

The **WITNESS**

CHICAGO, ILL., JUNE 25, 1931

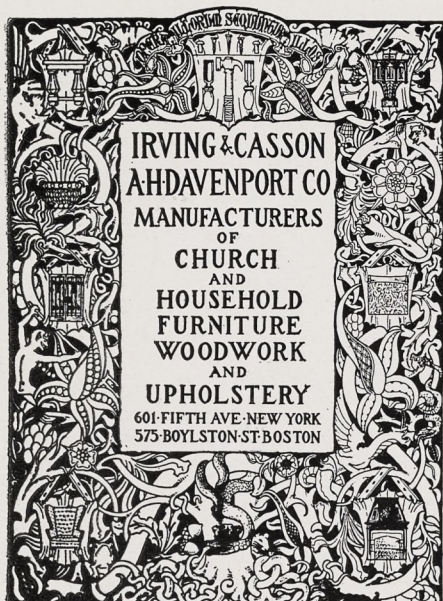
ALL IS SPIRITUAL

by the

ARCHBISHOP OF YORK

THE main work of the Church now as always must be the conversion and sanctification of individuals. But the Church must also have its direct impact upon the ordered life of the community—its politics, industry, and all the rest. It will not pretend to expert knowledge, or offer to settle technical disputes. But it will constantly affirm the spiritual principles which are involved in any department of public life, and it will try to bring together in mutual good-will those who are at variance, that together they may find the solution of their problem. Above all the Church will perpetually insist that no question touching human life is ever merely secular, merely economic, merely material. All that touches human life is fundamentally spiritual, and can only be rightly settled under the guidance of the Holy Spirit.

MESSAGE OF THE WEEK



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THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 45

Five cents a copy.

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

MORE ABOUT COAL

By

WILLIAM B. SPOFFORD

THOSE of you who read *The Living Church* in addition to this paper possibly recall that an article appeared there several weeks ago written by Mr. Randolph Bias, an attorney and leading Churchman of West Virginia. He called his article "Your Victim: The Coal Industry" and it was, for the most part, an attempt to refute the facts I had pointed out previously in an article called "Your Servant: the Miner." Mr. Bias not only questioned my facts but he also challenged me to suggest some method of bringing happiness to the operators as well as the miners. That was asking a great deal of me certainly, but the news of the Church being rather dull and the time hanging heavy, I accepted the task and very promptly dispatched, air mail, special delivery, an article to Mr. Morehouse of *The Living Church*. Mr. Bias had said in his article that I was a rather unreliable witness. I fully expected, therefore, that Mr. Morehouse would allow me space for rebuttal. But today, a couple of weeks later, the article comes back with a pleasant note from Mr. Morehouse—the sort of note all editors write reluctantly, about "our columns are extremely crowded just now." So here I am, accused of telling lies about the miners, with the opportunity of self-defense denied me.

What to do—what to do? Well, Mr. Morehouse himself suggests the answer by asking why I do not reply in the columns of *THE WITNESS*. The reason, naturally, is because the article by Mr. Bias appeared in *The Living Church*. However, good Church news is still rather scarce, leaving me less to do on my end of the paper, so I set down here my answer to Mr. Bias, leaving it to you to tell your friends of what Mr. Morehouse calls "The Living Church Family," that there was an answer even though it was not printed where I wish it might have been.

MR. BIAS called his article, "Your Victim: The Coal Industry." It is nice to be able to say that I agree thoroughly with Mr. Bias' chief contention, even though we may still differ as to details. The coal industry is, indeed, a victim. The question is, "A victim of what?"

It seems to me that his article merely presents further evidence that coal, like most other industries, is the victim of our present economic and industrial system, which comes as close to anarchy as anything possibly can. He says that I am unfair in allowing my wrath to be aroused against the coal operators. He is quite wrong. No feeling of wrath has arisen in my soul against these gentlemen. They, quite as much as the coal diggers, are the victims of a stupid and thoroughly unchristian economic system. It is this stupid system that burns me up, not its victims.

It is correct that I am more concerned about the miners. After all, they are suffering from a lack of the very necessities of life. The operators have not reached this stage yet. I did have a pleasant two hours with one of the operators, a genial and intelligent gentleman. He convinced me in short order that the owners are having an exceedingly difficult time. Nevertheless he has not yet been forced to drop his club memberships or sell his string of polo ponies. So most readers, I feel sure, will understand my greater concern for the miners and their families at the present stage of the game. Mr. Bias says, "While conditions are far from good for the miners they are equally bad, or even worse, for a vast majority of mine owners." The owners and their families are eating regularly. The miners and their families are not. Crosses are of various weights, but I believe there is none quite as hard to bear as being compelled, day after day, to look into the glassy, staring eyes of your starving children. The miners are up against just that.

My little story, printed in the Church papers, and the remarks I made about coal at the Church Congress, seem to have been misunderstood, at least by Mr. Bias. My story was in no sense a survey of the coal situation in West Virginia. I happen to be an officer of a Church organization which tries to help the workers. We had been appealed to for aid by the miners. I therefore went to West Virginia to see if we were justified in giving it. I was there but three days. I saw misery and starvation. I told the people of the Church about it the best I could, believing that many of them would want to do something to relieve it. I am glad now to report that two thousand dollars has been sent to these people, in the name of Christ, by the Church Emergency Committee, with which the Church League for Industrial Democracy of our Church is affiliated, and that we hope to send another substantial check shortly. A letter has also been received from Mr. Tom Tippet, heading up a relief work among the miners, saying that a great deal of clothing has been received from Church groups. He, in behalf of these suffering people, is profuse in his thanks, which he asks me to pass on to you who have so generously helped.

As for my remarks at the Church Congress, to which Mr. Bias objects, they were in no sense critical of the Church. I had been asked to speak on Russia. I began by saying that many things were happening in that country which we, as Christians, disapprove. But I cautioned the audience against self-righteousness, reminding them that there are bad situations right here in the United States requiring all of our energies to correct. The coal situation in West Virginia I presented as one of them. My remarks were less critical of the coal industry, really, than was the article written by Mr. Bias. And they were not critical of the Church at all, as Mr. Bias implies in his article.

AS TO the questions of fact between Mr. Bias and myself, they are of relative unimportance, since we do not seem to agree on the one outstanding fact, that the coal industry is the victim of our stupid economic system. Yet I will stand by my story as printed in the Church weeklies in spite of the fact that I was in the coal fields for but three days, against Mr. Bias' lifetime of fifty years. He says that coal operators do not issue "scrip;" that they cannot do so because it is against the law. Mr. Bias has the misfortune of being a lawyer. We are familiar with the old story of the attorney who visited his client in jail and assured him that he could not be locked up. The client quite properly replied, "That may be true, but here I am." So with "scrip." Against the law of West Virginia it may be. Yet I have on my desk as I write this a handful of "scrip" (Chinese money as it is called by the miners) handed to me by miners in the various coal camps I visited. This is paid to the miners in place of real money. It can be exchanged for merchandise only in the stores of the companies issuing it, as it states clearly on each coin, and enables the companies to charge whatever prices they like for their commodities.

There is still another law in West Virginia to which some attention might also be given. By the law of the state there is to be a check-weighman at each mine. A check-weighman, as I understand it, is a man elected by the miners themselves who is to see that they are not cheated in the weighing of coal when they are paid for tonnage. An investigation I believe will show that this state law is rather generally disregarded. I do know that I had a rather thrilling experience in one coal camp where there was a strike over this matter, it being the contention of the strikers that they were being cheated at the weights since they were not allowed to have a check-weighman. The engineer at this mine himself told me that the law was disregarded.

THEN Mr. Bias questions my figures as to wages, and says that after all I gave the wages of but one man, Carl Basham. The men are paid twice each month. I have before me the envelopes for a number of miners, giving their earnings for two weeks of work. I set them down. In doing so it is to be kept in mind, however, that the amounts given were not drawn in actual money. In practically every instance the company gets back in house rent, doctor's fee, burial fund, hospital, company store, etc., all that these men earn. If there is any balance in favor of the miner, at least in the camps I visited, he is paid in "scrip." Here are the figures (all for two weeks' work): \$22; \$19.80; \$16.80; \$16.10; \$21.35; \$19.00; \$14.80; \$11.20; \$24.00; \$29.40; \$12.80; \$18.90; \$18.45; \$21.32. There may be miners who earn more. I hope so. But these are the figures on the envelopes before me.

As for the company houses and the living conditions at the camps, I am glad to learn from Mr. Bias that most of the camps have four-five-and six-room houses, with running water and ordinary plumbing. I can merely repeat that at the several camps I visited the miners were living in miserable shacks, with a privy behind each one, and with the water for all purposes coming from pumps, with one pump for every six or seven houses.

The agreement (yellow dog contract) which the miner is compelled to sign before he is given a job, and which Mr. Bias justifies, is important since by means of it the miner signs away, on penalty of being denied the right to work, rights that are the heritage of American citizens. The contract is held over his head as a club. Let him attend a union meeting, let alone join a union, and he is fired from his job and compelled within five days, by this contract, to move his family out of this company house. This very morning I received a letter from West Virginia telling me that fourteen miners had been evicted from their homes, and of course fired from their jobs, for attending a union meeting. I previously gave the case of the miner who was fired and evicted because he asked for pay for overtime—thrown from his home with wife, sick mother and eight children, one ill with infantile paralysis. That contract is merely a method used by the operators to intimidate the miners. Mr. Bias must know this

very well. If he doesn't, then I am compelled to say that I learned more in three days among the miners than he has discovered in his lifetime of fifty years.

BUT as I said at the start, I agree thoroughly with Mr. Bias' main contention, which after all is the important thing. He makes it much clearer than I possibly could that the coal industry is in a horrible mess, and that there is little that the operators can do about it. There is gross waste in the industry, with thousands of mines throughout the country producing several times the amount of coal we can possibly consume. As a result of this anarchy, operators are drastically cutting prices in order to get contracts, and are of course cutting each other's throats in the process. I do not place blame on the operators. They are merely doing what is being done in every industry—competing for private advantage. And the one thing that all of us seem to be entirely unwilling to recognize is the fact that the suffering, to owners and workers alike, that is caused by this system of unrestricted competition for private advantage, is entirely unnecessary, and I believe thoroughly unchristian.

Mr. Bias challenges me to devise some method which will remedy the situation. He suggests getting 50c more a ton for the operators. That would be merely taking it from one suffering group and giving it to another—robbing Peter to pay Paul. No, the way to correct the evil has been given to us by successive Lambeth Conferences and by innumerable General Conventions. "An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principles of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage." There is the cure

for our economic ills, not only in the coal industry, but in every other industry. And it is, I am happy to say, the official position of the Church.

The difficulty is that most of us privileged people of the Church, being quite comfortable with things as they are, are not willing to make the personal sacrifices necessary to bring such a system into being. But I repeat what I said at the Church Congress, if we refuse to share in love we will be forced to share in hate, and nowhere, within recent months, have I seen greater evidences of this fact than in the coal fields of West Virginia. There is dynamite in any situation where thousands of families are allowed to starve, and particularly when the heads of these families are men who were brought up on the tradition that the king of sports is a bit of skillful gun-play.

Finally may I say that I am delighted to learn of the survey that is to be made by the diocese of West Virginia of the coal industry. Through personal conversations with Bishop Strider and through indirect contact with Bishop Gravatt I have known for a long time that they were greatly concerned over the situation, and that they are, and have been, doing everything possible to ease the burdens of those suffering.

Meanwhile may I again thank those who have already helped. If there are others who feel able to do so money should be sent to the Church League for Industrial Democracy, 154 Nassau Street, New York City, or to the Church Emergency Committee, 287 Fourth Avenue, New York City. It is then promptly forwarded to a relief organization in West Virginia that is thoroughly reliable. And in giving through these organizations you give in the name of Christ, which I am sure is important. If you have old clothing it should be sent to the West Virginia Mine Workers, Old Kanawha Valley Bank Building, Charleston, West Virginia, thus saving a second postage.

THE CHURCH ARMY

By

EVELEEN HARRISON

ONE of the landmarks of London is the Marble Arch, an important center for tourists travelling on the London buses, as one may change there for many desired destinations. From all corners of the Marble Arch one is faced by a big sign (electric by night, white by day) THE CHURCH ARMY. It stretches across a large building, seven stories high, housing the 60 departments of this wonderful organization.

What is the Church Army of England and who supports it? The answer to these questions in a nutshell one finds in the history of the founder of the Army, Wilson Carlile, prebendary of St. Paul's Cathedral, London, and one of the seven Companions of Honor

to the King of England; that, "the Church Army is the outward and visible sign of the inward and spiritual life" of this remarkable man. To quote from a speech of the former prime minister of England, the Rt. Hon. Stanley Baldwin, "When the history of the nineteenth century comes to be written, I believe there will stand out the names of two men, William Booth and Wilson Carlile, who represent the spiritual revolt against the materialism of the industrial system. The record of the Church Army is a modern chapter in the Acts of the Apostles, and, in its work, as inspired as anything of which we read in the sacred scriptures themselves."

The Army, which was founded to battle for the souls

and bodies of the poor of the slums of Westminster about 46 years ago, now numbers 900 staff officers: 425 men and 475 women. Nearly 4,000 young men and women have been trained in its colleges and commissioned in the Church Army, wearing the small piece of red cord, the badge of the Army and a witness that the wearer is trying to lead a "godly, righteous, and sober life." This red cord originated in the story of Rahab, the scarlet cord hung in her window as a sign of security in the midst of great danger.

The Army has been financed entirely from the beginning by voluntary contributions from the people of England. Its ordinary yearly income is now over \$2,000,000. Should you desire to know the romance of this rapid rise to power you must read the wonderful story of this great Army of God in the book called "Wilson Carlile and the Church Army," obtainable from the New York headquarters of the society. Meanwhile come with us on a tour of the Army's English headquarters.

A SURPRISE awaited us, as we entered the hospitable doorway, in the shape of a "sister" dressed in dark gray uniform with a tiny white cap, for we did not know there were women as well as men on the staff of the Church Army. This sister was not only young and pretty, but had a most winsome personality and received us with great cordiality. "Visitors from America wishing to learn about the Church Army? I will be delighted to show you over our building and explain the different departments." She did this even though it took two hours from her regular work.

Perhaps my readers know more about the English Army than I did before visiting London, but to me it was a revelation of a wonderful plan; and the Army headquarters, with every one of its sixty departments, a live wire reaching into the highways and byways not only of London but of all England.

Needless to say, we did not come in touch with all the departments in our short visit; that would take a week at least to cover, but our guide told us much of the ones we did not see, and the literature given to us contained many interesting stories of a work which touches the souls and bodies of the submerged thousands in England.

It is only possible here to outline briefly a few of the Army's great undertakings. Our first visit was to the temporary clerks' department, a large room with about twenty men bending over addressographs and circulars and letters. The head of the office welcomed us with a smile. "Look around the room at the men who are working," he said. We were impressed with the quality of the men, some quite distinguished looking and all gentlemen. "In this group are doctors, lawyers, a clergyman, business men, and," he added in a low tone, "every one of them has been behind the bars. We take them here for three months, pay them a salary, and then find them positions. Yesterday one man left here with renewed courage, for a position paying him five

pounds a week, which is quite good money in England."

The opening of another door brought us the hand-clasp of an elderly sister. "This is the department that carries on the 'Bar-Maids Club.' Our sisters go into the bars and invite the girls to attend an afternoon tea or an evening club meeting, also giving them literature. Many come and join the club, we make friends with them and frequently persuade them to give up the bar and enter more womanly occupations. Hundreds of bar-maids in London need the outstretched hand of a friend." Bar-maids! In America we know them not, but shudder to think of all their terrible temptations in London, and again thank God for this department of the Church Army.

"Here we have the department for work among prisoners," our sister guide explained as she introduced us to the officer in charge, "and Oh, sister, will you please tell these ladies about the prison 'huts'?" "Yes," replied the officer, "we are experimenting in a new way toward the question of helping the friends and relatives of the prisoners. We have built little 'huts' or small stations near the entrance gates to some of our large prisons around London. When the wives, mothers, or friends of the prisoners come to see them, they come first to the 'hut' and are welcomed with hot tea and buns, by a volunteer Army worker, who advises them as to their home needs, and comforts them with the knowledge that they have real friends ready to hold out a helping hand."

One of the interesting side issues of these huts is the fact that the women visiting the prisons may now ask the conductor for a "ticket to the Church Army hut" instead of to the prison, and thus save their self-respect. "These huts," the officer said, "are managed by volunteers from the large group of London women who form the auxiliary committee of the Church Army. This group of women interested in prisoners pledge a day a week in a hut to act as hostess."

UP AND down elevators and through corridors we went that morning, catching glimpses of many interesting departments of the work. The inviting lunch room where food is served daily to the staff and their friends, the special committee room with pictures of the presiding officers, a large assembly room where prayers and meditations are held each day at 2 P. M. in charge of one of the staff officers. We were told that these meetings were attended by nearly 200, including, in addition to the staff officers of the building, the cadets from the training school next door, the sisters on probation and the clerical workers from the departments.

One department we entered contained records of all the parishes where sisters are employed, for they are sent out to do parish work in many parts of England much as the deaconesses do work in our country.

Fascinating toys, handwork, rugs, pottery, vases, etc., faced us in a glow of color at the opening of another door. Work done by the derelicts of the war

and sold to help them gain a living. Time failed us to visit the clothes departments in the basement where hundreds of parcels are opened, sorted, and assigned daily by the volunteers' committee; the department for unmarried mothers; camps for boys and girls, homes for children's fresh air work, and the dispensary.

A busy publishing office attracted us, for the Army edits a weekly paper called the Church Army Gazette. Nearly one-quarter of a million sold weekly for a half penny a copy. And in addition, innumerable posters, leaflets, cards, aiding all branches of the work.

We were told of the hostels on the embankment and in the slums (40 for men alone) and the rescue shelters for women, where those in need are taken at night for lodging and helped to regain control of their souls and bodies.

The Church Mission of Help is, also, the work of the sisters, and nightly they walk the streets of London to help the wrecks of womanhood. "That is part of my work," commented our sister guide; "I go out two nights a week between 12 and 4 A. M. trying to rescue the poor 'street walkers'." Surely this is a Christ-like act for these cultured young women.

ONE has to go to the thrilling story book of the Church Army to learn of the adventures of their "Pilgrim's Progress" in a "Robinson Crusoe" cover, which in plain English means life in one of the sixty Church Army vans, which constitutes their "fleet" used for mission work all over the country, under the supervision of Captain Davey; the work carried on in prisons under Mr. Carlile's motto: "Go for the worst," which includes an eight day mission once a year in all the large prisons in England, and the Labor Home system which extends a hand of help to ex-convicts and ex-prisoners; with bulky scrap books in the ex-prisoners' aid department holding particulars of noted criminals, many of them won over from the criminal rank and helped to be honest, self-supporting citizens. A touching incident is told of a mission at Parkhurst Prison. The Church Army captain was asked by a man to accept a little present, and the convict held out a tiny bird. It had flown into the cell through the ventilator and he had tamed it. Remember that it was all he had in the world, his little chum for many a weary day and night, but he gladly gave his little companion as a small gift of gratitude.

Following up the work of the 2,000 Church Army huts maintained during the Great War, missions have been established in naval and military centers; but space fails us to do more than outline in brief some of the daily miracles in making over human life; possible through the God-given inspiration of such a man as Wilson Carlile and carried out through the creation of his heart and soul, the Church Army of the English Church. Gladly we welcome the extension of this great Army into our United States under the splendid leadership of Captain Mountford, a worthy representative of Wilson Carlile. The Church Army, circulating from their headquarters, 416 Lafayette Place, New

York, has already invaded 16 dioceses and created centers of work throughout America.

Let us catch the vision of this work for God and man, and join with the Army in their daily reminder to pray:—

"Every morning lean thine arms awhile
upon the window-sill of Heaven—
And gaze upon thy Lord!
And, with the vision in thine heart—
turn strong to meet thy day."

Let's Know

By

BISHOP WILSON

—
GOSPEL OF ST. PETER

ST. PETER'S DAY comes on June 29.

As the outstanding figure in the original Apostolic band and as a vigorous preacher of Christ in the early Church, one thing seems rather strange. We might well expect some pertinent and authoritative writings from him but, as a matter of fact, we have only the two brief epistles in the New Testament bearing his name. Evidently St. Peter was an aggressive, energetic worker for Christ but was not of a literary turn of mind, like St. Paul. It was something of a custom, however, in those days to attach the name of some prominent person to certain writings, not to convey the idea that he actually wrote them but rather to indicate that they represented his teaching.

Perhaps that is the way St. Peter's name came to be associated with a Gospel which it is quite certain he never wrote and which for hundreds of years was completely lost. Back in the early centuries various writers refer to the Gospel of St. Peter showing that it had a good deal of currency in the third and fourth centuries. Then the book itself entirely disappeared. As late as 1886 a French Archaeological Mission was excavating in the grave of some departed monk in the upper valley of the Nile near a spot called Akhmim when they came upon an ancient vellum manuscript dating from about the eighth century. Scholars quickly recognized it as the lost Gospel of St. Peter.

It is only a fragment of what was probably a much longer composition originally. It has an abrupt beginning and an unfinished conclusion. The first sentence reads—"But of the Jews one washed his hands, neither Herod nor any of his judges." Then it goes on with a brief account of our Lord's crucifixion and resurrection. Evidently the account of Pilate washing his hands must have preceded the beginning of this fragment which remains to us.

An account like this, written long after the events took place, is just about what one might expect it to be. The main incidents coincide very accurately with those contained in the canonical Gospels but there are

such minor variations as would be sure to enter in with the re-telling of the story by many people over a long period of time. We are told how, during the three hours of darkness on the first Good Friday, the people went about with lamps thinking it was night. We read of the apprehensions entertained by the Jews as they began to realize what they had done. The name of the centurion who was placed in guard over the Savior's tomb is given as "Petronius". It all ends up by saying—"I Simon Peter and Andrew my brother took our nets and went to sea; and there was with us Levi the son of Alpheus, whom the Lord" At that point

the manuscript stops.

One can imagine how it might have gone on. Peter and Andrew went back to their fishing in Galilee thinking their whole marvellous experience with our Savior was done. As a matter of fact, it was only beginning. Soon they were back in Jerusalem for the Feast of Pentecost and St. Peter found himself drawn irresistibly into the apostolic leadership of the Church. From that time he was a marked man. There was no escape for him. He was dedicated to the service of his Lord for time and eternity. So we observe a day in his memory once every year.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE commission appointed at the last General Convention on adapting the office of deaconess to the task of the Church has issued an interesting report, which is to be submitted to General Convention meeting in Denver in September. There have been three meetings of the commission, with interested persons, officers of the Woman's Auxiliary and officers of other organizations sitting in. The function of a deaconess, they point out, has already been defined by resolution of the 1930 Lambeth Conference as follows: (a) to assist the minister in the preparation of candidates for baptism and confirmation; (b) to assist at the administration of Holy Baptism by virtue of her office; (c) to baptize in church, and to officiate at the Churching of women (if you are unfamiliar with this service turn to your Prayer Book); (d) in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved for the priest, and to lead in prayer; with the license of the bishop, to instruct and preach, except in the service of Holy Communion.

So much for their jobs. The commission urges that the deaconesses be provided for against sickness and retirement through the Church Pension Fund. The commission then points out that there are many tasks to which the Church calls women—secretaries, religious educational workers, trained case workers, teachers, doctors, nurses. Rarely are these women deaconesses. The commission believes that the functions of the order should be put clearly before the people of the Church, with an idea, apparently, of including many of these women workers in the order,

thus making for its greater development, both in numbers and efficiency. Finally the commission recommends that the service for the setting aside of deaconesses be given the same position in the ordinal as the office for the ordination of deacons, thus maintaining the position that the Church has a ministry for women apostolic in its authority and supported by the deliberate intention of the whole Church acting through the Bishop as its instrument.

St. Luke's, Scranton, Pa., for the 39th season, opens this week a home in the country for women and children who otherwise would get neither rest nor recreation during the summer months. Last year 130 women and 261 children were entertained there for a period of eleven days each.

The diocese of West Texas has recently brought to a close their 7th annual summer conference, reported to be the best ever held. There were a large number of young people there—for the first time outnumbering their elders.

At St. Luke's, Mount Joy, Pa., each year they have a service the second Sunday in June for the church school, with stress on the ministry. The offering is held in a fund to be used to help educate some young man for the ministry.

The Rev. Harold L. Bowen, rector of St. Mark's, Evanston, was the commencement preacher at Kemper Hall, Church school at Kenosha, Wisconsin. Bishop Webb of Milwaukee was present, together with his guest,

the Lord Bishop of Algoma. Dean Philbrook of Davenport preached the baccalaureate sermon, and the commencement address was given by Professor Robert V. Merrill of the University of Chicago. There were a large number of alumni present.

Sayre, Pa., has the largest vacation Bible school in its history—four times the size of the school for 1930. The sessions are held in the parish house of the Church of the Redeemer, the Rev. Glen B. Walter, rector. Every member of the faculty is a trained teacher. The unique thing about this school possibly is the fact that parents pay a registration fee for each child. From this fee and from offerings taken at the Sunday evening Union services of five churches the expenses are met. These Union services Sunday evenings began with the High School Baccalaureate service May 31 and run through September 6. Each Sunday evening the service is in a different church and no pastor will preach in his own Church. The result has been packed churches so far and a fine Christian spirit among the people of the community.

Miss Laura F. Boyer, vice president in charge of education of the Woman's Auxiliary, diocese of New York has announced that \$612.51 has been sent to Captain Davey in London for the Church Army in India to be used for training native workers in the diocese of Dornakal. This money was given as the voluntary offering of this year's mission study classes of the New York Branch of the Woman's Auxiliary to the National Council. The subject of study

for the year was India and Christ and so great was the interest aroused that the usual offering was doubled. It gave the Woman's Auxiliary particular pleasure to send this money to the English Church Army for use by the Indian Church Army as a part repayment of the debt the United States owes for the original sending to this country of Captain Mountford and the English men who accompanied him.

* * *

Several hundred people of the diocese of Northern Indiana gathered at Mishawaka on June 12th to honor the dean of St. Paul's Pro-Cathedral who was celebrating the 50th anniversary of his ordination to the priesthood. The celebration brought together three college-mates from old Racine in the days of James deKoven—Dean L. C. Rogers, who was the one honored on this occasion, Bishop Gailor of Tennessee, who came to preach the sermon, and Mr. A. du Pont Parker, prominent layman of Philadelphia. And here is another interesting bit, sent by our correspondent for Northern Indiana, the Rev. Alfred Schrock, Dean Rogers and Dr. Parker played in the first intercollegiate football game played in the middle west, Racine vs. the University of Michigan, played in Chicago. Racine had imported the Rugby game and had great difficulty in scheduling games, since it was not widely played. Racine lost this game, but by a small score—and of course you must remember that Racine has forty students and Michigan had a thousand or more.

Well, this party was a dandy, with services, receptions, dinners, telegrams and congratulatory letters, and of course presents. And if I had known about it in time I might have persuaded the Intercollegiate Football Association to present Dean Rogers with a gold football to wear on his watch-chain. Certainly anyone who played in the first intercollegiate game played in the middle-west ought to wear one.

* * *

A spiritual background in curing the ills of what he termed a "perishing world" was declared essential by the Rev. Alfred Newbery, rector, Church of the Atonement, Chicago, speaking before the Clergy's Round Table. The group met at the home of Mrs. Theodore W. Robinson in Lake Forest.

"There is no process of healing, whether it be of the mind or body, which does not essentially involve some measure of faith and love," stated Mr. Newbery. "Especially is this true of emotional disturbances. To evoke this faith and give forth this love is the important function of



WILLIAM A. SPARKS
Rector at Painesville, Ohio

the cure. This is as true of a talisman or a crystal ball as of a Mrs. Eddy or a psycho-analyst. Church Mission of Help aims to fulfill these requirements. It seeks to focus upon the individual the faith evoking power of the Christian religion, to display the qualities of Christian love and to bring to bear on the individual needs the technique that is the highest product of modern social work."

The speaker urged the clergy to call in expert workers of Church Mission of Help to assist them in solving many social problems which come to every priest.

* * *

Last week—I think it was last week—we printed here what we said was to be the last remarks about the American Missal. Now comes a letter from the Rev. Kenneth R. Forbes, whose article on that subject appeared in a recent number, together with an answer by Bishop Johnson. In fairness to him this letter is printed. This is the last—unless we run terribly short of copy during the summer months—and even then we can write about golf or baseball or something.

"Since Bishop Johnson has chosen to publish a reply to my simple paper on the 'The American Missal', it would seem to constitute the three articles a species of miniature debate in which, I presume, I am entitled to a 'surrebuttal.' It shall be exceedingly brief and, I hope, to the point.

"The good Bishop, in his rebuttal, has completely missed the point of my original paper, which was—and is—that any priest may legitimately have a copy of The American Missal (or any other book) on the altar for

reference and for personal private devotion, provided he celebrates the Holy Communion according to the Order of The Book Of Common Prayer, — without additions, subtractions or other changes. *That is my whole case for the American Missal.* If there are priests who celebrate the Holy Communion otherwise than by the text of the Book Of Common Prayer, it has no bearing whatever on the basic principle. They may, for aught I know, be saying Mass in Latin and according to the Roman rite, but it does not oblige or even suggest to me that I do likewise, even though I possess a copy of the Roman liturgy.

"This small furore about the so-called 'American Missal' seems, in principle and logic, to be very 'much ado about nothing'."

* * *

The Rev. Henry W. Bell, rector at Carthage, N. Y., has been appointed dean of the first district of the diocese of Central New York, to fill the unexpired term of the Rev. Francis W. Eason of Watertown, dean for the past twenty-five years.

* * *

Fourteen young ladies graduated the other day from St. Katharine's School, Davenport. Two of them entered Wellesley, two Vassar, one Smith, one is to go to the University of Illinois and still another to Northwestern, with one going to Iowa College. A high percentage certainly entering colleges, which speaks well for the standing of this Church School. Three of the class are entering business colleges and one is to take up nursing. Also ten of the class have received diplomas from the department of religious education of the National Council, admitting them to the national accredited teachers' association. The baccalaureate service was held at Trinity Cathedral, with Bishop Longley preaching.

* * *

A high school class of eleven and a junior college class of nine was graduated the other day from All Saints' College, Vicksburg, Mississippi. The baccalaureate service was held at Christ Church, the sermon being preached by Bishop Morris of Louisiana. It was announced during commencement that All Saints' had won each of the three Mississippi prizes for which it entered the national magazine world contest; the Atlantic essay contest, the Scribner fiction contest and the poetry contest. The school has an enviable high record of achievement in all departments.

* * *

Twenty clergy of Utica, N. Y. and vicinity, members of the Utica

Clericus, were the guests of the Rev. F. C. Smith at Long Lake in the Adirondacks on June 9th. The feature, so the word is received, was a corn chowder prepared by Archdeacon Jaynes.

* * *

The fifth annual convocation of town and county pastors of Western New York was held recently at St. John's, Sodus. There were conferences on rural evangelism, with the Rev. Guy Madara of Rochester leading; community cooperation, with Rev. H. deW. deMauriac as leader; rural preaching programs, with the Rev. Edgar T. Pancoast leading. The Rev. F. T. Henstridge of Elmira read a paper on the rural evangel and both Bishop Ferris and Bishop Davis took active parts in the conference.

* * *

Lots doing recently at Christ Church, Little Rock, Arkansas. A banquet for the boys' basketball team of the parish, that won the city championship. Then the men's club gave a picnic to the church school. On the 12th the vacation Bible school held its closing exercises—the school this year was twice as large as last year. A couple of nights later the young peoples' societies of a number of parishes were entertained at Christ Church, with stress on the provincial summer conference that is to be held at Winslow from July 23rd until August 5th. Finally on the 15th the young people gave a banquet in honor of Miss Lynette Geisecke who has been doing fine work as their director.

* * *

Bishop Casady of Oklahoma is suffering from nervous exhaustion. Acting upon orders of his physician, he has been reluctantly compelled to cancel all engagements for the next three months. He had decided to take no vacation this summer, and had agreed to speak at various conventions and occasions throughout the summer, but this has proven to be impossible. Complete rest is imperative.

* * *

Mrs. J. M. Oglesby, St. John's parish, Savannah, Ga., was the guest of honor at a farewell tea, given by her home branch of the Auxiliary. She is to sail presently for Japan where she is to serve as secretary for Bishop Nichols of Kyoto.

* * *

At Bluffton, South Carolina, there is a church known as the Church of the Cross, a quaint old building which seats nearly 600 persons. Now there is a scattered congregation of but 19, though 'tis said that before the Civil War the church was

CLERICAL SKETCHES

WILLIAM A. SPARKS

WILLIAM A. SPARKS, the rector of St. James', Painesville, Ohio, was born in Milton, New York. He was graduated from Coburn Institute, Waterville, Maine, in 1893, and from Trinity College in 1897. He entered the General Seminary in the fall of that year, graduating in 1900. He then took charge of Christ Church, Biddeford, Maine, leaving there to be the rector of St. John's, Presque Isle, Maine. From 1904 to 1911 he was the rector of St. Mark's, Leominster, Mass., after which he went to Far Rockaway, N. Y. to be the rector of St. John's. He is active in civic and diocesan affairs, being the director of the county health league, a trustee of the diocesan orphanage and a member of the diocesan missions board. He is also an active Mason and a member of the Rotary Club.

crowded each Sunday with its white and colored parishioners. The other day the choir of St. Paul's, Savannah, motored to Bluffton and sang evensong. The Rev. Maynard Marshall, rector of historic St. Helena's, Beaufort, was the preacher. The Church of the Cross is in charge of the Rev. Joseph Burton, who is the rector of St. Michael and All Angels', Savannah.

* * *

Church marriage at St. John's, Norman, Oklahoma, on June 9th, when the student chaplain at the University of Oklahoma, the Rev. Marius Lindloff was married to Miss Frances Atwater, daughter of Mr. and Mrs. John W. Atwater of Topeka, Kansas. Bishop Casady officiated.

* * *

The Rev. Stephen E. Keeler was consecrated Bishop Coadjutor of Minnesota on June 24th at St. Chrysostom's, Chicago, where he has been the rector for the past two years. Bishop Rogers of Ohio was the preacher. A large delegation was present from Minnesota.

* * *

The corner stone of the new parish house for St. Thomas', New Haven, was laid the other day by Bishop Acheson. It is hoped that the building will be completed by September. It is also planned to build a new church and a rectory, though it is uncertain just when construction will get under way. The Rev. William A. Beardsley is the rector.

* * *

An outstanding event in the life

of Long Island was the gathering of children from more than one hundred parishes and missions of the diocese, to keep "Cathedral Day" in Garden City. This function, primarily designed for the symbolic presentation of the missionary offerings of the schools of the diocese, has grown into an annual event of wider scope and of great importance. It has certainly fostered a spirit of diocesan solidarity among the children of the scattered congregations, and has also helped to increase the missionary interest and offerings by a spirit of friendly rivalry, and to further the development of the best educational methods by granting awards in recognition of progress. It is distinctly one of the great days of the year in this diocese.

There was a procession of the schools reviewed by Bishop Stires and the officers of the educational department of the Council. The reviewing party stood on the steps of the Cathedral, while the schools marched—not in, but past; for the assembly years ago outgrew the capacity of the church and has to be an out-door function. Forty-five minutes were required for the march past; and a careful computation of the number in the procession put the total at just about five thousand. From the reviewing stand the procession went to the lawn at the rear of the Cathedral, where a platform had been erected. Amplifiers about the grounds carried not only the voices of the speakers, but also the music of the cathedral organ for the

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hymns. This latter feature was new and very successful.

The total missionary offerings of the schools of the diocese was not announced in exact figures, for lack of reports from some schools; but the figure, it is said, will certainly be above \$20,000 and may be \$25,000.

A pleasing feature of this year's program was the presentation of a complimentary address and a substantial purse to Miss Eveleen Harrison, who is retiring from her position as executive secretary of the department of religious education. Her years of intelligent and ardent work have been very fruitful throughout the diocese. It was Miss Harrison who first suggested the Cathedral Day idea, and who urged it when few thought it could be made successful.

* * *

It has been some time since there has been anything in these notes about diocesan or parish papers. A new one has entered the field, *The Kalendar*, which is brought out each month by the men's club of St. Luke's Church, Marianna, Florida. And a very good job it is too. It naturally would be since it is published by a member of the club who is also the publisher of the daily newspaper of the town. It is a neat job of printing, and the paper contains articles of general interest as well as the usual parish items. And what is perhaps more important, it gives the men's club a definite Church job to do, which it has been my observation, many men's clubs of the church lack.

Mrs. Charles Spencer Williamson this week started organizing 400 churchwomen in Chicago to assist in entertaining those going through Chicago to General Convention on Sept. 14. The entertainment is being sponsored by The Church Club and present indications are that between 1,000 and 1,500 churchmen and women will be present. The Club is giving a complimentary luncheon and the women are providing private automobiles to take the visitors around the city.

* * *

The Community of the Holy Name, a new sisterhood, was instituted by Bishop Stewart last Sunday at St. Ann's church, Chicago. At the same time he dedicated the convent of the order, a three-story structure which formerly was the St. Ann's rectory and which has been remodeled and enlarged for its new use.

Sister Mary Joan who recently completed her training at St. Ann's Convent, Kingston, N. Y., is superior of the new order. The Rev. Walter P. Crossman, priest-in-charge of St. Ann's church, has been instrumental in founding the order. The order

will be of the working type, devoting its efforts to establishment of parochial week-day schools and similar parish activities.

* * *

The University of the South conferred a doctorate upon the Rev. R. Bland Mitchell of Birmingham, and also upon the Rev. Gardiner C. Tucker, forty-five years the rector of St. John's, Mobile. Dr. Tucker has given three sons to the Church; the Rev. Gardiner L. Tucker, the Rev. Irwin St. John Tucker, and the Rev. Royal K. Tucker.

* * *

During the vacancy at St. Paul's Cathedral, Buffalo, the Rev. Francis

Lynch is in charge of the work. As you know Dean Brown is now the Bishop of Harrisburg.

* * *

A curious friendly contest has arisen over the title at the Chapel of the Good Shepherd, in Southbury, Connecticut. It illustrates the necessity of legal precision in such matters. By the laws of the diocese all titles to the property of missions must be held by the Missionary Society. In 1915 a Mr. Olsen deeded to the Chapel of the Good Shepherd a certain piece of land. Since then the State has taken part of this land for highway purposes. Whether the officials took it technically from the

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Chapel or from the Missionary Society is now being decided.

* * *

The annual picnic of the faculty and students of the DeLancey Divinity school will be held this year on July 7th at the summer home of the warden, the Very Rev. G. Sherman Burrows, at Cedarcroft, Olcott Beach, N. Y.

This picnic, which is held each year at this time, is very important in that this year definite plans will be made for an alumni association.

* * *

A reception was given the Rev. J. Frederick Sexton, rector at Westville, Connecticut, the occasion being the 35th anniversary of his rectorship and the 45th anniversary of his ordination. The class of 1886 of the Berkeley Divinity School, of which Dr. Sexton was a member, were all present at the party.

* * *

The young priest of today was urged to atune his life to modern conditions, to avoid superficiality, "mechanical ceremonialism" and the "lullaby of creeds," by the Rt. Rev. Harry S. Longley, of Iowa, in delivering the commencement address at the Western Theological Seminary.

"A young priest goes out into a world where faith in God has become dim and the religious life and morals which have guided the human race in its progress from paganism to civilization have been cast aside and questioned," declared Bishop Longley. "Devotion, loyalty and spiritual power must be the first element to turn back an unbelieving and skeptical world.

"The world today demands reality and superficiality is soon detected. There is a danger in the priestly life of being content with the historical position of the Church, with mechanical ceremonialism and the lullaby of creeds. The priest must be a man who turns to the great experiences of life.

"Men today facing the problems of the world turn to philosophical panaceas and conventions and are not finding a solution. I do not despair nor doubt the ultimate victory of virtue over vice, but I seem to feel the waste of life, the dreary round of passion and disillusionment and the loss of that inner holiness and glory that to my mind make a man or a woman admirable and lovely."

* * *

Mr. Charles H. Graf, postulant, has been placed in charge of St. Lydia's, Brooklyn, under the Rev. George T. Gruman, rector of Trinity Church, the adjoining parish which is to act as "big brother" for this

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mission. The mission was started in 1905 and for several years gave much promise, but a shift in population brought on trying days. It will be determined at the end of the year whether or not the mission will remain open.

* * *

The city of Hangchow, China, where the general synod of the Chinese Church has been meeting, has been chosen as a chief demonstration point of the public health program in which the Health Organization of the League of Nations is cooperating with the Nationalist Government.

Public health activity is very nearly non-existent in China though something of that nature has been carried on since 1921 when a limited plague-prevention service was organized in the North; this organization has survived all political upheavals and exists to this day. There have been other small efforts at scattered points.

Chekiang, the province of which Hangchow is the capital, has a population of more than 26,000,000. Hangchow not only has 380,000 residents but being a city celebrated in Chinese history and literature and containing many temples and shrines, it is visited annually by hundreds of thousands of pilgrims and tens of thousands of tourists, many from long distances. Obviously, the effect of epidemic diseases prevailing in Hangchow will be felt in many parts of China.

The League of Nations Bulletin says that "provincial and municipal authorities in Chekiang are fully alive to the necessity of providing the highest degree of health protection possible with the means at their disposal." The Chinese Ministry of Health aims first to concentrate on a few fundamental activities. The fact that Hangchow has as yet no public water system, though one is now planned, is but one illustration of the rudimentary work necessary. The mayor of the city is, unless there has been a recent change of officials, a sanitary engineer, a graduate of Massachusetts Institute of Technology.

* * *

We have a new Archbishop, ac-

cording to the Savannah Morning News, which bestowed the title upon the Ven. J. H. Brown, in charge of Negro work in the diocese of Georgia. The newspaper gave more than a column to its report of the diocesan colored council, including warm tributes to Bishop Reese and the Rev. Dr. Robert Patton.

"In the matter of employment," Archdeacon Brown said, "pernicious influence has been brought to bear on employers so that Negro laborers might be displaced, yet in spite of such pressure, hundreds of white people in every community comprising our diocese have stood like Gibraltar against such discrimination and retained their Negro help regardless. I am not one of those who say that there has been no suffering but with President B. J. Hubert of Georgia State Industrial College, I take my stand and emphatically state that hunger and its attendant evils have not been as rigid here as in some other sections. Whether you agree with me or not, we should appreciate these friends and encourage our men gainfully employed to give a full day's work and service for value received."

* * *

When Bishop Cook of Delaware went to the North Dakota Convocation a few weeks ago, he was returning to a former field of service. His first mission, when he was a deacon, was at Minot, North Dakota, and included an area larger than his present whole diocese. He returned to consecrate a fine church which had just been freed of debt.

North Dakota parishes are still fairly large. One priest is responsible for an area as large as the state of Ohio. Another parish

boundary runs 100 miles north, 138 miles south, 30 miles to the east, 60 to the west, an area slightly larger than Delaware, New Hampshire and Vermont combined.

* * *

The District of Mexico reports for last year 1,640 communicants; 3,428 baptized persons, including communicants; 445 pupils in 22 Church (Sunday) schools. There are fourteen Mexican priests and one deacon. Twenty-nine mission stations. Hooker School had 337 pupils; including 25 in the kindergarten. Four other schools had 244 pupils.

* * *

Economic conditions in Cuba have dealt hardly with the Havana Cathedral congregation. More than half the families on the parish list have left Cuba since June, 1930, and the exodus still continues. Three families left late in March; three more went early in April. The latest departure included the Sunday school superintendent.

* * *

The District of Porto Rico reports for last year 5,542 communicants; 11,209 baptized persons including communicants. There are eight "foreign" and eight native priests, and 13 lay readers. Twenty-nine

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mission stations. There were 20 adult and 363 infant baptisms during the year, and 323 confirmations.

* * *

There are approximately 225 deaconesses in the Episcopal Church. Of these, about forty are missionaries regularly appointed by the National Council in domestic or foreign fields. Many others are doing work that is essentially missionary, under diocesan or parochial appointment.

* * *

Heroic pastoral work in the diocese of Northern Indiana is carried on among the Hungarians in South Bend and the surrounding area, by the Rev. Edwin E. Smith. Some of his parishioners live in South Bend but many are scattered about in a five-mile radius. This will seem nothing at all to many missionaries with a much vaster field, but this missionary has no car and although he is sixty-eight years old he makes his constant rounds on foot. His confirmation classes are always larger than the usual proportion.

Bishop Gray, writing of the Northern Indiana diocese as a whole, says the Church has no work in one-half the counties of the diocese. There are many rural areas whose people are constantly adding to the population of the large towns and cities. They will also strengthen the city churches if they are reached by rural missions first. One mission that has had only thirty families in all lost fifteen families who moved to the city last year, all of whom had been supporters of the mission.

The clergy in charge of parishes are making greater effort to serve neighboring missions, which will help to strengthen the work. More difficult is the necessity of starting work in places where the Church has not yet begun.

* * *

Reciprocity. Church Army is working in Honolulu for Bishop Littell, and Edward Littell, a son of the Bishop, is working for Church Army, during his holiday from General Seminary, doing rural work with Captain Atkinson in West Virginia.

* * *

The congregation of the Negro Mission, St. Cyprian's, in San Francisco, has for many years been worshipping in the Church of the Advent. They are gradually accumulating funds for building, and have two thousand dollars in hand. The diocese of California has one other Negro Mission, St. Augustine's, Oakland. It is well organized with a good church building, and is almost self-supporting.

* * *

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for Arapahoe Indians, at Ethete, Wyoming, had eighty-nine enrolled during the past year and is becoming over crowded. Recognizing the good work done by the mission in fighting trachoma among the Indians, the federal government has provided a nurse, paying her salary and expenses, the only instance, it is said, where the government has placed a nurse on a mission staff.

The mission is not only serving the Indians but through the activities of its warden, the Rev. A. A. Hastings, and another clergyman on the staff, the Rev. F. M. Morris, it is becoming the center of all the white work in Fremont county. The two men hold services in a dozen towns and villages.

* * *

Dealing with the statistics reported annually from the district of the Philippine Islands, Bishop Mosher notes that in the larger mission stations, among the Igorots, it has never been possible to keep track of the thousands who have presented themselves for baptism. Primitive people appear and disappear; they change their names for the slightest reason; they die, so far as the Church is concerned, and then suddenly they come to life again. The figures for baptized Church members have hitherto included all who have been baptized; obviously, therefore, they include many who are "irretrievably dead." The same is true of confirmed members. Therefore the figures for these two items are not at present reported in the annual statement but the staff is working toward an accurate record.

The number of communicants, however, is carefully kept and shows

the actual number receiving their Communion during the year, 4,828 persons. There were 1,129 baptisms during the year, and 858 persons were confirmed. In matters of

finance, it may be noted that local income exceeded by about \$3,000 the entire appropriation made by the general Church for work in the Philippines.

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Church School: 9:45 A. M.

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Rev. W. Russell Bowie, D.D.
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Daily: 12:30, except Saturday.
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Grace and St. Peter's Church Baltimore, Md.

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The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
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Weekdays: 8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
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St. Mark's, Milwaukee

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

St. James, Philadelphia

Rev. John Mockridge
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland

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Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

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Rev. Robert Holmes
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St. Paul's, Chicago

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