

The **WITNESS**

CHICAGO, ILL., OCTOBER 1, 1936

CHANGING WORLD

by

JOHN MACMURRAY

THE world is changing and we change with it. The more we allow our minds the romantic freedom of treasuring the past in memory, the less able we become to face the future clearly and to determine the new values which can be created in it. The vague Christianity, which has its meaning only in our emotional attachment to the world that is perishing, must perish with it. Unless we can discover a Christianity which is clear enough to be a beacon for the future and sharp enough to cut a way for us through the tangled confusion of the present, we shall be blind guides and fireside warriors.

MESSAGE OF THE WEEK

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CLERGY NOTES

ARMSTRONG, GEORGE P., has resigned as rector of Grace Church, Union City, N. J., after serving the parish since 1914.

BOWDEN, GEORGE, Grace Church, Nutley, N. J., is to take charge of the Warren County missions, diocese of Newark, with residence at Belvidere, N. J.

CARPER, WOOD B., is now the assistant at St. Peter's, Morristown, N. J.

DONNELL, JOHN C., of St. Jude's, Los Angeles, and chaplain and superintendent of the Seaman's Church Institute, Los Angeles, is now the vicar of Amanda Chapel, Los Angeles. Address: 546 S. Norton Ave.

GRAVES, FREDERICK D., formerly student chaplain at Reno, Nevada, is now the vicar of St. John the Baptist, Corona, Calif.

HAMMOND, W. R., assistant at St. James, Chicago, was recently ordained priest by Bishop Stevens of Los Angeles, where he is canonically resident. He continues on the staff at St. James.

HOUSELL, R. R., former vicar at Dunsmuir and McCloud, California, diocese of Sacramento, is now the rector of St. Luke's, Woodland, California.

HOWARTH, BOYD, formerly in charge of the Warren County Missions, diocese of Newark, is now in charge of five missions in the diocese of Virginia, with residence at Alexandria.

MALONE, J. LEON, in charge of the Gates-Hertford field in the diocese of East Carolina, has accepted a call to St. Andrew's, Wrightsville Sound and Trinity, Lumberton, diocese of East Carolina.

MURPHY, CHARLES T., formerly vicar of Amanda Chapel, Los Angeles, has accepted the position as vicar of St. Jude's, Burbank, California.

PFEIFFER, ROBERT A., formerly a Congregational minister and now a candidate for Episcopal orders, is the assistant at All Saints, Pasadena, Calif., living at 132 N. Euclid Avenue.

RISLEY, ERNEST, is now in residence as rector of St. John's, Savannah, Ga. He was formerly rector at Beaver Falls, Pa.

SOFTLEY, HENRY F., director of Bishop's Pence, Los Angeles, has become the vicar of Trinity, Orange, Calif., with address at 215 North Grand Ave.

SPARKS, THOMAS A., formerly priest-in-charge of Trinity, New York City, has become affiliated with Holyrood Church, New York, as special preacher.

SWAN, THOMAS E., retired army chaplain, is superintendent and chaplain of Seaman's Church Institute of Los Angeles. Address: 101 Harbor Blvd., San Pedro.

WRIGHT, JOHN ARMSTRONG, has resigned as rector of St. Paul's, Augusta, Ga., to accept the rectorship of Christ Church, Raleigh, N. C.

SECOND THOUGHTS

REV. PHILIP SCHUYLER, New York City: "I think the combination of Johnson-Spofford is fine. Keep going. I rather lean to the Spofford side, for I think the present condition in this rambling world is working for the Spofford ideal. It may come, if ever, only when many are put on the firing line, but conclusions are in the end logical. Give the cur his chance and he will breed the best dog in the show, but there must be the opportunity. Capitalism, I think, says, 'Keep the cur and cur,' but our Lord thought otherwise. 'The clash of minds,' my old friend Bishop Codman used to say, 'is the only way out of any difficulty.' Christian love will keep the peace between you. Go ahead and help us all."

THE REV. QUINCY EWING, Ocean Springs, Mississippi: "I was much impressed by Mr. Spafford's fine statement in THE WITNESS of the 11th. Unless that point of view, it seems to me, is the Church's, the Church, today, is actively engaged in the lamentable process of self-annihilation; for it is simply one of those institutions that must perish in order that humanity may live. Jesus, assuredly, never intended to found a Church that should be an ark of refuge and safety for a fearful, distressed, exceptional few; and, surely, He did not expect to be represented on this earth by any institution whose primary concern should be the saving of itself. If the Church is blind to the great privilege of saving itself by being the savior of society—of laying down its life in order to find it, the true followers of Jesus as He taught and lived and died can not but regard it as one of those tragic absurdities which, in

(Continued on page 15)

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THE BEGINNING OF AN ERA

By

E. STANLEY JONES

Noted Missionary to India

WE RECOGNIZE that it is a very serious thing to undertake to point the way out of the present confusion. As I sat down at the table for the first time at the beginning of a voyage, the ship's officer asked me what I had been doing in South Africa. When I told him I had been lecturing there, he replied in a very blunt way: "Well, it's a very serious thing to undertake to tell other people what to do." "Yes," I replied very slowly, "it is, especially if you yourself are under obligation to act on what you are telling others." This last part sobered him,—it sobered us. We do not stand outside our national problem,—we are a part of it,—we are guilty in its guilts and involved in its results. We know that if the Preaching Mission, now being sponsored by the Federal Council of Churches, produces anything worthwhile it will be because we have met it with such sympathy and identification that our very messages crimson into suffering, a cross, as small reminders of that greater cross where a Man's message was Himself speaking in deathless tones through a redemptive death.

We come then with no cheap nostrum to hand out, offering lightly to heal our country's ills. The physician of the Dalai Lama, the spritual and temporal ruler of Thibet, gives him pills periodically "to renew his vitality and to make his body shine." We have no such pills in our satchels. We have no ready-made solution to the world's problems. When I asked Harnack, the great German scholar, what the Christian solution of a certain problem was, he replied, "Christianity provides no solutions, it gives a goal and power to move on to that goal." That is our position and outlook. We believe we see the goal and we believe that men can get hold of the power to move on to that goal. That goal is the Kingdom of God on earth. The Kingdom of God is a new Order standing at the door of the lower order. This higher Order, founded on love, justice, goodwill, brotherhood, redemption, stands confronting this lower order founded on selfishness, exploitation, unbrotherliness, with its resultant clash and confusions. This higher Order is breaking into, renewing, cleansing, redeeming the lower order, both within the individual

and the collective will, wherever we allow it. It will finally replace this lower order, for it is God's Order, the ultimate way to live. Everything else breaks itself upon the moral facts of the universe.

THAT we need both a goal and a power, and need them desperately, is seen from the following diagnosis of our national need by a very acute observer, who says, "We are suffering from a three-fold malady: 1. Lack of direction; 2. Lack of motivation; 3. Poor morale." First, a lack of direction,—we have missed the way, we are confused. Our forefathers spoke of "lost souls." We can speak again of a generation being "lost," perhaps with deeper meaning, for men have lost their hold on God, their moral bases decayed and the future veiled in awful mists. Yes, this generation in large measure is a "lost" generation. For many of the external authorities, the Church, the Bible, the family, the state, have decayed in many minds and it has left them with no sense of direction. Second, a lack of motivation,—many of the old motives in religion and morals are gone or going, the desire for heaven, the fear of hell, the burden of evil. These motivations have become dimmed and nothing has arisen to take their places. Men are needing a new compelling motivation that will gather up all their loyalties and give them direction and meaning and purpose. Third, poor morale. With the loss of the sense of direction and confused motivation, the moral and spritual morale is at a low ebb. Men cannot move unless they are sure that they know where they want to go. A fatalism has settled upon the wills of many and has paralyzed them. Men need power to lift them out of themselves, out of the sense of futility, out of the weary round of sin. In other words, men need desperately to get hold of something that will prove to them to be a Saviour from themselves and their futilities and their sins.

Into this situation, we would step and would say, with a certainty born out of the fires of severe testing, that we have in the Kingdom of God on earth and the power of Christ, both the goal and the power to move on to that goal. Here we feel we are on sure ground.

We are so sure that we shall have the boldness to ask and to ask in no mere perfunctory way, that we as a nation take the goal of the Kingdom of God on earth as our goal, that we seek to know what it means, what its implications are both in the individual and in the collective life in the way of economic and social reconstruction and in the very temper of our national life. In other words, we shall have the boldness to ask that this nation become the instrument of God's will and the embodiment of God's order. "Too late," you say, "we might have done it in the first days of our fine idealism, but now we have become too mixed up, too fixed in wrong attitudes and social conditions,—can a nation be born again when it is old?" Yes, both the nation and the individual can: A new Reformation, a new regeneration, could remake the inner life of our nation, give it a new goal and a new motivation. The hour for the beginning of that new Reformation has come. Whether the Christian forces of this land have enough of moral and spiritual power to bring it to pass remains to be seen. We have the boldness to believe that we have. Hence this National Preaching Mission, symbol of that faith. But if we do bring about this national regeneration, we know that all of us, both within the Christian Church and without it, will have to undergo a new spiritual rebirth to prepare us for this larger task.

THIS mission is called a preaching mission, but do not misunderstand us, there will be no attempts at so-called great preaching, at pulpit efforts. The case has gone beyond that stage. The patient is too desperately sick for that,—as if a surgeon would try a mere display of surgical technique at the moment of a desperate operation;—no, we will speak simply and straight-forwardly out of our hearts what we believe will heal both the individual and society. Some of our words may cut, for we bear no bouquets of mere pleasantries, but if they cut it will be done in love for it will be the cutting of a surgeon's knife, since great cancers have found themselves within the body of society and in our hearts and are the source of economic and social and personal sicknesses.

We may fail in this mission. We may not be big enough to preach a sufficiently adequate Gospel, and it may be that men are too set in the old ways and love too deeply the old familiar wrongs and injustices, and will be afraid of God's way. Yes, we may fail. But we are not prepared to be untrue to the call that has come to us to speak to the soul of the nation the word of the Living God as we see it. But while we speak of the possibility of failure, yet on the other hand, we must confess our faith that underneath the confusion and uncertainty of this hour is a deep undercurrent of hunger in the hearts of our countrymen for reality, for power to lift men out of themselves and their sins, for the coming of an order in which injustice shall be rooted out, in which there shall be a brotherhood that shall extend to the total life, economic, social and political. In short, men are consciously or unconsciously longing for God's way of life. The other ways have broken

down. We stand amid their ruins. We have come to the end of an era. Whether we shall take God's way and begin a new era, the era of the Kingdom of God on earth, remains to be seen. We shall present Christ as the open door to that era. We shall unfold the possibilities of that era both within the individual and the collective will, and, we repeat, we shall preach for a verdict.

Let's Know

By
BISHOP WILSON

SPAIN AGAIN

IN OUR last article we traced briefly the story of the Moors in Spain and the legacy of antagonism which undoubtedly still plays a large part in that country today.

Other factors must also be considered. Three things combined to make Spain great in the sixteenth and seventeenth centuries—the driving out of the Moors, the consolidation of the kingdom, and the discovery of America. In all of these the Papacy played an important role. At that time the Pope claimed sovereignty over all the newly discovered Western Hemisphere. This was based on the "Donation of Constantine" which was later proved to be a spurious document. After the first voyage of Columbus a dispute arose between Spain and Portugal as to their respective rights in the New World. The Pope assumed the right to decide the issue. He drew a line down through the Atlantic Ocean and assigned everything east of that line to Portugal and everything west of it to Spain. Of course, nobody knew enough of the geography to realize the significance of this decision. The line simply cut off Brazil from South America and gave it to Portugal. That is why Portuguese is the language of Brazil today while Spanish is the language of other South American countries.

Charles V was the grandson of Ferdinand and Isabella and was the leading political figure of Europe at the time of the Reformation, taking his stand stoutly against the Reformers. His son, Philip II, ruled Spain at the height of Spanish power. It was this Philip who gained a lurid place in history by his frightful persecutions of the Protestants in the Netherlands and who sent his armada against England. Spain never recovered from the failure of the armada. In the next century Spanish power began to decline. Heavy taxes, huge debts, prevailing ignorance, incessant wars, a shrinking population—all conspired to break the power of the country.

In 1698 Charles II died childless and three claimants for the throne appeared. The War of the Spanish Succession followed with France and Spain on one side and England, Holland, Prussia, and Germany on the other. For eleven years the land was desolated by war over dynastic ambitions. It was at this time that England acquired Gibraltar. A century of internal turmoil followed. In 1807 Napoleon gave his attention to Spain and placed his brother, Joseph, on the throne. This

Editor's Note: Stanley Jones is at present in this country leading the National Preaching Missions, and states the objectives of the mission in this article.

aroused the rest of Europe and precipitated the Peninsular Campaign where the Duke of Wellington earned a deserved reputation. After Napoleon had been disposed of, Ferdinand VII became king and was forced to accept many reforms limiting the absolute royal power. He died in 1833 leaving no male heir—only a daughter, Isabella. Don Carlos, brother of Ferdinand, started another fight for the throne and for the restoration of the old absolutism. Recurrent strife continued for a long time. There is still a Carlist faction in Spain complicating the already complicated mixture of royalists, socialists, anarchists, fascists, republicans, and Moors.

In 1868 a revolution produced a temporary republic which lasted for a couple of years and had four presidents. Then it succumbed to the monarchy. Spain has had a tumultuous history. More than once it has been a spear-head of European intrigue and resultant warfare. As a strong nation it kept Europe in a ferment. As a weak nation it seems to be repeating the same role.

The Samaritan Jailed

By

BRADFORD YOUNG

CLERGYMAN (*without clericals*): "Officer, please don't hurt that girl. She'll come along all right if you'll let her alone."

Policeman (dragging the screaming girl): "So you want to make a complaint, do you?"

Clergyman: "Yes, I do!"

Policeman: "Then come along with me!"

The clergyman was Harry G. Greenberg, once of the Jewish faith, now a priest of Long Island, in charge of social service work among Jews. The policeman was Patrolman M, later accused by labor leaders of brutality in handling the girl pickets in front of the Fashion Center department store, Brooklyn. The screaming girl was one of the pickets. She had cried to Mr. Greenberg, "Help, help!" He did not know there was a strike, was not particularly sympathetic with labor's cause, and was innocent about the tactics of some pickets who throw fits to embarrass the employer and the police. But he had read the Gospel for the 13th Sunday after Trinity on innumerable occasions and resolved that the priest who passed by on the other side should not be an Episcopalian. So the above dialogue.

Mr. Greenberg got a free ride in the wagon to the police station. He stepped up to the desk to make his complaint. But the man at the desk cut him short, "You tell that to the judge. You're booked for third degree assault on the policeman and held for \$500 bail." So the Samaritan was locked up in a cell from six until ten o'clock that night, when a friend with considerable difficulty arranged the bail. By this time, what with wondering what his wife would say, and thinking of the disgrace, as it seemed to him, of being arrested, and being in poor health anyway, he was in a state of nervous exhaustion and required medical attention after

being carried by the "ass" (the ambulance) to the "inn" (The Long Island College Hospital).

There followed the law's delays. After the magistrate's hearing had been adjourned three times, the magistrate decided that a sufficient case had been made against Greenberg to hold him for Special Sessions. The case in Special Sessions was adjourned three times. Each time Mr. Greenberg had to bring to court as character witnesses his friends among the clergy. They showed admirable patience standing around the lobby of the court all day to hear the other side and get an adjournment when the case was called. Occasionally they would remark how much wiser he would have been if he had minded his own business (like the priest and Levite).

The witnesses for the policeman, a man and a woman, testified that Mr. Greenberg had attempted to pull the policeman away from the girl by tugging on his free arm. But even their testimony made it clear that the policeman did not arrest him at the time. He waited until Mr. Greenberg had walked with him a block to the police telephone and insisted on making a complaint. And even then Mr. Greenberg did not realize he was being arrested until he got to the station house. The girl who was being arrested substantiated Mr. Greenberg's story that he had not touched the policeman but only interceded orally on her behalf, a not improbable version considering that Mr. Greenberg was small and the policeman big. It seemed to me from the evidence that the policeman had arrested Mr. Greenberg to discredit the complaint he intended to make and then, when he found he had a bear by the tail, decided it was safest to hold on. So it must also have appeared to others, for five months after the offense the court weighed the evidence and Mr. Greenberg was acquitted.

More could be written,—about the episode in the court lobby when I heard a friend of the policeman twice congratulate him on his witnesses and the policeman with a look at me twice repeat, "They were just telling the truth!" About the complaints filed with the police department against the policeman by the girl, Mr. Greenberg, and a witness whom the policeman heatedly accused of perjury; about the helpful and sympathetic attitude of Bishop Stires. But enough has been told to prove that the Gospel parable ends just where the exciting part begins. What happened to the Samaritan after he had rescued the man who had been robbed? He said to the innkeeper, "Whatsoever thou spendest more, when I come again, I will repay thee." My own guess is that the innkeeper never had his bill paid, for the Samaritan himself was later arrested as the robber by the police who feared he might report their failure to apprehend the true culprits. The role of the Samaritan is a hazardous one now, it seems, and could hardly have been less so then.

Some have said that the moral of the story is the wisdom of wearing clericals. But perhaps the opposite is the case. Being jailed unjustly is a liberal education (so also I suppose is being jailed justly). It is free and it is highly instructive about policemen, good and bad, the courts, and the stream of humanity that is judged by and judges them. It should be a required course in every seminary, the only one elected unanimously by our Lord and the twelve apostles. And if anybody thinks it difficult to arrange to be jailed unjustly, just let him "go and do likewise."

I VOTE FOR LANDON

By

R. P. HUTCHINSON

Layman of Diocese of Bethlehem

AT FIRST GLANCE, the full title of this brief article, "Why I shall, as a Christian, Vote for Alfred M. Landon," may seem unusual. Fortunately, politics is seldom mentioned in connection with religion in America. There is, deep down in our social consciousness, a strong resentment of religious issues in a political campaign. This resentment, however, is directed toward the confusion of issues of government with denominational prejudices. It is improper for these two to be brought together in a political campaign. Even so, every reader knows that these denominational differences do enter into political choice. They have done so in national campaigns in our time.



R. P. HUTCHINSON

But to judge the merits of opposing candidates and opposing platforms by the standards of Christianity is quite a different thing. It is not only proper so to judge; it is a duty of every loyal member of a Christian faith so to do. If the welfare of Christianity is jeopardized by a political policy, it is a primary duty of us all to oppose that policy. And in loyalty to my Church as well as in loyalty to my convictions as a citizen, I shall cast my vote for Landon.

Let no reader misunderstand this statement. It casts no personal reflection on Franklin Roosevelt or Norman Thomas or any other candidate. It carries no implication of a greater devotion to Christian principles on the part of Landon or any other man. My reasons are not based on personal discrimination. They go down deeper, to the bed-rock problems of our social future.

Let me present these reasons as simply and briefly as I can. They are not concerned directly with the economic issues in this campaign. These issues are many and important. They have to do with labor and relief, taxation and budget, regimentation and bureaucracy, currency and credit. On the purely material basis of economic policy and efficiency in government I believe that the present administration has been weighed in the balance and found wanting. It does not deserve a vote of confidence.

But I am looking here at the larger question of the future of Christianity. Twenty years ago the world was torn apart by a grievous World War. It maimed and wounded the countries of Europe. It made the people of Europe bitter and cynical and disillusioned. Later on the economic loss and industrial demoralization created by the war culminated in a world depression almost equally devastating.

And almost everywhere in the world sore and wounded peoples, hungry and destitute, turned against

the established order, in government, in economics, in religion. Demagogues and fanatics and visionaries arose everywhere and led worn and harried people to revolution and dictatorship. I do not need to describe the results, in Russia, in Hungary, in Germany, in Italy, in Spain. Too frequently these leaders were hostile to Christianity. In many of them, as in Russia, the full force of bloody violence was directed against Christianity.

In our own country we escaped the horrors of revolution, but were, like all other peoples, well nigh demoralized. The present administration came into office by a false and hypocritical appeal to this bitter and revolutionary popular resentment of economic conditions. It came into power by catering to the prejudices and class hatred of a people in distress. It fanned the flames of class hatreds. It violently attacked groups that were temporarily unpopular. It attached blame for the depression to institutions in no wise responsible. It made promises to do impossible things.

Once in office, it yielded to the political pressure of grasping minorities. To please one group, it destroyed food in a hungry nation. To please another it undermined our currency. To please other groups it created labor strife and squandered public funds. Many fear that it has been definitely moving in the direction of that type of dictatorship which has destroyed liberty and strangled religion in other countries. Its chief couriers in many instances have been men touched by alien social philosophy. It is accused of active sympathy for a Russian tyranny that has crucified all religion.

It is my earnest belief that a vote to continue the present administration in office is a vote to encourage forces of hate and revolution that work steadily to destroy both our economic and religious institutions. I believe that a vote for Landon is a vote for simplicity and honesty and sanity in government. I believe that it is a vote for a stable social and industrial and religious age in our country. I believe that under his administration

we shall be able to preserve the ancient virtues; that we shall have freedom of enterprise, freedom of speech, freedom of religion. Even more, I believe that under his administration we shall be able to do far more to accomplish genuine social and economic reforms in accordance with our Christian ideals of social justice. I believe that we should stop lip-service to social reform and begin genuine progress in social betterment. It is for these reasons that I shall cast my vote for Alfred M. Landon.

This is the second of a series of articles on Christian Citizenship, in which various writers explain why, as Christians, they are supporting various presidential candidates. Others to contribute will be Mrs. Mary Simkhovitch, head of Greenwich House, New York; Dr. Harry W. Laidler, president of the National Bureau of Economic Research; Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, and Mr. Charles P. Taft, Churchman of Cincinnati.

The Scrapbook

By

JAMES P. DE WOLFE

AT THE risk of being immodest, I am writing about a plan that I have used at St. Andrew's Church, Kansas City, Mo., and Christ Church, Houston, with unusual success and wonderful results. I thought if the plan is worth anything it might be passed on to the Church. I am convinced that one thing lacking in all our pastoral life is regular and consistent pastoral work. This plan makes a personal appeal to the communicant and demands of the rector regular and consistent pastoral visitation. It requires a great deal of hard work, but if our Church is to develop at all in the United States it means that the clergy must assume the responsibility of their vocation and work long and hard, systematizing their day that they may accomplish the work that is expected of them to do. I have edited the plan in my column that is to appear in the Scrapbook in the near future, called "Family Day." As a matter of fact, ever since the inauguration of this plan I have called it "Family Day," and that in itself seems to appeal to the people.

The plan is simply this: The first step is an every member visitation, in order that as much information may be received in the parish office about the family as possible, particularly information that has to do with anniversaries, and all the names of the living members of the family as well as the names of the departed members of the immediate family. The second step is to assign each family in the parish to a certain day in the year. Where it is possible to assign a family to a day on which the anniversary falls this is done. The third step is to send a form letter to the family assigning them a certain day in the year for their Family Day. The fourth step is that the rector writes a letter to the family in his own hand (not typewritten) about ten days before the appointed time for their Family Day, reminding them of the day and emphasizing certain matters that are contained in the form letter. The fifth step is that the family is expected to attend the early Celebration of the Holy Communion on that day. The Holy Communion is celebrated with the intention that God's greatest blessing may rest upon that home and every member of it. The family has the privilege of requesting any intercessions they desire, and if they send the names of their departed loved ones they are remembered at the altar. The family remains a few moments after the service and the rector will meet them at the altar rail, have a special prayer for the family, and give each one of them individually a blessing. The sixth step is that the rector calls in the home of this family on their Family Day.

I find that the results of this plan are as follows: (1) It reestablishes certain people in the parish who feel that they have been overlooked or neglected. (2) It demands regular pastoral visitations in the parish, which of course brings results. (3) It entirely puts up to the communicant his responsibility to respond to the spiritual program of the Church. It may be interesting to you to know that over 90% of our families in

Christ Church, Houston, have responded this year to our Family Day. (4) It gives an opportunity to a great many people who have been timid heretofore to request certain intercessions. I have many letters in my file in response to the personal letter I send out where people have spoken with gratitude of the opportunity of at least having the opportunity to offer prayers for their departed, and other intercessions. We know, of course, that people should never feel timid about requesting intercessions at the altar, but the fact remains that most of them do feel a little bit timid about such matters, and this gives them the opportunity to overcome that timidity and request any intercessions they desire. (5) It emphasizes the significance of the Holy Communion in the life of the Churchman. A great many people who have never been in the habit of making their communion at an early service now have formed the habit of coming, and it may be interesting for you to know that we have had an average of fifteen at daily service in Christ Church since the first of January. Of course fifteen is not a great many, but when you count it up over a period of a year it means that something around four or five thousand people have been in and out of the Chapel for an early service during the year. (6) It gives the rector an opportunity to become better acquainted with the spiritual needs of his people. I find that the conversation on my visitations turns toward spiritual matters. People seem to feel freer to talk about these personal, intimate things after they have had intercessions offered for them at the altar, and after they have been there as a family at the early service.

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COUNCIL TREASURER PROPOSES A DRIVE FOR FUNDS IN 1938

By W. B. SPOFFORD

The appointment of two executive secretaries, a discussion of the relationship of the Forward Movement to the National Council, and consideration of a proposal for a major promotional campaign in 1938 were the high-spots of the National Council meeting, held in New York, September 22-24. The Rev. George A. Wieland, energetic rector of the Epiphany, Seattle, Washington, was appointed executive secretary of the national field department, vacant since the Rev. B. H. Reinheimer was ordained bishop coadjutor of Rochester last Spring. The Rev. Almon R. Pepper, secretary of the Church Mission of Help, was appointed executive secretary of the social service department on a part time basis, subject to the approval of the executive board of the CMH. Mr. Pepper was formerly secretary of social service for the diocese of Ohio.

The discussion of the relationship of the Council to the Forward Movement and the proposal for a drive for funds in 1938 were considered together, one growing out of the other. When the Forward Movement commission met some weeks ago at Chattanooga, Mr. Lewis B. Franklin, treasurer of the Council, was present and expressed the opinion that the time had arrived for a drive for money with which to rehabilitate the Church at home and abroad. His proposal, as it was outlined to me by a member of the Forward Movement commission, was that the Forward Movement should largely devote itself in the next year to preparing the Church to accept a plan, to be presented to General Convention by the officers of the National Council, for a drive running into large figures. The Forward Movement commission however turned him down, contending, as they have consistently done since they were established, that they could best serve the Church by keeping their activities divorced from any suspicion of money-raising.

At a joint meeting of the National Council with the executive committee of the Forward Movement, held in conjunction with this fall meeting of the Council, Mr. Franklin again offered the same suggestion. The time has arrived, he maintained, for the Church to decide whether we are merely to continue normal activities or ask General Convention to approve "an intensive educational campaign" in 1938. When asked by Bishop Sherrill to define the campaign in terms of dollars, Mr. Franklin proposed a drive for \$3,500,000 for the annual budget and an additional



ALMON R. PEPPER
New Social Service Secretary

\$1,500,000 as a sinking fund for emergencies. Bishop Stewart of Chicago then asked whether the lead in preparing the Church to accept the proposal should be taken by the Forward Movement or the National Council. He was answered by Mr. Clifford Morehouse, member of the Forward Movement executive committee, who maintained that it was not the function of the F. M. to initiate drives for funds, or to get behind drives of the National Council—that its function was to build the morale of the entire Church, in parishes and dioceses as well as in the national field. He further expressed the opinion that the time had not arrived for a drive for any such sum for the Council's work, since parishes and dioceses, all having suffered during the depression, must first be rehabilitated. He was strongly supported in this position by Bishop Maxon, present as a member of the executive committee of the F. M.

There was no further discussion of Mr. Franklin's proposal, so that it was not determined at this meeting of the Council whether or not the officers of the Council will ask the General Convention a year hence to approve such a campaign. However the Forward Movement Commission, as a result of these meetings in Chattanooga and New York, apparently have made it clear to the officers of the National Council that they will continue their policy of not being a money-raising agency.

In regard to the year 1937 a statement, addressed to the canvassers in the campaign this fall, was released by the Council to the effect that "if we are to provide necessary repairs and replacements, to save enterprises

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

At the fall meeting of the executive board of the Woman's Auxiliary, held in New York September 17-21, Miss Mary E. Johnston of Glendale, Ohio, was elected chairman for the coming year, and Mrs. Edwin A. Stebbins of Rochester, New York, was nominated as presiding officer for the triennial meeting which will be held next October at the time of General Convention in Cincinnati.

* * *

Women Are Asked for More Money

The executive board of the Auxiliary has made a study of needs for which the 1937 United Thank Offering might be used, and at their meeting last week asked the women of the Church to consider the following facts: the sum of \$463,880 already has been set aside from previous triennial offerings to create a retiring fund. Approximately double this sum will be needed to set up an adequate pension fund with which to secure the future of the 325 women workers. Two, if present standards are to be maintained, \$600,000 must be allocated for salaries. Three, an increased amount from the offering will be needed if the training plan, both for preliminary and in-service training, is to go forward. Four, during recent years properties were allowed to fall into disrepair, with constant requests being received for repair work.

* * *

Auxiliary Secretary Resigns

Miss Leila Anderson, national field secretary of the Auxiliary, has resigned to become student secretary of the Y. W. C. A. at the University of California.

* * *

Bishop Manning to Be Honored

The archdeacons of Hudson, Ramapo and Dutchess, diocese of New York, are honoring Bishop Manning today, October 1st, at a gathering of clergy and lay people at Wiltwyck, diocesan center at West Park. The occasion is the fifteenth anniversary of Bishop Manning's consecration.

* * *

Henry Kingsbury of Scranton Dies

Henry W. Kingsbury, one of the leading Churchmen of the diocese of Bethlehem and vestryman of St. Luke's, Scranton, died on September 17th after a brief illness. Mr. Kingsbury was one of the most active workers in St. Luke's for over forty years, and an officer of several diocesan institutions. He was also a

member of the Advisory Board of this paper, to which he was devoted.

* * *

Fall Conference in Bethlehem

Bishop Creighton of Long Island, the Rev. Stanley Brown-Serman, Miss Mabel Lee Cooper, the Rev. Gardiner M. Day and Dean Walter Gray were among the leaders of the clergy conference of the diocese of Bethlehem, held September 14-16.

* * *

Funeral Service for Symphony Conductor

The Rev. S. S. Marquis, rector at Bloomfield Hills, Michigan, conducted the funeral services on September 16th for Ossip Gabrilowitsch, conductor of the Detroit Symphony orchestra. He was the husband of Clara Clemens, daughter of Samuel G. Clemens (Mark Twain).

* * *

Clergy Conference in Southwestern Virginia

The clergy of the diocese of Southwestern Virginia met at Christ Church, Roanoke, September 14-16, led by Bishop Jett. The Rev. Richard R. Beasley of Bristol urged the necessity, and suggested methods, for keeping the people of the Church informed about the general work of the entire Church. I hope he mentioned subscribing for a Church paper, though I am not informed as to that. There was an address on the social service work of the diocese by the Rev. Alfred R. Berkeley; the publicity work by the Rev. Carleton Barnwell; the work of the field department by the chairman, Mr. C. Edwin Michael, and finances was discussed by Mr. Thomas A. Scott, treasurer.

* * *

Conferences in Rhode Island Parishes

A series of parish conferences are being held in Rhode Island commencing September 28th.

* * *

General Seminary Opened Last Week

The General Seminary opened its 119th year on September 23rd, with an entering class of thirty men. The Rev. W. Norman Pittenger, graduate of last year, has been appointed to the faculty as a tutor. The resignation of the Rev. Harold N. Renfrew, tutor and instructor, was also announced.

* * *

Reports on Trip to the Orient

A report by Auxiliary Secretary Margaret Marston on her trip to the Orient from October, 1935, to June, 1936, was the feature of the meeting of the executive committee of the Auxiliary. Among the chief impressions of the work as a whole, Miss Marston mentioned the fine quality of Christian family life in each country, which is a contribution to the life

of the Church that is seldom mentioned and impossible to measure; the oneness of the Church around the world—services in Arabic, Bengali, Telugu, Chinese, and Japanese only emphasized the underlying unity; the fellowship of missionaries of different communions; the strong native leadership of the Church in India, China and Japan; the continuing need and opportunity for the Church at home to work with the Churches in the Orient.

* * *

Grace Church Receives Gift

By the terms of the will of the late George Blagden, Grace Church, New York City, is to receive \$10,000 and St. Luke's Hospital, of which he was vice-president, \$42,500 in addition to a share of the residuary estate. The estate was valued at \$2,337,118 net.

* * *

Patriotic Service at Peace Cross

Several hundred veterans of the Grand Army of the Republic gathered around the peace cross on Washington Cathedral grounds last Sunday to hold a patriotic service as the opener of their 70th national encampment. The youngest veteran present was 87 and the oldest 103. The address was delivered by Bishop Freeman.

* * *

Missionary Mass Meeting for Chicago

Six hundred choristers, one hundred clergymen and bishops from all parts of the Western Hemisphere are to take part in a missionary mass meeting to be held in a Chicago theatre on October 18th. The speakers are to be Archbishop Owen of Canada and Bishop Rowe of Alaska. The meeting is one of the high spots of the Pan-American Conference to be held in that city from October 12 to 19. It is to open on the 12th with a quiet hour conducted by Bishop Darst. The 13th, 14th and morning of the 15th will be devoted to business sessions of the American House of Bishops, with election of missionary bishops the morning of the 15th. That afternoon the bishops of the Western Hemisphere will meet, with the Bishop of Montreal and the Bishop of Washington speaking in the afternoon and the Presiding Bishop, the Primate of Canada and the Primate of the West Indies speaking at dinner that evening. On Friday, the 16th, the subject is to be world peace, with the Bishop of Algoma and the Bishop of Albany as speakers. Missions is the subject that afternoon with the Bishop of Kootenay and the Bishop of Virginia as speakers, while the same subject will be discussed that evening with the Bishop of Nassau and the Bishop of Puerto Rico the headliners. Saturday morning is to be devoted to

a summation of the discussions, with the Archbishop of the West Indies, the Archbishop of New Westminster and the Bishop of California as the speakers. There are to be special services in Chicago churches on Sunday morning, with Bishop Sherrill of Massachusetts the preacher at St. Luke's Pro-Cathedral, and then the conference is to be brought to a close with the mass meeting that evening.

* * *

McGregor Speaks on Youth's Opportunity

Addressing the young people of the diocese of Erie at their conference held at New Castle, Pa., the Rev. R. A. McGregor, professor at the General Seminary, described the attitude of the youth of Europe toward national and international problems, and declares that the youth of America has a great opportunity for adventurous leadership today. Later in the conference the Rev. F. B. Atkinson of Sharon, Pa., spoke on the aims and ideals of the Y. P. F., and the Rev. T. L. Small of Oil City spoke on what the organization is doing in the diocese of Erie.

* * *

New Parish House at Short Hills

The Rev. Malcolm Douglas, rector of Christ Church, Short Hills, N. J., announces the completion of a new parish house. It contains 28 rooms for the large church school. . . . Trinity Church, Paterson, N. J., is to lay the corner stone for a new stone church on October 10th. . . . St. Clement's, Hawthorne, N. J., has remodeled its church, inside and out, and made extensive improvements in the rest of the plant.

* * *

Newark Young People Hold Conference

"What should a Christian Believe About God?" was the theme of a conference of young people of the diocese of Newark which was held September 18-20. The leaders were the Rev. Hugh McCandless of Staten Island; the Rev. John A. Bell of Trinity Cathedral, Newark, and the Rev. Edwin S. Ford of Sparta, N. J.

* * *

Charles P. Taft to Write Article

Add to the names of those who are to contribute to the series of articles on "Why, as a Christian, I shall vote for—" the name of Mr. Charles P. Taft of Cincinnati. Mr. Taft was asked early in August to contribute but called up just the other day to say that the letter had only just been received. Maybe he blames it on Mr. Farley, though he refrained from saying so. Anyhow he has kindly agreed to do his bit for us. So you now have, in addition to Mr. Peabody last week and Mr. Hutchinson this week, contributions coming from

Mrs. Mary Simkhovitch, Dr. Harry W. Laidler, Miss Mary van Kleeck and Mr. Taft. We hope this fine array is enough to prompt rectors to order bundles so that their people may follow this series. If not, then we can look forward to them getting their orders in for the series by the Archbishop of York which is immediately to follow. Just a card to our Chicago office giving us the number of papers you want each week is all that is necessary—we will then bill later at three cents a copy. They sell at five cents.

* * *

Social Service Commission Meets

The social service commission of the 2nd province (New York and New Jersey) met at the retreat house at Bernardsville, N. J., on September 29th and 30th. Which means, among other things, that some of the boys and girls missed the opening game of the world series. At that, I imagine they adjourned for a couple of hours in order to huddle around the radio.

* * *

Clergy Conference in Newark

There are 141 active clergy in the diocese of Newark and 99 of them attended the clergy conference held at Delaware, N. J., on September 14-16. The Rev. Charles Fielding of Staten Island spoke on the New Testament; the Rev. Joseph Bernardin spoke on worship and discussed changes that he considered desirable in the Prayer Book; the Rev. M. Boyer Stewart of the General Seminary spoke on moral theology and the Rev. Charles Sherrin discussed the application of the Forward Movement to parish life.

* * *

Bishop Paddock Entertains New Rector

Bishop and Mrs. Robert L. Paddock gave a reception to the new rector of St. John's, Williamstown, Mass., at their summer home on September 21st. Mr. Noble was formerly chaplain at Yale, and has just succeeded the Rev. Gardiner M. Day at the Williamstown parish.

* * *

High School Principal Is Ordained

George E. DeMille, for some years the principal of the high school at Green Island, diocese of Albany, was ordained deacon on September 18th by Bishop Oldham. He is to spend this year at the General Seminary.

* * *

Massachusetts Parish Has Anniversary

The 100th anniversary of the founding of the Old Stone Church of St. Luke's, Lanesboro, Mass., was celebrated on September 20th. The service was taken by the present vicar, the Rev. William Crittenden, assisted

by the Rev. Charles J. Palmer, who was in charge of the parish for many years. The sermon was preached by Archdeacon Marshall E. Mott and he also dedicated a beautiful memorial window, built by the Wilbur Burnham studios of Boston.

* * *

Wants Children to Face Modern Problems

Admitting that his suggestion is "playing with fire," the Rev. Elwood L. Haines of Trinity church, Glendale, Ohio, advocated that children be told frankly of un-Christian situations and tendencies in the world today, speaking before the annual conference of Church School workers at St. Paul's church, Riverside, Illinois. Two hundred clergy and laity gathered for the conference.

"The time is past when we can keep our children in ignorance on the great questions and situations of the day and expect them to grow up to be Christian men and women," said Mr. Haines. "If we are going to educate them, we must bring them actually to grips with these situations. There are the sacred traditions of our faith which children should know and value but after looking backward to tradition we must look forward to present-day realities if traditions are to have validity for the children. When we train our children to deal with current issues, we are playing with fire. But it is high time we faced this problem squarely. If we give our children an opportunity to think for themselves; to have an active part in our daily activity and in church affairs, they will have greater respect for parents, church and tradition. They should be given responsibility in the Church just the same as adults. They should be welcomed at church services, no matter how many pews they scratch or how many dogs they bring or how much noise they make."

* * *

One Use for Bulletin Board

The bulletin board in front of the Shiloh Baptist Church, Hartford, Connecticut, has carried this message all summer: "Dry cleaning our specialty. No soul is too stained for our guaranteed work", which prompts one of our readers to make the following comment: "If water won't get you, dry cleaning must."

* * *

Nebraska Parish Is Renovated

St. Stephen's, Grand Island, diocese of Western Nebraska, was thoroughly renovated during the summer—cleaned and redecorated from top to bottom. A lot of new furniture was placed in the church, the organ was reconditioned, heating plant was improved. A recent legacy also provides the funds for the extension of the sanctuary but the money is being

held in trust until more is in hand for the extension of the entire east end of the building.

* * *

Detroit Rector Is Honored

The Guild of the Ascension, Detroit, Michigan, turned their regular meeting on September 9th into a celebration. It was the birthday of the rector, the Rev. H. E. Ridley, the 19th anniversary of the wedding of Mr. and Mrs. Ridley, and the 30th anniversary of Mr. Ridley's ordination. There were presents, a huge cake and of course talk.

* * *

Many Meetings in Los Angeles

The annual clergy conference of Los Angeles will be held at the Surf and Sand Club, Hermosa Beach, October 27th and 28th. The topic announced is "The Church Looks Forward" and the leaders will be Bishop Stevens, Bishop Gooden, Bishop Parsons of California as well as a number of the diocesan clergy. . . . Fall Convocation meetings will be held the week of November 15th, falling on successive days in the four convocations. The principal speaker will be the Very Rev. Henry H. Shires, dean of the Church Divinity School of the Pacific in Berkeley. . . . The first fall meeting of the clericus and the clerica was held at the home of Dean and Mrs. E. T. Lewis of Whittier. The clericus was addressed by President W. O. Mendenhall of Whittier College who inquired why the Christian youth of America had not the same inspired devotion to a cause, such as is being manifested in various European countries through Fascism, Nazism or Communism? The Clerica was addressed by Lady Adams on "Spiritual forces in friendship between your country and mine". . . . Bishop Stevens is back

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east attending meetings of the National Council and the House of Bishops.

* * *

Parish Runs Its Own School

The Episcopal school of Staten Island, N. Y., Ascension Day School, connected with Ascension parish, opened for its fifth year on September 24th. From a nucleus of five children the school has grown to the present enrollment of fifty. As it is the only Episcopal Church for Staten Island children, pupils are drawn from practically every parish of the Island. During the absence of the Rev. F. Gray Garten, headmaster, who has been granted a leave of absence for several months, the rector of the parish, the Rev. C. Avery Mason will act in his capacity.

* * *

Celebrate Constitution Day

September 17th was Constitution Day, though apparently many people do not know it. I spoke at a large mass meeting in Madison Square, New York, and began by asking the audience what day it was. The immediate response from at least a dozen was "Jewish New Years." Well maybe we will really celebrate the day next year since it is the 150th anniversary.

* * *

Synod to Meet in New Orleans

Bishop Darst, president of the province of Sewanee, has announced that the synod will meet at Christ Church Cathedral, New Orleans, on November 17-19. The Auxiliary will meet at the same time.

* * *

Gift for Shoes and Stockings

In the will of a communicant of Christ Church, Enreka, Calif., filed this summer, was a gift of \$10,000 to the church with which to buy shoes and stockings for the needy children of the town, regardless of their religious faith.

* * *

Thomas Lacey on Preaching

Most of the clergy have spoken their pieces in regard to preaching, being prompted by the summer remarks of the Rev. F. S. Fleming, rector of Trinity, New York. The latest to reach my desk I find in the attractive little paper published by the Church of the Redeemer, Brooklyn, and written by the rector, the Rev. Thomas Lacey: "Dog days are singularly prolific in rhetorical ebullitions. Juvenal singles out the month of August as a traditional time for would-be poets to spout forth their inane stuff. The latest outburst is Dr. Fleming's tirade against preaching. Distinguished bishops and clergy con-

stantly occupy the pulpit of Trinity. Whether their preaching is so bad as to call for a moratorium we leave Rector Fleming to say. In the 14th century preaching was so unpopular that congregations protested orally or by manner against the sermon and Governor Berkeley in colonial Virginia expressed the pious wish that ministers 'would pray more and preach less.' My own experience refutes Dr. Fleming's contention. I am not unqualified to speak because I go to church regularly these summer Sunday nights and attend noon day Lenten services with frequency. The

lamented Norwood never lacked hearers at St. Bartholomews. Trinity is filled to overflowing during Lent for services that gather entirely around preaching. One hot Sunday evening this summer I went to the Ascension on 5th Ave. There was scarce one vacant seat. I was told the church is thronged every Sunday night. I discovered a like situation at St. James on Madison Ave. Economists seek to end poverty in the midst of plenty by destroying the 'plenty'. Rector Fleming would weed out poor preachers by eliminating preaching altogether. There is a

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* * *

Province of Sewanee Plans for Future

The 1936 session of the Sewanee summer training school was noteworthy in three ways. In the first place, each of the three divisions of the school was in itself excellent, with outstanding faculties and fine groups of students. In the second place, to a greater degree than ever before, the program of the school provided not only courses of study but seminars, panel discussions, conferences, institutes and conventions as agencies for the consideration of problems and the production of findings leading to action. The school in some degree, played the part of an unofficial synod. In the third place, the gatherings of leaders at the Sewanee school and the plans produced there came as the culmination of a summer in which various official and semi-official gatherings of the Church in the province initiated and furthered progressive activities along many lines and in many fields. Among these is the reorganization at the University of the South, previously reported in these pages, with a campaign about to be launched for three million dollars for expansion. Plans have been made for an annual laymen's institute at Sewanee. The Laymen's League is to be promoted throughout the province. A summer school of theology is planned, under the direction of the theological school of the university. Work among college students is to be expanded on a provincial basis, and the youth organizations of the province are to be coordinated into one program.

* * *

Does Not Approve of Deletion

The Rev. Don Carey, curate at St. Paul's, Cleveland, just called to Grace Church, Grand Rapids, wishes

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that the commission of the Forward Movement had not seen fit to black out the name of Mr. Hearst in their recent pamphlet, "Why Be a Christian." He writes: "I suppose you have seen a little booklet called 'Why Be a Christian' which the Forward Movement has published. It is a useful pamphlet which attempts to answer its title by giving clues to a Christian philosophy of life. These booklets can never be perfect just as we may never hope to reach perfection in our lives and teaching. The second page of material in main body of the book smacks you right in the eye with a deleted sentence. The black ink rightfully failed to blot out that section of the page. One is prepared to find some clergyman's bane, such as a grammatical error or an inaccurate date, but close attention reveals that the heinous crime has been the inclusion of the name of William Randolph Hearst.

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come sacrosanct not only to the secular press but also to the clerical.

"Of course I know that there are thousands of reasons why it had to be deleted,—libel, politics, morals and everything else but I'm sorry that I had to see the deletion. Why be a Christian if it does not involve a sincere and righteous hatred for everything that Hearst has stood for—a hatred of every base emotion that he has fostered and played up to through his pulp pulpits. If he appeared in the pews of my church tomorrow morning I'm afraid that I might be flattered rather than incensed but I have hopes that someday there may arise someone who is unwilling to tarry the Lord's leisure, someone who may even be willing to name names."

* * *

To Confer on German Refugees

A conference of representative leaders of the major Christian denominations to determine the most effective presentation of the problem of refugees from Germany before the people of the United States, will be held at the Riverside Church, New York, October 6. The conference is being called by the American Christian Committee for German Refugees. The invitation to the conference has been extended by Harry Emerson Fosdick, pastor of Riverside Church. More than 50 clergymen and laymen are expected to be on hand to consider the responsibility of the Christian Church towards the thousands of Germans of Christian faith and practice who have fled from persecution in their own land.

A picture of internal conditions in Germany and the present status of the refugees will be discussed at the conference by James G. McDonald, former High Commissioner for German Refugees; Stephen F. Duggan, Director of the Institute of International Education; Paul Tillich, formerly professor at the University of Frankfurt, now teaching at Union Theological Seminary, and Henry Smith Leiper, American secretary of

the Universal Christian Council on Life and Work.

* * *

Rules for a Happy Life

The Rev. James G. Gilkey of Springfield, Mass., one of the country's outstanding preachers, preached on rules for a happy life last Sunday in New York.

"There come to us all unhappy days when we want nothing so much as to get away," he said. "Suppose you are one of thousands of restless, dissatisfied, unhappy people.

"Study yourself until you know your own symptoms of fatigue. Most moods of restlessness are by-products of fatigue and are relatively unimportant.

"If a man knows what his symptoms of fatigue are, he will be able to recognize the advent of exhaustion of its accompanying mood of restlessness. Then he will know when to stop taking seriously the things he finds himself saying to himself."

As examples of fatigue symptoms Dr. Gilkey cited a sudden impulse to be irritable, inability to make decisions and an impulse to imagine quarrels.

"Remind yourself continually that you know only a little, a very little, about the alternative career of which you dream so enviously," he continued. "You picture that alternative career as attractive, easy and inevitably successful and you tell yourself that if you were following it you would be infinitely happier than you are today.

"But all this, of course, is sheer guess work. You and I know and can know only very little when we look at it from the outside. Only as

we make our way inside can we discover what its real problems and difficulties are.

"Accept cheerfully and without protest 'the characteristic limitations of your own world,' by which I mean the particular set of disappointments and handicaps which is inevitably and indissolubly connected

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"The final rule is undoubtedly the most important of all. If you want to find happiness where you are, picture your career in high terms rather than low ones. Picture it in the highest terms you can find. Picture it as your way of helping a needy world. Picture it as God's will for your life."

* * *

Boys' Club Better Than Homes

Citing crowded prisons, the present high cost of punishment and mounting criminal statistics "as glaring evidences of the failure of agencies of reformation," Rev. Charles P. Maxwell, Roman Catholic executive director of the Boys' Club of St. Louis, outlined the marked economy of prevention as compared with punishment at the Community Forum period.

It costs the state approximately \$450 per year to keep a boy in a reformatory, while it "would cost only about \$30 per year to keep the same boy out of the detention home by interesting him in the activities of a well-organized boys' club," Father Maxwell declared.

Deploring the fact that reformation, rather than prevention of delinquency, continues to be the order of the day, the priest inquired, "After all, where are we getting in our reform program? Why wait until a man gets sick before we take an interest in him? Why wait until the home is broken before we take his part? Would it not be better to expand our efforts in another line, namely that of prevention?"

* * *

Pastors Charge Sheriff Was Lax

As an outgrowth of a near-lynching in Huntsville, Ala., which climaxed what the local ministers term

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The Cathedral of St. John the Divine

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Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

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Rev. W. Russell Bowie, D.D.
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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.

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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. John Gass, D.D., Rector

Sundays: 8, 10 and 11 A. M.

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
8 A.M.—Holy Communion.

11 A.M.—Morning Prayer and Sermon. 8 P.M.—Evening Prayer and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd 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.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector
Sunday Services

8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation

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Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.

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Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

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.

Thursday (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.

St. Michael and All Angels

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Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.

Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily.

Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon; (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.

Tuesday, Fridays, and Holy Days, 10:00 a.m.

All Saints Church

26th Street and Dewey Avenue

Omaha Nebraska

Rector, The Rev. Frederick W. Clayton
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Morning Prayer and Church School, 11 a.m.

Holy Communion Wednesday and Holy Days, 10 a.m.

CHURCH SERVICE NOTICES

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"a series of disorders showing lax law enforcement," the pastors of the city went into special session and called for immediate impeachment of the Madison County sheriff, Frank Hereford.

The ministers adopted resolutions charging that "both city and county officers seem to be in collusion with the criminals," and that "the stench of abominable vice conditions in Huntsville has become unbearable..."

Huntsville is a textile mill town of 30,000 in the Tennessee Valley of Northern Alabama: Its calm was recently disrupted by two days of furor growing out of the attack murder of a local girl who, before she died, described her assailant as a Negro. Her dying accusation sent the rougher element on a rampage which was climaxed when police rescued a young Negro living near the attack scene around whose neck the mob had already twisted a rope.

The town's ministers also passed a resolution commending the Christian fortitude of the murdered girl's parents who were quick to insist that no innocent Negroes be harmed.

* * *

New Parish House in Spokane

A new fire-proof parish hall was dedicated on September 10th at St.

Andrew's, Chelan, Washington (District of Spokane) by Bishop Cross. The church is of unique log construction and the new hall's door and entrance way have been faced to match.

COUNCIL TREASURER PROPOSES DRIVE FOR FUNDS IN 1938

(Continued from page 8)

now in jeopardy, to relieve solely over-burdened missionaries, to reestablish the morale of our workers and to move perhaps slowly but surely forward in our work, we must secure contributions for 1937 well in advance of those of a year ago." When the returns were in for 1936 the Council discovered that it was \$200,000 short of the \$2,300,000 necessary to maintain the emergency budget. This necessitated the special campaign of last Spring. It is now pointed out that even the full budget of \$2,700,000 approved by last General Convention is a restricted one, and the Church is therefore asked to give in excess of that amount for the budget of 1937.

SECOND THOUGHTS

(Continued from page 2)

the name of the Kingdom of Heaven, are blocking its establishment.

"THE WITNESS is doing a most needed work in calling attention to the plight of the Southern share-croppers; and I read with

much interest Mr. Kirk's account of the Delta Co-operative Farm. Mr. Sherwood Eddy is a great man, a great Christian. All honor to him for what he is trying to do. But I cannot but see and feel that, our economic system being what it is, his effort is very much like trying to sweeten the water of the ocean with one bottle of perfume. He hopes to make room for 100 distressed families on his co-operative farm. What about the thousands who should have room made for them? If there should be a general movement toward duplications of his undertaking, at once up would go the price of cultivable, desirable land, and whence would come the money to induce the entrenched land-monopolists to part with their holdings? There is, today, an abundance of good land which might be used to relieve the wants of the poverty-stricken, held out of use by speculative owners; capitalized by them not at its present value, but at what they expect its value to be at some future time, as the need for it becomes more acute. This seems to me as certain as the alternation of day and night, that nothing will ever solve the problem of want and wretchedness in the midst of plenty, so long as natural resources (the ultimate source of all wealth-production) are monopolized by a few, while the many must plead for the opportunity to support life by applying their labor to those resources. Surely, the land question is fundamental, and must be in a world not made of rubber that can not stretch as population grows? It must have been intended, if there be a God, not for some of the sons of men only, but for all who should be born here to the end of time."

MISS ELIZABETH ACKLEY, New York City: "In the September 10th issue of THE WITNESS the paragraph 'Jumping on the Bishops' is depressing and at the same time amusing. We can't all have the courage to sign our names, for obvious reasons which our editor apparently can't quite agree with. In any case I feel I must tell of a bishop quite the opposite of those cited. The Bishop of Oregon this summer has forced many of his clergy to take vacations and he has taken care of their churches while they were away, taking services and preaching two or three times a day. Isn't this quite unusual and very encouraging?"

MY OWN LIFE OF CHRIST

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tences on the printed pages, the writing of stories from memory, the composition and presentation of short dramatic sketches.

Miss Brookman has supplied some suggestions for teachers and a short bibliography which will be found very helpful in conducting this course.

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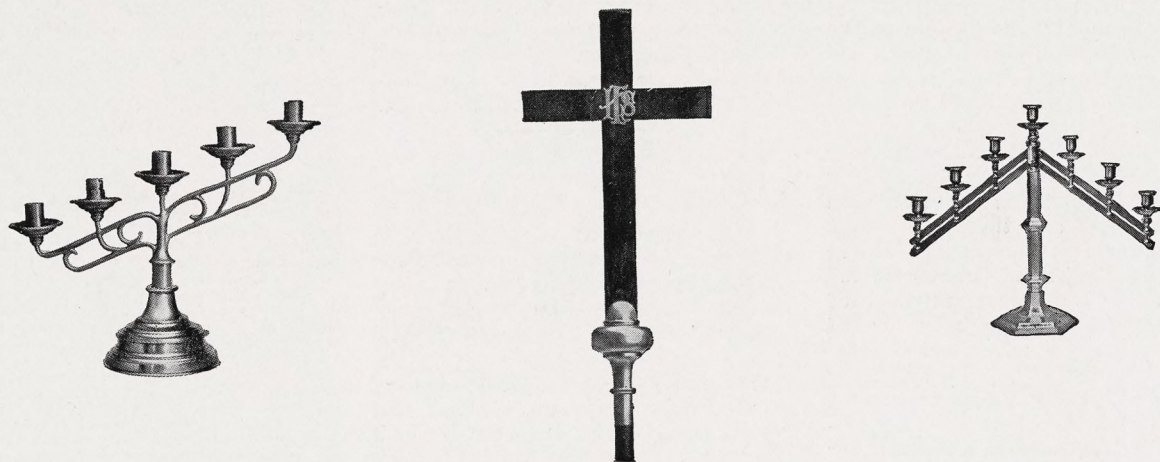
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