

DOLLARS, CENTS AND SOULS—Studdert-Kennedy

# *The* **WITNESS**

CHICAGO, JANUARY 26, 1928



REV. RALPH V. HINKLE



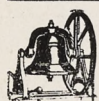
## Henry - Wynd - Young Inc.

314 East 34th St. New York



work in glass mosaics church decorations

For "Daylight Projection"  
of Slides, Opaque Objects and Films in  
**BALOPTICONS**  
There is a trade for every projection purpose. Write for  
literature on modern projection methods and apparatus.  
Bausch & Lomb Optical Co. 607 St. Paul St., Rochester, N. Y.



Tower Chimes Played From Electric  
Keyboard at Organ  
Church Bells — Peals  
**McShane Bell Foundry Co.**  
Baltimore, Md.



### Vestments

For the Clergy and  
Choir. Altar Hangings.  
Tailoring

Inquiries given prompt  
attention.

**J. M. HALL, Inc.**  
174 Madison Ave. (Suite 408)  
(Bet. 33rd & 34th Sts.) N. Y.



### MENEELY BELL CO.

TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY.

### BELLS

### MENEELY & CO. BELLS

FORMERLY  
WEST TROY  
N.Y.



WATERVLIET, N.Y.  
CHURCH BELLS, CHIMES AND PEALS  
Unequaled Musical Qualities

## AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders  
of

### PIPE ORGANS

noted for their superior tonal qual-  
ities and mechanical reliability.

Correspondence Solicited

### ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS  
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment  
of churches.

Telephone Vanderbilt 8761

### Memorial Windows

Monuments and Church Furnishings  
IN WOOD, METAL, STONE, FABRICS,  
COLOR

### CHARLES F. HOGEMAN

45 Seventh Ave., Bet. 13th and 14th Sts.  
NEW YORK

460 and 474 Main Street ORANGE, N. J.

## The Taylor Bell Foundry

LOUGHBOROUGH, ENGLAND

The World's Leading Bellfoundry

### CHURCH BELLS

SINGLY OR IN PEALS  
CHIMES OR CARILLONS  
AUTOMATIC OPERATION

Unequaled for Musical Qualities  
Yale University Andover  
Birmingham, Ala.  
Gloucester

Harvard University  
Germantown, Etc., Etc.  
INQUIRIES SOLICITED



### CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-  
broideries, Silks, Cloths, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars  
Specialists in Church Vestments  
and Embroideries for half a  
century.

### COX SONS & VINING

131-133 E. 23rd St. New York

### Moller Pipe Organs

The highest standard of musical  
excellence. Every organ designed  
and built special for the particular  
Church and service and fully guar-  
anteed. Every part built in our  
own factory. References, organs  
in over five hundred Episcopal  
Churches alone, including many of  
the most prominent. Booklets and  
specifications upon request.

### M. P. MOLLER

Hagerstown, Maryland

### The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED  
GLASS, MOSAIC, and MURALS

If interested write for cuts of some of  
our recent work.

### Giannini & Hilgart

Stained - Glass

English Artists

550 & 552 W. HARRISON CHICAGO



## DEAGAN Tubular Bell Tower Chimes

The one most beautiful form of memorial  
Standard Sets, \$6000 up

J. C. DEAGAN, Inc.

161 Deagan Building, Chicago

Played Direct From Organ Console



## J. WIPPELL & COMPANY LTD.

EXETER

and 4 & 5 Duncannon St.  
Charing Cross LONDON

### ECCLESIASTICAL ART WORKERS

in  
Embroidery  
Wood  
Stone  
Metal and  
Stained Glass



### Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late  
KING EDWARD VII.

Stained Glass Windows  
Memorial Brasses, Etc.

Designs and Estimates

### Heaton, Butler & Bayne

(N. Y.), Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

### Windows of Merit

Beautiful Groupings

Gorgeous Combinations of Color

Well executed by

The Van Gerichten Studios

Columbus, Ohio - New York City



### THE ROSSBACH ART GLASS CO.

— OFFICE AND STUDIO —

221-223 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL  
MEMORIAL WINDOWS.

— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED 1905.



### R. GEISSLER, INC.

56 W. 8th STREET, NEW YORK, N.Y.

### Church Furnishings

IN CARVED WOOD AND  
MARBLE-BRASS-SILVER  
FABRICS + WINDOWS





# THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 23

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.  
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

## DOLLARS, CENTS AND SOULS

### *Men Want to be Partners*

By

REV. G. A. STUDDERT-KENNEDY

"CUT out love and money and we could all live in peace," a friend remarked to me the other day. There is a lot of truth in that. Most of the serious troubles in life center round love or money.

But surgery is no good for this job. If you cut out love and money you cut out life itself. You only kill to cure. The root of the matter is in love. If you get love right money takes care of itself. Money in reality is only a counter for love.

That sounds mad, but I'll tell you what I mean. In this world we all live on one another. There is no escape from that. A solitary man might exist, but not for long. Adam would soon have petered out if it had not been for Eve. Eve came, and love, and then Cain and Abel and human life.

It is only a parable, I grant you, but it is a true parable. Man, woman, love, life, and if life is to last, work—and work together.

Division of labor. Eve nurses Abel, Cain cuts chips, Adam hunts deer. They swap service for service, work for work. So the family lives. It is the only way it can live. If we are to live we must swap work for work all the world over, for we are one family. Fair exchange is no robbery. The job is to make the exchange fair, and to make it quick.

If it is not fair someone is robbed. If it is not quick somebody has to wait with nothing to wait on.

That is the problem in a nutshell, but it is a hard nut to crack. We have been inventing and improving ways of cracking it ever since Adam went to work, and we have not got to the kernel yet. Money is one of

the inventions. It is a tool, an instrument; it is a pair of nut-crackers. It is a means to an end, and the end is a fair exchange, a fair swap of work for work.

But here comes the snag. Men don't want a fair exchange. They don't want to use the crackers on the nut, they want to use them for other purposes. They want an unfair exchange. Then there is the devil to pay.

If you use a razor to cut chips you will ruin the razor and make a gory mess of your face next morning. That is what men do with money. They lose sight of its true purpose, so turn it from a blessing to a curse, and make a gory mess of God's good world. That is where love comes in, and the soul.

#### MONEY A "RECEIPT"

Your soul is the name we give to the capacity you have for loving your fellow men, and working for them as a member of the family. If you have no love for your fellows, and have no pride and joy in working for them, you have lost your soul. That is what a lost soul means—a man with no love in his heart. If a man cares only for himself and works for no one but himself, that man is a lost soul. Dollars and cents are for him tokens of what he can get, not a receipt for what he has given.

The money I have in my pocket or at the bank ought to be a sign that I have gladly, willingly, and with all my heart done my bit for other people, and am confident that they will do the same for me. Money should be something I am proud to possess not for its own sake but because it is a guarantee that I am a bona fide

member of working humanity. It is a sign that I am worth my salt in the world of men.

#### TALKING TO MONEY

If money means *that*, it is a good thing, it has a soul in it; it raises men up to a higher level. If a man can honestly say of every penny he possesses: "I have done my very best to earn it, and give good service for it," then dollars and cents have a soul. But if money has lost that meaning and become an end in itself, or a sign merely of what you have been able to grab for yourself out of the world's till, then it has lost its soul. It is both damned and damning.

Money that has no honest meaning and is not a sign of fair exchange is a curse. The proper basis of industry and commerce is fair exchange and pride in fair exchange. Money with a soul. Only so can we be bound together in world-wide fellowship of work.

#### A BAD POLICY

The cash nexus, as it is sometimes called, is not strong enough to bind us, and we trust too much to it in these days. We think that high wages or even low wages are enough to keep a man working, and working his best, and that we can keep him bound to his machine by gold and silver threads. But it does not work. Cash may bind his body, but it cannot hold his soul; it strangles it.

Even from an economic point of view that is a rotten policy. If men's hearts and souls are not in their work, and their wages have no meaning, they cannot and will not work their best.

It is often said that the problem of



industrial unrest is a purely bread-and-butter problem, a question of dollars and cents, but that is a shallow and short-sighted way of looking at it. It is a matter of dollars and cents, and souls. Men want to feel that they are real partners in the enterprise of which they are a part, not mere paid hands. They want to feel that their money has a soul. Partly it is up to them. It is a matter of the spirit in which they go to work, and of intelligence to understand the value of what they do.

Some men are wage slaves because they have neither the "guts" nor the horse sense to be anything else. They have no pride in work they might well

feel proud of. But others are wage slaves, drawing dollars and cents that have no soul, because they feel, and feel with good reason, that it is not a fair exchange, but a mean advantage taken of their weakness that lies behind their wage.

Such men feel that they are selling their souls; that they are being robbed of manhood and turned into machines.

That must be changed if we are to have peace in industry. There can be no peace without justice. Money talks evil when it has no soul.

It all comes back to love and the co-operative spirit. Unless there is love, money must go wrong. There

is a lot of thought and work that must be devoted to dollars and cents before they can become a perfect expression of our souls, but however perfect we make the money system, it will be no use as a means of fair exchange unless the will to fair exchange is there, and plenty of it.

I well remember my pride when I took home my first pay envelope, and later when I had saved my first hundred dollars. I had *earned* it, and the thrill I got through possessing it was entirely due to that.

I must have dollars and cents, but I want them with a soul.

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

## TODAY'S WILDERNESS

### *Has the Church the Prophetic Vision?*

By

REV. B. Z. STAMBAUGH

THE committee, sent out by the scribes and other religious leaders of Jerusalem, to investigate the doings of that fanatical preacher who had everybody by the ears, was utterly baffled. These men had gone to Bethabara, beyond Jordan, had listened to John the Baptist's preaching, and had watched him baptizing many people. They had agreed among themselves that he was a very remarkable man. They felt that he was a force to be reckoned with—much more dangerous than most of the erratic preachers of reform, who had been, for a generation or more, disturbing the peace and conventional respectability of Hebrew religion.

So they undertook to question him as to what his claims were. Most prophets of this sort claimed either to be the Messiah Himself, or to be the reincarnation of Elisha. So they asked John if he was the Messiah. But he replied frankly, "I am not the Christ."

The committeemen exchanged wise looks. Evidently this man was more subtle than most of the others. Then they asked him, "What, then—art thou, Elisha?" And he said, "I am not."

Again the committeemen exchanged glances, with lifted eyebrows. This was going to be interesting. And they said, "Art thou that prophet for whom the scribes look?" And instead of trying to establish himself in a definite place in the system of rabbinic tradition; instead of leading his questioners on into subtler interpretations of his status, John the Baptist answered them curtly, "No," and went about his business.

The members of the committee were non-plussed. They did not know how to take this ragged, lean, sunburnt wild man, who cared nothing for their good will or for their co-operation, and who seemed to be concerned not at all for his own prestige. Then they decided to adopt his own frank tactics. They went to him and asked him openly for an answer to take back to Jerusalem: "Who art thou?—that we may give an answer to them that sent us. What sayest thou of thyself?"

He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord.'"

John had come to think of the whole world as THE WILDERNESS. He had lived a long time in the desert, where even the Roman Emperor had no road. And he saw that, likewise, even in Israel, there was no highway in human affairs for the coming of the King of Kings.

#### SAW THROUGH SHAMS

John had a disconcerting way of seeing through shams, of blurring out the truth, and of making himself generally disagreeable. He saw some respectable Pharisees in his congregation, and called them "a litter of snakes." He denounced the whole rabbinical system and declared that the Hebrew religion was rotten to the core; he was much more radical than our Lord in these things. He heard people making excuses for the immorality of King Herod, and he spoke right out, and said that all the new laws and decrees that could be placed on record would not prevent the sins of Herod from being adultery and incest; that the new queen was

no better than any unclean woman of the streets. It was really very tactless for him to speak in that way of people who come of such good families, and who had such excellent social standing. Indeed, it was highly unpatriotic.

#### WORLD A WILDERNESS

Moreover, John recognized this wilderness, not only in Israel, but in the rest of the world as well. He saw that the whole human race was an untamed, savage realm—a desert that was producing no fruits meet for repentance. He saw the world organized and governed by a military power that worshiped itself and demanded the worship of all mankind. He saw a world that had sated itself on material luxury, that was insane in its pursuit of pleasure,—a world of confusion,—a Babel,—a wilderness, unoccupied by its rightful Ruler. And he realized that the world's greatest need was a Redeemer, who should rule in righteousness.

#### TODAY'S WILDERNESS

I think we must agree that this is still the world's great need. The human race has learned how to be enormously productive of material things, but where spiritual values are concerned it is still a wilderness,—an untamed jungle. It is unnecessary to go into details. We have only to examine the impulses that surge in our minds,—to consider the aims with which our time is mostly spent,—to study the motives that rule in politics, in business, in sport, and in the various enterprises whose activities make up public news,—to be deeply impressed with the fact that we are



not giving the King of Kings much of a thoroughfare in human affairs.

The world today is wretchedly unhappy, in spite of the fact that more people possess the things that are supposed to produce happiness. Their misery is leading men and women into all kinds of foolishness and violence. They scarcely know what they want, or what is troubling them. There is unrest everywhere, and every government on earth feels that it is traveling in a wagon loaded with explosives, over a rough road. You know what some of our best minds have been thinking about the chances of civilization much longer surviving. You are familiar with the note of gloom in so much that has been written in the past decade, that a whole section of modern thought has been characterized as a "literature of despair."

So I repeat,—the world needs redemption,—a re-organization of life and thought. The world needs a Redeemer,—not merely a conqueror who shall rule a wicked world with righteous laws, but a King who shall so transform the world that He may rule in righteousness.

#### THE MESSAGE

Now, it is interesting to consider what John the Baptist brought as THE MESSAGE for his age: "Make straight the way of the Lord." He did not attempt to inaugurate a program of reform. He did not seek to specify a system of constructive legislation. He simply sought to arouse people to a sense of their need and to bring them to repentance. He did not try to depose the hierarchy at Jerusalem, but rather, to recall the priesthood to a higher conception of its mission and duty. He was not conspiring to overthrow Herod and to set up a new king in his place. He simply sought to shame Herod into being a better king himself.

The Church today can profit by the example of John. In the wilderness of the world, the Church must prepare the way of the Lord, but has no business to usurp the authority which must be enforced by secular power. To be more specific,—the Church has no right to meddle in politics. It is not the work of the Church to institute programs of reform, to bring pressure to bear upon legislation, to establish or disestablish governments, or to seek political power.

#### BUILDING A CONSCIENCE

The Churchman, as a Christian citizen, will naturally throw his influence in the right direction,—will do his part to interpret Christianity in terms of community, state, nation, world, art, and industry. But the Church, as an institution, has no interest in *compelling* people to do good. Rather, she is interested in building

### On the Cover

**RALPH VOORHEES HINKLE**, the rector of the Church of the Redeemer, Pendleton, Ore., was born in Michigan in 1885. He graduated from the University of Chicago in 1907, was in business for several years, and then went to the Rochester Theological Seminary (Baptist), from which he graduated in 1913. He did missionary work in Canada for two years, later studying at the Chicago Divinity School, from which he graduated in 1916. From 1919 to 1922 he was connected with the Congregational Church in Colorado, and with the Interchurch World Movement. In 1923 he became a curate at St. John's Cathedral, Denver, was elected Dean of St. Mark's Cathedral, Hastings, Neb., where he served until 1925, when he was called to his present parish.

up the public conscience, and may rejoice when this is achieved to an extent which expresses itself in better government. The Church is not primarily interested in doing good TO people,—in spite of the present multiplication of social service agencies under her direction,—but rather, in arousing people to BE good—opening up the highway of the Lord into human souls, so that He may rule there.

Surely no one can misunderstand this statement as meaning that the Church is not concerned with the "social gospel." It means that the Church's mission is not to deal with the *outward* expression of the social gospel,—legislation, charities, etc.,—but with the *motives* that underly it.

And how well John the Baptist expressed this by the modesty which marked his whole life. He was not the Christ. He was not a reincarnation of Elisha. He was not the great Prophet. He was just the VOICE. He said of Jesus, "He must increase, and I must decrease." Again, "He that cometh after me is mightier than I." He said to the Lord, "I have need to be baptized of Thee,—and comest Thou to me?"

#### THE CHURCH

Let us not forget that the Church is a Voice, a means of expression for our Lord,—the *Body* of Christ. But the Church is not the Christ Himself. Too often we become pre-occupied with the institutionalism of the Church. We love the beauty of it all,—the rites, the ceremonies, the sequences of the Calendar, the romantic history of it, the symbolism. It is so splendid that one cannot but

love and reverence the Church more and more as he knows it better. Yet we must remember that, as the Body of Christ it is in the world for usefulness,—not merely to be revered. The devotion of a Mary Magdalene is accepted graciously, but the anointed feet must still tread the Via Dolorosa and be pierced with iron. The splendor of the Church, as Dean Inge says, is no better than the splendor of the Grand Llama of Tibet, unless by that splendor mankind can be brought to a more vivid realization of the majesty of God, the beauty of Christ, and the glory of service.

Complacency in this matter is one of our besetting sins. We are so certain that the institutions and customs of our Church are right, that we are disposed to ascribe stubbornness and perversity to people who are not attracted to them. And when they are even repelled, as many are, by our ways, we look upon them as, therefore, unworthy of our concern. We are like fishermen who, in bad luck, find fault with the fish instead of varying the bait.

It is not that we should surrender any of the beauty and splendor of the Church. But we should be ready to do our part, through sympathy, fellowship, and neighborliness, to help people to know our Church, not as a proud citadel of self-satisfaction (as, unhappily, vast numbers of our Christian bretheren have been led falsely to think), but as a Voice crying in the wilderness of ugly, wretched, human life, "Prepare ye the way of the Lord,—the King of beauty and glory and majesty."

John said, "There standeth one among you, whom ye know not. He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

Had the Church today that prophetic vision,—the faith in her own message,—the faith in human nature which the Incarnation reveals,—to say to mankind, "There standeth One in the midst of you, Whom ye know not"—the kingdom of Heaven is within you. For unless the sacraments of the Church can open up the way for Christ to come into personal communion with the souls of men, then the Voice has failed.

Several outside speakers were heard at week-day services in the Cathedral Church of St. Paul, Boston, last week, as follows: Monday, Dr. Alfred Worcester, professor of Hygiene at Harvard University, "Morality and Common Sense"; Tuesday, Rev. Raymond A. Chapman; Thursday, Dean Washburn of the Episcopal Theological School, "Archbishop Laud, the great churchman of the late sixteenth and early seventeenth century in England."



# POTS AND POTTERY

## *Man Governed by Divine Law*

By

BISHOP JOHNSON

BACK of all our opinions about life is our conviction about God. Men are divided into two groups between whom there is a great gulf fixed so that they cannot pass over into one another's viewpoints; so that their disputations are fruitless and their arguments are pointless, since they proceed from an entirely separate premise.

It would be utterly futile for an astronomer who believed that the earth was the center of the solar system to confer with an astronomer who believed that the earth and all the planets revolved about the sun. So there are two groups of men; the one who orientate themselves to God as the center of a spiritual universe, and the other who solve all problems as though self was the center of them all.

The one subordinates his prosperity and adversity to the will of God and the other relates all events to his own self-will. There are just two major premises in all our thinking. The one "I believe in God"; the other, "I believe in myself." These two antithetical creeds produce two working hypotheses of life which are tangents that never meet and are mutually hostile to one another.

What is the basis of this belief in God? Is it intellectual or is it something else?

I believe that it is founded on a moral, rather than an intellectual basis, because this fundamental difference is to be found in all classes of men, irrespective of their intellectual attainments. It is a quality in the personality of man rather than in his reason.

What is our personality?

A babe is a bundle of desires which have no intellectual foundation. His development depends upon his desires, which in a savage receive no training, so that cruelty and hate are encouraged rather than inhibited.

He grows up to hate his enemies and to steal his horses as a legitimate fulfillment of his desires.

The parents from whom the child inherits traits; the environment from which he imbibes his likes and dislikes; and the temperament with which he is born; all these enter into the development of his character. How far he is personally responsible for these conditions and their final reaction in him is something known only to God.

The Master sums it up in these words, "It must needs be that offences come, but woe to that man by whom the offence cometh."

The basis for my belief in God is not a logical syllogism but a personal longing which I have in common with the large share of the human race.

The Old Testament dismisses this question in two categorical statements; first: "The fool hath said in his heart there is no God." Second: "Like as a hart desireth the water brooks so longeth my soul after thee, O God."

In these two statements we learn that the fool is not wrong in his head, but in his heart, and that the desire for God is an original intuition of the normal man.

The New Testament confirms this conception of the origin of faith when the Master says, "Blessed are they that hunger and thirst after righteousness for they shall be filled." And again, "Seek and ye shall find. Ask and ye shall receive." After all this is the motive behind the scholar, the artist and the saint. None of them can demonstrate the wisdom of their search until they have found their quest.

To the ignoramus the scholar is a fool; to the boor the artist is wasting his time and to the sensually minded the saint is missing the real joys of life.

After all the natural man receiveth not the things of God for they are foolishness unto him. Spiritual things are spiritually discerned.

Flaming youth may flaunt spiritual values but their inexperience attaches little value to their assurances. It is the harvest time that tests values and knows the difference between a field of wheat and a field of weeds.

After all "it is He that maketh us and not we ourselves" and in making us He made the laws that govern us, and in a very real sense in which we are as clay in the hands of the potter.

Our share in the ultimate character of the design seems to be confined rather to the particular pattern which we seek, rather than to the changing of the laws which govern pottery. We select our design and then a higher power works it out in accordance with the laws that He has given it.

We may protest against these laws until we are black in the face but if we disregard them we will ultimately spoil the pot. We cannot change the

laws of our moral nature by any amount of referendum on the part of the pots, even if we make our protest unanimous.

## *Let's Know*

### AMUSEMENTS

By Rev. Frank E. Wilson

TUESDAY evenings for the past few weeks I have been answering over the radio questions on religious matters which people send in to me. One of them came as follows: "Do you think it is a sin to play cards and to dance?" Some of those who listened in remarked to me that it was a silly question. But the pathetic part of it is that it was probably a very serious question to the unknown person who asked it.

Of course, it is very easily answered. There is nothing religious or irreligious about playing cards or dancing. They are perfectly innocent amusements unless they are misused. If cards are used for gambling or if dancing is made a sensuous introduction to immoral practices—then it becomes another matter. It is like asking whether firing a gun is a sin. If you are out hunting, it is not; if you are out to commit murder, then it certainly is. A similar question might be asked about the automobile. If you are taking a pleasure ride, the automobile is a harmless vehicle; but if you use it to facilitate highway robbery, then it would better be left in the garage. The mails are sometimes used to defraud unsuspecting persons, but for that reason we would scarcely consider it a Christian necessity to close up all the post offices.

The type of religion which condemns everything as a sin of which it does not happen to approve, is one of the great stumbling blocks to healthy-minded Christian people. I know a minister who loves to blast the "movies" as an instrument of the devil and who glories in the fact that he has lived six years in his home town without ever laying eyes on a picture. Young people in that congregation are growing up with the carefully implanted idea that they commit a sin every time they go to the movies. Sooner or later, they will make up their minds that such business is nonsense and will probably



also conclude that the Christian religion is equally nonsensical for teaching such stuff. The unfortunate part of it is that they are never likely to consider the possibility that this ranting may be a bit of personal eccentricity with which the Christian religion is not at all concerned. Then some of them will go to college, shrug their shoulders at all churches, and give occasion for their former pastor to preach a series of homilies on the atheistic influences of the modern university.

Whatever reaction there may be on the prohibition question it has its own friends to thank for people taking a similar position regarding alcoholic beverages. When the Anti-saloon League tells me that prohibition is a benefit to the country and ought to be supported, I can agree with them. But when they tell me the reason for supporting it is because it is a sin to touch hard liquor, I tell them their brains are on a vacation. Apart from breaking the law to get it, a man can drink a glass of wine with his dinner and be just as good a Christian as the other man who doesn't. To my mind prohibition is good for social and economic reasons but there is no religious issue in it. Temperance is a Christian virtue. Prohibition is a practical expedient.

## Cheerful Confidences

### A SURVEY

By Rev. George P. Atwater

EVERY time some one arises to offer a suggestion as to the methods of doing our work, he becomes the target for a few well-ballasted bouquets from those whose interests are affected in one way or another.

I had a good laugh, some time ago, when a self-appointed critic in another diocese entirely, wrote me that he was "going to keep an eye on me." This concern for my welfare arose from the fact, I believe, that I mentioned somewhere, purely as a matter of statistical interest, that twenty-four out of sixty parishes and missions in that diocese had shown a loss of communicants in the past ten years. Of course other places had shown commendable gains, the total gain for ten years being about 1,100 communicants, mostly in the large parishes.

I merely suggested that it ought to be discovered why twenty-four places had lost, so that the Church might know where it can best spend its hard earned money.

At the risk of having quite a number of eyes directed toward me. I am going to suggest again to our dio-



BISHOP THOMAS  
Preacher at Festival Service

cesan officials that they ought to make a survey of their various posts, with a tabulation of cost of maintenance, and complete knowledge of what is being done. I know that some sentimentalist will object that in doing the churches' work, we ought not to count the cost, but have great faith, and trust that if we plant and water the Lord will give the increase. That causes me to wrinkle my brow and wonder if perhaps they are right. But the only thing that seems to increase is the annual deficit. And you may believe it or not, but the time is coming when such a survey must be made.

Do you know that great business corporations sometimes get sick? What do they do? Speed up and put on steam? Not at first. They summon the business doctors, the skilled diagnosticians, who give the corporation a rigid examination, and report on the cause of the illness. Then the business takes the cure and then it speeds up.

The report of the statistics in the Living Church Annual indicate that we have some ailment, not very alarming, but sufficiently disturbing to warrant one dropping in at the doctor's office and getting a little advice.

If we had the foresight to ask a competent commission to study the "curve" of results and costs, for the past ten years, we might avoid some serious heartaches in the future. The hospitals are full of people who prescribed for themselves in the initial stages of an illness.

## About Books

UNDERSTANDING THE APOSTLE'S CREED  
—Donald McFayden. Macmillan, \$2.60.

A thorough study of the earliest Western Baptismal Symbol, a textbook useful for classes in Historical Theology, a necessary sidelight to the study of Church History and Systematic Divinity.

The *Apostle's Creed* comes from the seventh century. It was an outgrowth of the Old Roman symbol of the second century. Prof. McFayden investigates the literal and grammatical sense of each word and clause in the creed; distinguishes assumptions from assertions; attempts to discover why the assertions were made. Scientific and religious ideas which primitive Christians shared with their Pagan contemporaries are examined. Thereby, new and vital ideas not to be found in the first Apostolic preaching are discovered in the second century symbol; so likewise others in the seventh century creed.

The author concludes his book with two chapters on The Creed and Science and The Authority of Creeds. Articles of a Creed, says he, are "working hypotheses" which conserve religious values of permanent necessity. The continuity of the Christian Faith is one not of statement but of usefulness. Newly ascertained "facts," changed conceptions in other fields of thought, demand reshaping of ideas. The fundamental dogmas of theology are eternally valid, because they minister to permanent human needs. The mind can never completely fathom the realities which they reflect, but the problem of harmonious living which they solve, the mind must meet and solve *instanter*. On that account, however much a dogma may be for the time being called into question, while the restatement of it is in progress, it is not intellectually dishonest to rely for practical purposes upon a conception which our fathers found a sure guide to strength and peace.

—Benjamin Horton.

\* \* \*

MEMORIES GRAVE AND GAY. W. F. LaTrobe-Bateman. Longman's, \$1.80.

This is a volume of delightful reminiscences of a distinguished Anglican parish priest. They furnish a sort of window, as it were, through which one may see a devoted servant of God, humbly yet diligently at work in His vineyard, transforming an ugly patch of ground into a richly fruit-bearing garden of souls for God. And throughout the book there ripples a quaint and saintly humor, like the laughter of Angels.

—Irvine Goddard.



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

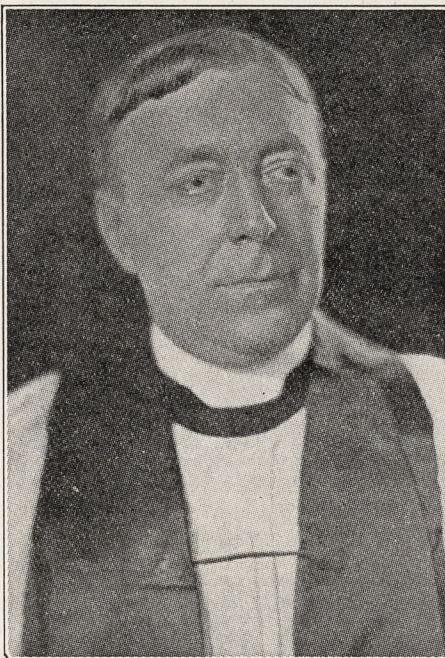
ONE of the most important mergers in the history of the diocese of Maryland is under consideration in Baltimore. The churches concerned are Ascension, Lafayette Square, the Rev. Robert E. Browning, rector; Christ Church, St. Paul and Chase Streets; and the congregation which worships at the Pro-Cathedral, Charles Street and University Parkway, Canon Harold N. Arrowsmith in charge. If the plan materializes, 1,700 communicants will be affected.

The Church of the Ascension, which has a congregation of approximately 1,000 communicants, has for some time been seeking a more desirable location because of changing conditions in its section of the city. Christ Church has been without a rector since the recent death of the Rev. Murray W. Dewart. It is the second oldest church in the city, and is preparing to celebrate its hundredth anniversary this spring. Twice in its long history it has been forced to move by the encroachment of business, and the present church, though still somewhat "uptown," finds most of its membership in the suburbs. The congregation of the Pro-Cathedral, living largely in the apartment-house district and the semi-suburban section known as Guilford in its immediate neighborhood, worships at present in the undercroft of the Synod Hall of the future Cathedral of the Incarnation.

It is proposed in the merger to erect a church building on the cathedral site which would be ample for the combined congregations and in the future would be a unit of the completed cathedral. Conferences are being held under the leadership of Bishop-Coadjutor Helfenstein, but no definite plans have been as yet worked out.

\* \* \*

Imagine, not out of January yet and here we are talking about a summer conference. But the program for the Racine party has arrived so there is nothing left to do but tell the folks about it. This year is an anniversary of some sort or other so an effort is to be made to have a large attendance—that is, as large as can be accommodated. Well, here are a few of the stars on the program: Rev. Spence Burton, Boston; Rev. Robert S. Chalmers, of Dallas, Texas; Miss Vera Noyes, of Chicago, who is an expert on religious education; Rev. "Ted" White, of St. Louis, who will deny it, never-



BISHOP REESE  
*Speaks on Modern Epiphanies*

theless, is an authority on social work; Rev. Frederick Grant, professor and dean; Rev. M. Boyer Stewart, of Nashotah, professor; Rev. Harwood Sturtevant, of Racine; Dean Peter Lumkin for music, and two of the staff of THE WITNESS, Rev. Irwin St. John Tucker, who is doing a series for Lent, and the Rev. Frank E. Wilson, the editor of Let's Know.

\* \* \*

Convention of the diocese of Colorado last week. Diocesan dinner was very largely attended. Rev. Frederick W. Clayton, rector of All Saint's, Omaha, Neb., was the principal speaker.

\* \* \*

Bishop Thomas, formerly of Wyoming, is to be the preacher at a great Festival Service to be held next Sunday at St. James' Church, New York.

\* \* \*

They prepare for elections of a vestry at Christ Church, Little Rock, Arkansas. Nominations are sent to every communicant several days in advance of the parish meeting, with ballots. Twenty-five were nominated and fifteen elected this year—and it took the tellers three hours to count and tabulate the votes. This parish, of which Rev. W. P. Witsell is rec-

tor, increased their pledges 70 per cent this year. The parish has a sort of soviet called the Group Organization. There are 20 organizations in the parish, each of which has a representative on the Group Organization, and it is their job to see that all of the organizations function in harmony. Good idea!

\* \* \*

The young people's societies of Southern Ohio had an interesting conference at Calvary Church, Cincinnati, early this month, with leaders talking on "What Shall I Do with My Life?" "How to Lead a Discussion Group" and "How to Make an Interesting Program." Bishop Reese was the speaker at the Convention Dinner, his subject being "Modern Epiphanies and the Challenge to Youth."

\* \* \*

Canon Simpson, of St. Paul's Cathedral, London, is now in this country preaching in the east in the interest of the Church Army.

\* \* \*

Dean Sturges, of St. Paul's Cathedral, Boston, is on a two-weeks' vacation in South Carolina. The classes on personal religion, which he generally leads, are being taken by the Rev. Charles R. Peck during his absence.

\* \* \*

E. C. "Ted" Mercer, lay missionary, has just completed a mission at Christ Church, Ansonia, Mass.

\* \* \*

They have a nice custom in Boston that is sponsored by the Federation of Churches of which the Rev. George L. Paine is secretary. Once or twice a year the parsons of the city exchange pulpits, including a rather large number of Episcopal rectors.

\* \* \*

The members of Christ Church, Fitchburg, Mass., are planning the early resumption of their \$250,000 church building program which was halted by the death of the rector, Rev. A. C. Gammack, early in the summer. Certain changes have been found advisable since the plans were originally made. Rev. A. Vincent Bennett, the rector, visited New York this week to confer with Herbert Upjohn, architect, to further the work on the preliminary plans. The plan as devised considers complete remodeling of the present church, erection of a new church school and parish hall and the construction of



a new rectory. The parish hopes to have the matter definitely settled before Christmas and to keep the plans in conformity as much as possible with those of the former rector.

\* \* \*

The four-story brown-stone house at 27 West 25th Street, New York, belonging to Trinity Church and serving for many years as the home first of Dr. Morgan Dix when he was rector, and then of Dr. Manning, is to become the new headquarters of the Church Mission of Help. This announcement was made by the Rev. Dr. J. Wilson Sutton, president of the New York diocesan branch of Church Mission of Help, at its seventeenth annual meeting, held on January 16, in St. Bartholomew's Community House. The Society expects to take possession May 1, moving from the offices at 1133 Broadway, which it has occupied for the past seven years. The new quarters are given rent-free, the Society providing for upkeep.

This welcome news was part of a series of gratifying reports, from Dr. Sutton, president and chaplain, Mr. Harry Pelham Robbins, treasurer, and Miss Mary E. Brisley, executive secretary, all of whom showed the work of the Society to be making steady progress. During the past year, 740 different girls have been in active contact with the New York CMH. In order to extend its work the Society desires the formation of more parish groups, and the enrolment of more individual members. CMH, both in preventive and restorative work, brings into play the best that the Church and modern case work have to offer, chaplain, trained staff and psychiatrist all working together.

Miss Ann E. Prophet, executive secretary of CMH in the Diocese of Western New York, in an exceedingly interesting and encouraging address, described the work of Brent House, Buffalo, which, as a temporary home for CMH girls, is making a marked contribution toward replacing girls in normal contact with life.

\* \* \*

President James R. Angell, of Yale University, officially welcomed the Berkeley Divinity School to its new home in the heart of Yale at a luncheon and reception, January 17th, attended by Bishop Chauncey B. Brewster, Bishop Edward C. Acheson and 200 clergy and laymen from the Diocese of Connecticut. The seminary's new site purchased two weeks ago, adjoins several of the university's finest laboratories and is only one block from President Angell's residence. According to present plans, the school will open here next September in affiliation with Yale but not as an integral part



BISHOP J. H. JOHNSON  
*He Is on Way to Health*

of the university. The move is being made in order to give the broadest possible training for the ministry. Buildings on the grounds, including a dormitory at present used by Yale graduate students, will be utilized temporarily.

"Yale is delighted to have Berkeley for her near neighbor," said President Angell. "I feel sure that both the students and faculty of Berkeley will find it possible to take advantage of the resources of Yale, and I am equally certain that Berkeley will offer opportunities of which various members of our Yale group will be glad to avail themselves. We look forward with genuine pleasure to the prospect of mutually helpful relations."

Rev. Elmore M. McKee, pastor of Yale University, and Samuel A. York, of New Haven, also joined in the welcome, and characterized the move as a great forward step in the field of religious education.

\* \* \*

The Diocese of Los Angeles has lost four of its clergy within the past month. The death of the late Canon Renison has already been referred to in these columns. Canon Renison was a pioneer missionary with a rich background of experience both in Canada and the United States. The Rev. Franklin U. Bugbee was buried from St. Paul's Cathedral December 27th. Mr. Bugbee, a graduate of the University of California and of the Church Divinity School of the Pacific, was the Rector of The Church of the Redeemer, Los Angeles. He had served with great faithfulness and success for many years in Southern California. The Rev. Octavius Parker was a retired priest who had

worked in Oregon, Alaska and California for many years. He was a graduate of Nashotah House in 1876. Dr. Parker died on December 28th and was buried privately the following Friday at Evergreen Cemetery, the Bishop Coadjutor and Dean Beal officiating. The Rev. Flavel S. Luther, retired President of Trinity College, died at his home in Pasadena January 4th and was buried from St. Mark's Church, Pasadena, Saturday, January 7th, the officiating clergy being the Rev. Stephen Cutter Clark, Jr., the Rev. C. W. Leffingwell, the Rev. Rufus S. Chase and Bishop Stevens. The pall bearers were all graduates of Trinity College, as was the organist, the Rev. Dr. Gooden of Harvard School.

\* \* \*

The Rt. Rev. Joseph H. Johnson, Bishop of Los Angeles, has so far recovered his strength as to be able to drive about, and in December he officiated at the laying of the corner stone of the Hospital of the Good Samaritan, an occasion which has been awaiting his convalescence.

\* \* \*

St. James Church, La Jolla, California, has been given a tower with chimes, by Miss Ellen B. Scripps. Construction will begin at once. The tower is to be a replica of that at Campo, Florida, a suburb of Mexico City. The Rector, the Rev. William Bedford-Jones, has also announced the completion of plans for a church which will ultimately replace the present structure.

\* \* \*

The twenty-fifth anniversary of the rectorship of the Rev. Charles L. Barnes of St. Paul's Church, San Diego, was observed on January 9th by a special pilgrimage of the Los Angeles Clericus to San Diego by automobile. The Clericus lunched with Mr. Barnes and presented the felicitations of all its members. On the evening of January 14th a reception was tendered to the rector by the members of the congregation. For many years Mr. Barnes has been dean of the Convocation of San Diego and is one of the community's leading citizens.

\* \* \*

A building campaign for a new church has been undertaken by the people of the Church of the Epiphany, Brooklyn. The firm of Ward, Wells, Dreshman and Gates have been retained for the campaign, and Mr. A. C. Olson, of this firm, who so successfully managed the recent campaign for St. John's Hospital, has been assigned to this undertaking. The objective is \$75,000-\$100,000, the first figure the cost of actual construction and the second including fittings and furniture.

\* \* \*

Pardon another word or two about



the Lenten issues. We are anxious of course to have as many rectors as possible take Bundles and to use the articles as material for study groups. For this purpose there are two especially prepared series of articles, one by the Rev. Alfred Newbery, who is the rector of the Atonement, Chicago, and one of the coming leaders of the Church. They will be solid material for a mature group of people who want to think seriously about religious matters at least for a few minutes each week during Lent. The other series is by the Rev. Irwin St. John Tucker, who is a prominent journalist as well as a clergyman. The first two articles of his series, on Fellowship and on Loyalty, have been received, and I have read them. I am not going to use superlatives, but I am going to say that no clergyman is going to go wrong who uses this series with a discussion group made up of people from eighteen to eighty. In addition there will be two articles during Lent by the Rev. Elwood Worcester, the rector of Emmanuel Church, Boston, on "Is Our Civilization Doomed?" in which he deals with the present rebellion of youth, the disregard of law, the breakdown of moral standards, the breakup of the home, and other pertinent problems that confront modern man. Finally there are five articles from England, each one written by a prominent writer of the Church of England—

Dean Inge, Canon Streeter, Canon Storr, Rev. G. A. Studdert-Kennedy, and Canon James Adderley. Their subjects: "Perils to Character," "Life After Death," "Challenge of Holy Week," "Meaning of Heaven and Hell," and "Meaning of Easter." All of these are in addition to the usual articles by Bishop Johnson, Dr. Wilson, Dr. Atwater, and the NEWS of the Church, which, believe me, will have to be *brief* paragraphs during the seven weeks of Lent in order to cover the ground. But it will be done . . . *all* the news without a superfluous word. Prices for Bundles on page 16 . . . PLEASE.

\* \* \*

The ladies are meeting in Washington to discuss ways and means of ending war. Mrs. Carrie Chapman Catt is the chairman, and delegates are there representing a large number of women's societies. Here's hoping they are more successful than the men generally are.

\* \* \*

Speaking of war, our friend Will Rogers made a rather cutting remark as he was interviewed in Havana the other day. "The United States is in a rather queer position at this conference. We are shaking hands with one hand and shooting with the other."

\* \* \*

Here is the showing of the University of Kansas, as to church relations

of students, as ascertained by a recent canvass. Of the 4,091 students there, only 290 had no church affiliation or preference. Church members number 3,146. Of the 945 remaining, 655 have church preferences, but are not members. Of the 290 students not members of a church or having a

## Money for Churches

Hundreds of churches by their experience have proved that men trained in financial campaigns raise more money more easily than untrained men.

Over \$208,500,000 has been raised for religious and philanthropic institutions by members of this organization.

Campaigns undertaken anywhere. We care for every detail.

Plan for that new building, addition or Sunday School. Let us help you clear off debts. Write us your hopes.

*Members of this organization have conducted campaigns for the Church ranging from Hundred Thousand Dollar funds for parishes to Several Millions for institutional and diocesan programs.*

"Financing Philanthropy," quarterly paper, free on request.

Member Joint Board of Campaign Counsel and Planning

**HEDRICK, MARTS & LUNDY, Inc.**

527 Fifth Ave., New York

# The Spirit of Missions Again Will Aid the Church School Lenten Offering

By allowing to the Children of the Church a liberal commission on yearly subscriptions, and on single-copy sales of the Lenten Offering (February) Number.

Orders should be sent early. The size of the edition printed is governed by the advance orders. Last year many late orders could not be filled.

If you have not received the literature and order blank, please write at once.

The Spirit of Missions

281 Fourth Avenue

New York



preference, 244 are men. Among the denominations, the Methodists lead with 1,316 members. The Presbyterians are second with 697, and the Disciples of Christ third with 467.

\* \* \*

Trinity church, Boston, invited Dean H. B. Washburn, dean of the Episcopal theological seminary in Cambridge, to preach the annual sermon in commemoration of the birth of Bishop Phillips Brooks, for a score of years rector at Trinity, at whose feet Dr. Washburn sat in the days of his preparation for the ministry. The service was conducted by Rev. H. K. Sherrill, rector of Trinity church.

\* \* \*

A gift of a half million dollars has been announced by Bishop Freeman for the building of a chapel on the main floor of Washington Cathedral. The name of the donor has not been made public.

\* \* \*

Bishop Stires is to be the principal speaker at the annual meeting of the Church Schools of Long Island, to be held next Sunday afternoon at St. Luke's, Brooklyn.

\* \* \*

A confirmation class numbering 48 was presented last Sunday at the Resurrection, Richmond Hill, New York. Bishop Tyler of North Dakota, acting for Bishop Stires, also dedicated a beautiful new stained glass window, the work of Calvert, Herrick and Riedinger.

\* \* \*

Readers will be glad to hear that Bishop Brent, seriously ill in a hospital in Baltimore, is responding to treatment and that a period of recuperation alone stands between him and a full resumption of his duties.

\* \* \*

File this under the heading: "Progress in the Episcopal Church": Calvary Cathedral, Sioux Falls, S. D., took a rather unusual and significant step at its parish meeting on the evening of Epiphany when by spontaneous and unexpected action three women were elected on the vestry to succeed three men whose terms had expired. This election is for a term

of three years and makes one third of the vestry consist of women.

It was Bishop Hare's practice to permit the election of women and their appointment on mission committees. Representation in the district convocation has always been without distinction of sex; but this is the first time that the cathedral congregation has acted upon that principle.

\* \* \*

More than 214,000 persons visited the little Bethlehem chapel in the crypt of Washington cathedral on Mount Saint Alban during the twelve

months of 1927, according to an official estimate made public by the Rt. Rev. James E. Freeman, Bishop of Washington. This was 10,000 in excess of the number who entered the chapel during the previous year, it was stated.

\* \* \*

One diocese in the Province of Seawanee believes that it owes a duty to its bishop other than merely paying him a salary and furnishing him with an office and a home, for they are helping to give him the peace of mind that comes from knowledge that one's

## NET RATES and REFUNDS

have combined to make the insurance offered by this corporation unusually attractive to the policy-holders. The rates themselves are extremely low, containing no loading. In addition to this basic fact, the Directors have been declaring substantial refunds each year, in line with the object for which this corporation was established. That object was to offer insurance as cheaply as is consistent with safety to clergymen and their families and to lay-workers and their families.

\* \* \* \*

Inquiries are invited. We have no agents and all correspondence should be addressed to

**The  
Church Life Insurance  
Corporation**

14 Wall Street - - - New York

### Aid for the Whooping Cough Sufferer

Roche's Embrocation is considered by thousands of mothers the quickest relief known. Just rub it on the child's chest. It breaks the congestion and loosens the phlegm that chokes—relief follows. Equally effective for croup and chest colds.



Sold By All Druggists or  
E. Fougera & Co., Inc., New York  
W. Edwards & Sons, London, Props.

**ROCHE'S**  
EMBRICATION



dependent loved ones will be provided for when one's own earthly troubles are over.

When this bishop was called to the diocese in which he is the greatly beloved leader the finance committee of the diocese arranged to have his life insured for \$25,000 under a policy in one of the big life insurance companies to be payable to the diocese. In the event of a claim under the policy the proceeds would be invested for the benefit of the bishop's wife and children and the income paid them as long as they may need it. The policy, which carries the features of disability benefit, waiver of premium and double indemnity, is a participating contract, which means that it receives dividends yearly that may be used to reduce the insurance cost or may be left with the insurance company to increase the face of the policy. Thus far the diocese has allowed the dividends to accrue so that in the course of time the policy may become an endowment during the lifetime of the bishop, should he live, as all of his people devoutly pray that he may, to a ripe old age. The premium on the policy is placed in the regular budget of the diocese, just as the pension premium appears, and the people of that diocese derive considerable comfort from the thought that they are doing for their bishop what they would do for their own, now that the Church has her own Church Life Insurance Corporation which sells insurance at an extremely low figure.

\* \* \*

Says Bernard Shaw: "I am not a Christian, any more than Pilate was or than you are, gentle reader. But I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way which Jesus would have found, had he undertaken the work of a modern practical statesman."

\* \* \*

Two pieces of rare lace were presented recently to the Right Rev. James E. Freeman, Bishop of Washington, by Mrs. Samuel Warren Mil-

ler of Washington, for use as a portion of the communion linen in the completed Washington Cathedral. The lace, according to the donor, belonged at one time to Queen Caroline Dorothea, wife of George II, and later became the property of that great grandmother of Monsignor Charles G. O'Keefe, a Herbert of Muckcross. The lace is said to have remained in the family of the Herberts for over 200 years. Mrs. Miller is a former president of the Woman's Auxiliary in the diocese of Washington.

\* \* \*

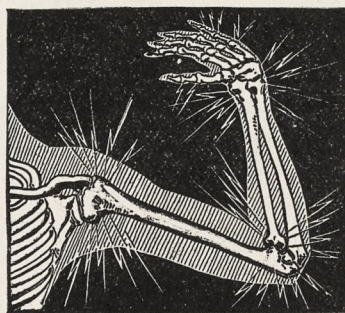
The January meeting of the Clericus of Baltimore was held at the Church Home and Infirmary on the ninth of the month, when an opportunity was given the members to inspect this diocesan institution. Addresses were made by Dr. Cullen on

**St. Albans** The National Cathedral School for Boys  
Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.  
Address: WILLIAM H. CHURCH  
Head Master, Washington, D. C.

## Rheumatism

### A Remarkable Home Treatment Given by One Who Had It

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.



"I Had Sharp Pains Like Lightning Flashes Shooting Through My Joints"

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer, any longer, when relief is thus offered you free. Don't delay. Write today.

MARK H. JACKSON

38P Stratford Bldg., Syracuse, N. Y.  
Mr. Jackson is responsible, above statement true.

the history of the hospital, by the Rev. Shirley C. Hughson on parish missions, and by a representative of the Federated Churches of Baltimore, and the Rev. Josselyn Reed of Liberia. The loving greeting of the Clericus was sent to Bishop Kinsolving of southern Brazil, who has been forced under doctors' orders to retire from his missionary work.

\* \* \*

The Bishop's Guild of Maryland held its annual communion memorial service recently at the diocesan house, followed by luncheon.

### Porto Rican Drawnwork

Exquisite Table Linens - Dainty Handkerchiefs.

### St. Andrew's Craft Shop

Mayaguez, P. R. Hotel Palace, San Juan  
Send for catalogue.

Hospital of St. Barnabas

### SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address  
DIRECTOR, SCHOOL OF NURSING  
Hospital of St. Barnabas  
Newark, N. J.

### HARVARD SCHOOL Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R.O.T.C. 28th year opens September 20th. Outdoor sports in a fine climate. For all information address the Rev. Robert B. Gooden, D.D., Headmaster.

### RACINE COLLEGE GRAMMAR AND PREPARATORY SCHOOL

Racine, Wisconsin

Founded 1852 as a department of Racine College and still conducted on original Foundation. Select non-military School for Boys. High Scholarship, atmosphere that of cultured home. Recommendations required. Terms: \$70 per month.

Address: Secretary

THE SISTERS OF THE HOLY NATIVITY will furnish vestments, altar hangings and linens at moderate cost. Also Priests' girdles, hand-made of imported linen thread. Sisters of the Holy Nativity; Fond du Lac, Wisconsin.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd., 72 Margaret Street, London, W. I., England.

PURE IRISH LINENS AT WHOLESALE prices, for Altar Guilds, Rectors, and others. Also Handkerchiefs. Samples on request. Mary Fawcett, 350 Broadway, New York City.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel., Cleveland 52.

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work. Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge contributions.

Legal Title for Use in Making Wills.

Westminster Cathedral Foundation of the District of Columbia



The guild is composed of women of the parishes of the diocese and its aim is to help the Bishop in the theological education of his candidates for the ministry. Two events each year are held to raise money for this purpose: a luncheon in December and a Christmas sale in November.

\* \* \*

An outspoken deaconess who has been visiting Auxiliary groups in her diocese writes: "As I go about seeing the women so busy about so many things, so many activities to extract money from the apparently unwilling giver in order to sustain the work of the Church, I wonder, and am thoroughly convinced myself that we are not doing the wisest thing. We spend so much time and energy that should be spent more profitably following after spiritual things, and we try to fool ourselves into thinking we are doing the Church's work when we help with a dinner or a bazaar. Maybe we are, but I wonder how soon we shall begin to wake up and put first things first. If we as Church women would spend more time in our devotions, more time in reading and becoming familiar with spiritual things and interest others along the same line, I am sure the financial burden would be much easier, because people give where their interest is and it is our duty to stimulate and satisfy that interest."

\* \* \*

Swedish church people in Galesburg, Ill., had a week-end visit in December from the Rev. Dr. J. G. Hammaraskold, dean of Scandinavian work in the Church, who at the invitation of the Bishop of Quincy and the Vicar of St. John's, Galesburg, conferred with local workers, visited a number of invalids among the Swedish people, and on Sunday, after the usual early service, celebrated the Holy Communion in Swedish. The after-

noon service was in Swedish and English, with an address especially for American-born of Swedish descent. The violet chasuble used at St. John's during Advent and Lent was presented some twenty years ago by friends in Sweden.

\* \* \*

Hubert T. Delaney, son of Bishop Delaney, the Negro suffragan of North Carolina, has been appointed an assistant United States attorney for the Southern district of New York. Mr. Delaney is a graduate of St. Augustine's school, Raleigh, the

College of the City of New York, and the law department of New York university. He is reported a man of fine character and ability, with an excellent mind, high ideals and firm principles.

\* \* \*

To the shops maintained here and there in the world by mission industries should be added St. Andrew's Craft shop in the Palace hotel, San Juan, P. R., which handles the work from St. Andrew's Mayaguez—handkerchiefs, table linens, embroideries and other beautiful things. Mrs. Say-

## A MISSIONARY PICTURE GALLERY

Through 1928, THE SPIRIT OF MISSIONS will bring each month to its subscribers the portrait of one of our Missionary Bishops, (chosen in order of Consecration) with a brief story of his work and field.

The supplements are printed on heavy paper, 6 1/4 x 9 1/4 inches, suitable for framing.

Helpful, informative, for the home, Guild Room, Parish House and Church School.

Yearly subscription at \$1.00, will bring the set of twelve, one each month, which can only be obtained with THE SPIRIT OF MISSIONS as copies are not sold separately.

Send your subscription order now in order to receive the complete set of portraits.

**\$1.00 A YEAR**

—o—

## The Spirit of Missions

281 Fourth Avenue

--:

New York

### CONFIRMATION INSTRUCTIONS

-- By --

**BISHOP JOHNSON**

The Standard Book which is recommended by the Department of Religious Education.

50c for single copies.

\$4.00 for a dozen.

Postpaid.

### Witness Books

6140 Cottage Grove Ave.  
CHICAGO



## Services

### Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace and St. Peter's, Baltimore

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

### Grace Church, Chicago

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

### St. Paul's, Chicago

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

### The Atonement, Chicago

Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 6.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### St. Luke's, Evanston

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

### The Ascension, Atlantic City

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

### Christ Church, Cincinnati

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

### St. Matthew's Cathedral, Dallas

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

### St. Luke's, Atlanta

Rev. N. R. High Moor  
Sundays, 7:30, 11 and 5.  
Church School, 9:30.

### Church of St. Mary the Virgin, New York

139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

There is space here for two

## NOTICES OF CHURCH SERVICES

For the special rates write  
**THE WITNESS**  
6140 Cottage Grove Avenue  
CHICAGO

lor told in "The Spirit of Missions" in December something of the great need among girls and women around the mission, as many of whom as the mission can provide work for secure a living wage and self-respect through this work.

\* \* \*

Albany diocese has made provision for a nine months' experiment in city chaplaincy work. A city chaplain will work in the cities of Albany and Troy. If this arrangement proves feasible, the work may be put on a permanent basis.

\* \* \*

The Rev. H. A. Donovan in Monrovia, Liberia, on December 22 sent out into the world through the French Wireless a message reading: "Bishop Overs, Jamestown, New York, Christmas greetings, Donovan." This was picked up by an amateur in Paterson, N. J., and mailed to Bishop Overs, who duly received it on Christmas eve.

\* \* \*

Of the large edition of 80,000 of this year's Daily Bible readings, 60,000 had been sold by the first of the year.

\* \* \*

Dutchess county, New York, in which several of the largest state institutions are located, is working out an arrangement whereby the rectors of small parishes will act as chaplains of the institutions. This idea might be extended throughout the state, every clergyman considering public institutions as a definite part of his parish.

\* \* \*

A new piece of English-speaking work is probably about to be opened in Mexico. On a recent trip to Vera Cruz, Archdeacon Watson secured ten signatures to a "solitude" asking for English services at that port. Bishop Creighton filed the request with the Mexican government and was assured that there would be no objection and that he would receive a permission within a week. Archdeacon Watson will go down from time to time for occasional services.

\* \* \*

Arthur Andrews, who died recently, was fifty-six years bell-ringer of Canterbury cathedral. He rang the bells at the enthronements of Archbishops Tait, Benson, Temple and Davidson.

Last summer 160 Episcopal church clergy attended six summer schools for rural work, conducted by Wisconsin, Cornell and other universities and colleges.

\* \* \*

College students at Oxford, Ohio, have painted the outside of a little church there, and the congregation

## Services

### Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

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

### Trinity Church, New York

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

### The Heavenly Rest and Beloved Disciple, New York

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

### St. James, New York

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

### Grace Church, New York

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

### St. Paul's Cathedral, Buffalo

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### St. John's Cathedral, Denver

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watt  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee

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

### St. Paul's, Milwaukee

Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

### St. James, Philadelphia

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

#### THE DEAN

4 Chelsea Square New York City

### Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address

THE DEAN

### Berkeley Divinity School

Middletown, Connecticut

Address:

REV. WILLIAM PALMER LADD, Dean

### DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses.  
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

### SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.

Seabury Hall, Faribault, Minn.

### The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information  
address the Dean,

REV. BERRYMAN GREEN, D.D.

Theological Seminary Alexandria, Va.

### HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.  
Four year liberal arts course, leading to the degrees A. B. and B. S. High Standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

Trinity College, Hartford, Conn. has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

A Clean Mind **HOWE** SCHOOLS in a Sound Body  
INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special attention given to College preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building.

Rev. Charles Herbert Young, M.A., Rector  
ADDRESS P. O. BOX, HOWE, IND.

and faculty members have put in some hard work assisting the student pastor, the Rev. Gilbert Pennock, in making further improvements.

\* \* \*

The necessity for relocating some of the work in San Juan, Porto Rico, where changing conditions have left the church for English-speaking colored people too far removed from their homes, is shown in the fact that when there are three or four children in a family, they take turns coming to Church school as they can't afford car-fare for all to come every time.

\* \* \*

The diocese of Rangoon has been celebrating its jubilee. In 1877, when it was separated from the diocese of Calcutta, there were only four missionary priests in Burma, and ten churches. Since then the ten churches have grown to well over 40, not including many little churches in the remoter missionary districts. There are now 72 mission workers, clerical and lay. The diocese is determined to try to raise 12,000 pounds or more as a thanksgiving for fifty years' work, in order to provide suitable buildings for one of the important centers which is now very inadequately equipped.

\* \* \*

Miss Mabel Lee Cooper, of the Department of Religious Education, returned recently from a two months' visit in Hawaii, which was devoted to helping the Church in its program of religious education. She speaks with much enthusiasm about the work there.

The Congregationalists are the strongest and most influential; their missions have been there since 1820. The Episcopal Church is next in numbers and influence. The Roman Catholics for many years were few in number, but are increasing. They are now building the College of St. Louis, a magnificent plant which will eclipse anything else of the sort in

### Witness Fund

WE acknowledge with thanks the donations to The Witnesses Fund listed below. Received last year they are nevertheless entered so as to start the Fund for 1928 when we hope that those readers able to do so will send in a bit of extra money so that we may continue to send the paper each week to a large number of people who would otherwise be without it.

Caroline S. Newton .....\$ 2.00  
Mrs. T. B. Turner..... 2.00  
Cynthia H. Lamb..... 4.00  
C. R. Layton..... 4.00

Total for 1928.....\$25.75

### ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.

Address Bernard Iddings Bell, President.  
ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station: Barrytown)

### St. Katherine's School

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary.

A thorough preparatory course for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports, swimming and riding. Address

THE SISTER SUPERIOR

### KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

### Saint Elizabeth Of-the-Roses A Mother School

Episcopal—open all year, one hour from New York. Children 3 to 12 years. Usual studies, out-door sports camp, sea bathing. Mrs. W. B. Stoddard, Directress, Shipping Point, Stamford, Conn. Telephone 2173—Ring 14. "The School that develops initiative."

### Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of the founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D.

### St. Mary's School

Concord, N. H.

A HOME-LIKE SCHOOL FOR GIRLS  
College Preparatory and General Courses  
MARY EVERETT LADD, B.L.,  
Headmistress

### BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS

Topeka, Kansas

The Rt. Rev. James Wise, D.D.

Bishop of the Diocese, President

Accredited High School and Junior College  
Unusual advantages in Music and Dramatic Art. 20-acre campus—out-of-door athletics.

### CHICAGO

#### Church Training School

President: The Bishop of Chicago.  
Director of Studies: The Rev. F. C. Grant, S.T.D.

A two year course of practical work and study to prepare women for service in the Church. Address:

DEACONESS FULLER

211 So. Ashland Boulevard, Chicago, Ill.

### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.



the islands. The Mormons for some years have been making great inroads. One of their seven temples is on the island of Oahu near Honolulu.

The point of vantage for seeing the work of the Episcopal Church is on St. Andrew's Square in Honolulu. In the center of the Square is the beautiful Cathedral with its parish house. Two separate congregations worship here because there is not room for them all to come at once. On one corner of the Square is St. Peter's, the beautiful Chinese Church, with its own Chinese rector. All the services are in English except that, for the sake of the old people, the Epistle and Gospel are read also in Chinese. They have a Church school in which all the teachers are Chinese, and a Chinese young people's group, numbering about a hundred. On another corner of the square is Trinity Mission for the Japanese. They are a faithful and earnest congregation, but without great means. The building is dilapidated and they need help. Across the farther side of the Square were formerly St. Andrew's Priory for Girls and Iolani School for Boys. The famous Priory, under the Sisters of the Transfiguration, is now taking over the buildings of both schools. Iolani has so far outgrown its quarters that in order to be able to receive the boys who want a Christian education, it has made a venture of faith and moved into more adequate quarters farther out of the city.

Miss Cooper found that counting all the early services, Church schools, later services and young people's meetings in the Hawaiian, Japanese, Chinese and white congregations, there are 1,500 people worshipping around St. Andrew's Square on a Sunday morning. She spoke also of St. Elizabeth's Chinese Mission and St. Luke's Korean Mission, both in charge of the Rev. Mr. Kieb. St. Luke's has a Korean catechist, Mr. Cho, who has services in the Korean language. He is studying for the ministry. St. Mary's Settlement and Orphanage, under Miss van Deerlin, is doing a wonderful work.

This does not by any means mention all the work, even in Honolulu. Miss Cooper emphasized the fact that visitors, especially Church visitors, must not take all their impressions from that city. She visited little outlying missions on the other islands and saw much to commend in the worship and teaching carried on there.

A distinguishing characteristic of the Islands is the number of children everywhere. It is no uncommon thing for Hawaiian, Chinese, Japanese, and even white families, to have fourteen or fifteen children.

Consequently the schools are of the greatest importance. The Government schools are crowded and carry on their sessions from eight in the morning until eight at night in an endeavor to give all the children a chance.

The strategic position of the Islands between North America and the Orient is of course an old story, but can not be too frequently emphasized.

\* \* \*

Services commemorating the 143rd anniversary of the consecration of

Bishop Seabury, first Bishop of the Church in America, were held at the historic Glebe House, Woodbury, Connecticut, on November 14th. Over 500 clergy and laity from all over the state attended the services. Addresses were made by Bishop Brewster and by Bishop Deane of Aberdeen.

\* \* \*

Professor Hall of the General addressed the Priests' Fellowship of the diocese of Long Island at the Church of the Redeemer on the Lausanne Conference and its results.

## WITNESS Features for Lent

A Series for Discussion Groups  
by

REV. ALFRED NEWBERY

Another Series for Discussion Groups  
by

REV. IRWIN ST. JOHN TUCKER

The usual articles by Bishop Johnson,  
Dr. Wilson, Dr. Atwater and the News  
and a Notable Series

by

DEAN INGE

CANON STREETER

CANON ADDERLEY

CANON STORR

REV. G. A. STUDDERT-KENNEDY

and Two Challenging Articles

by

REV. ELWOOD WORCESTER

Rector of Emmanuel Church, Boston  
on

**"IS OUR CIVILIZATION DOOMED?"**

**Prices for Lenten Bundles**

10 copies each week for seven weeks—	\$ 2.80
25 copies each week for seven weeks—	7.00
50 copies each week for seven weeks—	13.00
100 copies each week for seven weeks—	25.00

**10% Reduction for Cash with Order**

**ORDERS MUST BE IN BY FEBRUARY 15TH**

**THE WITNESS, 6140 Cottage Grove Ave., Chicago**

Send . . . . . copies each week during Lent.

(Check one: Payment is enclosed. Bill me Easter Week)

Name . . . . .

Street . . . . .

City . . . . .