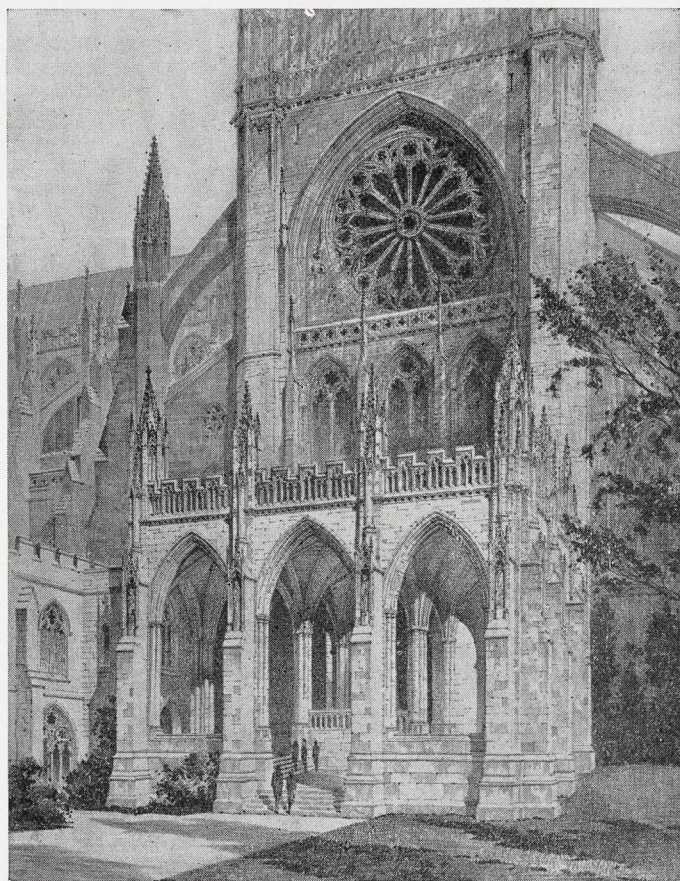


The **WITNESS**

CHICAGO, ILL., MARCH 19, 1936



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CLERGY NOTES

BARKOW, CALVIN H., curate at St. Andrew's, Kansas City, Mo., is temporarily in charge at Moscow, Idaho. He will doubtless be the rector of the Nativity, Lewiston, Idaho, later in the year.

BROOKMAN, DONALD, has accepted the rectorship of Trinity Church, San Francisco, Calif.

CAUTION, T. L., vicar of Holy Cross, Harrisburg, has been appointed vicar also of St. Barnabas', Altoona, Pa.

DOUGHERTY, GEORGE P., has resigned the rectorship of Christ Church, Bloomfield and Glen Ridge, N. J., and is now rector emeritus.

GARMEY, C. RONALD, associate at Calvary, Pittsburgh, has accepted the rectorship of St. Paul's, Columbus, Ohio.

GIERE, HOWARD S., rector of St. Paul's, Clay Center, Kansas, is also in charge of the church at Wakefield, Kansas. He resides at Clay Center.

GOTTSCHALL, LOUIS D., former rector of St. Paul's, Philipsburg, Pa., has accepted the rectorship of St. Peter's, Oakland, Calif.

LICKFIELD, F. WILLIAM, formerly of Westfield, Tioga and Knoxville, Pa., has accepted the rectorship of St. Paul's, Philipsburg, Pa.

MULDER, JOHN W., former rector of St. John's, Lancaster, Pa., has accepted the rectorship of the Good Shepherd, Lexington, Kentucky. Address: 241 Desha Road.

MUNDY, THOMAS G., Troy, Alabama, has accepted the rectorship of Christ Church, Valdosta, Ga.

ROBERTSON, JAMES M., has resigned as rector of Emmanuel, Emporium Pa., and is to make his home at White Lake, N. Y.

SAUNDERSON, JOHN deB., Grace Church, Merchantville, N. J., is in charge at Chew's Landing and at Bellmawr, N. J.

SPARKS, THOMAS A., recently resigned as Vicar of Trinity Church, New York City.

STIFFLER, JOHN L., formerly of Grafton, N. D., assumes charge of St. Stephen's, Mount Carmel and the Ascension, Kulpmont, Pa., on April 1.

TAYLOR, JAMES M. C., retired priest of Wyoming, died at the Oaks Home, Denver, March 4th.

SECOND THOUGHTS

For the opinions of readers. Because of our limited space we reserve the right to abstract letters and to reject those we consider unsuitable.

THE REV. CHARLES E. HILL, rector of Christ Church, Ballston Spa, N. Y.: I very much approve of the line you take about 281, particularly in your issue of March 12th. I remember that you took the best line before also. Often I have wondered if we would not greatly help our missions and the great cause if we overhauled 281 thoroughly and put in younger men and dropped all those departments. I am much interested in the Metropolitan Opera and I have been impressed by the success of the present regime. Of course I know that there is not a very close parallel between MOH and 281, but yet see how the new management has stimulated attendance and interest.

MR. WILL H. JOHNSON, Bloomington, Illinois: I am thankful for what The Witness said in the issue of March 5th on the subject of military training in colleges. I am showing it proudly to our rector tomorrow. Give us a strong editorial against militarism. Let us all work for peace.

THE REV. HENRY S. SIZER, rector of the Church of the Evangelists, Oswego, N. Y.: I do not think you have as yet hit the nail on the head in this matter of the crisis in the affairs of the National Council. Is it not possible, and very probable, that a large proportion of the clergy today, particularly in the middle-class parishes, are living on greatly reduced salaries—or getting along on salaries only partially paid? This means that if the missionary apportionment is paid, it comes out of their pockets. Moreover not a word of sympathy ever comes from the Church Missions House except in cases where their own salaries have been cut. In most cases the missionaries are receiving larger salaries than many of the parochial clergy who are being urged all the time to "pay up so that the missionary work may not have to suffer." Think this over—maybe there is something in it.

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TRAINING PARSONS

By

WILLIAM P. LADD

Dean of the Berkeley Divinity School

AN ENCOURAGING feature of American life is the growing discontent with prevailing methods of education. Our public school system, which we were brought up to consider the best in the world, is now generally recognized to be full of defects, and unsuccessful in producing intelligent citizens. Our colleges are gradually changing their methods under the fire of graduate, undergraduate, and popular abuse. The best expert opinion finds most of our professional schools backward and ineffective. All the clergy, and the few laymen who are interested, criticize the training which our seminaries are giving to prospective clergymen.

For myself I not only welcome this criticism of seminaries, but I am among the critics. I think the seminaries spend too much time on dead subjects, and too little time on live ones. Ecclesiastical polity, for example, is a dead subject, yet it goes on year after year claiming the precious time of our candidates for the ministry. I recently heard of a seminary where a whole term, or was it a whole year, was given to a course on the Atonement. Well, the Atonement is not a dead subject, but any professor ought to be able to tell all he really knows about it in a few hours, I should think. A seminary professor recently boasted that he had given a term to the Old Testament background of the Holy Communion. In all our seminaries much time is spent teaching Greek grammar, or rather trying to teach it, to men who can't learn it, and don't need it. I hope the critics of our seminaries will keep hammering away until such dead subjects are forced into the elective or graduate departments of study, and none of them are required from the ordinary candidate who wants to prepare himself to preach the gospel of Christ.

But it will be of little use to get rid of the dead subjects if we do not introduce some live ones. Which are they? Let me illustrate. Your morning paper is full of live subjects: the threat of war, the Nye Committee report, strikes, crimes, unemployment, the bonus. Mr. Rorty, whose book "Where Life Is Better" is being so

widely read, sums up the picture thus: "Our domestic situation is that of a progressively deteriorating social and economic anarchy." As Christians we must believe that underneath this confusing and depressing domestic situation lies a false and un-Christian philosophy of life. Where is it false and how can it be put right? That is a live question for a seminary. I do not know how to classify it; perhaps it belongs to Christian ethics—but I do not think we shall find the answer in Greek grammar, or in a more intensive study of ecclesiastical polity.

HERE is another group of live questions: why is the Church, its services, its preaching, its social activities, its Sunday schools, so boring to most people, and to so many of the best people? Why are missionary offerings falling off? Such questions ought to be as worthy of systematic study as the problems of post-exilic Judaism or the Arian and semi-Arian conflicts of the 4th century, A.D.

One more illustration; in the New Testament the disciples met on the Lord's Day to break bread. That was the invariable rule of the Christian Church down to the Reformation. I wonder if the evangelical clergy are altogether happy to have thrown over this great Christian tradition, and to gather the great mass of their communicants and others on Sundays at eleven o'clock where the service is Morning Prayer. On the other hand, are our Anglo-Catholic brethren happy, or should they be happy, to have a sung mass (perhaps with no communicants) as the chief Sunday service—at which a communicant might be present twice every Sunday in the year and never hear a chapter of the Old Testament, either the Law or the Prophets, read from Advent to Advent? Such questions seem to me urgent. Yet I hear of seminaries where little time is given to the study of worship, liturgics, and ceremonial.

But as a critic of seminaries I have fallen into the same silly mistake which so many critics of education make, in assuming that the remedy lies in re-shuffling courses—more of this, less of that, in the curriculum of study. Whereas, as a matter of fact, it does not much

matter what you teach so long as you do it well. What really matters is the atmosphere and spirit of any educational institution. The vital questions in a seminary are such as these: Are men learning to think for themselves, to pray, to live unselfishly? Are their religious convictions deepening? Are they learning to distinguish between shams and realities? Are they being trained in common-sense, gentlemanly feeling, self-control, integrity of character? Such virtues they may have partly learned in the nursery or in college, but the cultivation of Christian character is a life-long process. It needs much guidance, and for the clergy the time spent in seminary is the decisive period. Few ever shake off the impress of their three seminary years.

What distresses and depresses me above everything else in our seminary education is that faculties are so little concerned with these vital matters, and are so contentedly giving so much of their time and energy, in the name of high intellectual standards, to questions of curricula, courses, marks, and degrees—things which should of course have their place, but it should be a

subordinate place, in the scheme of education for the ministry.

There are in fact two seminary ideals which overlap yet conflict. One is to be a university "Faculty of Theology" where the chief emphasis is on academic standards, the professors each ambitious to become an expert in some narrow field, the students admitted on the basis of previous degrees received, and graduated (presumably fit for ordination) on the basis of courses passed. The other (which is mine) is to cut loose from traditional and prevailing academic conventions, and to act as an agency of the Church with one sole concern, namely, to prepare fit men for the Church's ministry. The faculty of such a seminary will be harassed by two questions—(1) What kind of men ought the Church to have in its ministry? (2) How can we educate such men? They will admit, train, test, drop, and graduate their students on the basis of their promise of usefulness in the Christian ministry.

This article is part of an address delivered by Dean Ladd at a meeting of the alumni of Berkeley held recently at St. Bartholomew's New York.

THE CHURCH IN PANAMA

By

S. ALSTON WRAGG

Dean of St. Luke's Cathedral, Ancon

AN OLD writer once wrote a book which he entitled *De Omnibus*—"About All Things." Later he added an appendix "And a Few Other Things." The editor of THE WITNESS has asked me to write everything about the District of Panama in a thousand words. This I shall endeavour to do with the expressed hope that later he will allow me to add several thousand more concerning a few more things.

We, here in Panama, write to our friends in the States that we live in that part of the world where the sun rises in the Pacific and sets in the Atlantic; where watermelons grow on trees; and where people drive on the wrong side of the road. We might add that we also live in a country where for seventy years the Anglican Communion has been at work. Yet our friends in the Church at home know less about it than they do perhaps about any other foreign field.

Take the matter of area for instance. The common idea at home is that the district of Panama includes only a small strip of land, ten miles wide by fifty miles long—in other words, only the Canal Zone. And yet as a matter of fact the district embraces the Republic of Panama and that part of the Republic of Colombia reached from the Atlantic ocean,—a district a half dozen times as large as the average diocese in the States and with a greater number of members than any one of a dozen missionary districts, receiving from three to five times the amount of our appropriation.

Panama looks like a tiny speck on the map, but in reality extends six hundred miles east and west and

from fifty to three hundred and fifty north and south. Our explored territory in Colombia extends six hundred miles up the Magdalena river, to the head of navigation.

Of course the Church here is attempting no work among the native population. They are, and have been, Roman Catholics for four hundred years, since that early saint and missionary, Bartolomé las Casas, labored among them at the end of the fifteenth century. And in my opinion Rome has done a fairly good job and will do a better one as time goes on.

But throughout the Republics of Panama and Colombia are many large and small colonies of English speaking non-Roman Catholics,—West Indians, English and Americans,—who need and desire the ministrations of our Church. Unfortunately, with reduced appropriations and limited personnel we are unable to meet the needs.

Our work, at present, is almost entirely confined to the Canal Zone and immediately adjacent parts. Fifteen thousand of our sixteen thousand members are West Indians, ministered to by native and two white clergymen. The white work is under the direction of the two white clergymen; on the Pacific, by the missionary in charge of the mission of the Church of our Saviour, and on the Atlantic side by the dean of the Cathedral of St. Luke the Beloved Physician, the latter being the larger work. Here are the capital of the Republic, the administration offices of the Canal, the higher ranking officers of the army and navy, the dip-

lomatic corps, ministers of a score or more nations,—American and other foreign business and professional men, with their families; transients of all classes passing through the Canal, at the rate of a thousand a day—many of them non-Roman Catholics, who look to the ministry of either the Episcopal or the Union Church.

OUR institutional work includes many activities; among others the Chapel of the Holy Comforter at the Palo Seco Leper Colony, where nearly two hundred of these unfortunates are beautifully cared for by the United States government and ministered to by the pastor of the Roman Catholic mission in the Canal Zone, and the Rev. Arthur Nightengale of our St. Paul's Church, Panama. Although located in an isolated spot, on the shore of Panama Bay, it is easily reached by ferry and paved road in a half hour's time.

The Children's Home, Bella Vista, a suburb of Panama City, was begun by Bishop Morris to supply a real need and through the generosity of Mr. Edwin Gould, is housed in a beautiful and modern fireproof building, with ample grounds. The matron and assistant are provided, the one by the United Thank Offering, the other by the National Council, but the expense of maintenance, \$3,000 a year, falls almost entirely upon the Cathedral congregation, though it is no part of the Cathedral work. The National Council is unable to assume any responsibility and so Bishop Carson can make no appropriation. The dean of the Cathedral is chairman of the board, consisting of a dozen members, including the wife of the governor, the sister of the British minister, the chief quartermaster of the Canal, the superintendent of the Panama Railroad, and other prominent members of the community.

The last two years have been difficult. Less than \$300 has been provided by friends in the States during this entire period. The burden on the Cathedral congregation and their friends has been a severe one. But the Home must not and will not be closed. What could be done with thirty-four children, some of them infants, some twelve or fourteen years old and having known no other home? To place them in private homes would be impossible. They are a mixture of a score of nationalities, Chinese, Turk, Armenian, East Indian, West Indian, American, English, etc. The Roman Catholics would not touch them. We must continue to provide for them or turn them back into the streets whence they came, and this we certainly will never do. Our friends in the States will help us I know to provide for these little ones. But in spite of handicaps, lack of money, lack of men, lack of equipment, lack of interest on the part of the Church people back home, the work goes on here at the crossroads of the world, ministering as best it can, not only to the thousands of loyal Churchmen, but to the large polyglot population and the thousands of strangers who visit Panama on business or pleasure bent. The work is tremendously worth while, and is growing more so each year with the increasing population. As Bishop Morris said, just before leaving the Zone, "It is impressed upon me more than ever that the responsibility of the Church on the

Isthmus is unique. Not only do the majority of the large population of West Indians belong to the Church, but among the Americans, not of our Communion, the administrations through the years have created a confidence and affection which challenges it to more consecrated effort. To illustrate concretely, the highest type of American character at this highway of the world is surely a worth while contribution to international peace and goodwill."

Stewardship

By

BISHOP JOHNSON

YOU are not merely to be passengers on the ship, but you are to serve as stewards. The vital question is not, "how good are you?" but even more important, "what good are you?"

People are always interpreting goodness on a purely negative basis. We are all familiar with the statement made by those without that they are "just as good as those who attend Church." The man who attends Church may be no good in other ways; he may be religious without being righteous. And the man who criticizes him may be equally void of value. One is not comparing the same kind of thing. A boy may be good to his mates and indifferent to his father. To say that he is just as good as the boy who reverences his father is to mess up comparison. From the standpoint of his fellows he may be a very decent chap, but that does not justify him in his lack of parental affection. If the other boy is a cad, then you have two boys, each of whom is lacking in a very essential particular. Neither of them has any cause for boasting.

Our Lord's parables lay greater stress on the use of talents than they do on the state of virtue in which He found men. As a matter of fact, most of those to whom He was drawn had been grievous sinners. He did not ask how good they had been but what good they might be. He could pardon their sins, but if He forgave an empty heart, it would still be empty.

The thief on the cross and the woman who was a sinner had no virtues to boast of, but He preferred to deal with them than to deal with the man who thanked God that he was a pretty fine fellow and not common stuff as was the publican. If we are stewards we have some work to do or else we deserve to lose our job. He did not reprove Dives because he made his money dishonestly, but because he did not use it generously. He did not reprove the five foolish virgins because they were wanton but because their lamps were empty. He did not reprove the man with one talent because he was a man of small caliber, but because he was sullen and refused to use what he had. He did not create us to look pretty or to shine socially, but to be good stewards of that which He entrusted to us.

He does not judge us quantitatively but qualitatively. The widow's two mites did not add much to the treasury of the temple, but her sacrificial love contributed a great deal to the morale of the ship. So many people

take an attitude toward the ship comparable to that shown by first cabin passengers. They have paid for their passage and they want to be served.

But we did not embark on easy terms. If Christ came not to be ministered unto but to minister then the disciple is not above his Master. Neither is a collection of disciples, known as a parish, admitted on any other terms. Our value is determined by the service that we render not by the negation of vices merely.

Of what am I a steward? First of my time. What portion of my time do I put at Christ's service? Many Christians begrudge Him one hour a week. They accept the Sunday that He secured for them and then demand all of it for their own pleasure. They owe a debt of gratitude which they refuse to give.

During the week what time do you give to prayer and meditation? Keep a ledger some month on the minutes that you have sought to be with Him.

What time do you give in service of your fellow men? If the captain of the ship keeps a time sheet of His stewards where do you appear on the list?

Then what of my soul and body, which I am asked to give as a reasonable and holy sacrifice to God? A man can do many things without offering them to God in sacrificial service. Our bodies are holy unto the Lord: they are the temples of His spirit. We either consecrate ourselves unto Him or we use Him for our own end. A good steward is one who puts himself at the service of others.

Then, lastly, there is our money, a proportion of which should be given to Him, not as you gave to a beggar but rather as you give Christmas gifts to those whom you love. Not how little can I give, but how much can I give as the measure of my love.

Talking It Over

By

WILLIAM B. SPOFFORD

THE DIOCESE OF NEW JERSEY did a fine job in electing a Bishop Coadjutor. A convention was called in January at which a committee of fifteen, laymen and clergy, was elected. These men canvassed the field carefully, went into the records of various men, and then presented five names to the brethren who re-assembled on Tuesday last. The five men presented were all top-notchers, any one of whom would have made an excellent bishop. The Rev. John Crocker, I am told, withdrew his name at once, stating that he was a young man doing work that he likes as student chaplain at Princeton. Most of the votes went to Don Frank Fenn and Wallace Gardner, with the latter elected on the fifth ballot. The diocese is to be congratulated on making such a happy choice, and the committee of fifteen also is to be praised for presenting such a splendid group of men from whom to choose.

BISHOP OLDHAM OF ALBANY sees the danger of the military taking control of affairs outside their sphere, and has the courage to say so. Last Sun-

day, in the chapel of Columbia University, he fired away with both barrels at "subtle, insidious but unmistakable attacks on our civil liberties," naming the Tydings-McCormick military disaffection bill in particular as "an act so worded that the slightest criticism of the army and navy, whether it be the rations or uniforms or a considered opinion about the size and policy of our military establishment could be punishable by incarceration in the penitentiary." He gave other warnings of the increasing power and control of the military over matters of a civil character, which he said was the first step toward a Fascist or military dictatorship.

FOR WEEKS now this paper and others have been carrying letters on the Torok matter. Bishop Manning writes; Bishop Wilson answers; Bishop Manning answers—and so it seems to go on endlessly. I have followed all these communications with some care and I must say that I am as confused as ever. I do not know whether Bishop Torok is or isn't; whether he should be or not, and if so where or why. I have an idea other people are in the same state of confusion. Yet it is a vital and important matter. I should think therefore that the Presiding Bishop might well appoint a committee to go into the matter thoroughly and take it out of this exchange of letters stage. It should be possible to find a few men who could get at the bottom of the whole affair and prepare a statement that would make it clear to all of us. Until that is done I can see little reason why a paper like THE WITNESS, which is edited for the whole Church and is not merely an ecclesiastical house organ, should give further space to the matter.

THERE IS much to-do these days over the Olympics. Mr. Avery Brundage, in charge of money raising for the American team, has returned from the winter Olympics in Germany and is offering apologies for what he considers the bad behaviour of our boys and girls. It seems that our athletes, in passing the reviewing stand occupied by Hitler, failed to respond with the Nazi salute, which Mr. Brundage feels was a grave mistake. The athletes on the other hand maintain that "eyes-right" has always been the salute of Americans and that it ought to be good enough for the big shot of Germany. Then there was the criticism of the Americans because they did not dip the American flag in passing the reviewing stand at the opening ceremonies. Their failure to do so was not peculiar to these games in Germany, however. When the games were held in London in 1908 Ralph Rose was the flagbearer. It seems that the night before the opening a number of strong-arm boys of the Irish-American A. C. called upon Rose and told him that he was not to dip the American flag to the King of England or he might wake up some morning on the bank of the Thames with a large purple knot on his head. The flag was not dipped, nor has it been dipped at the opening ceremony of any Olympic games since. All of which has little or nothing to do with Church affairs, but it is an interest-

ing sidelight on games which are supposed to build up international good will.

WILLIAM KRAUSE, who handles the Prayer Book and Bible end of the Oxford University Press in this country, has sent to me a prospectus on the new Lectern Bible designed by Bruce Rogers. Printing a Bible one would suppose to be a rather simple matter, yet this one has been in production since 1929. Experiments were made with various type, bindings and paper. Sample pages were set up, printed and discarded until just the right style was found. The result of this care is an exceedingly handsome book, as I am sure you will agree from the sample pages that appear in the prospectus, which you may have for the asking.

Let's Know

By

BISHOP WILSON

INDEX

WE ARE hearing a great deal in these days about freedom of the press, opportunity for the expression of opinion and the evils of censorship. All of this makes many people wonder whether the Index of prohibited literature still functions in the Roman Catholic Church. It does, theoretically, but under increasing difficulties.

The Roman Church acts on the principle that it is the guardian of the faith and morals of its people and since the literature they may devour has much to do with their thinking and conduct, the Church believes it must exercise a careful censorship over their reading matter. Before the invention of the printing press this was not a difficult thing to do. There were no newspapers or popular magazines, books were very expensive and hard to obtain, and most of the people were unable to read anyhow. In those salubrious times censorship was a simple matter and required no great effort or organization. After the invention of printing, however, it became another matter. The Lateran Council of 1515 took cognizance of the new situation and decided that all writings without exception were to be censored. Then the Reformation began to pour forth a torrent of undesirable literature and more diligent measures were resorted to. In 1542 the task was turned over to the General Inquisition and in 1559 the first list of prohibited books was published under the title of the "Index."

The Council of Trent spent a good deal of time discussing the question of censorship and approved the earlier action of the Lateran Council. The "Index Tridentinus" was published in 1564 and provided ten rules to be followed. One of the rules demanded that an author should obtain official approbation of his writing before it could be published. Failure to do this made him subject to excommunication. Another rule inflicted excommunication on anyone who read or possessed a forbidden book. In 1571 the Congregation of

the Index was formally established by papal order.

As time went on, the duties of censorship became more and more complex. In 1869 Pope Pius IX reorganized the whole system and mitigated some of the earlier severities. At the Vatican Council, a year later, there was a strong effort to water down the system or abolish it but the Council adjourned without giving the matter any serious consideration. Nothing more was done until the year 1900 when Leo XIII reformed the Index and it has remained substantially as he arranged it ever since.

As it stands today the regulations are extremely complicated. Books on Freemasonry are sweepingly prohibited. Obscene and immoral books are forbidden, with the curious exception that "classics," whether ancient or modern, may be read even though they contain immoralities, because of the excellence and purity of their style. Thus the Index seems to overlook the morals of the faithful if immoral ideas are cleverly expressed.

Two interesting questions arise. First, since the Pope is infallible when speaking for the Church on questions of faith and morals (and this is the principle underlying the Index), must not the official condemnation of books be an infallible utterance? The trouble is that the lists have been changed at different times. Secondly, what is to be done about the dramatic reproductions of books over the radio? Must we come to a censorship of listening as well as reading? Confusion is likely to be worse confounded.



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MOREHOUSE BOOK RECEIVES PRAISE FROM BOOK EDITOR

By GARDINER M. DAY

The next best thing to meeting and hearing Dr. William Temple, the Archbishop of York, is to read what he writes. We don't need to commend this series of lectures Dr. Temple gave to a group of clergymen at the College of Preachers the first week he was in this country to anyone who actually heard the Archbishop, because I am confident that he will have already secured the book or be planning to do so. Indeed to listen to the Archbishop is the nearest I have ever come to listening to a "talking book." I had the opportunity of hearing him numerous times on very different occasions, before hundreds and before small groups, and whether he was called upon to speak extemporaneously or whether he had had opportunity of jotting down a few notes, he spoke with such marvelous clarity of thought and remarkable beauty of English that had your eyes been closed and someone told you that you were listening to a reading of a chapter of *Nature, Man and God* or *Christ the Truth* by some artistic reader you would not for a moment have doubted it. Hence to those who are now regretting that they did not have the privilege of hearing the Archbishop I commend this little volume, *The Centrality of Christ* which the Morehouse Publishing Company has made available so quickly and so appropriately at this Lenten season for only a dollar. Those who have not been able to find the time to plow through the Archbishop's Gifford Lectures will here in the lectures on *Revelation, the Incarnation, and Sin and Atonement* be introduced to the heart of Dr. Temple's Christian philosophy. In addition in a fourth chapter headed, *Christianity, Ethics, and Politics*, Dr. Temple gives a few clues to his thought along these lines and deals at some length with the problem of the Church and the ideal of Christian marriage. If a man had only one dollar to spend during Lent on religious books we would urge him to buy this book and read it three times and rest assured that he would be helped more than by reading almost any other three modern books once.

For Young People's Fellowships or other young people's organizations that are looking for worship programs or material that can be successfully used in services for young people we call attention to *Challenge and Power* with the sub-title, "Meditations and prayers in personal and social religion for individual and group use" which has been compiled and edited by Wade Crawford Bar-

clay (Abingdon \$1). The book is composed of short two page meditations or the devotional material for a group worship service. It is pocket size but contains over 100 such two page meditations. Each meditation contains a scripture reading, actually incorporated not merely referred to, and prose and poetry and prayers, both ancient and modern, related to the theme. An idea of the scope of the book can be secured by mentioning the names of a few people whose writings are quoted:—Tolstoy, Richard Roberts, Father Cuthbert, William Vaughn Moody, Edwin Lewis, William Morris, Henry Pratt Fairchild, S. Ralph Harlow, George Eliot. These appear in a few pages where I chanced to open the book.

"From the moment that I rise in the morning until I sleep at night, I may, if I will be immersed in beauty and strengthened by it, as well as made glad. Sunrise may be a foretaste of the Beatific Vision, noon the glory of the Heavenly Jerusalem, sunset an Apocalypse. In the world as God made it there is no willful ugliness. That which confronts us of that sort, and enmeshes us in its sticky web, is the handiwork of man, for he alone creates the unbeautiful thing." Such is the belief of an architect, Mr. Ralph Adams Cram in the Presiding Bishop's Book for Lent, *Christ the King* (Harpers; \$1.00). This is not the type of book that lends itself to the reviewer's art because it is not a symposium on religion or a group attack on some difficult problem facing the Church, but it is rather a series of brief statements one for each day in Lent, written with the purpose of aiding and stimulating a Christian's meditative and devotional life. Personally we like the book better than last year's and we like the idea of having laymen express themselves as well as Bishops. The title states the book's theme. The Bishops who contribute (in order of appearance) are Hobson of Southern Ohio, McDowell of Alabama, Manning of New York, Johnson of Colorado and WITNESS Editor, Sherrill of Massachusetts and in addition Dr. Ralph Adams Cram, the architect of the Cathedral of St. John the Divine, Dr. Charles Lemuel Dibble, chancellor of the diocese of Western Michigan, and Dr. Francis C. M. Wei, president of China Union College. Holy Week meditations have been written by the Rev. Samuel S. Drury, rector of St. Paul's School, Concord, New Hampshire. This book is a real contribution to Lenten meditation and ought to be a most welcome companion especially to those Episcopalians who are unable to attend any services. All royalties from the sale of the book will be devoted to the missionary work of the Church.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Wallace Gardner, vicar of the Intercession, Trinity Parish, New York, was elected Bishop Coadjutor of the diocese of New Jersey on March 10th. There were five clergymen nominated by a special committee that canvassed the field for likely men; the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore; the Rev. Louis W. Pitt of Ardmore, Pa.; the Rev. Thomas A. Sparks, former vicar of Trinity Church, New York; the Rev. John Crocker, student chaplain at Princeton and Mr. Gardner. The latter was elected on the fourth ballot and the election was made unanimous on the fifth. Wallace Gardner is fifty-two years of age and is unmarried. He graduated from St. Stephens (now Bard) College and from the General Seminary. The early years of his ministry were spent as chaplain of the diocesan schools in Long Island. Then for fourteen years he was the rector of St. Paul's, Brooklyn, going to the Intercession in 1933 when he succeeded the Rev. Frederic Fleming who that year became the rector of Trinity Parish, of which the Intercession is a part.

* * *

Bishop Lawrence Assails Teachers' Oath

Bishop Lawrence, retired bishop of Massachusetts, called for the repeal of the Massachusetts teachers' oath law at a huge mass meeting held in Boston on March 10th. Compulsion upon teachers to swear fealty to state and federal constitutions, he declared, was unfair to teachers, parents and children. The oath, he said, implied the state's distrust of the loyalty of its teachers and was unnecessary legislation to "ferret out one crank or wild man."

* * *

Book for the Blind Is Distributed

Over 1,000 copies of the Forward Movement's Lenten booklet prepared in Braille for the blind have been distributed, and further requests are coming every day. Bishop Hobson made the Braille edition possible by raising special funds.

* * *

Bishop Remington Remains in Oregon

Bishop William P. Remington, recently elected dean of the Philadelphia Divinity School, has declined the election. In writing to Bishop Cook, president of the joint board of the school, he says: "I am not in a position to consider such a call until the future of the missionary district

of Eastern Oregon, of which I am still Bishop, has been determined and the financial support of its work assured. The merging of the missionary district of Eastern Oregon and the diocese of Oregon has been proposed but under the present circumstances it is still uncertain and could not be affected for a year at the most."

The Vote in New Jersey

Here is the box score of the election in New Jersey of a bishop coadjutor. The Rev. John Crocker stated before the balloting that he preferred to remain student chaplain at Princeton, but apparently there were many who felt otherwise.

| | 1st | | 2nd | |
|--------------|------------|-----|------------|-----|
| | Clergy Lay | | Clergy Lay | |
| Crocker | 23 | 17½ | 22 | 16½ |
| Fenn | 30 | 18½ | 27 | 21½ |
| Gardner | 34 | 17 | 39 | 16½ |
| Pitt | 7 | 4½ | 3 | 2½ |
| Sparks | 8 | 1½ | 4 | 1½ |
| | 3rd | | 4th | |
| | Clergy Lay | | Clergy Lay | |
| Crocker | 22 | 15 | 16 | 8 |
| Fenn | 27 | 18½ | 20 | 19½ |
| Gardner | 48 | 20½ | 63 | 34½ |
| Pitt | 1 | 0 | .. | .. |
| Sparks | 1 | 1½ | 2 | 0 |

There were also scattered votes for the Rev. Ernest Pugh, Rev. Robert Gribbon, Bishop Campbell, Rev. L. E. Hubbard, Rev. Robert Williams, Rev. Walter H. Stowe, Rev. C. S. Wood and Rev. Alfred Newbery. The Rev. Wallace Gardner was elected on the fifth ballot when he received 81 clerical and 45 lay votes, with 76 clerical and 43 lay votes necessary for election.

Trinity Church Gets a Rector

The Rev. Donald Brookman, retired clergyman who has been locum tenens at Trinity Church, San Francisco, has accepted the rectorship of the parish. This is the parish that withdrew the call to the Rev. Bradford Young last fall. Since then a number of clergymen had declined calls to the rectorship.

Long Island Alumni Meet

The Long Island alumni of the Wellesley Conference had a successful organization meeting recently and are now planning a joint meeting with those who have attended the conference from the diocese of New York.

Hear About Gag Legislation

A number of clergy and others met with Congressman Maury Maverick of Texas on Saturday, March 14th, to work out plans for opposing the Tydings-McCormick and the Kramer bills, now before Congress.



BISHOP REMINGTON
Remains in Eastern Oregon

These bills, if passed, would, according to the Congressman, deprive Americans of their fundamental civil liberties. The meeting was sponsored jointly by the Church League for Industrial Democracy and the American Civil Liberties Union.

Bishop Brown Honored by Governor

Bishop Brown of Harrisburg has been honored by the governor of Pennsylvania with an appointment to the state's scenic and historic interest commission.

Bishop Ablewhite in Michigan

Bishop Ablewhite of Marquette is spending a month in the diocese of Michigan assisting Bishop Page with his heavy Lenten program of confirmations.

Bishop-Elect Visits Detroit

The Rev. L. B. Whittemore, bishop coadjutor-elect of Western Michigan, is visiting Detroit this week. He preached at St. Columba on Sunday evening and is a lecturer at the third weekly session of the Round Table Fellowship, which is sponsored by the department of religious education of the diocese.

Young People Discuss War

The Young People's Fellowship of Queens County, Long Island, is to hold a public speaking contest this Friday evening at St. George's, Flushing, on the subject "How can America stay out of war?" There will be a flock of five minute speeches with the Rev. Hubert Wood, rector of St. George's, and the Rev. Fred-

eric Adams of the Messiah, Brooklyn, deciding which one wins the scholarship to the young people's conference to be held this summer.

Social Workers to Meet in May

Church social workers will gather in Atlantic City on May 24-30 for conferences at the time of the national social workers conference. There will be one conference under the auspices of our own department of social service and another managed by the Federal Council of Churches. There will be a number of joint sessions.

Minneapolis Rector Leads Retreat

The Rev. Austin Pardue, rector of Gethsemane, Minneapolis, led a quiet day yesterday, March 18th, for the Church women of the diocese of Michigan, held at the cathedral in Detroit.

Bishop Thomas Visits Savannah

Bishop Thomas of South Carolina was the guest preacher last Sunday at Christ Church, Savannah. Bishop Thomas is a lineal descendant of the first missionary to the Church in the province of South Carolina.

New Church for Jersey Parish

St. Mary's, Haddon Heights, N. J., after worshipping for 26 years in a small frame building, held their first service in a fine new church on March 11th, when Bishop Matthews preached and dedicated a number of memorials and gifts. The service was conducted by the rector, the Rev. O. F. Judd, assisted by his father, the Rev. Archibald Judd of Harrisburg, and Archdeacon R. B. Shepherd.

Preaching Under Difficulties

We have received two contributions to the "Preaching Under Difficulties" paragraph. The Rev. J. M. Stoney relates this experience: "While I was a student at Sewanee, I was preaching in a one room school house way back in the mountains. Just as I was going good, a ram sheep walked into the building, marched up the aisle and stood before me and let out a resounding 'baa'. One of the men present got up and tried to chase him out. He ran down one side then up the other, and one after another of the men got in behind him, till most of them were in the chase,—up one side and down the other, accompanied by loud protests from the ram. Finally he jumped out of the window, but by that time my best efforts were ruined."

Another relates the experience of

the Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York. He was preaching the commencement sermon at the University of the South, Sewanee, when a jay bird flew into the chapel, lit on a cross beam and started a vigorous protest in a jay bird's best manner. He flew from beam to beam until he was directly over the preacher where he kept up his racket for a full five minutes before he quieted down. Dean Gates continued undismayed to the great admiration of his congregation, but needless to say the sermon did not receive the attention it deserved.

* * *

Bishops Protest Missionary Cuts

Bishops of the missionary districts are sending in their protests about the impending cuts in missionary appropriations. Bishop Mize of Salina writes, "Cuts in appropriations have already caused suffering and even death to my clergy. Extension of fields has required from the clergy such travel by automobile as is beyond human endurance." Bishop Cross of Spokane writes that further cuts are impossible. Bishop Beecher of Western Nebraska says that he had hoped to have an additional clergyman in a field covering 550 miles but that the cut of \$1,642 makes it impossible. Bishop Jenkins of Nevada, cut \$1,337, declares that fields must be abandoned if the cuts go through the first of April. Similar protests have been received from Bishop Mitchell of Arizona, Bishop Davenport of Easton and Bishop Porter of Sacramento, and others.

* * *

Large Crowd at Bishop's Meeting

Over 600 people, representing the 26 congregations of the Bronx, New York, crowded into St. James', Fordham, on March 1st, for a union service at which Bishop Manning was the preacher.

* * *

Book Value of Assets Three Million

The average insurance policy of the Church Life Insurance Corporation is \$2,800, a figure indicating the wide service of the Corporation among the clergy, active lay workers and their families, who are eligible for its protection. The total insurance in force on Dec. 31st, 1935 was \$19,242,326, compared to \$18,036,355 at the end of 1934.

During the year, the Corporation, a subsidiary of the Church Pension Fund, was examined, according to law, by the insurance department of New York, and the report was highly satisfactory. The book value of present assets totals \$3,092,904, and the market value is substantially in excess of this figure. The total as-

ONLY FOR LENT?

THE other day we had a talk with a distinguished Churchman who was trying to figure out why the bottom drops out of Church life soon after Easter. We don't know the answer, but we do believe we can help overcome the tendency. We believe our slogan "An Informed Parish is a Live One." We also know that there are thousands of Church families that take this paper only during the season of Lent. Why not the year around? Read the stimulating articles and the news of the Church every week and you will be a better Churchman and a more active parishioner. We want to make two suggestions: to individual readers—send in \$2 with your name and address so we may send the paper every week for a year. To rectors taking a Bundle only for Lent; drop us a postal asking that your Bundle be continued regularly each week.

sets at the end of 1934 were \$2,490,842. Assets still exceed liabilities by almost \$1,000,000; in other words, for every \$100 of liabilities, the Corporation has assets of approximately \$150—a remarkable condition for any company.

* * *

Service for Ill Rector

A service was held on Ash Wednesday in Christ Church, Little Rock, Arkansas, for the Rev. W. P. Witsell, the rector, who was being operated upon in Baltimore that day. The service was conducted by the senior warden, Mr. Grover T. Owens.

* * *

Challenge to Laymen

The laity must bear the brunt of the load in Christianizing a disillusioned world, declared Dean Emerson of Cleveland in addressing Chicago laymen on March 2nd. "There

is a very definite feeling of futility to a priest's efforts unless he is backed up by earnest, consecrated laymen. All we clergy can hope to do is to stir up you men to go out into the business world and witness. And in this task you must recognize that the old order of 1914 is smashed up; a new order is in the making which requires an untiring work on the part of the laity if the Church is to play an important part in the future."

* * *

Bishop Stewart in New York

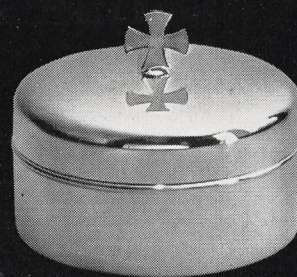
Bishop Stewart of Chicago was the preacher last week at the noon-day services at St. Bartholomew's, New York. He also led a day of spiritual renewal on Thursday. The preacher at Trinity, New York, last week was Bishop Wilson of Eau Claire.

* * *

New Organ for Vermont Parish

A new organ is to be dedicated at the Good Shepherd, Barre, Vermont, on May 11th. They had a campaign to raise the funds and it was oversubscribed fifty per cent. A large part of the money raising was done by the rector, the Rev. Albert C. Baker, who made 300 calls in

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three weeks to raise the amount. The organ, built by the Wicks Company, is to be ready for use at the diocesan convention which is to be held at Barre.

* * *

A Believe It or Not

At the annual council of the Church students in the diocese of Texas, meeting in Bryan on February 29th, there were more students at the early communion service on Sunday morning than there were at the dance the night before—and it was a bang up dance too, with a good crowd.

* * *

Raising Their Easter Flowers

At St. Paul's, Chillicothe, Ohio, the children and grown-ups alike have planted bulbs, hyacinths, crocchi, daffodils and jonquils. They tend them during Lent and plan to decorate the church on Easter Day with them.

* * *

Religious Education in Cincinnati Parish

Religious education is the theme of the Lenten mid-week services at St. Mark's, Oakley, Cincinnati. In addition to the addresses by the rector, the Rev. O. G. Jackson, there are a number of special speakers; Rev. David Covell, the Rev. Frank Moore, Miss Emily Aldrich, the Rev. Elwood Haines and the Rev. Clifford Chadwick.

* * *

Washington Cathedral to Have New Dean

Dean Bratenahl of Washington Cathedral, who has been connected with Washington Cathedral since 1898 and dean for twenty years, is to become dean emeritus in May when he reaches his 74th birthday. The chapter passed resolutions the other day recording their gratitude for his "diligent, faithful and long-continued service." Soon after his retirement it is expected that a younger man will be elected dean by the cathedral chapter.

* * *

Construction at Washington Cathedral

Washington Cathedral will undertake a new bit of construction this spring which will greatly enlarge its capacity. By building the central crossing it will be able to unite the present completed great choir with the structurally complete north transept, thereby increasing the seating capacity to 2,500.

* * *

What's In a Name

A child was born in Honolulu last July whose first name is Donald. His middle name however is not quite so simple. It is Kauikamoanapakipi-

kakaualeikokokoulanoiaikailiokekai. A gentleman who is an authority on things Hawaiian interprets the child's name to mean, "The beautiful one of the Pacific ocean is like the red blooded wreath of rain on the surface of the sea." I am imagining complications at the service of Baptism.

* * *

Wallace Gardner Accepts

The Rev. Wallace Gardner announced on March 14th that he accepts his election as Bishop Co-adjutor of New Jersey.

* * *

Extension Courses at General Seminary

An experiment in extension courses was made at the General Seminary during the first semester, with two groups, women in the afternoon and men in the evening, meeting under the leadership of the Rev. Frank Gavin, assisted by the Rev. Edward R. Hardy and Mr. Norman Pittenger. The women's class studied the philosophy and theology of St. Thomas Aquinas; the men, the place of the Church in the modern world. Meetings were held for ten consecutive Mondays, with both groups attending chapel in the late afternoon and having dinner together in Seabury Hall.

* * *

The Challenge of Communism

This from Bishop Jenkins' *Desert Churchman*: "A young communist girl in China about to be shot at sunrise upbraided her bemoaning relatives by crying out to them, 'Don't weep for me. I know what

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I am dying for. What are you living for?' This would be an embarrassing question for some Church fold to answer."

* * *

People's Mandate To Governments

The Women's International League for Peace and Freedom is sponsoring a world-wide campaign for a fresh appeal for the abandonment of the war method and for constructive peace. The campaign, which goes under the name of the People's Mandate to Governments, has a four-point program. It demands that the governments in common action to fulfill their international pledges should: 1. Stop immediately all increase of armaments and armed forces; 2. Use existing machinery for peaceful settlement of present conflicts; and, at the first opportunity, 3. Secure a world treaty for immediate reduction of arms as a step towards complete world disarmament; 4. Secure international agreements founded on recognition of

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world interdependence to end the economic anarchy which breeds war.

There will be no attempt to get individual signatures, but churches, societies, groups and meetings are being asked to endorse the Mandate.

When the campaign is completed, it is hoped to send deputations to present the Mandate to the various governments.

* * *

Kagawa in Cincinnati

Toyohiko Kagawa was in Cincinnati on March 5th and led a conference on social, economic and religious questions which was sponsored jointly by the Church League for Industrial Democracy and the Federation of churches.

* * *

Religious Education School in Boston

A diocesan school on religious education is being conducted at the cathedral in Boston from February 13th through April 2nd. There are courses on "The Christian Teaching of Eternal Life", "Christian Biography", "Family Relations", "Church Music", "Old Testament", "The Work of Women in the Church" and "Church School Administration", given by experts in the various fields.

* * *

Conference on Church Music

A conference on Church music was held in Philadelphia on February 24th, attended by many of the clergy. It was especially for the small parishes and missions and set out to demonstrate that a volunteer choir with limited funds can render good music, even if not elaborate. The choir of St. Luke's, Bustleton, was used in the demonstration.

* * *

Preparing for General Convention

Seems a bit early since the Convention does not meet until the fall of 1937, but then there is a lot to be done. So a committee in Cincinnati is very much on the job preparing for the convention which is to meet in Cincinnati, opening October 6, 1937. No other city, west of the Atlantic seaboard, has ever been chosen more than once as the General Convention city, but this will be the third to meet in Cincinnati. One was held here in 1850 and another in 1910.

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Reaching the Parents in a Baltimore Parish

Many parishes find it difficult to arrange meetings for parents. This was the situation at the Redeemer, Baltimore, where the Rev. R. H. Baker Jr., is rector. So the director of religious education, Miss Frances Young, devised a correspondence course for parents. Each unit contains suggestions for things to do in the home, a certain amount of background material, suggested books to read and some opportunity for making a report.

* * *

Nine Years in Arrears

A communicant in Newark, N. J., recently decided that he was over nine years in arrears on his regular parish contributions and he has given \$225, "to square the record," he says.

* * *

The Problem of the Evening Service

The evening service is no longer a problem in most parishes for the simple reason that none is held. However the question is again raised by a correspondent for The Christian Century who writes:

"On all sides I am hearing pastors ask whether evening services shall be abandoned. They are at their wits end. One of our largest churches, possessing a magnificent choir and a beautiful building, had only 20 people at a recent evening service. Most of these were older people who

came from a sense of duty. Was it worth the effort? Are people staying home to listen to the radio programs—especially Major Bowes? Do people want the Sunday evening with their children—and do they do anything for the children when they stay at home? Is it pure inertia which keeps people by the warm fires and in the soft chairs? Would it not be better to put all of the emphasis into the morning worship period

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and devote the evening to quiet meetings for the young people of the parish? Only a handful of our Pittsburgh churches are making any success at all of the evening hour. Is this merely a local problem or is it representative of the entire United States? I would like to know."

* * *

Hadn't Thought of It

The parish treasurer had died and one of his parishioners was at a loss what to do with his contribution. He met the rector on the street and asked to whom he should send his check. The rector said, "Did it ever occur to you that you might come to church and put it on the offering plate?" And—this is a true story!—the man said, "Why no, I hadn't thought of that."

* * *

News Notes

from Rhode Island

Bishop Perry had a conference with the clergy of the diocese last week to discuss a follow-up of the recent diocesan-wide mission. There was high praise for the clergy and for Layman A. J. Thornley who had much to do with its success. . . . The Rev. A. R. Parshley of Bristol is the new editor of the diocesan magazine which he proposes to make the "biggest and best in the nation." . . . Bishop Perry recommended a form of intercession for the Church in Russia for use on March 8th. It was used widely in many churches, with the clergy making it an occasion for sermons on the menace of communism. One of those who spoke on the danger to Christianity of the communist movement in Rhode Island was the Rev. Thom Williamson, rector at Pawtucket, who quoted a high school principal as saying that "people doubting the spread of

communism would doubt no longer if they had a school to run."

* * *

Bishop Casady Promotes Forward Movement

The Oklahoma Plan for the Forward Movement, instituted by Bishop Casady, is being adopted with strong interest in the district. Persons enlisting enroll in the Laymen's League, the Woman's Auxiliary, or the Young People's Association, signing an acceptance card in duplicate. One of the cards is sent to the Bishop. In signing the card, the signer promises to make an earnest effort to do four things: "live a life of discipleship, attend church service at least once a week, receive the Holy Communion (if confirmed) at least once each month, and bring at least one person to Christ through His church each year."

"Oklahoma has a plan for co-operation in the Forward Movement," says Bishop Casady. "That plan comprises the three main parts of any movement, namely: personnel, method, and definite objective. It is submitted herewith in very condensed form."

* * *

Rural Mission Losing Ground

Going to a country town to arrange about re-opening the Church's mission, a missionary in the Middle West was told that people might come to church if he would come some other night than Sunday or Wednesday. Those are dance nights and the people will not come to church on dance nights even though

the service is over long before the dance begins. This is a huge field where one man has more than he can possibly handle. Not only are

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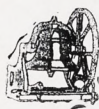
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the distances great and the mission stations too many for one man, but reductions in expense money have gone so far that much of his traveling would have to be at his own cost, and his salary has been reduced below the point where this is possible.

The same man has this situation in another town: The people said they hoped the bishop would not send them a man for regular services. Why? Because there are only seven or eight communicants; a guild of fifteen, including non-Church members, raises what money is raised, and they are "opposed to sending so much money out of the town"—even to pay the expense of having a priest come to them.

Far from being cast down by these and similar situations, the missionary sees that it is simply a case of an uncultivated field, the people not reached by a personal ministry, the children not taught, the young people not held. When reports are heard of the "secularization" of the country, of the large proportion of unchurched people, this sort of thing lies underneath.

"What makes it tough," the priest concludes, "is to give all we have and yet know that we will not succeed, to fail because we have no more to give."

* * *

Ten Forward Moves Proposed

Members of the diocese of Fond du Lac are summoned by Bishop Sturtevant to advance in 10 simple ways this Lent. 1. Move Forward your seat at worship. Don't be a back-seat Christian. 2. Move Forward your time of arrival for service to permit a few minutes of quiet prayer and meditation, of self-examination and intention, before the service begins. 3. Move Forward your singing and responding from the inner recesses of your throat and soul to the open space of God's world, sharing audibly and joyously in the praises of heaven. 4. Move Forward your thinking from the dim caves of tradition to the open court of vision, overcoming inertia to come to grips with your need of personal religion. 5. Move Forward after worship to greet your fellow Christians warmly. The "coldness of the Episcopal

Church" need not exist if you will put a fire under it! 6. Move Forward your giving to the plane of regularity in the use of your envelopes weekly. 7. Move Forward the spirit of religion in your home by giving prayer an earlier place in the day, and not just the tired end. Try a few prayers in addition to grace at supper table with the family, using the back pages of "Forward—day by day". Don't be afraid! Break the

family ice, and try it. 8. Move Forward the daily meditation or reading from the Forward Movement booklet to a fresher, brighter place in the day's program. A page a day, two minutes: an enduring, dividend-paying investment. 9. Move Forward your Christian love and forbearance to replace family argument and bickering, and move your household forward this Lent into the realm of conscious solidarity as an essen-

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

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

Church of St. Mary the Virgin New York

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

Grace Church, New York

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

The Heavenly Rest and Beloved Disciple, New York

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

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Daily: 12:30 to 12:40.

St. Bartholomew's Church

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

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

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

Cathedral of the Incarnation Garden City, N. Y.

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

Cathedral Church of St. John

Market St. and Concord Ave.
Wilmington, Del.
The Very Rev. Hiram R. Bennett, Dean
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

St. Paul and 20th St., Baltimore, Md.
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.
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tial unit in God's Family. 10. Move Forward your charity to include all humanity, combating selfish aloofness with real concern for your neighbor—wherever he is.

* * *

Interesting

Memorial Tablet

A bronze tablet was recently dedicated at St. John's, Montgomery, Alabama, which commemorates the lives of three generations of loyal Churchwomen, covering a period of 102 years, the life of the parish.

* * *

Church Periodical Club Is Active

The CPC of the diocese of Newark last year distributed 3,395 books, 38,143 magazines, 3,525 picture cards and calendars, 361 pictures and games, 861 magazines sent regularly each month and 53 institutions in the diocese were aided.

* * *

Conference of Southern Students

Fifty students from southern theological seminaries held a conference last month at Atlanta. A poll was taken on several questions: there was unanimous agreement that the Gospel is social as well as individual; socialism won 40% of the votes as the party that best expresses the ideals of the Christian religion; labor should be supported in strikes if they are non-violent; the churches should aid labor in organizing.

* * *

Nyack Now Has Chimes

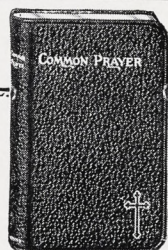
David W. Cranston, who died in 1923, was a member of the choir of Grace Church, Nyack, N. Y., later Sunday school superintendent, and was an active churchman generally. He always wanted to have chimes

for his church and started a small fund for that purpose. There were a few contributions to the fund, in addition to his own, but it never even approached the \$15,000 necessary to buy a set of bells. Vestry after vestry debated what should be done with the small fund but since Mr. Cranston had left it for a special purpose there seemed to be little that they could do. Finally it was learned that the present excellent set of 25 tubular chimes on the organ could be electrically amplified and broadcast through the tower. The cost still was much more than they had, but a bit more was raised, a committee was appointed, a contract awarded, and as a result ever since Christmas Nyack has been listening to chimes from Grace Church. A special service was held last Sunday at which the rector, the Rev. Ernest W. Churchill, dedicated the chimes as a memorial to the man who made them possible.

* * *

Relation Between God and Man Strengthened

"The Chain of Prayer" is bringing many members of St. Paul's Church in Des Moines, Iowa, into closer touch with God and their fellow men, according to the Rev. Ernest Victor Kennan, rector. In the narthex of the church is a card called the Chain of Prayer on which is marked the days of the week. The members of the parish are invited to use the suggested prayers, and on leaving the church to mark the day they have offered their prayers and intercessions. Mr. Kennan finds by changing the material suggested, one can touch the various aspects of prayer and lead people to pray for the whole field of the Church's program.



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God in These Times

by **H. P. Van Dusen**

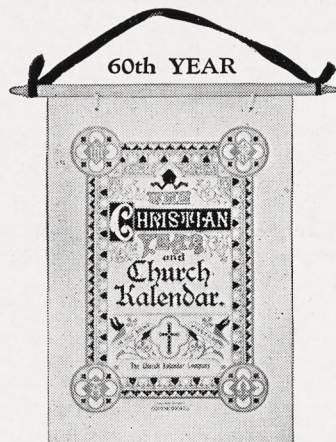
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