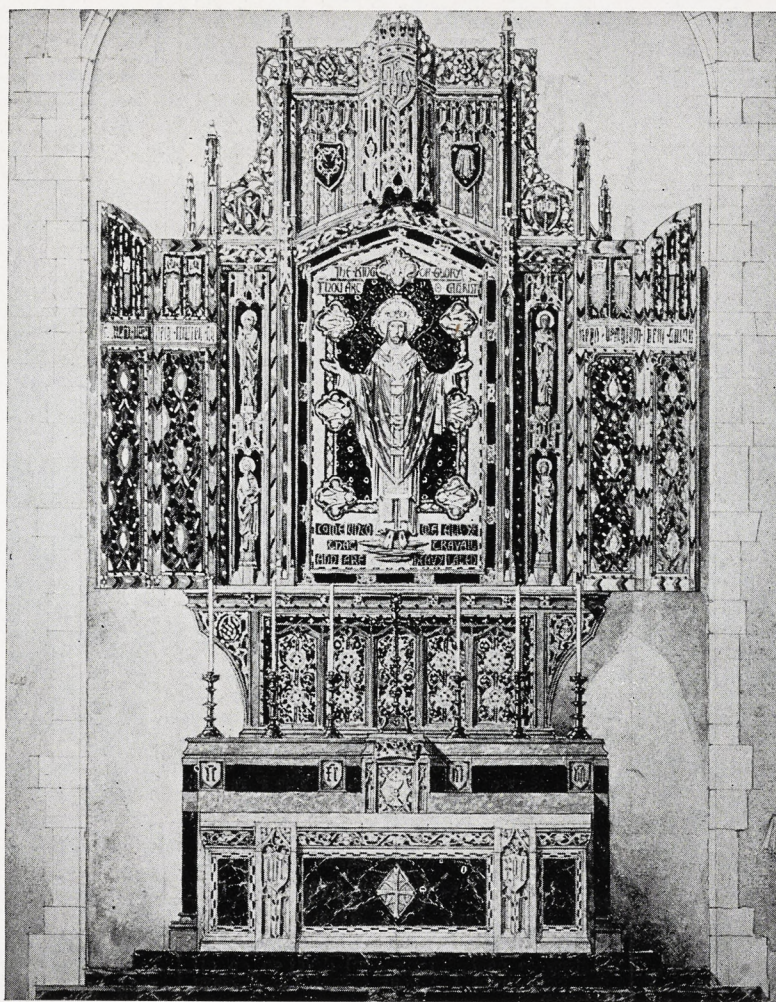


# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 17, 1935



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## CLERGY NOTES

BARNWELL, Bishop Middleton S., coadjutor of Georgia, has taken up his residence at 24 E. Liberty St., Savannah.

BLACKWELL, Donald, temporarily in charge of St. Andrew's, Cleveland, succeeding George H. Trickett, retired.

BRIEN, DeFrees, deacon, has been appointed in charge of St. Luke's, Niles, Ohio.

BROOKE, W. Carroll, has resigned Calvary, Montgomery, W. Va., to become rector of St. Paul's, Weston, W. Va.

CLEPHAN, A. E., has resigned Christ Church, Lima, Ohio, because of illness.

CRABINE, John, to be ordained deacon October 25th, has been placed in charge of St. Philip the Apostle, Cleveland.

DAME, William P., rector of Trinity, Upper-ville, Va., has been called to St. John's, Worthington Valley, Md. He will also serve as chaplain of Hannah More Academy.

DAMROSCH, chaplain at Morristown Boy's School, is also rector of St. Paul's, Doylestown, Pa.

DUNCAN, Rev. James M., from St. Alban's, Centredale, R. I., to the Ascension, Auburn, R. I.; address, 445 Wellington Ave.

FORTUNE, Frank, has been appointed deacon in charge of Grace Church, Defiance, Ohio.

GUMM, R. K., curate at Brockton, Mass., has accepted appointment as assistant at St. Paul's, Syracuse, N. Y.; address, 310 Montgomery St.

HARPER, Howard, has resigned Christ Church, Hudson, Ohio, to become rector of Grace Church, Waycross, Ga.

McGINNIS, O. W., appointed junior curate of Trinity Cathedral, Cleveland.

MOORE, A. B., formerly of City Mission of Philadelphia, appointed deacon in charge of St. Paul's, Williamson, W. Va.

MORFITT, Charles, has resigned as curate of Trinity Cathedral, Cleveland.

PATTIE, Trinity, Alliance, Ohio, to be the rector of Christ Church, Warren, Ohio.

SCHULTZ, R. E., has resigned as rector of Christ Church, Warren, Ohio.

STIRES, Charles, appointed deacon in charge of St. Mark's, Cleveland.

SPENCER, F. H., in charge of eleven congregations in southern Illinois, diocese of Springfield, was ordained priest on October 6.

THOMAS, Henry B., has taken up residence as rector of St. John's, Kingsville, Md.

WALSH, R. Tracy, has resigned as rector of the Good Shepherd, York, S. C.

WILLIAMS, Benedict, resigns as rector of Trinity, Detroit, to become senior curate of Trinity Cathedral, Cleveland.

WRIGHT, D. B., to be rector of Christ Church, Hudson, Ohio.

## WITNESS GAME

Check the correct answer to each question. Play the game at home and in your Church School. Make up a game yourself and send it in. This Game was submitted by Mr. Robert E. Ryan of Chicago who has been sent a copy of Bishop Johnson's, *The Personal Christ*.

1. In the presence of a bishop the absolution is pronounced by  
Rector Curate Celebrant Diocesan
2. The Book of Common Prayer was ratified in  
1925 1935 1789 1890
3. The Church requires such a measure of abstinence as befits personal devotion on all the Fridays of the year except the Fridays between

Easter and Ascension  
Christmas and the Epiphany  
Whitsunday and Trinity

4. The Holy Communion is generally not celebrated on  
Ash Wednesday Good Friday  
Maundy Thursday
5. The vestry is a  
National Organization Diocesan Organization  
Parochial Organization

6. The Offertory is the offering of  
Alms The Bread and Wine Prayer
7. The psalter is appointed to be read  
through once a  
Year Month Week

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# THE WITNESS

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*Associate Editors*  
FRANK E. WILSON  
JAMES P. DEWOLFE  
ROBERT P. KREITLER

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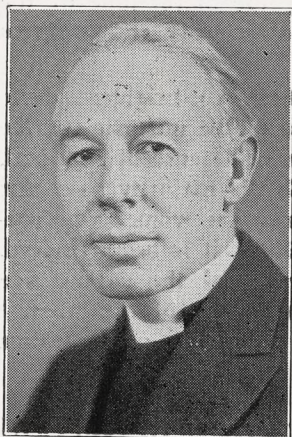
## THE PLANS OF ONE DIOCESE

*By*

CAMERON J. DAVIS

*The Bishop of Western New York*

TWO years ago the Diocese of Western New York began a program of spiritual revival. Our plan was wholly one of education and was put into effect in many of our parishes with good results. We took



BISHOP DAVIS

this step because we were convinced that the serious check, if not retreat, which the Church was experiencing in her work was due primarily not to the financial depression but to a weakness in spiritual life. There was not enough spiritual power to move the Church up the heavy grade which confronted her.

We were ready, therefore, to welcome with joy the action of General Convention last October when a resolution was passed providing for the appointment of a Joint Commission "to prepare and carry out plans for an organized effort to reinvigorate the life of the Church, and to rehabilitate its general, diocesan and parochial work." Very wisely, the Commission has left it largely to the individual diocese to work out for itself details of the movement. In Western New York we have not only circulated the pamphlets of Bible readings, but we have also set before our people the primary exercises of discipleship in a Rule, which reads as follows:

"Desiring to learn from Jesus Christ the Way of Life, I renew my pledge of discipleship, and in order to make it effective, I will earnestly endeavor to:

"1. Worship in the church at least once every Sunday, and use my Prayer Book and my will to make my worship real.

"2. Pray daily, at a stated time; and also spiritualize my activities by interspersing them constantly with brief prayer.

"3. Read the Bible, particularly the Gospels, daily, to gain new insight into the mind of Jesus.

"4. Serve, by (a) testing my mental attitudes towards social and personal relationships by the Mind of Christ; (b) striving to influence others to take part in the Church's worship; (c) setting aside a definite percentage of my income for the Church."

We do not know how many have signed this Rule, (one parish reports 260), but we gather that very many of our people have adopted it in whole or in part, for this, in our opinion, is responsible for the increased attendance upon our services, the larger confirmation classes, and the deepened interest which has been noticeable in the diocese generally, and especially in those parishes which have stressed the plan. It is, of course, not strange that it should be so. Our Rule is based upon the idea that a man must work out his own salvation. Hearing sermons, or merely listening to church services will not in themselves develop spiritual character. The spiritually educated man, like any other educated man, must be in the last analysis a self-educated man.

We urge that the four points of the Rule, worship, prayer, study and service, be kept constantly to the front in the teaching of the clergy from the pulpit and in parish organizations. Their sub-topics are innumerable and there are few people who will not welcome simple teaching in the use and meaning of the Bible and Prayer Book, in the technique of worship and prayer, in the application of the truth of Christ to their personal and social relationships.

Then, we urge that our clergy hold frequent quiet days or devotional hours for their parishioners. We plan conference-retreats on a diocesan scale as soon as our people are awakened to the value of such times of withdrawal, and the parochial observance will do much to accomplish the awakening. We emphasize the fact that the sine qua non in such efforts is not numbers, but rather the small group quickened spiritually, which will act as a leaven in the whole body.



THE third point in our diocesan program has to do with church extension. Needless to say, I do not mean by Church extension the creation of new parishes or missions. I am inclined to think we have too many as it is. I mean rather the extension of the Church's influence. We must set as our present objective the increase of spiritual power in the Church. But spiritual power is developed not only by prayer and worship and knowledge, but also by the vision of a great need outside ourselves. There are always reserves of power which lie dormant until the need is seen. Martyrs rise above their normal levels when they see the need of witnessing as imperative. And the blood of the martyrs is the seed of the Church because it is a manifestation of the latent power in the Christian faith. It is this that has made the missionary enterprise miraculous in its accomplishment in the foreign field and also the greatest single influence in developing spiritual life in the Church at home. Our Forward Movement must always include the voicing of the world's need.

But today in my opinion, we must also see more clearly the need of our own nation and community and neighborhood, for the Christian faith. Never before, in my memory, has this been so evident and so imperative. I beg of you to know that in saying this and what follows I am not indulging in sensationalism, nor the desire to paint a dark picture. I am rather striving to lead you to look facts in the face, disagreeable as those facts are, and prone as we are to blink them. The first is familiar to you, that economic conditions have put hundreds of thousands of men and women in the position of dependents so that many of them have experienced a loss of courage and of self-respect. For these the Church has her ministry of encouragement. But more than that, the condition has fostered the feeling in many, as our welfare workers report, that society can and ought to support them without effort or return on their part, and the determination to get something for nothing, or as much as possible for as little as possible. I do not altogether blame such victims of adversity, but I assert that such an attitude is a canker in the moral fabric of society which threatens its destruction.

And secondly, parallel with it and of the same nature, though from a different source, is the increase in gambling and in the gambling spirit, which perhaps had its first encouragement in the stock market of 1928, and which today is responsible for proposals to relax the laws which hitherto have held it in check on race tracks, in bookmakers' offices, in lotteries. It is surely darkly significant when it is soberly proposed that a sovereign state institute a lottery to balance its budget. That gambling is far more serious in its moral effects than appears on the surface is a fact of experience. It is one of the greatest demoralizing influences in society because it feeds the desire to get something for nothing, and substitutes chance for effort.

Again, I call to your minds the increasing population of our states' prisons, and to the steady decline in

the age of their inmates: the general indifference to indebtedness and the sacredness of contracts: the increasing number of divorces and broken homes: the prevalence of a hedonistic philosophy which makes pleasure the supreme objective, and the criterion of behaviour. I remind you of the open and cynical flaunting of the spoils system in politics which puts partisanship above ability: which advocates any social project that promises more salaried positions to be filled: which even has sought to invade our state judicial system. Not only does it eat away the moral sense of the nation, but it even tarnishes the very ideals which might and often are the objectives of a political party when about them clings the shade of political expediency. Social ideals, which many of us cherish, today are making enemies because they are distorted through their union with the spoils system.

And in the face of it all, the nation seems to have lost the capacity for moral indignation.

I have no political or ecclesiastical axe to grind in this brief rehearsal of moral conditions. I might amplify the list, as you know. I am concerned only to lead you to see a need—the supreme need of quickening and strengthening our common moral sense which seems to have been anaesthetized by our post-war experience; the need of raising the moral tone of the nation to a point where social security and progress are possible.

I am not unmindful that there is a brighter side to the picture—the generous care of the unfortunate, the sacrifices that have been made in defense of the ideal, the brave heroism with which the majority have met misfortune and the hosts of men and women who preserve their moral ideals unsullied. It is bright indeed. But we should not be oblivious of the darker side, which threatens to nullify the power of the other. I have never had faith in the philosophy of Pollyanna as a basis for progress.

WHERE shall we look for a reason for such moral slipping? Not as an argument, but rather as a guide, I call your attention to certain facts and ask you to correlate them. The first is the testimony of psychiatry as to the value of religion in the building of character; and also its testimony that normal religion is nurtured by membership in the religious group. The second is that statistics reveal that 45% of the adult population over 13 years of age in the United States are unchurched, and that 56% of the children of the nation under 19 years of age are not enrolled in any Sunday School. Third, I call to your mind the testimony of Warden Lawes of Sing Sing that of all the young criminals who pass through his hands not more than a small fraction have had any religious group life. And fourth, I assert that in some instances at least, the teachers in our colleges have abused the academic freedom of speech which is their right, by their indirect scoffing at religion, and have laughed out of court the instinct for God without putting anything in its place.



What conclusion do you draw from such statements? For my part, I draw the conclusion that if the moral sense of the nation is dulled, it is because the Christian Church has been deaf to the missionary challenge of her own neighborhood. She has been content to get her increases only from the children of her own members; she has been content to function as an ethical culture society or a religious club; she has put money and organization above evangelization; she has been content to try to attract people to her, and has not gone into the highways and byways to compel them to come in by the gentle persuasions of sympathetic friendship. She has occupied herself with ritual and observance and "mint and anise and cummin" and not with the world of human need. The facts may not constitute an argument, but to my mind they do constitute an indictment of the Christian Church which should send her to her knees in sack cloth and ashes, for hers is the responsibility of giving to this nation the knowledge of a God of righteousness and love. And, therefore, I can see no Forward Movement as worthy of the name save one that faces and undertakes the task of bringing the unchurched and the indifferent into the fellowship of Christ's religion by personal contact. And we have certain suggestions to make. The field of the unchurched today is reached in part by two great character building agencies,—the schools and the social agencies. One reason why the Church has lost touch with 45% of our population is because she has handed over education and social work which once were her province, to secular hands. It is probably right that she did so for they have been brought to higher proficiency than they could have attained under the Church. But it is evident that neither of these is wholly successful in building character without the Church. They, themselves, acknowledge it in theory. It is proposed, therefore, that the problem be solved by a closer co-operation between the three—that the children of our schools, if their parents agree, be taught religion on school time by the churches; and that Protestant or non-church clients of our social agencies be referred to our churches, not for relief or for case work, but in order that our church people may be given a point of contact from which the unchurched may be brought into the religious group by the establishment of friendships. We have made a start in both these respects in some localities. But to attain a full co-operation we must be persistent in our demand for it, and we must be equipped with teachers and visitors who will function successfully.

And finally, we urge as a part of the same effort, personal evangelism amongst our own lapsed or indifferent members; not by the irreverent invasion of the holy place in anyone's personality, but by the channel of friendship. Our organizations can well supply such missionaries to men, women and young people. For the missionary obligation does not end with a gift of money.

The article next week in this series on Phases of the Forward Movement will be "A Forward Movement for Children" by Dr. Adelaide Case of Teachers College, Columbia University.

## Talking It Over

By

WILLIAM B. SPOFFORD

IT IS IMPORTANT that we think straight about this Ethiopian-Italian business before we become involved and are no longer allowed to think. There is no question whatever about the guilt of Italy. Mussolini is a madman, attempted to divert his people from the misery that fascism has brought them. But it should be likewise kept in mind that Britain's strong stand really reflects her own imperialistic "imperatives" or so-called necessities. Let it be remembered that in 1925 Austen Chamberlain and Mussolini signed a pact to wring concessions from Ethiopia, arranging that Italy would get a slice in Western Abyssinia and Britain rights for a dam and a road in the east. The agreement read, "It remains understood that in the event of one of the two governments securing the concession sought for, while the other government failed to do so, the government which has obtained satisfaction would not relax their whole-hearted effort to secure a correspondent satisfaction for the other government concerned." Behind British firmness over Ethiopia also lies anxiety, expressed by Captain Anthony Eden, concerning the road to India, the Dardanelles, her hold on Irak and the Mesopotamian oil fields. Two nations are fighting over the spoils and no matter how guilty one may be, we will be smart not to look upon the other as the righteous protector of an innocent victim. American business men likewise made it clear last week that they prefer profits to peace by vigorously protesting against the embargo declared by President Roosevelt.

THE GOVERNOR OF OHIO was taken off the air the other night when he used the word "damn" in his address. He later said that is was necessary to use the word to give point to a story told him by one of our bishops. The story is rather old, but it is still good if you haven't heard it. A drunk called at the home of Bishop Manning late at night and demanded to see the Bishop. He was told that he could not at that hour of the night but he was so persistent that the maid was compelled to admit him. The Bishop was called, greeted the man and inquired the reason for the visit. "I want to ask you a question," he said. "Yes, my man, what is it?" "Well," he stammered, "I want to know the difference between a fundamentalist and a modernist." Said the Bishop, "That is much too large a question to discuss so late at night. Besides I am afraid you have been drinking. Come back tomorrow when your head is clear and we will talk it over." "No," said the drunk, "I've got to know tonight. Tomorrow I'll be sober, and when I'm sober I don't give a damn."

THE CLERGY of the diocese of Long Island, meeting in conference, sent a communication to President Roosevelt urging that the old age insurances and the child welfare provisions of the security act be administered by civil service employees rather than by political appointees. It is a good idea, but it might have



been a better one to demand that the President restore civil service, since it has been largely abolished during his administration to make room for "deserving Democrats."

**A** PEACE SERVICE was held at St. Peter's Cathedral, Geneva, the day the Council of the League of Nations opened, with these Churches taking part: our own, Old Catholic, Scottish, National Protestant Church of Geneva, Russian Orthodox and German Lutheran. The collection is to be used to promote peace.

**P**UBLISHING A CHURCH PAPER in Germany has become increasingly difficult. Recently orders were given that articles or editorials dealing with social or political topics were not to appear. The order also said: "It is not the task of Church publications to concern themselves with local events. Therefore the publication of local news, either in articles or in short compilations, must henceforth be abandoned." The sort of advertising that can appear is also definitely limited.

**B**ISHOP FREEMAN of Washington is the third Bishop to subscribe to the WITNESS for all the clergy of his diocese, while the series on "Phases of the Forward Movement" are appearing. There are still a dozen or more articles to run so there is still plenty of time. The cost is but 50c for a three months' subscription. Who's next?

## Second Thoughts

For the opinions of readers, particularly on topics previously dealt with by our editors. Because of our limited space we reserve the right to abstract letters and to reject those considered unsuitable.

**T**HE REV. W. CARROLL BROOKE, rector at Montgomery, W. Va., challenges a statement that appeared in *Talking It Over*, October 3rd. It was not fair to say, he contends, that "It would be difficult to name a dozen clergymen who are willing to do more than read to their congregations the resolutions on social questions passed at General Conventions and perhaps preach an occasional sermon about them". "I like the *Talking It Over* column," writes Mr. Brooke, "for what appears there at most times strikes a kindred response, but I do feel that statements are made that would not be made if you would consider the matter a bit longer. I would like to add that the articles on The Forward Movement are good and help the parish priest a lot. Keep up the good work and more power to you."

**B**ISHOP PHILIP COOK, president of the National Council, wishes to address the clergy and parish treasurers through these pages. Since the Council was created practically all dealings have been with dioceses, a fine thing administratively, but the lack of direct contact with parishes and individuals who support the Church's Program has been a great loss. Efforts are made by officers at "281" to discover which

of the congregations have shown unusual faithfulness in supporting the national work of the Church in order that letters of appreciation may be sent. But the information that they are able to secure, mostly from diocesan papers, is often incomplete and not always accurate. If the clergy will keep Bishop Cook informed when sums are sent through the diocese by congregations or gifts made by individuals it will help the officers to act in this matter. Better still, Bishop Cook would appreciate it if diocesan treasurers would itemize the sums sent to the diocese in order that he may send a message of appreciation.

**S**T. ANDREW'S CHURCH, Ann Arbor, Michigan, through assistant minister Frederick W. Leech, warns the clergy of a boy named Jack Downs, 19 years of age; five feet, six, and of slight build; black wavy hair, dark eyes, pleasing personality. He needed a job so they gave him one, mostly running errands. He left with prospects of a better job. However since then he has been panhandling the clergy with a tale of having been the secretary of St. Andrew's, was held up, and how about a bit of cash to get home. Mr. Leech discovered that a case work agency in New York knew all about him since he had been up to that sort of thing before. He has problems, largely pathological, which the agency could help him solve but he refuses to cooperate—and certainly will as long as he can make suckers of the clergy. Hang on to your money and notify Mr. Leech.



## KNIGHTS of the ORDER OF ST. MARTIN

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## First Things First

By

LAURENCE F. PIPER

"WHEN we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul."

From the exhortation which immediately precedes the General Confession in Morning or Evening Prayer the words quoted above show clearly the Church's intention of putting first things first, and the order and importance of the elements of the service. From this order we see that the primary purpose of these services is to render thanks to Almighty God. Learn to regard the whole service as an act of thanksgiving to Him Who has given us the inestimable blessing of being allowed to share "with angels and archangels, and with the whole company of heaven" the joys of worshipping Him. Even though we are called at once to a confession of our sinfulness this is not to introduce a personal element but rather to wipe out any possible barrier that might interfere with our thanks and praise. It is God, not ourselves, with whom the service is concerned.

Our expressions of thankfulness merge imperceptibly into praises of Him Who has given us something of His very life. We must learn to lose ourselves in His praise. Even those needs and desires which lie closest to our hearts must give place to Him. It is only as we lose ourselves in Him that finally we can ask anything for ourselves or for others. The glory of God has first place. When this truth has been brought home to us, when we have so learned it that we live it, then indeed we are true worshippers. We shall understand and appreciate the true meaning and blessings of our services of Common Prayer when we are able to come to them with the thought of God foremost in our minds, with our own needs and cares and worries put aside as we give thanks to Him and praise Him.

When we have completely offered ourselves to God in worship of Him we are then ready "to hear his most holy word" with hearts uplifted to Him Who speaks to us through the lessons of the service. Even our hearing must be an act of worship, an offering up also of our faculties and intelligence, that our minds may grasp His message and our wills be stirred up to respond. His most holy word comes to tell us of His will and plan for us, not primarily to answer our questions or solve our difficulties, for even the needs of soul and body are rightfully put in the last place by this Exhortation, though they seem of such importance to us until we learn to put God first.

But self has its place in the worship of God, for obviously worship demands a worshipper as well as the One worshipped. We may well render thanks that the very act of worship includes, by God's grace, the par-

ticipation of man. We are allowed to share in the worship of heaven, and it is this thought that puts in its proper place our personal needs and desires. With a sense of gratitude for God's mercy in accepting our praises we can venture to ask for those things which are requisite and necessary if we are to worship Him in spirit and in truth. This sense of the dignity of our offering of worship should help us ask aright for the things of which we feel the lack, that our thanks and praises may be worthily offered to Almighty God.

## Beyond the Gate

A CERTAIN prisoner, after completing a long term of confinement, stubbornly refused to leave the prison. So the prison guards, by force, stripped him of his prison uniform, dressed him in civilian clothes and pushed him out. Prison had been all of that man's life for many years and he was afraid of what lay beyond the gate.

We cling to this life because it is all we know but, when our term is ended, like the prisoner, we have got to go. Happy is the man who has the solace of religion and does not fear what lies "Beyond the Gate."

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## MOREHOUSE ISSUES IMPORTANT BOOK BY NOTED RUSSIAN

By GARDINER M. DAY

In 1922 a brilliant Russian professor, Nicholas Berdyaev, was expelled from Russia because he found himself forced to oppose the dogmatic materialism of the Communists. Today he teaches in Paris in the theological academy of the Russian Orthodox Church, and is not only the most profound philosopher but probably the most creative Russian thinker of our time. In addition to his teaching during these past years he has been writing almost constantly. Several of his books have been so long that many people have been prevented from getting to know his thought through sheer lack of time. Mr. Donald A. Lowrie has made a real contribution to those who are concerned about spiritual values by translating Berdyaev's small volume, *The Fate of Man in the Modern World*, which is published by Morehouse (\$1.25). Berdyaev believes that the veil of the temple called civilization was torn asunder by the war, which "put into plain words what was already implicit in capitalism, that man is of no account, that he has not only ceased to be the supreme value but value of any sort," and he further believes that "all the movements launched against capitalism since the war have accepted the same attitude toward man which characterized both capitalism and the war itself."

Obviously, while Berdyaev is wholeheartedly opposed to materialistic communism, he is equally strongly opposed to capitalism, because both of them deny that freedom which he is convinced is "the eternal basis of the human spirit." Berdyaev believes that humanity faces a crisis, that within the next few years men will move either toward God or toward beast. In short, he believes that devolution or retrogression is just as liable to affect society as evolution and progress and he sees in the machine, in modern technics, in the war, in the rise of dictatorships and nationalism, a dehumanization of man.

This dehumanization is due essentially to the fact that "we are living in an epoch of the decadence of liberty. Liberty has become a deceiver, it has become a principle of conservatism, and not seldom has it been used to conceal human slavery. Economic freedom especially has proved to be a mockery of man's real freedom." Not only does Berdyaev see the decline of freedom in communist and fascist countries, but he finds it equally true in capitalist countries. Speaking of the latter he says: "The rights of the individual have been confined to the formal and political



BISHOP FISKE  
*Resigns His Diocese*

and do not extend into the economic sphere, where freedom to labor under the capitalistic regime has been a mockery of man's true freedom."

This Russian thinker is convinced that even worse than communism or capitalism in its denial of that true liberty which is the necessary basis of civilization is Hitler fascism, which he terms *racialism*, for he points out that according to Marxist theory the most hated member of the bourgeois class still may have hope of salvation by changing his class consciousness, but according to the race theory of Hitlerism, if you are born a Jew, there is no hope of salvation, whatever you do. "No change of consciousness or belief or conviction can save you. You are doomed." Further, Berdyaev points out that racialism is worse than communism, "since its ideology includes eternal hatred." Communism uses hatred as a method but its final ideal envisages the absence of hate. The only hope for the future of the world so far as the author can see, lies in "a moral and spiritual revolution, in the name of personality, of man, of every single person. This revolution should restore the hierarchy of values, now quite shattered, and place the value of human personality above the idols of production, technics, the state, the race or nationality, the collective." Any one who wishes to see how a mind that is deeply spiritual and deeply critical views modern society should read this book. It is a superb little volume.

*Luke the Evangelist*, with the subtitle "A Study of His Purpose," is  
(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Bishop William T. Manning of New York, preaching in the New York cathedral on October 6, condemned the "deliberate and ruthless act of aggression" on the part of Italy in invading Ethiopia. He feels that the United States cannot avoid deep concern in the face of flagrant violation of agreements. "Today the whole world is one world," he said. "Whether we wish it or not, we are all members of one world family. No nation today can sit secure in its own fancied isolation." He said that were the United States bearing its share of responsibility as a member of the League of Nations the situation might now be different. Even though full weight be given to the needs which have prompted Italy to wage war, Bishop Manning said that "nothing can justify this unprovoked attack of Italy upon Ethiopia and its people." He expressed the hope that the Roman Church in Italy and elsewhere will make itself heard for justice and peace. This situation, the bishop felt, should lead us to redouble our efforts for the ending of war. First, we must not allow ourselves to become discouraged. Great progress has been made in the peace movement in the last fifteen years, and public sentiment for peace is stronger than ever. Second, indicating that the profit system is in part responsible for the situation, the bishop said that the economic causes of war must be faced, and that if war is to end we must have a society built for peace, "built on the principles of justice, brotherhood, and mutual service". Third, we must use our influence for the strengthening of public opinion for world peace. Although no one wishes the United States drawn into war, we have "a duty and responsibility in this world beyond playing the part of an 'unofficial observer'." Fourth, we must not talk as though the use of force is always immoral, or as though there is no difference between those who engage in police action for the preservation of peace and those who wage deliberate and aggressive war. In respect to this he followed the view recently enunciated by the Archbishops of New York and Canterbury and cited J. Ramsay MacDonald, long an ardent advocate of peace, who asked the question whether pacifists can stand aside to let an aggressor exercise his will, or whether peaceful nations should unite to protect the world against such an aggressor. The only adequate answer to such a situation as the



present, Bishop Manning said, is to be found in the Christian Gospel, and the bringing in of the Kingdom of God on earth.

On the same day, the Rev. Horace W. B. Donegan, rector of St. James Church, New York, also denounced war as the irreconcilable opposite of Christianity, which can be justified under no circumstances. "To see a nation plunge into war for no other purpose than to satisfy a mad lust for power and possession," he said, "is a sight which should horrify every thinking man and woman in the civilized world. The followers of the Prince of Peace should be ashamed that the Ethiopian situation has been brought about by a country which calls itself Christian."

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#### **Unprovoked Aggression Says Archbishop of Canterbury**

Italy's invasion of Ethiopia is "an act of unprovoked aggression", declared the Archbishop of Canterbury, addressing the Church Congress in England on October 8th. He expressed indignation at "the great European powers which signed the Covenant of the League of Nations and the Pact of Paris treating these solemn obligations with cynical contempt". He said that England should vigorously support the League Covenant.

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#### **Diocesan Council Plans Fall Work**

The executive council of the diocese of Upper South Carolina met in Trinity Parish House, Columbia, to plan the fall work. It was decided to make the quota to the national Church a prior claim on the treasury of the diocese for the coming year. The Rev. A. Ruffus Morgan of Columbia was elected to the council in the place of the Rev. Charles C. Fishburne, who has left the diocese. Mr. Morgan was also elected chairman of the department of Christian social service.

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#### **Sutton Declines Vermont Bishopric**

The Rev. J. Wilson Sutton, vicar of Trinity Chapel, Trinity Parish, New York, who was elected Bishop of Vermont at a special convention this summer, has declined. The Rev. Frederic S. Fleming, rector of Trinity Parish, said regarding the declination: "I recognize how conscientious Dr. Sutton has faced the whole question and I rejoice that his decision means his continuance in Trinity Parish." The delay in reaching the decision was due to the fact that at the time of the election Mr. Sutton was in the interior of Mexico, and the people he wished to consult be-



HORACE DONEGAN  
*Wars Are Never Justified*

fore reaching a decision were not in New York when he returned. "I have given the matter very careful and very prayerful thought," Mr. Sutton said. "A call to the episcopate demands the most serious consideration. As is usually the case in such matters there have been many considerations for and many considerations against my going. Sacrifices were inevitable no matter what I decided to do, but from the beginning I have tried very earnestly to put aside any personal preferences I might have."

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#### **Bishop Fiske Resigns Central New York**

Bishop Charles Fiske has resigned as bishop of Central New York, subject to the approval of the House of Bishops at their meeting next month. If accepted the resignation will become effective March 31. He gives two reasons: first that he believes men should retire when they reach the retirement age of 68, and secondly Mrs. Fiske's health requires a change of climate.

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#### **Philadelphia Has Celebration**

They had a great time in Philadelphia last week celebrating the 150th anniversary of the first general Convention of 1785. National Council President, Bishop Cook, appealed for the courage and daring that was shown by the men of 1785; the Rev. E. Clowes Chorley presented a brilliant historic address; greetings went back and forth between Philadelphia and the Archbishop of Canterbury, and the historic churches of the city, Old Christ

Church, where the Rev. Louis Washburn is rector, and St. Peter's, the Rev. Edward M. Jefferys, rector, were the scenes of various services and pilgrimages. There were many visiting bishops and clergy from neighboring dioceses.

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#### **Supply House Moves**

J. M. Hall, Inc., well-known firm dealing in vestments and church supplies generally, moves this week to 392 Fifth Avenue (at 36th Street), New York.

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#### **New York Parish Starts Institute**

St. George's, New York, has started an institute of human service, seeking through it "to serve all who need to be strengthened in mind, body or soul, regardless of race, creed or color." The Rev. Richard Lief, formerly of Boston, is the director. Mr. Lief has had wide experience in social service work.

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#### **Bishop's Wife Speaks in Albany**

Mrs. Frank W. Creighton, wife of Bishop Creighton of Long Island, was the speaker at the annual luncheon of the Auxiliary, diocese of Albany, held at St. Andrew's on October 8th. She spoke of the Church's work in Latin America, especially Mexico.

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#### **Bishop Hobson in Maryland**

Bishop Hobson of Southern Ohio, chairman of the Forward Movement, conducted a quiet day for the clergy of Maryland last week, and also addressed a mass meeting for the laity at Emmanuel Church that evening.

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#### **Give Spiritual Aims on Forward Movement**

A special committee on the spiritual objectives of the Forward Movement of the Kanawha Convocation has prepared a report setting forth such objectives. One of these is subscription to a national and a diocesan church paper by every layman. On the part of the diocese an effort should be made toward a joint clergy and lay conference. For the clergy it advocates at least thirty minutes devoted to prayer each morning; greater familiarity with the Bible through constant reading and thirty minutes study each day of some particular subject; more diligent preparation of sermons; emphasis on regular parish visitation, at least ten each week, accompanied if possible by prayer; exemplary living. For the congregation it advocates at least one week day service.



For the vestry it recommends services of induction of vestrymen, and other efforts to inculcate a sense of responsibility other than temporal; some effort at each meeting towards a spiritual end. Daily use of Forward Movement literature is urged for lay people; church attendance at least once each Sunday; attendance at weekday service, and use of church for private prayer; participation in parish organizations; grace at meal; and subscription to a church paper. In addition each organization in the parish should have a spiritual objective. Missions in each parish and mission will be held next year.

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#### Bible Anniversary Commemorated

A united service of many Christian bodies in commemoration of the 400th anniversary of the English translation of the Bible was held in the Cathedral of All Saint's, Albany, N. Y., October 6. Various congregations were represented, and the sermon was preached by the Rev. W. H. Hopkins, minister emeritus of the First Presbyterian Church of Albany. At the cathedral entrance was an exhibition of Bible printings.

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#### Bishop McDowell Leads Conference

Bishop William G. McDowell of Alabama led a conference of the clergy of his diocese last week, at Grand View, Alabama. The conference centered about plans for the fall campaign. The Church's program was presented by the Rev. Charles Clingman, the Rev. R. Bland Mitchell, and the Rev. James M. Stoney, secretary of the diocese. It was announced that prior to the annual canvass a representative of the executive council of the diocese would visit each parish and mission and assist the rector and vestry in preparing an effective presentation of the Church's program. The Forward Movement was a factor in all discussions, and its first fruits were evident in the presence of two aggressive young deacons, the Rev. Thomas J. Byrne and the Rev. George P. Pardington, who are engaged in missionary work in rural fields near Mobile, the latter assisting the Rev. J. Hodge Alves, of Spring Hill. Another forward step was represented by Captain Charles L. Conder, of the Church Army, who is doing effective work in the mountains of northern Alabama, near the Scottsboro of unhappy fame. Bishop McDowell announced that he is planning far more extensive use of the Church Army in the mountainous and other rural sections of the diocese. In the evening current questions

were discussed, such as President Roosevelt's letter to the clergy; unemployment insurance for the clergy; how vestry meetings might be made more profitable; the desirability of Church schools; and the manner in which the Church should face the threat of war.

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#### The Cover Picture

The reredos and altar of Christ Church, Bronxville, pictured on the cover, is the work of Calvert, Herick & Riedinger, stained glass and ecclesiastical craftsmen of New York.

\* \* \*

#### Texas Clergy Have Slumber Party

Following the annual meeting of the executive committee of the district of North Texas, a clergy conference was held in the large assembly room of Seaman Hall, college student center at Lubbock, one end of which was fitted up as a temporary dormitory. Army cots, rented linen and loaned blankets from homes of the congregation, gathered together by the Rev. Lyle S. Barnett, made up the equipment for a slumber party after the conference. It proved safe and comfortable for fundamentalists, modernists, ritualists and somnambulists alike.

\* \* \*

#### California Center Expands

S. Margaret House, Church educational center at the University of California, Berkeley, has opened a social center in one of the industrial centers of Oakland. Anna Clark has been appointed director, and close cooperation will be maintained with Trinity Church, Oakland, of which the Rev. Lloyd B. Thomas is rector. The work here will supplement in the social field the work being done at the educational center.

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#### Virginia Church 200 Years Old

St. Paul's Church, Petersburg, Va., the Rev. J. M. B. Gill, rector, on Sunday, October 6th, celebrated the 200th anniversary of the erection of the first St. Paul's Church in 1735. The service was held in the original edifice which stands in Blandford Cemetery and is now owned by the City of Petersburg. This ancient building was lost to the vestry and congregation of St. Paul's under a law of Virginia made after the revolutionary war alienating church property not actually used for religious services. It was acquired for a nominal sum by one John Grammar, clerk of the courts and a vestryman of St. Paul's, who

at his death willed it to the city for a cemetery. The church is now commonly known as "Old Blandford Church."

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#### Pioneer Missionary Work in New York

Bishop G. Ashton Oldham of Albany, whose diocese includes a large part of northern New York state, recently spent a Sunday on the trail of the Rev. R. C. Joudry, missionary in Schoharie County, returning with the conviction that the far west has no monopoly on primitive conditions and pioneer work. There were two confirmation services in the morning, after which they went to Friendship Center, formerly known as Polly Hollow. The change in name is ascribed to the influence of Mr. Joudry's work. "For living conditions and type of people," Bishop Oldham said, "this will match anything among the poor whites in the southern mountains. The service was held in a discarded dance hall, neither rain proof nor wind proof; and to afford better protection and improve the appearance, the poor people have lined walls and ceiling with parts of packing cases and orange crates and used colored paper in the chancel. In spite of the rough exterior, the little white altar with its dignified appointments gave it a really devotional aspect." Seven were presented here for confirmation, and afterward the bishop went ten miles into the country to confirm the mother of three of them. He found them living in what might be called a squatter's house. Our little mission is the first contact they and their neighbors have had with religion; and these isolated places are bearing fruits of long years of service given by the missionary.

\* \* \*

#### Appointed to District Commission

Clifford B. Jones, warden of Trinity Mission, Spur, Texas, in the ranch country, has accepted appointment as chairman of the North Texas district commission of the Forward Movement. Mr. Jones, an outstanding business man of the southwest, is related to Bishop Hobson, chairman of the Forward Movement Commission. Joe Earnest, of Colorado, Texas, sometime instructor in Columbia University, New York, another of the district's younger men, is also a member of the district commission.

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#### New Students at General Entertained

New students at the General Theological Seminary, New York, were entertained on Tuesday evening of last week at a reception in Sea-



bury Hall, when they were presented to the dean, the Very Rev. Hughell E. W. Fosbrooke. Members of the upper classes escorted the new juniors and transfer students to the affair, which was arranged by Thomas V. B. Barrett, of Westport, Conn., president of the student body. Wives of faculty members served refreshments.

\* \* \*

#### Mid-West Synod to Assemble

The synod of the province of the mid-west meets this week in Rock Island, Illinois. It is dealing largely with the Forward Movement and rural work. The Woman's Auxiliary of the province is holding its session at the same time. A synod dinner was held on the 15th, followed by a service in Trinity Church at which the Very Rev. Chester B. Emerson, dean of Trinity Cathedral, Cleveland, preached. On Wednesday business sessions and conferences were held. Bishop Gray presided over the House of Bishops; the Ven Winfred H. Ziegler, archdeacon of Chicago, led the conference of archdeacons and missionary workers; the Very Rev. Maurice Clarke, Marquette, Mich., the religious education session; the Rev. Edwin J. Randall, of Chicago, the field department conference; the Rev. A. R. Pepper, social service; the Rev. L. B. Whittemore, the clergy conference; the Rev. Alden Drew Kelley, of Madison, Wis., college work; and Col. Alexander M. Davis, Chicago, the session for vestrymen. The Rev. A. M. Sherman spoke on the Forward Movement at a dinner on Wednesday evening. Sessions will close Thursday morning.

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#### Pacifists Oppose Archbishop's View

Canon Dick Sheppard at a meeting held recently in England, strongly disagreed with the Archbishop of York, who said that in a world not fully Christian it may be proper to use arms to force war-like and aggressive nations to obey law. Canon Sheppard and the English pacifists are opposed to the use of arms under any circumstances.

\* \* \*

#### Neglect of Humans Decried

The Rev. C. Rankin Barnes, executive secretary of the department of Christian social service, National Council, in an address at Chicago, warned against neglect of human beings in a period of improving economic conditions. Mr. Barnes spoke at a dinner given in his honor by social service groups in Chicago on October 3. "Advancing sales, mounting orders, increasing business — all

insidiously combine to force men to think more of things and less of persons," Mr. Barnes said. "Hence the next few months may be tragic for many of our fellow citizens. The Church's first responsibility today is to demonstrate Christian citizenship. This involves the application to 1935 social problems of Christ's enduring principles of respect for human personality, the necessity of human brotherhood and the vitality of service. Genuine democracy is the political expression of these same principles. The goal for the Christian citizen is nothing short of that society which shall embody Christ's principles of social justice. Therefore we cannot be blithely satisfied with the status quo. So long as men, women and little children are obliged by poverty, by the action of unjust laws or by the pressure of economic competition to live in a way unworthy of human beings, the Church must raise her voice in protest and her hands in action."

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#### Coast Interested in Forward Movement

The Rev. Malcolm S. Taylor, director of the national commission on evangelism, has reported a great interest in the Forward Movement among Pacific coast churchmen. Mr. Taylor spent six weeks during the summer teaching in the summer schools of the dioceses of Los Angeles, Spokane and Oregon. In each of these, he said, diocesan committees on evangelism made their programs for the coming year centering on the Forward Movement.

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#### English Seminarians Make Social Studies

Theological students at Wycliffe Hall, Oxford University, England, this year devoted the first ten days of their summer vacation term to a study of social conditions in London. This study has three objects; first, to examine the social conditions of large cities, their houses, factories, schools, and places of recreation; secondly, to see what has been accomplished in combating social evils, such as crime, disease and unemployment, and what has not

been accomplished; and third, to discover what may be done by the Church by active cooperation in voluntary social service and in more official ways.

\* \* \*

#### Honored at Ordination Celebration

Bishop K. G. Finlay of Upper South Carolina and Bishop Albert S. Thomas of South Carolina spoke at the celebration last month of the fiftieth anniversary of the ordination of the Rev. Alexander R. Mitchell, rector of St. James Church and St. Andrew's Church, Greenville, S. C. Mr. Mitchell was the organizer of the two parishes he now serves, as well as numerous other churches in the state.

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#### Berkeley Lecturer Arrives

The Rev. George W. Butterworth, vicar of the Church of the Ascension, Balham Hill, London, arrived recently at the Berkeley Divinity School, New Haven, to lecture in the departments of history and apologetics. He is one of a line of distinguished scholars brought to this country by Berkeley during the past twelve years. Mr. Butterworth is well known in the Anglican communion not only as a pastor but as a prominent educator as well. For many

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years he has supervised church tutorial work at St. Martin's-in-the-Fields, London, and has become noted for his lectures and sermons, which present forcefully to laymen, in modern language, the results of his extensive theological and historical study. Recently, before his arrival in this country, he delivered a series of lectures in apologetics at Trinity College, Toronto. Mr. Butterworth is accompanied by his wife, and will keep many appointments while here. Last Sunday he preached at the Cathedral of St. John the Divine.

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#### Diocesan Secretary Resigns

Charles C. Chadbourn, for the past six years executive secretary of the diocese of Albany, has resigned his position, effective November 1. He will become special agent of the Church Properties Fire Insurance Corporation in the south and east, with headquarters at Raleigh, N. C.

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#### Minnesota to Honor Kemper

The diocese of Minnesota, part of what was the jurisdiction of Bishop Jackson Kemper, the Church's first missionary bishop, commemorated the 100th anniversary of his consecration on October 13 and 14. A large mass meeting was held last Sunday in the Minneapolis Auditorium, and a similar affair at the St. Paul auditorium. At these meetings, attended by 8000 each, Bishop Spencer of Western Missouri preached the sermon. The following day the anniversary dinner was held, the principal speaker being the Most Rev. Malcolm M. Harding, Archbishop of Rupert's Land.

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#### Dean Gray Compiles Questionnaire

Dean Walter H. Gray, of the Pro-cathedral of the Nativity, Bethlehem, Pa., has compiled a series of questions for self-examination on the part of the clergy. The questions were prepared as a supplement to a suggestion recently made by the Rev. Arthur M. Sherman of the Forward Movement, who said that before there can be a forward movement every clergyman must first ask himself: "What is wrong with me?" Headings in Dean Gray's paper in-

clude: The minister and his personal life; the minister and his congregation; missions; community; conversion; marriage and social needs.

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#### Parish House Used for Relief

Part of the parish house of St. Paul's Church, Savannah, Georgia, has been loaned to WPA, the government agency, for use as a day nursery. Thirty enrolled children are cared for from 9 to 3 o'clock, and provided with food. The Rev. Geoffrey Horsfield is rector of the church.

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#### Activities in Western New York

During the past two weeks clergy conferences have been held in various parts of the diocese of Western New York led by Dean Henderson of St. Alban's, England. . . . The diocesan department of missions met at Lewiston recently, the Rev. Harold Kellerman speaking. . . . A survey of Irving by the Very Rev. Leslie Chard during the summer has made possible expansion of social service work there with Indians, Italians,

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and Americans. . . . A meeting of the recovery committee, made up of all priests in the diocese and one layman from each parish was held recently in Buffalo, the Rev. B. H. Reinheimer of the National Council addressing the group. . . . A retreat for women was held in September at the Girl's Friendly Holiday House at Conesus Lake.

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#### Catholic Congress to Deal With Unity

The English Church Union, of England, with which has been merged the Anglo-Catholic Congress, has announced that the subject of the international convention of 1940, the year of the next Lambeth conference, will be "The Union of Christendom." The aim will be "to discover and restate the essential principles of Catholicism and to see what contribution the Anglican communion can make towards the union of Christendom".

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#### Parish Buys New Rectory

Christ Church, Fitchburg, Mass., has purchased a residence near the church for a rectory. The former rectory, adjoining the site of the high school, has been purchased by the city since the land is needed for the new high school building.

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#### Long Island Holds Clergy Conference

With Bishop Ernest Milmore Stires presiding, the annual clergy conference of the diocese of Long Island was held at Southampton, on the south shore near the end of the island, September 30 to October 2. On Tuesday morning the department of Christian social service held its session presided over by the Rev. J. Howard Melish, acting as chairman in the place of the Rev. Joseph Titus, who is ill. A resolution opposing the use of gambling devices in church affairs was adopted. The department of religious education presented its plans, the Rev. H. A. Guiley describing an analysis of census figures showing the shifts in population. The Rev. Arthur Cummings advocated children's missions.

The field department likewise presented its plans, including a diocesan dinner in November to commemorate Bishop Stires' tenth anniversary. In the evening Bishop Hobson of Southern Ohio spoke on the Forward Movement, and the Rev. C. Leslie Glenn on church work among college students.

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#### New Bishop Conducts Meeting

Bishop Middleton S. Barnwell conducted the clergy conference of the diocese of Georgia, called by Bishop Reese for October 7th to 10th, at Camp Reese, St. Simon's Island.

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#### New Church for Massachusetts Parish

The corner stone for the new church at Whalom, diocese of Western Mass., is to be laid on October 25th. It will be the only church of any kind in the community. It began as a mission of Christ Church, Fitchburg, and is now in charge of the Rev. Kirby Webster of Clinton.

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#### Celebrate Anniversary at Detroit Parish

The 10th anniversary of the laying of the corner stone of the parish house was observed at Trinity, Detroit, on October 6th, with the Rev. L. B. Whittemore, now rector of Grace Church, Grand Rapids, as the speaker. He was the rector of Trinity when the parish house was built.

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#### Seaman's Institute Revives Chanteys

The lusty, rousing sea chanteys, almost forgotten today, are being revived under the auspices of the Seamen's Church Institute of New York. Quartets of unemployed seamen and of professional concert

singers have been trained and are now available for clubs and groups desiring such entertainment. The institute was able to find only two who really knew the chanteys and had sung them on sailing ships.

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Some old salts were found who knew the words but were too old to sing them in the vigorous style necessary. It was therefore decided to teach them to a group of "steamship" seamen.

\* \* \*

#### Parish Clears Debt

Trinity Church, Pottsville, Pa., has cleared its debt as a result of a successful campaign for \$10,000. The success of the campaign is attributed to the spirit engendered by the Forward Movement. The parish is preparing to extend its activity in the Forward Movement with a confident and revitalized membership.

\* \* \*

#### Texan Ordained Deacon

Bishop Harry T. Moore of Dallas, Texas, ordained Julian Bauknight to the diaconate recently in the Church of the Holy Comforter, Cleburne, Texas.

\* \* \*

#### Tribute to Decatur Rector

The Daily, newspaper of Decatur, Alabama, paid a glowing editorial tribute to the Rev. Peter M. Dennis whose seventh anniversary as rector of St. John's Church in that city was recently celebrated.

\* \* \*

#### Public Meetings in Albany

A series of five public meetings are being held in the diocese of Albany under the auspices of the field department, of which the Rev. C. R. Quinn of Hudson is chairman. The meetings are being held in cities located in each of the five deaneries. Bishop Oldham is to speak at four of them and the Rev. F. Percy Houghton of the national field department is to address them all.

\* \* \*

#### Renewed Interest in Monument

Now that so many Americans are showing interest in the Constitution there is renewed interest in the monument to John Wells, that is in St. Paul's Chapel, Trinity parish,

New York. Wells was an eminent jurist who was an editor, with Alexander Hamilton, of the *Federalist*. He was a trustee of the General Seminary and his law firm continues to the present day as the firm of Cadwalader, Wickersham and Taft.

\* \* \*

#### Activities in New Hampshire

With almost all of the clergy of the diocese in attendance, a diocesan conference of New Hampshire

was held last month at St. Paul's School, Concord, N. H. The program of the meeting, arranged by Bishop John T. Dallas, consisted of a sermon by the Rev. Gustave S. Girardet, and addresses by the Rev. Messrs. Dunstan, Niles, Webb, Rogers, Hodder and Dunn, on prayer, the Bible and self-examination as related to the clergy and the laity.

The two diocesan schools, Holderness and St. Mary's, have started the school year with full enroll-

## Services of Leading Churches

### The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses, 7, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 9:30.

### Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St. Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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

Rev. Henry Darlington, D.D. Fifth Ave. and Ninetieth St. Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street Rev. George A. Robertshaw Minister in Charge Sundays: 8, 10, and 11 A.M., 4 P. M. Daily: 12:20 to 12:40

### St. Bartholomew's Church

Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

### St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector Sunday Services 8 A. M.—Holy Communion. 11 A. M.—Morning Prayer and Sermon. Thursdays and Holy Days: 12 M.—Holy Communion.

### St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roelif H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

### Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evening song and Address. Daily Services in the Chapel.

### St. Paul's

### Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street 8 a. m. Holy Communion. 9:45 a. m. Church School and Adult Bible Classes. 11 a. m. Morning Prayer. 6 p. m. Y. P. F. 7:30 p. m. Evening Prayer. 8:30 p. m. Fellowship Hour. All Welcome Rev. George A. Taylor, Rector.

### Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30. Daily: 8, 12 and 3.

### St. Paul's Cathedral Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M. Weekdays: 8, 12:05. Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

### Christ Church Cathedral Hartford, Conn.

Cor. Main and Church Streets The Very Rev. S. R. Colladay, D.D. Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m. Daily: 7:00, 12:10, 5:00. Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

### St. Mark's

San Antonio, Texas Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

### Church of St. Michael and All Angels Baltimore, Md.

St. Paul and 20th Sts. Sundays: 7:30, 9:30 and 11 a. m.; 8 p. m. Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

### St. Bartholomew's, Chicago 6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M. Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

## KNIGHTS OF STS: JOHN



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ments. Both schools are in need of more room. Holderness is housed in two new buildings in the foot hills of the White Mountains, whereas St. Mary's, after nearly fifty years in Concord, has moved to Franconia, in the very heart of the mountains.

\* \* \*

#### **New Canon for Albany Cathedral**

The Rev. Robert W. Woodroffe, former rector of St. John's, Detroit, has been elected a canon of All Saints Cathedral, Albany, N. Y.

\* \* \*

#### **Order of Sangreal Makes Award**

The Cross of Honor of the Order of the Sangreal has this year been awarded to Mary H. C. Legh, of Kusatsu, Japan. The ceremony at which the award was announced was held at St. Stephen's Church, Chicago. The announcement was made by the Rev. Irwin St. John Tucker, rector of the church and Grand Master of the Order. The award was given to Miss Legh in recognition of her unselfish work among lepers. The ceremony was also marked by the dedication of the Arch of Arthur, outside the church, containing a block of porphyry from the ruins of the castle at Tintagel, Cornwall, where King Arthur was born. The Hon. Robert Ross, British consul at Chicago, delivered an address, and the Rev. Thomas Anderson, spoke of bringing a stone from the bed of the river Jordan, which has been imbedded in the baptismal font of St. Stephen's Church.

\* \* \*

#### **New Secretary of Western New York**

After serving as secretary of the diocese of Western New York for 25 years, the Rev. G. S. Burrows has resigned and has been succeeded by the Rev. Henry deW. deMauriac.

\* \* \*

#### **Young Clergy Meet With Canon Bell**

A group of younger clergy of the diocese of Rhode Island are meeting once a month under the direction of Canon B. I. Bell to improve their sermon technique. There are twelve in the class. They meet for a couple of hours. Two men preach the sermons they handed their congregations the day before and then they are torn into by the Canon and the rest of the class. Of the Preacher: Could you hear him? Did he speak as one under a spiritual compulsion? Was he dignified and yet without pomposity? Did he exhibit distracting mannerisms? Of the sermon: Did it exhibit a supreme concern for God? Had it a note of dignified and sure authority? Did it teach the mind of the Church or merely the

peculiar tenets of the preacher? Did it show a true concern for people? Did it fill any real need of the congregation? Had it unity of thought and mood? Was the outline perfectly clear and coherent? Was there too much material or too little? Did it follow sound pedagogy, moving from contact to instruction to results? Did it end incisively? Was it a bore? Well, preachers, it would be fine to be in the class but if that is impossible do the next best thing—put the questions in the hands of your best critic, your wife, and get your answers next Sunday afternoon.

\* \* \*

#### **All Young People Are Not Softies**

The Rev. James M. Stoney of Anniston, Alabama, who is an observing parson, writes to say that there are many young people these days who deserve a pat on the back. He writes:

"Now that football season is getting under way, here may be a good story for the athletic darlings of high schools and colleges who think they own the world and want some one to put a fence around it for them. A strictly rural high school at Alexandria, Alabama, has a good football team and meets all comers

in its class and gives a good account of itself. But the school is short on equipment. A fence was needed around the field to make people come through the gate and pay admission, instead of just parking outside and seeing the games free. During the summer, the players, all farm boys, begged a number of standing trees from neighboring farms, cut them down, hauled the logs to a mill, sawed them up and now, before school, at recess and at off times

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by

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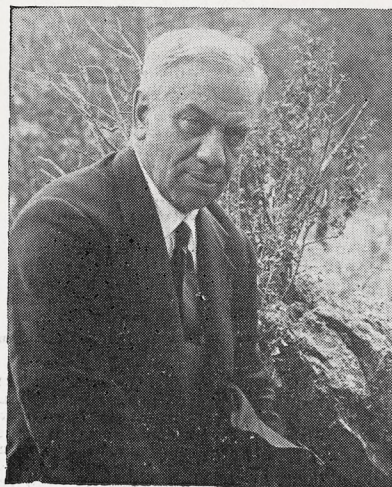
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## **CONFIRMATION INSTRUCTIONS**



are building their own fence at a cost of only the nails. This morning I went out to my barn at 5:30 A. M. and there were two of the players, who live on my place, hitching up the mowing machine. When I asked what they were after, they said they were going to mow off the grass and weeds on the football field before school, so that they could start practicing this afternoon. That sort of spirit is pretty rare in schools and colleges of all sorts, but it is good for the school and it is mighty good for the players who usually think that if they do the playing someone else ought to do everything else for them. When they can, these boys borrow a neighbor's truck to get them to their games, but sometimes they have to hitch-hike in order to get there." \* \* \*

#### Churchmen to Preach at Union College

A large number of Episcopalians are on the list of preachers at Union College for this academic year; Bishop Dallas of New Hampshire; the Rev. Donald Aldrich of New York; the Rev. Thomas Harris of Philadelphia; Bishop Oldham of Albany; the Rev. R. B. Ogilby, president of Trinity College; the Rev. Elmore McKee of Buffalo and the Rev. Percy Kammerer of Avon School.

#### Books for the Brains of China

The new library building, South Hall, at Columbia University, includes spacious quarters for the library school. Among many gifts received for the library school, the most beautiful, it is said, is a Tibetan picture rug which was presented by seventeen Chinese who received their library training at Columbia or in one of its constituent library schools. Four of the donors are graduates of Boone Library School, Wuchang, China.

Mr. Samuel T. Y. Seng, head of Boone Library School and of Boone Library, in a recent letter speaks of the contrast in available resources between the Church's library (Boone) and non-missionary institutions. For example, another Chinese college library has more than

\$100,000 Mex. to spend annually on books and periodicals. Boone has no appropriation at all for that purpose, except what little help the Church Periodical Club can give. Many classes of books cannot be kept up and the library cannot meet the demands made upon it.

"I write this not with a desire to compete with the other library," Mr. Seng says, "but we must try to keep our heads above water. . . . We are not afraid of competition, for those others depend upon money while we have men of strong Christian character."

#### MOREHOUSE ISSUES BOOK BY NOTED RUSSIAN

(Continued from page 8)

the name of a volume by Dr. Wilfred L. Hannam, of London, England, on the gospel by the third evangelist

(Abingdon: \$1.50). Dr. Hannam suggests to his readers that they forget that there are any other gospels or that they ever read a gospel, and re-read Luke with him as if they were reading for the first time. Dr. Hannam's commentary is interesting and suggestive, and I would commend the book to anyone who, tired of the ordinary devotional volume, would like to try a new and slightly different approach to an old and familiar book.

*Ships of Pearl*, by F. W. Boreham (Abingdon: \$1.75) is a book of delightful essays in the author's characteristic style covering various and sundry subjects. As this is the twenty-ninth volume from the pen of the veteran Australian pastor and writer, the charming simplicity and quiet beauty of his writing needs no commendation from us.

## For those who Need MONEY - An Inspiring Message of HOPE!

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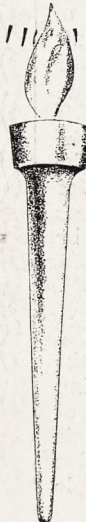
By P. H. Graham  
THIS is a true story. I know this man personally. I know of the folks who have made money after receiving his message. I know of widows with children to support who give credit to his message for their weekly cash earnings. I know of men who lost their jobs, but are now making more

money than ever before. I can tell you of men and women who live better because of the message this man sent them showing how to add to their incomes. Yes, I know of literally hundreds of folks to whom this man's money-making message has been a God-send.

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