

"Send fifty copies to me each week until further notice. I am beginning the campaign and consider The Witness an essential part of it."—A Rector.

The Witness

"FOR CHRIST AND HIS CHURCH"

"The Witnesses delivered each week by the Church Boys' Club to the families of the parish won the Campaign."—A Vestryman.

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The Nation Wide Campaign a Triumph in the West

(Special to The Witness)

The Nation-Wide Campaign is triumphing in the far Northwest and on the Pacific Coast. Had anyone previously doubted the strength and permanence of its grip as a practical forward movement, based on sound ideas and high ideals, his incredulity is no longer justified as to this section of the Church.

I was assigned by the Campaign Department for the Fall conferences in North Dakota, Montana and the dioceses west of the Rocky Mountains. I have found in the seven dioceses and districts thus far visited a remarkable enthusiasm and determination to press forward until all the objectives of the Campaign are realized.

One cannot fail to note several striking contrasts in the attitude of the average Churchman in this section now with his attitude a year ago. They are worth stating, for they are prevalent.

First, the financial quota is no longer regarded as impossible but as reasonable and fair.

Second, an insistent demand for definite information about the Church's work in the parish in the diocese and in the general mission field at home and abroad.

Third, a growing appreciation of the necessity of organizing the laity not only as givers of money but as workers, and that the form of organization recommended by the campaign department is sound and practical.

The dioceses and districts thus far visited are North Dakota, Montana, Spokane, Olympia, Idaho, Utah and Nevada. The great distances in the far West and the attendant expense of the long journeys necessary to assemble even at a central point, especially when one remembers even the very limited salaries of the clergy, preclude the right to expect a one hundred per cent attendance of either clergy or laity. In some cases it would cost from 5 to 10 per cent of their whole year's salary for them to attend. In most cases the expense of attending the diocesan conferences is a heavy tax on the clergy and because it is in the furtherance of the Church's business should not be borne by them. Yet the attendance has been remarkable. In no case has there been less than 35 per cent of the clergy at the diocesan conferences, and in the notable case of the District of Spokane there was 95 per cent present, or 21, including the Bishop, out of a total active clerical roll of 22. The attendance of leaders among the laity has been from eight to forty.

All seven of the dioceses and districts above noted have already established an organization to be known as "The Bishop and Council," or "The Bishop and Campaign Committee," or are in the process of organizing. All have established an office or are now doing so, with an Executive Secretary as a permanent officer or at least for the follow-up work of the Campaign this fall.

In every case immediately following the diocesan conference led by the representative of the Campaign Department, the follow-up program of the Department was adopted in full with unanimous approval and enthusiasm and determination to reach their quota this fall if possible.

This account would be incomplete in detailing a general situation so encouraging without special mention of the missionary district of Idaho.

Idaho has recently pedged its entire quota and up to Sept. 15th had collected nearly half of it. Its quota including a small budget for expenses is more than \$14,000.00 per year. The estimated number of communicants is 2,300. In the canvass they succeeded in locating only 1600. Of these, approximately 1400 made pledges on

the quota, an average of more than \$9.00 per capita. There are very few people indeed in the Episcopal Church in the District of Idaho who have more than a very small income. The largest gift in the district was \$100 per year. There were only four of these. The Church in Idaho is very happy over its achievement, but not satisfied that they have done all that they can do. They are planning in the follow-up work this fall to exceed their quota.

In this splendid achievement Bishop Touret, Dean Chamberlaine of Boise, and Rev. Howard Stoy were conspicuous leaders. Their self-sacrifice was without measure. Their reward is inalienable.

Idaho is an example and an inspiration to the whole Church.

REPORT FROM HEADQUARTERS.

Reports coming into Nation-Wide Campaign Headquarters from Diocesan conferences now being held throughout the country tend to create a decidedly optimistic feeling as to the outcome of the Campaign this fall. Evidences are accumulating of a general disposition to make a thorough and determined effort to achieve all the objectives of the Campaign.

Typical of this spirit is a telegram from the Milwaukee conference:

"Nation-Wide Committee Diocese Milwaukee in session today with largest attendance any committee history of Diocese, sends greetings to Presiding Bishop and Council. We pledge our loyalty and prayers in coming Campaign and hope to be able to wire you in November that Milwaukee is over the top. Henry Willmann, secretary."

The Rev. H. A. Prichard, executive secretary of the Campaign in New York, states that "the Diocese of New York is prepared to mobilize in full force to take its legitimate place in the army which is waging the Nation-Wide Campaign."

To this should be added the words of Bishop Burch in a letter recently addressed to the clergy of the Diocese of New York:

"The Church of Christ is not a disjointed body, each member ineffectively pursuing its own path. It is a great and corporate whole. To strengthen that whole body is our purpose. We must visualize it as a supreme and perfect Power, moving inevitably to the goal of Christ. All private interests should give place to this magnificent corporate endeavor."

"The Church in the nation looks to this great diocese for leadership—and the Church in the nation will not be disappointed."

Among the many encouraging messages which have reached Headquarters is one from Bishop Johnson of Colorado, who writes: "I trust that you realize we will do the best we can, irrespective of results, to put the Campaign over in every parish and mission in this diocese this fall."

This note of doing "the best we can" is sounded also in the words of Mr. Reynolds D. Brown, executive secretary of the Diocese of Pennsylvania: "We favor and are planning a thorough and vigorous Campaign. We will do our very best to make a real success of it."

The same spirit is shown by the dioceses all over the country. "Will strike for the full general quota," is the word that comes from Nebraska. Western Nebraska "is aroused to a full sense of her duty and has a good organization well headed up." West Texas announces the diocese "is well informed, well organized and is going to do her part." Texas "expects to make 100 per cent." Bishop Coadjutor Moore of the Diocese of Dallas

Building Fund Gives Aid To One Hundred Parishes

At the September meeting of the trustees of the American Church Building Fund Commission reports showed that during the eight months of the present year the Commission had made gifts amounting to \$16,925, grants \$3,000, loans \$87,400, to 55 parishes and missions. Also that it had promised, and stands ready to make gifts amounting to \$20,200, grants \$4,100, loans \$117,100, to 45 parishes and missions—a total of \$248,725 to 100 parishes and missions, an increase of nearly \$90,000 over the work done during the same period of last year.

The total of the Permanent Fund on September 1, 1920, is \$665,554.24. From this fund loans are made at 5 per cent on first mortgage security under several forms of repayment. The income of the fund is used, after central expenses are met, for grants, which are loans on first mortgage security but without interest, and for unrestricted gifts. The Permanent Fund available for loans is entirely in the hands of, or is promised to, the Church for the erection or acquisition of churches, rectories and parish houses. Loans can now be made only as funds become available, and gifts and grants only up to the limit of the yearly income less expenses.

The demand for assistance in this branch of Church work is evident from these facts and figures. If the Commission is to perform an ever-increasing measure of service to the Church it must have the assistance of the Church in building up its Permanent Fund. The Commission therefore commends its cause, which is the cause of the entire Church, to parishes and individuals whose help through the establishment of Memorial Funds, or in offerings or by remembrance in legacies would enable the Commission to extend its work of placing loans and making grants and gifts among those who need its assistance.

The office of the Commission is in the Church Missions House, 281 Fourth Avenue, New York City.

COMMISSION ON STUDENT WORK.

The Commission on Student Work of the Department of Religious Education held its first meeting in Columbus, Ohio, September 24th. Bishop Theodore I. Reese, Pres. Wm. F. Pierce of Kenyon College and Rev. Paul Micou were present. A budget for college student work under the Presiding Bishop and Council for 1921 was discussed and recommended to the Department of Religious Education. The "student inquiry men" made a report through Mr. Micou showing that they were willing to act in each province as registrars of Church students who volunteer for the ministry or lay Church work. There are now six "Student inquirers" at the following institutions: Alabama Polytechnic Institute, Cornell, Dartmouth, Iowa State College, Maryland University and Rice Institute. Two more should be added to the number in 1921, making one for each province. It was decided to urge the Presiding Bishop and Council to appoint a woman student secretary for the Department. The Commission voted to request the Department to add women to its number.

says: "We will play the game." North Dakota has "resolved to make the Campaign 100 per cent." Rhode Island has made a "general determination to make every effort to accomplish the task this fall. Have enthusiastically taken up the group plan for parish organization." Montana is "to have an executive secretary, to organize an office at once and will provide funds necessary to carry out the work in a thorough way."

In not one of the diocesan conferences thus far held has there been a hint of failure.

Brotherhood of St. Andrew Meets in St. Louis, Mo.

Next week's issue of The Witness will contain an intimate account of the Brotherhood Convention written by Mr. George H. Randall, Associate General Secretary of the Brotherhood.

For the thirty-fifth time, without interruption, the annual Convention of the Brotherhood of St. Andrew recurs, meeting at St. Louis from Oct. 6th to the 10th. Beginning with the first Convention held in Chicago in 1886, the Brotherhood's official gathering has had an average attendance of around one thousand men, the registration figures showing that it is the most largely attended annual men's assembly in the Church.

A Convention must needs possess uncommon and compelling characteristics to draw to it year after year such an assemblage of representative Churchmen. This Convention is possible solely because it magnifies the simple fundamentals that are basic to the Brotherhood itself, and that have made the organization a vital one in the life of the Church. The Brotherhood Convention is not burdened with official encumbrances, it is not restricted by routine. As a visitor to the thirty-third convocation held at Northfield said, organization and method are subordinate to personality and power—it is a Convention with a soul.

When the General Convention of the Church met in Chicago in the year 1886, the Brotherhood was in its infancy, that being the second year of its life and the year in which its own Convention was first held. Imbued at the start by the passion to spread Christ's Kingdom among men, the local chapters of the Brotherhood of St. Andrew during the Church's General Convention conducted Sunday afternoon mass meetings in the churches of Chicago. A memorable one was held in Grace Church on the tenth of October. On that afternoon Phillips Brooks was the preacher and delivered his great message to a "capacity" congregation of men—the chancel steps were filled and hundreds were turned away. His text was: "I was not disobedient unto the heavenly vision." The vitality of that text and that message and that meeting has been transmitted from year to year, to the Brotherhood's annual gathering. The vision of the neighbor without Christ motivates the body of men pledged to personal prayer and service; it motivates their Convention, which no one can attend and himself not see the vision more clearly.

By a happy coincidence, this year in St. Louis on a Sunday afternoon on the identical date, October tenth hundreds of Churchmen will again assemble in a mass meeting. The subject to be considered is, Christian Americanization, merely a changed wording of the old thought, "to bring some man nearer Christ." The Brotherhood Convention in its deliberations and in its inspirational services and meetings will seek the short cuts to a life and work harmonious with those of the Church herself in solving the problems that have arisen to claim the attention of Christian men and women everywhere. The Convention theme implies an admission of responsibility. Meeting the Challenge, the great central idea of the thirty-fifth annual gathering of the Brotherhood of St. Andrew, is not a theme chosen by chance. It is an expression of the motive that controls and directs every Convention of the Brotherhood. That is what justified the verdict upon the Northfield Convention two years ago; that is what justifies this annual gathering of the men of the Church.

The Brotherhood man is aware that there is, as of old, a lad here, aware

with the same appreciation of "capitalized hope," the same sense of his own responsibility that St. Andrew must have had when he brought that lad with his noble estate to the Master. Therefore, paralleling the sessions of the main Convention, there will be a Junior Convention for Church boys. The two Conventions will combine for services and features of common interest, but the boys will elect their own Convention officers and preside at their own conferences. They will have the guidance and inspiration of able leaders. Their Convention will be characterized by features adapted to a boy's nature and understanding; and they will have the privilege of recreation and diversion to enrich the fellowship of their gathering. The boys' Convention will be dominated by the same enthusiasm for the spread of Christ's Kingdom that has been paramount in the Senior assembly for a generation, the quality that has given the Brotherhood Convention a soul.

The Convention opens at Hotel Statler, Wednesday evening, October 6th, with the Churchman's Dinner; Mr. Lionberger Davis of St. Louis, Toastmaster.

Some of the Convention speakers are:

- Bishop Tuttle of Missouri.
- Bishop Johnson of Missouri.
- Bishop Gailor, of the Council.
- The Reverend Wm. E. Gardner, D.D.
- The Reverend William H. Milton, D.D.
- The Reverend Charles N. Lathrop.
- The Reverend Robert F. Gibson.
- John W. Wood, D.C.L.
- Mr. Lewis B. Franklin.
- Bishop Quin of Texas.
- The Reverend James M. Maxon, Christ Church, Nashville.
- The Reverend Thomas S. Cline, Grace Church, Mount Airy, Philadelphia.
- The Reverend Harold Thomas, Charleston, S. C.
- Mr. S. D. Gordon, Editor "Quiet Talks on Prayer," etc.
- The Reverend Joseph Chapman of Canada.
- The Reverend J. J. D. Hall, late of Galilee Mission, Philadelphia.
- Mr. Frederic C. Morehouse, Editor "The Living Church," Milwaukee.
- Mr. Franklin L. Gibson, Detroit.
- Mr. Edward H. Bonsall, President, Brotherhood of St. Andrew.
- Mr. Courtenay Barber, 1st Vice-President Brotherhood of St. Andrew.
- Mr. Walter Kidde, 2nd Vice-President Brotherhood of St. Andrew.
- Mr. G. Frank Shelby, General Secretary, Brotherhood of St. Andrew.
- Mr. Geo. H. Randall, Associate General Secretary Brotherhood of St. Andrew.
- Mr. B. F. Finney, Associate General Secretary, Brotherhood of St. Andrew.
- Mr. H. Lawrence Choate, Field Secretary, Brotherhood of St. Andrew.

NATIONAL STUDENT COUNCIL.

The Executive Committee of the National Student Council met in Columbus, Ohio, September 23rd. Of the five members three were present, Rev. Paul Micou, Prof. W. T. Magruder of Ohio State University, and Mr. Joseph E. Boyle (student) of the University of Kansas. The chief items of business were the recognition of Units and the preparation of the budget for 1921 for submission to the Presiding Bishop and Council. The St. Paul's Society of South Dakota State College was recognized as a Unit and the application of the Chaplain's Committee of Kenyon College was referred back to them for certain necessary changes, a vote to be taken by mail on resubmission of the application.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE WITNESS.

It is a sad time to be in the publishing business.

Four-fifths of the print paper in the market is absorbed by large newspapers who have contracts at reasonable prices. The other fifth is for sale at high prices, and that fifth is not enough to meet the demand.

Labor has had another boost of ten per cent.

It costs us more than a dollar now to get the Witness to each subscriber. We therefore must raise the price from October first to one dollar and a half and we must keep the paper at its present size. Could we afford at this time to increase the size, we could not secure the paper for it. So reluctantly we advance the price to one dollar and a half.

The paper will continue to have an editorial by Bishop Johnson and an article by some able person each week. Also we have secured representatives in different parts of the country who will supply us with all of the Church news of importance.

Furthermore, it is planned to get out an eight page edition once a month containing extra articles, book reviews, and special features.

For clubs of ten or more we will make a price of one dollar and twenty-five cents for each subscriber.

That is the best that we can do at present. We ask that you share with us in the expense.

IRVING P. JOHNSON.

OUR RIGHTS AND OUR WRONGS.

It is a sign of the times that large numbers of people are very much exercised over their rights and their wrongs and very little concerned with their privileges and responsibilities.

It is more luxurious to grumble over our wrongs than it is to be grateful for our privileges, and it is far more dramatic to orate over our rights than it is to pray that we accept our responsibilities.

Men get so excited over their wrongs that they do not hesitate to plant bombs which will destroy thirty or forty innocent bystanders while they themselves view their dastardly work with satisfaction. They propose to show the rich that they do not propose to submit to injustice, and so they destroy the innocent.

"Their feet are swift to shed blood and the way of peace have they not known. There is no fear of God before their eyes."

The same unbalanced conscience is visible in our parochial life.

There are nine parishes which are quick to claim their rights and air their wrongs, where there is one parish that is grateful for its privileges and anxious that it may bear the full share of its responsibilities.

It may be true that it is more blessed to give than to receive, but the average parishioner is still more concerned with what he receives than he is anxious to give to the full measure of his ability.

* * *

Because of this condition it is increasingly difficult to meet the demands of small parishes and missions.

Few seem to realize that the ability to suffer hardship wrongfully is just the quality that Christ constantly emphasized as the test of Christian character. There is so little of the latter manifest in society because there is so little of the former that is willingly endured.

When a Christian is brought face to face with the question that his rector is a poor preacher or the preacher is a poor rector, what is he going to do about it? The first impulse is to ditch the whole thing, but in ditching the whole thing one ruins one's own character.

In order to satisfy our own wrongs, real or fancied, we blow up the Church, figuratively speaking, and do our share in wrecking the lives of scores of innocent children.

"Deliver us from bloodguiltiness, O God," means a certain definite thing which angry anarchists as well as petulant Christians need to realize. It means that we deliberately ruin the lives of innocent children because we have a wrong to redress.

"I do not see that at all," says the self-constituted martyr.

Well, it is just this way. The Lord put you into the world and gave you the job of witnessing the faith to the next generation, and you sidestep the job God gave you because somebody slapped you.

In short, you forfeit your privileges to avenge your wrongs and you sidestep your responsibilities in order to claim your rights.

God has warned you that he will avenge your wrongs and hold you responsible for doing your duty. If you step into God's place to avenge your own wrongs, then He will remain in His own place to hold you accountable for your responsibilities.

* * *

You who are in the place of God to those who work for you can see that clearly.

You are always talking about the fact that servants think only of wages and very little of service. I wonder if God isn't looking at you in identically the same way.

God calls you to service and you demur because it is not clear what you are going to get out of it. God calls you as a part of that service to endure hardness and suffering wrongfully and you fly all to pieces if some minister of God looks cross-eyed at you.

* * *

This was exactly the trouble with the children of Israel when He called them out of Egypt to the promised land. He called them to joyous service and they murmured.

He called them to endure hardships and they murmured.

He called them to obey their leaders and they murmured. He called them to do their duty and they murmured. And He destroyed the whole outfit excepting two. Caleb and Joshua alone entered the promised land, because they alone had the courage of their convictions and they alone refused to join the company of complainers, and they alone were anxious to do their job in spite of the difficulties before them.

* * *

These murmurers did the same thing then that they do now. They repudiated the God that brought them out of Egypt and manufactured other Gods who satisfied their fancies.

They worshipped a silly golden calf, no sillier, however, than the fanciful gods of modern make.

They repudiated the lawful ministry, telling them that they took too much upon themselves, and set up Korah, Dathan and Abiram, who promised much and muddled everything.

They put out their hands to steady the ark of God when what they needed was to invoke God's grace to steady themselves.

The priests of Baal had the popular majority, but Elijah had the right idea.

The popular verdict was against Jeremiah, but he told the truth.

Everybody takes a fling at the Church, but it has preserved the faith, order and worship, "teaching people to observe all things whatsoever He has commanded."

I would rather be faithful to unpopular truth than to be popular at the expense of doing that which Christ hath commanded us to do.

NEW RECTOR BRINGS LIFE TO PARISH.

Trinity Church, Los Angeles, without a head for some time, is coming into vigorous life under the recently elected rector, the Rev. A. F. Randall. An adult Bible class and a Young People's Fellowship are filling special needs. The parish has recently become one of strategic importance because the nearby State Normal School has been converted into a southern branch of the University

NOTICE OF SCANDINAVIAN CONFERENCE

An important conference of all the Scandinavian clergy of our Church, and others interested, will be held in New York from October 6th to October 12th, under the direction of Dr. Hammarskold, Dean for Scandinavian work. Full information may be obtained from him. Address: Dean J. G. Hammarskold, D. D., Yonkers, New York.

CHRISTIAN LEADER REPORTS ON CENTRAL POWERS.

That much traveled leader of the Y. M. C. A., Sherwood Eddy, has recently returned from a visit to the nations composing the former central powers. He finds Vienna, a city of two million, in an impossible economic situation following the partition of the empire, and educated people are turning to manual labor for a livelihood. American money is now feeding 400,000 children in Austria. In Germany he found a strong impression among military men that Germany was being pressed to the breaking point by the peace treaty, with many of these men favoring resistance to the terms of the treaty, though this policy is opposed by the conservative element in the nation. The sentiment in neutral countries condemns the allied powers about as much as the central powers and particularly recents the repudiation of the terms of the armistice in the making of the peace treaty.

ADDRESSES ON STUDENT WORK AT THE PROVINCIAL SYNOD.

The "student inquirers" who, under the Department of Religious Education, are investigating the whole question of the Church and the student, will attend the various Provincial Synods. In Province I, Rev. John Dallas of Dartmouth College; Province II, Rev. Cyril Harris of Cornell; Province IV, Rev. William G. McDowell, Jr., Auburn Polytechnic Institute; Province VI, Rev. LeRoy S. Burroughs, Iowa State College; Province VII, Rev. Harris Masterson, Rice Institute.

"I am not able to bear you myself alone."

JETHRO'S ADVICE TO MOSES

13 And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone.

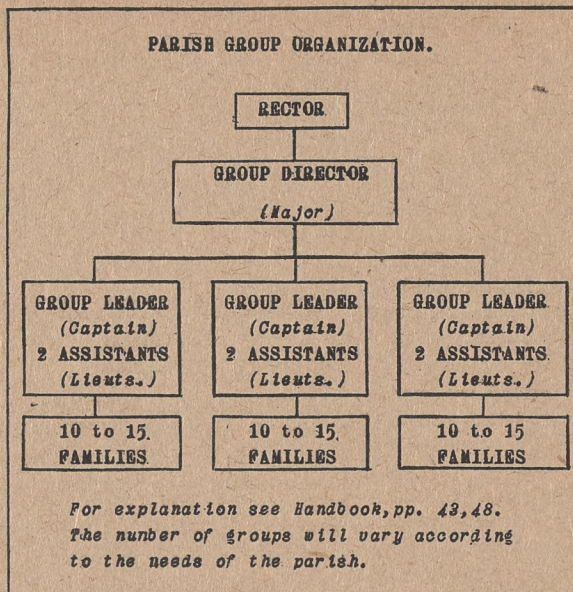
19 Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. Ex. 18: 13-22.

9 And I spake unto you at that time, saying, I am not able to bear you myself alone: Deut. 1: 9.



ORGANIZATION

Every rector of a parish sooner or later reaches the point where he wants to say to his people what Moses said to the people of Israel: "I am not able to bear you myself alone."

We have been so accustomed to passively watching the rector trying to do everything that we have not realized that inevitably the work will suffer and the rector will break.

A rector cannot, without organization, lead a parish any more efficiently than Moses could, without organized assistance, judge the people of Israel.

The "Group plan" or organization of a parish, recommended for adoption in the Nation-Wide Campaign, has stood the test of

experience in permanent as well as temporary use. It has manifest advantages.

It keeps the rector in constant and immediate touch with the whole congregation.

It destroys isolation and thus prevents stagnation.

It means a parish no longer dormant and unresponsive, but alive and active.

It magnifies the rector's efficiency tenfold.

It means a rector helped and heartened, relieved from demoralizing strain, with time to think and study and plan and pray and a chance to be a true spiritual leader.

Is your parish organized?

Are you helping the rector to make your parish really count as a part of the Church of Jesus Christ?

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AUTUMN MEETING OF THE COMMISSION ON THE MINISTRY.

The Commission on the Ministry of the Department of Religious Education will hold its regular Autumn meeting at the General Seminary, October 12th and 13th. This Commission has just published a "Guide for Candidates for Holy Orders," which gives in clear and concise language the requirements of the new Canons on the Ministry. Blank forms of certificates to be presented by the candidate as required by the Canons are bound up with the Guide. The preparation and data of this Guide was done by Canon Wm. L. DeVries of Washington and Professor Lucian M. Robinson of the Philadelphia Divinity School. It is published in response to the request of Bishops and Examining Chaplains for a Guide with certificate blanks that would take the place of one published many years ago and now out of print.

KENYON COLLEGE OPENS.

Kenyon College opened for its ninety-seventh year on Wednesday, September 22nd. Over seventy new students were admitted and the total registration is the largest in the history of the College. The College dormitories of old Kenyon and Halla Hall are crowded beyond capacity and the overflow from College is temporarily provided for in the Theological Seminary. The new class is thoroughly prepared and promises well.

Judge U. L. Marvin, formerly of the Ohio Circuit Bench, has been added to the staff of instruction as lecturer on Commercial Law. A three-hour course in this subject for upper classmen will be offered throughout the year. On returning from Europe in September Professor Paul H. Larwill of the Department of Romance Languages was obliged quite suddenly to resign. His work is temporarily assumed by the professors of German, Latin and Greek with the assistance of a new instructor in French, M. Raymond Blanguernon, who holds the degrees of Bachelor of Letters and Bachelor of Philosophy from the University of Dijon.

THE BISHOP TRAVELS BY STAGE AND LAUNCH.

During a visitation to the Coos Bay Missions the Bishop of Oregon journeyed in launch and stage and boat to the far flung stations of this progressive district. Lumber and dairy products are putting Coos and Curry counties on the map. At the fair held at Myrtle Point the Bishop addressed over 2,000 people on civics. The Rev. W. E. Couper reports good results and presented candidates for confirmation at all the missions. Convocation met at Bandon, where the veteran Dean Wm. Horsfall was host.

PROVINCIAL SYNOD MEETS AT SEATTLE.

Bishop Sumner and Mrs. Wilson Johnston gave papers before the Synod which convened on Sept. 29th. Bishop Page of Spokane and Bishop Nichols of California discussed various aspects of "the changing order." The motto of the Synod was "God is working His purposes out."

The Holy Energy of Love

By Donald Hankey.

Jesus has been called "the pale Galilean," and Christianity has been accused of being negative. It has been said that Jesus taught men to despise the real world and to live in a dream world. The Christian life has been represented as lacking in virility, as consisting in renunciation, and a sort of wallowing in failure and misery. We have already indicated the exactly opposite view. The God of Jesus is not like the supreme being of Brahminism, a being who, as all-inclusive, must be without external environment, and therefore devoid of external activity. The God of Jesus is the eternal Father, the eternal Giver of life, whose nature is to give life and to love. As the shepherd yearns after the lost sheep, so God yearns after the sinner. As a father welcomes the returning prodigal, so God welcomes the repentant sinner. As a woman rejoices over the finding of a lost coin, so there is joy in heaven over the soul that has turned to its God. So, too, the man who has had the vision of God will go back to his daily life with new energy and zest, for he will have burning in him the fire of love.

Life, according to Jesus, is like when a man goes on a journey, and leaves his servants in charge of his goods. One gets five talents, another ten. Their duty is to use these talents in their master's service with as much zeal and energy as possible, so that when he returns they may be fit to receive greater responsibilities still—five cities, ten cities. The unforgivable fault is to waste opportunities, to be indolent.

The two great commandments, according to Jesus, are to love God with all one's heart and soul and mind and strength, and one's neighbor as oneself. Both are positive commandments. To love God properly demands the exercise of every faculty that we possess—heart, soul, mind, strength. To love one's neighbor as oneself means to do to all men what one would they should do to oneself.

One has only to look at the life of Jesus to see what an active thing the love that He preached is. He was continually showing up hypocrisy and cant, exposing men's lack of charity, and trying to galvanize them into putting their beliefs into active commission. He was continually using His power to heal both mind and body. To fight all the forces which stunt and corrupt and limit life; to break down all the conventions and traditions and prejudices which paralyze men's freedom to live and love; and so to make the world more and more a kingdom of the life-giving and loving God, this was the task of Jesus and His disciples. And the fire of inspiration which flamed up in words and deeds of power came from their faith—their vision of God.

The kingdom of God is a vitalizing force, making the dead live, the blind see, the deaf hear, the sick whole, and the prisoner free. It is like leaven, a little of which leavens a whole lump. It is like salt, penetrating and giving flavor to life. It is like light, set on a stand so as to make life clear.

The freedom and courage, the calm and inward peace, the humility and purity, the energy of love, the contact with the Source of all clean wholesome life—these things make the man who is really born again into the kingdom of God a power for good unequalled in life. The whole edifice of faith rests on a gigantic assumption—the assumption that the dreams of the soul are truer than the sight of the eyes; that the subjective is more real than the objective. Jesus made the assumption. It was born in Him to make it. The truth of it is proved by the fact that this view of life produced a character more noble, more admirable, more potent to inspire love and devotion, more free, more harmonious, more complete than any other in the history of the world. It is also proved if it is true that He rose from the dead, and is alive for evermore; and if in the lives of those who try to follow Him and to pray to Him there is any sign of approach to the high ideal that He both preached and exemplified.

Because of what He was, and what He taught, and what He is, Jesus holds the place in history and in the hearts of men that is above every place; and though the centuries pass, and other teachers are relegated to their place in the tale of "yesterday's seven thousand years," Jesus remains for ever the living Lord of all good life.

GIFT TO DEVEAUX SCHOOL

DeVeaux School is to come into a legacy by the will of the late Mrs. J. L. Berry of Atchinson, Kansas. By the terms of the will the estate after the payment of numerous bequests is left to DeVeaux School, Niagara Falls, New York, and is for the establishment of a fund to be known as the "Mary Lewis Perry Foundation," the interest of which is to provide scholarships for students attending the school. The amount of the bequest has not yet been ascertained.

During the past year many old DeVeaux boys and certain friends of the school have paid in towards the One Hundred Thousand Dollar Fund more than ten thousand dollars. This has been devoted chiefly to the payment of the assessments for paving and sidewalk, to extensive repairs on the buildings and to the purchase of new equipment.

DeVeaux School is likely to receive twenty-five thousand dollars from the Nation-Wide Campaign in Western New York.

CATHEDRAL CONSTRUCTION BEGUN.

The contract has been let for Synod Hall, the initial unit of the Cathedral at Baltimore, and building operations have begun. Although only one unit of the proposed group, which will cost about \$5,000,000 when completed, the hall itself will be one of the most imposing church edifices of the city. Its estimated cost is about \$300,000. Ultimately, it will be used for diocesan assemblies, such as the convention, and for public meetings which will not demand the seating capacity of the Cathedral itself. For the present it will serve chiefly as the church for the Cathedral congregation, which has been worshipping in the cramped quarters of the undercroft. The amount required for immediate construction has been underwritten by a citizens' committee with the confident hope that it will all be in hand before the building is completed. Mr. Bertram Grosvenor Goodhue is the architect.

ANOTHER CHURCH FILM CORPORATION

The production of film for use in the churches is going on apace. A new independent corporation has been formed with Rev. Paul Smith, formerly president of the Church Federation of San Francisco, as its head. Among the subjects which will be filmed are "The Good Samaritan," "The Ninety and Nine," "Samuel," "David and Goliath."

The Need of a Preaching Mission

Dr. James E. Freeman.

The Nation-Wide Campaign authorized by the last General Convention, even though limited in its results, accomplished more for the Church at large than any movement hitherto undertaken. In hundreds of cases it rejuvenated parishes, restored to solvency organizations and agencies, parochial and diocesan, that were seriously embarrassed, and guaranteed, as far as financial support was concerned, the great boards of the Church as they have never been guaranteed before. However limited the time for prosecuting the plan and however imperfect the machinery, the actual benefits accruing justified the undertaking.

Simultaneously with this great movement there came into existence the new Executive Council. One of the first things considered by this Council was how to make permanent and valuable to the whole Church the fire, enthusiasm and zeal provoked by the Nation-Wide Campaign. To that end a new department was organized, a permanent executive secretary chosen and under the direction of the Council the initial undertaking was the promulgation of a plan for a Church-wide spiritual Mission.

To many the Campaign of last fall and winter lacked in a measure the spiritual note, and its large appeal seemed to accent too much the Church's material needs. Further than this, it was felt that the Campaign itself disclosed a demand for a great, Church-wide, national Preaching Mission that should call forth the best the Church has to give. Obviously, the extent of the field to be covered and the limited number of those who by aptitude and experience felt themselves qualified to undertake such a Preaching Mission, made such a large undertaking seem difficult if not impossible. It was the peculiar exigencies of the present hour and the urgency of the situation that prompted the planning of a Mission at the earliest possible day. It seemed to the committee charged with carrying forward the plan that Advent was the best season. Such a Mission would emphasize the Church's solidarity.

As the plan has thus far been made, it contemplates a call to a number of bishops and other clergy to give themselves unreservedly for a period of ten days or two weeks to conduct a

preaching Mission at such strategic points as may be designated. This group of a hundred or more especially qualified mission preachers will serve as general missionaries. They will, if a sufficient number is secured, go in groups of two. While assigned to certain definite centers, it is designed to have them, under the direction of the diocesan committees, cover as wide a field within a given territory as possible. It is designed to have them conduct conferences and retreats for the clergy and in consultation with them, plan for parochial Missions generally. It is hoped that these diocesan clergy conferences may be in the nature of clinics for the full discussion and analysis of the Church's present condition and needs.

Our Church people themselves need both a preaching and a teaching Mission, yes, they need to hear again the great truths of religion—conversion, repentance, salvation, faith and love—and to know that they are vital and essential parts in the Master's divinely empowered institution, His Church.

MEN'S CLUB FORMED.

In the basement of St. John's Church, South Williamsport, Penna., on Thursday evening, Sept. 16th, the men of the parish met together and had an interesting evening of entertainment and inspiration. The result was the completion of plans for the formation of the Men's Club.

The following officers were elected: Mr. Clifford Holmes, President; Mr. James Litherland, Vice-president; Mr. John Smith, Secretary; and Mr. Charles Palmer, Treasurer.

The principal speaker of the evening was Mr. A. Thomas Page of Williamsport. A plan of campaign for work in the parish was organized, and the members of the club commenced as their first undertaking the liquidation of the mortgage on the rectory. They will visit the friends of the Church, each member having assumed responsibility for a certain sum.

The formation of committees on membership, entertainment, and publicity was discussed, and in due time the chairmen of these respective committees will be appointed and begin activities.

The club is the beginning of an idea of the minister in charge, the Rev. Mr. Barnes, and of several other members of the parish. The past three months have been full of life, and the members of St. John's all feel inspired to play their part towards advancing the Kingdom of God through the work in South Williamsport and other nearby portions of the Diocese of Harrisburg.

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A Poet's Conception of the Church

By Carl Sandburg
One of the foremost American poets.

"Class consciousness and the use of violence are not confined to revolutionary groups," says an opening sentence of a paragraph in the social reconstruction program of the Federal Council of the Churches of Christ in America. This is a declaration not at all conventional, not at all the regular and accepted thing, not at all the sort of an utterance one should make with the expectation of being classified with the reliably sane and respectable elements of our nation today. It is a mild statement. By no construction can it be read as revolutionary or radical. The most apt characteristic of it, perhaps, would be to call it liberal. It has the gesture of the open mind, the open heart, the open life. It suggests the Galilean who is reported as taking the public streets for the way of His life with the readiness to hear both sides, all sides, with a presumption that none who came with their testimonies were perfect—above all a presumption that there could not be a total perfection on one side and a total depravity on the other.

A few years ago the editors of The Bookman magazine held a session at which they discussed "the most detestable word" in the English language. The session was an extended one but when they adjourned they were unanimously agreed on the one word more detestable than any other in Anglo-Saxon speech. It was the word "exclusive." In patriotism, religion, commerce, industry and social relationships there is nothing more cruel in its judgment and ingenious in its punishments than the spirit of exclusiveness.

An Inclusive Church.

When workmen in large numbers stay away from the Church it is either because the Church is lacking vision or it is because the church is "exclusive." A church can be homely and run-down and off-color in laundry and millinery and all the exhibits and appurtenances of an up-pety-up gathering place of worship called a church—a church can look like a rag-tag-and-bob-tail affair as a structure—all its paraphernalia in point of architecture, musical instruments and outward manifestations may be what is termed in the stock market as "below par"—but if it has human sympathy instead of exclusiveness—if it has the open mind, the open heart and the open life manifest in the social reconstruction program of the Federal Council it can then stand as the House of God. If fate should decree that for any reason such a Church must close its doors so that rust and moths come to it—and the spiders weave their cobwebs over what was once a choir-loft—and the rain and the snow should beat and fall on it as an empty house dedicated to nothing and nobody in that particular community—better that by far than a church boasting it is exclusive, clinging to a class

viewpoint, becoming an instrument of class against class.

In the technical matters of management of industry, who shall own, control and direct affairs of production and distribution of wealth, there is plenty of room for difference of opinion. The widest divergence of opinion is admissible honestly in that field. Men and women may still be conceived of as Christians who are intellectually hostile on whether the Plumb plan would straighten our railroad tangles or whether soviet administration is worth a hoot for American coal mines. Industrial technic is something by itself, and followers of Jesus may honestly dispute whether socialization of transport and industry is the most effective solution of present day problems.

Christ's Standard

In matters of human violence as between man and man, however, there is a standard and an ideal set up by the character and life of Jesus as reported in the New Testament. This standard and ideal is so definite that there is little room for dispute among Christians as to conduct of life during a period such as we now live in. This standard and ideal is voiced either directly or by implication throughout this paragraph from the program of the Federal Council:

"Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class-conscious ruling group. We observe also with regret and deep concern numerous reports to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes."

It would be easy to fetch New Testament analogues here. One might easily write a play—and it has been done—showing that here and there in Judea was a priest or a magistrate who spoke words almost the same as those above at the time the conspiracy to nail Jesus of Nazareth to a cross was in movement toward its sinner end.

In short, these are days when a Christian as he opens the morning or afternoon paper and reads of the daily mob killing has the choice of saying in the slang of the day: "Gee! I'm glad they got another one of those Reds," or he may paraphrase a sob and a cry from Calvary and say: "God help them, they don't know what they're doing."

If repression by violence will avert revolution, why didn't it work in Rus-

sia in the twentieth century? If repression by violence will avert revolution, why didn't it work in America and France in the eighteenth century? What is the reply here? Is it that the open mind, the open heart and the open life can find other ways of handling revolt than to go after men born of women and hunt them with gallows, hemp and automatic guns.

What human majesty or dignity shall attach to the Christian Church as it survives the epoch we are now entering must depend more than anything else on the way and manner in which it speaks and acts with reference to class consciousness and the use of violence.

CAMPAIGN TO BE CARRIED FORWARD.

The broadening out of the Nation-Wide Campaign in Oregon contemplates some large activities for its second year, now beginning in the Diocese of Oregon.

An all-day conference for diocesan leaders and workers will be held in Portland Sept. 28. Dr. Patton will conduct it, making clear the future course of the Campaign and other pertinent considerations. There will also probably be a mass meeting in the evening, at some central place. The clergy of the diocese are expected to be present, and a lay representative from each parish and mission.

The follow-up campaign, to be conducted through the fall and into the winter, will include a preaching mission and a canvass for names and new support. People who have not pledged will be given an opportunity to do so.

WOMEN VOTERS MEET.

A meeting of women voters was held in St. Andrew's Parish House, Harrisburg, Pa., on the evening of September 24, which was addressed by Hon. J. E. B. Chamberlain, former deputy attorney general of the state. The speaker urged the women to use the power given by the ballot and argued that if the country is not made better by the fact of the suffrage of the women the hopes and expectations of those who have striven for suffrage all these years will be bitterly disappointed. He stated that the government of country, state or municipality is just the government the people vote for, and consequently the very government they want. If there is bad government it is because the people wish to have it so as determined by their votes.

This is the first of a series of meetings to be held in St. Andrew's Parish House.

BEGIN FALL WORK.

The Men's Society of St. Stephen's Episcopal Church, East Liverpool, Ohio (Rev. Lionel C. Difford, rector), began their fall and winter work with a banquet on Tuesday evening, Sept. 21st. The banquet was served by Circle No. 4 of the Women's Guild of the parish and one hundred men were present. The Rev. George P. Atwater, D.D., rector of the Church of Our Saviour, Akron, O., was the special speaker, who dealt with some "National Problems" and pointed out the fitness of the Church to meet them.

The schedule of the Nation-wide Campaign was placed before the society and will be further dealt with at the next meeting.

PERSONAL

Miss Bird Pettit, a trained social service worker, has accepted her election as head of St. Paul's House in the mill district at Waco, Texas. These, with Deaconess Peet and the rector the Rev. W. P. Witsell, constitute the enlarged working force in St. Paul's Parish. Together, they hope to do an expansive work through the Church for the people of Waco.



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NEEDED—MEN AND MONEY

"Round Lake, Minnesota," says a recent letter from Bishop James D. Morrison, "is in one of the remote sections of the Diocese of Duluth, 28 miles from the nearest railroad station. It is a sheet of water 8 or 10 miles long and 6 or 7 wide, surrounded by almost unbroken forest. Twenty Indian families belonging to St. Matthew's Mission at Bena have been removed by the United States authorities from their old homes, and settled on new allotments on Round Lake, 40 miles away. They are devoted Church people, and they want a Church."

"Although they try to meet me at Bena every year, at the time of my visitation, and even bring their infants all that distance through the forest for baptism, they naturally ask for a chapel at their new home. They will give the site, about two or three acres and under the direction of a carpenter, will give their labor. Lumber is so expensive that a frame building will be less costly than a log structure."

"The material and the wages of a carpenter will bring the estimated cost to quite \$1000."

"In addition to our own Christian Indians, there are still many heathen Indians in the neighborhood, as well as a good many white families. At the present time, an Indian lay reader is holding services in one of the houses in the neighborhood. Those are the only religious services in all that region."

Mr. John W. Wood, of 281 Fourth Avenue, New York City, will be glad to receive and forward to Bishop Morrison any gifts to help in building this frontier Indian chapel.

Bishop Morrison also needs a clergyman to act as superintendent of Indian work. The Bishop himself, in spite of his 76 years, regularly visits even remote stations like Round Lake, but he needs someone who can give more constant and direct supervision. The man he wants, he says, should be "a man of consecrated spirit, willing to make it his life work, ready to learn the Ojibway tongue, and to devote himself to the work of leading these poor people to know and love and serve our Redeemer. I want also three white men, one at Red Lake, one at Leach Lake and one at White Earth, to preside over groups of Missions—men who will devote their lives to this work, and will be able after a time to minister in both English and Ojibway. They do not need to be men of great learning, but Godly, pious men, with good common sense, some business ability, and absolute unselfish devotion. Many of the younger Indian understand English better than their native tongue, and the demand for English ministrations is steadily increasing."

Mr. Wood will be glad to answer any inquiries from those who may be willing to go to Bishop Morrison's help.

A NEW COURSE IN TEACHER TRAINING.

The Department of Religious Education of the Presiding Bishop and Council has issued a new book in the Standard Course in Teacher Training. It is entitled "How to Teach the Life of Christ." It has been prepared by different authors who have had practical experience in training teachers. The Course makes a distinction between what is called the Contents of the Life of Christ and the Study of the Best Way in Which to Present Those Contents to the Different Ages of Pupils. It frankly chooses the latter topic. It will be used in the course in Teacher Training throughout the Church this winter.

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