

The **WITNESS**

CHICAGO, ILL., JUNE 18, 1936

The Modern Difficulty

by

F. H. BARRY

CHRISTIANITY is the worship of the Father, the vision of God as revealed in Christ. For the modern mind this is the crucial difficulty. Nearly all the forces that play upon us conspire to make belief in God difficult. In the old world everyone believed in God: that is perhaps the most signal difference between ancient and modern history. The task of the earliest Christian preachers was to persuade men who believed in God to accept Christ's interpretation of Him. The task of the Church today is almost the opposite: to help people who at different levels and in various degrees believe in Christ to win conviction about God. The revival, and even, it may be, the survival of Christianity in the world today depends on its success in this enterprise.

MESSAGE OF THE WEEK

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CLERGY NOTES

ARGYLE, G. H., has been appointed to the staff of the Philadelphia City Mission; BRUN, M. J., has been appointed to the staff of the Church of Our Saviour, Philadelphia; CLAPP, L. R., appointed to staff of New York City Mission; COLLINS, PAUL D., to the staff of St. Clements, Philadelphia; DAVIS, M. W., to St. Mary's, Chester, Pa.; ELLIOTT, M. F., to staff of Trinity, Galveston, Texas; FISCHER, A. F., to staff of Bucks County Mission; LAGER, O. B. G., to St. Mary's, Clementon, N. J.; MECKLING, G. C., to Transfiguration, South Philadelphia, Pa.; MELLING, G. C., to receive appointment in diocese of Newark. These men were all ordained deacons by Bishop Taft of Philadelphia on June 8th.

BELDEN, F. H., in charge of Christ Church, Duaneburg, N. Y. was ordained priest on June 7th by Bishop Oldham.

FERRELL, EDGAR T., JR., was ordained deacon on June 7 at St. John's, Lynchburg, Va., by Bishop Jett. Mr. Ferrell is in charge of Christ Church, Marion, Va.

FIFER, L. E., curate at the Resurrection, Philadelphia; SACHS, L. J., in charge of St. George's, Philadelphia; STEPHENSON, J. S., JR., curate of St. John's, Cynwyd, Pa.; ZULCH, J. W., of St. Luke's, Racine, Wisconsin, were ordained priests on June 8th by Bishop Taft.

GRATIOT, DONALD, ordained deacon on June 11th by Bishop Stewart of Chicago, is the curate at All Saints', Pontiac, Michigan.

GROTON, JOHN M., has resigned as rector of Grace Church, New Bedford, Mass., because of ill health.

HENRY, MATTHEW G., ordained priest by Bishop Penick, May 25, is in charge at Maydan and associated missions, diocese of North Carolina.

JOHNSTON, HENRY, JR., ordained priest by Bishop Penick, May 25th, is in charge of St. Andrew's and the Chapel of Hope, Charlotte, N. C., and St. Mark's, Mecklenburg county.

KELLERAN, HAROLD C., St. John's, Youngstown, N. Y., has accepted a call to the rectorship of St. Mark's, N. Tonawanda, N. Y.

MAHAGAN, JAMES E., in charge of St. Thomas', Tupper Lake, N. Y., was ordained priest on June 7th by Bishop Oldham.

McGAVERN, CHARLES L., rector of St. Paul's, Montour Falls, N. Y., and St. John's, Catherine, N. Y., has joined the clergy staff of St. Paul's Cathedral, Buffalo, N. Y.

McDONALD, FREDERICK A., curate at St. Stephen's, Providence, R. I., has resigned to become a member of the Society of St. John the Evangelist (Cowley Fathers).

YOUNG, CHARLES, of the clergy staff of St. Paul's Cathedral, Buffalo, N. Y. has assumed his duties as rector of St. Peter's, Westfield, N. Y.

SECOND THOUGHTS

MRS. E. A. HEERS, Castile, N. Y., writes to disapprove of the paragraph by THE CHURCHMOUSE that appeared in May 14 issue, headed "Blessed Opiate." "No Christian, at least no one who has experienced the vitalizing, energizing power of Christ could pass over so lightly the challenge of the communists that 'religion is the opiate of the people.' There may be a kind of religion that blunts the agony of suffering souls, tempers the mad passions of men and brings sweet dreams of hope to the poor and downtrodden but it would not be Christian. The religion of Christ is a positive force. And in His Church today where His sacrificial life is not only preached but practiced, where prayer and penitence are put before churchmanship, where its real business is not 'surplice work' but the production of Holiness, there you will find souls very much alive to the sin and suffering in the world. Their passions will not be 'tempered' but redirected towards God. It becomes their business to see that the poor and downtrodden are given something more than 'sweet dreams of hope.' An opiate deadens. The indwelling life of Christ, never."

Managing Editor's Note: It may be worth-
(Continued on page 15)

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TRUE VALUES

An Editorial by
BISHOP JOHNSON

WHEN a man begins business he lays in his stock with the expectation that he has a knowledge of values but it is not until the end of the year when he balances his books that he has a real idea of the values that he anticipated. Some stock that he thought valuable has proved to be a serious loss, whereas other stocks upon which he placed a low estimate have proved to be profitable.

In the same way life is a business. In youth we set certain values upon certain stocks but as the years go on they prove to be unprofitable whereas other investments produce large dividends.

One thing is certain; you cannot expect dividends from that in which you have made no investment. Moreover the balancing of books in mature age is a better criterion of values than are the expectations of youth. When we look back upon life's business we have learned by experience what stocks have been most satisfactory.

For example the greatest asset in my life was that which I inherited. It was the possession of a good mother and a Christian family; it was the influence of a teacher or preacher who inspired me with ideals; it was the association with youthful friends of good character. One can have all the theories about the value of the moral law, but the experience of a life time dissipates academic theories and determines values that are indisputable.

As a youth I did not enjoy going to Church. I was a healthy young animal who found such satisfaction in the secretions of the brain and in the sensations of the alimentary canal that I gave little concern to spiritual values. I am afraid that I agreed with the enemies of Hosea who said that "the prophet was a fool and the spiritual man was mad."

I gave a nominal assent to the Christian religion but attached very little importance to the practice of it. In fact I didn't take much stock in it.

I have been able to follow the lives of my school mates for nearly fifty years and as I have evaluated their lives the greatest stock that they possessed was the home in which they were reared, and their subsequent success, even in a material way, was due to the fact that they had a good mother or a good father or both.

Of course there were some who repudiated their home teaching but they found their mistake when they balanced their books at the end of their careers. It is one thing to have an academic theory about morals and spiritual values and it is quite another thing to test them in the light of practical experience.

Anyone familiar with prisons or the underworld will testify that criminal bankrupts as a rule had very little in the way of moral or spiritual training at home. The prodigal son who came to himself in a pigsty would have had no way out if he had not remembered the home which he had repudiated. It gave him a standard of life by which he could test values and a household of faith to which he could return.

It is one thing to rationalize about spiritual values in a class room and quite another thing to be destitute of them in real life.

It is the same distinction as that of appraising one's stock at the opening of business and balancing the books at its conclusion. It happens so frequently that the more cocksure one is at the start the more humiliated he is at the end.

OF COURSE there is also the contingency of a future life. That is being ruled out by the materialists, but really God did not seek men's advice in creating the universe and I am confident that He does not consult them as to the conclusion.

Suffice is to say that there is a plan in creation and it is not irrational to believe that there is an adequate purpose where there is an orderly plan. My contention is that the results of moral and spiritual conduct are visible enough in this life to assume that they do not end in the futility of disappointed aspirations. "Like as the hart desireth the water brooks so longeth my soul after Thee." Thou hast never given man a hunger or a thirst but that Thou hast supplied the meat and drink to satisfy it.

I believe in a future life because such a convocation gives the only rational explanation to the intuitions with which we are endowed; the aspirations by which we are prompted and any adequate explanation of the purposes for which we live.

And furthermore the Christian gospel is the only

religion which satisfies the equation by reason of its permanence, its universality and its practical results whenever and wherever it is seriously practiced.

The trend of thought today seems to be one of despising the old and glorifying the new; of deprecating the experience of the mature and exalting the wisdom of youth. Unfortunately there is nothing in the landscape to justify the optimism.

The adult has at least one advantage over the young and that is he has something with which to compare the present and value is largely a matter of comparison. As I look back over my experience, I am impressed with decadence of reverence, of friendship and of loyalties and the dawn of a scientific knowledge—which is devoid of personal values.

When one looks at what is called modern art one feels as though he were in a dissecting room and when one lives in an exclusive suburb one feels the chill of the arctic circle.

Instead of "What shall it profit a man if he gains the whole world and loses his own soul?" the question seems to be "What shall it profit a man if he develops a great soul but loses the knowledge of the material world?"

MEN claim that they have no souls and when one meets them one is disposed to admit it. There is something that the love of Christ can produce in the way of personal character that cannot be duplicated in a clinical laboratory. Mind you I do not say that all who call themselves Christians possess it, but when it is apprehended there is no value in the world quite like it.

I am convinced that the source of unbelief is the reluctance to attempt the spiritual discipline necessary to attain to righteousness. It is so much easier to point out the flaws in the music that someone else is producing than it is to create music without flaws yourself.

It is hard to create an orchestra out of solo players unless you do it as they do in Europe by putting a glorified egotist in the place of God and a mechanical robot in the place of personality. Which reminds me of a story: Mussolini dropped into a moving picture show when suddenly his picture appeared on the screen. Everybody got up but Mussolini himself. Whereupon his neighbor in the darkened room said, "Get up, you fool! You may not love Mussolini anymore than I do but if you know what's good for you, you will get up."

Any unified action must have a center to which it is related. There are two ultimate centers, God and Caesar. The modern age is content to render unto Caesar the things that are God's and they are getting out of it all that Caesar can give which is brute force and cringing servility.

After all the true values of life are personal values which are seeking love, joy and peace. And when the books are balanced it will be found that only those who produced love, joy and peace are capable of appreciating it.

Talking It Over

By

WILLIAM B. SPOFFORD

CREATIVE SOCIETY by John Macmurray, a London professor, is the swellest book I have read in a long while . . . challenging I suppose is the word. My radical friends say it is not so hot, but then I can differ with radicals as well as conservatives. It's over my head in spots, but that's no criticism of the book. Most of you will understand it and get mad, which supports my contention that it is challenging. Here's just one question which will give you an idea: "The religious revolution is the immediate and special responsibility of the Christians. Unless we can vindicate the substantial material reality of our religion we are powerless to do anything effective. There must be war to the death between real and unreal religion, even if it should cleave organized Christianity in two and destroy all its existing forms. That is the primary task; and it has to be achieved concretely in terms of the Christian denunciation and criticism of the existing structure of society, in its effect upon the lives of men and women. At present that criticism is either divorced from Christianity altogether or, where it is associated with Christianity it is in such general and emotional terms that it means nothing definite. It is only by making it at once definite, detailed and circumstantial, and grounding it in the clear principles of the Christian conception of true human society that we shall discover for ourselves what Christianity really means, and be able to detect and to destroy its perversions of idealism and power." The Association Press published the book and it costs \$1.50, though I am now informed that a couple of New York gentlemen think so well of the book that they have brought it out as a fifteen cent pamphlet. So if you want it send the fifteen cents to the New York office of THE WITNESS and I will see that it is sent to you—better make it twenty cents so I won't be stuck for the postage.

THERE WAS A TIME when George Craig Stewart, the Bishop of Chicago, was a contributing editor to this paper . . . but after a few weeks he ran off to his native Scotland and never picked up with us on his return. Maybe some day we can get him back again—I hope so, for he has things to say and knows how to say it. Meanwhile I will have to lift his stuff from *The Diocese*, official paper of his diocese, a paper incidentally which is just about tops among diocesan papers . . . well, let it share tops with *The Militant*, diocesan paper of Massachusetts. I see them all . . . and read them all too, which is more . . . and I find none better than the Chicago paper edited by Joe Boyle for Chicago and the Rev. Henry (Red) Ogilby for Massachusetts.

BUT TO GET BACK to Bishop Stewart, here's what he has to say on the matter of war: "Is war inevitable? Everybody seems to think it is. Every Eu-

ropean nation is preparing for it. America is also getting ready. Helplessly we stand like a doomed race on the slopes of a volcano awaiting the inevitable eruption. But why is war inevitable? No decent person wants it. Boys and girls do not want it. Women do not want it. Laboring men do not want it. Youth doesn't want it. Who then does want it? Megalomaniac dictators, and their satellites; greedy munition-makers and their smooth gangs; ruthless profiteering industrialists who don't care what happens so long as they can pile up profits at the expense of others.

"Well, what of these? They are insignificant in numbers alongside of the millions of decent God fearing neighborly people in all lands who want to live in peace.

"Why then is it inevitable? Why not rouse the people of this country and of every other country to stop the war and to stop it now before it gets started?"

"If all the women of the world said *No* and said it together with one accord, with one mind and heart and voice there wouldn't be a war. If all the youth of this country—and of all countries! If all—yes if all the Christians of America and of all the European so-called Christian countries said *No* and meant it,—the dictators and the munition assassins, and all the other swine who want war, would be run down a steep place into the sea of a welcoming oblivion!

"We cloud the issue with contentious debate about pacifism, and national defense and the academic questions of what you would do or wouldn't do if the United States were attacked! I think I know what most of us would do.

"The main question before the house is,—Must we have another world war? And if not, then why permit it? We can stop it if we will, but every day is precious. And the way to stop it now is to agitate for peace, to protest against pigeonholing the Nye investigation report, to roll up a tidal wave of condemnation against private munition-making, to create a passionate public sentiment which shall make it clear to all the world that the United States of America will not aid with money or men or munitions of war or food or supplies any nation which refuses to submit its grievances to international arbitration and that the United States is sternly opposed to war as a method of settling international differences.

"Blessed are the peace-makers: they shall be called the children of God!"

Let's Know

By

BISHOP WILSON

WHAT IS IT?

WHEN the Israelites were on their long pilgrimage through the wilderness to the Promised Land, the question of food became acute. The old story in the book of Exodus tells us how, for at least part of the journey, they were supplied with something which

took the place of bread for them. One morning they found spread about on the ground a "small round thing" which they were able to gather and bake into edible food. When they first saw it, they asked "What is it?" (Man hu?) and, not knowing what it might be, they turned the question into a name and called it "Manna." It came in flakes or little round grains, like hoarfrost. It was white in appearance like coriander seed and in taste it was like thin flour-cakes with honey.

Students tell us that there is a sweet, semi-fluid substance which exudes in drops from the Tarfa tree when it is punctured by an insect and that this exudation is collected by the Arabs and sold to pilgrims in the desert. There are similar substances which come from other trees and shrubs which hint at what the Manna might have been, though none of them fits the circumstances of the Exodus story. It still remains a mystery.

As a memorial of God's goodness to Israel, Aaron preserved some of the manna in a vessel which he placed in the Ark of the Covenant. It is referred to at various places through the Bible as the "corn of heaven," "bread of the mighty," "heavenly bread," etc. An old Hebrew tradition recounted how Jeremiah, just before the fall of Jerusalem, removed the Ark with its sacred contents and hid it in a cave on Mount Sinai where it was to remain until the coming of the Messiah when it should be restored to its place. This is evidently the background of the promise in the second chapter of the Apocalypse—"to him that overcometh (that is by refusing to eat things sacrificed to idols) will I give to eat of the hidden manna."

Well—the Messiah has come and that old tradition has found its fulfillment. The significant eucharistic passage in the sixth chapter of St. John's Gospel tells the story. There our Lord says—"Our fathers did eat manna in the desert . . . but my Father giveth you the true bread from heaven. . . . Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life." So it is that the "hidden manna," the "heavenly Bread," is offered to us in the sacrament of the Holy Communion.

Thirty-five years ago the then Archbishop of York stated the Church's teaching about it as follows: "(The Church) affirms the Real Presence in the clearest and most emphatic terms when she asserts that 'the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper.' She does not profess to explain, either in a figurative or a fleshly sense, the operation of a spiritual fact, than which there can be none more mysterious. . . . She is content to regard these things as 'holy mysteries,' but not less really spiritual facts, and to believe in the unparalleled and unspeakable blessing which they convey to the faithful soul."

What is it? The Hebrews did not know. They called it Manna and received it with gratitude. What is it? We Christians call it the Blessed Sacrament. We do not try to explain it but we receive it and thank God.

THE DIFFICULTY WE CONFRONT

By

HENRY K. SHERRILL

The Bishop of Massachusetts

WHY the present diminished support of the missionary work of the Church? is a question asked continually. Many answers to this query discuss details of organization or of method. But the first essential is to consider the present situation in its broadest aspects, and so I begin with some general observations.



BISHOP SHERRILL

The missionary work of the Church is one, whether at home or abroad. It is just as important to touch a life with the love of God in Boston or in Chicago as in Japan and China; and the obverse is equally true. There are those who are interested only in work near at hand. On the other hand,

there are those who consider work as missionary only if it happens to be in some missionary district. But, as I have said, the missionary cause at home and abroad is one field. In other words, we cannot consider this question of the financial support of missionary districts apart from the support of dioceses and of parishes.

Some people forget that we have been through a depression and to a certain extent are still in a depression. Millions of people have been affected, as well as many institutions, including the Church. Dioceses and parishes were caught with heavy mortgages in an era of expansion. In order to meet interest payments, budgets have had to be reduced, and clerical salaries especially have suffered. It is impossible to emphasize adequately the amount of sacrifice which has made possible the continued existence of many parishes and dioceses. Naturally our receipts for the support of our missionary districts have suffered. This is a tragic fact and must not be minimized, but, considering the times, it is indeed encouraging to realize the number who really care, as is shown by the sacrificial gifts of thousands of Church members. The real difficulty we confront today is the same we have always had to face, namely that the number within the Church who really care (and this goes for bishops, priests and deacons, as well as for laity) is small compared to those who are

indifferent. This was just as true in 1928 as it is today. Therefore, I do not feel discouraged by present conditions. On the whole, there are more who give gladly than ever before. Neither do I feel elated by the response to the appeal for the deficit, because the response means, if you look at the details of the national treasurer's report, that those who are interested gave again because of the emergency.

OUR task is to convert the great majority of our clergy and laity to an understanding of the meaning of the Christian religion. This cannot be done by denunciation, or by statistics as to the few cents per communicant we give (this does not touch the non-giver and is unfair to those who give), or by exhortations to loyalty, or by organized rapid-fire campaigns (money given without love or understanding blesses neither the giver nor the Church which receives). The support of the Church involves deeper questions, the effectiveness of our education of our children, the preparation of candidates for confirmation, the choice and training of our candidates for the ministry,—to sum up in a phrase, the quality of our spiritual life. That is why I believe the Forward Movement has been wise to center on those spiritual, long-range objectives, rather than to be drawn into appeals for current deficits. When our people and we ourselves really understand the good news of the Gospel, then there will be a spiritual and a financial surge which will make matters of organization secondary. Until that day we have no right to be discouraged with our cause. We must work faithfully, intelligently and patiently to increase within the group the smaller company who are on fire to win the world to Christ. For a Christian must by that fact be a missionary. The primary difficulty is that we are not sufficiently Christian. But that is true in the home, in business, in politics, as well as in the field of the support of missionary endeavor. There is our task at which we are to work "without haste and without rest." There is no instantaneous panacea which will or should allow us to reach such a goal.

NOW a word or two about lesser matters. There is nothing sacrosanct about our present methods of organization. If anyone has any improvements to suggest, by all means let us have them. The National Council or its successor can never be popular. On the one hand, the Council can never meet the needs in the field, and on the other, it must always ask for more money, which places it in an unenviable position in regard to recipients and donors. Perhaps the National Council is useful as a whipping boy to relieve our consciences. It is always so easy to be able to blame some other group. With a budget as large as ours, there is always room for justifiable differences of opinion as to policy and to uses of funds. When that has been

said, I am glad to go on record for what it may be worth in affirming my belief in the efficiency on the whole of the conduct of our missionary enterprise. I know of no secular organization better administered; for let us not forget that our officers and missionaries are giving constantly of themselves. If the consecration and effectiveness of 281 Fourth Avenue were true of every diocese in the church, there would be fewer problems and difficulties.

Then there are those who blame "the pay as you go policy" for present conditions. In my opinion that policy has literally saved our missionary work; for without that enactment the years of depression would have brought us to absolute bankruptcy. I am still old-fashioned enough to believe that we have no right to undertake work unless we can pay for it, and my conception of Faith does not include incurring liabilities for which someone else must pay. But it will always be simple to blame the National Council, General Convention, this policy or that. The real answer can only be given by having in the Church more and better Christians, which program includes us all.

"I Magnify My Office"

By

HELEN D. LORING

Wife of the rector at Waban, Massachusetts

MY HUSBAND preached upon that text this morning. In listening to him there suddenly boiled up in me a surge of resentment against the many articles which have appeared decrying the ministry or bemoaning the lot of a clergyman's wife. I resolved then to formulate my thoughts on the subject and put them down on paper, for I know that in doing so I speak for the vast majority of the wives of the clergy.

I begin with the obvious. When a rector and his wife are newcomers in a parish, they are immediately welcomed to the community. They have an assured and an important position. The wife does not have to make a place for herself. It is there waiting for her. People call upon her, she is invited everywhere. There is no woman who does not enjoy being placed on her host's right at dinner or being asked to pour at a tea. She is welcomed at formal dinners in beautiful homes and at the family supper table amidst most simple surroundings. She is a prominent member of the community who is asked into clubs and to be on the boards of non-sectarian charities. A position which would take any other woman some time to attain is hers almost over night.

But the blessings of being a rector's wife go much deeper. For her it is so often made easier to live up to the ideals which she cherishes in her better moments. Her life is among church people, the finest in any community. Because they look to their rector as a leader in spiritual teaching, they include his wife in their respect and affection. Their very assumption that she, too, has travelled far on the spiritual road puts the humbling

burden upon her to try to do so. Even those entirely outside the church take it for granted that her life should rest upon a spiritual foundation. Perhaps an incident will show better what I mean. Not very long ago an old school friend was visiting me. She came upstairs while I put the children to bed. She had always been an unbeliever and a scoffer. When the time came that I usually said prayers with the children, I realized that an awkward moment was coming. But she knew that I usually said the prayers. Being a rector's wife, I would have to. I could not pass them off with some excuse, because she was there. So there was not even the temptation to escape an embarrassing situation.

Our Lord's words "It is more blessed to give than to receive," have often been twisted to mean that it is shameful to receive at all. So that there is much admiration for those who are too proud to accept anything. As I look back on the loving charity that has come to us, I am constantly touched and grateful. There are many people in this world who are inarticulate, who cannot express their gratitude for spiritual help in any way except by some material gift. It may be a dozen fresh eggs left at the rectory by a poor mother whose son has been in trouble and who has been helped by the rector. It may be an almost new winter coat to fit the boy just going to school from some kind lady who knows how hard it is to keep a growing family respectably dressed. It may be a check from a man who seems to have had little use for the Church. He would like to start an education fund for the rector's oldest son. Constantly the rector's wife sees the most gentle and loving side of human nature, and though she does receive material favors that she can never return, she knows that they come from the full hearts of those whose spiritual debt to the Church can never be paid.

I think that the happiest aspect of the life of a rector's wife lies in the opportunity given for companionship with her husband. To her, as to few other wives, comes the knowledge that she plays a great part in the success of his work. I am not considering here the wife who does a great share of actual parish work such as being president of the Auxiliary or teaching in the Sunday School. I mean her whose only contribution is trying to make her home and family life such that it helps and does not hinder the spiritual life in a parish. A rectory is open at all times. If people can feel free to come there for a quiet chat, for healing to an anguished soul, or perhaps just for silence, she has done her share. Sometimes, when she has a caller, the doorbell and telephone ring, and the baby cries for his bottle, all simultaneously, she thinks her share is a rather large one. To every woman there come moments when the eternal round of housework and looking after children is unendurable. That burden is made infinitely lighter by the knowledge that she is most truly and obviously doing these things for the glory of God.

I have three sons, all too young to read this. My greatest prayer is that they may all be priests in the church of God and thus know the nearest approach to heaven that there is on this earth.

BOOK AS TRIBUTE TO DR. W. A. BROWN OF UNION SCHOOL

By GARDINER M. DAY

We noted in an earlier review the significant event that is taking place this year in the theological and religious world in the retirement of Dr. William Adams Brown from his professorship at the Union Theological Seminary. Few men have had as wide an influence on the ministry in America during the past forty years as has Dr. Brown, both through his teaching and through his writing. *The Church Through Half a Century* (Scribners, \$3.00) is a four hundred page volume of essays in honor of Dr. Brown, written by some of his former students. What a joy it must be to Dr. Brown to reflect upon the work of these students in whose instruction he had such a very real part, for they represent many of the leaders of both religious thought and activity today.

Among these students of Dr. Brown who contributed to this volume are: Henry P. Van Dusen, professor of systematic theology at Union Theological Seminary; Walter M. Horton, professor of theology in the graduate school at Oberlin, and John C. Bennett, associate professor of theology at Auburn Theological Seminary, all of whom are making their distinctive and extremely worthwhile contribution to American theological thought today, as well as Dr. H. Emil Brunner, professor of systematic and practical theology at Zurich University, who has become so influential as a theologian in Europe. At the same time, we find contributions from such men as the following, who have distinguished themselves for their splendid work in the field of the practical application of Christianity to our modern world: Dr. Samuel M. Cavert, secretary of the Federal Council of the Churches; President Henry Sloane Coffin of Union Theological Seminary, Dean Charles W. Gilkey of Chicago University, Professor Adelaide T. Case, an outstanding leader in our own church, and Dr. Edmund B. Chaffee.

Thus, this volume is interesting not only because it is a tribute to Dr. Brown, but also because it gives a brief survey of the movement of theological thought over the past fifty years, a survey of the changes that have affected the practice of worship and the art of preaching, and also the growth and development of the church in meeting the practical problems of modern society.

An entirely different sort of book is *Christianity Confronts Commu-*

nism, by Matthew Spinka (Harpers, \$2.00). Dr. Spinka, librarian and assistant professor of the history of Eastern Christianity at the Chicago Theological Seminary, is one of the small number of men who have made a thorough study of communism and of the relation of its ideas to Christianity. This book ought to prove to be a great help to the man who has not time to read either books on dialectical materialism or on theology to understand the challenge of communism and its similarity and dissimilarity to Christianity. The first part of the book gives briefly and interestingly the history of the Russian Revolution and the development of Communism to the present time. The second part of the book contains an interpretation of communism and of why communism rejects all religion. And the final chapter shows why Christianity must inevitably find the materialistic life of the communist untenable.

A Pillow of Stones (Harpers, \$1.00) is the forty-fifth volume in the Harpers Monthly Pulpit series, and its author is the Rev. McIlyar Hamilton Lichliter, minister of the First Congregational Church of Columbus, Ohio. Dr. Lichliter has a uniqueness about his presentation of his ideas that makes this little volume a particularly delightful one to read. In addition, the book deals with very practical questions such as the use of confession, world peace, and whether a man is not good enough to join the church.

We should like also to call attention to the forty-first volume in this same series entitled *Religion and Life* (Harpers, \$1.00), by Dr. Raymond Calkins, minister of the First Congregational Church in Cambridge, Mass. Dr. Calkins lives alongside of the Episcopal Theological School in Cambridge and through a ministry of many years there, he has been a beloved friend not only to members of the faculty of the school, but also to many of the students going through it. Consequently, this volume will be read with particular delight by many graduates of the Episcopal Theological School who have listened to Dr. Calkins in his own pulpit on a "free Sunday morning."

BISHOP BUDLONG AT OUTDOOR SERVICE

The Boy Scouts of Bridgeport, Connecticut, sponsored outdoor religious services on June 8th, with the police of the city estimating that fully 21,000 persons attended. There were 12,000 at the Roman Catholic mass; 5,000 at a Protestant service at 9:30, and about the same number at a Holy Communion service at which Bishop Budlong officiated.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Francis B. Sayre, assistant secretary of state, delivered the commencement address at the Virginia Seminary on June 4th. After expressing his conviction that the world was on the brink of another great war, which may or may not be averted, and that the primary cause of our troubles, both international and intranational, was the pursuit of material values without the necessary spiritual insight and power to control the marvelous contributions of science, Mr. Sayre developed the thought that the only salvation of the world from disaster lay in taking Jesus seriously. Jesus' teachings are the only completely sane and practical basis for community life. The values He urged men to seek, the Kingdom of God, and His righteousness, not only are the only ones that bring final satisfaction to the heart of man; they are the only ones the attainment of which bring peace and stability to the whole of society. Not many men want to apply Christ's way to our complex modern problems because to do so would rule out the false gods they serve. The task of the clergy today is the most necessary and most difficult in the world. On their success in persuading men to live in the way of Christ hangs the future of civilization. Whether they can discharge their responsibility or not depends on whether they dare to believe that Christ was right and dare to model their own lives on His, and on whether they can learn from Him to turn suffering into a creative instrument and defeat into the materials of a greater victory. Their task is not to propose the detailed solutions for our problems—that must be done by the experts; but to win men to the way where alone the answers can be found.

Certificates of graduation were given to five men and the degree of Bachelor of Divinity to eighteen. Honorary doctorates were given to the Rev. Professor Brown-Seaman of the seminary faculty, the Rev. J. Lewis Gibbs of Staunton, Virginia, and the Rev. Philip J. Jensen of Owings Mills, Maryland. The missionary sermon was delivered by the Rev. Lloyd Craig-hill of Nanchang, China. The two hundred alumni who returned for the commencement founded the Wilbur Cosby Bell Fellowship, to be awarded each year to an alumnus who qualifies for advance study.

Commencement at Seabury-Western

A plea to the Church to bring about a reconciliation between the various schools of thought and endeavor was made by Bishop Moore of Dallas at the commencement at Seabury-Western Seminary, June 5th.

"If I might be accepted in the spirit in which I am speaking, I would say that our Church, great as she may be, has not yet found herself. She has outgrown her swaddling clothes but has not yet become conscious of her adult garments. She is milling and milling badly. Much movement here and there, but no directive force; much motion here and there, but no definite path; much shifting here and there, but no common goal. To put all my eggs in one basket, she has little or no directive central agency in her make-up. I do not say authority, but a directive element or force and a common center from which such direction may proceed.

"I am afraid that tradition, varying schools of thought and practice, the personal choice and prejudice of people and bishop, have usurped the place which unity of purpose, harmony of fundamentals and the responsibility of a common task should rightfully occupy. It is true that we have gained the title of 'the church of the reconciliation,' and please God that position and title may be of help and guidance to a divided Christendom, but at the present time we must look to ourselves first, for reconciliation in our own affairs where we must plant the seeds of unity, harmony, confidence and a definiteness of purpose."

* * *

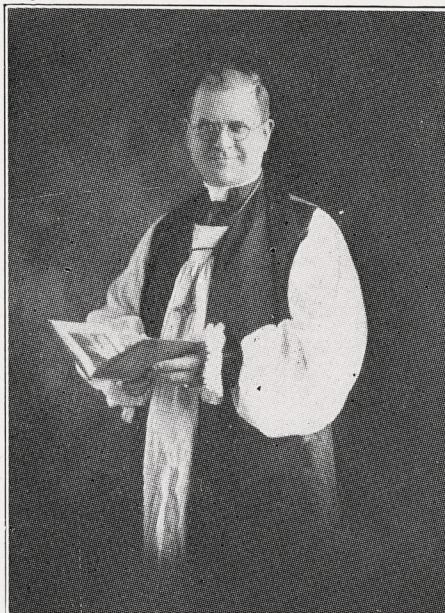
Commencement at Berkeley Divinity School

The Rev. J. Frederick Sexton of the class of 1886 delivered the annual alumni sermon at the commencement of the Berkeley Divinity School, held in New Haven on June 4th. Others taking part in the service were Bishop Brewster, retired bishop of Connecticut, Dean Colladay of Hartford, the Rev. Floyd Kenyon, the Rev. John Kuhns, and the Rev. Henry Lewis. Governor Cross of Connecticut delivered the address at the alumni dinner and the following day Bishop Washburn of Newark delivered the graduation address and Bishop Budlong of Connecticut presented diplomas to the men graduating.

* * *

Conferences at Sewanee

The usual conferences are to be held this summer on the campus of the University of the South, Sewanee, Tennessee. The clergy school, under the director of Bishop



BISHOP INGLEY
A Leader at Evergreen

Morris of Louisiana and the Rev. R. Bland Mitchell of Birmingham, is to meet July 28th to August 7th; the adult conference, directed by the Rev. Moultrie Guerry, is to meet from July 28th to August 11th and the Young People's Conference meets from August 11th to the 25th with the Rev. Alfred Loring-Clark in charge.

* * *

Marriage of Bishop Capers of West Texas

Bishop Capers of West Texas and Mrs. Louis Cash Myers of Memphis, Tennessee, were married on June 3rd at Grace Church, Memphis, with the brother of the bridegroom, the Rev. Walter B. Capers of Jackson, Mississippi, officiating. Immediately after the ceremony Bishop and Mrs. Capers left for Alberta, Canada, to visit the Bishop's son and daughter-in-law, Mr. and Mrs. Ellison H. Capers.

* * *

Issue Statement on John Torok

The New York branch of the Clerical Union for the Maintenance and Defense of Catholic Principles (The Catholic Club) passed a resolution unanimously at a well attended meeting on June 9 expressing "the earnest hope that the House of Bishops at the next meeting will make it plain that in view of the official pronouncement by the Ecumenical Patriarchate (of the Eastern Orthodox Church), Dr. Torok cannot be given status as a Bishop of this Church." The resolution states that "the recognition of Dr. Torok as a Bishop in the face of this decision of the Ecumenical Patriarchate would be an unfriendly act toward the Orthodox

Church and would gravely jeopardize the present development toward fuller inter-communion."

* * *

Bishop Mann Has Anniversary

Bishop Mann celebrated the fiftieth anniversary of his ordination to the priesthood on June 8. There was a special communion service followed by a luncheon, arranged by the clericus of the diocese, attended by about 100 persons. Our Pittsburgh correspondent reports, "A new vestment case and a set of gold clubs were presented to the Bishop." If they really are gold clubs Bishop Mann had better hide them or Mr. Roosevelt will get him. I have an idea though that the word should have been *golf*, and not *gold*.

* * *

Big Plans for University of the South

Far-reaching decisions were made by the trustees of the University of the South (Sewanee) when they met at commencement, June 3-9. They put through a reorganization of the university's government; they elected Bishop Bratton as chancellor to succeed the late Bishop Gailor; the retirement of Dr. Benjamin Finney as vice-chancellor next year was announced, and a committee was appointed to nominate his successor; a department of public relations headed by Bishop Bratton was set up and a ten year plan for the raising of three million dollars was launched.

* * *

Oxford Group in New York

Following the national assembly of the Oxford Group (Buchmanites) held in Massachusetts the first week in June, a mass meeting was held at the Metropolitan Opera House, New York, and was so largely attended that many had to be turned away. There were the usual testimonials about "God-directed" and "changed" lives. Following this meeting the Rev. Frank Buchman, Lutheran minister and founder of the movement, went to Cleveland to attempt to improve the country by "changing" Republicans gathered there in national convention. As far as I am concerned, this goes down under the heading of a swell idea. When he gets through with the Republicans, Mr. Buchman and his associates are going after the Democrats at their convention to see what, if anything, can be done with Jim Farley and the rest of the boys. Here's success.

* * *

Summer School for New York Dioceses

The dioceses of Western New York and Rochester are joining forces for a summer conference to

be held June 28th-July 4th at Alfred College. There are three bishops on the program, Bishops Davis, Ferris and Reinheimer.

* * *

Chaplain for a Cruise

The Chamber of Commerce of Detroit went on a cruise from June 11th to 15th, taking along Dean Kirk B. O'Ferrall of St. Paul's Cathedral as chaplain. The purpose of the cruise was to promote better understanding and fellowship between the merchants and organizations of the city, and I have no doubt succeeded in accomplishing its purpose.

* * *

A Send-off for the Carpenters

Whitsunday marked the last service of the Rev. C. C. J. (Chuck) Carpenter as the rector of St. John's, Savannah, Ga., before taking up his new work as rector of the Advent, Birmingham, Alabama. Bishops Reese and Barnwell were present at the service, before which the departing rector was presented with a purse. A few days before the rector and his wife were honored by the Kiwanians where resolutions were passed praising the departing rector. Mr. Carpenter, responding briefly, thanked them for their kindness and added a last plea for the building of a new city jail, a project he had urged several times before the club.

* * *

Philadelphia Rector Is Honored

The Rev. F. M. Wetherill, Philadelphia rector and a grand commander of the Knights of Sts. John, religious order for boys and young men, received a doctorate from Temple University on June 11th for

graduate work in sociology and religious education.

* * *

Bishop Barnwell Addresses Children

Bishop Barnwell of Georgia preached at the annual service, held in Savannah, at which the schools of the diocese presented offerings. The service was held at Christ Church.

* * *

Howard Kester in Baltimore

The Rev. Howard Kester, leader of the Southern Tenant Farmers Union, was the speaker on June 8th at a meeting of the Baltimore chapter of the Church League for Industrial Democracy. He told of the efforts now being made by the union to win an increase in pay for the farm workers in Eastern Arkansas and parts of Mississippi from 10 cents an hour for a ten-hour day to 15 cents an hour for a ten-hour day.

* * *

Death Takes Rector's Wife

Ruth Margaret Pennell, wife of the rector of All Saints' Brooklyn, N. Y., died on June 2nd in her 33rd

year. She had been ill for a number of years.

* * *

Pilgrimage in Central New York

The priests' fellowship in the diocese of Central New York is making a pilgrimage today (June 18th) to St. Matthew's, Moravia. There is to be a solemn eucharist at which the sermon will be preached by the Rev. Harold E. Sawyer, rector of Grace Church, Utica.

* * *

The Money Is Coming In

Out of the 99 dioceses and missionary districts cooperating to support the work of the National Council, 63 had on June 1st paid 100 per cent or more of the amount due

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on their pledge, according to the assistant treasurer, James E. Whitney. Payments to this date were \$41,980 greater than to the same date last year.

* * *

Musical Class Attends Church

The graduating class of the Detroit Institute of Musical Art went to St. Paul's Cathedral on June 7th, fifty strong, and listened to a baccalaureate sermon by Dean Kirk B. O'Ferrall.

* * *

Fine Conference at St. Augustine's

A fine conference for Church workers was held June 1st-5th at St. Augustine's College, Raleigh, N. C., Church college for Negroes. Among the lecturers were Bishop Penick, the Rev. Arthur Sherman, the Rev. Alfred Lawrence, Miss Esther Brown, field worker of the national Auxiliary, and the Rev. T. O. Wedel, national secretary of student work. The Rev. Edgar H. Goold, president of the college, was the chairman of the conference.

* * *

Thirty Years in One Field

The Rev. Henry E. Ridley, rector of the Ascension, Detroit, observed the 30th anniversary of his ordination to the diaconate on June 5th. His record is unique in that his entire ministry has been spent practically in one field. Through the years there have been mergers of parishes and removals to other locations but in reality Mr. Ridley has been serving the same congregation ever since 1906.

* * *

Evanston Rector Has Anniversary

The 25th anniversary of the ordination of the Rev. Harold L. Bowen, rector of St. Mark's, Evanston, Illinois, was celebrated on Whitsunday. The occasion also marked the 49th anniversary of the founding of the parish choir.

* * *

Buffalo Dean Conducts Quiet Day

The dean of St. Paul's, Buffalo, N. Y., the Very Rev. Whitney Hale, conducted a retreat for men over Memorial Day at St. Barnabas House, North East, Penna. It was well attended.

* * *

Posterity, Prosperity and the Mule

In Bishop Johnson's editorial of May 28th issue, entitled "Sterile Hybrids," the opening sentence read, "Someone has described a mule as a creature that has neither pride of ancestry nor the hope of prosperity." The last word of course should have

been "posterity" and not "prosperity," though as far as I can understand, he has little hope of either. I would like to say however that the mistake was made somewhere along the line, and not by Bishop Johnson. He writes his pieces for this paper in longhand, and I hope he will not mind my reporting that they are more brilliant than legible. That is a pat-on-the-back really for I am assured that all great men split their infinitives and cannot read their own writing. So I type his articles, a typesetter sets them and a proofreader corrects them.

One of the three of us is apt to make a mistake—all of which is both an explanation and an apology.

* * *

No Diploma for Maywood Girl

Her refusal to salute the flag because of religious beliefs jeopardized 14-year-old Beverly Buffington's right to an eighth grade diploma in Maywood, Illinois. Mrs. Mabel Hipwell, principal, told the young lady that she would be given another chance, but Beverly replied that she belonged to a religious group which taught that no symbol "or anything

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but God" should be praised or saluted. School authorities, as a way out, suggested that Beverly might be given a certificate which would enable her to attend high school but that she would be deprived of her diploma and barred from participation in graduation exercises. Commenting on the action, the Rev. Quinter Kephart, rector of St. Paul's, LaSalle, Illinois, said: "A fine state of affairs to say the least. But there was another time in history when Caesar worship required of Christians a price for their allegiance to Christ."

Quiet Day for Women

The Rev. Austin Pardue, rector at Minneapolis, conducted a quiet day for women at Christ Church, Bloomfield Hills, Michigan, on June 8th, under the auspices of the diocesan Auxiliary. It was well attended with many present who are not communicants of the Episcopal Church.

Albany Choir Festival

Nineteen parish choirs, constituting a chorus of several hundred voices, took part in the annual choir festival of the diocese of Albany, held at All Saints Cathedral June 6th.

Plans for Conferences at Evergreen

The usual series of conferences have been planned for Evergreen, conference center in Colorado. A clergy retreat is to be held July 20th-24th; an adult conference is meeting from July 27th to August 7th; a clergy conference from August 10th to 21st at which both Bishop Johnson and Bishop Ingley will lecture. There is also to be a

retreat for women from August 9th through the 12th and a second retreat for the clergy August 21st-25th. Miss Anne Woodward, 1313 Clarkson Street, Denver, is the secretary from whom a program may be secured.

Connecticut Parish Has Anniversary

The 100th anniversary of St. Mark's, New Britain, Connecticut, was observed on June 7th and 8th, with an historical address on Sunday morning by the rector, the Rev. Samuel A. Sutcliffe, and addresses by President Ogilby of Trinity College, Bishop Budlong, retired Bishop of Chauncey Brewster and various pastors of the city at the evening service. On Saturday night there was a parish dinner and reception.

Raising Funds for Missions

They have a new way of raising funds for missions at Christ Church, Canaan, Connecticut, where the Rev. Kenneth O. Miller is rector. A missions gift shop has been opened and there will be exhibited and sold materials of various sorts that come from craft shops from missionary

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stations throughout the world. Profits will go to missions. They already have things from China, the mountains of the South, Puerto Rico, and from stations working with Indians and Negroes. It is going to be educational as well, for one day each week is to be a special day for some field, with a missionary present to lecture on that particular work. Thus July 7th is China Day, with Mrs. F. J. M. Cotter from Sharon, Conn., and Miss Lucy Kent of New York as the guest lecturers.

Berkeley Dean Sails for Europe

The Very Rev. William P. Ladd, dean of the Berkeley Divinity School, sailed last week with his family to spend the summer in Europe.

Texas Rector Is Honored

The Rev. William S. Blackshear, rector of All Saints at the University of Texas, Austin, received the honorary degree of doctor of divinity from Daniel Baker College, Brownwood, Texas, at their commencement the other day.

St. Martin's House Proves Popular

St. Martin's House, center for retreats and conferences at Bernardsville, N. J., has had a particular busy spring season; a retreat of the Church Mission of Help; a retreat for women of the Church; a great conference of Baptist young people;

a Church Army retreat; a conference for the newly confirmed young people of Bayonne, N. J., arranged by the rector, the Rev. W. C. Kernan, and finally a laymen's conference led by the warden of St. Martin's, Mr. William Sturgis.

Educational Worker in Spokane

Miss Jeannette Young has accepted a United Thank Offering appointment to carry on educational work in the district of Spokane. She began her work on June 1st.

Goes to Parish in Evanston

Miss Marcella Prugh, in charge of education at Christ Church, Winnetka, Illinois, has accepted a similar position at St. Mark's, Evanston, Illinois.

It Looks Like a Racket

The following warning comes from two New Orleans rectors, the Rev. Charles L. Monroe of St. Paul's and the Rev. Donald H. Wattlely of Grace Church: "Warning is hereby given the brethren concerning a man of short stature who gives his name as M. J. Marionneaux who purports to represent the Church Bulletin and Service Guild. This man has recently entered into contracts with our parishes, whereby he is given the right to solicit and to collect for certain pages of advertising in return for which he has agreed to pay the printer's bill for such



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publications. Apparently, he has collected for the advertising and, after a nominal payment to the printer in one case only, has disappeared, leaving the parishes named to bear the burden of the remaining bills. Embarrassment has resulted."

* * *

Bishop Knight Dies in Florida

Bishop Knight, who resigned recently as bishop coadjutor of New Jersey, died on June 9th in Florida in his 76th year. Prior to being bishop in New Jersey, he was the bishop of Cuba, Haiti and Panama. He was also chancellor of the University of the South (Sewanee) from 1913 to 1922.

* * *

Bishop Quin Addresses Men

Bishop Quin of Texas was the speaker at a men's club dinner held at Holy Cross Church, Houston, Texas, on June 8th at which the clubs of the parishes in Baytown and Alvin were entertained.

* * *

Pilgrimage to Oldest Church in Southwest

Episcopalians in New Mexico, West Texas, Dallas, North Texas and Texas went on a centennial pilgrimage to Christ Church, Matagorda, Texas, on June 16th. Christ Church in Matagorda is celebrating her centennial, being the oldest Episcopal Church in the Southwest. The church was founded when Texas was a republic and was therefore the first foreign missionary work of the Church.

* * *

Bishop Johnson to Preach in New York

Bishop Johnson of Colorado is to be the preacher at the Cathedral of St. John the Divine, New York, for six Sundays commencing July 5th, at both the eleven and four o'clock services.

* * *

West Englewood Rector Has Anniversary

The Rev. William Russell celebrated the tenth anniversary of his rectorship at Christ Church, West Englewood, New Jersey, on June 15th. There was a parish reception. This parish is unique in that it is the only church in this thriving suburban community and is in reality a community church, with Mr. Russell serving most acceptably people of all church affiliations.

* * *

A Challenge to Other Parsons

The electric power was cut off during evening service recently at the Church of the Holy Comforter, Burlington, N. C., while the rector, the Rev. David T. Eaton, was reading the second lesson. Without any

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
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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). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 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, 9, 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 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, and 11 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
11 A. M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
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.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector

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

Cathedral of the Incarnation

Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evening 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 8 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.
Tuesday, Fridays, and Holy Days, 10:00 a. m.

All Saints Church

26th Street and Dewey Avenue
Omaha, Nebraska
Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 a. m. and 11 a. m. First Sunday in month.
Morning Prayer and Church School, 11 a. m.
Holy Communion, Wednesday and Holy Days, 10 a. m.

CHURCH SERVICE NOTICES

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The Witness

6140 Cottage Grove Ave. Chicago

hesitation whatever he went right on reading, to the great astonishment of the congregation. Scientists are now trying to discover whether Mr. Eaton has eyes that enable him to see in the dark or whether he knows the New Testament by heart.
* * *

To Preach at Union Services

The Rev. Joseph Fort Newton of Philadelphia is to be the preacher during August at the union services held in Carnegie Hall, Pittsburgh. Twenty-one churches combine for these services and there is always a congregation of 2,000 or more.
* * *

We Have Had Enough Study

Practically all of the matters on social questions that came before the convention of the diocese of Long Island were referred back to the social service committee of the diocese. Not however without several protests. The Rev. J. Howard Melish of Brooklyn pleaded with the delegates to take some stand on current social problems and Dean Kinsolving of the Garden City Cathedral said that Churchmen should be ashamed to plead ignorance of such vital matters.
* * *

Having Fun in the Compound

Screams for help interrupted the Sisters at supper one night recently at St. Lioba's Mission in Wuhu, China, and it was found that a thief had been seen running through the garden with the cloak of one of the Sisters. He failed to get over the garden wall and was caught by two

servants who held his arms while Sister Constance Anna herself caught hold of his collar and held on to him firmly, in order to keep him from falling into the hands of the angry crowd who had sprung up as crowds do. Every one had iron bars and clubs to beat him and his release would have been his immediate death. Then one of the Chinese clergy came running and Mr. B. W. Lanphear and the captain and two officers from a British gunboat, who were dining near by. Sister Constance held on to her captive until the police came—seven men with guns and bayonets ready for action. Begging them not to beat him, the Sister let the man go and the police took him off while the mission family, after three hours of excitement, went back to the supper table, drank lots of tea, and went into the Chapel for Compline at eleven.
* * *

To Study Work Being Done

A committee of members of the social service department of the diocese of Georgia, at Bishop Barnwell's request, is making visits to various missionary, educational and social service projects of the diocese in order that they may then inform the people of the diocese of the work being done.

SECOND THOUGHTS

(Continued from page 2)

while to remind our readers that the expression, "religion is the opiate of the people," was first used by the Rev. Charles Kingsley, author and priest. It was borrowed from him by Karl Marx to express a condition which we all know frequently exists.

THE REV. ROBB WHITE, Thomasville, Ga., in donating a radio to the Delta Cooperative Farm, writes: "The Delta Cooperative Farm is about the most breezy missionary story I've heard of in months. It bristles with points open to criticism, as did the Samaritan pouring in oil and wine. But it is 'something doing' with a vengeance."

REV. E. DRAY, Howton, Herts, England, sends a donation for the Delta Cooperative Farm, for "a valuable and most helpful work for the poor of the South."

REV. HOBART B. WHITNEY, rector emeritus of Trinity, Athens, N. Y., sends in the amount accumulated in the pence box used by himself and Mrs. Whitney: "We wish to give our mite toward that excellent object, as the first move toward overcoming the cruel economic situation among the sharecroppers."

REV. JOHN H. KEENE, rector of St. Thomas', Newark, N. J., in sending in a donation for the cooperative farm, writes: "It's a grand piece of Christian endeavor and my hat is off to THE WITNESS for publicizing it and to Mr. Eddy for his courage."

MANAGING EDITOR'S NOTE: These are typical of many letters received, not only from individual Churchmen but also from parish guilds and Auxiliaries and from Sunday Schools who have presented offerings to aid in maintaining the cooperative farm. To date \$1,745 has been donated by WITNESS readers. We will not report further at this time beyond saying that everything seems to be working out well at the farm. A more detailed report will be presented in a forthcoming issue.

Announcement of New Church School Material

CHRISTIAN NURTURE SERIES

● Courses in this series are being modernized in collaboration with the national Department of Religious Education. Revised pupil's material may be used with old Teacher's Manuals. **Leaflets** in courses A, B, 1, and 2 slightly revised; some new pictures substituted, and material inserted for parents. For courses 3, 4, 5, 6, 7 and 8 there will be new **Pupil's Packets**, based on the **Enterprises of Learning** issued by the Diocese of Chicago. Some of the new material ready early in the Summer; all of it in time for Fall use.

CHRISTIAN LIVING SERIES

● Two new courses in this series by Lala C. Palmer and Leon C. Palmer will be ready about the middle of June. They will be a Second Primary course in leaflet form and a First Junior High School course in booklet form.

PASTORAL SERIES

● This series by Dr. Robert S. Chalmers will be augmented in June by the publication of the fourth book in the series, **How the Church Began: A Study of the Acts of the Apostles and St. Paul's Journeys**.

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