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The Witness

"FOR CHRIST AND HIS CHURCH"

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NATIONAL CHURCH ASSEMBLY MEETS IN LONDON

Witness London Correspondent Writes of Political Questions That Are Stirring England

By A. Manby Lloyd
London, Nov. 15th, 1920.

The coal-strike, which threatened such serious consequences, was happily settled, and the men have gone back to work after two weeks' idleness. Mr. Smillie, the miners' leader, a man of unusual courage and acumen, seems for once to have made some miscalculation, but the Government allowed him to "save his face."

On the other hand, moderate men have suspected all along that there was no occasion for a strike at all, and that the miners were being made the tools of "doctrinaires" whose one aim and object is to destroy private property and whose fetish is "Nationalization."

Some of the men's leaders suspect that this is only a half-way house to Bolshevism and Karl Marxism.

However that may be the sequel has been dramatic. Mr. Vernon Hartshorn, M. P., for a Welsh mining constituency, has resigned his position as a miners' delegates, telling the men plainly that "their federation is threatened by men of reckless minds and muddled views," and Mr. Brace, M. P., whose moustache is the joy of caricaturists, a man of still greater weight (morally and physically) has accepted an official post as adviser to the Government's Mining Department.

Mr. Wells's Articles.

Mr. H. G. Wells is writing a series of articles on "Bolshevism," in the Sunday Express. In his latest article he says: "Essentially it is honest. It is the most simple-minded government that exists in the world today. In some directions its incompetence is amazing. In most, its ignorance is profound. Of the diabolical cunning of 'capitalism,' and of the subtleties of reaction it is ridiculously suspicious, and sometimes it takes fright and is cruel." Mr. Wells does not damn it with faint phrases he praises it with faint damns.

A detrimental minority is working for Bolshevism in the country. They have even got so far as an Albert Hall meeting—the venue of the recent Anglo-Catholic Congress. But think of the contrast. Then the platform speaker had a gigantic crucifix for a background, and the note that throbbed through every speech like a diapason, was the note of sacrifice.

But our Bolshevik friends are out for the Revolution and the storming of the Bastille and death to aristocrats, plutocrats and muddle-headed bourgeoisie. These are the actual words of Col. Malone, M. P., the chief speaker: "What are a few Churchills or Carsons on lamp-posts compared with the massacres of thousands of Indians at Amritsar, or the reprisals of hundreds of Irishmen in Ireland. . . . When that day comes, woe to the people who get in our way." It will not surprise your readers to hear that Col. Malone, M. P., has been arrested.

"Daily News" Articles on Ireland.

Mr. Harold Martin, the plucky "Daily News" correspondent in Ireland, who only escaped murder by the "Black and Tans" by a ready wit—continues to expose the government policy of "reprisals," of which Sir Hamar Greenwood pleads such callous ignorance.

(The Black and Tans are English recruits to the Royal Irish Constabulary, ex-soldiers, mostly desperadoes, engaged by Lloyd George at one pound a day). On Sunday, Aug-

ust 15th, there occurred in the City of Limerick the first of the present series of attacks upon towns and villages by uniformed and armed men. One hundred cottages were partially wrecked. At Abbeydorney a creamery was looted and burned by police from Tralee. Two days later police arrived to take note of the damage done and creamery employees were able to identify three of these same police as the men who had committed the crime!

In all, 32 creameries have been wholly or partially destroyed; yet the Irish Secretary wants further evidence. So Mr. Martin gives the details of his own personal investigation into burnings in County Roscommon, whippings in County Galway, murders in County Tipperary, (two young lads shot by masked gangs—one shot through the heart as he lay ill in bed with pneumonia)—military riots in Templemore; brigandage in Tralee, and scientific arson in Granard.

The strong measures by which Lloyd George promises so gaily to restore order and terrorize Sinn Fein have only succeeded in putting the Irish extremists on their mettle and every mail brings accounts of fresh ambushes and murders of police and soldiers. Lloyd George has openly declared for Civil War and the challenge has been accepted.

The inevitable has happened, as most always happened when a nation is governed by talkers and not by thinkers.

I do not apologize for lingering so long on political questions, for two reasons (a) politics, like art or sociology should be part of our religion—anyway, it is a part of mine. (b) the ecclesiastical news is, for the time being, rather dull.

The Archbishop of Canterbury bravely spoke his mind about Ireland, in the House of Lords, rousing Lord Curzon to something like fury, but no Bishop has been guilty of a split infinitive, and not even Canon Barnes has given his benediction to the mission which is setting out, (with maxims and motor cars) to the Far East, to find the missing link.

But Mr. Lloyd George has told us, in his most naive Celtic fashion, how he selects the Bishops of the Church of England. He sends a Welsh friend (one Evans, I believe) round to hear the clergy preach. In this way five of our Bishops have been recently selected for the Baptist Prime Minister's patronage. This tid-bit of news is not mere gossip—Mr. Lloyd George told the story himself, to a gathering of Baptist ministers and delegates.

It reminds me of a story told at a recent meeting of the Liverpool branch of the E. C. V. to congratulate Fr. Underhill on his successful leadership of the Society. It was a story of Bishop Ryle, a former Bishop of Liverpool, an uncompromising anti-Catholic. He used to relate how Benjamin Disraeli wired to him—"Will you be Bishop of Liverpool?" "And," said the Bishop, "I wired back, 'I will'—and I've been Her Majesty's Bishop ever since."

Over two dozen motions are on the calendar for the National Church Assembly meeting today (Nov. 15) at the Church House. No. 19 on the agenda, from its practical utility, ought to come first. Bishop Well-ton will move "that speeches at

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Diocese of Harrisburg Looks for N. W. C. Success

By A. A. Hughes

Recently a well attended conference on the Nation-wide Campaign was held at St. John's Church, York, attended by representatives from Columbia, Manheim, Marietta, Paradise, Lancaster, and York.

The Rector, the Rev. Paul S. Atkins, introducing the Executive Secretary, who conducted the conference, spoke hopefully of the prospects of growing heartiness of co-operation on the part of the larger church centres. The Rev. A. M. Judd, who for several months has been conducting conferences almost daily among the parishes and missions of the diocese, reported a remarkable and steadily growing response to the call of the Church, especially among the smaller parishes and missions, noting that those which most fully carried out the program suggested were readiest to meet, and in some cases to exceed, the quotas. He dwelt on the importance of the Publicity Department as a means of circulating information of what the Church is doing, and also of insuring correct public reports of the Church's activities. He alluded especially to the value and amount of the work done in this department since its inception.

After tea, in which the ladies of St. John's parish were hostesses, addresses were made at an evening service by some of the clergy present.

The Jubilee of Two Parishes in Diocese of Harrisburg

The Church of Our Savior, Montoursville, and St. Paul's, Manheim, were admitted into union with the Diocese of Central Pennsylvania in 1870, thus making this year the fiftieth anniversary of their existence as incorporated parishes.

Conditions have fluctuated during the past fifty years in both parishes.

St. Paul's Church, Manheim, under the splendid leadership of its indefatigable Rector, the Rev. W. M. Gamble, is in a flourishing condition, and the outlook is a bright one.

The Church of Our Savior, at Montoursville has also a very faithful congregation, and is deserving of much credit, having kept together for a long period without priestly oversight. With the coming of their new Rector, the Rev. H. W. Brueninghausen, the entire congregation is manifesting renewed interest in the work of the Church.

The whole Diocese tenders its felicitations to these two parishes.

English Canon Visits Harrisburg

Canon A. E. Burroughs, of Peterborough Cathedral, England, spent a few days in Harrisburg. He spoke at the Pilgrim Celebration in Zion Lutheran Church on Friday evening, 19th inst, and in St. Paul's Church on Sunday morning, and in the evening in St. Stephen's Church, the 21st. On the same day he also spoke in a Presbyterian Church, and in the local Y. M. C. A. Everywhere great crowds greeted him, and his addresses and sermons were well worthy of his reception. In his sermon at St. Stephens Church, he dwelt on the great sacrifice of life in the great World War, and pleaded that as they who died died for us, their deaths should be justified in the kind of life that should be lived in this and in coming generations. "Some one has died for me," therefore it is for me to justify that death by adopting and living the principles that lay back of that death. The basic thought was derived from the text "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." The Canon has been in this country a little more than ten days. He has been as far west as Pittsburgh, and as far south as Washington.

TWO IMPORTANT SERVICES HELD IN ST. JOHN'S CATHEDRAL

President Bell Speaks on Religious Education; Dr. Milo Gates Pleads for Idealism

By James Sheerin.

The morning and afternoon congregations at the Cathedral, Sundays, are always large, but on great occasions, which are more frequent than some people suppose, the congregations use all the seats as well as standing room, while many are turned away. One of these special occasions was October 31st, when a service was held in memory of Archdeacon Hudson Stuck, with addresses by Bishop Gailor and Dr. Chorley. For one who would have described himself as an ordinary clergyman of the Episcopal Church it was a considerable tribute that the day following his death every one of our great daily newspapers had an extended editorial as to his work and character. That he climbed Mt. McKinley and was the champion of Alaska Indians and did other Arctic wonders—these facts may account in part for the unusual public notice of his passing away, but there was also that in his quiet sweet dignity that won the admiration of all classes in Church and State. Which shows that there are still modest heroes in the world, and that there are people to appreciate them.

The other service out of the ordinary in St. John's Cathedral (which will be its popular name instead of the more sonorous "Cathedral Church of St. John the Divine"), was in honor of the landing of the Pilgrim Fathers. Bishop Brewster, of Connecticut, was the preacher and an address was made by Dean Robbins. It is remarked that both these men are of Pilgrim stock, one of the Dean's ancestors being pastor in Plymouth, Mass., before the Revolution, and Bishop Brewster being a direct descendant of the famous Elder Brewster of the Mayflower passengers. Generalizations are open to dispute, but there is much proof for a belief that nearly all the old New England families, if not all the oldest, are now chiefly members of the Episcopal Church from which their father's fled in 1620. The same thing is noticeable about the Quaker families of Philadelphia and elsewhere—Bishop Potter, for example, being of Quaker stock. The Huguenots, also, are largely Episcopalians today. This speaks well for the Episcopal Church, as it also betokens good sense on the part of the descendants of other types of Protestant Christianity!

Two Sermons and Some Inferences.

Perhaps I can illustrate the policy which I think best to be followed by Christians in these depressing times, that people love to call "those degenerate days," if I mention two types of sermons I heard last Sunday. One was in the morning at the Church of the Beloved Disciple on East 89th Street, when President Bell preached to some 200 people as to the educational need of the hour. He described the world as sick and needing a cure. Personally, I could not agree in full with his diagnosis, though no Christian can dispute the fact that the religion of Jesus is the only sure cure. In his diagnosis he remarked that the public schools of New York City had more than 800,000 pupils, only about 200,000 of whom had any kind of religious training. This is a claim I should gladly disprove if space permitted. If he thinks that only Sunday Schools, parochial and private schools give religious inspiration or

instruction I am compelled to disagree. It happens that in my business of caring for young children I come in closer touch with what the public schools do in this way than do the majority of other clergymen, and my old impression is daily strengthened that, if the public schools are left alone, their influence religiously is extraordinarily encouraging to all lovers of human growth in the higher qualities of life. Some day I may undertake to go into this in detail with a fair number of proofs, but at present I am content merely to say that what the schools need is sympathetic co-operation rather than skeptical criticism or denunciation.

President Bell also went on to say that there are about 165,000 students in the colleges, in most of which there is no vital religious influence. It is left to our sadly few Church colleges to diffuse a different atmosphere. On the college man is dependent the security of our national life, and, of course, without religion their contribution to the stability of the American people is lamentably deficient. This critical analysis of the situation educationally has so much of truth in it that one shrinks from mentioning its weakness, but fairness to present facts and hopefulness for the days to come both depend upon a straight out declaration that the future of America does not exclusively rest upon the labors and influence of college men. If it did we would be in a bad way indeed. Much less does it depend upon the two or three colleges that have haltingly retained their Episcopalian flavor. One has only to recollect that the Pilgrim Fathers, as well as the Puritans of Massachusetts and the Churchmen of Virginia, had very few if any college men among them, and that there was probably not a college man among the signers of the Declaration of Independence or the makers of the Constitution of the U. S. While college men are today more in evidence in national affairs, than in Colonial times, the leaders who are not college men are so numerous and so universally useful I for my part would not fear to intrust the national progress entirely into their hands, if it were necessary to sort out our governmental material. If we did so, I should expect the same results as in 1620, 1776, and 1789.

Nor are the college men less religious today. Neither are they less moral. Any man whose memory goes back to 19th century college days will recall obscenity and drunkenness which are hardly equalled in any present day collegiate circles, even of the worst. Compulsory chapel is gone, but working in the Y. M. C. A. in the so-called slums, in missions, in Bible classes, etc., or being industrious in connection with all kinds of commercial affairs—these and many other signs of a manly morality and deep-seated religion not worn on the sleeves are to be found everywhere, to such an extent as to make the seeing man of faith without a hobby thank God and take courage.

The truth is that what we need today, and we need it immediately, is a return to faith in America and to higher doings and hopes of Americans. The United States is a country not half so sick as the "unscientific Christians" thing it! It is unfair to attribute a gigantic vote on one side

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EDITORIAL

By Bishop IRVING P. JOHNSON.

CORBAN!

The religion prevalent during the past twenty years has failed to hold the juvenile element in the United States to such a degree that juvenile delinquency has been on the increase.

The passage of prohibition laws has reduced considerably the number of petty offenders in police courts, but real crime has increased.

It is almost as dangerous to live in Chicago as it is to participate in a battle when one counts up the murders, the victims of automobiles and the hold-ups that take place.

It is well known among those who have visited the Orient that the ancient religions of China and Japan are powerless to cope with the vices of the Caucasian and one is tempted to say that the religion of this century in America has been inadequate to cope with the temptations peculiar to the youth of today.

Wherever large numbers of young men are thrown together, in colleges, in railroads, in shops, in clubs, you will find that a very small proportion have any religious habits, so strong is the influence of mob psychology upon the individual, and so powerfully antagonistic or indifferent to religion is the group to which the young man belongs.

The caller for trainmen in a flourishing railroad center, whose business it is to gather train crews when their turn comes, informed me that, except for a very few young men whom he found at Mass, he never found any of the men in church, when needed.

Now this was not the case forty years ago and it is the case today, which would seem to indicate that the prevailing religious influences are not powerful enough to hold young men from the age of sixteen, up; and if the preacher will take pains to cast his eye over a crowded church he will be painfully surprised to find how small a proportion of his congregation is composed of young men.

A young man who attends church regularly, today does so against the trend of the group to which he belongs.

* * * * *

It would seem to be a fair question for investigation as to the cause of this wholesale indifference of young men to the love of Jesus Christ, for the human nature of Jesus must have been particularly winsome to young men in his day.

He Himself at about the age of thirty surrounded Himself with apostles who were probably about His own age.

Nor does the character of young men today—especially when one studies them in the group with which they associate—commend this indifference of young men to the call of Christ.

They need Him fully as much as the Church need young men.

It is perfectly true that there are elements in modern society which destroy the moral weakling far more rapidly than in the past.

The moving picture, the automobile (either his father's or some other man's), the craze for pleasure and the lack of employments for young men about the house tend to make him self-centered, assertive and hostile to discipline at a very early age.

The questionable experiment of coeducation in High Schools which persists in spite of its colossal evils and academic endorsement is the antithesis to the prayer, "Lead us not into temptation."

But a system of education which glories in its godlessness is blind to the evils which godliness would crave.

The young man is placed in a position in which evil tendencies have every encouragement and in which moral responsibility for the conduct of youth is painfully absent.

We go on ignoring the increase of juvenile delinquency in good families because like Ephraim we are joined to our idols which still sacrifice inexperienced youth to the evils of Moloch. Never mind the youth if our educational dogmas are not disturbed.

It has come to the pass when the parent of an American boy, or girl either, has to think twice before he permits his own offspring to go on through the High School as it exists in many places.

I have seen the best of boys go to pieces in the concluding years of High School, morally and mentally, because they could not resist the unnecessary temptations to which they were exposed.

* * * * *

In this maximum of temptation and in this atmosphere of unhealthy excitement, the prevailing religion makes its provision for one youth and with what success?

The father is frequently non-religious and strictly moral—the youth naturally is non-religious, but not so naturally moral, for his father had the benefit of a better example when he was a boy.

That is why he succeeded and the other fellow who didn't have good parents failed. He was sustained during the age when we pray to be forgiven the follies of our youth.

And first I would put the apathy of men toward things religious as that which is most responsible for the delinquencies of young men. Most young men live up to their father's ideals, sustained by their father's motives.

Our modern youth have their father's ideals, but fail to live up to them because a sufficient motive is lacking.

The love of money and pleasure is not a sufficient motive for a growing young man.

I know of nothing but the care of parents and the love of God which are strong enough motives to keep the average young man from going to the Devil.

Of course the man may say that his lodge is his religion, but

it isn't his boy's religion and won't be until he has passed the critical age.

The lodge ought to run a kindergarten if it is the religion that God wants men to follow.

* * * * *

But what of the dominant religion in this country for the past twenty years?

It too is an adult religion. Moreover it has been more feminine than masculine.

There is a time in a boy's life when a woman is a better leader than a man for him, and there is a time after maturity when again he needs a good woman, but, in between, he needs masculine control and masculine ideals. What does he have?

Frequently a teacher in school who is manly but not religious and a leader in Church who is religious but not masculine. Why the latter? Because the prevalent religious sentiment demands that a preacher shall flee masculine traits and become soft and ladylike.

He goes to church and finds a man, without red corpuscles in his arteries, telling him that he musn't dance or play cards or smoke.

Immediately he has a desire to do all of these things, for that is the effect that the word "don't" has upon youth.

If these things are masculine sins, it would be different, but he knows that they are not sins, whatever their abuse may be. And he sizes up religion as a joy-killer and sees that red-blooded men take a languid interest therein.

Where did anyone ever get the idea that the religion of Jesus Christ consisted chiefly in "don'ts?"

The religion of the Pharisees consisted mainly in "don'ts" but the religion of Christ laid the emphasis on what men do.

And when some narrow preacher who isn't conspicuous for kindness to publicans or sinners, or isn't sympathetic with youth and its follies, tries to force young men into a narrow pharisaical channel, young men rebel and unfortunately they do not discriminate and include all religion under the ban of their youthful disgust.

I have come to the deliberate conclusion that religion in the United States has suffered more from two-by-four preachers of ascetic legalism than it has from any other source. It is not Christianity, does not breathe the spirit of Christ and turns more hopeful young men from the Gospel than it makes saints of those whom it attracts.

If there ever was a more colossal failure in bringing peace upon the earth and good will to man than puritanical legalism, I do not know where it is—And it is about time that we demand ministers in the United States who have many virtues even if along with these virtues they have some masculine faults.

Better win our boys to the love of Christ than attempt to force them into a legal asceticism which is neither Christ-like nor winsome.

Better let them have a joyous Sabbath than a thoroughly lawless one and teach them that it is the Lord's Day and made for them rather than to force them to think of the Lord as joyless because the day dedicated to Him is so deadly dull.

It is no use for us to say "Corban"—"it is devoted unto the Lord," if there is no cheerfulness in our devotion and if fanatical narrowness is to embitter life instead of sweetening it.

The trouble with such religion is not, that it lacks zeal but that it utterly lacks winsomeness and that the exponents of it are as unattractive to a sinner as a policeman.

But Christ was loved by publicans and sinners, because He loved them, and didn't scold them over their peccadilloes. He denounced perfectly respectable, praying zealots, who said "Corban,"—"it is devoted to the Lord," but really loved selfishly and were extremely self-righteous.

Let us stop our pious prattle and face the fact that the message of Christ to young men is something more than turning preachers into moral policemen.

It was the thing that Christ denounced and therefore we ought to repudiate it.

It is a cheap substitute of shallow minds for the really difficult task of teaching men to be kind to the sinner, and forgiving toward those who offend us, and sympathetic with youth, and above all joyous and cheerful in our religious life.

The real difference between the Church and the spirit of sectarianism is not dogma and not order, but it is a fundamental difference as to what were the essential morals of Christ.

LONDON LETTER

(Continued from Page 1)

meetings of the Assembly should not exceed 20 minutes." This, it is believed, would restrict many long-winded orations of little real value.

So tardy has been Church Reform that the passage ways to the Assembly are choked with far-reaching schemes and proposals. Lord Parmoor's proposals will deprive the clergyman of his autocracy. Under them each parish would possess its council, which would have corporate powers and be organized on democratic lines.

These Parochial Church Councils, according to Lord Parmoor's Bill, will be in a position to object to the clergyman proposed to be appointed to the parish.

Clergymen in the past have been able to alter the church services as they desired—from Low to High, or vice versa; under the Bill they must consult the Parochial Council before so doing. If the Council objects to

any change and the clergyman persists, it can appeal over the clergyman's head to the Bishop.

Another proposal is that of the Archdeacon of Rochdale, who desires the Bishops to give a lead against "false and mischievous opinions on the Relationship of the Sexes, such as the so-called Right to Motherhood." He is taking this action in view of the publicity given in the Press to the matter and in the belief that such relationship must be based on "the eternal foundations proclaimed by Our Lord Jesus Christ."

New Parish House.

St. John's Church, Massena, N. Y., the Rev. George C. Graham, rector, has purchased the house next to the church for a parish house.

CHRISTMAS SUGGESTIONS.

Florentine Cards in Beautiful Colors. Religious subjects. \$1.50 dozen assorted.

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BIG COMMUNITY CENTER FOR FORT WORTH.

Trinity parish, Fort Worth, has been taking steps, looking toward the establishment of a community center in which various forms of instruction, entertainment, amusement and activities may be had, in connection with the parish.

On Sunday afternoon, November 14th, ground was broken for the proposed buildings, when the mayor of the city and representatives of various religions took part in the opening exercises, and showed their interest. The benefits of this community center will be thrown open to all classes of people, without regard to religious faith.

The work of making excavations for the buildings has already begun. There will be a swimming pool, a gymnasium, an auditorium, and rooms for Sunday School classes, for a day nursery and for other purposes.

The estimated cost is about \$75,000, for which subscriptions are now being obtained. Within a year, there have been sixty baptisms and ninety five confirmations in the parish.

Cathedral Home Opened

November ninth, 1920, was a proud and happy day in the annals of Church History in Wyoming, when the labors and visions of ten years were crowned by the formal opening of the Cathedral Home for Children in Laramie, Wyoming. In the presence of the officers of the Missionary District of Wyoming and many distinguished guests from various parts of the State, the new Home was thrown open for the service of humanity by the care and protection of the little ones for whom the Master Himself manifested particular affection and concern.

Meeting of Archdeaconry.

The Archdeaconry of Ogdensburg, N. Y., held a special meeting and conference in St. Mark's Church, Malone, N. Y., Nov. 8th and 9th, on the Nation-Wide Campaign and the Advent Preaching Mission. Various phases of the Campaign were discussed by the Rev. W. W. Silliman, the Rev. C. S. Prout, the Rev. W. A. Braithwaite, the Rev. E. P. Miffler, the Rev. J. A. Atkins and the Rev. Albert Sale. The Archdeacon, Ven. D. C. White, presented the subject of the Preaching Mission.

Ordination at Cheyenne

At St. Mark's Church, Cheyenne, Wyoming, on the fourteenth day of November, being the twenty-fourth Sunday after Trinity, the Reverend Frederick Carl Wissenbach was advanced to the Priesthood by Bishop Thomas.

Toy Shower for Christmas Box

Savannah, Ga. A very successful toy shower was held recently by the Woman's Auxiliary of St. John's Church, and many pretty and useful articles were given, together with some clothing which will be used in a Christmas box to be sent to St. Paul's School, Beaufort, N. C.

New Rector for Canton.

The Rev. Charles Gregory Prout, rector of St. Paul's Church, Wadlington, N. Y., has been called to the rectorship of Grace Church, Canton, N. Y. This parish has in its limits St. Lawrence University, where there are many Church students.

New Rector in Lancaster.

The Rev. Henry Lowndes Drew, for the past six years rector of this Church of the Good Shepherd, Pittsburgh, Pa., has accepted a call to the rectorship of St. John's Church, Lancaster, Pa.

Church Clears Debt.

Christ Church, Morrison, N. Y., the Rev. Robert C. Joudry, priest-in-charge, has paid the last of the indebtedness remaining from the rebuilding of the Church in 1916.

Improvement Made.

St. Philip's Church, Norwood, N. Y., the Rev. John A. Adkins, rector, has expended \$900 in improvements on the church and \$1400 on the rectory.

New York Parish Over Top.

St. John's Church, Ogdensburg, N. Y., the Rev. D. C. White, rector, had its Every-Member Canvass Sunday, Nov. 7th. \$900 more than the budget called for was pledged.

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Should Non-Confirmed People Be Allowed to Receive at Holy Communion

Above is the question selected for discussion next month. The names of six Witness subscribers have been drawn, and the question has been submitted to each of them. Their answers will appear in the double number of next week, after which we invite our readers to give their opinions on the subject.

We conclude the discussion of the question for November with the following letters:

Is Every Baptized Woman a Member of the Auxiliary?

Editor The Witness:

In "The Witness" of November 20th I see that you "hope that many of our readers will submit questions for future discussion.

As the Church exists primarily for the extension of His Kingdom, and Christ's promise, "And I am with you always" is conditional upon our fulfillment of His command to "Go, preach the Gospel to every creature," I would like to submit the following question:

Why does our branch of the Church Catholic as a body hold that the pronouncement of the General Convention of 1835 that "Every baptized person, man, woman, and child is a member of the Church Missionary Society," is absolutely correct theoretically but that it will not do practically?

Last fall the Woman's Auxiliary in Tennessee, with the endorsement of our Bishop and Diocesan Convention, asked that the Woman's Auxiliary at its triennial meeting in Detroit affirm that every baptized woman of the Church be considered a member of the Woman's Auxiliary by virtue of her baptism. And if this was impossible in the Auxiliary as now constituted, that it should be absorbed by the "Woman's Branch of the Church Missionary Society." The Woman's Auxiliary is the only society for woman's work for missions officially recognized by the Church, yet there was very active opposition to this request from Tennessee, not only by some of the women but from letters written in regard to it by many of our Bishops as well. Why does this opposition to a practical interpretation of the great missionary pronouncement of the General Convention of 1835 exist?

Yours faithfully,
Mrs. Chas. H. Drane.
Charlottesville, Tenn.

P. S. I live in a parish where for years the theory advanced above has been taught and practiced by the women.—L. G. D.

Need Reality.

The trouble with the Church is unreality.

Romanists have reality in obedience;

Protestants seek reality in the power of the Living Word;

We seek reality in compromise, and the only reality of compromise is comprehension; seeking the real good in all others.

We neglect preaching, need Bishops and ministers who will hold re-

vivals and swing the sharp two-edged sword which cuts into the hearts of men.

Others regard us with wonder as we neglect and dull the quick and powerful work of our nation-wide revival.

B. L. Lassiter.

Marion, Wis.

The Salaries of the Clergy.

Editor The Witness:

Why not discuss the salaries of clergymen? The Church must have clergymen and the clergymen should be supported properly. No Bishop should permit a parish to have the services of a clergyman unless the parishioners are ready and willing to pay the officiating clergyman at least \$1,500 and a residence, and the Bishop should see that the stipulated sum is raised and paid regularly to the clergyman every month.

The minimum pension paid to retired clergymen should be \$1,500. How can a clergyman live on \$600 per annum?

Yours sincerely,

A Reader.

Preach the Whole Gospel.

Editor The Witness:

In response to your question, "What is the greatest need of the Episcopal Church of today?" I would like to say that in my opinion it is that her clergy should wake to the fact that they are not preaching the whole Gospel of Christ.

What makes it alarming is that the laity ARE AWAKE to that fact and are demanding that they shall receive it in its entirety. Anyone who attended one of the Hickson Healing Missions cannot fail to know that the people are hungry for the return of spiritual healing in the Church. As a well-known lecturer recently said, the Church laughed at Martin Luther and said, "Let him go," but if they could have the opportunity open to them again they would make room for him rather than create a schism; and later the Church of England lost thousands because she refused to allow Wesley to develop his ideas in the Church. And today the people are determined to have spiritual healing, and if they cannot get it where they have a right to look for it, and expect to find it, like the congregations of old, they are going where they can find it.

Let our priests come forward in all boldness and faith in following the command of our Lord to heal the sick, and they will find their hands nobly and ably upheld by the laity, and their churches full where before there were vacant pews, and Unity will not then be such an empty dream.

Very truly yours,
J. F. L. Carey.

Live Up to Church Teaching

Editor The Witness:

Dear Sir—Looking at the needs of the Episcopal Church from a layman's point of view, it seems to me that the great need is that her members should realize what she has to give. If in some way, the clergy could make their people believe that they do really receive power, faith, strength, and personal fellowship with our Lord in the Holy Communion, instead of only two or three communicants our churches would be packed at the Eucharistic services, and the demand for spiritual food would be so strong that Morning Prayer would no longer usurp the place of the Lord's own service.

If we, the laity, would only try to realize what each word of the service means, and come humbly expecting God to fulfill His promises, how rich and full of meaning and help the service would be. Something made me wonder just what was meant by the word "grace," and one Church encyclopedia defined it as "the special favor of God." How much richer that blessing will always be to me, with that thought in mind!

So often, apparently, the clergy take it for granted that their people know all the symbolism of the church and understand her; while the truth is that three fourths of an average congregation do not know why they rise at the entrance of the priest or bow the head (if they do) at the Name of Jesus.

Therefore, that the people learn to know their Church and try to live up to Her standards, seems to me the great need.

"L. A. W."

NEW YORK LETTER

(Continued from Page 1)

as proof that the American people have lost their ideals. It is much fairer to infer that it was because they wanted to keep their ideals pure and free from international strain that they voted, however blindly it may have been, so overwhelmingly one way. It was in this optimistic line that Dr. Milo H. Gates addressed 1,000 people at his vesper service when the music was American and the subject of the address was "Have Faith in America." One need not be a party man to take this position. The need of the hour is a return to the faith that preceded the war, a faith in the fathers, faith in the schools, faith in the colleges, and a sure faith that God is in His heaven and all is well with the world. This need not mean that all at the moment is as it ought to be. We should, however, believe that all that which cannot be shaken by passing tremors will remain, and it will all the more surely remain if we believe and work toward its permanency.

NEW WORK IN PANAMA

A new work of great interest has recently been opened in the Panama Canal Zone, where Bishop Morris, with the help of Mrs. Royce, a United Thank Offering missionary, has begun a home for children. The new work is known as the Mission of the Holy Child.

LARGE CHURCH SCHOOL ORGANIZED

Thirteen Courses of the Christian Nurture Series curriculum are now being used in St. Stephen's Church School, Wilkesburg, Pa. The grading of this School has been carried out with the Public School and High School Grades as a standard. The personnel is such that there is a sufficient number of boys and girls in each Grade as to necessitate the putting into effect the thirteen sequential Courses of Study. To make emphatic a survey of the Christian Nurture Series curriculum, the Rector, the Rev. William Porkess, on a recent Sunday morning, before the whole School assembled, took a part of the session, using a child four years old as a living illustration. This timid little girl, taken from the Beginners' Division, stood in the center of the large auditorium. Then the scholars were asked to follow in thought this young student up to the year 1932—thirteen years—picturing as a climax this same little girl, grown up to seventeen, and nurtured in the atmosphere of thirteen Courses of Study. As each year was rapidly passed the name of the Course was given, together with a few explanatory words. The impression was deeply felt and a little child had led in emphatically presenting a survey of the School's curriculum.

St. Agnes' Society of St. John's Church, Ogdensburg, N. Y., has bought a car to be used by the Rev. Robert C. Joudry in his mission work.

THE CHURCHMEN'S ALLIANCE

Clinton Rogers Woodruff, President, 713 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph. D., First Vice-President, Yale Station, New Haven, Conn.; The Rev. John Henry Hopkins, D. D., Vice-President, 5550 Blackstone Ave., Chicago, Ill.; the Rev. J. O. S. Huntington, O. H. C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D. D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy St., Trenton, N. J.; the Rev. Wm. Harman van Allen, D. D., Vice President, 28 Brimmer St., Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison Ave., New York, N. Y.; Frances Grandin, Secretary, 126 Claremont Ave., New York, N. Y.

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"Full of good works and almsdeeds"

Dorcas

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydia was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord. Acts 9:36-42.

DOING GOOD

Many a parish has its Dorcas Society, following literally in the footsteps of this good woman of the early Church, dispensing what we in these modern times call charity.

But Dorcas typifies also every other form of Christian service which aims to help those who are in need, whatever be the nature of the need.

The first duty and impulse of a true Christian is to propagate Christianity, to win the world to Christ and His teaching, confident that the removal of all human ills and the solution of all human problems must come through Him and the application of His wisdom.

But in the meantime, during the long, slow process of the evangelization of the world, what of the victims of human ignorance and folly and sin? He Who showed the way of salvation also "went about doing good." And when He "shall come in His glory" He will say to some of us, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

In your parish there are surely various organizations and societies devoted to "doing good," trying to meet some form of need.

In your community there are surely other organizations and societies devoted to other forms of helpfulness.

Are you a member of as many of these as you ought to be?

Are you taking an active part in their work?

Are you giving yourself as well as your money?

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SURFEIT AND FAMINE

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Those who have the cause of true Christianity at heart have good reason today for preaching and practicing a more disciplined and self-denying life. The history of religions and the lives of the saints of all times and of all faiths make it abundantly clear that the highest reaches of spiritual experience and power are not attained by those who deal over-gently with their bodies. The well-fed, well clothed, always comfortable body may become a weight upon the spirit, even though innocent of any gross sin; while those who endure physical hardships often achieve spiritual insight and courage far beyond their fellows.

Though we have reacted, and rightly enough, from many of the principles and practices of monasticism, we may recognize in that ancient philosophy lessons which we in these days greatly need to learn. How can we explain the practically universal instinct in the saints to deny themselves sensual pleasures? Why do the New Testament and the Early Church couple fasting with prayer? When Paul feared that he might himself miss the goal, in spite of having taught others how to reach it, it was his body that he regarded as likely to cheat him of his prize:

"I bruise my body and bring it into bondage; lest by any means after that I have preached to others, I myself should be rejected."

It may be written down as an undoubted law of the spiritual life that the purest Christian joy is only for those who are willing to lead frugal lives, to endure some degree of physical hardship, and to limit the amount of sensual pleasure in which they indulge. The pagan life, which many of those who call themselves Christians lead in these days, has in it some measure of beauty and dignity and joy. It is a cardinal principle of the natural life that the body is equal partner with the mind and soul, that its right to expression and happiness must ever be recognized. Not so in the Christian view. To the Christian the body is the bond servant of the spirit, even as the spirit is the bond servant of God, albeit freer and happier in such divine bondage than in its natural freedom. The Gospel lays the law of sacrifice upon the body. "Present your bodies a living sacrifice."

All this greatly needs to be said and said again in these days. If it is hard to be religious on an empty stomach, as we are so often told (all the ascetics to the contrary notwithstanding), it is at least equally true that it is as impossible to be religious on an overfull stomach.

THE UNNECESSARY LABOR OR THE POOR

But another and no less important aspect of this question is whether our indulgence in numerous comforts and luxuries of modern life is socially defensible under existing circumstances. John Woolman said in "A Word of Remembrance and Caution to the Rich":

"Every degree of luxury of what kind soever, and every demand for money inconsistent with divine order, hath some connection with unnecessary labor."

And he was careful to point out that luxury had "connection" usually with the "unnecessary labor" not of the man who enjoyed the luxury, but of some one else who with difficulty procured even the necessities of life. And this is still the case. The time may come when all can have such a share of material things as some have now, but that time is not yet. Today some of us eat cake, because others have no bread. Some of us have luxuries, the production of which draws labor away from necessary work. The war taught us this lesson. We all realize now clearly enough that the maintenance of "non-essential industries" means the withdrawing of labor from the essential; that if one man has too much, another has too little. This fact was just as true before the war. The draining of men into industrial centers to busy themselves with the making of luxuries for the few was, even before 1914, bringing the Western world near to the edge of famine. It is a plain fact, far too little known, that even in those days of the armed peace millions of people in every

country were living under famine conditions.

This being so, must we not ruthlessly cut ourselves off from "non-essentials" and luxuries? How can we eat our cake and know that somewhere one of our brothers lacks bread? We are inextricably bound up with the social order. But we need not be coward enough to take only its benefits. We can elect to suffer under it. It is the hero who remains behind when the ship sinks. "If any must die, let it be me," he cries. Can there be no such heroism in industrial life? Why should we not say, "We will starve for others rather than others should starve for us." Are there no Christian captains of industry who will deny themselves and live under the same conditions as those under which their workers are compelled to live?

To be definite, can we any longer continue to live in fine houses, eat in expensive restaurants, habitually use automobiles for pleasure, so long as all these things are types and symbols of the dispossession of the few by the many and have a close and inevitable "connection" with the "unnecessary labor" of the poor?

It cannot be said that such self-denial would be of little effect, that it would not mean more food for the hungry. In any case we cannot continue in wrong doing simply because ceasing from it may produce no obviously good results in others. Thoreau has trenchantly stated the case for us:

"What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn. A man has not everything to do, but something; and because he cannot do everything, it is not necessary that he should do something wrong."

But secondly, if the call to a simpler basis of living were heeded by any considerable portion of those who profess and call themselves Christians or consider themselves to be socially enlightened, the economic result would be far from negligible. The voluntary saving of food by the American people make possible the feeding of thousands of our Allies during the war. The voluntary abstention of many of us from "non-essentials" would strike a body blow at one of the main causes of much of the world's misery—at that which compels the many to minister to the whims of the few instead of to satisfy their own desperate needs.

THE VISION OF JOHN WOOLMAN

Thirdly, there is the moral reason. The redemptive power of the example of even a single individual who honestly seeks self identification with the oppressed is incalculable. History is full of such cases.

To go back again to John Woolman's "Journal":

"In a time of sickness, a little more than two years and a half ago, I was brought so near the gates of death that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull gloomy color between the South and the East, and was informed that this mass was human beings in as great misery as they could be, and live, and that I was mixed with them, and that henceforth I might not consider myself a distinct or separate being."

Yea, when we seek voluntarily to make our lot one with that of the hungry and oppressed, are we not following the supreme example of Him who took "the form of servant"? Can we have an doubt of the efficacy of the redemptive method?

Finally, the question arises whether we can ever have peace on earth until all men are won to a simple life, comparatively freed from dependence on, or desire for, material goods. The catastrophe in which we are involved today is in the last analysis due to human greed. No nation, no class in society, is guiltless. There are no indications that the pursuit of wealth ceased with the war. On the contrary, one hears on every hand talk about the "drives" for new business. Some hope to have all nations, friend and foe alike, included in a League of Nations, so that all together may be free to pursue riches. And it must in fairness be said that the revolutionary movements in various countries center not a little of their attention upon these material things;

that all should have as much of what money can buy as some have now seems to be in the forefront of the minds of the workers of the world. Multitudes in all classes in all countries are guilty of such preoccupation with the material issues that it behooves them to take to heart the reproach which an English soldier flung at the business class recently: "You calculate the profits to be derived from 'war after the war,' as though the unspeakable agonies of the Somme were an item in a commercial transaction?"

In writing thus I do not mean to imply that we must not have economic changes, a fairer system of distribution, decent food, clothing and shelter for all, equality of opportunity. But as I see it there is grave danger in cultivating in men an obsession with the economic problem, a concentration of attention on material things. In society where all are eager for as much as they can get, it is impossible that any should be satisfied, and it is certain that there will always be those who consider themselves unjustly treated. No system of distribution can bring contentment to selfish men.

Whatever economic system we devise, it is not to be supposed that the strong and clever will cease to exploit the weak and dull, so long as the will to possess and to exploit remains. If I read the Sermon on the Mount aright, Jesus, at any rate, did not believe that our hope lay in getting all men decently fed, clothed and housed first, and then organizing them into the Kingdom of God. These things, he said, were what the nations have always sought after first, and men who enter upon that pursuit have never got beyond it. His hope lay in men who had a lofty contempt for material things, who did not seek to lay up treasure on earth, who could be rash enough to think that if they cared supremely for higher things, the problems of food and clothing and housing would somehow take care of themselves!

If it be a truth that we must not forget, than without a certain amount of food and shelter human life is impossible, it is an even more important truth that until men quit caring for these things supremely, they will never get them—the many will starve while the few surfeit as from time immemorial,—nor will men ever achieve that society of love without which no amount of wealth will ever satisfy the human spirit.

But to breed a contempt for the material, a courage to live for unseen and eternal things, we must have this contempt and courage in our own souls and show them forth in our own lives. Here lies the highest service we can render to the world. Certainly those Christians whose social conscience has been stirred by present conditions will render but an ill service to the workers of the world if they encourage them to lapse into materialism or to become absorbed in the pursuit of phantom luxury. It is the idealism and spirituality of the masses of men that must be brought forth in the new day. Now when the worker seems to be near release from his chains of involuntary poverty, he must be shown the beauty and worth of voluntary poverty, of the disciplined, self-denying, spiritual life, lest he should become like the rich and powerful of the world and his last state be worse than the first.

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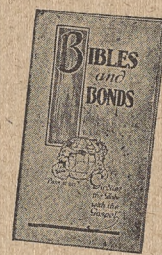
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Mr. G. K. Chesterton ON PUBLIC SPIRIT

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THE NEW WITNESS

EDITED BY

G. K.

Chesterton

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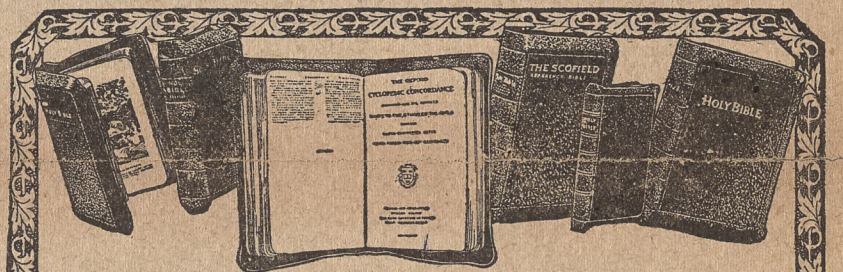
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