

The **WITNESS**

CHICAGO, ILL., JANUARY 15, 1931

THE SPIRIT OF LIFE

by

Bishop F. F. Reese

WE SHOULD regard the opportunity to pledge and give to missions as a privilege. To disregard that privilege is the beginning of spiritual decadence. The only way to keep our souls alive is to think with Jesus Christ and to obey Him in spirit and in truth. The only way to keep a parish alive is for it, its rector, vestry and people, to express in their prayers and in their serving and giving a missionary spirit. There is no surer way for a parish to die than for it to be fearful and timid, and selfishly concerned about its own preservation. The spirit of adventure and faith is the spirit of life.

MESSAGE OF THE WEEK

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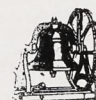
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HALF TRUTHS

An Editorial by

BISHOP JOHNSON

THE essence of the Christian religion is not merely our philosophy about life but far more our willingness to render sacrifice. Originally religion was chiefly a matter of sacrifice. At first it was the sacrifice of animals to propitiate the wrath of God. Later came the temple sacrifice to represent man's consciousness of sin. And then the sacrifice on the Cross to dramatize the price of forgiveness. And now the sacrifice of ourselves, our souls and bodies in conjunction with Christ's sacrifice as a pledge of our sincerity is striving for our redemption.

The idea of sacrifice like the urge for knowledge or for art began in crudities but eventuated in the greatest reality of our lives.

The test lies in the nature of our sacrifice. It is painfully true that lip service and ritual without a struggle for personal righteousness is obnoxious to God and man, but it is not also true that personal effort without prayer and ritual is pleasing to God. It would seem that we need both and that we acquire neither by recriminations between priests and prophets, each of whom can readily distort the truth by noisily proclaiming a half-truth, which is also invariably a half-lie.

It was, I am sure, to these half-truth, half-lie people that our Lord spoke when He said, "Because I tell you (the whole) truth therefore you will not believe."

As someone has wittily said, "Such people become just sufficiently inoculated with religion as to become immune to it."

There is no worthy objective attained in this life without painful effort. The scientist, the artist and the writer must go through much tribulation before they win the victory. Are we stupid enough to imagine that we can ever attain to the stature of Christ either by a casual interest in His Gospel or by a patronizing attitude toward His commandments? If we are going to attain any worthy end we must do something more

than philosophize or patronize the Christ. We must live the Gospel and this involves certain acts which are excessively painful to those who have other important things to do.

The man who thinks that his worldly importance exempts him from the simple practices of the Gospel is deceiving himself and no one else. In the presence of God the inequalities of this little world are insignificant.

In my judgment the most valuable thing in life is worship. The man who leaves it out of his schedule has missed the greatest joy that comes to man. The vivid sense of God's presence, the increased reverence for human life; the orientation to a definite purpose; the perspective that it gives to all of our activities—all these are dependent upon the habit of worship as the fixed obligation of the sons of God. Worship has carried saints into a degree of bliss as painful to endure as the brightness of the sun is to one accustomed merely to the shadows of a cave. There is an incident of pain in worship that we may avoid by inertia but if we refuse the pain we are excluded from the joy.

THE next great blessing of our religion is fellowship. The tendency of men is to find their satisfaction in a limited group from which is rigorously excluded those who offend their sense of propriety. So we have lodges from which the unfit are excluded by blackball; and pious societies called churches from which sinners are kept out by rigorous methods; and we have exclusive coteries of the social elite. This selected fellowship has its immediate advantages but they are very limited. There is nothing more monotonous than the endless repetition of the same reactions. The only people who really experience the wealth of love are those who, like Saint Francis, give themselves unreservedly to the love of all men and

who seek fellowship with those who differ and offend. A mortal must learn this by showing kindness to the unattractive and by being friends to the friendless. Of course it is a painful operation but it leads to the expansion of one's own soul.

One is familiar with the type of liberal who never makes any personal contacts. They have been correctly dubbed parlor socialists. We have them in the ministry. They substitute mental processes for disagreeable contacts. Theoretically they are for the down and out, but not intimately. It is a phosphorescent love without heat.

Of course there are those who immolate themselves in the details of worship and leave out human contacts. As a rule however your devout worshipper is one who does not spurn his fellow man.

YOU might divide such ecclesiastics into two groups, those who believe in an open communion rail but a closed pew, and those who advocate free seats and a restricted altar. It depends where the emphasis is laid. Of course it is one thing to kneel for a moment beside an offensive neighbor at the altar rail, and quite another thing to sit for an hour beside the unclean. I guess the Lord intended us to do both to a degree and it is only through the pain of performance that we catch the vision of a larger love. Love can easily become selfish when we try to bottle it up in snug compartments.

The only way really to test the Gospel is to live it. The Master never told us that it was easy but He did tell us that it leads us to something bigger and better than the restricted area of our own petty contacts.

Some one has well said of the present depression that it hits a group of people who are not spiritually equipped to overcome it. The stock market produced a nation of feverish self indulgence. The depression finds a people who are soft and unable to endure hardships as good soldiers.

It is only as men come back to a larger conception of worship and fellowship that they will possess a sufficient purpose to endure suffering with a faith sufficient to overcome its baneful effects. Love and worship are the keys which admit us into a larger world and a larger life.

The Conquering Note

By

JOHN S. BUNTING

IF ANY cause should go forward with daring confidence and quiet boldness it is the cause of Christ as led by His Church. It should have something of the strategy of Stonewall Jackson, who once in motion, ignored everything but the vision of a certain goal.

We lack the conquering note. Many are behind in

their quotas, meetings of the clergy are depressed, congregations are small, interest lags. At two Synods this fall a foremost subject was the alarming restless state of mind of the clergy. Papers ring with high pitched controversy. But we doubt if more money can be gotten by readjustment and complaint or that more contentedness will come through the excellent work of a commission, or that controversy will subside by wishing for it.

Why not boldly raise the question that goes to the roots. Are people and clergy doing the simple and glorious work of Christ as He set it and in His way? Are we sure that His religion is God-finding and man-changing?

When they asked Him, "Where dwellest thou?" He replied, "Come and see." When they had "seen" they went forth "throughout all Galilee" kindled by nearness they went forth flaming. When they gathered about Him after the Resurrection, dumb with wonder, He drew them closer still, knowledge became luminous, and forth they went, turning a world upside down. "Simon, Son of Jonas, lovest thou me?" "Feed my lambs." How close that word drew Peter and how far it drove him forth in a journey that touched the bounds of time.

To rise to the thrill of a closer contact we must risk all, close all in a gallant effort to change at least one life to Christ's way of living. The Sacramental Presence was bestowed not merely for private comfort, but to supply the power to lead a charge for Christ. Somewhere in it is a beautiful Peace and somewhere a bugle note. The conquering look, the martial note come when we know the love of God in terms of the Shared life, when it becomes God-finding and man-changing.

General Convention

By

BENJAMIN DAGWELL

THE approaching General Convention to be held in Denver will be the fiftieth triennium of that interesting body. The date has been advanced to September and the opening Services will be held on Wednesday, September 16th. The housing arrangements have been completed. We are fortunate in having secured for the House of Bishops the spacious legislative hall of the Representatives in the State Capitol. The House of Deputies will convene in the beautiful new Scottish Rite Cathedral diagonally across from the Capitol. Their hall provides room for delegates and a gallery for almost a thousand visitors. In that building so conveniently located to the House of Bishops, and but six blocks from the principal hotels, Convention Headquarters will be located. The branch Post Office will be here, the exhibits will be located in the basement and "281" headquarters will be adequately accommodated.

The Corporate Communion for the General Convention will be held in St. John's Cathedral at 7:30 a. m. The Woman's Auxiliary will have their early Celebration at St. Mark's Church at the same hour. At ten-thirty the public Service for the Official opening of Convention will be held in Denver's Municipal Auditorium. The Presiding Bishop has had the acceptance of the Rt. Rev. Michael Furse, Bishop of St. Albans, England, as the preacher for that Service.

The Woman's Auxiliary will hold their sessions in the Central Presbyterian Church. This Church is admirably located, two blocks from the hotel headquarters on one side and two blocks from the Capitol on another. The Pastor of the Central Presbyterian Church, the Rev. Martin E. Anderson, in the name of his congregation has graciously tendered all their facilities to us for the success of the women's meetings.

The Editor of THE WITNESS has kindly invited me to contribute to the columns of THE WITNESS from time to time and I shall probably write of that which is closest to my heart for the present and that is the Church's greatest General Convention.

Three Kings

By

BISHOP WILSON

ISN'T it delicious to hear the gasping little children stutter at this time of the year just as we used to stutter over the Epiphany song—

"We Three King Sov Orien Tar"?

It is a beautiful old story, well worth preserving and quite harmless, despite the fact that a large part of it consists of legendary embellishments. Read the account as given in the second chapter of St. Matthew and notice how much has been added to fill out the dramatic picture of the song.

The Evangelist tells us only that Wise Men came from the east. He does not say that they were kings or that there were three of them or what their names were. These details grew up around the original story and became so popular that many people think they are all part of the Bible record.

The Magi (translated Wise Men) are first known as a Median tribe who attempted to overthrow Persian rule. Failing in this, they lost political influence but became a powerful priestly caste. They were highly respected for their learning and some of them were held in awe for their supposed powers of magic. Nobody knows the exact home of those who came in search of the Christ Child, tho an early tradition located their homes in Arabia, partly because of the nature of the gifts they bore and also because of the easy communication between Palestine and Arabia at that time. The author of Ben Hur has fairly well established it in the minds of the American public that one of them came from India, one from Egypt,

and the third from Greece. The Bible says simply "from the east".

By the sixth century the tradition was current that there were three of them and that they were kings. In all probability both of these points were deduced from the nature of the gifts and their number. The Scriptural account says that they brought "gold, and frankincense, and myrrh". It is quite natural that three gifts should be presented by three givers and certainly the offerings mentioned were of princely character. Such additions to the story were very fitting and they also served to brighten it up.

The Venerable Bede was the first to fix names upon the three kings, calling them Melchior, Gaspar, and Balthasar. He not only named them but described their appearance—very likely taking the suggestions from some early religious painting of which we are ignorant. These details also seemed to harmonize with what was already known and they fell into the current of the popular imagination. Indeed, as time went on, the very bodies of the three kings were said to have been discovered and laid away in the great Church of St. Sophia, in Constantinople. Later they were transferred to Milan and, in the twelfth century, were moved again by Frederick Barbarossa to Cologne where they are still supposed to rest. In the Middle Ages the three kings were often numbered among the saints and, very properly, were considered as the special patrons of travellers.

It is just as well to distinguish between the Bible story itself and subsequent embroidery, tho if it will help the children sing any more lustily, let them have all the color they can get. In any case the important point is that Christ came into the world for all men—Gentile and Jew alike.

Notes From England

By

A. MANBY LLOYD

IT IS twelve months since you heard from me. Perhaps a review of 1930 may not be out of place. If one has a bad memory a note-book comes in handy, and, if properly classified, the passage of years make them valuable.

Society in general . . . need not detain us. Lord Linkem still has a beer income and a champagne appetite. Lady Linkem lost a pot at Monte Carlo, but won it back at a Church bazaar sweepstakes. John Beckett, the Socialist M. P. for Peckham and Kyrle Bellew, the actress-widow of that good Socialist, Arthur Borchier, were married in June "over the anvil" at Gretna Green. In July we buried that eccentric genius, Conan Doyle, whose Sherlock Holmes creation and historical tales will remain when his incursions into the Astral Plane are forgotten. London is being rebuilt. They are not pulling down the slums, but beauty spots like Park Lane. George Lansbury is probably the best

known and most popular of the Labor members, for his revolutions have been bloodless. The Serpentine in Hyde Park is now known as Lansbury's Lido, and George himself has secured facilities for mixed bathing. In October John Masefield, the Poet Laureate received the freedom of the City of Hereford, in which county he was born. The same month there passed away perhaps the most brilliant orator of our day, the late Lord Birkenhead; once famous as Galloper Smith.

* * *

In the world of Art and Letters a new play by the evergreen G. Bernard Shaw is the outstanding event. The *Apple Cart* was produced in August at Malvern by Sir Barry Jackson, and turned out to be a satirical take-off of His Majesty's present Government. But it was written long before there was any thought of a Labor Government in this country.

The play is full of good lines. "I began life as a schoolmistress," says one lady, "and I can browbeat any man in this Government." And again, "So long as Paris is full of Americans and the Americans are full of money all's well with the West." And "No King on earth is so safe in his job as a Trade Union official."

* * *

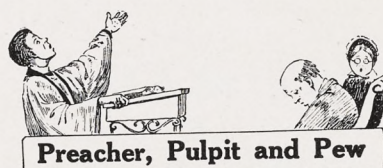
Strictly Church news is not cheerful. There is a revival of party spirit, reminding one of the seventies. But the Gloomy Dean has broadcast some bright things on religion and science. He wished our scientific friends would recognize that the natural language of devotion is poetry, not science . . . a man who interrupted a violin solo by saying "The fellow is only drawing the tail of a dead horse across the entrails of a dead cat" would be a nuisance. So is a man "who wants to bring a test-tube to a Catholic Eucharist."

Sunday cinema shows have received a severe shock by the discovery that they are illegal. The Rev. Cotton Smith (Lincoln), offers a week's work to any one unemployed man in his village "as a Christmas present to the One Whose birth at Bethlehem brought goodwill to working-men." Dr. Selwyn, the Editor of *Theology*, has been made Dean of Winchester. The Lambeth resolutions on marriage and sex have produced copious correspondence, and G. K. Chesterton, in his paper makes great fun of the Wisconsin educators who have decided that children should learn all religions, and so become masters of Comparative Religion. He would not have children to compare religions any more than he would have them compare fireworks on the 5th of November or crackers on Christmas Day. "Eden was the place where every stick and stone was enjoyed for its own intrinsic qualities; and the serpent of Relativity, or comparison, appropriately made of curves, only brought sin and death into the world. "The press report says the children are interested and attentive; this last despite the fact that this is probably the only American Sunday School that has neither a Christmas tree nor a Santa Claus."

There you have it, says G. K. C. There you have the whole horror of it; the whole inhuman void. "If

the Red Indian had a Mid-Winter Tree, you would know all about that. If the Cherokees had a goblin god who came down the chimney, you would learn all about him. If any howling heathens anywhere threw presents at each other at the new moon, the facts would be thrown at you as part of Comparative Religion. But you must not have any presents given you as part of your own religion. You must not get any fun out of the faith of your own fathers; or even their folk-lore. You are not a Red Indian; and you must not have any social or religious life. Christmas is the one example of a great popular festival that has come down from primitive times alive, practiced and not studied—but you must not touch it because it is your own."

But Christmas has come and gone. It is my privilege to send across the seas greetings for the coming year, 1931. To quote our English jester once again, "The object of a New Year is not that we should have a new year. It is that we should have a new soul and a new nose, new feet, and a new backbone, new ears and new eyes. . . . Unless a man starts afresh about things, he will certainly do nothing effective."



By
E. P. JOTS

Judge: "Now, I don't expect to see you here again, Rastus."

Rastus: "Not see me again, Jedge, why you ain't thinking of resigning, is you Jedge?"

* * *

A rector was visiting one of the poorer parishioners, an old lady afflicted with deafness, who expressed her great regret at not being able to hear his sermons. Desiring to be sympathetic, he said with unnecessary self-depreciation, "You don't miss much."

"So they tell me!" was the unexpected reply.

* * *

Mrs. Smith entered the milliner's in a state of great excitement.

"My new hat has been trimmed on the wrong side," she said angrily. "I must have it altered."

"The trimming is on the left side, where it ought to be," answered the assistant. "You gave no special instructions when you ordered it, so it was trimmed in the ordinary way."

"It makes no difference where it ought to be. It's got to be on the church side!"

"Church side?"

"Yes, church side. I sit next to the wall, and I'm not going to pay for trimming that can't be seen. I want it on the other side, where all the congregation can see it!"

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

MORE than six hundred delegates, consisting of both laymen and clergymen, attended the first Men's Work Congress, which met recently in Cincinnati. Leaders in every walk of life were represented among this great body of men who came from twenty-two denominations. Many topics were discussed. At the conclusion of the Congress the following significant set of resolutions was passed:

As a congress of men, representing a wide interdenominational fellowship, we reaffirm our allegiance to the church, divinely founded by our Lord Jesus Christ, as the institution through which His will and His word may be revealed to the world. We believe in the message and power of God in Christ to regenerate mankind through individual salvation and social redemption; and we pledge to the church, in the prosecution of this task, our love, loyalty and devotion.

In view of the complex problems arising out of our present economical, industrial, social, political and international relationships, we reaffirm our faith in the gospel of Christ proclaimed by the church, as the only hope of the world for the solution of their problems through the creation of a brotherly race of men dominated by the love of God.

That the church may fulfill its mission and render maximum service to the men of our day, we would record the following convictions:

1.—We believe that the Word of God is the only adequate motivation of man for Christian conduct and service, and that without its teaching there can be no true philosophy of life.

It follows, therefore, that the church should continue to honor the Scriptures with the first place in her teaching ministry by urging upon all men a sane, comprehensive and constructive study of the Bible, that they may learn the mind of Christ and be filled with His passion for the salvation of men.

2.—We believe that it is necessary for the church to give to men a Christian interpretation of all areas of human endeavor and relationships, so that every individual may have the opportunity to develop a Christian personality in the fullest measure. Certain great principles should be continually enforced by the church upon the minds of men, in order that industry may be led to put personality above



REV. EDGAR F. GEE,
Rector of St. Peter's, Oakland

profits, that politics may substitute the welfare of all for the selfish advantage of the few, and that nations may be guided to seek peace and righteousness for the whole world rather than the cultivation of an arrogant nationalism and a selfish aggrandizement.

3.—We believe that there is great and pressing need today for the church to present Christian truth and doctrine in terms of the modern world. The rapid progress in science, discovery and invention, together with the feverish quest of wealth and pleasure, has stimulated a materialistic view of life in open conflict with the spiritual ideals of the Gospel. The new knowledge is presented as hostile to the Christian idealism. The church, in our judgment, should capture the contributions of truth in every department of human knowledge and make it a bulwark to fortify rather than weaken Christian faith.

4.—We believe that the worship service of the church and the family should be of such nature as to reveal to men more fully the reality of God, and that it should meet their spiritual needs by quickening their moral sensibilities, purifying their emotions and strengthening their wills to lead the Christ-like life.

5.—We believe that the church should seek to impress laymen more deeply with a consciousness of their individual responsibility for the conduct of its affairs, both temporal and spiritual. It should be clearly pointed out to them that God can-

not be acceptably served by proxy through a paid staff; and further the church should see that the minister is supplied with all needful equipment and relieved from the pressure of organizational and administrative details, in order that he may fill more adequately his prophetic office.

6.—We believe that the church should not only emphasize but manifest on every possible occasion the fellowship and brotherhood of men in Christ as a strengthening bond of Christian unity and as a means of promoting the growth of God's Kingdom.

7.—We believe that the church should challenge men with the greatness of its task as compared with that of any secular agency, thereby enlisting them more wholeheartedly in Christian service for the community and the world.

8.—We believe that the church should take more seriously its entire educational program and activities so as to command the intelligent support of men in this major undertaking; and that the church should be alert to discover leaders and train them in Christian attitudes and ideals, so that by virtue of their character and learning they will teach with power and conviction, not only in the pulpit, but also in the church school and in the class room of our Christian colleges and theological seminaries.

9.—We believe that the church, in obedience to the great commission of our Lord, and in view of the present apparent crisis, in this phase of our work should give compelling emphasis to the cause of missions, both in the home land and in the foreign field.

10.—We believe that the church should cease pleading with men in apologetic terms for their time, talents and money, and declare with divine authority man's duty and accountability to God to put Christ and his cause first.

11.—Finally, while recognizing the necessity and value of denominational loyalty, we believe that the church of Christ, if she would perform a larger service to the world must display a growing spirit of cooperation in the common tasks of the entire Christian enterprise.

* * *

Bishop Davis, coadjutor of Western New York, is now in a position to use more militant methods in the extension of the faith. Seventy Indian children at Newton on the Cat-

taragus Reservation have presented him with a bow and arrow. The bow is a powerful one six feet long, and was made by Chief Son-Non-Gies, commonly known as Jim Crow, who is in his 94th year. Bishop Davis was adopted by the Indians not long ago and was given a name which when translated means "Beyond the Crowd" which is a very nice name indeed.

* * *

Records in Danbury, Connecticut, at St. James Church. In 1930 213 persons were baptized; in 1929 there were 108. The Rev. H. H. Kellogg is rector.

* * *

The Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, Ohio, informs THE WITNESS that the Executive Committee of the Cathedral Chapter notified him on January third that it had reluctantly accepted the resignation he proffered the Bishop and the Committee last October, to take effect at or about Easter 1931. The Dean invites correspondence with himself from Bishops and parishes looking for adequate pastoral and priestly assistance.

* * *

King George has conferred the Order of the British Empire upon Captain William R. Davey of the Church Army, for conspicuous service to men in English prisons during the past thirty years. Captain Davey, head of the Short Missions Department of the Church Army, will be remembered by many people in this country who met him when he was here last spring.

* * *

Naturally we like this letter which comes from the Rev. Elmer B. Christie, rector of Trinity Church, Hoquiam, Washington.

Jan. 3rd, '31.

"You will be interested to know the following: My WITNESS arrived as usual on Saturday, Nov. 22nd. In it I read of the need for a nurse at Fort Yukon, Alaska. I immediately telephoned a Miss Clara Dickinson, who is a communicant of Trinity Parish and a trained nurse. She had had experience in a government hospital at Anchorage and had long desired to enter the mission field of the Church. She wrote to the Rev. A. B. Parson as directed by THE WITNESS and at the same time I wired him to look for an application for the nurse's work at Fort Yukon. On Nov. 28th I received a telegram from Bishop Rowe asking for an interview with Miss Dickinson. The following Monday (Dec. 1st) we drove to Seattle for this meeting with the Bishop. On Dec. 4th Miss Dickinson was directed to go to Seattle for a physical examination. On Dec. 8th she received

CLERICAL SKETCHES

EDGAR F. GEE

EDGAR FREDERICK GEE was born in England and graduated from Queen's College, Taunton, England. Coming to this country he attended Nashotah from which he graduated in 1892, working during his student days there as an assistant at St. James, Milwaukee. For a number of years he was in charge of missions in the diocese of Milwaukee. In 1896 he took charge of Grace Cathedral, Indianapolis, leaving there in '97 to be the rector of Grace Church, Galesburg, Illinois. From 1903 to 1913 he was the rector of St. John's, Oakland, California, and since that time has been the rector of St. Peter's, Oakland. He has been a deputy to several General Conventions and the dean of the convocation of Oakland.

her appointment to the Hudson Stuck Memorial Hospital at Fort Yukon. She sailed from Seattle on Dec. 10th. On Dec. 20th she arrived at Fort Yukon, having made the last leg of the journey by airplane. Quick work, I call it! And THE WITNESS is unquestionably a fine advertiser of the Church's needs."

* * *

Gloria Dei (Old Swedes') Church in Philadelphia has been presented with a bronze tablet, erected in memory of Betsy Ross, maker of the first American Flag. Research has recently revealed the fact that this woman of history, after being widowed from Lieutenant John Ross by a gun-powder explosion, remarried on June 15, 1777 in Gloria Dei Church, and from that time on attended services in this old church. Prior to this second marriage, however, she had occupied a pew in Christ Church, so that both places can now claim her allegiance.

* * *

Beginning with the First Sunday after Epiphany, and continuing through the succeeding Sundays up to and including Quinquagesima, February 15th, a Diocesan-wide appeal will be made to all congregations in the Diocese of Pennsylvania to rally to the support of those missionary projects for which the diocese has assumed responsibility, culminating on the final Sunday with the presentation of offerings at every altar in the diocese. As Pennsylvania was the first Diocese in the Church to respond to the appeal of the General Convention on behalf of the Advance Work Program, it is believed that the response of

Pennsylvanians with contributions for the work will lead the way in giving a similar impetus to the responses in other dioceses.

* * *

Reports continue to come in of splendid work being done in parishes throughout the country for the unemployed. To those who are taking part in this important work may I recommend a pamphlet just issued by the Russell Sage Foundation called "Community Planning in Unemployment Emergencies." It was issued with the idea of aiding those who are trying to guide our local communities in wise preparations to meet the distress of such a winter as this. It is based upon the findings of a number of different groups who have been at work on the problem and I am sure will be valuable for you to have. If you are really at work on the problem and care to have this pamphlet I think a note to Mr. John M. Glenn, the head of the Foundation, 130 East 22nd Street, New York City, would receive prompt attention.

* * *

There is a wide-awake Sunday School at St. Andrew's, South Orange, N. J. where the Rev. F. Creswick Todd is the rector. Besides the usual classes for the youngsters, exceedingly well organized and taught, there are elective courses for adults and for young people. One of the courses is on Christian Pioneers, a "Heroes of the Faith" course, and included Grenfell, Livingstone, Mackay of Uganda, Mary Slessor, Pennell of India and others. There is also a course on religious drama, a course on the religions of the world and a course on debatable questions in religion and life, which has included a discussion of such questions as "The proper use of Sunday," "The value of going to church," "Is prayer valuable?" "Do we live after death," "The miracles of the New Testament" and other like questions.

Recently the teachers of this school visited other schools for the purpose of observing methods. They went to St. Luke's, Monclair, St. George's Maplewood, Presbyterian Church of East Orange, St. Andrew's, Newark and Grace Church, Orange.

* * *

A communication for you from Dr. John W. Wood, secretary for foreign work of the National Council:

"Every American must be grateful for the well considered plan of the recently organized Porto Rico Child Feeding Committee. No one who has visited Porto Rico, especially if he has had time to get into the interior of the Island, will doubt the necessity and wisdom of the plan.

"For several years our Church in Porto Rico, under the leadership of

Bishop Colmore, has been making its contribution to the solution of that problem. In several of our schools and missions, especially in the country districts, it has been necessary to help the children along the lines suggested by the Committee, though of course as our resources are limited, not to the extent that will be possible for the committee with the backing of the American people.

"Governor Roosevelt has assured Bishop Colmore that, as Honorary Chairman of the Porto Rico Child Feeding Committee, he heartily approves of Bishop Colmore's suggestion that any members of our Church willing to share in meeting the need of the Porto Rican children should designate their gifts to be used by the Episcopal Church. Any funds sent to the Committee at its New York office, 60 East 42nd Street, so designated will be transmitted by it to Bishop Colmore.

"Bishop Colmore assures me that the Committee that has undertaken this task has the hearty support and approval of all our Church authorities in Porto Rico.

"It is a pleasure to say that Miss Mildred Hayes of our mission in Mayaguez, who has had wide experience in philanthropic work among Porto Ricans, has been asked by the Porto Rico authorities of the Child Feeding Committee to take temporarily an important executive post, and with Bishop Colmore's approval she has agreed so to do.

"If anyone desires additional information with regard to the necessity for this effort to provide for Porto Rico's under-nourished children, he can not do better than to secure from the Bureau of Insular Affairs, War Department, Washington, D. C., a copy of Governor Roosevelt's report for the fiscal year ending June, 1930. It is about as unlike official reports as anything that can be imagined. It is a document of rare insight and deep human sympathy."

* * *

At St. Hilda's School, Wuchang, the girls who make up the Students' Missionary Service League prepared a box of gifts to be sent to the Chinese Church's own mission field, the province of Shensi.

* * *

The Rev. Louis Melcher, Clarksville, Tennessee, has been called to the rectorship of St. John's, Knoxville, where he succeeds the Rev. Walter C. Whitaker. Mr. Melcher is a graduate of Wisconsin and of the Sewanee Seminary.

* * *

The Rev. Goodrich R. Fenner, rector of Christ Church, Dallas, and Miss Julia Hogan of Dallas were married at a nuptial mass on December 29th, Bishop Moore, assisted by

DID YOU KNOW—

THAT Mr. Goodhue, famous architect, considered the Chapel of the Intercession, New York, his best work and wished to be buried there. His tomb with his effigy in marble is incorporated in the north wall of the chapel.—Rev. Henry E. Kelly, rector of St. George's, Bridgeport, has just finished a new church, all the plans and details being his own work. He spent the past summer climbing about the roof beams of the Intercession, New York, getting details of the decorations.—A man dropped in to see Dr. Mockridge, rector of St. James', Philadelphia, the other day, said he had followed the career of Dr. Joseph Fort Newton, co-rector, with great interest, and left a check for \$1000 to help carry out the interesting experiment now under way at this down-town Philadelphia parish.

Dean George Wood and the Rev. B. L. Smith, officiating. They are now in Mexico City.

* * *

Another marriage of interest is that of Judge Joseph Buffington, distinguished Churchman and Trinity College alumnus, who was married on January first to Mrs. Mary F. Jones, widow of W. S. Jones, at St. David's, Philadelphia. The ceremony was performed by the Rev. Floyd W. Tomkins, assisted by Bishop Taitt. Judge Buffington, presiding judge of the United States Third Circuit Court of Appeals, is in his seventy-fifth year. He is a devoted Churchman, and has also distinguished himself by his work in behalf of Trinity College.

* * *

The Rev. Archibald R. Mansfield celebrated on January 3rd the 35th anniversary of his leadership of the Seamen's Church Institute of New York. The great thirteen story building on the water front, half a city block in area, stands as a witness to his work. Today from 8000 to 12,000 merchant seamen cross the threshold of the Institute every day of the year.

* * *

One of the thriving bits of work in the diocese of New York is at St. Martin's, up in Harlem, where the Rev. John Howard Johnson is in charge under the auspices of the New York City Mission Society. The parish was established only in 1928 but already there are more than 600 people who are regular communicants and the congregation exceeded

the regular seating capacity at twenty-six services during the past year. It was also at this Negro parish that the late Bishop Shipman, shortly before his death, confirmed a class of 220 people.

* * *

Mr. Eben E. Whitman, president of a textile company and junior warden of St. John's, Far Rockaway, New York, made an address before a large group of cotton manufacturers recently in which he said things of interest to those of us who have been watching developments in that industry in recent years. First of all he said that the problems undermining the textile industry are not sectional but affect the whole industry. Second, the great evil, generating all other evils, is over-production. He then went on to say that the basic cause of over-production is the exploitation of women and children through night employment. Mr. Whitman declared himself to be absolutely opposed to night work. "It is opposed to every humanitarian principle; it is wrong in every hygienic premise." He ended his address by proposing that all manufacturers sign an agreement that they would not employ women or minors at night.

It was a very fine speech and Mr. Whitman is so courageous in an industry which is rather lacking in leadership that one certainly does not wish to quarrel with him. I have talked to so many textile manufacturers who can see nothing wrong and stupid in working children from six o'clock at night until six the next morning, that I want to say "all power" to Mr. Whitman. But I do get a bit hot and bothered at times when these industrial gentlemen tell us that the great trouble, and the basic trouble, today is over-production. Is it because we have over-produced clothing that people must go without clothing? Is it because we have too much wheat, so much that they are actually burning wheat on tugs in New York harbor instead of coal,—is it because we have produced too much food that people must starve? Is it because we have produced too much coal that people this winter must freeze? Over-production is not itself a basic trouble. It is itself a symptom—an ugly rash that breaks out on the body politic periodically, and will continue to do so until we have the good sense to bring in a system of planned production. But pardon me—I am all for Mr. Whitman and his speech and may he succeed in getting the kids out of the mills.

* * *

The Rev. John C. Seagle of Salisbury, N. C. has accepted a call to be the rector of St. John's, Charleston, S. C. and will be in residence

January 24. He succeeds the Rev. Alexander M. Rich.

* * *

A fine children's mission was held recently at Holy Innocents, Racine, Wisconsin, by the Rev. C. W. Brown of Whitewater, Wisconsin. The material used was that furnished by the department of religious education of the midwest province, called "Adventuring for Christ." About eighty children were made Knights of the Way at the inspiring closing service. Prayer Corners, the rector reports, have been prepared in nearly every home that was represented at the mission.

* * *

A children's book of children's baptisms and memorials was dedicated in St. Thomas's, Mamaroneck, N. Y. on Holy Innocents Day. It was given by two children of the parish as a memorial to two other children. It is to be kept on the altar in the children's corner and the names of all children baptized are to be enrolled there; also a record of all memorial funds and gifts in the name of children. St. Thomas's, of which the Rev. Frank Dean Gifford is the rector, has now more than one hundred memorial endowment funds established, according to the plan explained in the recent series of articles by Dr. Atwater. As a result nearly \$25,000 has already been added to the parish endowment.

* * *

The Church Club of Delaware marked the beginning of the new year with a corporate communion, held at Old Swedes, Wilmington. The service was arranged by Bishop Cook, who was the celebrant and preacher.

* * *

The Rev. Duane Weville, St. Thomas's, Newark, N. J. is now the vicar of the Epiphany, Allendale, N. J.

* * *

The Rev. H. Murray Elliott, Palmer, Massachusetts, has accepted a call to be the rector of Trinity, Milford, Mass.

* * *

The Rev. John H. Lever, Lincoln, Nebr., has accepted a position as curate at All Saints, Worcester, Mass.

* * *

Bishop Gilbert recently confirmed a class of thirty-four at Saint Peter's, New York City, the Rev. Edmund Sills, rector. This parish has a Sunday School enrollment of 518.

* * *

The Rev. J. D. McLaughlan was recently installed as dean of the cathedral of the diocese of Olympia at old Saint Mark's, Seattle, by Bishop Huston. The cathedral, gradually being completed, was conceived origi-

MAGNA CUM LAUDE

TO ALBERT EINSTEIN for his address before the New History Society in New York when he stated that the way to end war is for the people of the world, at whatever sacrifice and hardship to themselves, to refuse war service—to Dean Colladay of Christ Church Cathedral, Hartford, for opening its fine parish house to care for the unemployed—to Dean Grant for the progress that has been made at the Western Theological Seminary, under his leadership—to Mr. H. A. Hunt, principal of Fort Valley School for Negroes, who has just been awarded the Spingarn Medal "for twenty-five years of modest, faithful, unselfish service."

nally by the present bishop of Nebraska, Dr. Shayler, when he was the rector of St. Mark's. The whole project was held up for a time since Trinity Church, the mother parish of the city, was determined to build a new church in the same district. However on the coming of the Rev. C. S. Monk as rector of Trinity the decision was made to leave Trinity in the down-town district. In speaking of the matter at the installation of the new dean Bishop Huston said: "We should never cease to be grateful to Mr. Mook for removing from the map a controversy which has at times been fraught with dire consequences to the Church in Seattle and in the diocese." He also praised the work at present being done by Trinity Parish.

* * *

A health and healing mission was conducted at the Good Shepherd, Cooleemee, N. C., recently by the Rev. B. H. Bell of Denver. Some time ago the rector of the parish, the Rev. N. C. Duncan established a clinic as a part of the church's work in this industrial community. A trained nurse was secured and to the clinic came people for first aid treatment, for advice in dieting, care and feeding of children and kindred subjects. Along with this there was a weekly celebration of the Holy Communion with intercessions for the sick, who were prayed for by name. During the year 950 persons came to the clinic, 2227 first aid treatments were given and the nurse, Mrs. Margaret Green, made 998 visits to homes. With this background it was felt that a mission by Dr. Bell might prove helpful, as indeed it was. There was nothing sensational about his program. It was a sane and simple presentation of God's laws for right living. Mean-

while Mrs. Bell was giving a daily lecture in dietetics, she being an expert in that line. It was all a most helpful affair and gave further encouragement to the parish in carrying on with their health program.

* * *

Grace Church, Copenhagen, N. Y. and the Auxiliary of that parish each have received a substantial sum by the will of Mrs. Martha Thompson, for many years a faithful communicant.

* * *

A paper on "Cottage Conferences" was read at the recent clericus of Binghamton, diocese of Central New York, by the Rev. W. A. Braithwaite of Cortland. The clericus was entertained by the Rev. H. C. Wheldon at Oxford.

* * *

Here is a good idea. At St. Paul's, Watertown, N. Y., they adjourn to the parish rooms for an informal lecture immediately after evening service. The lecture takes the place of the sermon. The method allows for informal discussion, the use of a blackboard and a more relaxed atmosphere. The rector asks his congregation for topics, then puts the topics on the bulletin board with the request that those who are interested in any will check them. Those which are in this way indicated to be of general interest will be used at the lectures.

Much the same thing is done at Holy Trinity, Brooklyn, except that

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there instead of a lecture by the rector there is a forum with an invited speaker.

* * *

At St. Paul's, Pawtucket, R. I., the Rev. Roberts A. Seilhamer, rector, there is a dual Sunday School staff; a volunteer one as leaders for the small classes to furnish the personal friendship note, then a group of paid teachers to instruct classes that are organized in classes comparable in size to those of the public schools. There is a men's lecture course in the school which has been in existence now for 17 years, with an average enrollment during that time of three hundred men.

* * *

February 11th is an anniversary observed each year by the Japanese Church, being the day of the meeting in Osaka of the first synod of that Church, in 1887.

* * *

An honor rare if not unique was bestowed on the memory of one of the Church's clergy in December when the Council of the City and County of Denver expressed formally their appreciation of the late Rev. Charles Hughes Marshall. Their resolution was offered by Councilmen Doran and Dolan, and signed by the President of the Council and by the Mayor. It said in part:

"For over fifty years, Father Marshall served the City of Denver and the State of Colorado with a singular unselfishness, in the ministry of the gospel, responding to the needs of rich and poor of all denominations and, in his own person, setting an example of spiritual attainment that made him known as the best loved man in Colorado. Father Marshall showed a devotion to the interests of the City of Denver and the State of Colorado only second to his love of humanity and the call of the cross."

* * *

The long awaited book, *The Church and Industry*, has appeared. It was written by Spencer Miller, Jr., and Joseph F. Fletcher, of the division on industrial relations, in the Social Service Department of the National Council, and published by Longmans, Green and Company. It traces the history of the Christian social movement, especially as it developed in the Church of England and in the Episcopal Church, and considers how the principles of that movement are being exemplified in several parishes in industrial communities.

An appendix prints the resolutions on industrial relations, adopted in General Conventions from 1901 to 1925 inclusive. There is a long annotated bibliography including

books, pamphlets and periodicals. The publisher's price is \$2.50. A special price of \$2.00 is available for the clergy and Church workers, if ordered through the Bookstore, 281 Fourth Avenue, New York City.

* * *

And there is a Church Army woman too, did you know that? Sister Annie Horner is working under Church Army auspices in South Dakota, both among the white people and the Indians, and according to Mrs. David Clark of that diocese, she is doing such wholesome work that people are coming from other reservations to ask why they also may not have such a person.

* * *

Bishop and Mrs. Herbert H. H. Fox of Montana sailed the latter part of December for an ocean trip through Balboa and Havana, returning by way of the Panama Canal. They plan to be home the first of February.

* * *

According to Captain Abraham of the American Church Army the wildest country east of the Rockies is in the diocese of Albany. Of course it depends, I suppose, just how you define the word "wild." According to one definition I suppose Manhattan Island would claim the distinction; by another it might possibly be Chicago. But he was taking about primitive country. He found people who had never seen a town or a trolley car and great areas entirely untouched by religious influences. Of course he set to work, made house to house calls, secured school houses and established services. One woman told him that he was the first minister to come to her house in fourteen years. Her hus-

band was recently baptized and confirmed, and three more of that household are soon to be confirmed. All of which is a good illustration of the sort of work being done by the Church Army.

* * *

The current issue of *The Record*, organ of the Girls' Friendly Society is a special study number devoted to material on India, planned to supplement the material already published by the Woman's Auxiliary. As you doubtless know, India is the country being studied this year by groups all over the country.

It has been the custom in the past for the Girls' Friendly Society to cooperate with the Church in its mission study and to give a money gift to work in the country about which it studies. This year, also, it

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is studying India with the rest of the Church; but because the Episcopal Church has no missions in India, it is giving to a mission in this country—All Saints' Mission, Hillsboro, Oregon, to which it has pledged \$2,500. The society was particularly glad to choose a rural mission, because of its interest in rural work.

* * *

Forty young men, representing twenty parishes in the diocese of Minnesota met on December 28 at a dinner, arranged by the department of religious education, to meet with Dean Grant of the Western Seminary who presented the claims of the ministry.

* * *

The Rev. Paul R. Palmer was instituted rector of St. Mark's, Lake City, Minnesota, on December 30th, by Bishop McElwain.

* * *

A memorial stained glass window was dedicated at St. Matthew's, Kenosha, Wisconsin, on January 4th.

* * *

St. Mary's, Williamsport, Pa., recently celebrated its fiftieth anniversary, at which time a new set of beautiful lights was dedicated.

* * *

This by Bishop Freeman of Washington in the sermon preached on New Year's Day at Washington Cathedral:

"The cynic tells us we cannot mix business and religion, that they bear no relation to each other. We respond that, either we will christianize industry or industry will ultimately paganize America. We do not believe we are expressing the mind of the cleric, but rather that of the most far-seeing and truly progressive leaders of our time, when we affirm that an ethical, moral and spiritual basis of life is fundamental and indispensable to the re-establishment of peace, contentment and prosperity."

* * *

In connection with the Year of Loyalty, St. Paul's Church, Syracuse, provided during Advent an opportunity for the members of the parish to learn about its activities, the diocesan, and the national Church. These meetings were held on Friday nights, one-third of the parish being asked to come for one of the nights. Besides the instruction on activities there was informal hymn singing and an instruction on the service of Holy Communion.

* * *

There is no parish among the Italian people where adult religious education is more vigorously and attractively presented than it is at St. Anthony's, Hackensack, New Jersey. The young people of the

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parish recently presented a play called "Simon Peter," translated into Italian by the rector, the Rev. Joseph Anastasi. Last year a similar play was given three times, "The effect of the work is not limited to the parish," says The Newark Churchman, "for it causes community-wide comment that St. Anthony's alone provides worth-while entertainment for the people of the neighborhood, in wide contrast to the carnival type of pastime that others promote."

* * *

A very fine opportunity has been given to the Diocese of Olympia to do really worth-while social service work by the gift of the Ackerson estate of eighty-three acres of waterfront property on Mercer Island for a home for children without homes to be trained religiously, socially and industrially in two large buildings on the property. Bishop Huston has, with the consent of the Diocesan Council, established the Children's Educational Foundation, which will open the home to children as soon as sufficient sustaining members have been secured to warrant support.

* * *

Another most valuable institution in the diocese of Olympia is the Martha and Mary Hall, which has recently become possessed of a splendidly built seventeen roomed house in the Capitol Hill district of Seattle. Commenced in a modest way by Deaconess E. M. C. Nosler and Nurse Margaret Bateman, a daughter of the late Rev. F. R. Bateman, the home is now capable of housing twenty-five girls, daughters of business and professional women, who are trained in church teaching and ways. The rector of St. Mark's Church, Seattle, the Rev. John D. McLauchlan, Ph. D., made the financial security of the house possible, and only sufficient inhabitants are now necessary to make the home a great success.

* * *

Members of Emmanuel Church, Memphis, N. Y., raised a sufficient sum to provide for a new heating plant, redecoration of the parish house, the laying of a gravel driveway and parking place. This is a very small country mission and the constant improvements reflect the pride taken in their church.

* * *

The Indian congregation at St. Stephen's, Fort Yukon, Alaska, presented an offering of \$61 at their semi-annual service of the Holy Communion. The Rev. E. M. Williams says the year had been a lean one, with a poor catch of fish, but they hoped to do better next time.

* * *

The oldest British Church in India has been keeping its two hundred and

fiftieth anniversary. This is St. Mary's, Fort St. George, Madras. The East India Company was chartered in 1600 by Queen Elizabeth. Its first chaplain was appointed in 1614. Fort St. George was begun in 1640. St. Mary's Church was consecrated in 1680. It was built entirely by private subscriptions, the governor of Fort St. George heading the list with a contribution of 100 pagodas, about \$150. This governor's successor was Elihu Yale,—yes, the same Eli Yale. He had been connected with the East India Company in Madras for many years. His marriage was the first to be solemnized in St. Mary's Church. He presented the Church with a silver alms

basin which is still in use. Robert Clive was married there in 1753. The church is rich in history, in monuments and regimental colors and memorials. One of its newest gifts, an altar frontal from St. Mary's, Oxford, was sent out by air mail.

* * *

The University of the South conferred the degree of doctor of divinity upon the Rev. Harvey Huang of Hankow, during the past year. About three hundred of his friends gathered in Hankow to congratulate him, on his "D. D.," and to pay enthusiastic tribute to his splendid work. Among various charming things Dr. Huang said in reply was

Tell Mr. Hoover

"TELL Mr. Hoover we're still keeping the peace," said a worker the other day on the picket line in Danville, Virginia. He had reference to an incident that took place the first part of October. President Hoover, in passing through Danville, was met by a delegation of striking textile workers who told him of their struggle to better their conditions, as his special train took on water on a siding. As his train pulled away the President said, "Be sure to keep the peace."

In the face of starvation, evictions and acute suffering these workers have kept the peace.

The secretary of the union in Danville writes to the Church Emergency Committee: "We are proud of our friends of the churches all over the country who are responding to our pleas for aid so wonderfully. In our darkest hours they come to us like a ray of sunshine."

Yet the Committee has raised less than \$4000 to aid 12,000 men, women and children.

These workers are uniformly religious people, church members, who open their meetings with hymns and prayer. They are carrying on a struggle, against tremendous odds, to establish the right of collective bargaining, which we of the churches have said repeatedly is the right of workers.

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.

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that any success he had was in great measure due to his wife, and "one of those D's certainly belong to her."

* * *

Around by way of China comes the news that the Order of Sir Galahad has issued 388 charters, in 65 dioceses, in 39 states and in Canada, Porto Rico, Cuba, the Philippine Islands and Australia. The Rev. B. C. L. Yen, who quotes these figures, has been training some leaders, hoping to start the movement in China.

* * *

One of the men of the U. S. Navy, patrolling the Yangtee, in the course of his duty was of service to some Chinese. A courteous Chinese officer, losing sight, for the moment, of the word "indomitable," wrote the American a grateful letter, hailing him as "an abominable hero."

* * *

The Rev. William N. Guthrie of New York stated last week that the strength of the Episcopal Church is our inconsistency.

"The Anglican Church is a wonderful, glorious inconsistency. It is always possible to make it do tomorrow what it said today it would never do. It recognizes times and movements and adjusts itself to the trend of human nature. Thus it has risen above the Church of Rome in England.

"From the time of its origin, when it broke away from the worship of Rome and created Protestantism, the Anglican Church has absorbed and studied tradition and human needs and, being an opportunist, has made the necessary changes for its continuity."

* * *

And then there is that African saying: "When the white man came to Africa, he had the Bible and we had the land. Now we have the Bible and he has the land."

* * *

This from P. K. Sen of Calcutta: "For surely Christ is not a hard dogma or a doctrine, but a veritable person . . . such a one as cannot but be accepted. O what a picture of simplicity, reality, holiness, sweetness, and love! India is waiting to respond to this Christ, . . . not the Christ of western theology, not the Christ of many miracles and signs . . . but the simple, natural, homely Christ . . ."

* * *

The Valle Crucis School, North Carolina, opened in October with a large enrollment. As our readers know this is a school for mountain girls. They run a large apple orchard, the girls picking and packing 11,000 bushels this year. There are 4000 more bushels which were nipped by the frost though not so badly as to be useless. Captain William A.

ST. STEPHEN'S COLLEGE (Columbia University)

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The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$800 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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Smith of the Church Army is now in residence in Linville, N. C. and is assisting the Rev. L. F. Kent, rector of the school in addition to his mission work.

* * *

Birmingham, England, is celebrating the jubilee of its university. At the opening of the celebrations a special service was held in the Great Hall, the preacher being Bishop Barnes of that diocese. He took the occasion to say that we are passing through a second Renaissance. He hoped that the growth of the scientific spirit would free religion from irrational beliefs. The universities must help the Church in the task of purifying and re-stating religious belief. Some thought that a religious revolution was at hand; he looked himself for a religious evolution. If the universities were guided aright they might foster a reverence for science combined with a rich and deep religious faith. That faith would show its presence in the enterprises of humane idealism, and especially in attempts to secure international peace, and to prevent the existence of social injustice. The religious faith for which he hoped would be purely spiritual with something in it of the passionate sincerity of the martyrs of the Reformation and something of the moral self-restraint of the great Puritans.

* * *

Dr. Nicholas Murray Butler, churchman president of Columbia University, is less optimistic than most people about our present business depression. Speaking before the students the other day he said that "the world faced one of the most troubled and disturbing periods that history has even known."

"When the world presents its population with the problem of difficulty in making a living, then it is time for the existing social order to beware," Dr. Butler continued. "Finding that there is no way for them to get sustenance under the established order, men become desperate. 'Why not attempt something new?' they ask. That is the way the minds of men work under such conditions."

"It is being borne in upon the world that this vast dislocation of industry called unemployment is no ordinary depression, that it is something new when the figures mount to more than 2,000,000 unemployed men in Great Britain, 2,000,000 in Germany, about 4,000,000 in the United States and hundreds of thousands in other countries. Everyone discusses the problem, but no one has the solution."

"Within the last two or three weeks we have seen the peaceful overthrow of a government in Canada and several revolutions in South

America, for no other reason than the unsatisfactory solutions offered for the problems of today.

"Out of the widespread belief that the contemporary world lacked leadership had grown a feeling of uncertainty and a questioning of the ade-

quacy of present methods of dealing with the problems of every-day existence," Dr. Butler declared. The ever growing complexity of the world and the rapidly accelerating changes made such a leadership difficult, if not impossible, he pointed out.

Services of Leading Churches

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Rector
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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.

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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, 9:45, 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
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St. Luke's, Evanston

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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
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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.

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The Rev. Harold F. Hohly
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8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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WE expect that the \$1,014,344 due on December 1st for 1930 will be paid by the time the books of the National Treasurer close on January 20th. Heroic work is making this a possibility. Therefore we expect to close the year 1930 with a balance of income over expenditures.

Now we look forward to 1931

THE National Council is not allowed to appropriate more than its estimated income.

The estimated income for 1931, based on preliminary estimates of the pledges made in the recent canvass and other income, is **\$300,000 short of what is needed to maintain our existing Missionary Work.**

Generous gifts or pledges, over and above your contributions to the parish quota, sent to your Bishop and reported to the National Council before February 11th—This is the only way **to avoid Retreat.**

What Is Your Answer?

THE NATIONAL COUNCIL
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