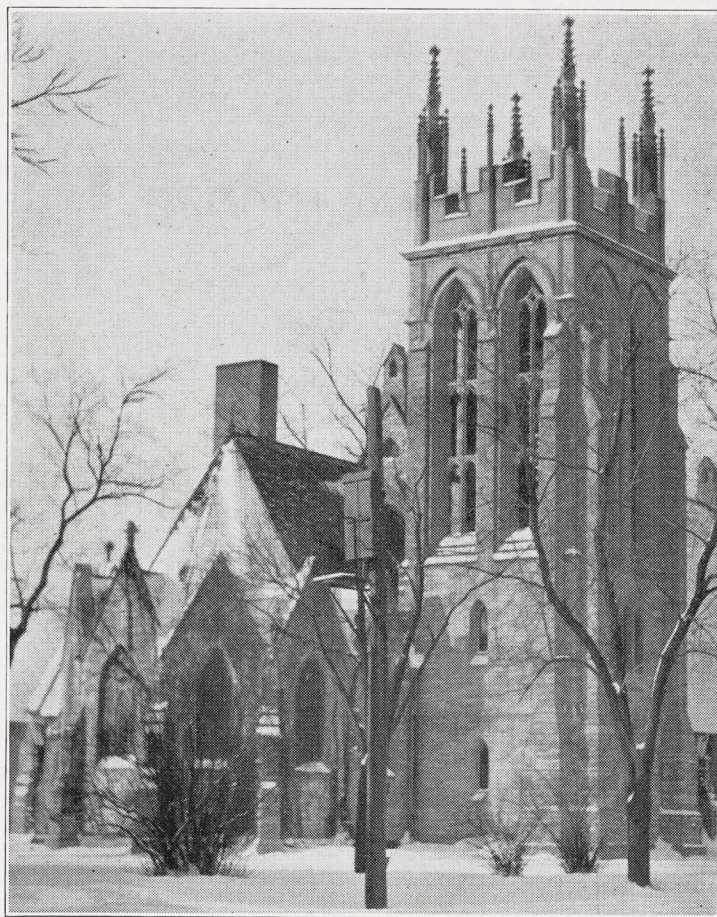


# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 7, 1935



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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
JOHN RATHBONE OLIVER  
C. RUSSELL MOODEY  
IRWIN ST. J. TUCKER

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## ENGLAND LEADS THE WAY

AGAIN WE MUST TURN to the Church of England for leadership on social matters. They are this week meeting in assembly to consider a document which vigorously condemns the working of the present economic system. For months the Social and Industrial Commission on Unemployment has been sitting under the chairmanship of the Bishop of London, with seven other bishops and a number of priests and laymen making up the commission. They turn out no slipshod, hasty job. Rather this report, startling in many of its statements, is the work of much research and the frequent sessions of the best brains the Church of England could muster on social and industrial matters. Herewith is presented an abstract of the report chiefly for the edification of our readers. Also it is offered with the hope that the important commission on social, national and international relations, chairmaned by the Bishop of Washington, which came into being at our last General Convention, may function as thoroughly and may also have the courage in offering recommendations that is shown by this commission of our mother Church.

"Widespread unemployment," says the report, "involving want and misery, coupled with the restriction of production and in some cases of destruction of goods, indicates there is some fundamental defect or disorder in the present social and economic system."

This is but one of a number of striking passages regarding the present day state of affairs, an expression of which is based on the conviction that the Church has the right to concern itself with the question of unemployment, and upon the belief that a wrong social and economic system is unchristian, because it is contrary to God's will for man.

Accepting these premises, the report asserts that a Christian people must first assist schemes for the physical and moral welfare of the unemployed "which are necessary in the interim," and that, second, "they must continually seek a better social and economic system based on Christian principles in which unemployment, as we now know it, shall be abolished."

Under the heading "The Christian Indictment," the report summarizes the Church's criticisms of the present situation under four counts. First, that unemployment brings poverty in a world where material resources abound, because the unemployed lack

the power to purchase at a price which will yield profits to the producer, who, therefore, wastes and destroys or fails to finish his work rather than sell too cheaply. It is called a fallacy that man exists for production and not production for man.

Second, that "the willful destruction of the fruits of the earth and the prevention or restriction of production in the face of need are virtually acts of sacrilege, because God's gifts are flung back in His face. Moreover, such action is sacrilegious because they set a man-made limit to the free use of what God has provided for man's enjoyment."

Third, that there is confusion regarding "certain moral issues" illustrated by two questions: Is it right for an employer to use new capital to introduce an up-to-date plant which will cheapen and increase production by enabling him to dispense with a number of employees? Ought employees to resist the introduction of such technical improvements?

Fourth, that the Christian conception of vocation is forgotten or destroyed. The setting of human beings to useless and sometimes harmful tasks as a condition to receiving the means of livelihood is "a flagrant distortion of the Christian ideal of vocation."

Following this indictment there is the striking statement: "In so far as Christian people acquiesce in 'deprivations' and so-called 'sacrifices' for themselves or other people in an age of unparalleled plenty, they are consenting, often unwittingly, to an evasion of facts. These things need not be, and to give in to them involves just such surrender to the world as has so often compromised the power of the corporate witness of the church."

After expressing approval of the latest unemployment insurance act, the report declares the level of public assistance has been too low to secure for the unemployed "that fulness of life to which as men and women they are entitled, nor could it provide them with resources sufficient to enable them to find opportunities for work and culture."

Raising the school-leaving age from fourteen to fifteen, and provision of occupational centers and allotments are advocated. The report sums up the divergent views of the members of the commission, urges further inquiry, and then says, in conclusion: "We believe in the universal fatherhood of God, and



this implies that all men have the right to be treated as sons of God; the right to full, complete lives as members of His family and citizens under His rule.

"The unemployed have the right to be so treated here and now. But the moment this treatment is claimed for them, we find that it cannot be given because the present economic conditions do not allow of it. If this is so, isn't it a clear indication that these conditions are wrong?"

"No human system is sacrosanct. There is no reason why they should not change in the future. We are living in a period of human history in which, in contrast to some other ages, God is clearly showing mankind He intends men shall have the means to lead a full, free life, released from economic stress to pursue higher ends.

"The economic arrangements which turn these conditions into causes of penury and destitution for multitudes cannot be accepted as working in conformity with His purpose. The Church must not, therefore, acquiesce in them. Rather, it must, in God's name, use all its resources to expose them until the contradictions they result in are made plain to all and the way to overcome these discovered."

## Basic Desires

*An Editorial by*  
BISHOP JOHNSON

NEARLY every one would acknowledge that Christ is the great example of tremendous faith. There was nothing in the world of the Caesars which would justify a man in propounding the Sermon on the Mount as a guide to life, or in affirming that love could be the greatest power that human society was to know for centuries. It is much easier to believe in Christ now than it was in the first century, as it is easier to believe in the practical use of electricity in the laboratory of Mr. Edison than it would have been in the crude experiments of Benjamin Franklin.

Whether you like it or not, Christ has had a most powerful effect upon human society. To say, "I believe," then was infinitely harder than for us to repeat it today.

Let us go back with Him and hear His own interpretation of the faith that He possessed.

I would say that the basic intuition in traveling the road to a higher life would be to believe in God. Back of Christ lay the Hebrew conception of God which, regardless of their performances, affirmed that the Lord our God is one God; that He is Holy and that He is the Creator of persons as well as things; a father as well as a manufacturer; an artist as well as a mathematician. No pagan ever loved his gods, but there were Jews that did. It is folly to say that it is an unjustifiable assumption for a Hebrew to have believed in God. What basic assumption can be proved? You are not in the realm of logic but of intuition. You can arrive by a series of syllogisms to the conclusion that personality originated in electrons, but when you reach your conclusions you have proved

nothing but have merely created another assumption based on your own logic. Of the two assumptions, I think the former is by far the more credible.

Lord Balfour has bracketed these two assumptions very well when he states that many persons believe that certain neurones, having assembled themselves together in a non-intelligent fashion, finally succeeded in creating the mind of man, which in turn assumes to analyze the non-intelligent forces that created it. Surely that is an assumption and not an effective motor for subsequent action. You can no more arrive at a credible conclusion regarding God and the soul by mechanical processes than you can evaluate your mother's love in a chemical laboratory with an x-ray machine.

In religion, as in other ways, you must start with an hypothesis or you will not travel at all. It is true, you are not forced to travel. There is a freedom in life for which the Creator is responsible. The species may progress or stand still. Progress is due to certain innate qualities which are not altered by terminology. The flower or the man evolves because of an innate potentiality.

YOU cannot travel without a motor and the motor in religion is faith in God. Take it or leave it, but do not pretend to be traveling on a road if you refuse to start. This is true whether you are seeking the truth in science; the beautiful in art, or the good in religion. Each has its own technique which has an intimate relation to the technique of the other two, but no one can be substituted for the other.

Let me illustrate this in the home. Supposing you desire a home, how do you proceed? You seek an architect who will build it scientifically; a contractor who will construct it mechanically; an interior decorator who will adorn it magnificently—and yet you haven't a home, merely a house. If you are going to have a home those who are to occupy it must carry something into it which is purely personal. Without human qualities of faith and hope and love you have merely a mausoleum. The fact that a man is a scientist or an artist has little bearing upon his ability to help create the atmosphere which makes a home. Of course, you may not believe in home, but most of us do, and if you do not possess one you are a poor judge of its value. There are factors in life which cannot be evaluated merely by the intellect. Other faculties have equal rights.

The principle is plain and simple. So simple that a cotter may have a home. The performance, however, is so difficult that a wealthy savant may have a ghastly imitation, though it be luxurious. This is not to be explained away by a theory of life. It has to be lived by the man who appreciates its values.

So I believe the Master has laid the foundation of the spiritual life when He gives us His one and only argument for the existence of a heavenly Father. If you, being evil, know how to give good gifts to your children, do you really think that He Who made both you and your children is incapable of supplying your needs and fulfilling your desires. "If you ask for a fish will He give you a serpent?" "Do men gather figs from thistles?" They do not. Neither can you gather



oranges from apple trees, though both are excellent in their way.

So you cannot gather spiritual fruits from a clinical laboratory nor human relations from an academic source.

Back of all progress is the motive that animates, and children are animated by an innate instinct to seek that which lacks any final proof or demonstration.

"He that believeth hath the witness in himself," and the other man who has not sought, will usually call him a fool whether the believer has a flair for knowledge, art or religion.

Our basic desires are as real as the things outside which gratify them. They were made by the same Creator.

## *Rural Work of the Church*

By

J. M. STONEY

### 5. MAKING A BEGINNING

LET'S assume that a clergyman is anxious to start some rural work and that he has some lay people who are willing to help. The next question is how to start. He does not know a favorable neighborhood nor does he know anyone living in a rural community who might be interested.

Beginning is a question of making friends, or, as it is more commonly expressed making "contacts." There are any number of methods that will work and as many that will not work. The politician running for office knows how to get into the good graces of his country constituents. He goes from farm to farm introducing himself as he goes. This works with politicians, but is a little crude for clergymen. An opening may be found, but the community may not be favorable. The field must be studied ahead of time to save lost motion and disappointment. One should take time to study the situation in advance, and in doing this several channels are open. Many counties have a number of officials who know the people and who are genuinely interested in their well being. These can be cultivated and can give valuable information. The superintendent of county schools can help and usually will. Sometimes he is in a position to offer a building. The farm demonstrator and the county welfare worker can usually be called upon. The sheriff is usually of little service.

Instances can always be found where a friendly hand is welcome. This does not mean financial aid, necessarily, for often people who are in trouble need friendship more than anything else. Remember that many rural preachers never visit their people under any circumstances. Pastoral visits are rare but greatly prized. If one can make himself useful in times of stress he has usually made a friend and the problem is half solved already. Naturally, tact is needed, but many people have tact.

Having made a contact, no matter how it is done,

start talking about Church affairs. Suggest having prayers (extempore). Find out some things about religious feelings and affiliations. If the people do not go to church, offer to have a prayer meeting in their home. Usually they are eager for this. Get them to invite their neighbors and if it works well, try it again and again until it is normal to suggest regular prayer meetings and a Sunday School.

Unfortunately, our clergy and layreaders are not trained to conduct informal prayer meetings in rural homes by oil lamps. But once you get the swing, it works well. At the appointed time and place start the people singing. The Mission Hymnal is sure to offer something that some will know. Sing several hymns. Then suggest that as this is a prayer meeting, you might do some praying. "Who knows The Lord's Prayer?" Probably one or two will respond. Turn to the Lord's Prayer in the Mission Hymnal. Read it over aloud and then get the people to read it with you. When they are familiar with it ask them to kneel and pray it with you. Tell them why you kneel. Explain where the Lord's Prayer comes from. If this works easily, it is enough for one meeting. Next time, try something else,—the Creed, the General Confession or a beginning on the Church Year. Have the Bible in evidence all the time and use it freely.

Chiefly, at first, the interest will center in the singing. Sing all the hymns you can find that they know, then teach them some new ones, the easier and more familiar ones in the Mission Hymnal. The thing opens itself up as you go along, but it is slow. Things will usually work out if you are patient and do not rush the situation.

Organizing a Sunday School depends chiefly on having people to operate it. Well instructed teachers are essential. As time goes on, teachers can be developed in the mission group itself, but that takes years.

You may fail, but sometimes this works.

(Final article next week)

## *Walking in Felt Slippers*

By

ROBERT P. KREITLER

THERE are churchmen one meets frequently who, whenever mention is made of the faith and practices of the Christian religion, as the Book of Common Prayer reveals them, assume a grave and solemn attitude of speech and conduct. They "tidy up", as the old ladies say, both language and behavior, to give the impression of an inviolate, well-ordered way of doing things. Possessed of a kind of "bedside manner", these good Church folk walk about in felt slippers, cautiously fearing they might be guilty of disturbing something or somebody. One would never gain the thought that they had a faith, a happy joyous faith, that might impart a strong confident attitude to themselves and through them to others.



Sometimes, it is to be feared, frequent use of certain ordered ways of the Prayer Book, create and encourage this very attitude. The last revisions went some distance but still not far enough in permissive use of alternate and new forms; or, the elimination of ancient and useless ones, which are of antiquarian and historical interest only.

There is a "spirit of the Prayer Book", which gets into the blood of Churchmen. That is good. However that is no reason why this liturgical treasure house should be less greater a guide to life and devotion, a practical Book, and one of joyous spiritual inspiration in the passing hour. It must surely become, more and more, a Book for the use of the common Christian man.

We are concerned here with a two fold thought; first, the growth of attitudes and practices, created and encouraged by "the felt slipper atmosphere", with which Christians surround themselves. And then, that great treasures of knowledge and experience in the religious, as in the scientific world, have been discovered. They must be used. Inherent in the Christian faith, they ought to appear in the liturgy, to let it grow and to adapt itself to the current life of Churchmen.

Our Blessed Lord taught that in religion was a present power and help. Many are asking for this power and this help. Let us make sure that the apostolic truth the Prayer Book enshrines, is *now* very profitable, and very practical; sufficient and sustaining in every way, satisfying and abundant; powerful, as a vital force, and attainable as an achievement. Even our ancient truth will wither, grow old, and pass away, unless there be further enrichment of the Prayer Book with the wealth of our new spiritual knowledge. The Christian religion is based on a great faith, the deliberate taking hold of spiritual things, the opening of one's whole nature to God. Such a faith yields a power for good, beyond the confines of one's own character. It creates an atmosphere of strength and happiness, wherever one goes; it infects our fellowmen with courage, energy and hope.

As children of God, our Father, why be shy, or timid, or faithless; why not be joyous, confident, and full of faith!

## Let's Know

By

BISHOP WILSON

WILLIAM AND MARY

ONE of the little known names which ought to be much better known among Churchmen is that of the Rev. James Blair, founder of William and Mary College.

It seems that in the last half of the seventeenth century the Virginia colony was having rather a bad time of it. The Church was struggling bravely on but it was severely handicapped by its inability to train candidates for the ministry. A statement of the case

was presented in a pamphlet entitled "Virginia's Cure" and submitted to the bishops of London and Winchester in England. Request was made for a colonial bishop but nothing came of it. In 1685 the Bishop of London sent the Rev. James Blair to Virginia as a missionary and four years later appointed him as Commissary to make visitations in the name of the Bishop. He proved to be an earnest, clear-headed, practical priest who revived the idea of a college which had been suggested a quarter of a century before.

William and Mary were joint sovereigns ruling England at that time. Authorized by the provincial legislature, Blair made the difficult trip to England and presented his petition for a charter. Queen Mary gave him two thousand pounds for his college and the merchants of London gave him twenty-five hundred more. But he had innumerable obstacles to overcome. The attorney-general who was to draw up the charter was not interested. When Blair reminded him that Virginia, as well as England, had souls to be saved, the attorney-general replied: "Souls! Damn your souls. Make tobacco."

However the charter was finally signed and the new institution was designated as William and Mary College, named after the two sovereigns. In 1693 the first building was erected on a site which was later included in the city of Williamsburg. Support was provided by a gift of twenty thousand acres of land and a tax on tobacco, skins, and furs. This building was burned down in 1705 and with much difficulty was rebuilt. The primary purpose of the college was to train candidates for Holy Orders. Blair was its first president. For its first seventy years it rarely had a larger enrollment than twenty students. Like all pioneer ventures, it had rough sledding for a long time but eventually proved to be a very important addition to colonial life. Dr. Hawks says of Blair that "with the single exception of Dr. Bray, the Commissary of Maryland, there was no clergyman of the Establishment ever sent to this country during its colonial existence to whom the Church in the southern part of the continent was more deeply indebted." He died at the ripe age of eighty-eight, having been in Holy Orders for sixty-four years, Commissary for Virginia fifty-three years, president of his College for forty-nine years, and for fifty years a member of the king's council.

William and Mary College is the second oldest collegiate institution in the country, antedated only by Harvard University. It graduated three presidents—Jefferson, Monroe, and Tyler. Eminent among its alumni are such names as Chief Justice Marshall, Edmund Randolph, and General Scott. The first bishop of Virginia, James Madison, was president of the college at the time he was chosen for the episcopate in 1790. It was at William and Mary College that the Phi Beta Kappa Society originated which now has chapters in 122 colleges and universities throughout the land. This college was the first to introduce the elective system as well as the honor system in its work.

A very fine outcome for the labors of a devoted colonial missionary named James Blair.



## THE CATHEDRAL AT FARIBAULT BECOMES A NATIONAL SHRINE

Reported W. B. SPOFFORD

Church devotion and loyalty is centered at a number of shrines in this Church of ours to a remarkable degree. Everyone who has ever visited Sewanee is made familiar with the enthusiasm that all Churchmen of the south have for that center of Church activity. Racine in the middle west used to be held in such reverence, though it fell upon evil days recently. In the north middle-west there is another great Church center at Faribault, Minnesota, where lies the body of that great missionary, Bishop Henry Benjamin Whipple. The Cathedral of the diocese is located there, and there are also two great secondary schools in Faribault, Shattuck for boys and St. Mary's for girls. Seabury Divinity School also was there until it was merged with Western a couple of years ago and moved to Evanston, Illinois.

Interest in Faribault as a Church center was stimulated recently with great celebrations that were attended by hundreds of Church people from all parts of the country. A series of services were held, with such outstanding men for preachers as Bishop Johnson, formerly a professor at Seabury, Bishop Matthews of New Jersey, at one time the dean of the Cathedral of Our Merciful Saviour, Bishop Keeler of Minnesota, Bishop Goodwin of Virginia and Bishop Dallas of New Hampshire. At these services a number of beautiful memorials were dedicated in memory of Bishop Whipple, together with the new Bishop Whipple memorial building, a wing of the cathedral building. There the original chapel of Bishop Whipple, formerly in his home, has been restored in every detail. Underneath the chancel of the cathedral is now located the severely plain but beautiful sarcophagus in which has been placed the body of the great missionary, a shrine that is visited by hundreds of people.

In the cathedral there is also a new altar, gift of the Bishop's widow who died in 1930, with a faithful reproduction of Leonardo De Vinci's "The Last Supper" behind it, and a beautiful new stained glass window over it.

The story of the founding of this Church center is related in Bishop Whipple's own words, found in his "Lights and Shadows of a Long Episcopate". There he wrote:

"February 19, 1860, I held my first service in the rude little chapel in Faribault. The following week forty gentlemen called at the Mis-

sion House and, in the name of the citizens of Faribault, offered me a home. They were men of different communions and after speaking of the conditions of the country and expressing their confidence in its future, they said they had raised money which they would give me to provide a home for myself, or they would pay the rent of the bishop's residence for five years. They also promised to aid me according to their ability in founding schools. The warm welcome of these pioneers touched my heart. I believed that God's Providence had pointed out my home.

"The Secretary of the Board of Missions, on behalf of the members of the board, advised me not to make Faribault my residence. My reasons for disregarding the opposition were that it was the only place in the state which had offered me definite pledges for a residence; it gave me the hope of meeting my expenses without debt; it was the center of a rapidly growing section in Minnesota, and it offered me the prospect for the establishment of Church schools. Nashotah which I loved could not provide clergy needed for the growing west. After eighteen years we had but one Nashotah man among our clergy. Could Nashotah have graduated twenty men each year, they would have been needed in Wisconsin. At St. Paul my salary would compel me to give up the missionary work absolutely needed in a new field. I have never regretted my decision. The citizens of Faribault have always given me their confidence and support."

Bishop Whipple is best known in the Church for his pioneer work

among the Indians of the northwest, but in many ways he considered the founding of Shattuck and St. Mary's Schools more important. In July, 1862 he laid the cornerstones of the Cathedral and of the Divinity School, and a few years later started Shattuck and St. Mary's. In his autobiography he wrote:

"The bluffs upon which the schools were to stand were covered by forest, the tipi of the Sioux scattered here and there. I recall the expression of amusement on the faces of my listeners, when, in my address upon that occasion, I drew a picture of the day when those wilds would be covered with institutions of learning. On the site of the beautiful Shumway Memorial Chapel I witnessed a scalp dance in 1860.

"I knew that in my day our schools, missions, and works of charity would require all our means, and I did not think we could found an English Cathedral in a western diocese. I desired a Bishop's Church to be forever free, the simple ritual of which would be a model for a missionary diocese. This was the first Cathedral of the American Church erected in the United States."

Famous men have served the Cathedral as deans: George W. DuBose, George Brayton Whipple, Charles Lewis Slattery, later Bishop of Massachusetts, George G. Bartlett, present dean of the Philadelphia Divinity School, Frank A. McElwain, the present bishop of Minnesota, Paul Matthews, now the Bishop of New Jersey. The present dean is Vesper O. Ward, instituted in 1933.

A part of the present celebration  
(Continued on page 15)



THE MEMORIAL CHAPEL

*The altar with all its equipment, the Fra Angelicos and the famous Bishop White chair came originally from Bishop Whipple's private chapel.*



## AN INTERESTING BOOK ABOUT THE OXFORD GROUPS

By GARDINER M. DAY

*The Venture of Belief* is a tiny volume of 54 pages, written anonymously in the form of a letter from N. S. D. to T. H. S., in which N. S. D. explains to his friend the meaning religion has come to have for him as the result of a recent conversion (Fleming Revell: \$1.00). To witness or testify to one's own experience is not in itself difficult but it is difficult to be able to communicate one's experience so that it means anything to another person whose experience has been very different. The anonymous author of this little volume does not simply testify to the reality of his own experience with God, but he tries to explain the meaning of that experience for him in so direct and simple a way that it can be appreciated vicariously by another person. In doing this, the author has succeeded, I believe, to a remarkable degree. In the first place, he sees beyond terminology. He says that he is not concerned with what name men give to the supreme power in the universe but "what does matter is the central fact of an identical experience. It is not an intellectual concept or theory; it is an actual experience which is being described. It is a reality, a tremendous conviction gained by experience." All too often, when a man who has had such a real experience of God writes of it, he tends to soar to such mystical heights that he becomes lost in the clouds so far as the normal individual is concerned, but N. S. D. points out that in the experience of God's presence there is nothing "weird, strained, or unnatural." His experience of God meant for him that he must, though formerly proud and sceptical, become filled with a love by which alone he was given "the power to understand." By this he means the power to understand himself and others in their relation to God. Anyone who reads this helpful essay will understand why the author places on the first page of his work the Socratic quotation "I think a man of sense may properly and worthily venture to believe: for the venture is well worth the while."

A novel book which ought to prove an aid to those who have but recently become members of the church is *A Christian Year*, by George P. Hedley (Macmillan: \$2.00). The book contains some 49 chapters, and each chapter is devoted to expounding the meaning of a Sunday or a saint's day of the Christian year. It begins with the

first Sunday in Advent, and following the prayer book, concludes with St. Andrew the Apostle. Each chapter is a little essay happily inspired by the author's thought of the particular day in the church year of which he is writing.

*The Groups Movement* by John A. Richardson (Morehouse \$.75) is a careful critical survey of the Oxford Group Movement by the Archbishop of Fredericton, Canada. Dr. Richardson has read the books and pamphlets setting forth the principles and methods of the movement with remarkable thoroughness and is convinced that they are more harmful than helpful in man's endeavor to live a full Christian life.

## THE PRESIDING BISHOP ISSUES A BOOK

As you doubtless know the Presiding Bishop is this year responsible for a Lenten Book, following the example of the Bishop of London who has for years sponsored a book each Lent that has built up a tremendous sale. Bishop Perry's book is called "The Revealing Christ" and in it we find chapters by such leading Churchmen as the Rev. Frederick S. Fleming of Trinity Parish, New York, Canon B. I. Bell, the Rev. Karl M. Block of St. Louis, the Rev. H. C. Robbins of the General Seminary, Dean Sturges of Boston, Bishop Strider of West Virginia, the Rev. Joseph Fort Newton of Philadelphia, Bishop Stewart of Chicago and Bishop Rhinelander of the College of Preachers. Then of course there is a chapter in it by Bishop Perry. The idea for such a book, I am told, originated with Canon Bell who has been chiefly responsible for the editing. The book is being pushed by George W. Jacobs and Company, 1726 Chestnut Street, Philadelphia, which has taken a special edition which they are distributing through parish agents to whom they allow a liberal commission on sales. If you are interested in promoting the distribution of Bishop Perry's first Lenten book I would suggest that you write the Jacobs firm for details.

## VIRGINIA HAS ANNIVERSARY

The diocese of Virginia is celebrating its 150th anniversary this year, having been organized in 1785, the same year that the diocese of New York and New Jersey were organized. Maryland and Connecticut were founded in 1783 and Massachusetts and Pennsylvania in 1784. You will learn all about these significant events during Lent by reading Dr. Chorley's series on American Church history. Better organize a study group.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We said last week that the affirmations on "Industrial Problems and Social Justice" had not passed the General Convention, though the department of Christian social service of the National Council issued a pamphlet presenting them as though they had. During the week we have received a number of communications bearing out our contention. The Presiding Bishop's office writes that the House of Bishops did not concur with the Deputies on these matters. Bishop Hobson of Southern Ohio writes that the affirmations on industry did not pass the House of Bishops, "therefore I do not think that these should be used by any one to indicate the mind of the House of Bishops on these matters." Bishop Scarlett of Missouri writes, "I know positively that we did not pass the resolutions on social questions." Bishop Parsons of California says: "You are quite right." Bishop Sterrett of Bethlehem, in a personal conversation, likewise is positive that the affirmations did not pass.

Under the circumstances we are sure that Rankin Barnes, social service secretary, will see to it that the remaining pamphlets are destroyed and will do what he can to correct the wrong impression already made. It should be added that the opposition to the affirmations on industrial problems that developed in the House of Bishops was not due, as some seem to think, to any unwillingness on the part of the Bishops to express their mind on such matters. Indeed they did so very forcibly in the Davenport Pastoral. Rather the opposition was due to the fact that the report of the committee of ten did not express their mind, particularly in its endorsement of the open shop and company unionism. There was not time to get through other affirmations, since the matter came up in the closing session, so they preferred none to bad ones.

\* \* \*

## The Convention in Pittsburgh

Bishop Rogers of Ohio addressed a mass meeting the evening of January 22nd in connection with the convention of the diocese of Pittsburgh. The tone of the convention was encouraging, with the various organizations showing an improvement in conditions over recent years. By a unanimous vote the convention approved the proposed legislation in the State which would abolish the present antiquated system of poor



boards for the counties and other divisions and establish a modern system free from politics.

\* \* \*

#### English Boy Choir at Painesville

The English Boy Choristers drew a great congregation to St. James', Painesville, Ohio, on January 23rd—the largest in years. The Rev. William A. Sparks is the rector of the parish.

\* \* \*

#### Planning Observance of Brotherhood Day

Churches throughout the country are planning to observe Brotherhood Day on February 24th, following the program issued by the National Conference of Jews and Christians. This association, headed by the Hon. Newton D. Baker, Protestant, Professor Carlton J. H. Hayes, Roman Catholic and Mr. Roger W. Straus, Jew, has prepared source material, discussion outlines and local radio topics, all of which may be had for the asking by addressing their headquarters at 289 Fourth Avenue, New York.

\* \* \*

#### Observe Universal Week of Prayer

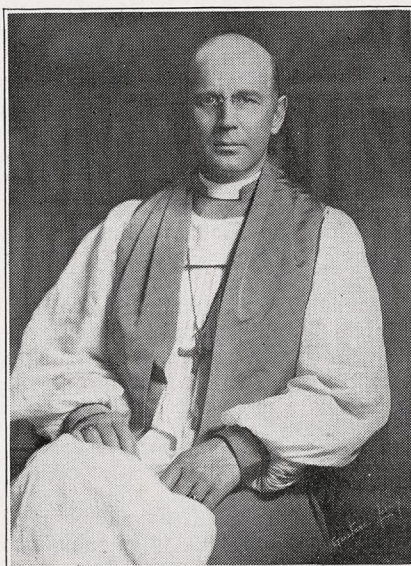
During the Universal Week of Prayer daily noon hour services were held in St. Luke's Church, Scranton, Penna. The church seats some six hundred and each day the congregation filled every pew. For the entire week the people came from every walk of life and from all the different denominations especially the churches of the central city. The general theme for the week was "As the Master Prayed;" the several topics were, "Lord Teach us to Pray," "Come ye Apart," "Thy Will be Done," "For Their Sakes," "That They May Be One." The ministers of several churches in Scranton aided the rector, the Rev. R. P. Kreidler. The reports indicate fine results were achieved through these services.

\* \* \*

#### A Prayer on Race Relations

I thought many of you might be glad to have this prayer, written by Mornay Williams. Race Relations Sunday is observed on February 10th this year and this seems to be an appropriate prayer to use:

O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the



BISHOP OLDHAM  
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House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman Soldier, and suffered his cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole human family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom he lives. Amen.

\* \* \*

#### Rebukes Father Coughlin on World Court

Mrs. Harper Sibley, Rochester, N. Y., in an address at Grace Church, Providence, last week, rebuked Father Coughlin of Detroit for his part in defeating the World Court measure in the Senate.

\* \* \*

#### Dedicate New Austin Organ

A new Austin Organ was dedicated on January 27th at St. Peter's, Charlotte, N. C. The congregation was so large that 152 chairs had to be used and even then many had to stand. The organ is a very fine and beautiful instrument, costing \$18,000.

\* \* \*

#### Archbishop of York To Visit America

The Archbishop of York, Dr. William Temple, is to visit the United States in December. His first address will be at Washington Cathedral. He will then visit other cathedral centers and a limited number of universities.

\* \* \*

#### Convocation at Reading, Pa.

The convocation of Reading, diocese of Bethlehem, held its winter session at Pottsville, January 28-29.

The Rev. Lyman Powell of New York spoke on his visit to Russia (with movies) and Professor Percy Hughes of Lehigh University spoke on religion and its place in modern life.

\* \* \*

#### Institute Rectors in Philadelphia

Bishop Taft this week institutes two rectors in Philadelphia: the Rev. Frank Cox as rector of the Redemption, West Philadelphia and the Rev. Edmund B. Wood as rector of St. Timothy's, Roxborough.

\* \* \*

#### Frank Nelson at Lexington Convention

The Rev. Frank Nelson of Cincinnati was the preacher at the service that opened the 40th convention of the diocese of Lexington, held at the Good Shepherd, Lexington, on January 29th. Bishop Abbott spoke in favor of the consolidation of the dioceses of Lexington and Kentucky, which will be acted upon by the two dioceses in their 1936 conventions. Bishop Abbott announced that both he and Bishop Woodcock of Kentucky would resign when and if a consolidation was approved in order that a new diocesan might be elected by a merged diocese. The Rev. Herman Page of Dayton, Ohio, was the speaker at luncheons held on the 30th and the 31st.

\* \* \*

#### An Invitation Turned Down

A note from the Bishop of Eau Claire tells of driving to a service for confirmation with the thermometer registering 48 below. "Come up and see us some time." Sure—next July.

\* \* \*

#### Acting For the Associate Mission

The students of the General Seminary are presenting a play, "Outward Bound" on the evening of February 22 and 23 in order to raise funds for the Associate Mission in the diocese of Salina, where three General graduates are at work.

\* \* \*

#### Oxford Groups in New York

Bishop Roots of China was the headliner at a meeting of the Oxford Groups (Buchmanites), held February 4th at the Plaza Hotel, New York.

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#### Missionary Meeting in Philadelphia

The Rev. Spence Burton of Boston and Dr. Francis Wei of China were the visiting speakers at an all-day missionary meeting of the Auxiliary



of the diocese of Pennsylvania, held this Wednesday at Holy Trinity. Other headliners were Mr. George Wharton Pepper and the Rev. Robert W. Patton.

\* \* \*

#### Bishop Barnwell Accepts Georgia

Bishop Barnwell of Idaho has accepted election as bishop coadjutor of Georgia.

\* \* \*

#### Missionary Adopts Indian Children

Dr. and Mrs. Grafton Burke at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, have taken into their own family, about 25 Indian children. Most of them have been patients of the hospital under Dr. Burke's care. They have recovered but have no homes to go to. The only way to care for these children is for the hospital to look after them at least until they are old enough to care for themselves. The average age of these children is about 12.

\* \* \*

#### Please Do Not Forget

The closing date for Bundle Orders for Lent is February 23rd. Two fine series of articles by Dean Day and Dr. Chorley—prepared for discussion groups. Please send us a postal right away telling the number of copies you wish to have during Lent.

\* \* \*

#### Bishop Jenkins Has Anniversary

The 6th anniversary of the consecration of Bishop Jenkins as missionary bishop of Nevada is being celebrated this month—celebrated I presume by his characteristic hard work. He writes of the occasion: "Busy years, and I think fruitful. During these years we have spent \$100,000 in fresh equipment—new and renovated buildings and travel conveniences. Then we had seven workers, now twenty-one. Then 400 children in our schools, now 1,000. Then houses of worship were closed, now all are open and used, and nine new ones added. Such figures, however, cannot tell the whole story, because spiritual increase cannot be tabulated. We are, however, encouraged to press forward to further advance."

\* \* \*

#### Three Faiths Meet Together for First Time

For the first time in the history of Ottumwa, Iowa, Protestants, Catholics and Jews combined for a public gathering on January 15th. The event attracted over 2,500 people with every seat in a large armory taken long before the program be-

gan. There were speakers representing each faith, all discussing the one theme, "Religion as I see it." Protestants, Catholics and Jews are also to be represented on the program of the 16th annual Ohio Pastors' convention, meeting this week at Columbus. Among them we find Rabbi Stephen Wise, Dean J. W. R. McGuire of the Roman Church's St. Viator College, Halford Luccock, Bishop William McDowell, Samuel McCrea Cavert, Arthur E. Holt, Charles W. Gilkey and Kirby Page—all well known names. Senator Nye, investigator of the munitions industry, is also to speak.

\* \* \*

#### Young People and the Movies

Young people of the diocese of Minnesota have decided to submit to district members a revised form of the pledge of the Legion of Decency, whereby those signing agree to go to only those movies that are approved. Most groups are to have programs devoted to the movies and the effect of such a pledge in order that they may vote more intelligently.

\* \* \*

#### CLID Meets in Providence

The Providence group of the Church League for Industrial Democracy had its meeting last Wednesday enlivened by remarks that Canon Bernard Iddings Bell made that same week at the School of Christian Life, now meeting Monday

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#### THE WITNESS

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Our correspondent reports that practically everyone present disagreed with Canon Bell, but the remark did cause considerable discussion, which was continued when the CLID held its meeting, also at St. Martin's, on Wednesday. The Rev. Norman B. Nash, professor at Cambridge, was the speaker, telling the folks what the General Convention did on social matters, but, so my report runs, "before he could begin CLID spent half an hour shooting at the Canon and when Dr. Nash came to his question period the shooting was resumed." The Rev. Russell S. Hubbard, rector of St. Martin's and chairman of the Rhode Island CLID, finally disposed of the matter by saying: "It's a fine thing to have the Canon in the diocese. He deliberately stirs us up so as to make us think. But it won't do to take all his teachings straight. As a gadfly, though, he is an unqualified success."

\* \* \*

#### A Vestryman Sues His Rector

The Associated Press has sent a story over the wires stating that a vestryman of St. Barnabas Church, Chicago, has sued the rector, the Rev. Walter S. Pond, charging that he was slandered from the pulpit. Mr. Thomas Bouchier is the vestryman, and also the parish treasurer, and says that the rector had him in mind when he is reported to have said from the pulpit:

"The most popular bachelor vestryman calls on the most prominent widow of the parish and goes joy-riding on Saturday night and well into the early hours of the morning.

"They they come to church and give orders to the organist, who in turn wrecks the music."

Mr. Bouchier's suit said that the rector then had asked the congregation to excommunicate him, Mrs. Maude Lavery and Miss Mabel Oberhart, the organist. "The most prominent widow," says the bill, meant Mrs. Lavery.

Mr. Pond said that it was "ridiculous" to accuse him of trying to excommunicate any one. That power belongs only to the bishop, he said.

\* \* \*

#### Rector Dies on the Mohawk

The Rev. F. L. Frost, rector of St. Mary's, West Brighton, Staten Island, New York, off for the south for his health, was one of those to lose his life in the Mohawk disaster.

\* \* \*

#### Spencer Miller at Trinity, Boston

Mr. Spencer Miller, Jr., authority on industrial affairs, was the speaker last Sunday at Trinity Church, Boston. He spoke on the social implica-

tions of the Christian religion. His address is to be followed on successive Sundays with sermons on economic and industrial problems, preached by the Rev. William E. Gardner, the Rev. Robert L. Bull, Jr., and the Rev. William W. Lumkin, all members of the Trinity staff.

\* \* \*

#### Presiding Bishop Heads General Trustees

Bishop Perry was elected chairman of the board of trustees of the General Seminary on January 16th, succeeding Bishop Matthews of New Jersey who declined re-election. The

meeting was attended by five of the six new trustees: Bishop Budlong of Connecticut; the Rev. R. H. Brooks of New York; the Rev. William Way of Charleston, S. C.; Dean O'Ferrall of Detroit and Mr. Alden D. Stanton of New York. Bishop Oldham was elected to fill a vacancy on the board.

\* \* \*

#### Christianity Needed to Solve Our Ills

Not legislation but a closer application to the principles of Christ is needed to solve our economic and social ills, declared Bishop Freeman in a sermon preached on January

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27 at St. James, New York. It was the opening service of a series of events now being held to mark the 125th anniversary of the parish. "The present age is confused and confusing," declared the Bishop. "There are those who believe that we are facing not only an unknown, but a cloudy, future. There are those, sometimes within the Church, who feel that as a force its power is spent; or if not spent, waning. We do not believe it. We might say with Gilbert Chesterton, 'Christianity has not been tried and found wanting; it has never been adequately tried.'"

"Another has maintained that the Church is a 'social defense mechanism' largely designed to protect, stabilize, and continue our existing social institutions. This and nothing more. We do not believe it. The Church is designed to touch, and to touch intimately, every near and remote concern of life. Restricted areas it does not know."

"To quote a modern Russian 'homesickness has taken hold of the better part of mankind.' It is a sign of the approach of a new age of religion. 'Again,' he says, 'man cannot stand up against his own loneliness, his own dereliction.'"

"We do not stand here today," Bishop Freeman continued, "as an apologist for the Church or for the faith. We hold it to be demonstrable that the Church has occupied a large and conspicuous place in the common concerns of our life. We cannot survey our own brief history without recognizing the determining influence of the Church in our social, economic and political order. On such an anniversary, and indeed in such a critical time, we believe that the Christian cause is to come to be the determining factor in the restoration of the world's order and peace. A great prophet declared, 'the light is shining on the road ahead, and it shines nowhere else.'"

"I covet for my church," he said, "a place of leadership in the ranking and reordering of our modern world. I am not dismayed by a disclosure of the truth. All the announcements of the laboratory, all the research of forty years have served but to confirm in my mind the faith my mother gave me. I stand here, clear in my understanding that we are coming ultimately into an age that is more golden, where there is a new stirring of the breeze, new hope for your prophets and seers."

The Bishop in closing affirmed that three things were of vital importance if the Church is to play its large part in the restoration of the economic and social order.

"First," he said, "there must be a closer, finer, and more intimate ap-

plication of Christ's teachings to all human concerns. This may call for more heroism, but it is coming to be more widely recognized as the urgent need of the hour.

"Secondly, there must be a better understanding of the indispensable place corporate worship occupies as a stabilizing influence in maintaining the strong elements of character.

"Lastly, there must come a finer expression of Christian unity, expressed in terms of comradeship, the comradeship of those who acknowledge the comradeship of Christ."

Assisting Bishop Freeman at the service were the Rev. Horace William Baden Donegan, rector of St. James's, and the Rev. James V. Knapp, curate.

\* \* \*

#### Bishop Brown Has a Vacation

Bishop Wyatt Brown of Harrisburg and Mr. Richard M. H. Wharton, treasurer of the diocese, are in Bermuda on a brief vacation. Wise men—they dodged a lot of sub-zero weather.

\* \* \*

#### Savannah Parish Has Celebration

St. Paul's, Savannah, Ga., celebrated her patronal festival on the Feast of the Conversion of St. Paul with special services, followed by the annual parish meeting. Olin T. McIntosh and Walter B. Purse were elected wardens. The Rev. C. C. J. Carpenter, rector, was the preacher and the service, with the benediction

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## C. L. I. D.

The annual meeting of the Church League for Industrial Democracy is to be held in New York on February 22nd. A conference of seminary students is to be held the day following at the General Seminary.

Those planning to attend either of these conferences are urged to so indicate at once, whereupon detailed information will be sent as to places of meetings and program.

All are cordially invited.

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pronounced by Bishop Reese. Dorothy May Fischer, young people's leader, visited Savannah January 24-25 and led conferences on young people's work. A delegation was present from Augusta.

\* \* \*

#### Consider Women On Vestries

The convention of the diocese of Kentucky, meeting in Louisville, had a new canon before them which would allow women to serve on vestries. It was referred to the committee on canons for future consideration.

\* \* \*

#### Large Class In Rural Church

Bishop Rogers confirmed a class of 23 persons on January 28th at Christ Church, Hudson, Ohio. This is the largest class in the history of this rural church. The Rev. Howard Harper is the rector.

\* \* \*

#### Passaic Church Has Anniversary

Two former rectors were present at the services marking the 75th anniversary of St. John's, Passaic, N. J. They were the Rev. L. W. S. Stryker, now rector of St. John's, Youngstown, O., and the Rev. Albert J. M. Wilson, rector at Greenwich, Conn. The former preached in the morning and the latter in the evening. Bishop Washburn was at the morning service. The present rector is the Rev. Donald MacAdie.

\* \* \*

#### Church Conference On Social Security

Spencer Miller Jr., is to lead a conference in the diocese of Massachusetts on the subject of social security on February 22nd and 23rd. On the 25th and 26th Bishop Hobson is to lead a clergy conference on the Forward Movement.

\* \* \*

#### Minnesota Bishop Visits Old Parish

Bishop Keeler of Minnesota visited his former parish, St. Chrysostom's, Chicago, January 26-27, preaching at the morning service on the 27th and being the guest of honor at a reception in the afternoon.

\* \* \*

#### Wants Country in League of Nations

Bishop Brown in his address before the convention of the diocese of Harrisburg, held at St. Stephen's Cathedral, January 22 and 23, declared that with war threatening in Europe the hope for world peace lies in the United States joining the World Court and the League of Nations. He also said that economic conditions were getting better with an increase in optimism which is reflected in affairs of the Church. He

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also had things to say to vestrymen who look upon their rectors as hired men.

Another outstanding address was delivered at the convention by the Rev. Z. B. Phillips, president of the House of Deputies at the last two General Conventions.

\* \* \*

#### Chicago Rector Resigns

Word comes from Chicago that the Rev. Walter S. Pond, rector of St. Barnabas, Chicago, since 1921, and former dean of the cathedral, has resigned. His name figures in another bit of news in these notes but as far as I know there is no connection between the two events.

\* \* \*

#### Bishop Jett Takes A Vacation

Bishop Jett of Southwestern Virginia takes his vacation in the winter. He is in Florida for a month.

\* \* \*

#### Religious Education In Detroit Parish

A parish institution on religious education was held at St. Mary's, Detroit, from January 24th through the 27th, with a group of experts doing the teaching, including Bishop Page.

\* \* \*

#### New Rector at Bay City, Michigan

The Rev. Walter B. Williamson, for five years in charge of St. Andrew's, Flint, took charge of Grace Church, Bay City, Michigan, on February first.

\* \* \*

#### Women on Church Army Board

Miss Florence S. Sullivan and Miss Lucy Kent, both of the diocese of Long Island, have been elected members of the board of trustees of the Church Army.

\* \* \*

#### Institute in Southwestern Virginia

The Auxiliary of Southwestern Virginia held an institute on religious education at Lynchburg recently, with Mrs. John H. Moore of Wilmington, Delaware, president of the Auxiliary for the province of Washington, as the headliner. The institute was well attended.

\* \* \*

#### Convocation in North Texas

The 25th annual convocation of the district of North Texas was held at Amarillo, January 20-21. Mrs. Benjamin S. Brown, president of the Auxiliary of the province of the Southwest, was a headliner at a joint session, and Bishop Seaman reviewed the progress of the district during 25 years, he having himself served in the district for nineteen of these

years as missionary, parish priest and bishop. He proposed the creation of a cathedral parish modeled in part after that of St. Paul's, Boston, and in part after Gethsemane, Fargo, N. D. The convocation the following day approved the proposed plan.

Bishop Seaman celebrated the 10th anniversary of his consecration on January 18th by celebrating and conducting a quiet hour in the student center at Lubbock.

\* \* \*

#### Bishop Sumner Has An Anniversary

Bishop Sumner of Oregon recently celebrated the 20th anniversary of his consecration.

\* \* \*

#### A Bishop Talks Without Notes

Something new in the way of Bishops' convention addresses was delivered at the convention of the diocese of Southern Ohio when Bishop Hobson delivered his extem-

poraneously. He sidetracked diocesan affairs and pleaded with his people to show leadership in the Forward Movement. Another high spot was the address by Bishop Bartlett of North Dakota.

\* \* \*

#### Normal School In Philadelphia

The second semester of the normal school of the diocese of Pennsylvania, opened last Thursday, with a new faculty, including the Rev. Daniel A. MacGregor of the General Seminary, the Rev. Franklin Joiner of St. Clement's, and the Rev. George C. Foley, retired professor of the Philadelphia Divinity School.

\* \* \*

#### Berkeley Lecturer Visits Philadelphia

The Rev. Humphrey Beever, Pusey House, Oxford, here in America as a lecturer at Berkeley Divinity School, was the preacher at St. Peter's, Philadelphia, last Sunday

## Services of Leading Churches

### The Cathedral of St. John the Divine

Cathedral Heights  
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

### Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 8, 9, 10, 11.  
Vespers and Benediction: 8 P. M.  
Week-day Masses: 7, 8 and 9:30.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.

Sundays: 8 and 11 A. M., and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.  
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.

Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rev. George A. Robertshaw  
Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.  
Daily 12:20.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

### St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

### St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services

8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon  
8 P. M.—Choral Evensong and Sermon

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 and 4.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

### Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a. m.  
Holy Communion.

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

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.  
Week Days: 8 a. m.

### Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.



and addressed the clericus the following day. In the evening he was the guest of the Church Club, an organization of laymen.

\* \* \*

#### **Bishop Sterrett Preaches In Philadelphia**

Bishop Sterrett of Bethlehem was the preacher at a special service held at Holy Apostles, Philadelphia, when the congregations of its four parochial chapels united to celebrate the 75th anniversary of the Mother Church. This parish, one of the largest in the country, has a communicant list of 4,500 persons. The Rev. George H. Toop is the rector.

\* \* \*

#### **Too Much Power For One Man**

Rabbi F. M. Isserman of St. Louis in a recent address praised Father Charles E. Coughlin, referred to in Washington I am told as the "mad monk of the middlewest", for his social outlook but declared that the organization which he is creating gave him too much power. He suggested that Father Coughlin have a committee to sit with him consisting of such men as Methodist Bishop McConnell, Father Ryan, Rabbi Silver, Bishop Scarlett, Reinhold Niebuhr and others.

\* \* \*

#### **Dean Dagwell Heads Social Agencies**

Dean Benjamin Dagwell of Denver has been made president of the newly created council of social agencies of that city.

\* \* \*

#### **Convention in Diocese of Oregon**

The convention of the diocese of Oregon was held at Portland on January 30th, with Bishop Jenkins of Nevada the preacher at the opening service. Mrs. S. Arthur Huston, wife of the bishop of Olympia was the leader of the Auxiliary conference.

\* \* \*

#### **Be Sure to Get Your Order in**

Remember, please, that the first Lenten number of THE WITNESS will be February 28th thus providing copies in time for discussion groups the first week of Lent. "New Frontiers" by Dean John Day and "American Church History" by Dr. Chorley are to be the series to be featured. Orders must be in a week in advance.

\* \* \*

#### **Bishop Johnson in Florida**

Bishop Johnson, editor-bishop, led conferences of clergy and laymen at Jacksonville, Florida, January 28-30. From there he went to San Benito, Texas, to help dedicate the new

church which replaces the one destroyed by a tornado. His brother, the Rev. W. Everett Johnson, is the rector of the parish.

\* \* \*

#### **Large Enrollment at Virginia**

There are seventy men this year at the Virginia Seminary; twenty-five are first year men. Among them is George Almo, candidate from Pennsylvania, a Swede by birth and the second deaf mute to be a student there in the history of the school.

\* \* \*

#### **Bishop Cross in Olympia**

Bishop Cross of Spokane was the preacher at the opening service of the convention of the diocese of Olympia, meeting at Trinity, Seattle, on February 5th. He led a conference in the afternoon.

\* \* \*

#### **Called to Parish in Wilmington**

Canon Hiram R. Bennett, Williamsport, Pa., has accepted a call to St. John's, Wilmington, Delaware.—The Rev. Francis Daley, Lock Haven, Pa., has accepted the rectorship of St. Luke's, Altoona, Pa.

\* \* \*

#### **Dedicate New Parish House**

A new parish house was dedicated at St. John's, Palmerton, diocese of Bethlehem, on January 20th, with Dean H. W. Diller of Pottsville as the special preacher.

#### **Youth Building a New World**

Young people of the dioceses of New York and Pennsylvania are co-operating with those of other denominations in planning a series of

conferences to be held throughout the country on "Christian Youth Building a New World." Planning conferences are being held in cities throughout the country during February and March.

#### **CATHEDRAL AT FARIBAULT BECOMES NATIONAL SHRINE**

(Continued from page 7)

was a re-birth campaign, managed by the New York firm of Gates, Stone and Company, that has been so successful in raising funds for parishes and Church institutions. The campaign was launched at a great dinner at which Bishop Johnson, WITNESS editor, was the headliner. Dean Ward pointed out at that dinner that "the very fabric of the Cathedral which Bishop Whipple built is crumbling and the tradition which he created is threatened. The time is here when you must determine whether the Cathedral has a future or only a past." And with those words was launched a most successful campaign — over subscribed as a matter of fact—which guarantees to the Cathedral an enlarged place in the life of the Church not only in the diocese of Minnesota but generally.

The architect of the Bishop Whipple Memorial House and the renovated cathedral was Mr. C. H. Johnston of St. Paul.

#### **SAINT MARY'S HALL Protestant Episcopal School for Girls Faribault, Minnesota**

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