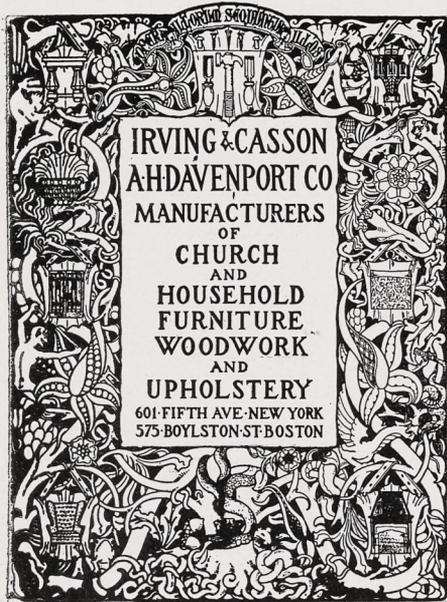


# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 12, 1931



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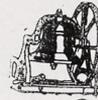
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# THE WITNESS

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*Associate Editors*  
FRANK E. WILSON  
GEORGE P. ATWATER  
JOHN R. OLIVER  
IRWIN ST. J. TUCKER

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## WHY DOMESTIC MISSIONS

*By*

FRANK W. CREIGHTON

*Secretary of the Domestic Missions Department*

THE United States of America as a missionary area in the minds of some, may be a rock of offense and a stone of stumbling. We like to think of ourselves as a chosen generation, a royal priesthood, an holy nation, a peculiar people able to show forth the praise of Him who hath called us out of darkness into His marvelous light. We are proud of our heritage and the use we have made of it. We feel our strength and welcome opportunities to test it.

For centuries while the ancient civilizations of Europe and Asia rose and fell, and sank into chaos or were totally obliterated, while humanity swirled in eddies toward great centres of art and culture, immersing them in destructive tides, this land of ours remained, for some great divine purpose, virgin soil. Prolific in natural resources, so sparsely peopled by nomadic aborigines that there was not one city in its whole vast area, it awaited the coming of its first European settlers. And when they came they were free to give it any character they chose; to make and mould it untrammelled by tradition or historic precedent. It was theirs to do with as they desired. Those early settlers, according to their lights, were men of God and Christians. And out of the raw material at their disposal our fathers builded a Christian nation. We inherit from them a propensity and a disposition toward religion. We are proud of what they have done for God and His righteousness, and we do not intend to relinquish our religious advantages and opportunities. We intend to hold them and make them constantly available to others and to all who live within our borders.

At the outset, however, we have to admit that our spiritual advance has not kept pace with our growth in economic and political importance. We rejoice in our economic and political achievements but we must admit that the United States is far from a position of spiritual leadership in the world today and there are conditions in our corporate life about which other peoples may direct pertinent inquiry as to the entire sincerity

of our pretensions to leadership. For example, we still have lynchings. We still have a race of aborigines living as government wards. Our approaches to them have not been wholly effective and we have not permitted them to make any real contribution to the society of which they are theoretically a part. We have only succeeded in converting 40 per cent of them to Christianity. We have neglected areas offering unprecedented fields for evangelization, occupied by people of our own race and language, too few in number and too isolated to support Churches of their own and so permitted to be numbered among the unchurched in a Christian America. We still have our Southern mountaineers, whose infinite capacities have not yet been released and whose industrial exploitation is a matter of grave concern to all who are interested in social and moral welfare.

When we consider these things we see a *special* reason for Home Missions as well as the general one of seeking new opportunities for service in all parts of our country and maintaining and fostering the cause to which we are dedicated in our Home Land.

THERE is nothing selfish in an emphasis on Domestic Missions. However much we may be dedicated to the Universality of the Gospel of Jesus Christ; however irrevocably we are committed to obedience to our Lord's command to "Go and teach all nations," we are not excused thereby from following Him in consecrated ministry to fellow citizens who from lack of opportunity, racial characteristics or peculiar circumstances are sorely in need of it. America offers an enormous field for missionary enterprise, and our zealous efforts here at home are not only an element of spiritual strength to our people, but make us stronger to contribute spiritually to a world whose needs are not limited entirely to economic and political adjustments.

Naturally, home missionary work begins in the parish and diocese. It is neighborhood work, hospital-

ization and religious education, and helpful contacts with the foreign born. It is planting parish and diocesan missions in developing neighborhoods. It is tender ministry to the deaf and blind, providing churches and maintaining services for them.

In this way, there is a vast amount of home missionary work being done for which the General Church has no responsibility whatsoever. It is purely parochial or diocesan. Opportunity is seen and under devoted leadership it is seized. We thank God for every bit of it. It is a contribution of inestimable value to a united effort to advance the cause of Christ in our home land.

In addition to that, and supplementing it, is the wider effort which obviously, must be the concern of the whole Church. Some dioceses and missionary districts have missionary problems of staggering size and special character. Naturally they apply themselves to them and are hard at work at them, but they cannot be expected to master them alone. So, the whole Episcopal Church, as it should, through its domestic missions assumes a joint responsibility for them. Missionaries, paid from the funds of the General Church, are sent out to help in the dioceses and domestic missionary districts. In many cases, where they are women, the salary is paid from the United Thank Offering of the Woman's Auxiliary. The salaries of sixteen of our bishops whose jurisdictions are in domestic missionary areas and one whose work is confined to Episcopal oversight of Negroes are paid by the National Council. Schools and hospitals are built and partly supported by the whole church. In this way we are all given an opportunity to share in our home missionary work. We have the satisfaction of knowing that we are pushing forward the work begun by our pioneers in American missionary enterprise. And with greater numbers and greater resources we are determined that the foundations they laid shall not have been laid in vain; but that upon them we will build a spiritual edifice which will be an honor to their memory and in keeping with the infinite blessings we enjoy.

WE ARE all interested in the American Indian. He is still a unique and sometimes a colorful factor in our American life. Unfortunately, our interest in him is not always to his advantage. I have heard it said that it would be a pity to convert the Hopis because then there would be no more snake dances, and tourists to the Pueblo country would lose the thrill furnished by these pagan performances. Of course, if it is more important to see a Hopi Indian dance with a snake in his mouth than to save his soul, or to bring tourists into a certain section of the country which benefits by their presence, than to reach a primitive child of God with the cleansing spirit of the pure and matchless Christ, then it would be a pity to convert him. But is the Indian here to amuse tourists, or to be exploited, or to be a source of political contention, or to be forever segregated on reservations? Is he not as valuable in God's eyes as the one who has a perverted and often predatory interest in him? The Episcopal Church says he is. It has contributed millions

of dollars to his salvation and release from restraining and retarding influences and conditions. It has sent its most saintly and courageous missionaries to the Indian country. Today we have thousands of Indian members ministered to by a group of devoted men and women who have dedicated their lives to righting the wrong done the American Indian. And one of the most encouraging signs of success and justice for the Indian is in the splendid cooperation between the field representatives of the Indian commission and the Christian missionaries.

Christianity can do anything to anyone. It once turned the world upside down. It is a social and moral as well as a spiritual dynamic. That is why the forces of reaction and complacency fear it. Converted Indians will have the power of Christ. They will demand education for their children and a decent and self-respecting place in the society of the land which was theirs before it was ours. They will know their rights and that God is no respecter of persons.

And to give them the Christ in all His transforming and renewing power is our only perfect atonement for the atrocious and inhuman treatment we have heaped upon them for 150 years.

OUR Negro brethren are also a matter of deep concern as a group of 12,000,000 Americans who "have wrapped in them powers and possibilities which, if wisely directed will be among America's most valuable and dependable assets in the years ahead." The Episcopal Church seeks to release those powers and possibilities, and make them assets to the nation through the American Church Institute for Negroes, and through other schools and its evangelistic work. There is also the possibility of cooperating with other religious bodies because of the comprehensive character of the educational program in Institute Schools. The findings of the North American Home Missions Congress disclose that each year 1,600 new Negro men are required to fill vacancies in Negro Churches. Unfortunately, that number is not available. But all the graduates of the American Church Institute schools who enter the ministry do not enter the ministry of the Episcopal Church. We are a feeder for all the Churches, which is a condition of wider usefulness to the Negro race and in keeping with the character of the support the Institute receives.

Apart from the Institute, our Negro work is maintained by grants to twenty-two dioceses and one missionary district. These grants are administered by the bishops and their councils for the maintenance of churches, and in some cases to augment the salaries of the Negro clergy.

A deviation from this policy is in the work done by the Rt. Rev. E. Thomas Demby, Negro suffragan bishop of Arkansas, who has charge of all the Negro work in that diocese. Bishop Demby says "The most helpful thing about our Negro work in Arkansas is its tremendous effort in the direction of self-support. It is paying its quota to the Church's Program, that of the Convocation's efforts, and that of each local program." Bishop Demby in addition to being suffragan

bishop of Arkansas for the colored race, gives Episcopal oversight to Negroes throughout the entire province of the Southwest. He is canonically attached to Arkansas, but he is a missionary of the General Church.

The way to make our Colored work most effective has not yet been determined. Various policies have been suggested and it may be that the plan eventually followed will be one formulated by the Negroes themselves, who better know than anyone else their own needs and how to meet them.

ON THE Pacific Coast and in the Southwest there is work among the foreign born quite different from that done on the Atlantic seaboard. In the West and Southwest, the foreign born are largely Oriental. The attitude towards them is not one of whole-hearted cordiality. They can never be assimilated into the social fabric by marriage. They not only offer an opportunity but they constitute a problem which is a real test of Christianity. We have no mixed congregations although we have hospitality offered in some of our Churches.

In order to deal fairly with these Oriental friends it is necessary to build churches for them and to supply them with priests of their own race. Where we have done that, we have built up congregations of Japanese and Chinese who are outstanding for their loyalty and devotion. The work among them must, however, extend further than that. We must be prepared to reach a second and third generation of Oriental races who speak perfect English and no other language, who are thoroughly American, who have been bright and honor pupils in public schools and who will justify every bit of missionary endeavor and every cent expended in their behalf. We are looking forward to adjustments and are preparing ourselves to make them.

Finally, we carry on domestic missionary work among our own people in villages and rural sections where the work obviously cannot be self-supporting. No domestic missionary work is more important. For whether the rural section be the deserts of Nevada, the plains of Nebraska, or the fertile farm lands of the mid-west, or the older agricultural communities of the East, we must remember that living in it are 60,000,000 Americans.

We are determined that America shall be Christian and that Christ shall reign over all of it; not merely in the city but in the country as well. It would be a fatal mistake to limit Christian enterprise to urban centers. Our rural work must be done, and well done. That means hard work for poorly paid missionaries, serving sometimes half a dozen mission stations. It means in one case I know, that two priests serve an area as large as Massachusetts and Rhode Island combined.

But whether it be hard and exacting rural work, or work among the foreign born, or Negroes, or Indians, it is being done here in the United States. God kept this land virgin soil for thousands of years for some great purpose. We are shaping it and building upon the foundation of our fathers. We believe that we are building it according to His Will, Christian in char-

acter, Christian in motive, and Christian in its willingness to send forth its spiritual light into a world which is looking to it for consecrated leadership.

## *Let's Know*

By

BISHOP WILSON

GALILEE

FOR the first time a British hydroplane has settled on the Sea of Galilee—so said the newspapers the other day. It sounds brutally modern in consideration of the reverential feeling we all have for that historic body of water. Possibly it is an indication that this inland lake is coming back to something of the importance it once enjoyed.

Twenty centuries ago hydroplanes were unheard of, but the Sea of Galilee teemed with other kinds of vessels. At that time there were ten or a dozen flourishing cities situated around the lake shore—notably Capernaum, Bethsaida, Magdala, Tiberias, Chorazin. Commerce was active and the shore-line was thickly populated. Most of the ships were undoubtedly small ones but some must have been rather good sized for those days. Josephus tells us that on one occasion, during a Jewish war when an attack was to be made on the city of Tiberias, a fleet of 240 ships assembled from the neighborhood of Tarichea alone. The boats were normally engaged in fishing and commerce or in carrying people on pleasure trips from shore to shore. There was quite a ship-building industry around the city of Tarichea.

This body of water was also known in Roman times as the Sea of Tiberias—and among the Jews as the Sea of Gennesaret or the Sea of Chinneroth, but the most common title was Galilee. It is thirteen miles long and about seven miles across at its widest point. Its greatest depth is about two hundred feet and the whole lake lies at some seven hundred feet below sea level. In spite of the large amount of silt carried into its northern end by the Jordan River, the water is clear, blue, and clean. Fish were there in abundance and of many varieties. They were taken by the men engaged in the fishing business and were shipped all over the world. Fishing was not a recreation—it was a business. The apostolic fishermen were not idlers who amused themselves with a hook and line but were participants in a far reaching commercial enterprise. When our Lord called Andrew, Peter, James, and John from their nets, I cannot believe He was calling into His service a group of uncouth peasants. It seems more likely He was calling some sound-minded business men who knew what was going on in the world.

The surrounding country was of a volcanic nature. Near Tiberias were hot springs which were famous thruout the ancient world and to which people came for health purposes much as they go to Carlsbad at the present time. Those springs are still active and there is no good reason why a modern health resort

might not be a distinct possibility even now. Except in mid-summer the climate is delightful.

It was along the shores of this enchanting piece of water that our Lord spent a large part of His ministry. He sailed upon its waters, He made parables about the hills, bluffs, fertile fields, and populous communities which surrounded it, He selected most of His apostles from the people who lived in its environs. Since that day the cities have fallen into ruins and the lake has been neglected. Now with sea-planes dropping on it—who knows but that it may be coming back?

## *Saints?*

*An Editorial by*

BISHOP JOHNSON

**I**F WARRIORS are called upon to do battle, it is what they must expect.

If athletes are confronted with obstacles, they ought not to complain.

If Christians have to face difficulties, they ought to meet them with courage.

Christ did not call us to His service in order to coddle us. The Master who said "Come unto Me and I will refresh you" is the same Master who said to those who came, "Go ye into all the world and preach the Gospel," no matter what the difficulties must be.

This month of November begins with All Saints' Day and ends with St. Andrew's Day. It is also the month in which most parishes prepare for the year's work. On All Saints' Day, you are called to be saints and on St. Andrew's Day you have an illustration of what constitutes a Saint. He is both one who knows and one who goes.

To know God is eternal life but if your knowledge doesn't manifest itself in doing, it is merely academic knowledge.

God isn't a puzzle to be solved. He is a power plant with whom we are to make connection.

I suppose if any one were to ask you if you are a saint you might answer very modestly that you are not; and of course if by the word saint one means a finished product, then none of us can qualify.

It is like asking a boy in the sixth grade if he is a scholar. Of course if by the word scholar you mean one who has finished his education, then he is not, but if you mean one who is pursuing an education, then he most certainly is. So with the word Saint.

St. Paul said that he counted not himself to have apprehended, but that he pressed toward the goal. So the word Saint implies that for which you hunger and thirst rather than that which you have secured.

**A** SAINT is not one who is perfect; he is rather one who is seeking righteousness. The word came from the Latin, "Sanctus," which means something that is consecrated or devoted to a sacred purpose.

Thus you speak of the Holy Vessels—you do not refer to the material of which they are made, although

that is of importance, but you refer to the use to which they are dedicated.

So when we speak of the Holy Child, we do not imply that as a babe, He possessed the righteousness of a man, but that He was one whom God and His mother had devoted to a sacred calling.

In the same way when you were presented at the font for baptism, you were holy to your mother and to God. You were dedicated to a sacred purpose.

Your life at once assumed a moral and spiritual dignity of which the world is ignorant.

It is true that like Belshazzars you may take this sacred vessel and make it an instrument to a drinking orgey and incur the condemnation of the prophet.

"The God in whose hand thy health is and whose are all thy ways, thou hast not glorified."

And probably this condemnation for the misuse of a sacred vessel is the worst one that we can have.

It resembles the condemnation that the Christ gave to the man with one talent who buried it in the ground.

Our bodies are all temples of God's Holy Spirit and therefore they are holy and He calls us to develop the gift that is in us and therefore we are called to be saints. And in this particular, we are called to be witnesses or martyrs, for that is what the Greek word Martyr means. He is a witness to the realities of life, one who seeks the approval of God rather than the praise of men.

And these realities concern our inner life which is hidden with Christ in God.

It involves our reaction to the things that are happening around us.

**W**E ARE to be disciples of love and the opposite of love is fear, for perfect love casteth out fear.

The world is a big coward and a big braggart, and just now the world is in the grip of fear. Men are afraid they are going to lose their money or that their business is going to suffer or that somebody is double crossing them.

How much this has to do with the present depression it is difficult to say.

One might imagine that the depression is a natural reaction to economic conditions. That probably accounts for some of it, but it is accentuated by fear, and because of fear men are helping to produce the panic which they are anxious to avoid.

It is a good deal like a timid person crossing a street in which the traffic is heavy. They are the most apt to be run down.

For example, I have heard people who are living on a salary that has not been cut, or on coupons that have not been repudiated, talking of hard times, totally regardless of the fact that their income has a larger purchasing power than it ever had before.

It would seem as though the one thing that we must keep up in these days is our morale and the institutions who help to create that morale.

I am far more concerned that we keep on giving to the work of the whole church than I am as to whether a parish with large assets should run behind in a given year.

Do not delude yourself in thinking that you can have a prosperous parish in a bankrupt church.

The parish which withholds its support of the church's benevolence is doing the same sort of thing that the man does who takes the money out of circulation and puts it in the ground.

In order to save himself from privation, he helps to produce the condition in which everybody will suffer.

Surely in one's giving, we ought to put first things first and the first thing in this time is that we do not economize on the salaries of our missionaries, but support the institution whose slogan is "Lift up your hearts."

**I**T IS in the battle that the warrior shows courage. It is in the hard game that the athlete shows power. It is in a depression all around him that a Christian is to show grit.

This is the time at which our religion has its acid test, where fear has torment.

It is what we actually do with our resources and not what we seem to do that is the measurement of our response to this call to be saints.

## Counting the Guests

By

IRWIN ST. JOHN TUCKER

**O**NE of the great difficulties in administering the Holy Communion is to gauge accurately the number who are to receive. If only the Host is used in the communion, the additional quantity can be put aside to be used again. But where the chalice is used, as among us, the species must be all consumed, if any is left over. Sometimes there is a great deal left over; but more frequently the chalice is all spent before the throng is half through.

Where communions are made only at the early celebrations this problem is not so acute, because all who attend that service, in the ordinary parish, intend to receive. But at the late celebration it is a hard matter to judge; especially if one be a newcomer, or filling the post temporarily.

There is a very simple way of solving this problem, which revives the ancient use of the distinction between the *Missa Catechumenorum* and the *Missa Fidelium*. Those who were not members of the primitive church were permitted to attend the sacred mysteries only up to a certain point. Then they were rigorously excluded, it being the duty of the deacons to see that no person except those in good standing even witnessed the celebration. For a profane or excommunicated person to be present was—as the word suggests—profanation.

In our Order, this distinction comes at the end of the Prayer for the Church. At that point there should

be a well-marked break, at which those who are not in "good conscience" may be permitted to retire.

If, at the close of the Prayer for the Church, the celebrant says: "I ask all those who intend to receive the Holy Communion to rise, and remain standing until counted" he can then tell how many will presently kneel at the altar, and can prepare for them with full knowledge, instead of guessing haphazard.

But the objection will arise, that the rubric says that the bread and wine shall be placed upon the Holy Table before this Prayer. I know that. I also know that the opening sentence of the Prayer says "mercifully accept our alms and oblations" which seems to presuppose that the oblations—namely the bread and wine—shall be upon the altar at the time.

Yet try this method; after the intending communicants have risen and been counted, then say; "Let us all rise and sing hymn 336. 'Bread of the World.'" While that hymn is being sung, proceed with the oblation. You will find that

a. The first verse, concerning the bread and wine, gives just enough time to receive the elements from the server and place them properly. And the words fit perfectly.

b. The second verse "Look on the hearts" gives just enough time for the lavabo, the cleansing of fingertips; and again the words fit perfectly the symbolic significance of the act—the spiritual cleansing by repentance.

c. At the end of the hymn, the congregation will be standing,—as they should be, and the closing words of the exhortation "make your humble confession to Almighty God, devoutly kneeling" have a dramatic fitness which they entirely lose when the congregation is already kneeling.

d. Most important of all, you will have counted the communicants in advance, with the assistance, perhaps, of the server, and will know exactly how to take care of them.

The rubric just before the Prayer of Consecration is unintelligible, perhaps referring to some condition existing in Elizabethan days. "When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine that he may with more readiness and decency break the bread before the people, and take the cup into his hands"—etc. It seems an unnecessary direction, and I do not see why the revisers left it in.

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## NEW LAYMEN'S ORGANIZATION TO BE DISCUSSED

Discussion of the proposal to establish a new national laymen's organization, corresponding to the Woman's Auxiliary, and the effect such an organization would have upon existing Church Clubs, is expected to feature the thirtieth conference of the National Federation of Church Clubs, to be held in Philadelphia, Nov. 20 and 21.

Mr. John D. Allen, Chicago, president of the Federation, made known the program prepared by the Church Club of Philadelphia.

The conference will open the morning of Nov. 20, with Holy Communion at Holy Trinity church, Philadelphia. The Hon. A. M. Beitler, president of the Philadelphia club, will welcome the delegates. Friday evening, Nov. 20, an entertainment will be given at the Boys' Club of Kensington, sponsored by the Philadelphia Club.

The program for Saturday, Nov. 21, opens with Communion at Christ church. Business sessions will be held during the morning and in the afternoon, visitors will be taken to Valley Forge, old St. David's church, and the home of the Hon. George Wharton Pepper. Saturday night the Philadelphia Club will entertain at dinner with Bishop Taitt of Pennsylvania, John D. Allen, Chicago, Bishop Fiske of Central New York, and Mr. Pepper as speakers.

The Federation of Church Clubs was founded forty years ago for the purpose of bringing churchmen together for discussion on common problems. Today there are thirty six Church Clubs organized along diocesan or metropolitan lines.

\* \* \*

Declaring that God is not to be found at the end of a syllogism or at the bottom of a test-tube, the Rev. Prof. Daniel A. McGregor of the Western Theological Seminary, forecast development of a new science of religion in the near future, speaking before the Chicago Society of Biblical Research at Gregory Memorial Library, Evanston. The society is composed of scholars of various communions and sects. Rabbi George Fox of South Shore Temple, and Prof. J. Fowis Smith of the University of Chicago, were other speakers.

"We are living in a time of tremendous upheaval in the world of science," said Prof. McGregor. "Science has rejected mechanism as a satisfactory category for explaining the universe. Science does not give man belief in God. But science has no objection to faith; it lives by faith in its own hypotheses.



REV. E. M. LOFSTROM  
*Missionary in Minnesota*

"There will come a new science of religion, a new science of God, a science which has cast away the last remnants of mechanistic superstition, a science which acknowledges the reality of the personal life in man and in the whole process of life, and which will study and seek to describe accurately the response of reality in experience to man's personal approach. As physical science studies the way in which the universe responds to the mechanical or physical approach of man, so the new science of God will study how the universe in its totality responds to man's personal approach."

\* \* \*

During the past three weeks, approximately 10,000 pieces of clothing have been collected by young people of the diocese of Chicago under direction of the vice president of the Diocesan Y. P. A., for the poor of the city. One night, the group brought 4,000 pieces to the diocesan headquarters and then, with a police escort, twenty five automobiles delivered these to the Cathedral Shelter. The collection of clothing for the poor has been made the major project of the young people for the fall.

\* \* \*

Mrs. Albert J. Cotsworth, Jr., prominent churchwoman of Oak Park, Ill., is carrying on the work of her sister, the late Mrs. Percy B. Wright, in the distribution this year of the "Hymn to Airmen," introduced last year to churches over the country on Armistice Sunday. Mrs. Wright wrote the poem and dedicated it to Bishop Anderson in memory of his son, Patrick, who was killed in aviation service in France.

## HEADMASTER OF PAWLING SCHOOL ORDAINED DEACON

After fifty years devoted to the education of boys in private schools of New York State, Dr. Frederick Luther Gamage, founder and headmaster of Pawling School, was ordained to the diaconate, the first step in orders of the priesthood. For many years, Dr. Gamage has acted as chaplain to the School and preached under the permission of the bishop, but because of a keen desire during the latter part of his life to celebrate Holy Communion and perform all the offices of the church—marriage, baptism, and burial—for his boys, he has decided to take full orders.

Rt. Rev. A. Selden Lloyd, suffragan bishop of the diocese of New York, officiated at the ordination services which were held in the school chapel and marked this year's Founders' Day. Annually on November 5th, Pawling School honors its founders and benefactors: George Bywater Cluett, who in 1909 donated the main building named the Alfonzo Rockwell Cluett Foundation in memory of his son, a former pupil of Dr. Gamage's; Thomas Simpson, a New York broker, who gave the land for the school; and Ganson Depew of Buffalo, a nephew of the late Chauncey Depew, who built the Ganson Goodyear Depew Chapel in 1926 as a memorial to his son.

Dr. Gamage was born in Hopkinton, Mass., in 1860. He was graduated from Brown University, Providence, R. I., in the Class of 1882, and taught Greek at Delaware Academy Delhi, N. Y., from 1882 until 1885. He then was made principal of Oxford Academy, Oxford, N. Y., where he remained until 1893. For the next fourteen years he was headmaster of St. Paul's School, Garden City, L. I., and during this time was honored by Hobart College with the degree of D. C. L.

In 1907, Dr. Gamage founded the Pawling School which he still heads. Earlier this year, however, he relinquished certain executive duties to his son, Frederick L. Gamage, Jr., a graduate of Massachusetts Institute of Technology, who is now acting headmaster. Dr. Gamage plans to devote more time to personal contacts with the individual boys, of whom there are about 135 from all parts of the country enrolled at the school.

The annual exhibition of church vestments and other articles of church adornment is being held from Nov. 18th to 21st inclusive, by the Saint Hilda Guild of New York.

## NEWS FROM THE CENTRAL NEW YORK DIOCESE

A missionary mass meeting filled the large edifice of Calvary Church, Utica on Sunday evening November 1 when the Rt. Rev. Shirley Nichols, D.D., bishop of Kyoto, Japan was the preacher. The Rt. Rev. Irving Peake Johnson, bishop of Colorado was also in the sanctuary and spoke. Bishop Coley, who gave the benediction, made the third Bishop present at the service. In the procession were the clergy of the district, the Ven. A. A. Jaynes; the Rev. F. C. Smith, diocesan secretary; and the Rev. J. J. Burd. Congregations participating were Calvary, Grace, St. George's, St. Luke's, Trinity, St. Paul's, Holy Cross, SS. Peter and Paul, Utica; St. George's, Chadwicks; St. Thomas's, Hamilton; St. John's, Oneida; St. Stephen's, New Hartford; Gethsemane, Sherrill; Grace, Waterville; St. John's, Whitesboro; also sisters from St. Margaret's House, Utica.

\* \* \*

The annual parish reception of Calvary Church, Utica, was held October 13th and had in the receiving line Bishop and Mrs. Fiske; Bishop and Mrs. Coley, Archdeacon Jaynes, and the heads of all the parochial organizations.

\* \* \*

Loyalty Sunday, as Bishop Fiske requested, was observed by good congregations throughout the Diocese.

\* \* \*

The 196th meeting of the Second District Convocation was held in Trinity Church, Utica, October 14th. Separate meetings of the Woman's Auxiliary and Convocation were held, and a joint session in the afternoon was addressed by The Rev. Charles H. Collett, General Secretary, Field Department, National Council, and the Rev. Lee Rose, Missionary at Sagada, P. I. In the evening a dinner was held with Bishop Fiske and other speakers.

\* \* \*

The interior of Zion Church, Greene, has been entirely renovated, a new heating plant installed, and a new bulletin board placed in front of the church.

\* \* \*

Among the appointments to committees at General Convention were the following from the Central New York delegation: Committee on the General Theological Seminary and the Committee on the Historical Magazine; Bishop Fiske: Committee on Rural work, Bishop Coley; Committees on Religious Education, Prof. H. N. Ogden; Committee on Changes in the Constitution and the Commit-

### CLERICAL SKETCHES

THE Rev. Elmer M. Lofstrom is in charge of the Church of the Good Shepherd, Blue Earth, and the Church of the Nativity, Wells, diocese of Minnesota. In 1909 the work at these centers practically stopped, with little done until Mr. Lofstrom came in 1929. There is considerable church history connected with these missions. The first missionary was the Rev. Solomon Stevens Burleson, father of Bishop Burleson, and the rectory where Mr. Lofstrom is living was built largely with his hands. Mr. Lofstrom is a graduate of the University of Minnesota and of Nashotah from which he graduated in 1929. During his brief ministry he has succeeded in restoring these once thriving missions, the properties being put into first class condition and the number of communicants built up.

tee on the Pension Fund, the Rev. H. H. Hadley, D. D.: To the Committee on New Dioceses, the Rev. F. T. Hendstridge.

\* \* \*

The Utica Clerical Union met at Trinity Church, Utica, on October 14th. The subject was "The General Convention of 1931" and different phases of the convention were presented by Bishop Fiske, Bishop Coley, Archdeacon Jaynes, and the Rev. Harold Sawyer, rector of Grace Church, Utica, and delegate to the convention.

\* \* \*

Bishop Fiske recently instituted two new rectors in the Diocese, The Rev. James E. Clarke at Christ Church, Oswego, and the Rev. Arthur B. Merriman at the Church of the Saviour in Syracuse. The Bishop was the preacher on both occasions.

\* \* \*

Mrs. George H. Ames of Grace Church, Cortland, was re-elected as national president of the Daughters of the King at the General Convention. The term of office is for 3 years.

Masonic Sunday, ordered by the Grand Master of New York had wide observance in Brooklyn and Manhattan. The Rev. H. E. Clute addressed the large congregation in St. George's Church on The Message of Masonry to a World in Need. The pageant preceding the masons into the church included the choir, processional and clergy crosses, Church and American flags. The junior and senior acolytes preceded the clergy. Special music was provided by the choir.

## LAYMEN ADOPT VERY STRONG RESOLUTIONS

The Churchmen's Round Table, an organization composed of laymen of the Episcopal Church of San Francisco and the diocese of California, adopted some very strong resolutions, on July 15, 1931, upholding military training.

The resolutions follow:

Whereas it seems to have become a habit among religious assemblages to condemn military training and to urge its abandonment, especially in non-military schools and colleges; and

Whereas this campaign is based on lack of information and understanding of the subject and the erroneous assumption that such training implants the martial spirit that incites, encourages, and upholds war; and

Whereas the reverse is the fact, as may be vouched for by anyone who has been fortunate enough to have taken such training and has benefited thereby physically, mentally, and morally and has been made to realize by actual experience that it develops the spirit of friendship, tolerance, conformity, cooperation, and consideration—all of great value in building a democracy;

Resolved, That the Churchmen's Round Table regrets and condemns these attacks upon military training as ill-advised and unwarranted and as playing into the hands of the pacifist, who may be unwittingly, but none the less certainly, playing at the same time into the hands of the communist, whose sole aim is not the prevention of war, but the destruction by it or by any other means of our own or any other form of civilized government and of religious institutions as well;

Resolved, That it is time for those who know the value of military training to the individual and to the state, to rise to its defense and to speak up and out at all times in no uncertain or hesitant terms. If we had any doubt about the value of military training and preparedness it should have been set definitely at rest by the unhappy experience of 1917, when our lack of it and our unwillingness to anticipate it caused fearful, unnecessary loss of precious lives.

The church should be reminded that it cannot hope to strengthen its influence among thoughtful patriotic people by allowing its spokesmen to denounce the agencies upon which the country must depend for its security, perhaps for its existence.

Just so long as there is an organization calling itself The Militant Ungodly, whose sole aim is to

tear down religion and what it stands for and whose membership is growing rapidly, just so long will it be necessary for the church to be militant. Under no circumstances must the Church of God strike its colors to any foe.

(We have been asked to print the above resolutions and in fairness to all feel that the expression of The Churchmen's Round Table should be given to the public.—Editor.)

**NEWS ITEMS OF INTEREST FROM THE PACIFIC**

By FREDERIC M. LEE

You guessed correctly, Mr. Editor, we were so thrilled with the recent General Convention, so busy being on three Committees, so contented with the unique hospitality of Denver that our news of the Province suffered neglect.

We felt ourselves, for the first time, distinctly a part of the journalistic world, when we consorted with Hobbs, Hobson, Irwin and Miss Gladys Barnes of the Publicity Department and with good old Bill Spofford of THE WITNESS. A file was set aside for the "Province of the Pacific" and daily was filled with the authentic news, dispatches, resolutions, speeches of both Houses of Convention, and of the Woman's Auxiliary. We are glad to acknowledge these courtesies and the camaraderie extended to us by the Press Room.

\* \* \*

To the deep regret of all, Mr. W. H. Crocker was called East by the serious illness of Mrs. Crocker and his dinner had to be abandoned. However, we had a "Dutch" treat, on a parity with the other seven Provinces, and invited the ladies to join us. The fun we had; the speeches; the Episcopal orchestra; Bishop Remington and Rev. Charles Deems leading the singing. Bishop Littell sang, "There'll be a Hot Time in the Old Town Tonight" in Chinese. Bishops Perry and Johnson visited us.

\* \* \*

The half completed Cathedral of St. John the Evangelist, in Spokane, has now been in use for more than a year and is serving as a real missionary, Bishop Cross says, among the people of eastern Washington. The National Council makes an appropriation for work in this largely rural field amounting to about two-thirds the sum raised by the district for its own support. The district also gave \$6,000 last year for the work of the general Church.

\* \* \*

At Epiphany Mission, Honolulu, the priest in charge, the Rev. J. L. Doty, presented twelve persons for

Confirmation, which was the third class, a total of forty-four in a little over a year.

\* \* \*

The Missionary Districts in the Province on the honor list having paid 100% of the minimum due on their Budget Quotas are: Honolulu, Alaska, Nevada and the Phillipine Islands.

\* \* \*

The Rev. C. S. Mook, rector of Trinity Church, Seattle, is conducting a series of Sunday evening services which are arousing considerable interest and drawing large congregations. They are designated to bring the Church into touch with various business and professional walks of life. On a recent Sunday the subject was "Church and Medicine". One prominent physician gave an address on "Religion and Science"; another sang a solo; while two other doctors ushered. On Nov. 1, the subject was "The Church and the Theatre", when a prominent professional actor-manager and a picture house manager spoke. Other subjects are: "The Church and the Law", "The Church and Industry", "The Church and Business", and "The Church and the Newspaper". The rector always closes the discussions. Since these special subjects were begun, the Sunday evening congregations have trebled. Once a month Mr. Mook holds a midnight service for the people of the theatre.

**CHURCHMEN KEPT POSTED ON WORK BY MISSIONARIES**

The objective of the Speakers Bureau of the National Council is to bring the Church's missionary work directly to the people of the Church, chiefly by the voice and presence of the missionaries, to provide information as a basis of interest in and support of the Church's missionary program.

Two kinds of appointments are arranged, the single engagement, which sends a speaker to a single group gathered for one special occasion, and the itinerary engagement, which sends the speaker forth on a schedule of appointments covering one or more dioceses and taking the story he has to tell to an entire field. The number of missionaries available is never adequate to meet the demand.

In 1928, '29 and '30, the single engagements averaged 1,400 a year.

In 1930 there were 1,484 single engagements and 639 itinerary days, in 62 dioceses and eight provinces.

The year 1931 will apparently set a new record. In the first three months alone there were 594 single engagements in 81 dioceses, and 318

days of itinerary engagements in 36 dioceses, in seven provinces. In these three months the Bureau used 22 foreign missionaries and 33 representatives of the domestic field. One western bishop on an eastern itinerary filled 29 engagements in 25 days, speaking for the Advance Work and for the whole program.

\* \* \*

The Rev. Charles H. Collett has been appointed by the Presiding Bishop, corresponding secretary of the Field Department and director of the Speakers Bureau, succeeding the late James M. Miller. Mr. Collett, who has been a general secretary on the staff of the Field Department since July, 1930, is a native of the Province of Quebec, and a graduate of Trinity College, Hartford, Conn., and Berkeley Divinity School. He was ordained to the priesthood in 1917. After working seven years in New England he went to St. Paul's Church, Grand Forks, North Dakota, in 1924 and came from there to the National Council.

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## LIBRARY SERVES AS HOSPITAL FOR FLOOD REFUGEES

Boone Library in Wuchang, China, is adding a new and different chapter to its history. It has been in use as a temporary hospital ward for the more serious cases of contagious diseases among the flood refugees in the refugee camp at Boone.

Mr. Samuel L. L. Seng, the librarian, known to many people in the United States, writes that "two or three deaths daily are the average number in the library. It is mighty fortunate for these pitiable folks to be under the care and treatment of trained doctors and nurses. I think it would please the donor of the hall, Miss Stokes, and certainly the founder, Miss Wood, who sympathized with the poor and suffering, if they knew that the Library is being used in this helpful way.

"Mr. Kemp and other members of our staff have tried their utmost to cope with the situation. What most worries our Government and our friends who are helping us is how to face the winter when the extreme cold weather comes. How to feed and clothe them will be the thorny problems for these kind-hearted people to solve, as many of the refugees have been made homeless and cannot return to their land even if their farming districts are now dried. Their houses have been washed away, their cattle drowned, their ploughing implements destroyed. So Wuchang is congested with thousands of these forlorn and wretched people... Fifteen of the twenty-three provinces of the whole country are affected."

To bring the subject of the ministry forcefully to the attention of the young men and boys of the Church, a suggestion is made through the Commission on College Work, that the ministry receive special emphasis in sermons preached on Advent Sunday. That day is suggested because in many parishes the men and boys are then having a corporate Communion as the Brotherhood of

St. Andrew. In other parishes, following the Prayer Book emphasis the call to the ministry or the life of the ministry are the sermon subjects on the Third Sunday in Advent.

"The finest young men of our country are interested not in the advantages of any vocation but rather in finding a cause worthy of a life's devotion."

Dr. Mansfield, supt., of the Seamen's Church Institute of New York City for the past 35 years, addressed the Men's Club of Christ Church, Bridgeport, Conn., on a recent Sunday. He spoke on the experience of

his fascinating missionary work since he has been with the Institute.

The vestry of the Holy Trinity Memorial Church, Westport, Conn., turned down an invitation extended to them by Rev. Harry A. Barrett rector of Christ Church to worship at his church during the remainder of the year until consolidation plans had been completed.

The Rev. Mr. Barrett issued the invitation to the members of Trinity Church in view of the fact that Trinity Church was without a rector, and asked them to close their church for three months and worship at Christ

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Church. The vestry of Trinity Church tabled the invitation since Trinity church will be the edifice used when the two Churches merge.

The committee on consolidation has gone as far as it can with the merger program and is now awaiting the sanction of the bishop. The refusal of Trinity Church members to worship at Christ Church until the merger is consummated will not affect the consolidation in the least.

\* \* \*

St. Luke's Church, Bridgeport, Conn., recently celebrated its sixtieth anniversary on two days. The present rector, the Rev. Wm. H. Jepson, has been rector of the parish for the past 20 years.

\* \* \*

After a lapse of several years, evening prayer has been resumed at Trinity Church, Greeley, Colo. The rector and vestry have extended an invitation to St. John's College to take charge of the service. The first Sunday in the month the students have a musical service without a sermon. Other Sundays the upper classmen take turns in preaching. The Y. P. F. has also been revived and new interest has been aroused. A large number of the young people remain for the evening service. Reviving these services is adding a new spirit and zeal in the parish.

\* \* \*

A pipe organ was given to St. Bar-Mrs. John S. Holbrook in memory of her deceased husband. It is an all-electric instrument, including a wide range of stops, a set of chimes consisting of 22 tubes, a full range of harp as well as a reproducing arrangement. Bishop Perry dedicated it on All Saints' Day. The Rev. Gustav A. Schweitzer is rector.

\* \* \*

On a recent Monday evening Bishop Perry dedicated the remodelled parish house just completed by St. Mark's Church, Providence, R. I. The plans were begun two years ago at the hundredth anniversary of the parish under the Rev. C. H. Temple, now rector of the Church of the Transfiguration, Edgewood, who attended the dedication as a special guest. The present rector, the Rev. L. D. Rassmuson, preached a sermon of thanksgiving on the preceding day. The cost was estimated at \$12,000.

\* \* \*

St. Luke's Day marked the fortieth anniversary of the ordination to the priesthood of the Rev. J. A. Williams, D.D., rector during this period of the church of St. Philip the Deacon, Omaha, Nebr. The ordination took place in St. Matthias Church, Omaha, by Bishop Worthington.

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Bishop Irving P. Johnson and Bishop Paul Matthews, bishop of New Jersey, were ordained at the same time and place. A corporate celebration of the Holy Communion was at 7:30; the ordination to the diaconate at 11 by Bishop Shayler of Dr. Craig Morris, and a jubilee service in the evening conducted by Bishop Shayler. The bishop presented the rector an envelope containing a liberal check as a testimonial from parishioners and friends. At the close of the service a reception followed in the church Guild Rooms.

\* \* \*

Recently Bishop Shayler confirmed a class of 13 young men in the State Reformatory at Lincoln, Nebr., prepared and presented by the Rev. Wm. J. Woon, vicar of St. Matthew's Mission. Mr. Woon has been ministering to this institution voluntarily for the past three years and has been exerting a splendid influence. Twelve of the candidates were baptized by him.

\* \* \*

A successful conference on family relations was held recently at St. Paul's Church, Oakwood, Dayton, Ohio, the Rev. Herman Page, rector, under the auspices of the Department of Social Service of the diocese of Southern Ohio, of which Dr. Wm. S. Keller is chairman. The conference leaders were Dr. Carl A. Wilzbach of the Cincinnati Social Hygiene Society, Dr. Jessie A. Charters of the Ohio State University and the Ven. Joseph T. Ware, diocesan Executive Secretary for Social Service.

Mr. Ware preached at the Sunday morning service, suggesting that the new marriage canon was less important in its specific provisions than in the new and higher ideal of marriage which it reflected. He also spoke at the Monday afternoon meeting on certain difficulties of married life and of the effectiveness of a love which is both ardent and also Christian and unselfish in overleaping them.

Dr. Wilzbach and Dr. Charters spoke to groups of men and women

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respectively on Monday evening and the following morning Dr. Charters held a stimulating conference on "How to Tell the Facts of Life to Children".

\* \* \*

The Rev. George L. Fitzgerald of St. Thomas' Church, Greenville, R. I., who has specialized in religious education has recently made a survey of the Episcopal Boys' Schools of this country which he is using as a basis for his M.A. thesis recently submitted to Brown University.

His conclusions are, briefly, that pupils are a highly selected group of superior intelligence. The curriculum offered them, however, is very limited and traditional, generally inferior to that of public schools. The chief object of the institutions, he thinks, is to secure admission to college for pupils. The preparation is not "markedly superior" and Mr. Fitzgerald feels that the boys are poorly prepared for life. It is Mr. Fitzgerald's opinion, as a result of his survey, that the Church has a wonderful opportunity to develop the character and minds of its school boys, but has not taken advantage of it. In the use of modern methods of education the schools appear to be backward, he reports. He makes suggestions for the improvement of these institutions.

\* \* \*

An altar in memory of Francis

Treman King, in St. Christopher's Chapel, Trinity Mission House, was consecrated November 2, by the Rt. Rev. William T. Manning, bishop of the diocese of New York. The Rev. Dr. Caleb R. Stetson, Rector of Trin-

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ity Parish, celebrated the Holy Communion, and a large group of friends of the late Mr. King filled the chapel. The music was in charge of Channing Lefebvre, organist and choirmaster of Trinity Church, and was rendered by a part of the Old Trinity choir.

\* \* \*

St. Luke's, Norfolk, Va., gets Parish House. The Vestry of St. Luke's Norfolk, has just completed arrangements for the lease of the residence of Dr. Southgate Leigh, adjoining the property of St. Luke's. The building, one of the largest in Norfolk, will be used for a parish house. The downtown property of St. Luke's on which the church stood before it was destroyed by fire several years ago, has recently been sold to the United States Government for the erection of a Federal Building.

\* \* \*

The Clerical Club of Rhode Island listened to their four Clerical Deputies at their November meeting. Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I., was assigned to the topic of the new marriage Canon, but he took up most of his time condemning what he called the present tendency to make of the Presiding Bishop, a big business man and take away from him much of his spiritual opportunities as a shepherd of souls. He would have the office more like that of the Archbishop of Canterbury who has jurisdiction and a Church of his own. "But," he declared, "our Presiding bishop is assigned to a great business at '281' and forced to attend to a multilicity of duties and has not even a Chapel of his own. As a result of this habit which is growing all the time, we kill our Presiding Bishop." It was his earnest hope that reform would set in at the next Convention.

\* \* \*

The Rev. Geo. Virgil Hewes was elected as curate of the Pro-Cathedral Church of the Nativity, Bethlehem, on Oct. 26th. Mr. Hewes is to assist the archdeacon, who is in charge in carrying on until a new dean is elected. Mr. Hewes was doing supply work in and around New York City.

\* \* \*

The Auxiliaries of the Convocation of Reading, Pa., met in St. Mary's Church, Reading, Oct. 27th. It was reported that the women had in cash and pledges over \$2800 of the \$35,000 they are raising for a cottage at Voorhees Industrial and Normal School at Denmark, S. C. This is part of the Advance Work, the diocese has promised.

\* \* \*

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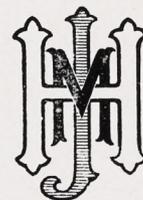
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\* \* \*

The Rev. W. H. Martin of Big Spring is in charge of a new mission developing at McCamey in the district of North Texas.

Foreign missionaries with children are given an allowance for each child. The editor suggests that we add comments to the items we send in, but what comment is possible, I ask you, or necessary, on the following notice clipped from the invaluable Diocesan Chronicle of the Philippine Islands: "Prospective parents please take notice. New children count like salary increases. If one is born on June 30th or any day before that, the children's allowance for that year can be paid immediately. If one is born July 1st or thereafter, the first year's children's allowance does not come until after January 1st of the next year."

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Through the efforts of the Rev. Joseph Higgins, church chaplain at the Cook County Jail (Illinois), several hundred inmates are being provided with inspirational services each Wednesday afternoon. On Oct. 28th, Archdeacon W. H. Ziegler was the speaker.

Thrilling experiences among the natives of Alaska as a missionary

were related by Archdeacon Ziegler. He told particularly of experiences with atheists and how one in particular became converted as a result of an experience with a mountain avalanche. "Most atheists finally admit they are wrong, as this native did," said the Archdeacon, "but occasionally it requires an avalanche to move them."

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**The Incarnation**  
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Rector  
Rev. H. Percy Silver, S.T.D., LL.D.  
Sunday: 8, 10, 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.  
Holy Days: 7:30 and 11 A. M.

**The Transfiguration, New York**  
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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.

**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.

**Gethsemane, Minneapolis**  
Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., and Holy Days.

**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.

**Trinity Cathedral, Cleveland**  
Dean Francis S. White, D.D.  
Sunday: 8, 11 and 4.  
Daily: 10:30.

**Grace Church, Chicago**  
(St. Luke's Hospital Chapel)  
Rev. Wm. Turton Travis  
1450 Indiana Ave.  
Sundays: 8, 11, and 7:15.  
Week Days: 6:40 a. m. except Monday.  
Holy Days: 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**  
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**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**  
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Rev. Julian D. Hamlin  
Summer Schedule  
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.  
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

**St. Mark's, Berkeley, California**  
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Tuesdays: 10:00 A. M.

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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.

**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

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