

# The Witness

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## Changes In the Prayer Book Are Being Approved

Resignation of Bishop Paddock Causes Discussion—Bishop Brown Charged with Heresy

The House of Bishops has voted 36 to 27 that the word "obey" be eliminated from the marriage ceremony. The change has been concurred in by the House of Deputies. The long discussed sentence "with all my worldly goods I thee endow" was also voted out of the marriage service, as well as the reference to Isaac and Rebecca, by both Houses. There is much spirited discussion on the questions arising out of Prayer Book Revision, and the vote is generally close.

On Monday last Bishop Brent of Western New York introduced a resolution making it unlawful for any divorced persons in the Church to remarry, whether the ceremony was performed by any other minister or by the civil courts. The resolution was vigorously defended by Bishop Brent and was opposed with equal vigor by Bishop Reese of Georgia. On Friday the motion was voted upon and passed by the Bishops.

The resolution in favor of Faith Healing was discussed and the Bishops finally reported their disapproval of anointing with oil and advocated careful restrictions on healing work, strongly recommending that the clergy cooperate with physicians in the cases of sickness.

Great interest is developing over the resignation of Bishop Paddock of Eastern Oregon. The recommendation of the special committee which had made investigation, following his resignation, urging that it be accepted, met with instant objection from a score of Bishops. Bishop Burgess of Long Island was the first on his feet to inquire: "Has the committee considered the alternative of a year's leave of absence?" Bishop Page of Spokane, who had presented the recommendation, answered in the affirmative. Bishop Paddock, who has been severely criticized for the way he has administered his diocese, many claiming that he has been lax in his interpretations of the canons and rubrics, was then defended by several Bishops, among them Bishop Johnson of Missouri, Bishop Lloyd of New York, and Bishop Nichols of California. The latter said that Bishop Paddock was a much misunderstood man and urged that no possible injustice be done a member of the House of Bishops who had stood for the fundamental maxim of the Church. "Seek Peril to Follow God." The discussion was renewed in a later session and finally the

## Bishop Johnson Writes From House of Bishops

Feels That Questions of Prayer Book Revision Are Receiving Too Much Attention

By Bishop Johnson.

Two new dioceses have been formally created. The Missionary District of Southern Florida becoming the Diocese of South Florida, and the District of Asheville becoming the Diocese of West North Carolina—a rather bewildering name for a singularly beautiful diocese.

Much oratory was displayed in the invitations extended for the city, in which the next General Convention is to meet. Pittsburgh, Providence and Philadelphia were applicants but the speech of the Bishop of Louisiana hinting as to New Orleans, seemed to get the most flowers.

A committee to consider the existing relation of this Church to the Federal Council of Churches of Christ to report not later than September 19th, was moved and adopted.

The House of Bishops insists on making the Revision of the Prayer Book the chief business of the day. "The Curfew tolls the knell of parting day" as "the plowmen homeward plod their weary way."

If one can visualize a committee of one hundred Bishops writing a book one can get some conception of the task. No one need worry. Much will be proposed, but little will be accomplished.

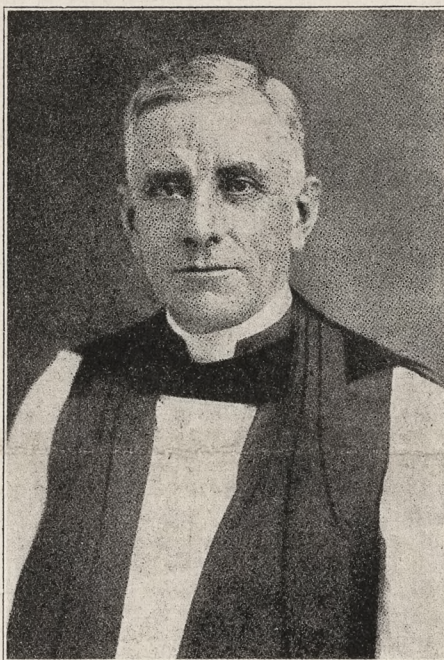
Everything must go on to the next Convention and must receive a constitutional majority on the second reading. This means that three years from now, in a House of about 100 Bishops, 64 must approve any change.

Like the Revision of Morning and Evening Prayer already completed, the changes are not radical and scarcely justify the valuable hours of the convention which have been devoted to them.

The Bishop of Georgia is the Chairman of the Committee on Despatch of Business. His position is as unenviable as that of a train dispatcher during the strike. Everyone has a notion, an idea, an amendment and no one has any regard for the clock.

The matter of giving suffragan Bishops a vote was lost on the second day, by the failure to get a constitutional majority. The resolution required 63 votes and secured only 59.

On Monday this vote was reconsidered and secured 68 votes, but in the meantime the Deputies had voted it down by a large majority. At present writing a committee of conference from the House of



Bishop Lloyd of New York

Who took a prominent part in the Brotherhood Convention, and is no less prominent in the General Convention. He has presided at numerous mass meetings and is in popular demand as a speaker, especially on Missions.

resignation was accepted.

The nomination of Bishop Paul Jones as his successor is being urged by a considerable number. Bishop Jones, formerly Bishop of Utah, resigned from his diocese during the war in order to save the House of Bishops the embarrassment caused by his pacifist activities. His friends are saying that all of his activities during the war were thoroughly Christian; that his social views are exactly those expressed by Bishop Lines in his convention sermon, and that it is a blot on the Church to have such a man without a jurisdiction. An appeal in his behalf has been mailed to every Bishop and Deputy, and copies have been posted about the city. It contains a large picture of Bishop Jones with this caption, "An appeal to the Christian Conscience of the Bishops, rather than their statesmanship. He resigned under pressure during war excitement. Is it not time that the Bishops do justice to this Godly young man?"



## The Letter From the House of Bishops

Bishops was appointed to confer with a similar committee from the House of Deputies.

The House of Bishops passed a resolution of sympathy for the President of the United States in the sickness of Mrs. Harding and prayers were said for her recovery.

A canon was submitted by the Bishop of Western New York forbidding the marriage of any divorced person. This will be acted upon later in the season.

The Diocese of South Carolina has been permitted to divide.

The resignation of Bishop Paddock was received and considered and finally accepted. Bishop Paddock is ill, but there is absolutely no foundation in the rumor that he has ever been asked to resign by the House of Bishops.

The weather in Portland has been ideal; the hospitality unbounded; and the oratory unlimited. Everybody is enjoying the good things to eat, with which the markets of Oregon abound at this season. The fresh fish, vegetables and fruits are relished by all.

The Auditorium is a little noisy but otherwise is the most satisfactory of meeting places. Everybody is happy and good feeling abounds on every hand.

The atmosphere is one of kindliness, earnestness and energy. The Church is awake and resolved to do great things for God.

### Woman's Auxiliary

Among the outstanding features of the General Convention of the Episcopal Church now being held in Portland, there stands out especially the corporate celebration of the Holy Communion of the women of the Church, held at Trinity Church at 7:30 a. m., Thursday, September 7th, when the United Thank Offering totaling \$669,136 was presented. Over \$200,000 more than at the last convention. When the amount of this offering was announced at the mass meeting held the same evening in the Auditorium, the singing of the Doxology was indeed a most real hymn of praise.

The womanhood of the church is very well represented in all its organizations. Over 3500 delegates and visitors have registered.

The whole note of the convention seems not to be reviewing what has been done in the past but to catch a real vision of the mission of the Church and to deepen the sense of stewardship and service in the advancement of his kingdom as one common task.

### Seven English Bishops Send a Social Message to General Convention

Through the Church League for Industrial Democracy this message is sent to Convention by the following: The Bishops of Manchester, Litchfield, Carlisle, St. Albans, Winton, Petersborough and Truron.

"We wish to take advantage of your visit to England to express our appreciation of the work that is being done by the Church League for Industrial Democracy

in the United States of America. We believe that at this time there is special need and opportunity for a clear statement from the Christian Church of those principles which find expression in the resolutions and encyclical of the Lambeth Conference of 1920. The social and economic question is rooted in a moral question, and the Church is bound both to proclaim the principles of Christ and also to insist upon the duty of applying them in all departments of human life. We wish the Church League of Industrial Democracy every success in its efforts to assist the Church in fulfilling this great responsibility."

### The Summer Training School for Workers, Sewanee, Tennessee

The 12th Session of the Summer Training School for Workers was held at Sewanee, Tennessee, August 9th to 22nd inclusive. The attendance was the largest in the history of the school. There were present 4 Bishops and 26 Clergy, and representatives from 22 Dioceses and 3 Missionary Districts.

The work done in the Departments of Religious Education, of Missions, and of Social Service, was all that could be desired. There was a particularly strong faculty in charge. The Deans of the Departments were the Rev. Gardiner L. Tucker, D. D., Dr. W. E. Sturgis, and the Rev. C. T. Street.

Special lectures were given by Bishop Roots, of Hankow, China, Bishop Colmore of Porto Rico, Dr. Sturgis, of New York, and Bishop Bratton of Mississippi. Dr. W. C. Sturgis and the Rev. Louis Tucker had charge of the noonday services.

It would be very hard to speak in other than the highest terms of the work done by the members of the faculty of the three departments.

Work among young people, begun last year under the direction of the Rev. Gordon Reese, was this year in charge of the Rev. Aimison Jonnard, assisted by a number of councillors.

One cannot well imagine any group of young people who did better work, or who were happier.

The Rev. Mercer P. Logan, D.D., who organized the School 12 years ago, was on hand to make everything comfortable. This was his slogan. Every time the School met, the question would be asked: "Is everybody happy?" and the answer always came back, "Yes, everybody happy!"

The railroads were especially courteous in making rates and putting on extra coaches from Cowan to Sewanee. On Wednesday, the day of the opening of the school, the train with its additional coaches came up the mountain crowded to its fullest capacity with people bound for Sewanee.

The number of Churches where the Witness is put on sale Sunday morning has doubled since August first. Add your Church to the list. Our proposition: A bundle each week at 2½ cents per copy, with the privilege of deducting for unsold copies. Try it for a few months.

## Telegraphic Reports From the Convention

The first steps in a trial for heresy of Bishop William Montgomery Brown, the retired Bishop of Arkansas, were taken last week. The appeal came from the Diocese of Arkansas, the charges being based on passages from Bishop Brown's book, "Communism and Christianity," where he is said to deny the Divinity of Christ. If held, it will be the first trial of a Bishop for heresy in the history of the Church in America.

One of the biggest social events of the Convention was the reception at the Multnomah hotel given by the Diocese of Oregon to visiting Bishops, clerical and lay deputies and women delegates to the Auxiliary meetings. Between three and four thousand people attended.

A huge mass meeting was held last Sunday night to present the objects and achievements of the Nation-Wide Campaign. Bishop Reese of Georgia presided. The speakers and their subjects were as follows: Judge Parker of Boston, "The Laity and the Campaign"; Dr. George Craig Stewart, "The Parish and the Campaign"; and Bishop Wise, "The Whole Church for the Whole Task." The Auditorium was jammed and many were turned away.

Bishop Johnson of Los Angeles has introduced a resolution asking that permission be given to use unfermented grape juice instead of fermented wine in the sacrament. Bishop Johnson in commenting on his resolution which so far has not been discussed, said, "My reason for introducing the resolution is that the use of fermented wine awakens the appetite for intoxicating drink and now that the country has prohibition I believe that the temptation to drink ought not to be encouraged by the Church."

The Rev. John M. Page, student rector at the University of Illinois, has asked for an appropriation of \$60,000 for the erection of a building to care for the religious needs of the students there. He states that there are 309 students and 102 members of the faculty who have expressed a preference for the church but that there is no place to extend hospitality. The state universities of Kansas, Oklahoma and Iowa have made similar appeals.

The Church League for Industrial Democracy is conducting an Open Forum at the Convention. Several well known labor leaders have been among the speakers, as well as Bishops Williams of Michigan, the President of the League, Parsons, Tucker, Brewster, Sanford and Roots. The meetings are attracting large crowds and are stirring up much interest.

The secular papers of Portland are giving a great deal of space to the Convention and are commenting very favorably editorially upon the work being done. Write-ups on interesting Churchmen is one of the daily features.



Invitations for the Convention in 1925 have been received from the following cities: Pittsburgh, Philadelphia, Providence and New Orleans.

Bishop Roots of China has presented his resignation to the House of Bishops on account of a call to do Interchurch work in China. The House has as yet taken no action.

Bishop Beckwith asked the Bishops to sustain him in the interpretation of a canon which resulted in an ecclesiastical trial this summer. He was not sustained, however, by the House of Bishops.

The case of Bishop Jones is being widely discussed. Many feel that he should have Bishop Paddock's place, but on the whole the discussion is unfavorable to Bishop Jones, according to a telegram received from Mr. Schaad. He feels that his case has been very badly handled by those most interested in helping him.

Attempts were made last week to block the discussion of Prayer Book Revision but it failed in both Houses, so that the subject has the right of way.

The House of Deputies on Monday had ratified changes in Morning and Evening Prayer services, and have finished the first passage of the Amended Revisions of Holy Baptism, Confirmation and Holy Matrimony. The fine spirit which has marked the Convention from the start, continues.

Evening sessions for both Houses began last Friday. At that time there were 272 resolutions pending in the House of Deputies.

The Joint Sessions and Mass Meetings on Missions, Christian Education and Social Service ended last week so that the Convention settled down to hard work, the first of the week, with both day and night sessions.

A fund was presented to Bishop Rowe, at a mass meeting held last Friday night.

Resolutions denouncing 'certain societies whose members are secret, disguised and masked,' and deploring war between nations and between groups within a nation, were presented to the House of Deputies last Thursday by the Rev. John D. Wing of Savannah. In presenting the resolution he charged these organizations with appealing to religious prejudices and racial antipathy.

The House of Bishops has voted to omit the rubric in the burial office which in effect provided that services should not be said over the remains of unbaptized or ex-communicated persons, or suicides. Bishop Lawrence charged that the rubric is medieval.

Help The Witness by renewing your subscription during the summer months.

#### Dean Gateson Made College Chaplain

The Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral Church of the Nativity, Bethlehem, has been appointed Chaplain of Lehigh University by President Richards. Students and parents coming to the city are cordially invited to call and make themselves known, either at office hours, 2 to 3 p. m. daily at 321 Wyandotte St., or by appointment over telephone, 2712. Rectors of students at Lehigh are urged to send their names and addresses, and to urge their young parishioners to introduce themselves.

#### Fifteen Deaf Mutes Are Confirmed

On the eleventh Sunday after Trinity, Bishop Coadjutor Ingley confirmed a class of fifteen adult deaf mutes at St. Mark's Church, Denver. They had been prepared by the Rev. James H. Cloud, D. D., missionary to the deaf, who has been giving the month of August to such work in Colorado.

Dr. Cloud, who is himself deaf but not dumb, read the first part of the service in the sign language, the candidates and the many deaf mutes in the congregation making the responses in the same manner. He also repeated in this way those parts which the Bishop said in the usual manner. The Bishop had written the sermon, which was delivered in signs by Dr. Cloud. This sermon is to be printed in a magazine for the deaf.

Eight deaf mutes, with their children, nineteen in all, had been baptized in St. Mark's the Sunday before.

#### Notes from the Diocese of Colorado

The Rev. Walter H. Stowe has returned to his parish in Willmar, Minn., after spending August with the Associate Mission, Denver.

On the Sunday before Labor Day, the Rev. Percy Dearmer's "Litany of Labor" was read in St. Andrew's, Denver, by Mr. J. W. Hudston. This is regular custom in the parish.

On the Sunday before the opening of General Convention the Rocky Mountain News (Denver) devoted almost two columns to an article by Bishop Johnson on the work before the Convention, and its legislative customs.

The current issue of the Diocesan paper, "The Church at Work in Colorado," is devoted to Church Pageantry, and contains a paper on the subject by Mrs. Harry E. Bellamy of Denver, author of the recent successful pageant, "Darkness and Dawn." Mrs. Bellamy and Miss Dorothy Weller of Denver, are going to Portland in connection with the pageant—to be produced at the General Convention.

#### Diocesan Laymen's League in Southwestern Virginia

While for some time past there have been organizations of laymen in several of the parishes in the Diocese of Southwestern Virginia, the plan to consolidate them into a diocesan federation began to take permanent form at the Diocesan

Council last May, when the Executive Board was asked to take definite steps to this end. The movement received a great impetus from the large and successful mass meetings of laymen of the diocese held on the evening immediately preceding the opening of the councils of 1921 and 1922. As a result of these two meetings, the Council of 1922 was convinced that the laymen in Southwestern Virginia are full of enthusiasm for the progress of the work of the Church in this diocese and the Diocesan Laymen's League was formed with a view to directing this enthusiasm in the most useful and effective channels. It is hoped that before the Council of 1923 convenes, a branch of the League will have been established in every parish in the diocese.

At the last meeting of the Executive Board of the diocese, Mr. W. D. Mount was formally appointed Diocesan Chairman of the Laymen's League. Mr. Mount was one of the leaders in the formation of the Diocese of Southwestern Virginia, and was Chairman of the Mass Meeting on May 15th last. He is Senior Warden of St. John's Church, Lynchburg.

## CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B. 343, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice and mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

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## Cheerful Confidences

### THE PARISH BUDGET

By Rev. George Parkin Atwater, D.D.

There are several opinions in the Church as to the best method of raising money for the support of the parish, for Missions, and for other efforts of the Diocese and General Church.

Some approve the "Minute Man" effort, by which the rector takes from one to ten minutes each Sunday to stage a campaign, and to plead with tears in his voice for the congregation to contribute. Congregations are very patient.

Others approve of a multitude of special envelopes and of a multiform pledge by which the individual divides his dollar among many specific objects. This must be puzzling to the uninformed who wonder how far 12 cents will go to the support of our work in China. They forget that the Church has several million members.

Others are forced to operate on the "catch as catch can" plan—and arrange a multitude of catch penny devices, by which at great economic loss, there is a trickle of funds into the treasury.

Have you heard the story of the apron?

"The Guild of St. ——— Parish decided to give a Bazaar. Mrs. B. was asked to contribute one apron. She agreed to do so, and asked her busy husband to buy the material for her in town, giving him a sample of the goods to match.

He failed to find the material after an hour's search, and was so peeved that, when reaching his office, and finding a statement from the Treasurer of the Church, he wrote at once reducing his pledge for the coming year.

When he reported to Mrs. B. she decided to have the Guild make the apron for her. She would pay for it. As she was a member of the Guild, she attended the next meeting, and made known her wish. They agreed to make the apron.

At the same meeting they served tea at 25 cents a cup, in order to make a little money to buy material for the aprons they would make for the Bazaar. Mrs. B. had tea. The President then assigned the work, and to Mrs. B. was assigned the

making of an apron. She made it. Then she paid the Guild for its corporate action in making her apron, which she gave to the Bazaar Committee.

The great day arrived. She attended the Bazaar and bought two aprons, not her own. By chance her apron remained unsold, until the President of the Guild persuaded Mr. B. to buy it as a surprise for his wife, and to save her the chagrin of having her apron unsold. He did so, and she was duly pleased at his thoughtfulness.

Before she left the Bazaar, the President of the Missionary Society approached her and said that they were making up a box, and would she make a contribution. She would, one apron. She then went home and talked it over with her husband. They agreed that the Bazaar was great fun, but that it was a flimsy foundation for financial soundness."

And some approve the Budget plan. Under this system the vestry makes an estimate of its entire needs for a year. EVERYTHING. Then they set out to secure pledges enough to cover the needs. After this is done they arrange three or four special offerings, by which generous people may exceed their pledges, for special objects. It is a good system.

The backbone of all financial strength in a parish is the generous pledge, promptly paid, from each member of the parish.

## Stories Being Repeated In Portland

Down in Texas the Rt. Rev. George Herbert Kinsolving, D. D., Bishop of the Lone Star state, is popularly known as "Texas George." Tall and muscular, he qualifies for the title, and many stories are told of the respect in which he is held for his physical as well as his spiritual prowess.

His nickname was given him on one occasion when he was mistaken for the late William F. Cody. "Are you Buffalo Bill?" asked a man at a railroad station of the Bishop as he descended from the train, dressed in khaki and his high hunting boots. "No, I'm 'Texas George,'" the Bishop replied.

Along with many of the other incoming delegates, the Bishop experienced a little difficulty about his Pullman reservation on his way to the convention. When he boarded his train at Dallas the porter did not know which berth to assign him to, and asked him to wait until the train reached the next station, when the last through passengers would be taken on. But the bishop was tired and insisted on retiring in one of the vacant berths, leaving the later passengers to take what remained.

A diminutive drummer appeared after the train had made its last stop with a check for the berth in which Bishop Kinsolving was peacefully snoring. Next morning the Bishop learned of the controversy that had taken place between the drummer and the porter.

"Bishop, you-all nearly lost youah berth las' night," said the colored man. "A little

man got on de train and jes would have his own berth. Ah says to him, 'Man, take dis heah other berth, acrost de aisle. It am jes' as good.' But he warn't a-goin' to gib in. 'Ah done paid fo' dat here berth and ah am a-goin' to hab it,' he says. Ah jes' didn't know what ter do. Den Ah happen to see youah boots peer-in' out from below de curtain. Ah picks up one of dem numbah fourteents an' says to dat man, 'Man, de man what is a-sleepin' in dat dere berth wears dat dere boot.' An' dat drummer jes shet up and says it was all right and took de other berth."

\* \* \*

One of the interesting families attending the convention is that of Rev. Dr. John C. McKim of the diocese of Tohoku, Japan. His wife and their five small children—the youngest less than a year old—are here, having left Japan eight months ago on furlough, traveling across the Pacific and the continent to New York and back to the convention. They expect to sail for Japan from Seattle three days after the close of the general convention.

\* \* \*

Bishop Arthur Lloyd, suffragan of New York and formerly president of the old board of missions, has his two sons-in-law here, both of them clergymen and both delegates from their respective dioceses. Rev. E. P. Dandridge, D. D., hails from southern Virginia, and Rev. Churchill Gibson from southwestern Virginia.

\* \* \*

"Bishop William T. Manning of New York tells it himself, so it must be true," says one of the many devoted admirers of the metropolitan bishop. During the war, Bishop Manning served as chaplain at Camp Upton. One night, coming in late, he was stopped by a guard. "Halt! Who goes there?" challenged the soldier with fixed bayonet. "Chaplain," retorted the clergyman. "Advance, Charlie, and give the countersign," said the unsuspecting movie-educated guard.

\* \* \*

Even before his choice as bishop coadjutor of Georgia, Bishop William B. Green was an intimate friend of the bishop of Georgia, the Rt. Rev. Theodore Due Bose Bratton, and was a frequent visitor at his house. He became especially friendly with one of the bishop's grandsons, who was visiting his grandfather at the time of Bishop Green's elevation to the episcopate.

Before the consecration there was a great deal of talk about the house concerning the forthcoming important event. "Mr." Green was frequently mentioned. Then came the important day on which the title and rank of bishop were given him.

The family had gathered in the sitting room after dinner on the day of the consecration. Young Bobby sat, as was his wont, on the lap of his dear friend, but regarded him with particularly keen and questioning look. The newly elevated prelate was now addressed repeatedly as "bishop." Bobby could stand it no longer. "This isn't any Bishop Green," he said. "It is the same old Mr. Green. He doesn't look any different at all."



## League Urges Interest In Social Problems

The Church League for Industrial Democracy, of which Bishop Williams of Michigan is President, has presented the following message to the General Convention:

The Church League for Industrial Democracy would respectfully express to the members of the General Convention, its deep desire that our Communion should increasingly offer the leadership toward a Christian interpretation of social duty for which the world more and more looks to the Churches. Those who speak in the name of Christ should help the members of His Body to a deeper and braver understanding of the practical demands of Christian ethics in the sphere of industry and politics.

We recognize gratefully that in the creation of a Department of Christian Social Service, with the same status as her other two departments, the Church has provided herself with an official organ through which the interests of social righteousness are to be recognized and promoted as vigorously as those of Missions or Religious Education. We pledge our loyal co-operation to this Department; and we are glad to note its far-reaching plans, partially in operation, for the training of the Christian conscience on social lines. Study throughout the Church of the class book published by the Presiding Bishop and Council should result in a large accession to the number of those actively engaged in social and civic work as a natural part of their Christian duty.

If the Department will but follow the modern spirit of that book, we are confident that "Christian Social Service" will be construed in the broadest sense, as a term transcending philanthropic activities. With such activities the Church has always been honorably identified; but today the demand rises for constructive and preventive work. In such work the Church is weak.

We need especially to define and adopt a Christian attitude toward the problems which vex civilization; as we are encouraged in this thought by the comprehensive utterances of other groups (Methodist, Roman Catholic, Federal Council) and by the social utterances of the last Lambeth Conference. We are glad to have our Church co-operate with these other organizations and especially to give wide circulation to the declarations of Lambeth. But we confess that we are not satisfied to have our Church surrender a leadership which she once enjoyed. We have our own responsibility; it is no time for silence. And if our Church has no contribution to make to the development of a Christian policy, she will not only lag behind others, but will signally fail to play her own part.

We must express our keen regret that in the great industrial disturbances of the last three years such as the Steel Strike, the Coal Strike, and the Strike of the United Shop Craft Workers of the Railroads, the Church has had no word to offer. Her silence marks her in the public mind as timid.

These outstanding industrial conflicts put to the test the principles of industrial co-operation which our Church has repeatedly endorsed; but the Church in America has given her children no words of light, no act of leadership. Surely this General Convention will meet with courage and definiteness the call of Lambeth Conference as voiced in these clear words and strong:

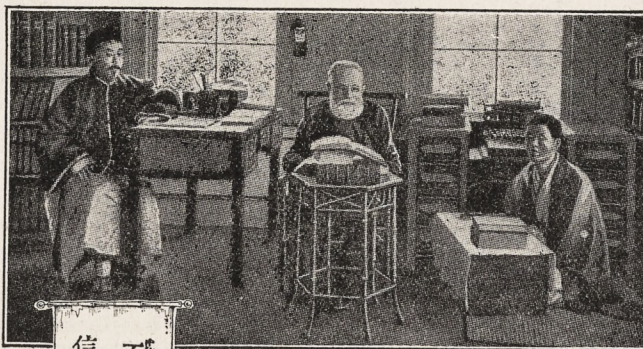
"The Conference regards it as an outstanding and pressing duty of the Church to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This can only be effected by accepting as the basis of industrial relations

the principle of co-operation in service for the common good in the place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change by which alone we can hope to remove class dissensions and resolve industrial discords." (Resolution No. 74, Lambeth Conference, 1920.)

Ways might be pointed out, free from partisan bias, in which the Christian principles of brotherhood could be made to apply in such matters. The state may invoke armed force for the preservation of peace; but those who follow Christ must surely discover and proclaim the practical bearing of his ideal on such situa-

## Samuel Isaac Joseph Schereschewsky

*Born a Lithuanian Jew, he emigrated to America, became a Christian, rose to a Bishopric in China, and translated the Scriptures into Mandarin and Easy Wenli for the American Bible Society.*



天主憐愛世人甚至將獨生子賜給他們，凡信他的不至滅亡，必得永生。

Bishop Schereschewsky at work on his translations, and facsimile in Mandarin of John III-16.

SO remarkable and productive a life is justly immortalized. Handicaps? He made them stepping stones to real greatness. His training at the General Theological Seminary was perhaps a small part of the equipment he possessed or acquired for his wonderful career. Though offered important

positions in this country the Macedonian call from the millions of China was one that he could not neglect. The answer he made to that call is one of the brightest pages of Christian missions.

All of his work was done for the American Bible Society. First, he translated the Book of Genesis in Mandarin in 1866. Then, as one of a committee, he participated in the translation of the Mandarin New Testament. He later alone translated the whole of the Old Testament in Mandarin at the expense of the American Bible Society. This was followed by the whole Bible in Easy Wenli and the first reference Bibles in either language. Unable to hold a pen because of his partially paralyzed fingers, he wrote the entire text of his Wenli Bible in the Roman letter on a typewriter, using only the middle finger of each hand. He called this his "two-finger Bible."

In 1921, with an appropriation of \$80,000, the China Agency of the American Bible Society reported a total distribution of 2,362,730 volumes. Though many of these Bibles, Testaments and Portions were in dialects or versions with which Bishop Schereschewsky was not directly concerned, yet this distribution was largely due to the influence of his life and the inspiration of his personality.

"The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary had done when he made the Bible speak in Mandarin and heralded out salvation over half a hemisphere."—The Right Reverend William Bacon Stevens, Bishop of Pennsylvania.

**American Bible Society**  
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tions. It is not sufficient merely to assert in a general way that Love holds the clue; our business is to follow that clue into the maze and midst of industrial strife till it leads to the City of God.

We can at least try to understand the nature of our problem. Economic life in our modern world is organized on the basis of a struggle to control the natural resources of the earth for selfish advantage. In the bread-getting of humanity, which is the foundation of all its development, there is an organized conflict. To the men and nations who can win in this struggle come wealth and power. But this struggle means industrial war between the classes and economic wars between the nations. Our Christian principles of the worth of personality, the necessity of brotherhood, the obligation of service, when applied to the basic economic conditions, will remove this irreconcilable antagonism. When the economic life of mankind is organized in co-operation instead of conflict it will become a fellowship instead of a fight. Is not industrial democracy the very foundation on which fellowship must rest in the world of industry which is the largest field of human relationship? Can the Church afford to stand for anything less than this? If not, then the following example is respectfully presented for the thoughtful consideration of the members of General Convention.

Whereas, the meeting of the Synod of the Province of the Pacific held at Salt Lake City referred to the Provincial Commission on Social Service the question as to whether the Church League of Industrial Democracy expresses the mind of the Church in this Province; and whereas, several Bishops, many priests and many lay people within the Province have endorsed the Church League for Industrial Democracy, indicating their feeling that it does express ideally the mind of the Church on this subject, therefore be it **RESOLVED**: That this Conference request each Social Service Commission within the Southern Section to study carefully the principles of the Church League for Industrial Democracy and to report their findings back to the Provincial Commission on Social Service of the Southern Section.

In the Christian and democratic ideal of industrialism each factor will continue to have its own separate natural function, but no arbitrary decision affecting the general welfare will be made, either by the directors, the executives, or the workmen. The autocratic policy of some of our industrial corporations is diametrically opposed to both our Christian and our American ideals.

In opposing the autocratic method of modern industrialism the workers are moved by a new interest in spiritual life, whether they are conscious of it or not. Men everywhere are coming to see the importance of the ideal factors in life. No greater harm is done by some Churchmen than by their failure to see in the labor movement nothing but a grasping after money. It is not money as such that the workers want, but intangible realities such as freedom, power, brotherhood, the opportunity for self-expression,

the chance to make themselves felt in the great current of thought and life. This desire doubtless falls short of our Christian ideal in several important aspects, but who will doubt that it is a stirring of the soul? And if it is spiritual, should not the Church be the first to appreciate it and gladly co-operate with it until it grows into complete harmony with the ideals of Christ?

In 1913, the General Convention declared, "We do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated." The Church League for Industrial Democracy seeks a society in which no individual or class of individuals shall have what is God's free gift to all; except to the extent that their own work produces that wealth. This demands that some who now possess this wealth shall give it up, either voluntarily by the moving of their own consciences or by the action of the community. The community has ever exercised the right of eminent domain and has taken from one for the benefit of all, as in the case of land for the railroads or public use; and as in time of war it has forced individuals to give their very lives for the common good.

There are those who insist that all capital must be socially controlled. Their method of accomplishment of this end may be impracticable and may result in dwarfing individual growth, and devitalizing the community, which has no life except in individual lives. But the principle is sound and is in harmony with the ideal of the early Christians. The Church of Christ in Jerusalem started "having all things in common." True, this policy on the part of the early Church was voluntary, not enforced from without; may it not be the task of the Church today to raise the community to the spiritual level where such policy may be that common choice? That is still the ideal situation for the wealth of the world if we could have a higher average of intelligence and character in humanity so that individual powers could be effectively developed. The community now recovers for future generations by means of the inheritance tax capital produced by individual ability.

Our patent laws limit the period during which the inventor is to profit after which the patent benefits the public. In England on the eve of the world war the land values tax which will tend to restore to the community the property of the community had entered the field of practical politics. We have reached the point where the right of private property must be subordinated to the right of life. Our task as Churchmen is to give ourselves to the principles of Christianity. The social principles of our Master is clear and true and we must seek to apply them to this complex modern civilization. God gave the earth to all His children of the present and future generations. But so many of us, intrenched in our economic privileges or concerned with our selfish advantage, are content with things as they are. The vision of a better social order

in many quarters has become dim. We therefore call upon the Church to realize that it is high time to awake, that the day is at hand, and hope of the Ideal Community, the Kingdom of God, and to consecrate herself anew to the high calling of God in Christ Jesus our Lord.

It is the earnest prayer of this League that the Church through its appointed instrument, the Department of Christian Social Service, may give us during the next three years more of the guidance for which Christians and non-Christians alike are eagerly waiting. That Spirit who shall lead us into all truth will not fail us if we trust in Him.

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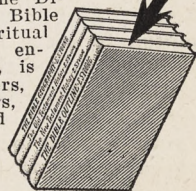
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Rector.An Important Housing  
Campaign

Mr. Haley Fiske, leader among Church-  
men, and president of the Metropolitan  
Life Insurance Co., of New York City, be-  
gan, by turning over the first spadeful of  
earth, the \$5,000,000 home building cam-  
paign inaugurated by his company.

One of the points of interest was  
brought out in the address of the little  
girl who handed Mr. Fiske the spade. She  
said:

"The children of New York want me  
to thank you ever so much for these beau-  
tiful homes. Now we needn't be shut up  
any more in the dark old tenements where  
we haven't any place to play; but we will  
come here to live in sunshine and see the  
wonderful garden and the flowers all day.  
We hope that every little child in New  
York may have a home as fine as these."

Mr. Fiske, in speaking of the object  
of the campaign, said:

"We are about to try the experiment  
of furnishing homes that will rent for the  
sum of \$9 a room. These will be homes  
for the workers. We did not take up this  
work of our own accord, but were brought  
into it through legislation. We are en-  
deavoring to keep the trust imposed upon  
us. We have the plans and we expect to  
spend \$5,000,000 in the effort. Our suc-  
cess will depend upon the assistance we  
get from the building material men. La-  
bor leaders are here today to assure us  
of their co-operation. Our company is  
now negotiating with the material men."

State Senator Charles Lockwood ex-  
plained the work accomplished by this  
committee to relieve the housing short-  
age. John Gill of the Bricklayers' Un-  
ion, representing labor, said:

"The workingmen will do their part in  
this undertaking. Labor will speak in the  
only language in which it can speak, and  
that is 'deliver the goods.' If the labor  
unions are given even half a chance, they  
make good. They have never been called  
upon in vain in a crisis. They have been  
called upon to help solve the housing  
shortage, and they will do their part."

## Church for Colored

Work has begun on the foundation of  
the new church for St. Cyprian's Mission  
(colored) of Boston. For a number of  
years this congregation has been using var-  
ious halls, and lately has been having its  
services at the Church of the Ascension.

With the aid of the Bishop and Council  
a generous sum has come in hand so that,  
with what the congregation can raise, a  
new church building is assured them. The  
new building will be on Tremont and Wal-  
pole streets. The Rev. LeRoy Ferguson  
is priest in charge.

## MOST ALARMING

August shows another decrease in re-  
ceipts on account of the Nation-Wide  
Campaign. The decrease for the month  
of August is \$53,030 as compared with  
the month of August, 1921. This brings  
the decrease in receipts of the last eight  
months to \$192,937.42 below the corre-  
sponding period last year. The decrease  
of September 1st 1921, was only \$2,-  
300.86. Another loan of \$190,000 has  
been negotiated.

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# Where Was I - - - To Get the Money?

—and then Emma Broach told me about her "Magic Purse Filler"—an ideal way to earn extra money each week without having to step out of the house.

HOW we were going to manage was worrying me almost sick. I hadn't had anything new for so long that I was getting ashamed to go anywhere. And I wanted things for the house—new curtains and a long list of other items.

Everet's teeth needed attention. So did mine. And there were some bills six months overdue.

But where was the money to come from? We were paying for a home. That and the butcher's and grocer's bills and other necessary expenses took every cent almost as fast as Everet could earn it. No matter how we skimped and squeezed and went without, there was never anything left over.

## I COULDN'T NEGLECT MY HOME

"If I could only earn some extra money!" I kept thinking. But it seemed like wishing for the pot of gold at the end of the rainbow.

Nearly every day I had my work all done by one or two o'clock or a little after. Often I was all through by ten or eleven in the morning. It seemed a shame to let all that spare time go to waste when I needed money so badly.

But what could I do? I couldn't neglect the housework—so a place in a store or office requiring regular hours was out of the question. Except for plain mending, I couldn't sew. I knew I was not cut out for selling—and I was too sensitive about what the neighbors would say to try anything so public. Rack my brain as I would, there seemed nothing else left.

## EMMA HAD A LOT OF NEW THINGS

One afternoon last spring when I was feeling blue and discouraged, Emma Broach came over. We had been friends since our school days. But we now lived so far apart that it was often a long time between visits.

Of course I was glad to see her. But I must confess that in a way she made me feel more blue and discouraged than ever. From head to heels everything she had on was new—she looked as if she had just stepped out of a fashion plate. I couldn't help envying her.

When she mentioned a little trip she had taken the week before, and some new furniture she had just ordered for her living-room, my envy doubled. I knew her husband didn't make any more than Everet. I wondered how she did it. Finally I blurted right out and asked her.

## I WAS ALL EARS

"Really Helene," she answered, "I have bought so many things in the last few months that I know people must think some rich relative has left us all his money. But it's even better than that. I call it my 'Magic Purse Filler.'"

"Helene," she went on, "I've found the ideal way to earn money at home—in spare time. It's so easy and interesting that it doesn't seem like work at all."

I was all ears—maybe Emma's "Magic Purse Filler" would solve my troubles, too.

"You know how popular wool hose have become," she continued, "Even in summer—for golf, tennis and other sports. And in winter everybody wants them. That's the secret of all my new things—I earn them by knitting hose."

"Oh, no!" Emma explained, in answer to my question. "Not by hand. I knit them on a wonderful little hand knitting machine—my 'Magic Purse Filler.' I can knit a pair in so short a time. And I get fine pay for every pair I make."

## COUPON

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Send me full information about making money at home in my spare time with the HOME PROFIT KNITTER. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

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## EMMA TELLS THE WAY

"But who pays you?" I asked, "and how did you get started?"

"There is a concern in Rochester, New York," Emma answered, "that wants all the home-knit hose it can get—to supply to stores. You know how nearly everybody thinks genuine home-knit goods are so much better than the factory kind. It's the Home Profit Hosiery Company. You get the knitter from them. They show you how to use it—how to knit hose, sweaters and many other articles. They also furnish free yarn—it doesn't cost you a penny. You do the knitting entirely at your own convenience—sit down at the machine just whenever you feel like it. Then, as fast as you finish a dozen or more pairs, you send them to the Home Profit Hosiery Company and they send you a check. It's the easiest way to earn extra money I have ever heard of."

If Emma could do it, why couldn't I? She had a booklet with her that told all about the plan. I eagerly read every word of it, and then immediately sent for a machine.

With the machine came a book of instructions that made everything simple and clear. After a little practice—simply following directions carefully—I quickly got the knack of it and have been doing fine ever since.

## MY FIRST CHECK

The first week—just sitting down at the machine whenever I had nothing else to do—I knit four dozen pairs. A few days later I received my first check—and how happy and proud I was. Since then the postman has brought me dozens of such checks—many of them for much larger amounts; but none has ever given me such a thrill as that first one did—for it meant that at last I had found the way to keep by pocketbook filled instead of empty—a way to end all the old skimping and worrying and doing without.

Operating the Home Profit Knitter looked so easy that Everet—who at first sort of pooh-poohed the whole idea—got interested and tried his hand. Now, many an evening he fills his pipe and sits down at the Knitter and knits two or three or a half dozen pairs of hose before going to bed—says he would rather do it than read.

## I NO LONGER HAVE TO DO WITHOUT

Before long I had all the back bills paid up and enough money to blossom out in new clothes. Also for the first time in my life I now have a little money in the bank—all my own. And the amount is steadily growing larger each month.

It's really surprising what a difference a little extra money can make. More than once I have earned enough in a single week to pay for a nice new dress. The biggest check I ever received in all my life came one week when Everet helped me every evening. Everet said last night maybe we would be better off if he were to quit his job as a painter and give all his time to knitting hose—and at that perhaps there's more truth in his remark than he realized.

MRS. HELENE HIMBERG,  
261 Wyckoff St., Brooklyn, N. Y.

NOTE—The above is an actual experience. It was related by Mrs. Himberg to one of our representatives, and is printed practically in her own words. Mrs. Himberg's signed statement as to the facts is on file in our office.

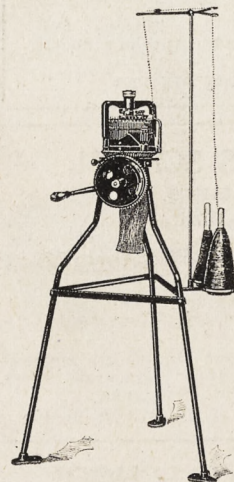
## IT'S HELPING HUNDREDS OF OTHERS

All over America, the Home Profit Knitter is helping girls and women (and men, too) turn their spare time into money—helping people get out of debt—helping them pay for homes—helping them dress better—helping them buy new furniture and pianos and phonographs—helping them provide for trips and vacations and other pleasures—helping them to lay up money to send their boys and girls to college—helping them build bank accounts—helping them buy cars—helping them get more comfort, more enjoyment and more self-respect out of life.

Knitting socks on the Home Profit Knitter is easy, rapid, profitable and pleasant. You can also knit sweaters, golf stockings, ladies' stockings or children's stockings, and many other articles. All you have to do is to follow the simple instructions. You can send all your work to the Home Profit Hosiery Company and get good pay for it—all on a guaranteed basis—or

you can buy your yarn and sell the finished work direct to friends and neighbors and local stores just as you choose. Either way you can earn extra money every week the year round—the amount depending on how much time you give to the work.

If your regular income is not enough—if there are things you want or need—why not at least write to the Home Profit Hosiery Company and get full information? Through their simple and guaranteed plan you can easily bring an end to your worries about money—and without having to step out of the house. Use this coupon. Do it right away—it may make a difference of hundreds of dollars a year to you.



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KNITTER

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