

October 27, 1938
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THE WITNESS



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CLERGY NOTES

ALLEN, CHARLES R., is now assistant at the Pro-cathedral, Bethlehem, Pa., and in charge of student work at Lehigh University.

BIGELOW, N. D., Merriam, Kansas, is taking services during October and November at Epiphany, Independence, Kansas, during the absence of the Rev. William Paul Barnds who is a Fellow at the College of Preachers.

BRUCE, G. O. T., rector at Clifton, Morenci and Safford, Arizona, died on October 12 of a heart attack.

BUTTS, CARTER, theological student, has been appointed in charge of Grace Church, Galena, Illinois.

GESNER, ANTHON T., retired, formerly of West Hartford, Conn., is now living at 27 Treadwell Avenue, New Milford, Conn.

HINKLE, RALPH, formerly rector of the Church of the Redeemer, Pendleton, Oregon, and archdeacon of Eastern Oregon, has accepted the rectorship of the Church of the Holy Faith, Inglewood, California.

LIER, EARL G., is now the rector of St. Paul's, Rahway, New Jersey.

PENBERTHY, NEWTON, formerly on the staff of the House of Prayer, Newark, New Jersey, is now the vicar of All Saints', Hillsboro, Oregon.

RIDDLE, STURGIS LEE, was installed rector of Caroline Church of Brookhaven, Setauket, Long Island, on October 23, by Bishop Stires.

ROOT, BENJAMIN F., formerly of the diocese of Long Island, is now in charge of St. Andrew's, Waverly, Iowa.

WILLIAMS, ALFRED L., formerly rector of St. Mary's-on-the-Hill, Buffalo, N. Y., has accepted the rectorship of St. Paul's, Lancaster, New Hampshire, effective November 1st.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

Vol. XXII. No. 46.

OCTOBER 27, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

CONTRASTING CIVILIZATIONS

By

JOHN MACMURRAY

Churchman and Professor at University College, London

I WANT to draw your attention to a number of things in the system that is being built up in Russia, that I want you to contrast with our Christian civilization, as we call it, and to ask which of the two is in fact Christian. I want first of all to say one thing, that we should put aside all atrocities and barbarities that were involved in the revolutionary activity itself, and still are. They cannot be condoned, they cannot be justified, they are definitely unchristian; but at the same time they have their parallel in our own activities. I doubt very much whether, in a revolutionary situation, if it were to arise in this country, the activities of the forces which would go out to maintain law and order would be very much better. I would ask you to remember that we must compare like things with like; and if you are going to talk about the numbers that were killed in the revolution in Russia, put alongside that the numbers of Christians that were killed in the last war: that was non-christian, it cannot be justified or condoned. And if you are going to compare the things that are done by politicians in times of stress, or by the anger of masses of human beings inflamed by national hatred and patriotism, you must do it on all sides: you must recognize that there it is in the systems that we have, whether it is the one or the other, and that we have not very much to boast of after the Black and Tan outrages in Ireland and what has happened in India, and the war itself.

Let us put all that revolutionary thing on one side and simply ask ourselves about the main lines of construction of the new social order that is emerging in Russia under the guidance of the Russian government.

There is, first, the fundamental principle of social organization on which the reorganization of Russia has been carried through, and it is expressed in a simple principle—there shall be no exploitation of one man by another, and all tendencies to exploitation shall be ruthlessly wiped out, and conditions set up in which exploitation of one man by another cannot take place. That is a fundamental principle of social justice. No man shall be allowed to live on another's earnings. That

means a total abolition of living by rent and by investments, that is, living upon other people's earnings; and anybody who does not see, or refuses to recognize, that that is exploitation must be blind indeed. There is no need to ignore or to blink the fact that our economic system rests upon exploitation. As a matter of fact, it practically glories in it, and calls it "individual initiative" and "the prize of honest effort and toil." That means, in practice, as we see, that the incomes of Englishmen, who are all members of one nation and one blood, vary in the ratio of one to ten thousand. There are people in England who have ten thousand times as much as others. Mr. Ghandi, in India on a certain occasion, wrote to the Viceroy of India these words, "Take your own salary, it is twenty-one thousand rupees a month. You are getting over five thousand times India's average income. The British Prime Minister is getting ninety times Britain's average income. On bended knee I ask you to ponder over this phenomenon." So the Russian says and so he feels. Indeed, the Russians look upon us as belonging to an inferior or earlier kind of civilization, in which the idea of justice has not yet dawned. Therefore they go on to organize on the basis that there shall be no exploitation, and actually already in Russia the corresponding range of incomes is in the ratio of one to ten, as against our own of one to ten thousand. That is a big difference. Now I am going to ask you which of these two systems of organizing a social economy is more just and more Christian, and I do not think there are any doubts about the answer.

SECONDLY, and this is the same point, in its conception of social justice it is actually succeeding in providing for every man and woman in Russia—leaving out political enemies, as they belong to the class of cases I have ruled out. In the new society that it is building, it has provided a place for every man and woman as theirs by right and wiped out unemployment. That is the main difference between a capitalist economy and a real, truly socialist economy. I refer to the Archbishop's Manifesto. May I remind you that as a

matter of economic theory, about which there is no real doubt, the real difference is that unemployment is a necessity in any capitalist economy and not a necessity in a socialist economy. Therefore, it has got rid of it. Not that you do not have in Russia a very stringent economic crisis; you have. It was partly due to the general crisis as affecting external trade, but it was also due to rather big mistakes they made in their plan, that the crisis in Russia was probably as great, if not greater than it was in this country. Yet nobody was unemployed, and that is the essential difference between a really socialist and a capitalist economy. I must refer to the Archbishop's Manifesto, because he began by saying that we must, as Christians, condemn a form of society in which unemployment is necessary and cannot be eliminated.

I want to ask on this point about social justice, "Are the Russians materialists?" They say they are. They are proud of it. But are they? There is a very simple test of that. What do you mean by materialist? You

mean a man who uses the position in which he is to gather together as much material goods for himself as he can, as distinct from the kind of man who looks to what we should call spiritual results and spends his life for them, not worrying very much about the material results for himself. You have only got to remember the fact that the rulers of Russia themselves live at a standard of life, which is probably no higher than that of a working man in this country, and that they work overtime day in and day out for years. For what reason? What is their motive? Their motive is simply the motive of service, of building a society in the world that they believe to be just. You may call that the behaviour of a materialist, but I do not. So I ask at this point, if you compare in these aspects the structure of the new society in Russia with the structure of our own society, which is more in accordance with the principles of Christianity—in fact not in theory?

The concluding article in this series by Professor Macmurray will appear next week.

ST. FRANCIS AND THE FRIARS

By
BISHOP WILSON

THE tenth and the first half of the eleventh century occupy a most unsavory period in Church history. It sounds the bottom of the Dark Ages. In the middle of the eleventh century Hildebrand came on the scene determined to effect a general house-cleaning. He acted on the theory that Europe should be governed by a double-headed empire, the secular authority being centralized in the emperor of the Holy Roman Empire and the spiritual authority concentrated in the Papacy. It was a great idea but was eventually shattered on the inevitable conflict between the two heads. It was a bitter struggle in which the ecclesiastical leaders threw all their efforts into securing more and more power.

During this same period the Schoolmen were engaged in prolonged discussions over subtle theological problems. The result was that the common people received very little attention. Religion languished under the weight of political and intellectual dissention.

Then came St. Francis, one of the most lovable figures in the whole medieval story. While others were seeking power, Francis dedicated himself to a life of utter self-denial. He came of a family of considerable wealth and his early years were spent in the care-free pursuit of pleasure. Then he found himself and decided to devote his energies to help the poor, the sick, and the neglected. He gave away everything he had, including his clothes. His parents objected loudly at his charitable extravagance and greeted him with curses whenever they met. Francis took to himself a beggar as travelling companion whom he called "father." He taught the beggar to respond with a blessing for every curse which his natural father visited upon him.

Clad in a single coarse garment with a piece of rope around his waist, he travelled barefoot up and down the country ministering to the sick and preaching a simple Gospel to the simple people. Lepers were particular objects of his affection. He kissed their sores and washed their feet. Others joined him and he soon had a company of "friars" whom he taught to welcome contemptuous treatment, to refuse all ecclesiastical preferment, to live on the plainest fare, and to expend themselves in personal Christian service. Irrepressible cheerfulness was one of their chief characteristics.

The movement took hold quickly and forcefully. It was precisely the thing which was most needed at that particular juncture. Originally the friars were different from the monks. They roamed the country, living with the common people and filling a neglected niche in the Church's ministry. Presently the Dominicans were organized on similar lines but with special emphasis on popular preaching. These two constituted the Mendicant Orders which injected a new vitality into the rigid ecclesiasticism of the Church of that day. In the course of time they settled down into formal organizations, built monasteries, and, on the whole, were not greatly different from other monastic orders except that they specialized in certain fields.

The Mendicants instituted a Forward Movement in the Church which was very much needed at that period. Church life was in danger of hardening into an intellectual mould decorated with many political adventures and without any intimate contact with the mass of the people. The Mendicants saved the day. Their buoyant faith, their laughing happiness, their indifference to recognition, their complete self-effacement, their

love for people as children of God, their profound dedication to Christ—all these brought an impulse to the Church which has never evaporated. And it all arose from the sincerity of small bands of men who cared nothing for themselves but who staked everything on the love and the goodness of God.

Next week: The Crusades.

Teaching Children

By

W. EVERETT JOHNSON

Rector at San Benito, Texas

A VITAL error in teaching religion to children is the approach to the subject from the standpoint of the adult. A father desires to lead his son to become a thoroughly equipped master of the automobile. He begins by teaching him the history of the machine. He then secures a car without a body to show the parts of the chassis and the operation of the working parts. Finally he has the boy sit beside him in the completed car ready to start and moves the ignition switch and turns on the gas. If he has not discouraged the boy with the long study of the history of the automobile, followed by an explanation of the chassis and its parts, the interest of the lad is aroused by the use of the ignition switch—that is the point at which he should have begun from the standpoint of the boy.

A theologian writes a manual of instruction for the children of the Church in Sunday Schools. To him preparation for the coming of Christ as manifested in the line of men from Abraham to John Baptist is a marvelous evidence of divine revelation which he has learned by careful study of Old Testament history, therefore it is with a presentation of that history that the religious education of the child should start. It is folly to expect that a child may have the slightest knowledge of the relation of men or events in this progressive revelation from the limited teaching of a Sunday School, to say nothing of the ability of a child to comprehend any revelation of God's place in it.

As good teaching of the geography of the world begins with the consideration of the river that flows by the pupil's town, or the mountain that lies back of it, so the teaching of religion should begin with the consideration of that which is nearby. Abraham and Moses are too far removed from the horizon of a child's vision to be of use in his life; the Font and the Altar, like the river, are proper subjects for the child's view of religion. As religion is woven into history that history should be given backwards and not from its distant dim beginnings; the history of America before that of Greece.

Teaching by doing is the successful result of modern pedagogical methods which should be followed as far as possible in teaching religion to children. If he is taught that Adam was the first man, the child can do nothing about it—he does not expect to meet Adam. If we teach him about the Altar and other accessories of worship, the way is open for the child to do something about it. The Altar is God's table on which we

place gifts to God; he is to receive from it the Sacrament after he is confirmed.

We do not expect that a small girl will become a pianist from hearing an expert artist play upon it—she has to do something herself to acquire any skill with the instrument. Yet, in religious instruction we place Moses as an exemplar of obedience with little or no effect upon the character of the child. An understanding use of a service of the Church requires doing that truly has an effect upon the formation of character in the child.

Having a child read of some duty out of a book, or listen to a teacher telling what he should do, has but a trifling effect upon the character of the child, but to have the child tell what he ought to do under certain circumstances has most important effect. Let me give an actual happening of such nature. A teacher in my school was teaching little children about Christ's declaration that "inasmuch as you do it unto one of the least of these ye do it unto me." The teacher pictured the most unpopular girl in school that no one liked, and asked, "What could you do to this girl to show that you love Christ?" A little girl of seven years said, "I could lend her a pencil." A very childish reply, but one that showed the woof had been woven into the warp of the texture that forms character.

I give the highest praise to a teacher of a small class in Sunday School—the class should be small to be well taught—who gets the children to talk about the problems of faith, love, obedience, reverence, and the like. The little girl who would lend a pencil has put her religion into action, so far as a class recitation permits; she may have an opportunity to lend a pencil. If we can get children to express their characters, or attempt to do so, we are giving real education in religion, even though they know nothing about Moses.

The Rev. W. Everett Johnson is the author of a series of leaflets for study of children. Sample copies can be had by writing him at San Benito, Texas.—Editor's Note.

Dreaded Bliss

WHEN the night of the Big Banquet came round, Churchmouse didn't want to go. He was tired and dressing was such a nuisance. He wasn't sure, at a big affair like that, that he would meet any of his friends and he never liked the food at the Courtly Palace Hotel, anyway. Here was his pipe and his book and his easy chair, all ready for him. Why give them up for an uncertainty?

Thereupon, Mrs. Churchmouse telephoned for a taxi and fairly pushed him upstairs, to dress. When Churchmouse came home from the Banquet, he reported that he had enjoyed himself, immensely, and wouldn't have missed it for anything.

The Son has prepared a feast for us in the Father's House and has bidden us to come as honored guests. Yet, as the time draws near, the pleasures of this life seem to take on new values and we are not really sure that we want to go.—THE CHURCHMOUSE.

DISCOVERING THE UNKNOWN BOOK

By

PRISCILLA A. DRURY

OUR generation has grown up to full-fledged adulthood without the Bible. We who were born during the first decade of the century—who were not the war generation but who closely followed on after it and pretty generally took its back-wash—now find ourselves no longer the younger generation, and our parents have become the older generation. So we have to realize that for the present we are part of *the* generation! Most of us are the parents and the rest are the teachers or leaders of tomorrow's world. And somehow there is something lacking. The rôle doesn't exactly fit us or please us; we are strangely awkward and feel on the whole unequal to the responsibility now ours.

Our grandfathers and grandmothers knew their Bible through, accepted it, and built themselves and their homes strongly upon its rock. Our parents consequently profited by this, had their roots deep in its tradition. But then something seems to have happened. Was it that Darwin shook their confidence in the great Book? In any case they grew out of it, and more and more away from it. Therefore they handed to us only fragments, and those without conviction, without the backing and tone which came from those before to them.

And so we grew up, in the first flush of the era of "college for everybody," of psychology made popular, of "survey" history courses, of social ethics, and "Freshman hygiene;" even some philosophy and the "appreciation" of various arts, with all you wanted of English and other literatures. But there was no Bible, except here and there the arid "critical" study of courses—all about the "J," the "P," the "E," and the "D" documents, which served only to re-convince the already half-convinced student that the Bible was a very ancient and wholly dried, wholly-removed-from-life relic of a world long dead.

Yet actually, floated on the great tide of our youth and surrounded by dozens of others like ourselves, we came right up to the age of manhood and womanhood without feeling any particular lack; at least without feeling it often enough to count.

For were we not armed with all our enthusiasm, our new freedom, our sciences, our social wisdom, and our surveys of evolving man? Also and especially we had our integrity of the mind, our refusal to be fooled, our honesty; and the great certainty that man was progressing, was better than ever before in his long climb up and on. Added to this we were good sports. And this composite equipment or armour seemed enough to face whatever might come. Then it began, what we had looked forward to: Life, being "Out in the world." Yet oddly enough all the massed "preparations for life" seemed inadequate, a little beside the point most of the time. What we were so well prepared for, and what came didn't tally!

THAT in an old volume, overlooked in our thirst for the newest knowledge, there were famous tested solutions for the problems which did present

themselves, answers for the questions which did stand up large on our path before us we never suspected. We had not read that volume. That Amos fought for social justice; that Job faced the problem of suffering; that Hosea found forgiveness and unalterable love possible; that Moses saw how to do a job that is too big for you; that Paul discovered the source of true confidence, and had something to say about a horrid personality being made entirely over; that Peter proved for certain that a shifty, unstable person could become a rock; and finally that Jesus had lived out some strange paradox of love—"He who loses his life shall find it"—that it succeeded supremely; moreover that those who followed it would succeed too, and find deepest satisfaction for themselves and greatest usefulness for their world; all of this we never knew. This was omitted from our schedule of the proud, higher education.

Hence it was that we had to muddle through without the Bible. It has been a brave thing, heroic even. We have squeezed dry the sources and resources we *did* have. We have been intensely and consistently loyal to the best we knew—science, psychology, etc.—and, never forget it, we have been everlastingly good sports and not once "cried baby." We have passed on to the children in our charge all we had—hygienic programs for body and mind, wholesome environments, games that make character, fellowship and fair-play, and exposure to literature, art and music. But the process has felt frequently a little bleak, sad even, at times, and very *hard*. For we were trying heroically, stoically to get along without that which was meant to be our greatest strength and support.

This is why deep down we felt a yawning gap, why in emergencies we have had nothing to turn to, why of late, half stealthily, wistfully we looked into the "Wake Up and Live" books, some of the "isms," and the Dale Carnegie roads to happiness. On the whole, though brave, it's been a pretty dreary trip across a desert. We admit it now. The joy we expected wasn't there; and there was no real refreshment along the way. So, at long last, now that someone has found the forgotten volume, and shown us in its pages the strength of God, which will make us equal to whatever comes, we sigh with relief and our shout of joy goes up! For now we are discovering—and its rather like Magellan on his high peak after the weary march—a great new world spread out before us. All through it, here and there, wherever we can turn there are those well-marked guide posts and well-tried-out directions for every possible emergency. How handicapped we were before now becomes apparent. It was a silly business of trying to make half-truths do, of shadow boxing and bandaged eyes, while all the time "God had prepared some better thing for us," and that better thing the Bible!

Miss Drury of Dedham, Mass., niece of the late Dr. Drury of St. Paul's School, is a lecturer on the Bible before clubs, schools and Church groups.

Prayer Book Inter-Leaves

PROFANITY IN CHURCH

ONE evening recently I received a special delivery letter asking if I would preach at a neighboring church where a window was to be dedicated in memory of the lately deceased rector. It was late in the evening after I had just been indulging in a delicious Welsh rarebit, and I felt inclined to accept, so much so that my imagination at once set to work on a sermon outline.

The service came on a Sunday afternoon. I arrived a few minutes ahead of time. The rector was rushing back and forth assigning various part of the service to the clergy, giving belated instructions to the choir-master, and pushing people in and out of the line of march. Talking and laughter added to the general confusion, and I felt as if a touchdown might be the next thing in order. In spite of all these energetic preparations the procession started ten minutes late. We swung around the corner and up through the congregation behind an athletic looking youth dressed up in elaborate and absurd leather gauntlets, holding the cross against his nose and extending his right elbow high in the air as if to impress us with the theatrical character of his performance. The choir kept step in time with the music, and even some of the clergy did the same. The church was Victorian Gothic. It had been built at large cost, but every line and ornament shouted the gospel of the trivial, the pretentious, and the make-believe.

As we reached the chancel no one seemed to know where to go, but the rector waved us to our places, giving some of us last minute instructions. The clergy arranged themselves in a fantastic group, some turning sideways, others to the altar, some on a lower, others on a higher step, four on one side and six on the other. Occasionally someone walked across the chancel to whisper a question or make a suggestion to somebody else. A visiting clergyman, on the assumption that the congregation was illiterate, announced the page on which the psalm was to be found, and then he failed himself to read the text of the psalm as it was printed. Another who read the lesson started for the lectern during the Gloria Patri as if there were not a second to lose. He ruined the effect of his reading by dropping his voice at every comma, and he read indistinctly. The choir sang all the wrong music, and left a painful impression of self-satisfied but wholly misdirected energy. They did an Amen at the end of every read prayer. They shouted the hymns in an unsuccessful attempt to drown out the organ. One longed for a moment of quiet, but it never came—the organist kept the electric blower continuously buzzing.

Finally it was time for my sermon. I had been struggling not to enter into the spirit of the service, and now I suddenly felt what a hypocrite I would be to step smiling into the pulpit, to speak as if the service in which we had been taking part had had something to do with religion, and to congratulate the parish on adding another vulgar memorial to their existing collection. "I must speak my mind," I shouted to myself. The proper text suddenly came to me—"They have profaned my

sanctuary." I looked for a Bible. There was none in the pulpit. This was the last straw. In despair I woke up. I was happy to find myself in the familiar surroundings of my study. I still held the invitation in my hand. But I decided I must decline. It was all too likely that the real service would be as bad as the nightmare had been.

REQUEST. Any readers of this column who have back numbers of THE WITNESS containing Prayer Book Inter-Leaves, especially June 30 and Sept. 22, will confer a great favor by sending them to the address below.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

The Unknown Episcopalian

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

I WAS seated on the hotel porch in conversation with a Bishop. It was not my Bishop and the setting of this story is not Miami (though, perhaps, it could have been.) Our conversation was interesting us, and neither of us had paid any attention to others around us.

We were interrupted by a feminine voice behind us, which said, "Bishop, you do not know me, but I want to shake hands with my Bishop." The Bishop, of course, very politely shook hands, smiled cordially, and said something about meeting so many people.

"Oh, you have never met me," was the response, "but I live in your diocese now. We live at——."

"Indeed," said the Bishop, "and to which parish do you belong?"

"We have not connected ourselves with any parish, we are sort of free lances."

"Then you are certainly not in my diocese, nor am I your Bishop," replied the Right Reverend gentleman resuming his chair.

I muttered "bravo" under my breath as I too sat down. We could not find the thread of our interrupted conversation, but we had discovered a common peeve.

The Bishop was interested in an account of the problem as it presents itself in the city of Miami. He was surprised at the figure of 2006 families we discovered in the school census, three years ago, who thought themselves Episcopalians, but were not connected with any parish in the city. I told him how that every once in awhile one of these families appear, wanting a child baptized or confirmed or some other service of the Church. When asked about their affiliation, they explain with an inflection which seems to blame the Church, that there is no church building near them.

Whose fault is that? I know a lot of answers—but the most logical one is, that if the great company of people who call themselves Episcopalians were connected with the Church in Miami, there could be several additional parishes strategically located in various parts of the city. And what is true of Miami, I imagine, is true of many another city.

IF A WAR COMES WHERE WILL THE CLERGY LINE UP?

If war comes where will the clergy stand? An authority on where they have stood in the past is Professor Ray H. Abrams of the University of Pennsylvania, who a number of years ago wrote a book called "Preachers Present Arms," wherein he quoted from rather startling sermons of a bloodthirsty nature preached during the last war. He has now carried his studies further, going back to Revolutionary times.

Suppression of civil rights is found to have been powerfully aided by churches, clergymen, and historians. Of revolutionary times the writer says: "First, one of the major issues in the conflict was the right of liberty of expression. There was much palaver concerning certain inalienable rights which the Whigs demanded. Yet in seeking to obtain these precious rights they denied them to the members of the opposition." The appearance and disappearance of newspapers is illustrative.

As for the churches: "It is difficult to imagine how the Revolution could have been carried through successfully without the gentlemen of the cloth. . . . The clergy had much more prestige with the multitude in those days than now. Hence the pulpits as agencies for the dissemination of propaganda were second to none. The pulpits were used as recruiting stations, their occupants occasionally leading the troops forth from the church to the battle lines. . . . The ministers, in addition to fighting and acting as chaplains, wrote pamphlets and articles for the newspapers, served on Committees of Correspondence, deciphered the British secret code, manufactured ammunition, helped to break up trade with the British, sacrificed their salaries for the cause, and drove the Tories out of town. . . .

"The clergy, by denominational groups, varied in their adherence to armed rebellion. The Congregationalists were practically unanimous in their endorsement of the war. William Warren Sweet concludes that 'no church in the American Colonies had so large an influence in bringing on the War for Independence as had the Congregational.' The Presbyterians furnished many of the leaders of the Revolution. George Washington congratulated the Baptists for the unanimity with which they had proved themselves the 'firm friend of civil liberty and promoted our glorious Revolution.'

"The Quakers were divided, their belief in non-resistance creating an emotional conflict.

"The Methodists were in a dilem-



ADELAIDE CASE
Leads Conference on Peace

ma, since John Wesley had classed John Hancock as a felon and called upon the Colonists to lay down their arms. Wesley's leadership and influence of the many English missionaries in this country caused the majority of those in Methodism to side with the mother country.

"The Episcopalians in New England were practically all Loyalists; in other sections they were divided. . . ."

Ministers who remained loyal to the English constitution "were frequently proscribed, suffered at the hands of mobs, were thrown in jail, driven into exile with general loss of property through confiscation and theft. At least one-half of the Episcopalians went back to England or to Nova Scotia or New Brunswick. In modern times this process would be called 'the liquidation of the clergy.' Those Americans who are unusually vehement in their denunciation of property confiscation in Russia, Spain, Mexico and Germany, usually forget that our ancestors practiced much the same policy with no apologies when this country went through the throes of revolution. Moreover, there were plenty of concentration camps to handle the situation."

During the Civil War civil rights were in abeyance. Mr. Abrams quotes the Beards as follows: "Editors of hostile journals were put in prison, their papers suspended, their newsboys arrested. Peace meetings were broken up and the organizers sent to jail. Members of the Maryland legislature, the mayor of Baltimore, and local editors accused of holding obstructive views were arrested on military order, though they were charged with no overt act of any kind, they were held in jail and denied the privilege of a hearing before a civil magistrate."

Moreover, "the number of arrests in the Civil War period represents the largest record of official inter-

(Continued on page 16)

PEACE DISCUSSED AT MEETING OF AUXILIARY BOARD

Reported by W. B. SPOFFORD

Peace was the subject of a long and vigorous discussion at the meeting of the national board of the Woman's Auxiliary, meeting last week at the Church Missions House in New York. With Mrs. Henry Hill Pierce of the National Council as a guest and with Miss Adelaide Case, professor at Columbia University, as discussion leaders, the questions discussed were:

I. What shall we think about the present conflicts, and what can we do? Comments on the Japanese-Chinese war were made by Miss Pearl Teh-weh Liu, one of the Chinese delegates to the recent Youth Conference, and by Miss Nellie McKim from Japan. Questions of Spain, Central Europe, and Palestine were considered, as well as the attacks on Jewish people in different parts of the world. The pro and con of boycott and of an embargo on munitions were discussed; also various types of relief, efforts to show sympathy for Jews, and other possible methods of activity.

II. What are the fundamental causes of war?

III. What lines of peace action in the Church are most important?

IV. How can an effective program be planned for the women in the Church, for the coming year?

To summarize conclusions,—the group was not in agreement on some matters, but all agreed as to the importance of the following needs:

1. Increased efforts for international relief now. Specially mentioned were fellow Church people in China, and Christian refugees from Germany and Austria.

2. More study of the facts in the international scene, looking at them with as little partisanship and prejudice as possible. Church women should be helped to hold strong convictions but to base their convictions on a fair-minded study of facts.

3. Frequent interchange of opinion among the women of the Church with sincere tolerance for differing points of view,—a willingness to disagree, "believing that democratic discussion is the spirit of the teachings of our Lord."

4. The continued support of community peace efforts, individually and as a group of Church women. (Recommended, "A Memorandum on the International Crisis and the American Peace Movement," an 8-page leaflet recently published by the National Peace Conference, of which the Board is a member, at 8

West 40th Street, New York City. A copy can be obtained on request from that address.)

5. Greater efforts to bring peace into the life of our own country and to encourage more vigorous peace action on the part of our government.

6. A renewed determination to pray for peace; to keep world peace at the center of our devotions; to learn what this means.

* * *

Missionary Service In Memphis

Presiding Bishop Tucker, Bishop Quin of Texas and Bishop Coadjutor Block of California are to be the speakers at a missionary service to be held in Memphis the evening of November 1st. The House of Bishops is to meet the two days following. The service is to be held at St. Mary's Cathedral.

* * *

Sunday Was Sailors' Day

Sailors' Day was observed last Sunday in seaports throughout the United States. At the Seamen's Church Institute in New York the preacher was the Rev. Curtis H. Dickens, a retired chaplain of the Navy, with the music provided by the choir of Sailors' Snug Harbor. The observation of the day originated at the 1919 General Convention when a resolution was adopted establishing Sailors' Day as an annual affair, in order that Church people "might remember the value of the living seamen and memorialize those who have died."

* * *

Family Relations Institute in Englewood

A five day community institute on family relations has just been concluded in Englewood, New Jersey, with a comprehensive program of lectures, forums and private conferences. Meetings were held for various groups; high school students, young unmarried people, professional groups and the general public. The chief speakers, all experts in various fields, were Valeria H. Parker, Oliver M. Butterfield, Ferdinand Carson and M. A. Bigelow. One evening was devoted to the Church and home, with speakers presenting the points of view of Protestantism, Roman Catholicism and Judaism. Many of the meetings were held in St. Paul's Church and the chairman of the committee in charge was the Rev. James A. Mitchell, rector of the parish. An interesting sidelight upon the American scene is shown by the reaction of certain elements to the institute. Englewood is presumably one of the most enlightened communities in the nation, being a fine New York suburb, known facetiously as the "bedroom of Wall Street," yet the institute failed to get the



HOWARD C. ROBBINS
Teaches Preachers to Preach

co-operation of the board of education, the Roman Catholic and Christian Science Churches, and a country day school for boys. On the other hand, it was enthusiastically backed by most of the other churches, the P. T. A.'s, the Junior League, the Women's Clubs, the Men's Service Clubs, the Social Service organizations, the Scouts, the Hospital, many of the teachers, doctors, nurses, and a girl's private boarding school. At the last meeting a continuation committee was appointed to set up a permanent Social Hygiene program for the community.

* * *

Niles Carpenter Addresses Synod

The Rev. Niles Carpenter, dean of the school of social work at Buffalo University, was a headliner at the synod of the province of New York and New Jersey, meeting last week at Garden City. He spoke on the Church in an urban and industrial civilization, dealing particularly with the threat to civilization of too much secularization. "The taking over of areas of human endeavor that are essentially spiritual," declared Dean Carpenter, "by anti-spiritual agencies is a threat not so much to the churches as to the social fabric in which those churches live." Dealing with the larger social issues he said: "It is not the Church's job to become the sounding board for social or economic clap-trap nor the window dressing for pressure groups, nevertheless, in loyalty to the tradition of Jeremiah and Amos, of Savonarola and St. Francis, of John Wesley and Bishop Brent, it must maintain its prophetic function in a world that is deafened by the stridencies of mountebanks and paranooids. The prophetic social mission of the Church is as vital on a small

scale as on a large one. It is just as important, and in the long run perhaps more effective, to organize men of good will around the need for neighborhood playgrounds, the reduction of juvenile crime, and a sensible and generous settlement of a labor dispute, as it is to organize in terms of city-wide and national issues."

* * *

A Message to Witness Readers

As managing editor of this paper I'd like to write a personal letter to each subscriber setting forth a few of the problems that confront anyone responsible for keeping a Church paper alive. One of the most pressing is circulation. We pounded away at it in various ways but in the last analysis we have to depend upon present readers to be our salesmen. The cost of sending out thousands of personal letters prohibits my doing so. I therefore take this means of making a request: will not you either persuade some person to subscribe or send in a gift subscription for someone? If you cannot think of the person we have a long list of missionaries and others that would be delighted to have the paper each week. There is also that library in your town—why not see that the paper is sent there each week? Won't you help—please let me hear from you at the New York office, 135 Liberty Street. And to the clergy: is there not a possibility of your adopting either the Bundle Plan or the Modified Bundle Plan? If you are not familiar with them send a postal and you will have a letter by return mail.

* * *

Auxiliary Secretary Visits Montana

Miss Grace Lindley, executive secretary of the national Woman's Auxiliary, is visiting Montana, October 28-29, her first visit there since ten years ago. A meeting is being held in Billings on the 28th and in Helena the following day. This is a part of a trip that will take Miss Lindley to the dioceses of Minnesota, North Dakota, Wyoming, West Nebraska, South Dakota, Iowa and Nebraska, with meetings held in various centers with women leaders of the Church.

* * *

Vestrymen Ask Some Questions

The impression is abroad that the average vestryman is a hard-boiled business man, whose connection with his parish is expressed mainly in terms of the coal-bill, the Every Member Canvass and the collection of pledges. There are those who would go so far as to say that the average vestryman lacks spirituality; and those who have never had the

privilege of sitting on a vestry are apt to think of their sessions as more or less "knock-down and drag-out" affairs, although refined somewhat by their relation to the Church.

If the truth were known, however, probably most vestrymen are deeply interested in things of the spirit, and would frankly admit this fact if given half a chance. For example, the vestry of All Saints' Church, Pontiac, Michigan, is composed of a good cross-section of business men. It administers the affairs of the parish with the Rev. Bates G. Burt, rector, in an efficient manner. But lately, its members have expressed to the rector their feeling that they needed more training as Churchmen. They come to the services, of course; but they wondered if part of each vestry meeting could not be given over to a discussion of some problems that had been troubling their souls. Naturally, they were encouraged, and requested to state the questions they wanted discussed. Their response was interesting; here are some of the questions: 1. Who, or what, is God? 2. Is it possible to think infinity? 3. What is the relationship of Jesus, the man, to the Supreme Being? 4. Are the miracles of Jesus purely symbolic? 5. When did the Bible, in substantially its present form, come into existence? 6. Has any tribe of people lived who had not some conception of Deity? 7. What should be a sincere Churchman's conception of the Holy Ghost? 8. What is your personal conception of the life after death?

The questions presented by the vestry were taken up first in their meetings; however, the idea began to spread, as ideas do, and soon the rest of the parish wanted to be in on it. The rector has finally taken the questions into the pulpit, where, Sunday by Sunday, he is discussing them for the benefit of the congregation. So here is one vestry that will keep on taking care of the coal-bill and trying to collect pledges, just as it has for years; but perhaps it has started something that will make its own job easier eventually.

* * *

Diocesan Normal School in Philadelphia

All sorts of courses are offered at the Normal School of the diocese of Pennsylvania which meets at the Church House in Philadelphia: ethics; symbolism; Church and home; Prayer Book; Life of Christ; India; World Problems; the Oxford Conference. Teachers: Rev. Frederick B. Halsey, Rev. Frank W. Bonyng, Rev. Franklin Joiner, Rev. Harvey D. Butterfield, Rev. Frederick W. Blatz, Rev. John K. Shryock, and a number of religious educators, including Miss Elizabeth Frazier, diocesan officer; Miss Gwendolyn

Miles of Holy Trinity; Miss Dorothy Scott of Ardmore; Miss Jane M. Welte of the Penn Charter School and Miss Elizabeth A. Jenks who is chairman of the normal school.

* * *

School of Religion at Lansing

Bishop Gray of Northern Indiana, the Rev. William R. Kinder, rector of St. Joseph's, Detroit, Mrs. Ernest B. Harper of East Lansing and Charles L. Dibble of Kalamazoo are the leaders at the School of Religion meeting on four Monday evenings through November 7th at St. Paul's, Lansing, Michigan.

* * *

General Seminary Continues Extension Courses

The General Seminary began its third year of extension courses on October 17, with a lecture each Monday evening. One series is by the Rev. Howard Chandler Robbins on preaching. This course is offered to the clergy only. The Rev. Burton Scott Easton is giving lectures on the New Testament, offered to all, and the Rev. W. Norman Pittenger a course on the Church and the Contemporary Situation, also for any that care to come.

* * *

St. George's to Dedicate New Center

Rainsford House, St. George's Church, New York, is to be dedicated on October 30th. The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, is to speak of the significance of the ministry of Dr. Rainsford, for many years the

rector of the parish. The service will be followed by a supper with brief talks by Mr. Herbert L. Satterlee; Mr. Charles Burlingham; the Rev. John N. Lewis, rector at Waterbury, Conn.; Mr. Frank S. Hackett and Mr. H. H. Pike.

* * *

Officers Address the Auxiliary

Presiding Bishop Tucker told the national executive board of the Woman's Auxiliary last week that the most important matter at present is the reorganization or reconstruction of domestic missionary work in the light of the present time. By "domestic missions" he explained that he meant the whole problem of the Christianization of America. He also said that people carrying on the Church's work or contributing to it must give all of themselves, and mentioned Ananias as an example of the spiritual fate which overtakes the Christian who deceives himself by giving only in part. And further, the Bishop added, we must so let Christ enrich us that anything coming from us, plans or gifts or work, will have more value than if it came from any other source.

The Rev. Charles W. Sheerin, second vice-president of the National Council, made his first appearance before the board and spoke of his desire to promote the Church's whole program by helping to promote and strengthen parish programs. Many parishes, he said, are not aware that there are modern methods of parish work which have been proved to be effective, in the use of religious edu-

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education, in program-building, in securing financial support. Many clergy and other leaders become discouraged through not knowing how to adapt and use new methods of parish administration. In his work as officer in charge of promotion for the Church's Program, Sheerin hopes to be of service to parishes and dioceses. To build a strong missionary parish, he stated, means to introduce into the parish new methods of procedure and a new spirit of adventure through a program committed to evangelism and the co-operation of all groups.

* * *

A Few Lines About the Catholic Congress

The Rev. Charles Granville Hamilton, the rector at Aberdeen, Mississippi, is to cover the meeting of the House of Bishops, meeting in Memphis November 2-3 for this paper. So you can look forward to a full and colorful report. He was at the Catholic Congress last week and had nice things to say about it, all the more appreciated I presume since as far as I know Brother Hamilton does not list himself an Anglo-Catholic. Anyhow this is what he says: "Just home from the Catholic Congress in Evanston. You should have been there. The millinery boys were completely ignored. Communism and fascism and their relationship to Christianity were the main topics. It was a young crowd, realistic and not dabblers in red cassocks. It was the most alert Episcopal group I have ever seen."

* * *

Bishop Kemerer Leads Conference in Washington

A million is a lot of anything. Nevertheless when twenty-five clergymen and one layman met at the College of Preachers, Washington, October 10-14 they planned to enlist that many lay members of the Church for personal work of evangelism. Papers were read by Bishop Kemerer of Duluth on "Evangelizing the home field;" the Rev. Francis L. Carrington of Cass Lake, Minn., on "The Church and her faith;" "The Church and History" was presented by the Rev. Alexander Zabriskie of Alexandria; the Rev. J. Wilson Sutton of Trinity Chapel, New York, offered a paper on "The Sacraments;" the Rev. Leicester Lewis of Philadelphia on "Worship;" Dean Rollins of Alexandria spoke on the Bible; Missions was presented by the Rev. Arthur Sherman of Cincinnati and Bishop Kemerer closed the conference with "An Evening with the Prayer Book." After each presentation the papers were returned to the authors for revision in the light of the findings committee, and they are to meet again in November for further study of the revised drafts.

The parish priests present were unanimous in pledging themselves to a thorough trial at the earliest possible moment of the plan which contemplates a series of round-table conferences to which selected members of the parish may each bring a friend or several friends who may be interested in learning the "Way of Life" as it is understood by the Episcopal Church. For this purpose the revised papers are to be used as source material, supplemented by another paper dealing more specifically with the individual's interpretation of "The Way" in every day life.

Members of the conference were enthusiastic in the conviction that the method outlined offers a promising plan for effective adult religious

education. They are planning an "experience meeting" later at which such revisions might be made as appear desirable in the light of results already attained.

* * *

New Ohio Bishop Is Honored

Bishop Tucker, newly consecrated Coadjutor of Ohio, was the guest of honor at a special convocation held at Kenyon College yesterday, October 26th. The speaker was Professor Edward K. Rand of Harvard.

* * *

Young Church Has Anniversary

The congregation of Grace Church, Lynchburg, Virginia, celebrated their tenth anniversary on October 5th.

BOOKS and TRACTS

TITLE	AUTHOR	PRICE
Story of the Church—	<i>Bishop Johnson</i>	50c
A Man's Religion—	<i>Julius A. Schaad</i>	25c
Foundation Stones—	<i>Bishop Abbott</i>	\$1.25
The Personal Christ—	<i>Bishop Johnson</i>	25c
The Bible and Evolution—	<i>W. P. Witsell</i>	25c
Christian Way Out—	Edited by <i>W. B. Spofford</i>	50c
The Way of Life—	<i>Bishop Johnson</i>	25c
Evolution: A Witness to God—	<i>Bishop Stewart</i>	25c
Meaning of the Real Presence—	<i>Studdert-Kennedy</i>	5c
Why Believe in God—	<i>Samuel S. Drury</i>	5c
Prayer Book; History and Purpose—	<i>Bishop Johnson</i> ..	10c
Practical Suggestions on Running a Parish—	<i>Bishop Appleton Lawrence</i>	5c
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The Disciplined Christian—	<i>Charles L. Street</i>	5c
What Christians Demand of Society—	<i>G. Gardner Monks</i>	5c
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Why Missions—	<i>Edmund J. Lee</i>	5c
The Early Service—	<i>Curtis B. Camp</i>	5c
Why the Episcopal Church—	<i>Paul J. Wellman</i>	5c
Why Pray—	<i>Oscar DeWolf Randolph</i>	5c
Why Worship—	<i>Charles Herbert Young</i>	5c
The Christian and His Money—	<i>Benjamin M. Washburn</i> ..	5c

The price of the tracts in lots of 100 or more is \$3 for each 100, assorted if desired. They are ideal for a literature table or to enclose with letters and for Every Member Canvass material.

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CHICAGO

Bishop Phillips preached and the service was read by the rector, the Rev. Richard H. Lee. Incidentally he is one of the few people I know, born south of the Mason-Dixon Line, not named "Robert E." Maybe he has an older brother.

* * *

Convocations Meet in Kansas

The Rev. Cyril E. Bentley, associate secretary of the Church Institute for Negroes, was the headman at four deanery meetings in Kansas, the first held at St. John's, Wichita, on the 16th, with others held on the days following at Coffeyville, Olathe, and Manhattan. Others to speak at all the meetings were Bishop Fenner and the Rev. Samuel E. West, the latter speaking on proportionate giving.

* * *

Washington Conference On Preaching

The Rev. S. Thorne Sparkman, rector of Christ Church, Baltimore, was the leader of a retreat for the clergy held at the College of Preachers, Washington, October 18-21. This week there is a conference led by the Rev. Royden K. Yerkes of the University of the South, his subject being "Preaching the Christian Doctrine of God." From November 9th through the 16th Dr. William S. Keller of Cincinnati is to lead a conference on "Preaching and Social Service."

* * *

First Public Appearance of Bishop Stewart

Bishop Stewart of Chicago made his first public appearance since taken ill on June 6th when he attended the Catholic Congress Mass held at St. Luke's Pro-cathedral on October 12th. He also attended the session that afternoon and spoke briefly. He appeared well and apparently experienced no ill-effects from the exertion. He plans to make his first address to his diocese at a dinner to be held November 7th that is sponsored by the Church Club and the Auxiliary.

* * *

To the Unemployed Clergy

One of the difficulties about addressing a note to the unemployed clergy in these paragraphs is that most of them haven't the cash to subscribe. However here is a message: three or four letters have been



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received from parishes announcing that they have vacancies. One today comes from a Bishop. He has a small city parish with limited financial resources. Salary at the beginning will be \$1,500 with use of a comfortable rectory. Eloquence is not required; rather zeal for souls, with a willingness to seek out new members for the flock. Temperance, sobriety and a disposition to pay one's bills are also desirable qualities, the Bishop indicates. If there is anyone interested I wish they would send me information at the New York office of this publication.

* * *

Seabury-Western Opens New Year

Seabury-Western Theological Seminary opened on October 3rd with an entering class of twenty-one juniors and one new special student. Bishop McElwain has retained charge of pastoral theology and homiletics. Prof. Forster has taken over Dean Grant's courses in New Testament. Prof. Norwood is offering a new required course in missions. Prof. Kramer has taken the course in elementary Greek, in addition to his regular courses in dogmatics. In this he has the assistance of the Rev. Carroll E. Simcox who is a teaching fellow. Prof. Albert now has all the Old Testament courses. The new students represent fourteen dioceses and one missionary district—Honolulu.

* * *

New Bishop Discovers It Is Work

Bishop Phillips of Southwestern Virginia, consecrated on September 27th, is finding out that this business of being a Bishop is work. On October 1st he lead a conference of

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laymen. Sunday the 2nd he talked to the Church school children at Emmanuel, Bristol; at 10 he led a discussion period with forty college students; at 11 he preached and confirmed; at 5 he preached and confirmed at Abingdon. The next Sunday, the 9th, he attended the early service at Big Stone Gap; then the Sunday school; preached and confirmed at 11; then a luncheon in his honor; in the evening again the preacher at the Christian Church in Pennington Gap, which was followed by a reception. The day was then ended with a private confirmation at 10:30. Between Sundays he has addressed numerous suppers of men's clubs; held conferences with congregations and vestries; talked to the ladies at luncheons; talked to students at Stuart Hall in Staunton; met with the diocesan executive board . . . ther of course there are the numerous personal interviews and the letters to write. Quite a job, this being a Bishop.

* * *

Going After the Unchurched

Summer is no time to relax according to the vestry of St. Paul's, Greenville, Ohio. They went about ringing doorbells and discovered thirty-one men who are not attending any church. On October 21st they had a parish party with these prospects invited to meet the men of the parish.

* * *

Jersey Parish Free of Debt

It took 33 years of patient work to do it, but St. Luke's, Gladstone, N. J., is now free of debt. When the Rev. John M. Harper went there he found "four walls, the roof and the mortgage." A lot of work had to be done to make the church fit for services. Then a beautiful tower was built on this church which is one of the finest stone churches in the country. Only now is it all paid for. The church was started as a mission of St. Bernard's, Bernardsville, where the Rev. Thomas A. Conover is rector.

* * *

Joint Commission Holds Meeting

The joint commission on Strategy and Policy met in New York on October 13-14, with fourteen of the twenty-one members present. Bishop Stevens of Los Angeles reported for a committee of the National Council;

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the Rev. Roeliff H. Brooks and Mrs. Henry Hill Pierce, both of New York City, reported on missionary scope, areas of work and distribution of financial aid. The Rev. C. H. Horner of Providence reported for the sub-committee of Promotion and Stimulation; Bishop Wing of South Florida for the sub-committee of Approach to Racial Groups; Bishop Atwill of North Dakota reported on Education and Mrs. Edwin A. Stebbins of Rochester, N. Y. for the committee on Social Welfare. No final resolutions were adopted, pending further study.

* * *

Waukegan Parish Goes in for Anniversaries

When they have anniversaries at Christ Church, Waukegan, Illinois, they really bear down. There are six this month; the 92nd of the founding of the parish; the 50th of the erection of the present church; the 50th of the organization of the choir; the 35th of the erection of the parish house; the 30th of the ordination of Rector Howard E. Ganster and the 25th of his rectorship. They started in on October 2nd when the parish honored the rector and presented him with an automobile. On the 16th the parish marked his ordination anniversary and the next day the clergy of the diocese were the guests of the parish at a luncheon. Yesterday, October 26th, the chamber of commerce of the city gave him a pat on the back at a luncheon for his services to the community. This coming Sunday the choir is to have its anniversary and on November 2 the parish is to mark its various parochial anniversaries, concluding with a banquet at which Dean Gerald Moore of Evanston is to be the speaker.

* * *

Young People Active in New Jersey Parish

Just off National Highway No. 1 near New Brunswick stands the old Colonial Church of St. James', at Piscataway, N. J. in which every piece of glass is handmade, and worthy of a visit from any student

of Colonial architecture. It is however full of young life. The rector, the Rev. W. E. Phillips, has organized a teen-age group of 20 confirmed boys and girls, and a young people's division from the ages 18-27. Each of these groups have definite projects and parts to play in the life of the Church, seeking lapsed members of their own age and raising parochial and general Church funds. This group has attracted many of the college graduates on returning from their universities, and next Lent the rector is planning an advanced program to open up mission work in one of the neighboring developments. Through these workers and other skilled members of the congregation, the basement has been transformed to make a club room and dining room, and this, with other modernizations,

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* * *

Ten Commandments for Worshippers

You may have seen this before but if not it is worth cutting out and pasting in your hat. It is Ten Commandments for Worshippers, written by Bishop Stewart of Chicago.

1. Thou shalt not come to service late;
Eleven, not eleven-eight.
2. Thou shalt not sit upright to pray,
But kneel,—it is the Church's way.
3. Thou shalt, before the Mass begin
Read o'er the church's bulletin.
4. Thou shalt not hold the endmost seat;
Move over and the stranger greet.
5. Thou shalt not at the hymns be bored;
Open thy lips and praise the Lord.
6. Thou shalt not shun the offering plate;
Give cheerfully; don't hesitate.
7. Thou shalt not whisper; don't be rude;
Devout should be thy attitude.
8. Thou shalt not make communion late;
Go fasting, half past seven to eight.
9. Thou shalt when sacring bell doth ring
Lift up your heart; adore your King.
10. Thou shalt not leave the church before
The benediction. Service o'er.

* * *

New Chairman of Auxiliary Committee

Mrs. Fred W. Thomas of Asheville, N. C., was elected chairman of the national executive board of the Auxiliary at the meeting held last week in New York. Mrs. Charles E. Griffith of Glen Ridge, N. J., who was chairman of the committee on findings and plans at the Auxiliary meeting at the Cincinnati General Convention, was elected to the board to succeed Mrs. Beverly Ober of Baltimore, who recently resigned.

* * *

Baptizing People in the Philippines

A group of people at Baguio, in the Philippine Islands, recently came to the priest in charge of the Church of the Resurrection to ask how much he would charge for baptizing a young Chinese who wished to marry a Christian girl. It was carefully explained to them that there was no charge but that baptism was not just a routine convenience for those who wished to marry. When further information was given as to the nature

of the baptism, the preparation and motive for it, and what it involved, the inquirers withdrew sadly and no more has been heard from them.

* * *

Mishap in Carolina Parish

Newspaper men got a story when they went to St. David's, Laurinburg, N. C. for the re-opening of the church, closed for many months, but opened the other day under the direction of

the Rev. Robert M. Man. The church was full of people to greet him, not only our own but also many Baptists, Presbyterians and Methodists of the town. Came time for the collection. As the plate was passed to a member of the congregation, low and behold, the plate collapsed, separating into three parts with coins rolling all over the church. The vestryman, undaunted, borrowed a straw hat and proceeded with the collection. Report

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M. Daily (except Saturdays): 12:15 to 12:35 program of organ music.

St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & 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.
9:30 A.M.—Children's Service & Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days 12 o'clock.
8:00 P.M.—Choral Evensong & Sermon.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelf 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.

Nonday 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.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

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. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

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

Very Rev. Austin Pardue, Dean

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

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.

Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

has it that there was no outburst of laughter until after the service when Mr. Man said that it was the first time that he had ever "Laid a straw hat on the altar."

* * *

Ellen Gammack Appointed to Auxiliary Post

Miss Ellen B. Gammack, student secretary of the province of the Pacific, has been appointed personnel secretary of the national Woman's Auxiliary. It is her job to assist in recruiting women missionaries; to keep in touch with missionaries in the field; to seek out new opportunities of work and to keep in touch with the training centers.

* * *

London Church Prepares for War

St. Michael's, London, announced war preparations the other day by putting up the following on the Bulletin Board:

IN THE EVENT OF AIR RAID

This Church will be open day and night. The Parish Priest will be there.

The Sacraments will be available to all who ask for them: both Absolution and Communion will be given.

The time will further be spent:— In penitence for sin, national as well as private; above all, in repentance for the corporate sin of war.

In adoration of God, the Ever-Blessed, All-Glorious and Undivided Trinity; in praise of His Righteousness and Justice, His Holiness and Love.

In prayer for all who suffer, those of our own nation, and of every other; in prayer for our enemies,

above all, for those who seek our life.

In surrender to the Divine Will, either for life or death.

For death, if by dying we can make reparations for sin and "fill up that which is behind of the afflictions of Christ for His Body's sake, which is the Church."

For life; if by living we can help to build afresh a ruined world.

* * *

New Church for Oregon Parish

St. Mary's parish, Eugene, Oregon, where the Rev. Howard White is rector, is about to open their beautiful new church for services. The formal dedication is set for November 20th when Bishop Dagwell will be on hand with Bishop Remington of Eastern Oregon preaching in the evening.

* * *

Much Smoke and Little Fire

The parish dinner was over at last and the patient guests who had listened to the long speech of the principal speaker breathed a sigh of relief. "The speaker was all right," whispered the toastmaster's wife, "but it seems to me that he didn't put enough fire into his speech."

"I feel the opposite," answered the weary toastmaster. "In my opinion he didn't put enough of his speech into the fire."

IF A WAR COMES, WHERE WILL THE CLERGY LINE UP?

(Continued from page 8)

ference with civil rights in the whole history of the United States. The Records of the Commissary General of Prisoners contain the names of 13,535 citizens who were arrested

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In the Home

Appearing in this issue are two series of articles, one by Bishop Wilson on "Other Forward Movements" and the other by John Macmurray on "Christianity and Communism." In addition each week the paper offers articles by Bishop Johnson, W. B. Spofford, Dean W. P. Ladd and others; book reviews by Gardiner M. Day and all the news of the Church in Brief Paragraphs.

The Witness will be mailed to you each week for \$2 a year. Rectors wishing to have the paper mailed to the homes of parishioners merely have to send the names and addresses. We then bill quarterly at 3c a copy. A Bundle for sale at the church is also billed quarterly at 3c a copy.

THE WITNESS

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Chicago

and confined in military prisons from February, 1862, to the end of the war." This does not include those arrested by the Navy and State Departments or those confined in the state prisons and penitentiaries.

The World War saw systematic censorship of the press. Moreover, "church support of the government was practically unanimous. . . . As an advertisement of the Interchurch World Movement phrased it: 'Every office of the government with a war message to deliver appealed to the ministers first of all.'

"There was scarcely a patriotic activity, from recruiting to working in shipyards, that ministers of the gospel and rabbis did not conceive as a part of their contribution toward the winning of the fight against the powers of darkness.

"The clergy presented such a united front that outside of the Lutheran, Dunkard, Mennonite and similar groups, which in some instances had a marked German background, there were very few nonconformist ministers. After a lengthy search from coast to coast, I could discover only 90 in the entire United States and then can vouch for only 70 of these. Many of them are comparatively obscure men. Practically all of the clergy of prominence supported the war."

"An Informed Parish Is a Live One"

WE ARE fully aware how difficult it is to persuade even good Church people to subscribe to a Church paper. It is for this reason that The Witness for many years has promoted the Bundle Plan. It works successfully in many parishes, the rector appointing a young person in charge. The papers are then sent to one address and sold at the church at 5c a copy; we bill quarterly at 3c a copy.

Another Plan, in many instances even more effective, is the MODIFIED BUNDLE PLAN, whereby you send names and addresses and the paper is mailed directly into the homes of your people. Under this plan also we bill quarterly at 3c a copy.

May we urge the Clergy to cooperate with us in getting the paper into the hands of the laity by adopting one or the other of these Plans.

THE WITNESS

6140 Cottage Grove Avenue

Chicago

Seeking Happiness? Read— SOMEWHERE TO BE HAD

*By Raimundo de Ovies
Dean of St. Philip's Cathedral, Atlanta*

The title is from a quotation of George Meredith's line "Take ship! For happiness is somewhere to be had."

"This book is an attempt to get at the heart of what turned out to be the chief topic of discussion in many conferences with scores of young people," says the writer. "Without exception they were interested in one thing more than anything else—how to be happy. . . . With some things cleared away, let us go into action. Here are our targets: A better understanding of ourselves and others, estimating our prospects, finding freedom from fear and gaining courage, stepping into the rhythm of life, seeing the value of intangibles. . . . These all have to do with the quest for happiness."

There are nineteen chapters giving the ways and means on the eternal search for happiness. Price, \$1.50.

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Indian stories always hold the interest of boys and girls of the Junior age, and the story of how an Indian Chieftain answered Christ's call and became a pioneer Indian priest among the Dakotas is especially thrilling.

The picture on the cover is in full colors and shows our Lord with children of all races gathered around Him. Price, 50 cts.

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