

# *The* **WITNESS**

CHICAGO, ILL., JANUARY 22, 1931

## **OUR DAILY BREAD**

*by*

CHARLES N. LATHROP

**T**HE situation in regard to the distribution of our industrial wealth, with our millions of people suffering for the necessities of a decent life, is a disgrace to our country, a disgrace to the intelligence of our people, and as it results in the unjust suffering of millions of people without the necessities for human living, it is a stench in the nostrils of God Almighty. It rests upon you, those who follow our Lord as His disciples, to take the lead to obtain the end we are praying for "Give us this day our daily bread."

MESSAGE OF THE WEEK



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## THE HARDEST AND THE BEST

By

G. A. STUDDERT-KENNEDY

THE proud man is not fit to lead his fellow men because he can never really see them—he can only see himself in them. He always tries to make them move round himself and to force their natures into his circle. In the end that proves to be impossible. They are not made that way, and will not fit into the circle. Sooner or later he comes up against the irresistible force of human passions which he has been trying to bottle down and sit upon.

The throne of every tyrant, great or small, is set up on the top of a volcano, and though the volcano may sleep for a time, sooner or later there is an eruption which blows the tyrant and his throne sky high. History is full of the blood and fire of such eruptions. All tyrants, tyrant men and tyrant peoples, are doomed—only the meek can inherit the earth.

Only those who have reverence and respect for the personality of every man, be he black, white, red, or yellow, rich man, poor man, beggar man, or even thief, can enter into the Kingdom of the future, the commonwealth of God that is to be.

The meek man does not try to bottle down the fires and forces of volcanic humanity; he tries to guide, to direct, to divert them into the channels of God's destiny.

THIS is the lesson our modern captains of industry need to learn. It is no use trying to play the independent master and repress the gigantic forces of passion which burn in the hearts of the working people of this or any other country. It is a mug's game and deserves a mug's reward. Men will not be used as machines. You cannot work industry with conscripts and slaves.

The day of the absolute master who thinks of men only as hands is over. It is the meek who see men as men and brethren, sons of God, immortal souls of in-

finite value; it is they that inherit the earth and the Kingdom of Heaven. Whether you be the father of a family, the foreman of a gang, the master of a business, or the Prime Minister of an Empire, you need to lay this word of Jesus close to heart.

You cannot lead human children, human workers, or human nations, unless you reverence them as individuals and desire their highest welfare apart from any advantage to be gained for yourself. And it must be their highest welfare, mark you! The meekness which means nothing more than "live and let live" is not enough for the Kingdom of God.

That is why the next line that Jesus draws in the portrait is: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." You may have grown wise enough to get outside yourself and see the world as it is. You may be ready to acknowledge yourself as one of the human family and dependent upon it for your life. You may have learned to pity and be sorry for its miseries and sins, but that is not enough.

I know lots of chaps like that—decent, tolerant, kindly, honest, hardworking, respectable—but dull, dull and dead. No force, no fire, no "get down to it quick and make the dirt fly" about them. That won't do for Jesus.

I can see Him getting a hold on a chap like that and saying with shining eyes—eyes with laughter and forked lightning in them both:

"Wake up, old son, there's a war on. Didn't you know about it?"

BLESSED are they that want justice and square dealing like a starving tramp wants beefsteak and chipped potatoes, or a sweating bone-dry harvester wants beer. You have to want the better world if you



are to get it. You have got to want like that, do you see? Think of the last time you wanted a drink or a good square meal, wanted them really bad. Think what you would have given for them then! Well, that is how you must want a just, fair, four-square world if you are to get it. If you want it, really want it like that, then you will find yourself up against the world as it is—bang, smack up against it.

You will find yourself like we were in the Ypres salient, trench to trench with never a spot of No Man's Land between. Trickery, lying, cruelty, lust, pride, pomposity, poisonous hate—you will find yourself right in the midst of all. The mustard gas of whispering tongues will blister you and the smell of dead souls in dirty places turn you sick.

If you really want our fair, just world, you won't feel like shrugging your shoulders and smiling; you will feel like setting your teeth and fighting.

You will feel for your sword like Peter did in the garden. But if you have followed Jesus thus far you will throw your sword away, scabbard and all, because you will have realized that steel does not cut sin—it only kills sinners.

You will then be up against the hardest lesson of your life.

You must learn to hate the sin and love the sinner, both at once, and both white hot. That, perhaps, is the hardest thing in the world to do, and the best worth doing.

It was those two fires of love and hate, which mingled

and fought in one fierce flame in the spirit of Jesus and made His life the redeeming and restoring power that is was and is. He hated sin and evil. He loved the sinner as the mother loves the child her body bears. And that love and that hate combined in Him to form a passion for serving, saving, and helping men that drove Him like a strong wind drives a ship. So it must be with the Kingdom man or woman.

OF COURSE, our passion to serve and save cannot be like His. He was an out-sized human soul, an extraordinary and amazing man. You and I are ordinary folk. In quantity we cannot hope to come near him. The size of my soul was fixed at birth and so was yours. Men are all of different sizes, and God does not want to change them that way. There are a million different quantities of soul, but there is only one quality that is fit for the Kingdom, and that is the same as His and is from Him derived.

It does not take much of a man to be a Christian, but it does take *all* there is of him, burnt and melted into unity by those two fires of love and hate. He must be at war with the world as it is, and determined to make it the world that the Christ and His prophets, pioneers, and faithful workers have travailed in their souls to see. He must have a hunger for justice that will not be put off with any man-made substitutes. He must have a thirst for the clean air of decent living that will not be satisfied with any cheap and nasty compromise. He must aim high both for himself and others.

## THROW OUT THE LIFE LINE

By

WILLIAM B. SPOFFORD

FOR the past three days I have been in Danville, Virginia, where four thousand textile workers are striking for the right to bargain collectively through an organization of their own choosing. I run the real risk I know of making you weary with the subject, but since our Church stated in General Conventions that workers have this right it is perhaps not remiss for me to give a brief report of my findings in a Church paper.

First may I impress upon you the fact that these workers in Danville are Americans; law abiding and church going Americans. I was given the real privilege of addressing their meeting last Sunday afternoon. Thirteen hundred of them were jammed into a small hall, and there were as many more on the outside unable to get in. For half an hour before the meeting these workers raised the roof with old Gospel hymns, led by a Salvation Army officer, with "Throw Out the Life Line" apparently their favorite since they sang

it three times. There was then a brief prayer meeting, followed by the addresses. I wish I might convey to you my emotions as I stood on a chair and spoke to these men, women and children; hundreds of them before me, their faces drawn, with deep circles under their eyes, with tattered clothing on their backs, and many of them with burlap bagging wrapped around their feet since they had no shoes. But in spite of their misery they had the fire of devotion and determination in their eyes as they sang these hymns that they love so well. They ended their song service by singing the National Anthem, the colors raised before them, with a gusto which put to shame the well-fed patriots who are using the troops and the courts of Virginia to crush these workers. I have attended many cathedral services and great services of our Church at General Conventions. Yet I can say that I have never felt myself in a more religious atmosphere than I was in last Sunday afternoon. It was religion with a purpose, which helps I think.



THESE workers have been laboring in huge textile plants which dominate the city and everything that is in it. It is the same old story of textiles generally—long hours, low wages, rotten housing conditions—slavery. True it has been softened somewhat in recent years by the paternalism of the management. Nurses have visited in the homes of these workers when there was sickness. And they were called upon by the company doctors; sometimes, so I was told, when they had no need for a doctor. The company, you see, deducts a fee from the pay envelope for every visit. Then there is a fine Y. M. C. A. building, in charge of a secretary, which the workers can use if they care to do so. Whether they do or not they are taxed for its upkeep. There is a baseball park; there is a band stand, and various other devices to keep the workers contented and happy.

But they came to the conclusion that they did not want these things. They decided that the self-respect they would gain through an organization of their own should take the place of this "master and slave" arrangement. So they organized a local of the United Textile Workers, affiliated with the American Federation of Labor, and one of the most conservative of American unions.

But when they joined the union they were fired from their jobs. Before the summer was over there were fully 2,000 of them out of work and depending upon the union for relief. The leaders, among them Miss Matilda Lindsey, a communicant of our Church, did everything to prevent a strike. But a strike was eventually forced upon them, though a lockout by the mill management is a more accurate description of what took place.

The strike is now in its seventeenth week. Repeated efforts have been made by church groups, by the governor of the state, and by the federal government to settle the matter through arbitration. The workers are willing. Only recently through the president of the American Federation of Labor, the strikers agreed to return to work providing the management would then arbitrate the issues with the department of labor of the United States Government as the third party. But the mill owners have replied to each of these suggestions, "These are our mills. We are right. We have nothing to arbitrate."

SO THE strike continues. How long it will last nobody can say. But after a few days with these workers I know that it is only starvation that will force them to return to the mills with their union unrecognized. And I am not at all sure that even starvation will do it. They have been starving for four months; some say that they have always been on starvation rations. Doles from the union headquarters of a few beans, a little flour, and occasionally a piece of salt-pork, is all they are getting for food. Yet when their leader asked them, "Shall we quit this strike and go back to work?" the roar of "No" could be heard I

am sure for blocks. I talked with scores of them and in spite of their obvious misery I heard not a single complaint about their rations. These workers may be crushed. They will never be defeated. They are native-born, American Christians fighting for their self-respect. They will eventually win.

LET me, please, give you a story or two. I was allowed to attend the meeting of the executive committee of the union on Sunday evening. A number of workers knocked on the door and asked that they might be heard. They were "scabs"—workers who had belonged to the union but had become weak-kneed and returned to work. One of them was a boy hardly eighteen years of age. He came before the committee trembling, with his head hung down. He was asked what he wished to say. "Well brothers I went back to work on Wednesday morning. I was wrong in going back during our strike. I quit again on Friday. I am here to tell you that I am sorry for what I have done and ask you to please take me back into the union." That is all he said. He was asked to withdraw. The members of the committee then discussed his case and these are the facts brought out: he and a young brother lived in a small house with their father and mother. The father also was a striker. The father several years before had borrowed money from a bank in order to buy this tiny home. He could not meet the interest payments. An officer of the bank, who is also an officer of the mills, told him that unless he went back to work he would foreclose the mortgage. The father replied: "Take my house. I will not scab." The officer of the bank then sent for the son, told him that the house would be taken away unless the interest was paid, and urged him to return to work. So the boy, in order to save his father's house, went back to the mill. The father, learning that his son had "scabbed," but not knowing of course why the boy had done so, drove him from home with the words, "No scab is going to sleep under my roof." A loyalty had come into this home that was big enough to rend apart the very household. And there is something fine and something Biblical in that fact. That family is united again—nothing but beans to eat and yet I know it is a happy family.

THERE is much more that might be said. Before me as I write these notes are the pay envelopes of a number of the strikers, showing what they received before the strike. Here is one man. Envelopes for twenty-four weeks. Fifty-five hours in the mill each week. And what do you suppose he received in cold cash for the entire twenty-four weeks of work? Exactly \$4.57. Not for one week, or for one day, but for the entire twenty-four weeks. The rest of his meagre wage had been deducted for rent in the company house, wood from the company woodpile, coal from the company bins, groceries from the company store, visits to his home of the company doctor, a company tax for the Y. M. C. A. A life completely dominated and controlled by his masters.

Much could be said about the state troops that are



in there to break the strike. Not to maintain law and order. To break the strike—to beat down workers who have conducted their strike so peacefully that it will go down in history. Of the courts where strikers are tried and fined and thrown into jail for petty offenses. Of the churches, and the changing attitudes of these religious workers who are coming rapidly to believe that the churches are boss owned and not without some reason, in spite of one or two noble exceptions.

I'm with these people. And I know too that you would be if you could spend a few hours in Danville. They need money badly. There are fourteen thousand of them depending upon you for their meagre fare. If you can help, even with a tiny bit, send it to the Church Emergency Committee, 287 Fourth Avenue, New York City, and it will be promptly forwarded to these workers—all of it. Then they do so need clothing. Anything, but particularly children's clothing and baby clothing, and warm underclothing for the grown-ups, and shoes. You must have something you can send. Perhaps you can get some organization in your parish busy. Make up a box and send it to the United Textile Workers, 609 Loyal Street, Danville, Virginia. Then write a note telling these workers that in the name of the Christ you do not want starvation and misery to be the determining factor in this struggle so you are sending a little something. Such action on your part will be a service not only to these workers. Even more so it will be a service to the Church. Let them know that there are fellow Christians willing to "Throw Out the Life Line."

## Let's Know

By

BISHOP WILSON

FRIVOLOUS

SOME of our readers of a mathematical turn of mind will be interested in the following bit of nonsense which appeared some time ago in an English paper. The author says he had been scanning certain American publications which were bent on discovering how many apples were consumed by Adam and Eve in the Garden of Eden. He found great variation in the conclusions reached.

One reporter said that Eve 8 (ate) and Adam 2 (two)—total 10.

The Nebraska Herald says Eve 8 (ate) and Adam 8 (ate)—total 16.

The Mississippi Gazette does not see it and says Eve 8 (ate) and Adam 82 (ate too)—total 90.

The Ohio Advertiser says Eve 81 (ate one) and Adam 812 (ate one too)—total 893.

The New York Judge says Eve 814 (ate one for)

herself and Adam 8124 (ate one too for) Eve—total 8938.

The Illinois Telegraph asserts Eve 8142 (ate one for to) see how it tasted and Adam 28142 (too ate one for to) see what it might be like—total 36284.

Another paper declares Eve 8142 (ate one for to) ruin the human family and Adam 81242 (ate one too for to) have a share in the ruin—total 89384.

All of which sounds more like an orchard than a single tree.

Speaking of such reflections on the Holy Scriptures, of course you know the longest verse in the Bible is Esther 8:9 and the shortest is St. John 11:35. But do you also know that Ezra 7:21 in the Authorized Version contains all the letters in the alphabet except the letter "j"? The middle verse in the Bible is found in Psalm 97:8. In the 107th Psalm there are four verses exactly alike and in the 136th Psalm every verse has exactly the same ending. The 37th chapter of Isaiah and the 19th of Second Kings are the same. There is no word in the English Bible more than six syllables in length. The word "girl" appears only once in the whole Book (Joel 3:3) but the word "Lord" will be found 1,853 different times. The longest book in the Bible is the Book of Psalms and the shortest is the Second Epistle of St. John. Psalm 119 is the longest chapter of them all and Psalm 117 is the shortest. The book of Esther is the only one in the Old and New Testament in which the name of God is not once to be found.

If you are interested, blow the dust off that Bible on the library table and look up some of these things. Perhaps you can appreciate the zealous ignorance of the man who was making an impassioned speech about personal responsibility and wound up by referring his hearers to the Scriptures. "This thing," he said, "is in the Bible from beginning to end. You will find it all the way from Generation to Revolution."

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

FOR eight weeks I have been writing in THE WITNESS concerning the Cumulative Endowment Method for Churches.

This morning a clergyman came to my study and told me that a parishioner of his had read the articles and had been prompted to give one thousand dollars to the parish as an endowment.

That was very gratifying to me, as well as to the clergyman. If any readers know of any other gifts prompted by these articles, I should be very glad to hear of them.

But I wish to make an appeal to my readers. If you approve of the method, you can easily start it in your parish by calling upon your rector with your gift in



hand. Ask him to have it kept in trust as an endowment, and inform him of your intention to add to it from time to time.

You need not start with a large gift. You may start your endowment with one dollar. Imagine the surprise and gratification of any rector if twenty or thirty of his people should come to him with initial gifts for individual endowments which they planned to augment by later gifts.

I shall be glad to send further information concerning the method to any rector. My address is 29 Grace Court, Brooklyn, N. Y.

## Confessing Christ

By

RICHARD BULSTRODE

IN EVERY walk of life those are to be found who are Christian in name, but in name alone; they have never really enlisted under Christ's banner or been "religious" in any true sense. This message is not in the first place addressed to them, but to another large, though less numerous, class. I mean those who, perhaps coming from godly homes and setting out on life's journey with the full intention of being true to Christ, have nevertheless found the difficulties of the way too great; their first love has become cold; in a word, they have grown slack.

The army of slackers has in it many who are hardened and careless, but it has many, thank God, who are really concerned about their state, and look longingly back to the happiness of the old days. The start was so bright and fair—that promise given to a mother at parting and which you *meant* to keep; the solemn "I do" at Confirmation spoken by the young soldier of Christ from a heart beating high with enthusiasm and love and hope; the earnest prayer that God would help you to be true and to tread manfully the path you had chosen.

But that was all many (or was it only a few?) years ago, and now it is a story of failure. "Ye *did* run well," but you have grown weary; you could have fought well if the first flush of enthusiasm could have carried you through, but the long drawn-out campaign called for patience and perseverance, and there you failed; the race was long and uphill, and you were discouraged because of the way.

It is likely enough that if you think back you can trace the first falling off to the neglect of prayer and other divinely appointed, and therefore necessary, "means of grace." When you come to think of it, the standard of life set before a Christian man is a sheer impossibility for any unaided human being with sinful tendencies always pulling him down. It is not a natural but a *supernatural* standard, and if the divine helps given us are not used failure is certain. So that slackness, in prayer, inevitably leads to slackness in life. Or

it may be that opportunities of receiving the Holy Communion are few and far between and the habit is broken—with corresponding and inevitable loss to spiritual health.

OR PERHAPS you made the mistake (and if so, you never made a greater) at the outset of thinking that because the "world" (as represented by your particular business or workshop, home or circle of friends) was a difficult place to live in as a Christian, it was better not to set your standard too high, forgetting our Lord's words (St. Matt. x. 32): "whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." It is quite true the world is not an easy place in which to live for Christ, but it is enough for the disciple to be as his Master, and HIS life was not an easy one, was it?

I have called this article "Confessing Christ" for two reasons. First, because I am sure that is what is needed in the life of to-day, amongst all classes, perhaps more than anything else; and secondly, because it is not easy to know or to say just what is *meant* by the phrase, and we may be "put off" through not understanding, or altogether wrongly understanding, this.

Well, then, to begin with, what it is not.

(1) It does not mean a long face. There is nothing to be either ashamed or miserable about in being a Christian, but just the opposite.

(2) It does not mean setting yourself up to be better than others. You are probably no better than most, and not half as good as many, of your friends—only having Christ, you are infinitely better off than they, and you must try to share your Treasure with them.

WELL, then, what does "confessing Christ" mean? I cannot do better than repeat an old story which may help to illustrate it. "Now Peter and John went up together into the Temple . . . and as they spake . . . the priests and the captain of the Temple . . . came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hold of them, and put them in the hold unto the next day. . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and *they took knowledge of them, that they had been with Jesus.*" (Acts iv.)

Was that not a strange and wonderful testimony to the character of these men? Their enemies watched their lives and heard what they said, and they concluded "these men must be Christians." It was not "what holiness," or "what eloquence," or "what madness," but "they have been with Jesus." And there, surely, is the simple secret for us of what confessing Christ means. Just be perfectly natural, be yourself and nobody else, but try to live so close to Jesus Christ that when others watch your life (as they certainly do) they may be led to say, not "how miserable" or "how conceited," or even "how pious," but just "how like Christ."



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

SEVERAL Good Ideas for Lent come from Bishop Fiske of Central New York. For one thing he asks if, instead of the usual string of guest preachers, it might not be wiser to have an exchange with some clerical friend, so that each guest preacher could give a continuous course of lectures. Further, he suggests that there be committees of the parish to canvass in order to bring out good congregations at the mid-week services.

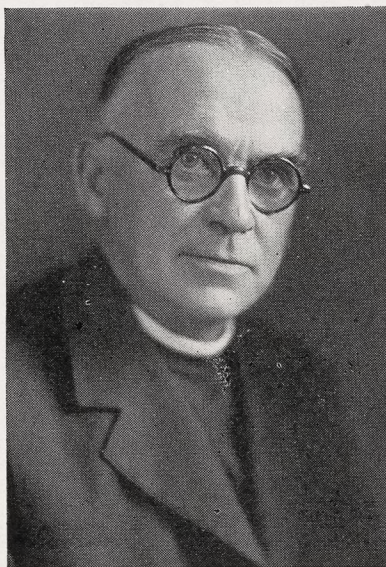
He thinks too that the Three Hour Service is often less than a success. People come in at the close and can of course get little from the last address since they have not heard the others. Bishop Fiske thinks it might be better, in some places at least, to have but the briefest sort of service at three o'clock on Good Friday, with emphasis upon an evening service at which there should be but one address. He urged the clergy of his diocese to make this Lent a period of intensive pastoral care. Then I like these remarks of his about music.

"Above all, do please make the services congregational in character, with hymns the people can sing—with a congregational rehearsal of hymns where possible. I know of nothing more deadening than the persistent voicelessness of the average congregation. I love good music, though I am not technically expert; I miss some of the service settings and anthems which are associated with great services in other days; but I cannot abide "sacred concerts" where there is definite discouragement of congregational singing; or, at any rate, nothing in the way of actual encouragement of such worship.

"Why are the noonday services for busy people so well attended in the large cities during Lent? I venture to say that the fact that the people themselves sing is a large element in their popularity—it is not due merely to the fact that the services are brief and the preacher imported!"

\* \* \*

Then of course he suggested the study groups, which gives me an opportunity to tell you that THE WITNESS for Lent, as usual, is being planned with these groups in mind. We are to have a series of articles on "The Place of the Church in the Modern World" which will be announced next week. When you are made familiar with the names of those who are to contribute to the series I am sure you will agree that it is a bang-



EDWARD CLOWES CHORLEY  
Rector at Garrison, N. Y.

up setup for any study group. So look for the names in an announcement next week. In addition to this series there is to be a series of four articles by the Rev. Dr. John Rathbone Oliver, known to you all as one of the outstanding writers and teachers of our day. Then of course there will be the usual articles by Bishop Johnson, Bishop Wilson, Dr. Atwater, Mr. Tucker and the news. There are to be seven Lenten numbers, starting with the issue of February 19th and continuing through Easter. We hope that all of you will see to it that a bundle comes each week to your parish. Use the papers in discussion groups, have them on sale at the church at all services. Plan now for a bundle. Look for further announcements next week.

\* \* \*

There has been real progress at St. Mary's-on-the-Highlands, Birmingham, Alabama, during the past year. The communicant list has been increased ten per cent; the Sunday School has grown rapidly and is doing better work; a number of organizations have been started for young people; offerings increased; givings to the diocese and to the National Council have been maintained; the service to the community has been broadened. The Rev. R. Bland Mitchell is the rector.

\* \* \*

The annual meeting of Chase House, Chicago, was held on January 14th with Bishop Stewart presiding.

A Survey on the work of Chase House was presented by the Rev. S. C. Kincheloe, a professor at the Chicago Theological School.

\* \* \*

Bishop Finlay of Upper South Carolina last Sunday dedicated a fine new rectory at Grace Church, Anderson, N. C. They put on a pageant in the afternoon followed by the service of lights, both of which were most impressive. One of the interesting institutions of this parish, presided over by the Rev. R. Chipman Topping, is the boys' choir. It was organized less than a year ago, all of the twenty boys, except one, coming from non-Episcopal homes. They are now able to take the full choral service alone, including choral eucharist, without any direction beyond that of the organ. All of these boys have been baptized and are looking toward confirmation at Easter.

\* \* \*

A large congregation was present on the last Sunday of the old year at Christ Church Cathedral, Lexington, Ky., the occasion being the retirement of the Rev. Charles E. Craik, Jr., as acting dean, having served in that capacity for fourteen months. His task during that difficult period was largely one of bringing order out of chaos, and the cathedral is all ready to go forward under the new permanent dean as a result of his untiring efforts. The service took the form of a special carol service, in recognition of the acting dean's invaluable support of the music department of the cathedral.

\* \* \*

In the Magna Cum Laude box in this issue we have a word to say about the diocese of Chicago and the Bishop of that diocese. It can be further illustrated by a meeting presided over by Bishop Stewart the other evening at St. Christopher's, Oak Park, Illinois. He was there as the guest of the men of the parish at a dinner.

In the course of the evening, he learned that the parish had certain obligations outstanding which were a strain on the parish budget. They totaled more than \$5,000.

When the bishop was called upon to speak, he started right in talking about the elimination of this debt. The men of the parish were dubious about the bishop's suggestion to "clean it up that night." But Bishop Stewart was determined. He took up the gavel and called upon the crowd



for pledges to meet the deficit. He suggested sixty pledges of \$100 each, spread over a period of two years.

Some one in the back of the room started things off with the first \$100 pledge. Others followed suit until the amount in sight approached the \$4,000 mark. Then the bishop called for \$50 pledges. Slowly the total mounted. Little children came forward with \$5 bills and small coins to have their share in the project.

Just an hour and a half after the bishop took hold of matters, the fund was pledged and the crowd rose to its feet and joined in the doxology.

\* \* \*

You have been informed by your daily newspaper, no doubt, that the editor of this journal, Bishop Johnson of Colorado, has been placed in charge of the penitentiary of his state. There has been a great deal of trouble there in the past, and more recently strife among the members of the governing body. Recently Governor Adams placed Bishop Johnson on the board, and the other day asked him to go to the prison and see if he could straighten out affairs. According to the associated press dispatch Bishop Johnson has taken up the task, with the brief comment: "I do not particularly want the job. Nobody does. But I feel that the place is of primary importance and I most sincerely want to aid the unfortunates."

\* \* \*

The Rev. Charles E. McAllister, rector of St. Michael and All Angels, Baltimore, recently called to be the rector of St. Luke's, Evanston, Illinois, has accepted that call.

\* \* \*

The Rev. Sidney E. Sweet, rector of St. Paul's, Columbus, Ohio, has accepted a call to be the dean of Christ Church Cathedral, St. Louis, Missouri.

\* \* \*

Beautiful stained glass windows were recently placed in St. Paul's, Kinderhook, N. Y., eight in the nave and one in the sacristy. They are all the work of Wilbur Herbert Burnham of Boston, who is famous for his work in the Riverside or so-called Rockefeller Church in New York, and for his series of nine aisle windows in the Princeton University chapel. The installation of these windows at St. Paul's is the fulfillment of a long cherished plan which has extended over a number of years. For when requests have been made for the placing of memorials those making the request have been asked to wait until all the window openings were taken. The work was then given to one artist with the assurance of a unity of theme, and a har-

#### CLERICAL SKETCHES

EDWARD CLOWES CHORLEY

**EDWARD CLOWES CHORLEY** is the rector at Garrison, N. Y. He was born in England, graduated from Richmond College and from the Philadelphia Divinity School. His entire ministry has been served in New York, with charge of parishes at Yonkers, Newburgh, Great River, and Saratoga. In 1908 he came to Garrison as the rector of St. Phillip's, the parish which he serves at present. He plays a prominent part in the affairs of the diocese, has been deputy to synods and General Conventions, and is at present serving on several diocesan committees. Mr. Chorley is also the author of several books.

mony of color which would not be possible otherwise.

The theme of them all is taken from the Benedicite. The subjects are arranged in the sequence of the chant, and are designed and done in the best traditions of the craft in the 12th and 13th centuries; all are conceived in purely symbolic and decorative manner. The beauty and the symbolism of color in these windows, their pure white or silver, their lovely ruby, their heavenly blue, their springlike green, and their yellow or gold to typify the goodness of God; the symbolism and allegory in representation and figure; these together, with color and design, give to them great charm.

\* \* \*

You will be interested I am sure in the following letter from the Rev. Bernard Iddings Bell, warden of St. Stephen's College:

Because a number of your readers have been asking me for further information about the endeavor of St. Stephen's College to maintain itself through these times of depression, I venture to ask from you the courtesy of a little space. It will be remembered that St. Stephen's College has been in serious financial embarrassment because of the collapse, due to the hard times, of those voluntary contributions upon which it has in the past almost wholly depended. We had to raise \$50,000 by the first of the year and \$50,000 more for 1931, by July 1, 1931.

Everyone will be glad to know that the college reached its first objective. By the first of the year we had secured \$50,560. Everyone will also be glad to know that toward the sec-

ond \$50,000 we have in hand, in cash and pledges, slightly over \$10,000. Some of these pledges are contingent upon our raising the whole sum.

The college feels immensely grateful, not merely that it has secured this money, almost all of which has come from Church people, but also because it has resulted in an assurance to us from a very large number of people of general enthusiasm for what we are attempting, in the name of the Church, to contribute to higher education in this country. A large number of people have told us that, as soon as times are better, they will do more to help us than is now possible.

It is now plain, that, if we may continue to have a large number of gifts, even though each of them be comparatively small, gifts ranging from \$100 to \$1,000, between now and the first of July, we shall not only maintain the college through this difficult year but we shall demonstrate to the whole world that the Episcopal Church has no intention of abandoning one of the greatest educational opportunities in its history. Those who read this are asked to say a thanksgiving, to pray God for a continuance of His blessing and to spread the information to as many of their friends as possible.

\* \* \*

Bishop Mitchell of Arizona has been speaking in various parishes in North Carolina about the work of his district and particularly of the Church's work among the tuberculosis patients.

\* \* \*

Imagine—just over Christmas and here comes news of summer conferences already. The governing board of the Blue Mountain Conference has just re-elected Bishop Overs as president. Bishop Casady of Oklahoma is to be on the faculty this coming June. Then there will be the Rev. Father Klein of the Cowley Fathers, who was there last year, and Miss Mildred Hewitt, an authority in Sunday School work, and of course lots of others to be announced later. One of the unique features of this conference, as you doubtless know, is the children's conference that runs along with it.

\* \* \*

The Delaware branch of the Woman's Auxiliary held their Epiphany meeting at St. John's, Wilmington, January 8th, with addresses by Rev. Ernest Pugh on Porto Rico and the Rev. Joseph C. Wood on China.

\* \* \*

Bishop Davies of Western Massachusetts recently conducted a three-day conference and retreat for the clergy of his diocese at the Lenox School. Addresses were given by Dr.



Adelaide Case of Teacher's College, Columbia, and by the Rev. Frank Gavin of the General Seminary. Writes our correspondent, the Rev. F. H. Danker, "it was a very carefully planned and helpful three days at the beautiful Lenox school."

Dr. Larkin W. Glazebrook of the commission on evangelism of the National Council has just finished a busy two weeks in the diocese of Southwestern Virginia. He gave addresses before congregations in many cities in the diocese and also met with vestries, guilds, Church Schools and other groups.

Christ Church, Rochester, N. Y., recently had a preaching mission conducted by the Rev. Walter E. Bentley which was highly successful.

Rev. J. W. D. Cooper has come of age as the rector of St. Michael's, Geneseo, having completed twenty-one years as rector. The event was celebrated in his parish. Mr. Cooper is a leader of religious education in the diocese of Western New York.

The Rev. Charles L. Candee, secretary of the Wilmington, Delaware, council of churches, and a Presbyterian minister, was the guest preacher at St. Andrew's, Wilmington, on January 18th.

The choirs of our churches at Bath, Hornell and Corning, N. Y., joined forces for a choral service held recently at Christ Church, Corning. The following Sunday they gave the program at Hornell. There were seventy voices in the combined choirs.

They have found ways of hurrying things along at the convention of the diocese of Southwestern Virginia, which is to meet at St. John's, Wytheville, Va., in May. There will be no roll call. Instead those present are to sign up before the sessions start. There will be no convention sermon. Also reports of committees are to be printed and distributed before the convention. Then there will be discussion at the convention, with it assumed that all present will be familiar with the report under consideration. One of the features of the convention, as usual, will be a layman's dinner and mass meeting with speakers of distinction.

All parishes in Philadelphia and vicinity are cooperating with the Philadelphia unemployment committee in helping to relieve the distress caused by unemployment. Bishop Taitt has offered the mayor of the city the use of various parish houses as centers for relief work.

#### MAGNA CUM LAUDE

TO THE diocese of Chicago and to Bishop George Craig Steward for instructing the treasurer of the diocese to pay to the National Council every month one-twelfth of the pledge of the diocese. It means, of course, that if all dioceses and missionary districts should follow their example that the Council would not have to borrow in order to meet its obligations.—to Dr. Archibald R. Mansfield of the New York Seamen's Church Institute for having completed thirty-five successful years as the head of this great institution—to Bishop Huston of Olympia who, as chairman of the Church committee to investigate the Centralia cases, rendered a thorough and courageous report.

Several hundred children are given free suppers five nights a week at St. Barnabas' Church, Kensington. This work was inaugurated last spring by members of the Woman's Auxiliary.

The children of the diocese of Pennsylvania attended the annual devotional service and presentation of the Bishop's bricks fund in St. Ambrose' Church, Philadelphia, on Saturday, January 10th. The children marched into the church before the service, and during the singing of a hymn proceeded to the chancel with their offerings. The offering for last year was used to build and completely furnish the primary room in St. Ambrose parish house, so that the children had ample opportunity to see the result of their efforts after the service. Their offering for this year will be used for the building fund of St. Mathew's mission, Oxford Circle, Philadelphia.

"The Walrus Club" is an organization composed of clergy of the diocese of Pennsylvania. It meets on Mondays, as that is a day of rest, in spite of the fact that parishioners do not so regard it, and several of the most regular members are unavoidably detained by parish duties. There are no qualifications for admission except an interest in ideas and a sense of humor. The meetings are held at the Church House.

Joseph E. Newton, son of the Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, Philadelphia, has been confirmed by the Senate as United States Vice Consul of Korea and secretary of diplomatic service.

He left the home of his parents in Merion, Pa., for his new post on January 6th.

Trinity Church, Galveston, in the diocese of Texas, and one of the oldest parishes in the southwest, has just completed a year of considerable accomplishment. A new parish house costing \$70,000 has been erected and joined to the church by a beautiful memorial cloister. Among its many appointments is a kindergarten room, also a memorial, as modern and complete as is to be found in the south. A new steam-heating system for both church and parish house has also been added. The beauty and dignity of the church itself has been enhanced by a gift memorial in the form of new lighting fixtures specially designed by a leading architect.

Trinity parish has a communicant list of 1200 and a Church School of over 500. During the year there were 40 baptisms and 60 confirmations. Three new groups were added to the roster of parish organizations during the past three months, making a total of 22 organizations. Among the more recent enterprises is a soup kitchen serving free meals daily to the poor, an old clothes shop and an odd job department. The rector is Rev. Edmund H. Gibson and the associate and director of Young People's Work is Rev. Thomas W. Sumners.

The Rev. Albert E. Fillmore, for

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THE WITNESS



20 years rector of St. Martin's Church, Fairmont, Minn., has resigned from that parish—effective January 1st—and retired from active service. The Rev. Mr. Fillmore will make his home in Fairmont.

\* \* \*

Two fine memorial windows were dedicated recently at Gethsemane, Minneapolis, by the rector, the Rev. Don Frank Fenn. They were memorials to Addie Kelley Fenn, wife of the rector, who died suddenly last August, and were given by the women of the parish.

\* \* \*

Bishop Finlay of Upper South Carolina ordained Albert R. Stuart as a deacon on January 6th at Zion Church, Eastover. Mr. Stuart is finishing his course at the Virginia Seminary this June.

\* \* \*

On January 8th Bishop Finlay ordained Charles C. Fishburne, Jr., as a deacon at St. John's, Columbia. Mr. Fishburne is a student at the Virginia Seminary.

\* \* \*

Bishop Stires of Long Island is to be the speaker at a meeting tomorrow evening (23rd) of the friends of Holy Comforter House, a mission among Jews located in Brooklyn.

\* \* \*

The alumni of the Berkeley Divinity School, located in and near New York, held their annual luncheon on Tuesday of this week. The speaker for the occasion was Dean William P. Ladd. The meeting was attended by about thirty-five alumni.

\* \* \*

Miss Catherine Peterson, for seven years on the staff of Gethsemane, Minneapolis, has left to take up work in Eastern Oregon as a United Thank Offering worker. Her place at Gethsemane is taken by Miss Ellinor Ravenel of South Carolina.

\* \* \*

Bishop Perry preached the sermon at the opening of the convention of the diocese of South Florida, held at Palm Beach this week. The opening service was on Tuesday evening in the Church of Bethesda by the Sea, where Bishop Thomas, formerly of Wyoming, is rector. During the convention this beautiful church is to be

consecrated, Bishop Stires having been asked to preach the sermon.

\* \* \*

The twentieth anniversary of the rectorship of the Rev. Emile S. Harper, of All Saints' Church, Brooklyn, was commemorated at a parish gathering on the evening of the Epiphany. The Hon. Stephen Callaghan, former Justice of the Supreme Court of New York State, senior warden of the parish, presided. Bishop Stires, Bishop Larned, and a number of the clergy of the city were present and made congratulatory addresses. The Rev. Mr. Harper's first great task was the payment of a debt of \$40,000 incurred when the church was built. Since that was accomplished a parish house has been built. The neighborhood has seen many changes, but the congregation and Sunday school are still as large as they ever were, which is more than can be said for many other congregations in this part of the borough.

\* \* \*

The Priest's Fellowship of the diocese of Long Island is to have a service of Solemn Evensong at St. James', Brooklyn on February 1st, when the Rev. Joseph P. McComas of St. Paul's Chapel, New York, is to preach.

\* \* \*

Edwin Royall Carter, Jr., student at the Seminary at Sewanee, was ordained deacon recently by Bishop Thomson of Southern Virginia in Christ Church, Petersburg.

\* \* \*

They honored a prominent churchman over in Brooklyn the other day;

Colonel William Cogswell, for more than fifty years a vestryman of Grace Church, Jamaica, who arrived at his ninetieth birthday. He was prominent in civil and political affairs as well as in affairs of the Church.

\* \* \*

The second semester of St. Margaret's House, Berkeley, California, opened on January 12th with four new students entering the school to train. One is taking a three year course for religious education, while the other three are preparing for general Church work. St. Margaret's is also a haven for Church workers passing in and out of the country by way of the Pacific. Recently Deaconess Margaret Routledge was there for a visit before sailing to take up her work among the Igorots in the Philippines, and Deaconess Anna Ranson of Japan, now on furlough, is to be there before returning to her work.

\* \* \*

Three men were ordained deacons on January 4th at Christ Church, Savannah, by Bishop Reese. John B. Walthour, a student at Sewanee, David Cady Wright, Jr., student at Virginia, John A. Wright, also a student at Virginia. All of these young men are continuing their studies. The sermon was preached by the Rev. George B. Myers of Sewanee, and the candidates were presented by the father of one of them, the Rev. Davis Cady Wright.

\* \* \*

The Rev. Laurence Ariel Sanford Roger Sampson Rose, rector of the Transfiguration, Brooklyn, N. Y.

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celebrated the 25th anniversary of his ordination on December 17th. He was presented with a purse at a large gathering of parishioners. And even though it must have been said before I simply cannot resist repeating that "a rose by any other name would be as sweet."

\* \* \*

Preaching last Sunday at Calvary Church, New York, Bishop Creighton of Mexico said:

"In this country we support work in forty-one dioceses and fifteen missionary districts. Most of the money going to the forty-one dioceses goes out into what we call rural work, and when we think that the rural section are well-springs of our life we see the importance of this work. Woe betide us if we ever have in the United States industrial and rural interests divided into two mutually antagonistic sections. Our problems are interwoven and the church must share its blessings with the isolated sections and the farms."

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\* \* \*

Jack Hobbs, the famous English cricketer, has refused to play cricket in Calcutta on Sundays on the ground that he "does not wish to do anything which might injure the cause of Christianity in India."

\* \* \*

"The custom of infant baptism as it exists in the Catholic church is founded on the fact that Christ was willing to receive children, and not on any obscure doctrine establishing the intrinsic guilt of infants; nor is it based on the principle that the wrath of God is upon little children," the Rev. Granville M. Williams said Sunday at the Church of St. Mary the Virgin, New York.

"In the tenth chapter of St. Mark's gospel it is related how the little children who attempted to approach Christ were put off by the well-meaning apostles, for fear that they might annoy the Master. Christ was not merely displeased, He was indignant.

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Ordering the apostles to let the little ones come unto Him, He took them up and blessed them. The great benefits of holy baptism are given to children because of this.

"Sometimes man's logic has tried to impose on the Christian conscience a very terrible teaching indeed. St. Augustine unfortunately was moved by a remorseless logic which forced him to teach the dreadful doctrine that little children who died without benefit of baptism were consigned to the ever-lasting fire of hell.

"The entire Christian Church has never been in agreement with that opinion. Other Christian theologians have designed various places for the spirit of unbaptized babies—places of joy and natural happiness. Dare we say that little innocents, who met their death through the carelessness of others or through human tyranny, are not in heaven? I thank God there is nothing in the Christian religion that can prevent me from believing they are."

\* \* \*

Have you a young son in your home? You then may be interested in this letter which the great G. A. Studdert-Kennedy wrote to his wife from the trenches of France. In speaking of the training and education of his young son he wrote:

"1. Make him a sportsman. Encourage him to play games and all ways to play the game.

2. Teach him to despise cowardice and never to be afraid of anyone save God.

3. Teach him as soon as you can what his body is for, about his powers of procreation, and about the necessity of cleanliness in body and mind.

4. Teach him to tell you everything about himself, and specially everything of that sort.

5. Teach him that being a gentleman means using your life to serve and help your fellow men as much as ever you can, and that it is dishonorable to desire only to make money and be comfortable. If he has brains, teach him that he must use them to lead men on to better things, and to teach them a gentleman should choose one of the poorly paid but honorable professions.

6. Teach him to love and reverence women. Encourage him when young to have plenty of girl friends, and to treat them as comrades and never to play with them and deceive them. Teach him that the man who deceives a woman is a scoundrel and that he must try to live straight.

7. Last, and most important, about his religion. Teach him to love Jesus Christ as the pattern God-Man. Teach him that, and leave him free. Don't force his religion

in any way, specially if he has brains. There are bound to be in these coming years very rapid developments in Christian thought, let him go his way, and do not be pained or shocked so long as he keeps his love of Jesus Christ. If he wants to become a priest, let him, but never force him any way. Only teach him constantly that a gentleman must give, not get, must serve and not be served.

Guard him from vulgarity and snobbishness, and never let him speak contemptuously of anyone or anything except a coward.

I think that is all. Kiss him for me and give him my blessing, and when he is old enough tell him my life story as you would tell it, knowing that I tried hard most of the time to do right, and when I sinned was sorry in my heart, as I am now.

I don't believe I am going to be killed, but I don't know, and any way I am content, so long as God can comfort you."

\* \* \*

Whatever the Rev. Benson H. Harvey of the Philippine Islands mission may be doing this Ash Wednesday, it is safe to assume he

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You will remember the French definition of a cook: any one can make a good dinner who owns a whole market; a cook is a man who can make seventeen different kinds of soup out of a nettle-top.

Any organization can raise money in a boom, but the Church Life Insurance Corporation raised endowments for churches in 1930.



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will remember how he spent the day preceding it last year. He writes of it in the Diocesan Chronicle:

It seemed advisable that I should attempt to be in Balbalasang for the Communion service on the morning of Ash Wednesday. When that decision was reached, an appointment had already been made for service at Fort Stotsenberg on Quinquagesima. The time required to reach Balbalasang from Manila is usually three or four days. Fort Stotsenberg is three hours north of Manila. I had sixty-seven hours for the trip.

My service on Sunday was over as the noon gun boomed, and I was aboard the north-bound local at Dau two hours later. At seven-thirty I was at the end of the railway, San Fernando, where I expected to spend the night. A truck-bus was waiting, however, so I climbed aboard. Until midnight we rambled along at the slow pace required by law. The scheduled destination being reached, the truck stopped and I prepared to spend the rest of the night in the jail—the only institution open at that time. At two a. m. Monday I was awakened with word that another truck would carry me on through the night and nearer my destination. At four this truck reached the end of its endurance for the night, and I again accepted the hospitality of a jail. Another two hours of rest intervened and once more I continued my journey, this time for three hours. After waiting a similar length of time I was able to hire a truck alone for the rest of the road journey. I was finally at the Lagangilang Agricultural School enjoying the hospitality of our friend of long-standing, Mr. Jose Reyna. I had been unable to notify him in advance of my coming so he had not provided the necessary cargadors for the trail-trip. By four Monday afternoon these deficiencies were overcome and I set out on the eighteen-hour hike, with but sixteen hours of daylight remaining before I was due in Balbalasang. There followed one night spent with a gang of road laborers in a grass hut along a mountain stream, a day in which I tramped thirty-one miles, most of which was up hill to the boundary at seven thousand feet, a night on the open trail without food, blanket or other impediments, two hours tramping Wednesday morning, and arrival at Balbalasang five minutes before service time.

\* \* \*

In the course of a recent lecture delivered in New York city, Abbe Ernest Dimnet, canon of the Cathedral of Cambrai and author of "The Art of Thinking," commented on the award of the Nobel prize for literature to Sinclair Lewis. "He gets the

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prize," he said, "as a first-rate satirist. There is no other such satirist in America or in the world, and that is why he gets the prize. But the effect of its award to Lewis will be bad abroad. They will read 'Babbitt' and will think that this type represents America; they will think Babbitt is a portrait of a typical American, which he is not." Dr. Joseph Fort Newton, criticizing the award to Lewis, says that "Lewis would give the impression in his 'Elmer Gantry' that Americans are engaged in a wild religious debauch."

\* \* \*

Now here is something; out in Iowa there is a village of twenty families called Petersburg. Surrounding the village are other families to the number of 120. They are a church loving and church going crowd. They wanted a new church. So they dug deep and built a magnificent church at a cost of \$85,000. The people of the community gave an average of \$700 a family. Now they have their church free of debt. What's more the pastor of this German congregation has no empty pew problem for the only thing that keeps anyone away on Sunday is illness. The church holds over 600 people and is always filled at services.

\* \* \*

Although St. Agnes' Hospital, Raleigh, N. C., has had "a stack of unpaid bills in the cashier's office, a bank that failed, carrying with it our current expense account, and a twenty-two year-old boiler that chose this year in which to burst," and also greatly increased demands for charity, and decreased collections, Mrs. F. A. Worrell, superintendent, is undaunted, and still dreams of the day when the new clinic may become a health center, teaching disease prevention, and mentions the new nurses' home as proof that dreams do come true. The medical library was also a seemingly impossible thing, brought into being by the Church Periodical Club. Seven of the nine nurses graduated in the last class had secured good positions in the fall and there were more applicants from high school graduates than the training school could accept.

\* \* \*

The Bishop Tuttle Training School, Raleigh, has seventeen students, and its fifteen graduates are all filling positions. The rooms on the third floor which were finished during the summer were filled at once. Members of the Woman's Auxiliary and others with special interest in this school would do well to send for St. Augustine's Record, Raleigh, N. C., the October-November issue, which contains a detailed description.

## 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.

### The Transfiguration, New York

"The Little Church Around the Corner"  
1 East 29th Street  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 a.m. (Daily 7:30.)  
11:00 a. m. Missa Cantata and Sermon  
4:00 p. m. Vespers and Adoration.  
Thurs., Fri., and Saints' Days,  
2d Mass at 10

### 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 Fifth 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 5 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.

### St. Philip's Cathedral

E. Hunter and Washington Sts.,  
Atlanta, Ga.  
The Rt. Rev. H. J. Mikell, D.D., Bishop  
The Very Rev. Raimundo de Ovies, Dean  
The Rev. William S. Turner, B.S., Canon  
Services  
Sundays: Holy Communion 8 a. m.  
Church School: 9:30 a. m.  
Second Celebration and Sermon: 11 a. m.  
first Sunday in each month.  
Morning Prayer, etc. and Sermon: 11 a. m.



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## Still Needed for 1931

AS to the \$1,014,344 due on December 1 for 1930, we cannot make final report as this statement is written but we know of the heroic work being done everywhere and confidently hope for complete payment. We therefore expect to close the year 1930 with some 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 all other income from every available source, 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?*

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Church Missions House  
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