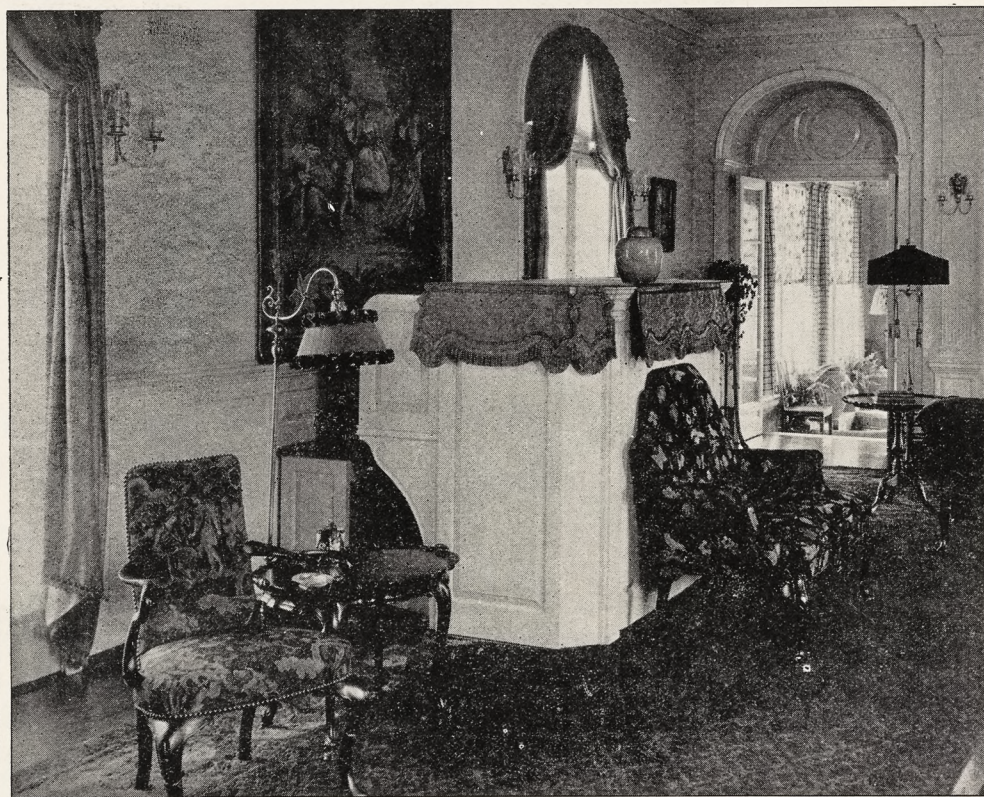
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