

The Witness

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Pennsylvania Laymen Issue Call to Service

Say that Churchmen Must Be Firm in Their Support of the Belief of the Church

Laymen of the Diocese of Pennsylvania have issued a "Call for Renewed Faith and Service." The appeal is signed by about a hundred of the most prominent laymen of the diocese, and is addressed to their fellow laymen. The call is as follows:

"The world, distracted by war, selfishness and vast social changes, greatly needs the freshening influences of a firm adherence to, and practice of, a definite faith, which will continue to spread the living message of Our Blessed Lord and Saviour, Jesus Christ. We know from history, and from our own experience, that the world will follow a vigorous and continuous Christian leadership, and we urge that there lies on the laymen of this diocese the duty to supply this leadership and to defend and practice the faith expressed in the creed, established on true foundations, and believed and taught by the Church for centuries, as the sure means of spreading the message of salvation, and of giving peace and hope both for this life, and for the life to come.

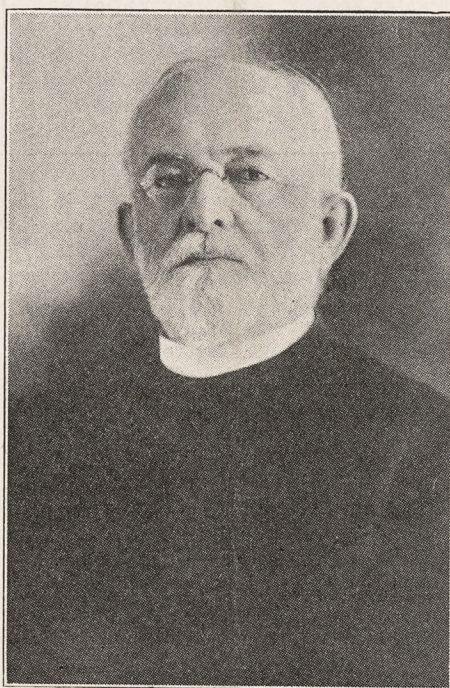
"We recognize and esteem the wide liberty of belief and worship enjoyed by members of our Church. We welcome all the light that science and modern investigation can throw upon the study of the Bible and the history of the Church and creed, believing that such study will confirm our faith, and commend it to the minds and hearts of our people. But denial, even by scattered individuals, of the definite teachings of the creed weakens the influence of the Church upon some of her members, and tends to destroy her usefulness at home and abroad and to lower Christian standards of life.

"We concur in the position taken by the bishop in his address on the Church and the creed delivered to the Diocesan Convention, and we believe that we laymen should not leave the discussion of such matters entirely to our clergy, but should ourselves take a definite stand for the faith of our Church as embodied in the creed. We urge our clergy to instruct our people definitely and vigorously, so that our knowledge may be greater and our faith more steadfast.

"With the hope that the interested laymen and clergy of the Church may be encouraged, that the indifferent and careless

Synods Unanimously in Favor of Greater Power

Resolutions Passed at all the Synods Asking for Definite Work for Provinces



Rt. Rev. J. B. Cheshire D. D.

may be aroused, and that those who disseminate doctrines which tend to unsettle the minds of some of our people may be dissuaded, we have subscribed the following declaration:

"1. That we and each of us reaffirm our belief in the truths and principles expressed in the creed as a test of loyal membership in the Church.

"2. That we recommend to the laymen of our Church more careful study of the Bible, the history of the Church and the creed.

"3. That members of the Church, clergymen and laymen, should not merely refrain from all teaching which tends to weaken belief in the Church and the creed, but should base their teaching upon the creed as a comprehensive statement of essential beliefs and should commend the creed to the acceptance of all as being an authoritative guide in faith and morals.

"We direct our secretary to send a copy of the bishop's address on the Church and the Creed to every clergyman in the diocese with the request that, if he has not already done so, he will read it to his congregation at an early date.

The provincial synods are asking for autonomy. The first province to meet was the Northwest. Here Bishop Irving P. Johnson of Colorado came out vigorously for a provincial organization of the Church that would be allowed to function. This speech was reported fully in The Witness and the Churchman.

The Midwest Province next met at Toledo, where the whole matter of provincial autonomy was debated and a resolution finally passed calling for the appointing of a committee to bring in an exhaustive report to the synod of 1924.

On October 17 to 27 the Synod of the Province of the Pacific was held in Fresno, California. Here they voted to ask the National Council to assign to the province certain fields of work distinctly provincial in character, with the amount of the existing appropriation for such work transferred from the national quota to a provincial quota. There was an emphatic feeling that General Convention should give to the province greater power to meet their own problems.

The Synod of the Province of New England met at Portland, Maine, on October 23rd. Of the fifty-five clerical and lay deputies, forty-five answered the roll call.

A general discussion of the place of the province in the organization and work of the Church was led by the Bishop of Vermont, who presented the subject from the ecclesiastical point of view, and was followed by the secretary of the executive committee, the Rev. M. Taylor, speaking for the committee, and the Rev. W. E. Gardner, who presented the view of the National Council. After the discussion the following resolution was unanimously adopted:

Resolved: That it is the conviction of the Synod of the First Province that the powers of the provinces are not as yet adequately defined, and that they should be such as to give to the provinces a definite field for their work and a share in the gifts of the Church; and that the representatives of this province on the Commission of the General Convention of Enlarged Powers of the Provinces be instructed to bring this resolution to the attention of the commission.

Let's Know

Rev. Frank E. Wilson, S. T. D.

OFF OUR LINE

A letter comes to my desk which is, perhaps, a little off our line in this column, but which is so obviously sincere that it is deserving of some of our space.

The writer is a lady in a small parish, the daughter of one of those pioneer saints who served the Church for forty-nine years of missionary priesthood (God bless their generation!). There are several things which trouble her. She is not complaining—merely wondering. Leaving certain personal matters, there are two questions arising out of the letter. First, a real question regarding the tendency to become engrossed in details of parish organization and methods of raising money at the cost of really spiritual values. Second, a regret that there are no saints' day services held in her parish because only two or three will come.

I think that we of the clergy generally assume that every rector is honestly endeavoring to exercise his ministry for the best possible spiritual welfare of his people and that he knows the conditions and needs of his own work better than any one else. Therefore, I would not presume to suggest that anything I might say would necessarily apply to any particular parish. I can only offer a few reflections on these two points which arise out of my own experience.

Parochial activities are a persistent peril. Frankly, I do not see how we can do our parish work without them, yet they are responsible for much spiritual anxiety. Sometimes we feel like throwing them all overboard and going back to the less strenuous days of our forefathers. That, however, will not do. It is nothing against the activities that our forefathers did not use them. They didn't use steam heating or electric light either, but there is nothing unspiritual about them. We must keep up with the demands of new times and conditions, but along with them we must devise means for keeping the spiritual emphasis right. May I suggest a few things which I have found helpful in my own work?

It should go without saying that all meetings in the parish should open with prayer. That, however, is not enough. Corporate communions do a great deal more. Once every month we have a corporate communion for the vestry; once a month for the guilds; and occasionally for the teachers and confirmed members of the Church School. We have found a whole day of intercession to be a good spiritual tonic at the beginning of the Church year; that is, some one on his knees in church all day long, by twenty-minute or half-hour periods, praying for certain specified objects according to a plan arranged by the rector. Our parish meeting is held the second Tuesday in January, when the new vestry is elected. The following Sunday morning all the members of the vestry are called to the altar rail at the close of the service and presented with certificates of their elec-

Our Bishops

Joseph Blount Cheshire, the Bishop of North Carolina, was born in Tarborough, N. C. He graduated from Trinity College in 1869. He was ordained to the ministry in 1878, after having practiced law for several years. His first charge was at Chapel Hill which he left in 1881 to become the rector of St. Peter's Church, Charlotte. He remained here until he was consecrated Bishop in 1893. Bishop Cheshire has received Doctorates from several universities and is the author of various historical works, dealing chiefly with the work of the Church in his own diocese, and in the southern states.

tion, after which they kneel before the altar for the closing prayers and benediction. Outside of such things as these, I have always felt the need of a prayer group to back up my work with spiritual support. I have always found more people than I expected ready to volunteer for what we call a Parish Prayer League. Every month I mail them a list of specific things to be prayed for and they agree to pray for them in their own private devotions every day. Some such methods are a real help in keeping a spiritual tone in the midst of many parochial activities.

Regarding the saints' day services mentioned in our letter, there are two or three considerations which appeal to me. Whether there be many or few who will come, I have always felt that saints' day services should be held for the simple reason that the saints deserve it. There is also the whole question of maintaining our Church standards. A beneficial reaction is likely to prevail in any congregation if the people know that the Church is not officially lowering its standards of worship because of negligence on their part. Moreover, the size of a congregation is never any guarantee of its spiritual quality. Someone has had something to say about the "heresy of numbers." It is a modern failing to compute spiritual success in terms of numerical statistics. Three people in Church worshipping in real devotion can swing a far greater spiritual influence than a hundred who come to be entertained. Numbers, after all, are a human invention. We have no reason to think that God counts heads, but we have every reason to believe that He does read hearts.

I was once arranging a series of missionary conferences and asked a certain clergyman to go to a very small parish to take charge of the conference there. He wrote me that they were able to promise him only thirty or thirty-five at the meeting and wondered if it was worth while. I hurriedly scribbled a reply like this: "The first missionary conference I know anything about was held in an upper room

in Jerusalem with only twelve members present, and one of them left early."

Please forgive me for being so unnecessarily personal this week. It is only that sometimes an exchange of personal experiences is more helpful than the same amount of theory.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

WHOLESALE AND RETAILERS

I dislike intensely the expression, "Selling the Church." Every advocate of every public or general effort in the past ten years has told us that we must "sell" the idea, or the campaign, or the principle. But the constant use of the phrase is wearisome. It tells us nothing.

So, very reluctantly, I make use of a similar metaphor in describing the different capacities of men who are trying to propel the Church. But the idea is so exactly expressed by the words "wholesalers" and "retailers" that I shall swallow my aversion to the language.

We have men who are able by pen, word of mouth, or by educational methods, or by the creating of great systems, to reach and influence large groups of people. They are "wholesalers."

Bishop Williams was one. He swayed vast audiences, and was listened to by countless men in our land.

Dr. Gardner, of New York, is another. He may not teach a Sunday School class, but with the aid of many efficient workers, he has created an educational system which reaches thousands of children.

Mr. Morehouse is another. By the aid of the "Living Church," a remarkably alive Church paper, he is impressing large numbers in the Church.

Dr. Patton is another. He is opening the purses of many a Churchman in the great Nation-Wide Campaign.

There are many others. The list of worthy names would be a long one.

But no less needed, and in quite as honorable a place, are the "retailers." Without the retailers, the riches of the Church would not be distributed to our constituency.

Parish priests find that a large part of their work is the distribution of the Church's riches. The priest must work with individuals. He provides for the instruction of children. He brings people, one by one, to confirmation. House by house, he visits the people. He upbuilds organizations which enlist persons whom he knows by name.

And with him are associated vast numbers of teachers, leaders, missionaries in a true sense, and workers. They all work with individual units.

Without the plodding work of this vast group, the Church would languish. No oratory, no matter how thrilling; no systems, no matter how well planned; no books or papers, no matter how well edited, will ever propel the Church unless priests, teachers and workers apply the riches of the Church's faith to the individuals in parish, mission and school.

The watchword of such workers must be "patience." It takes a long time to

build in a life the knowledge and faith of the Church. It takes a long time to turn the indifferent to attention, through interest, through participation. It takes a long time, much personal care, and most friendly contacts, to bring people into the Church's life. When we do it hastily, by hothouse methods, by revivals, under whatever name, we make very little permanent gain.

One of our great needs today is that the priest in the small parish or mission should be accorded the honor and support that is commensurate with his devotion to his task. He may be enriching the life of the Church far more than the most conspicuous man who has the larger place. Numbers are no criterion of usefulness. Work with large numbers may be flimsy, superficial and transitory. Work with small groups may be enduring and vital.

If priests who, in parishes, are carrying the burden of an intimate knowledge of human lives, sorrows and sins, are distracted by the often conflicting appeals to turn from their task to bolster up the latest panacea devised by the impatient yearners after quick returns, let them ponder well in their hearts their first duty. The word "parochialism" may be hurled at their devoted heads. It is a word of praise when it means that the priest is doing his duty. Unless he does his first duty, he has nothing to offer to diocese or nation. Unless he is "parochial," he cannot be strong enough to build the new mission. "Parochialism" as an epithet of criticism may only be properly applied to those who could squander the real wealth of the Church in a useless enterprise. And a useless enterprise may well bear a large and glowing title.

As I said in my last paper, it is the duty of the Church to protect and support, not overburden, the clergy scattered over our land who have already enormous tasks, and who are doing vital work in Christ's Kingdom.

Current Comment

By The Observer

Now is the time for intensive preparation for the Nation-Wide Campaign. One wishes that a new name might be given to the Church's great annual effort to go forward in her work. When the department of Nation-Wide Campaign became the Field Department, that was a very decided change for the better. I wish The Witness could afford a prize for the best name for the Nation-Wide Campaign. "An Annual Every Member Canvass" is clumsy. It is inadequate to the big spiritual thing which this annual effort ought to be, and is unattractive besides.

I have been attending a good many meetings here in the interests of the campaign. I have heard speakers from national headquarters, from diocesan headquarters, and some local leaders, both clergy and laymen. It is quite evident that we are beginning to know our job—all of us. The improvement over previous years is noticeable. Soon we shall become thoroughly interested and enthusiastic about it.

Laymen generally are not over zealous yet in their attendance at meetings, preparatory to the campaign. It requires organization and effort to bring them out. Most of the clergy attend as a matter of duty, but perhaps it is not too much to say that a very large proportion of them only betray quite a lukewarm interest. It is something to be attended to rather than a great effort of supreme importance to the welfare of the Church, which ought to enlist the enthusiasm and keen interest of every priest. And it is this attitude on the part of the clergy which is reflected in all too many laymen. Interest and enthusiasm are infectious. The clergy can transmit them. Let them be the means of infecting their laymen with the Nation-Wide Campaign fever.

During the last two campaigns I observed a number of typical meetings rather closely and made some pencil memoranda, mostly with The Witness in view. At four fairly representative meetings, at which some forty to one hundred and thirty men were present, six speakers presented the subject. Six speakers in all, that is. Not more than three of them spoke at any one meeting.

Of the six, three were thoroughly prepared on each occasion, knew what they were going to say, were quite evidently masters of the subject, made their points effective, and brought conviction to the audience. Interest never flagged while they were speaking. The business men were obviously glad to listen to them. So were the clergy. Two spoke apparently without preparation. They were clergymen, good preachers, occupying prominent positions in their dioceses and really able men, but they were just "saying something" in the interests of the campaign, "speaking a good word for the cause." One of them moralized about the "opportunity of the laymen," and the other was quite painfully trying to prove that "this is not merely a campaign for money, but a spiritual campaign in full accord with the noblest traditions of the Church." Interest on the part of the audience ceased. There were even grumblings.

The sixth speaker was a layman, a business man, giving so much valuable time to assist in the work of organization. He made a quick, snappy speech, told three or four good stories, aroused keen interest—and then came the anti-climax. He presented the duplex envelope system, which he had evidently just discovered; he spoke about canvassing the letters more and finally told two audiences the value

of the "10c a week" pledge, a nickel in each side of the envelope. The men composing these audiences were nearly all smoking 10c cigars, and a good many of them had, for two successive campaigns, been doing serious and intelligent work in educating their respective parishes to a higher standard of giving than 10c a week. Many of them had been talking Christian stewardship. Of course, it was a good thing to have a layman speak at such a meeting. We need more laymen who will do this. The progress of the campaign will be more rapid when laymen take it in hand seriously. And when they do take it in hand seriously, such mistakes will not take place.

Scene—The Rectory.

Time—Just before the Vestry Meeting.

Speaker—One of the Wardens.

"Say, Rector, who is Bishop Gailor, anyway, and what is this synod business?"

And yet there are rectors who fail to make any effort to push the sale of Church papers.

Catholic Club for Western Michigan

The recently organized "Catholic Club" of the Diocese of Western Michigan held its first programme meeting in St. Mark's Parish House, Grand Rapids, September 26. The attendance numbered upwards of fifty including the Bishop, Dean, Archdeacon, and several other clergymen and many laymen, under the presidency of Chas. E. Hooker, M. D. The chief address was given by the Rev. Fr. McVeigh Harrison, O. H. C. The Club is a voluntary society having for its objects, briefly stated, to unite Churchmen; to guard and promote the faith; to increase personal devotion to our blessed Lord, especially as present in the Sacrament of the Altar; to witness to the seven sacraments, to the Church's Godly discipline as enforcing the law of Christ, to the Holy Eucharist as the Chief Service; and to assist every advance toward unity consistent with the historic Faith. Besides the president the officers are Secretary and Treasurer, Mrs. R. Franchot; Chaplain Archdeacon Vercoe; and Member Executive Committee, Mr. Donald McCormick.

Three-Fifth Done

The Japanese Emergency Relief Fund had reached the Three Hundred Dollar mark on November first.

At the Church Door

A few copies each week to be sold at the church door
Sell them for a nickel. We bill you quarterly at three cents a copy.

TRY IT FOR THREE MONTHS

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

Witness Fund

The management of The Witness acknowledges with thanks the following donations to The Witness Fund of 1923:

S. H. Lindley	\$3.00
A Friend	1.00
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The Editorial

By Bishop Johnson

RELIGION AND MORALITY

How often do we hear it said that doing a good action is better than going to church; which seems to me about as brilliant a thing to say as it would be to say that it is better for an artist to paint a good picture than it is to be a good husband or father.

One fails to see what vital connection the one thing has with the other.

Why should not the artist who paints a good picture be a good husband notwithstanding the fact that he is a fine artist and why should not the good husband be a good artist in spite of that fact?

People have a curious way of muddling their comparisons and taking it for granted that they have made a profound remark. That is, I imagine, why "Yes, We have no bananas" is a popular song.

It sounds so much like a good many religious arguments.

Now God is the party of the first part and our neighbor is the party of the second part and there is no particular advantage in taking one premise from the first part and another premise from the second part and getting any conclusion that is worth stating.

Religion is I take it a personal relationship with God; and Morality, as popularly understood, is personal relationship with our neighbor, and while one may imagine that one who worships God should also be one who serves his fellow man; it is no more of a sequitur than it would be to say that one who serves his fellow man should necessarily be one who worships God.

Religion and Morality may be very closely related but even though they are first cousins it does not follow that the conduct of the one can be likewise predicated of the other.

It is no more true for us to say that because a man is religious, therefore he is bound to be moral than it is to say that because a man is moral therefore he is bound to be religious.

As a matter of fact the two parties are usually mated in one person, but either of them may pursue a single life, without any intimate intercourse with the other.

The Pharisees were an exceedingly

religious group who lacked human sympathy and universal benevolence; while the Good Samaritan was a very moral man who had a very inadequate religion. The analogy is to be found in family life as well as in the Household of Faith.

It is one thing to be a good son and quite another thing to be a good brother. Of course it may be true that a family of good sons is apt to be a family of good brothers, but it is not always so.

I have known families in which good sons seemed to have very little interest in one another as brothers outside their father's home.

Just so there have been banditti who were intensely religious and welfare communities which were not religious at all.

Now there is a type of mind which cannot entertain two ideas at once.

If they get a new idea they are obliged to abandon the old idea, lest their minds be crowded with ideas.

These are the kinds of mind who for example say, "Because the Lord's Supper is a memorial, therefore it is not a sacramental presence. That is like saying that because water is something to drink, therefore it couldn't be something wherewith to wash your face.

It is man alone whose instruments can do only one thing at a time.

A locomotive is good only for pull-

ing cars. But God's instruments are many sided. You can do a hundred things with water without changing its nature.

So God has made man's mind to do several things and the fact that man does one of them is no reason why he must do or not do some other thing.

So for example man worships God; that is one thing. He serves his fellow man, that is another thing. These two things may or may not exist in the same mind. They are essentially separate things and should not be confused.

So if I should read one of Shakespeare's plays and remark that this man wrote such a beautiful drama that he did not need to be a good husband, you would say "What has the one thing to do with the other?" And I would answer just as much as in the case of the man who says of another; "He is a good man and therefore he does not feel that he needs to go to Church."

It seems to be that Christ has not given us a single but a double standard of duty — which we may put thus,—

How do you treat your neighbor? This determines your moral status.

How do you treat your Maker? This determines your religious status.

And the man who adopts a single standard either one or the other will end in being only half of what he might otherwise become. Why not do both?

"THE WAY OF LIFE"

By RT. REV. IRVING P. JOHNSON, D. D.,

Bishop of Colorado.

¶ Commencing in the issue of December 8th, and running for thirteen consecutive weeks, we will print a series of articles for lay communicants.

¶ These articles will be an effort on his part to give the successive steps by which a man may attain to eternal life through Christ.

¶ We will print a fuller statement next week on this remarkable series.

MEANWHILE WE SUGGEST:

¶ That you urge the people of your parish to subscribe for the three months at 50c.

¶ That you adopt the Bundle Order Plan — 3c a copy — sold at church door for a nickle — for the three months this series will run. It is not too early to get the order in. Deduct 10% if cash comes with the order.

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO

THE WORK OF THE CHURCH MISSION OF HELP

By MARY WILLCOX GLENN
President, National Council Church Mission of Help

The story of Ellen, which was told last week, brings out certain principles that must guide us in our Church Mission of Help work.

The personnel of a local organization, whether it number one or more than one, should; First appropriate to its use social methods of dealing with young people in need of social intervention. Second, it should be a master rather than a servant of the scientific method in use. It should be mature enough to know that in the last analysis, to borrow Gilbert Murray's comment applied by him to another field, it must rely in work with individual young people on one's "own divination and reason and sensibilities." Third, it should feel a responsibility not only for meeting the claim of the individual girl, or as the case may be, young man, but for using knowledge of social maladjustment and exploitation gained through work in behalf of the few, for the information of Church people in general so that they, collectively, may take more effective part in a fruitful program of prevention.

Two other requisites, upon whose validation the scope of the work absolutely depends, are a body of volunteers and parochial groups. A body of volunteers, who individually bring to this specific, specialized service of the Church the gift of desire to become mature in the art of human relationship; who agree, therefore, to take a measure of training or, one might say, be initiated; who tacitly pledge themselves to be patient, persistent and unprejudiced in their effort to make friendly contacts with young people, this is the first of these two requisites. A trained personnel will not assume that if, itself, has to any degree acquired the art of being human, that it in any true sense is prepared to teach. But it will apprehend that in the field of social case work a body of experience is accumulating whose psychological value is such that without it any Church social worker goes lame along the road of effort to get at the mind of the present day young. The full time professional worker will start just a little way ahead of the right type of volunteer. The richly equipped Church Mission of Help will be the one where the race can be said in time to be neither to the one nor to the other, so neck to neck will they run.

To think about Church Mission of Help purpose makes one realize that no staff limited to one or to a few salaried workers, supplemented by the efforts of the organizers of the society, can cover the particular, the intensely personal need of each girl or young man who may come under care. A Church Mission of Help true to the intention of its clerical founders must be composed of men and women of varied talents who devote to it varying amounts of time, but a like devotion.

The third requisite is the parish group. They may be said to be pivotal. The strength of the society, of course, depends on the sum of resources fed into it from

the several parochial groups. Both the extent and the intensity of its contribution as a diocesan organization depend on the readiness and the ability of separate parishes to make Church Mission of Help activity one of the features of parochial service. This is a truism of the Church's program.

Let us picture a group which has been organized as a result of the rector's wish to have his parish become a component part of this specialized diocesan organization. Let us assume that he thinks the society needs all the strength the parish can put into it, even while he realizes that he or some of his workers will want to call on the society to help solve some individual young person's perplexing case, and to develop a corporate consciousness of social responsibility.

Church Mission of Help prays that we men and women of the Church may rightly understand our relations to one another and to our Lord. The answer to this prayer entails study and meditation, then active expression through concrete service of hand and mind. Let us conceive the group first, as learning through a planned study class, led by a member of the diocesan staff or by some one of its own number who has been prepared to give such leadership, what are outstanding handicaps to right living or significant lacks in environment which Church Mission of Help work with actual girls and young men has revealed. Second, as offering intercession in behalf of each such young person, and then mediating on the implications of what they have learned. Third, as making (those members that have aptitude for handiwork rather than for other forms of service) suitable garments for little babies or for the girls themselves, or offering money for those who require special forms of relief—presenting their gifts of kind and of money in lieu of personal contacts. Fourth, as volunteering, some at least, to become each truly a friend to some girl (or it may be young man).

And I should add a fifth category. When acquaintance has ripened into friendship, then maybe the young girl or man will be drawn into active participation in the parish life. Such a consummation is the ideal to attain.

How opposed in spirit is such a conception of Christian relationship to the tendency illustrated by some mission chapel of a parent church to segregate its financially poor members, and thereafter to think of them as being fundamentally different. Santayana writes in one of his soliloquies of such a one as "exerts himself to turn all men into the sort of men he likes, so as to be able to like them." Never more than at the present time and particularly in our dealings with young people has there been a clearer call to be liberal in attitude, generous in readiness to see with the other and younger eyes what aspect the social scene presents. Democracy

must feel at home in the Church if it is to be safe.

To revert for a paragraph to the suggestion of a class to study factors involved in the waywardness of modern young people, such a class, when it has learned what Church Mission of Help experience is teaching as to the abuse of marriage, might through the parish group bring together members of the different parochial organizations responsible for young people to discuss how the implications of marriage as a sacred institution may be apprehended by the young. Thoughtful social workers are emphasizing the importance of knowing what are the marriage laws and practices of the various states of the Union, how easily or not in any given community wrong headed young people may get expeditiously wedded. The present is a propitious time for a group within a parish to outline and carry through a constructive program of study and propaganda based on concrete instances and situations and directed toward influencing first those within the parish itself.

Fed by the active parish group Church Mission of Help can develop initiative and resources adequate to meet the wide variety of human problems presented by misguided overwhelmed young people.

The need of volunteer service and of parochial participation is of equal importance in the large city, the small town, and the open country. The obligation to extend its work throughout a diocese as rapidly as sound extension makes practicable is particularly important now when some of our Church's leaders are pressing the claim for rural service. I am confident that there lies before our society a stimulating opportunity to enrich the content of its contribution when it has the faith and persuasiveness to establish, through parochial cooperation centers of resourceful, unfettered, case work service in isolated communities.

Church Mission of Help needs and in turn can be of use to the other organizations of our Church which are reaching young people. The Brotherhood of St. Andrew, the Girls' Friendly Society, the Daughters of the King, the Guild of St. Barnabas, the young people's own movement, the National Student Council, each of them should be able to take from and give to it.

When the Church Social Workers' Conference met in Washington in May of this year a resolution was passed at a section meeting, which called on the commission of the Church Service League of the National Council to appoint a joint committee of the Girl's Friendly Society, the Brotherhood of St. Andrew, and the Church Mission of Help to consider how the Church may help provide a solution for some of the present day problems of youth. A temporary committee was appointed at the meeting of the commission and was directed to make a tentative report at the commission's next meeting.

Programs of cooperation can at best be no more than sign posts. At their worst they become impediments thrown across the path of a true understanding of one another's aim. Primarily each organization must be thought of as a source of energy, eager to render reciprocal service, anxious to make clear what is its distinctive function, what is its specialized method of contributing its share to the fulfillment of the Church's common purpose.

If pathways of service cross so much the better. At the points of intersection, if there be Christian courtesy, each can most readily pause to learn, jealousy or fear of interference being absent, what each actually is doing or is prepared to do. Much misunderstanding and unwillingness to work in harmony results from sheer ignorance, from not having got beyond a bowing acquaintance. Here again emphasis must be put on fellowship. Fellowship developed within the diocesan office between youth and those who are youth's friends; then within the parish group, between representatives of the diocesan office, the members of the group, and the young people which the group draws in; and, lastly, fellowship between the society and the other societies of the Church for the sake of the young people themselves.

What is applicable to cooperation with organizations within the Church is true of those without its jurisdiction. Courts, hospitals, clinics, schools, public or private institutions, and social agencies must all be requisitioned. Church Mission of Help when it enters the ranks of social case work should determine to hold a standard of use of resources no lower than that of the most effective of the so-called secular societies. Its technique of cooperation should have noblesse oblige, a peculiarly spiritual quality.

Whatever the aim may be, a fine discerning cooperation will wait necessarily on good temper, and temper will be good enough to bridle the tongue only if there be sound organization at the center. Fruitful contacts with agencies must be grounded on a systematic, well ordered office. How worth while, how essential is the volunteer's contribution, which makes it possible for a limited force of regulars to direct the carrying through of a multiplicity of details. Office appointments made, telephone calls courteously and intelligently answered, clothing closet kept in order, mailing lists made and revised, appeals sent and contributions acknowledged, motors lent and run, visits of inquiry made to agencies and institutions, official records searched for needed data, each of these is a part of the precious process which makes possible an enduring friendship established with girls, such girls as Ellen.

Presiding at an office tea table at the end of a long day of distracting counter-claims has given, as I have seen, a volunteer an opportunity of knitting together a seemingly incongruous group. This simple, sociable service has brought to the surface the humor of the day's contacts, has helped put them in a right perspective.

The key to the whole, to creative con-

tact made with girls and boys, parish groups, cooperating societies, must be surrender. The readiness must be inherent to lose one's identity, conceived in terms of the individual member or of the society itself, if need be, for the sake of the Church's total work.

One should never forget how much has been asked of the girls, how high is the ideal held for them. To set at liberty the lawless means to begin by asking them in God's name to sacrifice so much that they have held to be tremendously desirable. The personnel of Church Mission of Help, regulars and volunteers, can be mediators of liberation, or to put it more simply, means of revealing God's love only in so far as one by one they have suffered with and for the girls. The slogan, **give until it hurts**, though crude is applicable.

At the fiftieth meeting of the National conference of Social Work held in Washington in May a medical social worker, Janet Thornton, quoted a physician as saying to his students that he could teach them to read physical signs but not to detect what gives "my patient that look in her eyes." Bishop Mandell Creighton puts differently a similar dictum when he said that suffering gives an insight which is denied to thought. So, after all other elements in the development of a diocesan society have been reckoned with, there will remain the one task more. Church Mission of Help will need to pray for grace to suffer with the young who come to it so as to be enabled to look through eyes such as Ellen's to see with her what interferes with her beginning to travel, with God's help, along the way whose end is liberty.

Social Service

By William S. Keller, M. D.

MEETING OF HOSPITAL WORKERS

Episcopal Hospital Workers, delegates to the convention of the American Hospital Association at Milwaukee, Wisconsin, gathered for a dinner and meeting at the Republican Hotel, October 31st.

With earnestness and enthusiasm, thirty-six men and women representing hospitals as far afield as Jersey City and Los Angeles, California, met in an effort to become better acquainted and to discuss plans for stimulating interest in the Church's mission of healing the sick.

Bishop Webb of the Diocese of Milwaukee, opened the meeting, welcoming the delegates to Milwaukee and expressing his deep interest in the work of our hospitals.

Frank C. English, D.D., Secretary and Treasurer of the Protestant Hospital Association, was the guest of the Episcopal Hospital Workers and expressed his approval and the hearty co-operation of the Protestant Hospital Association in the work of the church hospitals.

Rev. Thomas Alfred Hyde, Chairman of the National Committee on Church Hospitals, and Superintendent of Christ Hospital, Jersey City, presided and gave an interesting address on "Our Hopes and Plans for Church Hospitals." Mr. Hyde

pointed out that the committee has no thought of creating a new organization, but through the medium of the Department of Christian Social Service, to stimulate interest and inform our church membership in regard to the work being done by our church hospitals. He said that the Episcopal Church has invested approximately ten million (\$10,000,000) dollars in hospitals, and yet the hospital enjoys a sort of "step-child existence," not quite certain of its place in the Church family and modest about claiming its rights. The movement has grown up spontaneously because of the serious problems our Church is facing in its hospital work, such as a shortage of nurses and lack of adequate financial support.

Since the Department of Christian Social Service is willing to place its resources and the services of its secretary for Church institutions, Miss Mildred Carpenter, at the disposal of the hospitals, it is not necessary to form a separate organization; rather, it is the desire of the committee to have our hospitals measure up to the requirements of the American Hospital Association, and American College of Surgeons.

A comparison of the full list of Episcopal hospitals, sixty-five in number, with the list of those which have been approved by the American College of Surgeons as having fulfilled the minimum requirements, twenty-seven in all, leads us to believe that there is need of education throughout the Church in regard to hospital work. Forty-Three per cent of our hospitals are meeting the minimum standard as against 65 per cent of the hospitals outside the Church.

Mr. Hyde, in his paper, made the following suggestions:

1. That successful financial methods used by some hospitals be studied and the information tabulated in such form that it can be of use to hospitals suffering from lack of financial resources.

2. That the co-operation be sought of trained women in the nursing field to bring before the young women of the Church, nursing as a Church woman's vocation.

This committee of women could enlist every training school in our Church hospitals to give publicity to what they can offer in the way of training and the need of more nurses.

By motion the following persons were elected to the National Committee on Church Hospitals:

Archdeacon W. H. Ziegler, St. John's Sanatorium, Albuquerque, New Mexico, representing the Eighth Province, Rev. R. D. S. Putney, St. Luke's Hospital, St. Louis, Mo., representing the Seventh Province; Miss Emily M. Loveridge, Good Samaritan Hospital, Portland, Oregon, representing the Eighth Province; Rev. Thomas C. Marshall, Hospital of the Good Samaritan, Los Angeles, California, representing the Eighth Province.

On October 31st a corporate communion and service in the interests of Church hospitals was held at St. Paul's Church, Milwaukee. Bishop Webb celebrated at the early service, and Rev. Thomas Alfred Hyde preached at the later service.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Meeting of Commission on Ministry

The Commission on the Ministry met on November 7th and 8th at the General Theological Seminary to consider many matters of vital interest to the Church.

The inadequacy of religious education; the place of the Bible, Catechism, and Prayer Book in the present world need; the recruiting of the ministry, and methods of training and examination, were among subjects reported and discussed.

The Rev. William L. DeVries, D. D. presented a brief on Recommendation as to the procedure of Diocesan Boards of Examining Chaplains. The general emphasis of the Board will be a standardization of methods throughout the Church and the elimination of the dangers which may arise from the idiosyncracies of individuals whether as examiners or as candidates.

Religious education in the Theological School was dealt with in a brief prepared by the Rev. Malcolm Taylor. Under this head the value of Bible stories, as such, was questioned, and the teachability of Religion itself.

Rev. Harry P. Nichols, D. D., introduced the subject of recruiting for the ministry, giving special consideration to Dean Bartlett's report presented in 1921 and pointing to a new interest aroused throughout the Church in this critical problem.

This is the fourth year of the commission's activity. Its members are drawn from all the provinces and represent in particular the theological colleges and examining chaplains.

Dr. Hillis Preaches At Cathedral

The Rev. Dr. Newell Dwight Hillis of Plymouth Church Brooklyn was the preacher last Sunday at a Masonic service held in St. John's Cathedral New York.

Italian Service At Grace Church

An Italian service for the people of that nationality of Grace Church and Italian congregations of New York City, was held in Grace Church last Sunday. The service was in Italian though Dr. Bowie preached in English.

Social Service Conference in Brooklyn

A dinner for the Social Service Commissions of New York, Newark and Long Island was held in Brooklyn on October 26th. There were no set speeches and no one was allowed to speak more than five minutes.

Subjects for discussion were sent with the invitations so that everyone came prepared to take part in the discussion of many of the pressing social service problems.

Two Hundredth Anniversary of Connecticut Parish

The 200th anniversary of Christ Church, West Haven Connecticut, was

celebrated from October 28th to November 1st. The historical address was delivered by Bishop Lines of Newark, a former rector. The present rector is the Rev. Floyd S. Kenyon, assisted by the Rev. Robert H. Johnson.

Bishop Fiske Delivers Popular Lectures

A series of popular history talks on Great Church Crises are being delivered at Grace Church, Utica, by Bishop Fiske.

The lectures are being delivered on Friday evenings at 8 o'clock, during October and November.

Rev. E. W. Averill to Be Dean of Fond du Lac

The Rev. E. W. Averill of Fort Wayne, Indiana, has been elected Dean of St. Paul's Cathedral, Fond du Lac. Mr. Averill has accepted the election and is to take up his duties at once. The Rev. L. M. Rocca, curate of the Chapel of the Intercession, New York City is to succeed Mr. Averill at Fort Wayne.

Needs Books In Japan

Two letters received at the Church Periodical Club office in New York set forth a later, but none the less urgent need in Japan.

The first is from Dr. Wood.

"Dr. Teusler cables us to ask that we appeal of 'standard fiction.' That means that the conditions Dr. Teusler and I talked over while he was here as probable do exist; namely, a mental and physical reaction is coming upon many of our American people. They need mental and physical relief.

"Dr. Teusler is planning to make the temporary St. Luke's not only a hospital but also a real community center meeting as many as possible of the needs of that section of Tokyo."

The second is from Dr. Correll of The Church Publishing Society in Japan. He says in part

"All the book-stores which carried English books were destroyed, and there

are no English books to be had to supply the demand there is for books in the English language."

Stated in another way, these extracts say to us—

There are no English books to be had in Tokyo. There is great need of English books, especially good fiction. Dr. Teusler considers the need urgent. He is planning to minister to all who are in need. It is "up to" us to supply the books.

The address is

St. Luke's International Hospital,
Tsukiji, Tokyo, Japan.

Books are sent as "printed matter," and the wrappers should be so marked. The postage is two ounces for a cent, up to four pounds.

Church Mission of Help In Albany

The latest and twelfth diocesan branch of the Church Mission of Help has been established in Albany. Miss Agnes M. Penrose, lately at the Mission's national office in New York, is executive secretary and has opened an office in the Cathedral Guild House. Miss Penrose has already visited considerably throughout the diocese, enlisting the sympathy of rectors and Church leaders of rural communities in the work of the Church Mission of Help. Prominent Church women in the city of Albany are deeply interested and the work promises to be



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Albany Busy On Campaign

The campaign for the alignment of the diocese of Albany with the program of the Church is progressing. Parish conferences on the Church's mission are being held and a diocesan committee has developed interest in a Churchmen's dinner to be held about the middle of November at which Mr. Franklin, treasurer of the National Council will be the speaker. Bishop Oldham is speaking at various parish conferences and meetings.

Installation of Dean of Albany Cathedral

On the Feast of SS. Simon and Jude the Very Rev. Charles C. W. Carver was formally installed Dean of the Cathedral of All Saints, Albany, Bishop Nelson officiating. "The chief thought that I want to leave in your minds in connection with this service," said Bishop Nelson, "is the example of our Lord Jesus Christ in service and the spirit in which that service was rendered the spirit of self-forgetful humility and love for the souls of men." The text the Bishop said, was applicable not merely to the newly installed Dean but to every one who exercises any ministry in the Church and to every member of the Church.

Healing Mission At Waynesville, N. C.

With the sanction of the Bishop of the Diocese a Healing Mission was held from October 21-28 at Grace Church, Waynesville. The missionaries were the Rev. Dr. A. J. Gayner Banks and Mr. John W. Lethaby, and the Rector, the Rev. Alfred New, reports crowded church services and increased communions. Every night many sufferers came up to the altar rail for the laying-on of hands and many cases of physical and spiritual improvement were registered.

Live Parish Paper In Atlanta

The Men's Club of the Church of the Holy Comforter, Atlanta, has just put out a parish monthly called "The Golden Rule," it's an eight page publication and is being financed by advertising and the men of the club. This little paper tells of the great amount the parish intends to do by way of social service especially among prisoners located at the Atlanta Penitentiary and on the coun-

ty's chain gangs. There are to be 5,000 copies to each issue and the men are scattering them broadcast not only over all the Atlanta parishes but in the immediate neighborhood of the parish. This new paper together with the other new one "The Four-Square Life" published by another small church in College Park, near Atlanta, may shock the diocese into seeing to it that its larger churches have papers too.

A Letter From a Prisoner in Atlanta Penitentiary

In view of the above news item from the Holy Comforter, Atlanta, Ga., the following extract from a letter which the managing editor of the Witness received from a prisoner in the Federal prison will be of interest. The writer of the letter is a subscriber to the Witness.

"I received your letter and I was very glad to hear from you. I am very sorry to say it but we have not seen no more church people since I wrote you of the visit of the choir. We have been trying to get some one to come to the prison on Sunday mornings to take care of a Sunday School Class. We write and write but we never receive no reply. I can not make out what's the matter.

I am trying to do all I can. I only have a little over two months more and I would like to see a good big class in here before I go home and I ask your help. The Episcopal Church is the only one not sending someone out here for Sunday School."

Making Plans for Bigger Wawasee

A committee representing the Diocese of Indianapolis, composed of the Rt. Rev. Joseph Marshall Francis, D. D., Mrs. J. D. Francis, the Rev. M. M. Day, the Rev. Wm. Burrows, Mrs. O. N. Torian and Mrs. G. F. Morrison and a committee representing the Diocese of Northern Indiana composed of Rev. C. H. Young, the Rev. Edward Roland, the Rev. W. J. Cordick, The Rev. C. E. Bigler, Mrs. C. J. Grant and Mrs. C. E. Bigler met in St. Andrew's parish, Kokomo, Monday, Oct. 29th for the purpose of making the Wawasee Conference for Church Workers a joint-Diocese affair.

Much interest and enthusiasm was evidenced and steps were taken toward making the Wawasee Conference next year, bigger and better than ever. An Executive Committee was chosen, con-

sisting of the Rev. C. H. Young, chairman, the Rev. M. M. Day, Mrs. C. E. Bigler, Miss Alice Goldthwaite, and Mrs. O. N. Torian. Mrs. C. E. Bigler was appointed chairman of the Program committee.

The date of the conference is June 16th to 21st and in addition to the usual conference there will be a Boy's Camp Conference, for high school boys under the direction of the Rev. M. M. Day.

Developing Two Places At Once

The Rev. Geo. Backhurst, rector of St. Mark's, Marine City and priest in charge of St. Paul's, St. Clair, Diocese of Michigan for the last year, has consented to a division of the two places, and has decided to remain as priest in charge of St. Paul's, St. Clair. The work has developed in both places so that a rector can now be supported in each place. Rev. Mr. Backhurst was formerly general missionary of the Diocese of Duluth and superintendent of Indian Missions, a work which now engages the full time of three priests.

House of Bishops To Elect Three

Fifty-seven bishops, more than the necessary quorum required, having assented to the proposed special session of the House of Bishops called to meet in Dallas, Texas, November 14th, by Rt. Rev. Alexander Charles Garrett, D. D., Presiding Bishop, the House will assemble there in St. Matthew's Cathedral at 10 o'clock A. M. on the day specified. It will be the first meeting of the House of Bishops since Bishop Garrett succeeded the late Bishop Tuttle as Presiding Bishop; and an event of considerable importance since it will be called upon, among other business, to elect three Missionary Bishops.

Bishop Roots having resigned to accept the leadership of the National China Christian Council, it is imperatively necessary that a successor to him in the

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Hankow District in China be selected without further delay. The resignation of Bishop Aves, of Mexico, creates a vacancy there which must likewise be filled quickly. The third vacancy is that occasioned by the resignation of Bishop Tucker, of the Kyoto District in Japan.

The Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, is president of the House of Bishops.

Founders' Day At Howe School

Always a memorable day, the Founders' Day at Howe School this year was especially impressive. On All Saints Day the special memorial services were held. The beautiful school chapel, with the hearty singing of the cadet corps and the dignified ceremonial, was especially adapted to the needs of so reverent a service.

The special program was given on Saturday and Sunday. On Saturday morning a review was held, followed by a competitive drill between the five companies. Following this came the interesting exercises in Blake Hall. The faculty in cap and gown, wearing the hoods of their degrees, took their places upon the stage. The chief address was made by the Rev. Dr. Peirce, of Kenyon College. Mr. James H. Haberly of Fort Wayne, an alumnus and a trustee of the school, spoke to the alumni and undergraduates outlining most forcefully what they can do for their alma mater. The president of the Senior class, Mr. William P. Knight, responded for the students. In the afternoon the school team played a game of football with the Central High School of Fort Wayne. The Formal Founders' Day Dance was held in the gymnasium in the evening.

Memorial Services for Southern Rector

Memory of the late Rev. William T. Dakin, beloved rector of St. John's Church, Savannah, Georgia, was honored by communicants of this parish on Sunday afternoon, October 21 at St.

John's Church by a beautiful service conducted by the Bishop of the diocese. The church was filled with members of the parish, Alee Temple of the Mystic Shrine, and Palestine Commandery, No. 7, Knight Templars. The program included special hymns and psalms that were favorites of the Rev. Mr. Dakin, and Bishop Reese preached the memorial address, in which he paid tribute to Mr. Dakin as a priest of the Church, rector of the parish, and his warm personal friend.

St. Luke's Hospital Is On the Job

On October 25 Bishop McKim informed the Department of Missions by cable that St. Luke's Hospital, Toyko, under present conditions is earning practically nothing. The hospital, however, is in operation in tents kindly supplied by the American military authorities. Japanese and American doctors and nurses are working to the limit to cope with the health requirements of Tokyo's appalling situation. Never was there a time when the service of St. Luke's and its splendidly organized staff was more greatly needed. Never in its history of more than twenty years has the hospital been unable to earn practically 90 per cent of its total expenditure. Under these circumstances Bishop McKim has asked in his cable that the hospital be guaranteed \$3,500 a month for the salaries of the Japanese staff until the facilities for the treatment of private patients and the consequent earning power of the hospital are restored.

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A member of one of the New York parishes accompanies a personal gift for the Emergency Relief Fund for the Japanese church with this suggestion—

"If the entire membership of this diocese would make a little sacrifice (I mean the plain ordinary people like myself, that God made so many of) and cut off all amusements and extra luxuries for one week, wouldn't it be splendid? By doing this they could turn in quite a substantial sum."

Five Truck Loads of Gospels Shipped to Japan

Five truck loads of Gospels printed in Japanese are being shipped today by the American Bible Society to its representatives in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for twenty-five or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam and the Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society.

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Running a School In Japan

Miss Gertrude Heywood, principal of St. Margaret's School, Tokyo, happened to be in Kobe on September 1. As soon as possible she returned to Tokyo, went to the site of St. Margaret's School, and there on the ruins of the once attractive building found a notice that all the members of the staff were safe. It also gave their temporary addresses. After three days of hardwork tramping about Takyo she located most of them, and then on Saturday, September 8 held a conference with some of the leaders of the faculty, to consider the future. Miss Heywood says—

"There was no question of discouragement in their minds. They were determined that St. Margaret's should be continued. I was made ashamed of the discouraged feelings I had had, by their high courage and spirit of determination and self-sacrifice. They all expressed not

only willingness but a desire to have their salaries reduced to the minimum and to do any kind of and any amount of work necessary to keep the school going. Of course the ways and means are yet to be decided but I wanted to tell you of the courage and unselfishness of the Japanese staff of St. Margaret's after going through a terrible ordeal and suffering great personal loss."

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Left With Two Babies and No Income

*At first it was pretty hard to manage—
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By Bessie English

(Photo by Building)

WHEN my husband died, two years ago, it seemed the end of the world to me.

There I was with two small children—one only six weeks old—and no income.

My husband's long sickness had taken every dollar of our savings. Baby's coming had brought another expense. The insurance was barely enough to meet all the bills. I was left destitute.

I was totally unprepared for the responsibility of being the family breadwinner. The only thing I knew how to do was housework. The outlook was anything but cheerful.

I Wouldn't Hear of It

Everybody was very kind. There were many offers of help. But I had too much pride to be willing to accept charity, even from relatives. My folks urged me at least to let them take the children, so I would have only myself to provide for, instead of three. But I wouldn't hear of it. My babies were all I had in the world, and I was determined that nothing should take them from me.

But how was I to manage? I couldn't sleep thinking about it. Both children and especially the baby, were at the age where they needed a mother's constant care. I couldn't leave them alone to go out working. Yet I faced the necessity of somehow earning enough to provide food and clothing and a home.

I live in a small town. At best there aren't many ways here for a woman to earn a living. And I had to find something that wouldn't take me away from the children. That didn't leave much choice. I would have to take in washing or stove.

I was none too strong. It was a hard grind. At times both my back and my courage were ready to break. But always the thought of my two children kept me going.

It was terribly discouraging. The children, of course, required quite a bit of my time. No matter how long or how hard I slaved over the wash tubs, what I earned was barely enough to keep body and soul together. Even with sewing added, the amount I earned was still pitifully small.

Worst of all, the hard work was gradually wearing me down. I lost twenty pounds. I began to fear I couldn't hold out much longer. The strain and worry of it had me almost in despair.

Just What I Had Been Hoping For

One Sunday I was so tired and discouraged that I was about ready to give up. Trying to get my mind off my struggle, I picked up a paper which a neighbor had brought over.

HOME PROFIT HOSIERY CO., INC.,

Dept. 265, 872 Hudson Ave., Rochester, N. Y.

Send me full information about making money 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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As good luck would have it, the first thing that caught my eye was a way to earn money at home. Exactly what I had long been hoping for but never expected to find good pay for work I could do entirely at my own convenience, without stepping out of the house, without any tax on my strength, without set hours, without having to leave or neglect the children.

I read it from beginning to end. It told how a Mrs. Himburg in Brooklyn, New York, had averaged about \$12 a week for nearly two years—in her spare time. How hundreds of other home workers each earned all the way from 5 to \$25 or more every week—the amount depending on how much time is given to the work.

I made up my mind I could do as well as anyone else. The work looked easy and interesting—knitting socks for the Home Profit Hosiery Company. I didn't know a thing about knitting, but it said no experience was necessary. I immediately wrote for full information about the plan.

The mere thought that perhaps my drudgery at the wash tubs would soon be over put me in better spirits than I had been for weeks. The more I found out about the plan and the money others were earning, the more convinced I became that here was my chance. So I sent in my application. In due time I received my Knitter, a supply of free yarn, and a book of simple and clear instructions that made everything plain and easy. Honestly, I feel in love with my Knitter as soon as I saw it—it looked so clever and capable. After a little practice, I could knit socks fine enough for any millionaire. It is no trick at all on this skillful little Home Profit Knitter. And I can sit down at my machine and earn a good day's pay while watching the children.

My First Check

My first check from the Home Profit Hosiery Company made me happier than any other money I had ever received—for it meant that at last I had found a way to be self-supporting without making a slave and drudge of myself.

Since then practically every dollar I have had has been earned on my Home Profit Knitter—I call it the family Bread Winner. And I have done this without tiring myself or neglecting the children or house-work. Compared with washing or sewing, the work is actually restful. I have regained all the weight and strength I had lost—and have regained my old cheerfulness and self-respect. I am able to give my children all the necessities and some of the comforts of life. I am gradually putting a little money aside. Above all, I can face the future with full confidence that I will always know where the money for the things we need is coming from because the Home Profit Hosiery Company has signed a life contract with me to take all the socks I can knit. It was a lucky day for me when I read about the Home Profit Home Work plan.

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How much one can earn in this way all depends on how much spare time can be given to the work. You are always your own boss—can start and stop knitting whenever you like—any time of the day or evening you can knit as many or as few socks each day or each week as you choose. Whether few or many, the Home Profit Hosiery Company guarantees to take every pair of socks you can knit for them, in accordance with their simple specifications, and to give you good pay for every pair you send them. They also supply free yarn for all the socks you send them. (But if you prefer, you can buy your yarn from the company at wholesale price and sell the finished hose at your own price to local stores, neighbors, etc. You can also knit sweaters and many other articles on the Home Profit Knitter, either for your own use or to sell.)

There is an enormous demand for the fine quality of wool hose so easily knitted on the skillful little Home Profit Knitter, and the Home Profit Hosiery Company is ready to make guaranteed arrangements with spare time home workers anywhere. It doesn't matter where you live. You don't need to know anything whatever about knitting at the start—the simple and clear instruction book quickly shows you how. All you need is a Home Profit Knitter, a little spare time, and the willingness to use it. No matter what you need money for, it will pay you to send for free information, about the Home Profit guaranteed plan. Simply tear out and mail the coupon—now, while it is in your mind. That takes only a minute, but it can easily make a difference of hundreds of dollars a year to you.

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