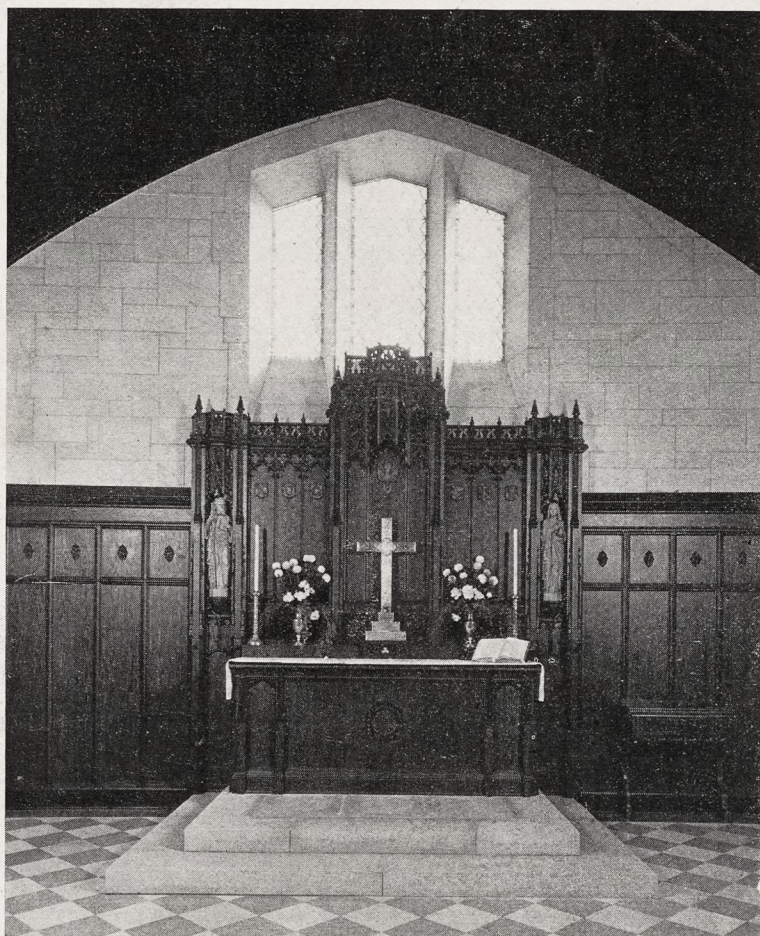


The **WITNESS**

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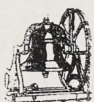
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THE POWER OF MEEKNESS

By

G. A. STUDDERT-KENNEDY

THE man who is poor in spirit, fully conscious of his dependence upon God and his fellow-men, must of necessity mourn for the sin and suffering of the world. Out of that mourning is born the vision of a high purpose in life.

The next of those attributes which Jesus drew in His portrait of the Kingdom Man and Woman was meekness. "Blessed are the meek, for they shall inherit the earth." He told it to His followers as they were gathered about Him when he delivered the Sermon on the Mount.

It has a strange sound in our ears, that cry. To the man of the world it sounds like madness to say that the meek shall inherit the earth. For him meekness goes with weakness, not with power. The man of the world might be willing to admit that the meek may inherit the heavens; but to say that the meek shall inherit the earth sounds to him as near to nonsense as anything can be.

That is because he does not understand what meekness is as Jesus meant it. He thinks always of a meek little man who shirks responsibility, puts himself in a corner out of the way of the rough and tumble of life, apologizes for his own existence and thinks little of himself. Yet that is a caricature of what Jesus thought.

The meek man as Jesus saw him was one who, realizing himself as one of and one with God's family, touched to the heart by human sin and sorrow, and seeing the vision of the Kingdom as the great aim and purpose of life, devotes himself to that purpose.

HE THEREFORE respects others as he respects himself. Human life for him is not cheap but very dear. More precious than anything else in the world. It must not be sacrificed, starved, or stunted.

To use men as mere machines for making wealth, as pawns in a plan for power, as fodder for guns, as conveniences to serve one's own comfort, is to the

meek man blasphemy and sin—the sin of sins. Therefore, all tyranny, violence, and oppression are an abomination to him.

He wants to lead and not to drive, to persuade and not to compel, to inspire and not to overpower his fellow-men. He wants colleagues and friends, not conscript slaves. And that is why he is destined to inherit the earth.

The future is with him, because the future is with the free peoples of the world. The peoples who, being free themselves, respect the freedom of others, and will never deprive them of their human rights. Meekness, as Jesus meant it in His teaching and lived it in His life, is the capacity to put yourself in the other fellow's place and see things through his eyes. The meek man sees other men and women as creatures of infinite value in themselves, quite apart from and independent of their value to him personally.

To right a wrong done to a fellow man or woman may be of no advantage to him; it may even be a disadvantage, and he may stand to lose in pride, pocket, or prestige, but he will right the wrong for all that, because it is a wrong done to a child of God and an inheritor of the Kingdom of Heaven.

NATURALLY, we all see people and value them as they are related to ourselves, and usually only as they are related to ourselves. If they have no connection with us we regard them with indifference or even suspicion. They are, as we say, strangers to us.

A wrong done to my own daughter may rouse me to fury, while a wrong done to the daughter of a "perfect stranger" may leave me comparatively cold. That is how we are naturally, and that is why we get split up into cliques and sects, the members of which are friendly to one another, but indifferent or even hostile to those who are outside that particular set.

But as, beginning from poverty of spirit, we climb up the ladder of the higher life by which we reach

the Kingdom of God, our spirit changes. We begin to hate wrong because it is wrong and not because it is done to us personally.

The most perfect example of this in the life of Jesus was His prayer on the cross for the soldiers who were driving the nails through His hands and feet.

We are told that He kept on saying: "Father, forgive them, they know not what they do." It must have been a moment of supreme physical agony. Merely as an exhibition of courage and heroic indifference to pain the prayer is superb.

I once talked to a sergeant in France about it. He was a Cockney with the heart of a lion and no particular religion. We passed a crucifix outside the village of Bailleumont not far from Arras. The white figure of the Christ with a broken arm stood out clear as snow in the moonlight, and as I was marching by his side I fell into conversation with him about it.

When we got back to billets I put the sense of what he said into verses which say it better than bald prose.

*I don't un'erstand religion, but I un'erstuds a Man,
And I'm pretty well aware what men can do.
I've tramped this rum world over,
Through 'Frisco back to Dover,
And I knows my 'uman natur' through and through.*

*Yes, I've done my bit ov scruppin' and I've seen men
cuss and die,
And I wouldn't care to tell wot I 'ave seen.
For a shell goes anywhere,
And it don't mind wot it tears,
Leaving lumps ov bloody flesh where men 'as been.*

*But this tale fair takes the cake; it's a corker, no
mistake.
I can un'erstand them 'oles in 'ands and feet.
It's a nasty tender spot
Where ye gets it good and 'ot,
For the nerves goes winding round the place and
meet.*

*I can un'erstand 'is stickin' it, and grittin' on 'is teeth,
For to keep 'iself from cussin' wiv 'is lips;
'Cos the best of blokes is still
When they've got abaht their fill,
And the white man doesn't splutter when 'e grips.*

*But to pray for them as did it! That's the bit as 'as
me beat,
It's a stretch above the reach ov mortal men.
No matter 'ow you trim it,
To stick it is the limit;
This 'ere prayin' is a piece beyond my ken.*

*Mind ye, I'm not sure I likes it; I'm for giving what
ye gets—
I'm for strikin' back as 'ard as you've been struck.
But I just couldn't do it,
I'd bust—and blind and blue it.
Tain't 'Is prayin' as I'm gone on—it's 'Is pluck.*

My good old sergeant knew a man when he saw

one and he felt in his bones that this meek and gentle Jesus was a Man. But as he guessed, there is a point in the prayer beyond the pluck of controlling the body; there is the higher pluck of controlling the mind. Even in His agony Jesus understood the other man's position.

THESE soldiers were doing their duty, as they conceived it—as they had been taught by the stern Roman system. It was a bloody and brutal deed that they were doing to Him, but He did not hate it because He was called upon to bear it, but because it was part of an equally brutal and bloody world.

The meek man can rise above the hatred of personal wrong and see the thing as it is, because his mind is unclouded by hatred and personal passion.

That is a thing Pride will never allow. Pride sunders and severs the true fellowship of humanity; it sets men at one another's throats in senseless strife and leaves them weak and bleeding. Those Romans were blinded by boastful pride. They "knew not what they did."

That He should remember this and pray for them in the bitterness of His pain will remain an inspiration till the world crumbles to dust.

Endowments

By

GEORGE PARKIN ATWATER

THE following difficulties have been suggested to me in connection with the A-A method. Objection 1: The method may interfere with the pledged support of the parish budget.

Answer. The people make no pledge in connection with their endowments. Consequently, they cannot possibly neglect their pledge to the budget, because of their privilege to support their endowment. Likewise, they give to the endowment when prompted to do so by the desire to express Thanksgiving.

Another important matter. Wise people make minimum pledges; that is, amounts which they are absolutely sure they can pay. Excessive pledges are always a danger. But careful people often find they can pay more than they pledged, but find no adequate reason for doing so. Their endowments would receive the benefit of their excess giving capacity.

Objection 2: Endowments relax the interest of the people in supporting the parish.

Answer: Large endowments from a few might do so. But when all share in the endowment all will be interested to make the parish as effective as possible.

Likewise, the Church must increasingly minister to those whose support would not be adequate to support the parish. I refer to the children, and the people in moderate circumstances. Unless we have endowments only a few parishes in favored localities can survive the changing conditions of American life.

Objection 3: The benefits of the Endowment Foundation will not be appreciable for perhaps many years.

Answer. That is rather an advantage. A quick

solution of this very problem of support would tempt to debt and extravagance. The long program, with its certain success, promotes sound judgment as to current expenditures. The very qualities of perseverance aroused by the method, are a sure guarantee of the great stability of the people.

Objection 4: The task of keeping the books will be burdensome.

Answer. The task will be simplicity itself compared with the difficulty and burden of keeping the treasurer's books of a parish today. As there are no pledges, there are no arrearages. The Recorder has no bills to pay.

Objection 5: People will neglect to maintain the method.

Answer. It is not to be expected that the people will maintain the method unless they are prompted to do so by proper publicity and notices. But the habit will grow as the method becomes firmly established as a part of the bond between parish and people. It must be remembered that the attractive power of each endowment becomes greater with each gift to it. When the support of the method becomes a general parochial practice, all the people will be influenced by it. Moreover, the possible neglect of some of the founders will in no way impair the value of gifts already made, nor will a period of neglect of an endowment necessarily mean ultimate neglect.

Objection 6: Why should not we take care of this generation and let the future take care of itself?

Answer. There are so many valid answers to this objection that it is impossible to hint at more than a few.

(1) We have received a large heritage from the past. It is our duty to hand it on unimpaired.

(2) We create buildings, often unsuited for the future, often extravagant, often enriched by memorials to our dead, and then we pass them on for some one else to care for. We should carry this load of our own creating, by endowment.

(3) We have a responsibility to add to our parish strength, so that our successors may not merely maintain a dead level of effort, but may enlarge the work of the Kingdom.

(4) Every moralist worth the name asserts that we must think of the welfare of those that follow us.
(To be continued)

Controversy

By

BISHOP WILSON

WE ARE exceedingly polite people nowadays. When a bit of controversy breaks out, we beg one another's pardon, we apologize for taking an opposite point of view, we regret to state that someone is mistaken or ill-informed or unacquainted with the facts. However our opinions may differ, we must at all costs be gentlemen.

This, in itself, is a modern achievement. Recently quite a tempest broke in New York when a once-upon-a-time Judge played a boyish prank on the Bishop in St. John's Cathedral. Immediately everyone burst forth in tones of indignation, more or less righteous according to the point of view. Many devout souls are shocked at the unheard-of impropriety of the incident and the unprecedented harshness of speech which it produced. They think somebody ought to be ashamed of himself. But the Bishop has nothing to be ashamed of and the once-upon-a-time Judge has banished shame as a piece of useless baggage. Also there is nothing either unheard-of or unprecedented about it.

Back in the second century Stephen, bishop of Rome, spoke his mind about St. Cyprian, calling him "false Christ, false apostle, and deceitful worker". Five centuries later Gregory II had a set-to with the Emperor Leo and wrote a letter thus: "we must write to you grossly and rudely, forasmuch as you are illiterate and gross". Then, to turn the tables, in the fourteenth century a group of thirteen cardinals issued a joint statement about Pope Urban VI in which they gently characterized him as "antichrist, devil, apostate, tyrant, deceiver, elected by force".

Martin Luther was irritated at the violent religious enthusiasm of the German peasants and called on the princes to slay them out of hand because there was "nothing so venomous, pernicious, and devilish". Shortly after this the Calvinist reformers grew active in France by posting placards all over the country declaiming against the "Pope and all his vermin". In England poor Queen Elizabeth had a lot of it to endure. The Puritans were very free with their language, running at top form in the Martin Marprelate tracts in which they designated the Archbishop as the "Beelzebub of Canterbury", and the "Canterbury Caiaphas"; the bishops were called "incarnate devils, cozening knaves, and enemies of God", and the clergy as a body were proclaimed to be "dolts, hogs, drunkards, foxes, dogs, desperate and forlorn atheists". The record does not explain why they omitted the rest of the menagerie.

Mr. Baxter, a Puritan minister, voiced the sentiments of seventeenth century New England when he announced: "I abhor unlimited toleration, or any toleration at all; it is like proclaiming liberty to wolves to come into Christ's fold to pray upon the lambs". And a little later when there was danger of bishops being introduced into the Colonies, the Puritan churches complained bitterly in a combined statement saying that "a covetous, tyrannical, and domineering prelate, or his chancellor, would always have it in his power to harass our country, and make our lives bitter by fines, imprisonments, and lawless severity".

All of which raises the question—why be disturbed by a bit of newspaper jingle over a publicity stunt in New York? Compared to what it might have been a few centuries ago, it is all rather tame. Yes, we are slowly making progress.

Russian Academy in Paris

By

FRANK S. B. GAVIN

WHAT is the Russian Church doing, during these troublous times, to maintain and propagate her Faith? In Russia conditions are appalling. Many thousands of Russians are therefore living in exile. One of the centres of this Diaspora is Paris. Here near the Buttes Chaumont park has been established a centre of Russian Christian life. The needs of Russian Christians are being looked after: physical (for there are medical clinics and relief stations), intellectual (publication of all sorts of literature—from tracts to theological magazines and solid works of scholarship), spiritual (the Church, its worship and life) and social (for there has been organized, with the cordial cooperation and able assistance of the Y. M. C. A., work for Young People, children and adult activities of all sorts).

But of great interest to us all is the Theological Academy. In this Seminary are being trained for the priesthood some 50 or more students. In several respects the venture is unique. Most of the Faculty and students are converts, having either come in young adult life for the first time to a realization of the claims of Orthodox Christianity or recovered it after varying periods of lapse into agnosticism or indifference. Further, the Academy has no political affiliations or interests, for every effort is bent to make religion the paramount and sole consideration. The ideal of the priesthood departs somewhat from the pre-War standard: the training of men in touch with the needs, difficulties and problems of a new age, equipped in modern learning, to defend and propagate the old Faith under appallingly hard conditions.

The brilliant leadership of the Dean—a distinguished sociologist and economist, by the way—the Very Reverend Serge Bulgakoff, is in large measure the inspiration of the movement. The curriculum allows generously for new subject matter; for example, there are two lecturers on Christian Sociology. The quality and calibre of the clergy there trained demonstrate the statesmanship of the aim and methods used. One priest in an industrial community works six days each week in a factory with his group amid a preponderantly larger number of workers hostile to Christianity.

With a liberal allowance for the difference in the cost of living in Paris from that which prevails here, the finances of the Academy are still lamentable: Professors (ten in all) are paid an average of \$720 per year; the students are fed by contract at about 30c a day. The physical conditions are such that many theological students would deem them intolerable; twenty-five men sleep together in a room, to be awakened during the night as the turn of each may come for the two-hour use of the rare text-book that is available. The Library is woefully inadequate—a little over 1000 volumes of really useful material, with often one book only as text for 15 men, who divide up the

hours of the day and night in shifts, so as to be able to use it.

The Academy is vibrant with life, vigor, humanity and zeal. It is an extraordinarily cheerful place. The worship in the Chapel (a former Lutheran edifice converted by loving hands into a sparkling jewel of ecclesiastical art) is supremely glorious. Some of the Faculty have profited by American opportunities—at Yale and Harvard; most of them are young, enthusiastic and keen. There is no rigid uniformity of outlook in the general temper of the Academy. Variety in emphasis and understanding has always characterized Eastern Christianity at its finest. A stimulating intellectual life, utterly consecrated leadership, and a wholesome, homely and profound piety, all combine to generate for its grave needs a new type of martyr-priest, gay and devout, prepared for any emergency, alive to conditions unprecedented in Eastern Church history, but loyal to the core of his being to the Faith and practice of immemorial centuries.

The physical needs of the establishment are clamorous. The poverty stricken Russians of Paris contributed this past year \$4,000, most of it in pathetically small sums. What can we do?

Ministering to Children

By

DEAN RAIMUNDO DE OVIES

THE Church has always been interested in the child, and her work among children has grown on from the beginning. It is necessary only to examine the Prayer Book to see how much provision has been made for the nurture of children in Christian living. In fairly recent times, however, a special effort has been made to reach the child through the similar methods that are being used for adults and to dignify the child's position by conducting services and holding missions definitely and specifically for children. Missioners now go to various parishes to work among the children exclusively. This plan is all a part of the awakened interest in and study of the child that has taken place during the last two decades in both secular and religious spheres.

As one missionary remarked the other day, the objective is not to reach down to the child, but to reach up to the child. Although a children's mission is one of the most delightful things imaginable, it is, at the same time, one of the most difficult and perhaps calls for a special aptitude on the part of the missionary.

The child is a serious person, far more than we often realize. The child's joys, sorrows, desires and ambitions are exceedingly intense, though usually of short duration, because they go through rapid processes of change. Nevertheless, they are worthy of anybody's serious consideration.

I was struck with the attitude of a mother sometime ago who was leading her child by the hand through a

shopping district, when the child dropped her doll. The head of the doll smashed in pieces and the little girl immediately burst into passionate weeping. Her face was a picture of grief and bereavement. The mother snatched at her hand and rebuked her sharply, exclaiming: "For heaven sakes, stop that squalling! I will take you in here and get you another doll." But the child's grief was not appeased. What the mother failed to realize was this: that to the little child, the injury to her doll was as tragic and heart breaking as the loss to that mother of the child, itself, might have been. Of course, the child probably forgot all about it next day in the joy of possessing her new doll. What we need to recognize is that that short lived grief was poignant and would leave an indelible impression upon the child's memory and character.

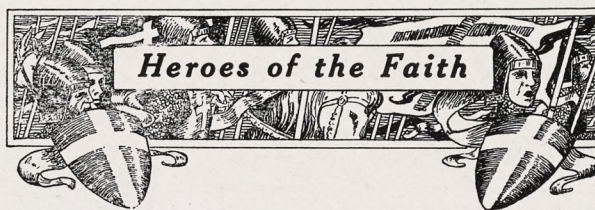
Those engaged in children's missions are learning as much as they teach. There is no more blessed privilege than opening the child's eyes to spiritual beauty, for the child is naturally spiritual and exceedingly quick in response to things that are good, beautiful and true. Presumably, none of us ever really enters into the joy of our Lord without being ourself childlike. For He said: "Unless you become as little children, ye cannot see the Kingdom of Heaven."

The difficulty in instructing children lies largely in the fact that the child is not philosophical and, of course, not sophisticated. Truths must be presented concretely and linked definitely with a child's own experiences. The type of illustrations used to illuminate a truth and the method of illustrating are very different to what we employ with adults. Yet, the child manifests an astonishing faculty for grasping even the greatest truths and for making them still clearer to even the teacher.

As an illustration, we employed recently a "Christian Community," a large board upon which were pinned skyscrapers, stores, churches, factories, houses, schools, hospitals, etc. The object was to demonstrate the influence of Christianity in a normal American city or town. The children were told that we were going to take Christ and His teaching out of the community and that by doing so certain elements of the town must be removed in consequence. They promptly clamored for the removing of the churches. That was obvious. Then hospitals then the free schools; finally, one child said: "Take off the houses." The missionary said: "Not at all. Many places that have not heard of Christ have lots and lots of houses." A small child stood up and said very positively: "But those are not houses, they are homes, and we can't have real homes without Christ."

As everybody knows, the child is an active, aggressive, young person and desires to do things. Perhaps we make no greater mistake in our dealing with children than in our constant reiteration of "Don't!" I heard of one young miss, who, upon being asked her name, replied: "Lucy Don't."

We should provide wholesome and abundant outlet for the child's impulse to do, inasmuch as He came that we might have life and have it more abundantly.



WILLIAM H. BULKLEY

By

HARRY R. HOLE

A MAN of unusual Christian character who deserves to be classified as a Hero of the Faith is the Rev. William H. Bulkley, now living in retirement in Michigan. Born in 1850 Mr. Bulkley graduated with honors from Trinity College and Berkeley Divinity School, after which he served in various parishes in the east. He was the rector at Cheboygan, Michigan, from 1889 to 1900 after which he had charge of widely scattered missions in Northern Michigan until his retirement in 1918. During cold winter months he would drive over fence-tops in his sleigh to arrive at his cold churches with icicles in his beard. He served as his own janitor in most cases, would build his fire and then call his parishioners to worship. His thoughts were always with the needy and one might often see him going to some destitute person, carrying food, reading matter and his spiritual ministrations. During the 29 years of his ministry he baptized over 1300 persons. He built three mission churches, which he himself partly equipped as a memorial to his mother. Since he retired he has lived on Bois Blanc Island, Michigan, which is almost uninhabited. Here he has served as president of the school board and has tried to provide school facilities for the seventeen children scattered over an island that is twenty miles long. He also conducts services for residents and tourists.

A tiny bit of a man he has rendered great works with Christ-like devotion to "the least of these." One of his six children is now the Archdeacon of Utah.

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE issue of December 18 carried a story of the strike of textile workers now in its fourth month in Danville, Virginia. I do not want to bore you with accounts of strife and turmoil but I am sure you will be interested in this report from Miss Elizabeth Gilman, Churchwoman of Baltimore, who has just returned from a visit there. She writes:

"I was greatly impressed with the type of people who are striking—southerners born and bred. They are a peaceable set of people and it is rather amusing to see the soldier boys in their tin hats there to suppress violence. The union seems to be handling the food problem fairly well. Everybody has enough bread, "fat back," and beans, although there has been no sugar for some time and this week no coffee. This week the mothers demanded soap for a general Christmas clean up so that the children might come in nice condition to the Christmas Party on Tuesday. I believe \$85 had to be spent for this as it takes a good deal of soap to take care of children and clothes for two thousand families. What is most needed at the moment is money for men's shoes. I am trying to get them for \$2 a pair direct from a factory. They are needed for the strikers who are cutting wood. The trees have been donated standing and the strikers give their services to cut them down, for the little homes of the workers have no coal stoves and they have to use wood in order to keep warm. Sometimes it means working all night to get the trees chopped and sawed up. Their shoes are in terrible condition.

"I watched the people unpacking the boxes that were coming in from all over the country. One of these workers exclaimed with delight, 'Fine, here's a sweater for little Dorothy, the child of one of our strikers who has tuberculosis.' The T.B. sanitarium did not get its appropriation, so Dorothy had to come home. She has a little brother and sister, in the three room cottage. Despite the fact that she has a terrible running sore behind her ear, she cannot be isolated. The Committee, however, does see that she gets the proper food. There are about 125 cows at Danville, owned by individual strikers, but now the Strike Committee feeds the cows when it can—it costs about fifty dollars a week, which is really about



REV. CARMELO DISANO
Italian Missionary in New York

one-fifth of what a good cow should have—and just lately there has not been sufficient even for that, so out of the money which I have brought down from Baltimore we are giving a week's food to these useful members of society, the cows, so that the babies and sick children such as little Dorothy, can be fed. Who will give the next \$50 I wonder?"

There is an advertisement on the back page of this issue which I hope you will read. This committee, as you will see from the names listed, is an interdenominational one. At the present writing about \$3500 has been raised—not a large amount surely for American Christianity when we realize that it takes \$85 merely for soap to keep the children of the strikers clean. I know you will help if you can. Send clothing too—direct to Danville to the Strike Committee, 609 Loyal Street.

* * *

There is pictured on the cover this week the memorial altar and reredos recently dedicated at St. James' Church, Wichita, Kansas, to the memory of the founder and first rector of the parish, the Rev. Otis Earl Gray, who died about a year ago. Several addresses were given. Dr. Fred O'Donnell of Junction City told of the remarkable work done by Mr. Gray as the chaplain of the 89th division. His address was followed by the address of Bishop Wise in which he gave a glowing tribute to Mr. Gray as a rector.

The altar is of carved oak and is from the studios of the American Seating Company. The reredos, done also by the American Seating Company, is enriched with two beautifully carved figures representing St. James, for whom the church is named, and St. John, for whom the mother church of Wichita, is named. These figures were carved by Lois Lang of the Oberammergau Lang family. The Rev. Samuel E. West is the present rector of this thriving parish.

* * *

Christ Church, Newark, N. J., is doing an interesting work among the children of the foreign-born. The Stansbury Memorial Children's Guild is composed of about sixty-five children, almost all of whom have foreign-born parents. Three men of the parish conduct a Boy Scout Troop which caters to boys of at least six nationalities.

* * *

Through the open door of the Church of the Ascension, New York City, since January of this year 6702 people have entered at night; 13,070 during the day; 5009 have worshipped at daily week-day services and 16,953 at Sunday services—a total of 41,734 worshippers. This Church is never closed.

* * *

The Church was in command of the air on Christmas Eve and pretty much all day Christmas, with carol services, chimes, notably the ushering in of the Festival by the beautiful chimes of Trinity, New York. The service at the Cathedral in Washington was broadcast on Christmas day over a coast to coast network, Bishop Freeman preaching an inspired sermon in which he pleaded for world peace and for economic and social justice.

* * *

Two preaching missions were recently conducted in Philadelphia. One, by the Rev. C. Sydney Goodman, was held in the Church of St. John the Baptist, Germantown. The other, conducted by the Rev. Dr. Samuel Steinmetz, was held in St. John's Free Church, Kensington.

* * *

The Rev. Dr. Alfred J. P. McClure, a retired priest of the diocese of Pennsylvania, died at his home in Atlantic City on December 2nd. Dr. McClure had been rector of All Hallow's Church, Wyncote, Pa., for seven years, and was assistant minister at Holy Trinity Church, Philadelphia, for six years. During the

latter part of his life he conducted, with his daughter, Miss Abby McClure, St. Leonard's School By the Sea for Girls, at Ventnor, N. J.

* * *

Here is news that surely deserves a paragraph. At the Cathedral in Louisville they just had an entertainment, arranged way last spring, to raise money for the endowment. They had the party all right, and a bazaar also, but instead of putting the money in the endowment fund it was distributed among the poor. Fine stuff what?

* * *

There is a fine children's service each year at Christmas at St. James', New York, when the children in the congregation come forward and place some gift in the Manger which stands in the chancel between the choir stalls. These gifts are later distributed to poor children.

* * *

Another beautiful service at St. James is the Carols by Candlelight service which is held Christmas Eve. Led by the choir the congregation sings carols, burning candles throughout the church being the only illumination.

* * *

There is always a great service at Trinity, New York, the day before Christmas when carols are sung in the churchyard. This service attracts hundreds from the downtown section of New York.

* * *

When General Convention meets in Denver next September, the delegates will have a rare opportunity to enjoy an exhibition of Ecclesiastical Art. Not far from the downtown headquarters, and a short distance from St. John's Cathedral, the Church Art Commission is planning to hold an exhibition which will not only be a help and inspiration to all the Bishops and other Clergy, but one which all delegates, vestrymen, and members of the Woman's Auxiliary should surely visit.

There will be photographs of large and of small churches, not only of those in America, but from Sweden, which is leading all other countries in Ecclesiastical Art, and from other foreign countries. There will be examples of stained glass of leading craftsmen and an exhibition of the mediaeval glass, fine printing, vestments, tiles, silver, and designs of mural paintings.

* * *

The following were elected trustees of the General Seminary by the alumni: Bishop Cook, Rev. J. Wilson Sutton and Mr. Robert L. Gerry of Rhode Island. They are to serve for three years. The mid-winter reunion of the alumni is to be held on January 20th with luncheon at

CLERICAL SKETCHES CARMELO DI SANO

CARMELO DI SANO has been working among his own people in the diocese of New York since 1904, when he became attached to Grace Chapel, in charge of the Italian work. The following year, with the help of Canon George Nelson, he started the Italian mission of St. Ambrose in Harlem which he served until 1912, when he was placed in charge of Italian work on Staten Island. Here he built a fine church which was dedicated to the Holy Redeemer, Prince of Peace, in 1921 as a thanksgiving following the war. In addition to his pastoral work Mr. DiSano has written a number of books and pamphlets which have been used with success in acquainting the people to whom he ministers with the Episcopal Church.

1:15, followed by lectures by Professors Shepard and Gavin. The dinner is to be at seven o'clock with Dean Fosbroke, Bishop Burleson and Ralph Adams Cram as the speakers.

* * *

The Rev. Paul R. Palmer, Benson, Minnesota, has accepted a call to St. Mark's, Lake City, Minnesota.

* * *

The Rev. Charles B. Ackley, rector of St. Mary's, New York, takes his reading to bed with him in a unique way. At the recent fair of the parish he was presented with a quilt with 442 names embroidered on it. Each name represented 25¢ so that the quilt brought to the church something over \$100. No more counting of sheep for Dr. Ackley. Hereafter on a sleepless night he can merely switch on the light and read over his parish list.

* * *

St. Thomas', Brooklyn, celebrated its 25th anniversary recently, with over a thousand people attending services that day. Since the celebration announcement has been made of a bequest of \$40,000 to the parish under the will of Ida Lake, parishioner.

* * *

Those of you who are following the suggestion of the Woman's Auxiliary and are studying India this year will be interested in this brief editorial from the *Indian Social Reformer*:

"The Archbishops of Canterbury and York and the heads of the Free churches in Great Britain have issued an appeal for prayer in all churches for the success of the

Round Table Conference . . . But why should God be tied down to the Round Table Conference as a means of bringing about the operation of His Will in the matter of Indian swaraj? Why not pray for the success of the Civil Disobedience Movement which has the same object in view? Or even better, pray for both? God is not bound by the preamble to the Government of India Act . . . That the Christian Churches of Great Britain can not conceive of God acting except through the instrumentality of politicians, British and Indian, shows how much the political spirit has pervaded British Christianity . . . The Archbishop of Canterbury in an article . . . says that on the success or failure of the Conference may depend the future of India's millions. It rather seems to us that it is the British people who are on their trial before God and humanity."

* * *

The Rev. Dr. Joseph Fort Newton was the special preacher at two services of a patriotic nature recently held in St. James' Church, Philadelphia, of which he is co-rector. Tribute to the memory of George Washington on the 131st anniversary of his death was paid by the First City Troop of Philadelphia on Sunday afternoon, December 13th. This marked the 26th year that this organization has attended service in St. James' on this anniversary. At this service, Dr. Newton emphasized the profound faith of Washington. The Pennsylvania Society of the Sons of the Revolution commemorated, in St. James', on Sunday afternoon, December 20th, the beginning of the encampment of the American Army at Valley Forge in 1777. This was their forty-second annual commemoration of this event. Dr. Newton, who is chaplain of the society, preached.

* * *

At the annual dinner of the Church Club of Philadelphia, which was held this month in the Penn Athletic Club, the Hon. Roland S. Morris, former United States Ambassador to Japan, was the principal speaker. Mr. Morris suggested, as a measure of economy, the cutting down of the Episcopal Churches in the center of the city to half the present number. The other speakers were Bishop Garland, Bishop Taitt, Canon Allen P. Shatford, of Montreal, and the Rev. Dr. John W. Chapman, from Alaska.

* * *

The Kentucky social service commission recently arranged a most helpful conference in social service led by the Rev. Alfred Newbery of Chicago. On the morning of the

same day, Mr. Newbery held a conference with the clergy on family relationships, which was marked by keen insight into the subject, practical common sense, and deep spirituality and made a greater impression than anything of the kind ever held in the city.

* * *

A special council of the diocese of Minnesota was held in St. Mark's, Minneapolis, December 16th, to consider the election of a bishop coadjutor. The council granted the request of the bishop, and a committee was appointed to receive nominations. The election will take place at the regular council meeting to be held at Faribault in April.

* * *

Built in 1840 by George Jardine of New York, carried on a canal boat from New York to Rome, and by ox team from Rome to Zion Church, Pierrepont Manor, N. Y., the organ in that church is still in excellent condition. Recently Mrs. John Etheridge of Salem, Mass., whose grandfather, William C. Pierrepont built and endowed the church, has provided an electric blower for the organ. It is said there are not more than three organs of this kind in the country.

* * *

The sort of social service work a small parish can do is exemplified by the activities of a mission in Central New York. A clothing bureau has been maintained in a country district where used and cast off clothing, which has been donated, is sold at a very low price so that very poor people can get good clothes, not as charity, but as a bargain. The annual report of this organization shows that 200 dresses, 50 children's dresses and suits, 30 men's suits, 50 pairs of shoes, and 100 miscellaneous articles, underclothing, stockings, have been sold. For the sum of \$139.39 realized, a considerable portion was spent in community work such as the Boy Scouts, the Girl Scouts, flowers and fruit for the sick, doctor for a sick baby, and school books for children.

* * *

A dinner with Bishop Perry as the guest of honor was held in Brooklyn, with 650 people present, representing a large percentage of the parishes and missions of the diocese of Long Island. Bishop Perry's address struck a highly spiritual note and called earnestly for realization of a vital national solidarity in the Church.

* * *

Four hundred parishioners were present at a parish dinner held at Trinity, Columbia, S. C., last Friday evening, when the rector told them of the parish budget, of their quotas

A NOTICE

THE WITNESS would like to make arrangements with parish guilds and other parish groups who, with the approval of rectors, would like to take subscriptions for the paper. In a recent address the Presiding Bishop of the Church called earnestly for realization of a vital national solidarity of the Church. One means toward this end is to have a paper of the Church in the home of every parishioner weekly. Thus, in addition to being paid a liberal commission on subscriptions, parish groups also will be performing a vital service for the Church. A letter to the New York office, 931 Tribune Building, will bring you details and materials. May we also suggest to rectors that if they have responsible unemployed persons in their parishes we are prepared to offer an extremely liberal commission to subscription representatives. Details sent promptly on request.

to the diocese and the National Council. There was also moving pictures of the parish activities which was a real drawing card. Some weeks ago, at the suggestion of the Rev. Henry D. Phillips, rector, professional motion picture photographers took pictures of the various activities of the parish, the expense being met by a few laymen. All of the many organizations of the parish appeared in the scenes and as many as five hundred individuals. These pictures, carefully planned so as to tie up the parish activities with the work of the diocese and the National Council's Program, brought to many a determination to support with renewed interest the full Church program. This determination was made manifest in the every member canvass which was over subscribed.

* * *

New windows, memorials to Bishop Brent and General Leonard Wood, were recently dedicated by Bishop Mosher in the cathedral in Manila.

* * *

A canvass of two thousand families, made by two officers of the Church Army, in the parish of St. Andrew's by the Sea, Rockaway Park, N. Y., disclosed exactly one person open to Church influence and not already known to the rector. More than a hundred and fifty communicants have removed from this parish in the past year, and evidently none at all have come in.

* * *

Bishop Ferris recently dedicated

the Children's Chapel in the Church of the Good Shepherd, Buffalo, N. Y., the gift of Mrs. W. P. Northrup, in memory of her husband who served the parish for forty years as warden.

* * *

Reception for the Rev. and Mrs. W. C. Compton was held on December 17 at the Ascension, Rochester, N. Y. Mr. Compton has been twenty years in the priesthood and sixteen years as the rector of this parish.

* * *

The Rev. Charles Henry Webb, director of St. John's Hospital, Brooklyn, has been elected chaplain-general of the Guild of St. Barnabas for Nurses. He is also chaplain of the Brooklyn branch of the guild which has about 150 members.

* * *

Bishop Campbell Gray of Northern Indiana conducted a quiet day for the clergy of Rochester, N. Y., and vicinity on December 19th.

* * *

An impressive new pageant, "The Nativity" written by the rector, the Rev. Henry Darlington, was presented by the Young People of the Church of the Heavenly Rest, N. Y., on Christmas Eve. This was the third of a cycle of six pageants, especially written for this church for the seasons of the Church year. The pageant was presented in the church, the chancel having been designed partly with this end in view.

* * *

St. John's, Los Angeles, California, celebrated its 40th anniversary last month. In connection with the celebration a parish dinner was held with Bishops Stevens and Gooden as guests of honor. Among the clergy present were four who are now the rectors of parishes that were sponsored by St. John's. The present rector of this great parish, the Rev. George Davidson, has served there for over seventeen years. The church is considered by many the most beautiful in the country.

* * *

The Church in Kentucky and more especially in the See City, Louisville, has been seriously affected by the closing of a number of banks, the Cathedral congregation, and a number of other parishes having kept their current funds in one or other of the affected banks. One of these institutions, the oldest bank in Kentucky was regarded as particularly sound and was patronized by a large number of the Church people of the diocese, all of whom are affected to a more or less degree. However, a wonderful spirit has been shown, and the parishes are proceeding bravely with their every member canvasses in spite of adverse circumstances. Immediately preceding,

there was held on a recent evening in the Cathedral House the Annual Vestryman's dinner, sponsored by the Diocesan Committee on the Church's Program, at which the Rev. B. H. Rheinhiemer, Archdeacon of Southern Ohio, was the guest speaker. Though smaller in numbers, it was perhaps the best and most inspiring meeting of many such occasions, the speaker combining sound optimism and encouragement with spirituality and a practical suggestion for the work.

* * *

Here is a believe-it-or-not which might be used as the foundation for an eloquent sermon by some parson with a knowledge of economics. In New York harbor a number of tug-boats are burning wheat under their boilers since they find it cheaper fuel than coal.

* * *

There are interesting entries in the diary of Bishop Roberts of South Dakota, as printed in the diocesan paper. "On November 19 I received notice of my election as the Bishop of Harrisburg." Then later on under the date of December 2: "I declined my election as Bishop of Harrisburg. Much work during the day." And those are the only references to the event.

* * *

The convention of Harrisburg is to meet at St. John's, York, Pa., on January 27 and 28 to elect a bishop.

* * *

An anniversary of 25 years in the active service of the Church as a priest is worthy of recognition. And this is particularly so in the case of the Rev. Charles R. Allison of Warsaw, N. Y., whose anniversary was celebrated on the Fourth Sunday in Advent fittingly. Dr. Allison, with headquarters in Warsaw, has twenty missions under his charge, and with the help of two assistants is carrying on one of the most successful pieces of rural work that is being done by the Church.

* * *

The Etas of Japan, similar to the Untouchables of India, were the subject of an address given before the Maryland Woman's Auxiliary by the Rev. James H. Lloyd, who has been at work among these people for the past three years.

* * *

The Churchman's Club of Maryland held their fall meeting and dinner on December 17, with Professor W. F. Albright of Johns Hopkins giving an illustrated lecture of his recent excavations in Palestine.

* * *

In a speech which he made recently over the radio, our national treasurer, Dr. Franklin, told a striking story. It was of a company of

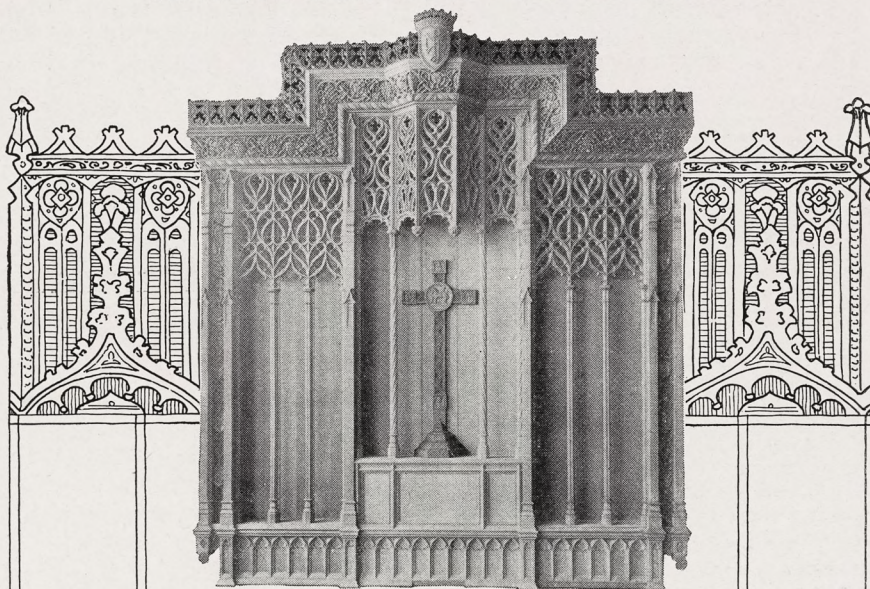
sailors who were shipwrecked in the South Seas. Their ship had gone down under them and a remnant of the crew were cast ashore upon an unknown island. Utterly exhausted and desperately afraid, expecting every moment that a horde of blood-thirsty savages would fall upon them, they fought their way through

tangled undergrowth toward a distant clearing. As they emerged their leader shouted: "Come on boys! it's all right! I see a building with a cross on it!"

* * *

On the first Sunday in Advent a special offering was made in every parish and mission in Oklahoma in

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behalf of the Advance Work Program. Oklahoma is to provide \$2000 to aid in the building of a rectory for St. Alban's, El Paso, Texas.

* * *

Captain Arthur Casey, Church Army, spent the Advent season in Oklahoma conducting a mission at Trinity, Tulsa, a conference on lay evangelism at Pawhuska, and making a survey in Oklahoma City and Seminole for the bishop.

* * *

Because the lodge of The Girls' Friendly Society in New York City has been unable to accommodate girls out of work who are in need of room and board, The Girls' Friendly Society in the Diocese of New York has voted a sum of money to be spent through the Girls' Service League for the board and lodging of four girls during December, expecting to renew the offer in January.

* * *

The Rev. Howard C. Robbins of the General Seminary was the preacher last Sunday at Christ Church, Cambridge, Massachusetts.

* * *

By the will of the late Sarah Schmerhorn of Lenox, Massachusetts, \$75,000 is left to Grace Church, New York, and \$25,000 to the New York City Mission Society.

* * *

An Englishwoman, Miss Muriel Lester, occupied the pulpit of the Cathedral Church of St. Paul, Boston, last Sunday. Miss Lester's experiments in helping the poor by living the life of the poor have brought her to the attention of the economists and social workers and the artistic and literary world of London. She is the founder of the social movement centered in Bow, the historic East End of London. She personally gave the house called Kingsley Hall, used on week days as a social center by the neighborhood people and, Sundays, as a house of worship. Situated in the most dismal corner of London's East End, she has made this place the center of attraction for a varied group—artists, factory girls, literary men and women, day laborers, nurses and musicians. Dedicated to the breaking down of all barriers between classes, creeds and race, the only requirement of residence is the pledge of time each day for silent prayer which is the basis of the unity she has built into Kingsley Hall and little by little into the surrounding neighborhood.

* * *

A movement for a substantial increase in the sustaining membership of the national Girls' Friendly Society was initiated in the Diocese of Rhode Island December 12th at a tea

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given by Mrs. James DeWolf Perry, wife of the Presiding Bishop of the Church, at her home in Providence. Mrs. Charles Townsend, recently elected national head of membership, spoke of the constructive program sponsored by the national organization. Mrs. Townsend described how The Girls' Friendly Society had grown since its beginning in 1875. There are now in the United States 45,000 members who are conveying to young people the principles of Christian living along modern educational lines.

* * *

The Church Army captain, Arthur W. Abraham, appointed to work in the Diocese of Albany, since early October has conducted a countryside evangelical mission in Delaware County. This work has been under the direction of the Rev. Gerald V. Barry, of Lake Delaware, and the Rev. G. Donald Pierce, of Margaretville. With the new mission of St. Mary's as a center, open air meetings, attended by sixty men, were held at Downsville, and daily house to house visiting done. Captain Abraham also began work at Shinhopple, with the schoolhouse as a center, and with a congregation of twenty-two people. He has visited the district school weekly to give religious instruction to the children, the teacher taking her place in the class. At a place called Peakville the Captain began his services with fifteen in attendance, the congregation growing to thirty-seven on the second night and fifty-three on the third. Captain Abraham uses a portable altar, with crucifix and candles and leads the singing with his cornet. The work he has begun will be continued by the Rev. D. G. Pierce. On December 12th Capt. Abraham sailed for England to spend Christmas in the homeland, and will return to the

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Diocese about the middle of January to resume his work.

* * *

A fine new St. Luke's, Chicago, was dedicated on a recent Sunday by the Rev. H. L. Crawford who has served this west side parish for the past thirty-two years. He dedicated a remodelled church and blessed a number of memorials in the presence of a congregation which crowded the church.

* * *

Grace Church, Orange, N. J., celebrated the 25th anniversary of the rectorship of the Rev. Charles T. Walkley recently with over 700 people attending the reception. Among those in the receiving line were the bishop of the diocese, the rector of St. John's Roman Catholic Church, and Edward W. Ashley, vestryman for the past fifty-five years.

* * *

St. Peter's, Cambridge, Mass., is to build a new parish house. It is to have an auditorium with a seating capacity of 300 and the usual guild rooms, rector's study and kitchen. The church also is to be renovated. The Rev. Frederick Lawrence is rector.

* * *

A beautiful new church was blessed by Bishop Longley on a recent Sunday at Anamosa, Iowa. The church and parish house is the gift of Mrs. C. H. McNider and her son as a memorial to the late Charles H. McNider, for many years a member of the vestry.

* * *

The Rev. Sam Shoemaker, Calvary Church, New York, was the preacher last Sunday at St. Peter's, Cambridge, Massachusetts. In the afternoon he spoke to the students at Phillips Brooks House, Harvard, on the work of the First Century Christian Fellowship.

* * *

The Rev. Elmore H. McKee, former chaplain of Yale, is to begin his ministry at Trinity Church, Buffalo, next Sunday.

* * *

Not the least important among the activities at some of the mountain missions in Southwestern Virginia is the assistance given in service and advice along the lines of public health. An interesting example of

THE WITNESS FUND

We acknowledge with many thanks the following donations to THE WITNESS FUND.

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The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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this is furnished by recent occurrences at St. Peter's-in-the-Mountains near Callaway in Franklin County, where Miss Caryetta Davis is the missionary-in-charge. Smallpox was found in the neighborhood and Miss Davis immediately set to work to combat it. She had "vaccination day" at St. Peter's. The doctor came and eighty persons of all ages were vaccinated. A number of others expressed the determination to be treated if the danger should increase at all. As a consequence of it all, the trouble was controlled perfectly and there was no epidemic. About the same time a case or two of scarlet fever developed in one of the valleys. In this instance, as in the other, the people cooperated promptly and effectively in efforts to prevent a spread of the disease. Miss Davis feels that a real "milestone" has been reached in the work in rural communities and that the people are assuming a much broader attitude than in the past in relation to problems of public interest and welfare.

* * *

Are you interested in South American events? Most of us, I am afraid, know little about affairs there, but this letter from one of our Brazilian clergy is at least comforting in that it assures us that all revolutions are not bad. He writes:

"It is impossible to describe within the limits of a single letter the radical transformation that the public affairs in Sao Paulo are undergoing. The population of the Capital, noted for its calm and restrained spirit, broke out with enthusiasm on the day of victory and on the following days.

"In reality we are witnessing the greatest moment in our country's life. The 24th of October is in a certain sense greater than any other date, not excluding that of the Independence (September 7, 1822) and that of the Proclamation of the Republic (November 15, 1889.) We are living in days of great opportunities. The Evangelical Church in Sao Paulo has endeavored to meet the situation.

"The soldiers of the South were received here in a festive manner. The State of Sao Paulo is at one with the revolutionary cause. The soldiers from Rio Grande and Parana have conducted themselves with admirable demeanor, winning and deserving the respect and sympathy of the whole population. The Brazilian family was never so united as at this juncture."

* * *

A church building has been moved forty feet without interruption of services. City improvement in Phila-

delphia necessitated the use of the land upon which St. Clement's Church stood. To tear down the Church, a large stone structure, and rebuild presented too many undesirable features, so the entire church was moved bodily forty feet upon

land acquired for the purpose. The entire cost of this operation — \$265,000, including purchase of the new site—was covered by an award by the City of Philadelphia in payment of the property acquired for public improvement.

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4:30 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

The Praying Strike

THERE recently appeared in a church journal a remarkable article under the above title which described the strike of the textile workers in Danville, Virginia. Workers who have reached the point of starvation, evicted from their company owned homes, yet without apparent bitterness, certainly without violence, continuing their peaceful struggle for better conditions.

In order to support these workers
there has been organized

THE CHURCH EMERGENCY COMMITTEE

For Relief of Textile Strikers in Danville, Virginia

This interdenominational organization appeals to you for help. The appeal is based upon the following facts:

1. The issue of this strike is whether or not workers have the right to join a union of their own choosing. The Episcopal Church, like most churches, has repeatedly passed resolutions stating that workers have this right. We believe that many Church people will wish to demonstrate the sincerity of these professions by supporting these Danville workers.
2. The strikers are reliable citizens and church-going people, who are giving a remarkable demonstration of non-violent resistance.
3. Starvation should not be the determining factor in this struggle.

Please Help!

Checks should be made payable to
the Committee and mailed to

THE CHURCH EMERGENCY COMMITTEE

287 Fourth Avenue, New York City

Alva W. Taylor, chairman James Myers, secretary W. B. Spofford, treasurer

Committee: Mrs. Richard Aldrich, Rev. W. Russell Bowie, Winifred Chappell, Eleanor Copenhaver, Jerome Davis, Mary Drier, Bishop Charles K. Gilbert, Rev. Hubert Herring, Mrs. J. N. McEachern, Rev. J. Howard Melish, Rev. R. B. Nelson, Rev. Reinhold Niebuhr, Bishop F. F. Reese, Rev. Donald Tamblin, Mrs. Lucinda Terry, Rev. Worth M. Tippy, Olive Van Horn, Rev. John W. Walker, Rev. Charles Webber, Louise Young.