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# *The* **WITNESS**

CHICAGO, ILL., JANUARY 30, 1936



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## CLERGY NOTES

ALFORD, JOHN A., rector of the Good Shepherd, Lexington, Mich., and in charge of St. John's, Sandusky, took charge of St. Hilda's mission, River Rouge on January 19th.

ASHBURN, WILLIAM E., assistant at St. Paul, Overbrook, Philadelphia, Pa., is in charge of St. Barnabas', Rumford, Me.

DADE, MALCOLM G., New Bedford, Mass., recently ordained deacon has taken charge of St. Cyprian's and St. Augustine's Colored Missions in Detroit.

D'AUBERT, SKARDON, formerly in charge of missions in Louisiana, is an assistant at the Advent, Birmingham, Ala.

DAY, GARDINER M., rector of St. John's, Williamstown, Mass., has accepted a call to be the rector of St. Stephen's, Wilkes-Barre, Pa., succeeding the Rev. Frederick Flinchbaugh, resigned.

GOODEN, ROBERT B., JR., has resigned as assistant at St. Paul's, San Diego, Calif., to take charge of St. Peter's, Santa Maria, Calif.

HARTER, WALTER G., formerly rector of Calvary, Sedalia, Mo., has succeeded the Rev. Robert W. Plant as rector at Falmouth Foreside, Portland, Maine.

LINK, HENRY A., assistant at Christ Church, Newark, N. J., has accepted the rectorship of the Holy Cross, Jersey City.

LYNCH, FRANCIS F., has resigned as rector of the Good Shepherd, Lexington, Ky.

NICHOLS, F. A., non-parochial clergyman of Oklahoma, has accepted appointment to St. Mark's, Teaneck, N. J.

PORTEUS, C. A., formerly rector of St. Mark's, Dorchester, Mass., is rector of St. Paul's, Natick, Mass.

WADHAMS, GORDON, assistant at Grace Church, Newark, has accepted the rectorship of The Resurrection, New York City.

WEAVER, HAROLD JAMES, was ordained deacon by Bishop Hobson, and has been placed in charge of St. John's, Columbus, Ohio.

WOOD, GEORGE B., was ordained priest at St. Andrew's, Ashland, Wisconsin, where he is in charge, by Bishop Wilson on January 12th.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*

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JAMES P. DEWOLFE

ROBERT P. KREITLER

Vol. XX. No. 19.

JANUARY 30, 1936

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City

## OUR DUTY IS CLEAR

*By*

PHILIP COOK

*President of the National Council*

THE world is filled with confusion. Nation rises against nation. There are wars and rumors of wars. The pressure of world-wide economic conditions drives national leaders into untried and desperate experiments, and fear of the future lays its cold hand on normal activities. I would ask that we try to take the long view and discover if we can the part the Christian Church must seek to fulfill in a modern world. For the Christian Church, the Body of Christ, is steward of the mystery of the Eternal Word, and "It is required of stewards that a man be found faithful."

Christ, our acknowledged Master, gave directions to his followers to go forth as a conquering society, a united family, to make His way known upon earth, to bring the nations to Him, to carry His spirit and power to the ends of the earth. With what success, with what determination or hesitation Christianity has fulfilled that divine injunction must be left to the judgment of history. But in that progress there are times of pause, periods of uncertainty when many lose faith in this purpose and plan, when Christian forces themselves become involved in the prevailing loss of confidence that inheres in all the institutions about it. We are in the midst of such a time at the present moment.

It is so difficult to realize the changes that sweep over the world, that new attitudes of mind condemn at a later period what once seemed proper and right. The issues are becoming clearer, better defined: one based on force, the other on freedom of action. For across the long stretch of history lies the Light of Him who is the Eternal Word.

Jesus refused to use force. Moral issues cannot be determined by violence. His determined refusal to use force created more opposition than any other principle of His Kingdom. The Scribes and the Pharisees could not understand His refusal to use force against sinners. No man ever condemned sin as did Christ Jesus. No one of this world ever knew how to deal with sinners as did He. The account given in St. John's Gospel is so in the spirit of His ministry. They brought

Him the woman taken in adultery, stating that by law she should be stoned. What had He to say? After shaming them from His presence He said to her "Neither do I condemn thee. Go and sin no more." They could not understand that and hated Him for it. They could not understand His friendliness for Samaritans. If He was friendly to them He could not be friends of theirs. When He came to Jerusalem on that last entrance He refused to organize His multitude of followers to defend Him. He went to the Cross, His body to be broken, His blood to be shed, rather than resist force. They could not understand that and repudiated Him as the Messiah.

MULTITUDES of people today cannot understand that attitude and regard it as purely visionary, sheer sentiment. But it is the wisdom of the Eternal Word, the Prince of Peace. Let nations do what they think they must, but the duty of the Christian Church is clear. It is that principle in Christianity that states which would make themselves supreme dread the most. It is here they find the strongest opposition. Karl Marx taught his followers years ago that a supreme state, with a planned economy, could reach its goal only by the suppression of religion. A supreme state cannot tolerate a free Church. Communism is therefore frankly based on atheism.

Dictators can, and do, find it possible to compromise with religion, but only on terms which make the Church subservient to the state so that the Church does not interfere with the work of the state. The Dictator takes over the youth of the land that their hands may be taught to war, their fingers to fight, and when the bells ring in Italy twenty million uniformed and disciplined present to the world a united nation.

Germany can have its Church, supported even by taxation, but not a free Church, only that kind of a Church which is an arm of a totalitarian state. The mind reverts to that Charter of Anglo-Saxon liberties, out of which came our own Declaration of Independence and Constitution, that Magna Carta, signed by the reluctant King John at Runnymede, which declares, The English Church shall be free.



It is within the range of possibilities of the future that the Christian Church may become the last citadel of civil liberties, as it was the source from which these liberties emerged, for as Watterson stated years ago, "Democracy is a by-product of Christianity."

Who will conquer the world — powers based on force, or powers enshrined in the principles of liberty and peace? "Not by might, nor by power, but by My spirit, saith the Lord of Hosts." There is still room for all of us on this earth of ours, still work for all, still food for all, if we knew how to govern ourselves as children of the one Supreme God.

As between the continued use of force for conquest in this world and the purpose of Christ there can be little question in one of prophetic insight. The expansion of any national powers, dedicated to force, means in the end inevitable world conflict. We are simply done for if this is the only way. But it is not the only way, nor the wise way, nor the human way, nor the divine way.

The Christian Church, if true to her Master, has in its keeping the only way, the way of enlightenment, the ways of teaching and healing, the way of the spread of the Gospel among the peoples of the world, the way of the Eternal Word, always the way which we poor humans are slow to recognize, the way of sacrifice, the way of peace.

Shall we surrender now, let our zeal flag or our faith fail?

Now is the time for leadership—now the testing time of courage, now the time to go forward, not with battle planes and military tanks, not with "reeking tube and iron shard," but with the Cross of Christ, as faithful stewards of the mystery of God.

## Young People on the West Coast

By

DOROTHY MAY FISCHER

*National Secretary of Young People's Work*

HAVING just returned from a three and a half months' trip to the west coast with stops in Iowa and Colorado on the way out and a swing through Texas, Louisiana, Florida, and Virginia on the return trip, it is great fun to look back and get a perspective of days that were filled with meetings of young people, their leaders, adult advisers, bishops and clergy, Church school teachers, Woman's Auxiliary groups,—and travel. There are certain impressions that come to mind: the great distances, local conditions, subjects of interest, the relation of clergy and young people, and the move toward a coordinated program.

Since my return such questions as these have been asked: Are young people in the west different from young people in the south and east? In what ways? In what are they interested? At the request of the Church press I shall endeavor to answer these in this article.

Fundamentally, young people are the same in the

south, the east, and in the west. There are differences, to be sure, in problems, emphasis, and methods. The country and climate have a great deal to do with this: the great distances, the small mining towns of 200 and 300 people, (such as in Nevada where there are only 90,000 people in the whole state), the isolation as experienced in northern Washington where one's nearest parish neighbor is ninety miles distant. All these and many more present problems quite different to those in other parts of the country. The eighth province is so large geographically that the first, second, third and part of the fourth and fifth provinces could be put into it. This makes it difficult to hold young people's diocesan conventions, leadership training and summer conferences.

Although it may be true that generally speaking the dioceses in the west are not as well organized as in other parts of the country due to the difficulties of distances, one could not help but be impressed with the splendid spirit alive, such a spirit as was manifested in the case of a young man about twenty-one years of age,—keen, alert, a loyal member of the Fellowship and deeply interested in the Church. Teaching in Susanville, Oregon, a small community of about fifteen people in the mountains of eastern Oregon in order that he might finish college next year, he learned that a regional Y. P. F. meeting was to be held in Heppner about 150 miles away. He made arrangements with the district adviser to meet him in Long Creek. In order to reach Long Creek this young man had to walk twenty-eight miles down the mountain as there was no other means of transportation. He also had to walk the twenty-eight miles back. As there was some delay reaching Long Creek due to a flat tire, he no doubt plodded through the snow climbing the mountain far into the night in order to open school Monday morning.

And again! Two car loads of young people together with their rector and his wife drove ninety miles in zero weather to a young people's meeting, arriving at 7:30 p. m. and returning that night about 10:30. This is their nearest parish neighbor! And yet, the major interests of these young people are very much the same as those of other young people. There is the group in Wells, Nevada, a small mining town of one thousand people. No more thrilling piece of work is being done. Out of seventy-six young people in the high school some fifty or sixty belong to the Y. P. F. There are Mormons, Presbyterians, Methodists, and a fair sprinkling of our own young people, all tremendously interested in the problems that confront Christian youth. Deaconess Fracker began this work a few years ago, and to her the credit is due. It is now being carried on by a young student, a Mr. Douglas Northrup. It is an excellent illustration of what can be done in a small community, and should cheer on those who are faced with similar situations.

THE night I was there, this group discussed the constructive use of leisure time. It was led by a young girl who had attended the Lake Tahoe Summer



Conference. She put into practice all the technique and ideas she got in the young people's class at that conference. And she did it well! The leisure time problem in Wells is quite different from that of young people in large cities or in smaller communities. There is a single movie, practically no recreational facilities, and only one place to dance. The miners get paid on Saturday night and all go to the dance. As one young person said, "It's all right if you leave before eleven o'clock."

Then there was the group studying the subject of peace, using the *G. F. S. Record* for November as a point of departure and planning to work for several months on it—getting beneath the surface. And speaking of peace, there is the incident of the East Bay (California) Federation of Christian Youth whose permit to take part in the Armistice Day parade was cancelled because of the various peace banners they carried. For his part in it, Gilbert Hooper, who is the representative of the eighth province on the Young People's national commission, received commendation from the Church press.

Questions pertaining to personal religion are of vital concern to young people. Following a meeting in which a speaker emphasized the importance of beginning each day by taking time to be quiet and alone in order to hear God's voice and to discover what He would have us to do,—what His plan is for us, a young girl asked, "How can you know God's voice? How can we know what God's plan is for us?" And over and over again in meetings and in talking with individual young people there was a deep interest and earnestness in the study of the reality of God.

One very lively discussion took place about that perennial problem: conflict situations between young people and their parents and how to meet these situations.

A group in Phoenix, Arizona, planned to work with the leaders of the Mexican missions there to study the situation, discover needs, to teach in the Church school, to provide leadership for boys and girls clubs, and to give some financial aid.

Another young people's group interested in the lack of recreational facilities in their community for underprivileged children discussed the possibility of doing something about it. The rector, prominent in civic affairs, was ready and willing to lend leadership.

In Everett, Washington, an excellent piece of work is going on under the leadership of the Reverend Edgar M. Rogers. There is a very informal young people's organization and on the surface one might not be impressed with it. But looking further and discovering the fine relationship of comradeship that exists between that leader and the young people of his parish and the whole community; learning that some of the young people congregate nearly every night in the week in the parish house; that this man keeps in close personal touch with his young people and knows their problems, and that when they leave for college that relationship is not broken but he writes them

once a month and they in turn write him addressing him "Dear Pa" and signing it "Your Son," one realizes that here is the essence of young people's work. Here is a man who cares greatly for people, and his Christian influence on the lives of those young people is far-reaching. One wishes that there was more of this type of work going on.

ANOTHER encouraging feature is the interest of bishops and clergy in young people's work in an effort to discover the program and leadership that will best meet the needs of their young people. In the diocese of Colorado young people's work has been the subject of discussion at two or three clericus meetings which was followed by the appointment of a committee to delve into it further.

Perhaps the reason for the apparent lack of interest in the past on the part of clergy dates back to the post-war period. The attitude of "Let young people alone; they can work things out for themselves" became prevalent, and characterized all our work with young people—both Church and secular work. It was no doubt an effort to break away from the authoritarian approach. The pendulum is swinging back and we realize that with all their enthusiasm and ability young people need guidance, direction, leadership. There should be a medium between the "hands off" attitude and the attitude that "dictates a program" to youth. It is hoped we are moving in that direction.

If there is one thing I heard more than anything else from all parts of the country, it is a plea on the part of young people for adult lay leadership and a sympathetic interest on the part of the adult world in them and their program. The cry is ever: "We cannot get advisers." An increasing interest is manifested in a coordinated program for young people of the parish and the diocese, a program that will bring together all the organizations for special activities and make provision for those who belong to no organization.

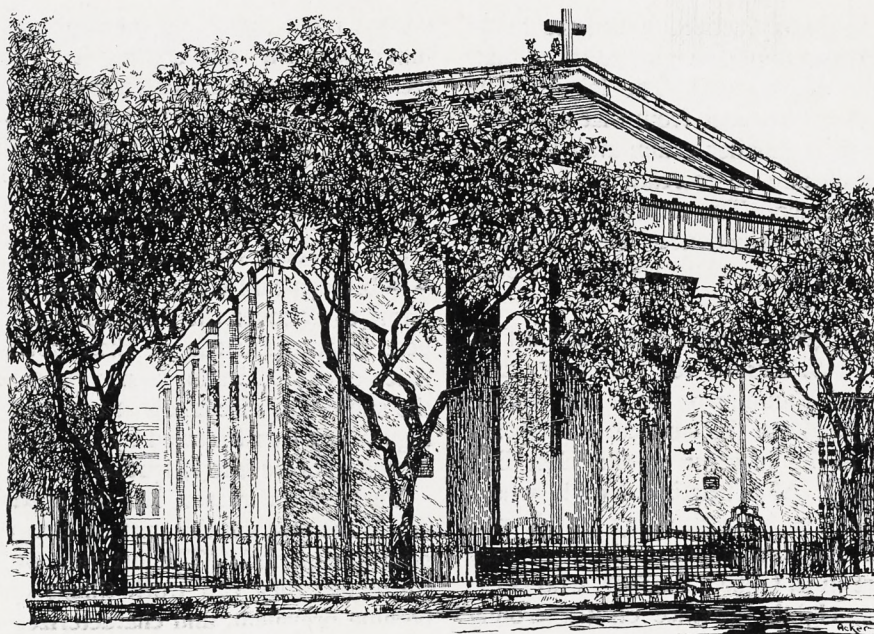
One could not make such a trip as I have without speaking of the cordiality of the great west and the beauty of that country. To cross the Rockies in the fall of the year when the sumac and quaking aspen are a riot of color, to find oneself on top of Blewett Pass immediately after a snow storm, to view Mt. Rainier and the Olympics on a clear cold day, to stand on the rim of the Grand Canyon and look down into that great chasm, to realize the timelessness of it, to feel the silence, are experiences one wishes all might share.

## Dreams

HOW the Churchmouse does hate to get up in the morning! When he is called, he always closes his eyes again and tries, for a moment, to resume his interrupted dream. It is the same when we hear the Master's voice, calling us to awake in the sunlight of a new and better life. We cling to our wordly dream and disregard the calling.

THE CHURCHMOUSE.





## CHRIST CHURCH; DOWN MOBILE

By

WILLIAM B. SPOFFORD

**D**OWN IN THE AZALEA country is the ancient city of Mobile, founded by the French in 1702, famous the world over for its beauty, its flowers, its moon-lit bay. In this fine city the oldest non-Roman church is our own Christ Church which goes back to the days of British occupation when the British chaplain held services in Fort Charlotte. In 1822 a church was built just outside the fort, and a band of people came together to worship as a congregation of the Church of England, though members of all Protestant communions joined in the worship. From that day until this the parish has had a noble record; sending missionaries to foreign fields, starting Sunday schools or guilds, generally under the direction of laymen and women of the parish, which eventually grew into other healthy parishes, and ministering generally to the great population of the city.

The first church building lasted but a few years, coming to an end, so the story goes, with the collapse of the floor during a Fourth of July celebration. In 1835 the cornerstone of a new church was laid, was first used in 1840 and completed a year later and consecrated by one of the most venerated of Southern Churchmen, Leonidas Polk, who was at that time the bishop of both Louisiana and Alabama. This church still stands, to be honored by the city and the state four years hence when it arrives at the venerable age of one hundred years. Four feet thick are the walls of this old church at the base, but even so it was not sturdy enough completely to withstand the hurricane of September, 1906. The steeple came tumbling down, fell through the roof and all but wrecked the building. Rebuilt at once it again was called upon to stand a

hurricane three years later, again requiring extensive repairs.

A thrilling chapter in the history of the parish occurred in 1847, the year of a yellow fever epidemic. During the confusion and distress the rector of Christ Church, the Rev. Francis Priolean Lee, remained unperturbed, maintaining his regular services and ministering to the sick while others fled from the city in a panic. He died a martyr, eventually falling a victim to the disease. He was interred under the altar where his body still rests.

**B**UT it is the Christ Church of the present day that we wish to present. As fine as is its past, its present is as glorious, for it holds a position in the community which far outruns its communicant strength. Also, being the mother church of the Gulf Coast district, it is pretty much the centre of diocesan work for the southern part of the diocese of Alabama. The parish has the usual organizations, all thriving and active—and Christ Church, by the way, is a great missionary parish, doing its full share and more to support the missionary enterprises of the national Church and of the diocese. But perhaps the organization of which the people are most proud is the Free Day Kindergarten that was established in 1930. The public schools gave up kindergartens at that time so the women of the parish, at the suggestion of the rector, the Rev. R. A. Kirchhoffer, took this as their particular bit of community work. It is carried on under the direction of the social service department of the parish council of Churchwomen, which is their name for the Women's Auxiliary. It is in charge of a trained kindergartner, Mrs. Dorothy Correll, and is open to all.



There are Baptists, Presbyterians, Methodists, Adventists, Mormons, Roman Catholics, Jews on the rolls of the school. The mothers of the children meet monthly to discuss various problems having to do with their children and the school also cooperates with the board of health of the city in an effort to keep the youngsters healthy. Last year about eighty per cent of them were found to be undernourished, which meant tons of milk and other nourishing food. The kindergarten is in no sense a recruiting ground but quite naturally a large number of the tots go on to the primary department of the Church school of the parish, and so to confirmation.

Believing that a frontier begins wherever you find an individual not touched by the influence of the Church, Christ parish, under Mr. Kirchhoffer, has reached out into its downtown neighborhood and done a real missionary work, particularly among the foreign born . . . with Syrians and Greeks particularly. A Syrian boy from the parish is now preparing for the ministry. M. Kirchhoffer also believes in informing people of the world-wide work of the Church. He therefore has a lively weekly parish paper, containing a wealth of missionary news. Also, whether he knows it or not, he was the originator of THE WITNESS Bundle Plan. Early in his ministry at Christ Church (he has been there over ten years) he asked if he could not be sent a bundle each week for sale at the church door. If he wanted to do it, others doubtless would, THE WITNESS management reasoned, and as a result hundreds of parishes throughout the country today have THE WITNESS on sale at the church door each week.

FIGURES on church attendance are dull as a rule, but we do find these facts about Christ Church interesting, particularly since accurate attendance figures for all services have been kept regularly for the past ten years. From 1925 to 1929 there was a rise in attendance at both the early service and the eleven o'clock, though the attendance at the eleven o'clock began to level off on the graph (made by a communicant who is an engineer) in 1927 and 1928. But in 1930 the line of the early service rises and the 11 o'clock line drops, and both have continued in the same direction ever since. Figure it out any way you can—perhaps it is the depression, perhaps it is that communicants of the parish are discovering that real religion is to be found at the altar in the early morning.

Mr. Kirchhoffer came to Christ Church in 1925—not so long after war days, and with a name like that suspicion still lurked. One of the elderly women of the parish, since gone to her reward, said, "Kirchhoffer. Humph! German. He won't last long here. But then I heard his lovely Southern accent and I knew all would be well." Mr. Kirchhoffer, with a lovely Southern accent—born in western Canada of Irish parents educated in England, a graduate of the General Theological Seminary in New York (class of 1916), an assistant for two years at All Saints, Worcester, Mass., and then at Riverside, California,

where he was rector for six years. Even so Kirchhoffer during the ten years he has been at Christ Church has become a true Southerner and an enthusiastic Mobile booster.

Much more could be written about Christ Church and its work. But we do not want to close without another reference to the beauty of Mobile. There you find the famous Azalea Trail leading around Mobile's marvelous gardens, said to be the most beautiful in the world. From the family records of Francois Ludgere Diard, a Mobilian and a direct descendant of Fifise Langlois, and from other carefully authenticated sources, we learn that Langlois returned to France in 1754 to visit his grandparents in Toulouse. While there he found Azaleas blooming in their garden and was greatly impressed by the dazzling colors of the flowers. On his return to Mobile he brought back three varieties: the pink, the purplish-red, and the white. Langlois learned from the captain of the ship on which he was returning to America that the captain's own grandfather had brought the Azalea from China, its native home, and introduced it into Southern France.

Today there are literally hundreds of exquisite gardens in Mobile, visited as you drive over the Azalea Trail, with perhaps the most beautiful one of all the Bellingrath Gardens, visited by thousand each year.

So much for Mobile and its historic Christ Church. Another week or so and we will present the story of another lively American parish.



R. A. KIRCHHOFFER  
*Rector of Christ Church, Mobile*



## BISHOP DAVIES WRITES BOOK FOR THOSE CONFIRMED

By GARDINER M. DAY

"When I see people in church who are giving a fine representation of bumps on a log", writes Bishop Thomas F. Davies in *After Confirmation, What?* (Morehouse .35) "I have two emotions. The first is sorrow for they are missing so much. The second is indignation, for they are not playing quite fair. They came to give God something and they are not giving it." *After Confirmation, What?* is a little pocket size booklet, about 125 pages in length, in which Bishop Davies gives the result of his experience in regard to nearly every phase of a man's relation to his Church. He gives interesting hints and suggestions for making both private and public worship more real. He discusses out of his long experience as priest and bishop how to participate in worship, how to listen to sermons, how to make the hymns mean something, how to use the Prayer Book, how to determine one's reaction to the alms basin—in a word the aim of the little book is to aid the man who has just been confirmed to make every aspect of the Church's life nourish the deeper spiritual life of his soul. This little guide, and especially the early chapters relating to the worship of the Church will no doubt bring helpful suggestions to many who have been confirmed these many years, but who have gotten out of those good habits which, as Bishop Davies remarks, "often in a pinch save us in spite of ourselves."

Another book full of good advice, but of an entirely different sort is Roy A. Burkhardt's *Guiding Individual Growth* carrying the sub-title, "A discussion of Personal Counseling in Religious Education" (Abingdon \$1.25). Dr. Burkhardt writes out of his years of experience in religious education and in dealing with young people. After a consideration of some of the wrong ways in which problems of young people are met by ministers and other Church workers he discusses the major problem areas of youth, such as vocation, sex, etc., and then launches out into a more extensive treatment of the actual methods of counseling, giving his views of the most adequate means by which the church can meet the needs of young people through counseling. Those who realize that in their church or young people's organization personal counseling has been neglected will find the last half of this book an exceedingly valuable source of concrete suggestions and



BISHOP DAVIES  
*Writes Book for the Confirmed*

information as to the "how" of the whole subject.

### CHURCHMAN WRITES POETRY *Review by Luna Bard*

In *Rock and Shell* by John Wheelwright (Bruce Humphries, \$2.50) the author effects a startling amalgamation of such apparently varying emotions and attitudes as are not often found in the work of a single poet. He writes, in one group of poems, chiefly "Forty Days", as the believer in Christ's "uncanonical wisdom" which "recovers for systematic Christianity moral qualities which Quietists now leave to Sceptics." This statement of faith is allied, as Wheelwright points out in his "General Argument", to the forces that lead to an "inexorable rebellion against injustice", and leads, therefore, to the interest in more strictly social justice which is indicated in the poet's scathing poems about Boston and its attitude toward Sacco and Vanzetti. There are also poems in the mood of nature—its changes and their significances; and here Wheelwright shows a brilliant creation of atmosphere and a subtle verbal melody.

### SYNOD MEETS AT SUMMIT, N. J.

The synod of the 2nd province met last week at Summit, New Jersey. Little business was done but there was a lot of speech-making: Bishop Davis, Mr. Coleman Jennings, Bishop Cook, the Rev. B. H. Reinheimer, the Rev. Edmund L. Souder, the Rev. Walter Van Kirk and others. There was also a conference of the social service commission of the Synod, with the Rev. Howard C. Robbins as the headliner.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Charles Clingman, rector of the Advent, Birmingham, Alabama, was elected bishop of Kentucky on the first ballot, at the convention held in Lexington on January 23. The vote was as follows:

Clerical Laymen		
Charles Clingman of		
Birmingham	12	16
Bishop Binsted of		
Japan	9	6

Mr. Clingman has not as yet indicated whether he will accept.

\* \* \*

### Death Takes

#### Edward Staples Drown

Professor Edward Staples Drown, one of the most venerated men in the diocese of Massachusetts, and beloved by hundreds of clergymen whom he taught at the Cambridge Seminary, died January 23rd after a brief illness. Dr. Drown was 74 years of age. He had been on the faculty of the seminary for 46 years.

\* \* \*

### More on the Torok Matter

We are notified by Bishop Manning that up to January 24th, sixty bishops had approved the letter, signed by seven bishops, which appeared in this paper last week. It requested a promise from Bishop Wilson of Eau Claire to restrict the ecclesiastical activities of Bishop Torok.

\* \* \*

### Philadelphia Cathedral Plans Changed

Important changes in the original plans for the cathedral in Philadelphia have been decided upon. They now contemplate a smaller structure in the belief that such a building can supply the needs for years to come and also that it can be achieved in a shorter period of time.

\* \* \*

### L. B. Whittemore Is Elected Bishop

Rev. Lewis B. Whittemore, rector of Grace Church, Grand Rapids, Michigan, was elected bishop coadjutor of Western Michigan on January 23rd on the first ballot. He has accepted.

\* \* \*

### Epiphany to Move to Up-Town New York

The Epiphany, located at 35th Street, New York, has had plans for three years to move to a new site. Upon invitation of the Rev. R. H. Brooks, rector of St. Thomas's, the parish is now to make St. Thomas's Chapel on 60th Street its home un-



til it can sell the present property, buy land and build a new church. The Rev. John W. Suter Jr. is the rector of the Epiphany.

\* \* \*

#### **Bishop Taitt Has Anniversary**

The golden anniversary of the ordination to the priesthood of Bishop Taitt of Pennsylvania is to be celebrated with a diocesan service to be held at St. Peter's, Philadelphia, on February 3rd. Bishop Taitt began his ministry at St. Peter's and the entire fifty years has been served in the diocese of Pennsylvania.

\* \* \*

#### **Leopold Kroll To Be Consecrated**

The Rev. Leopold Kroll is to be consecrated bishop at the cathedral in New York on February 20th. He will leave almost immediately for his field in Liberia.

\* \* \*

#### **Kagawa in New York**

The promotion of the labor movement and the cooperative movement were declared to be "practical Christianity" by Toyohiko Kagawa, Japanese Christian, in addressing 2,000 diners on Saturday in New York. He declared himself as thoroughly opposed to capitalism, fascism and militarism. On Sunday Kagawa was the speaker at a great service held at St. Bartholomew's, New York.

\* \* \*

#### **No Cut in Maryland Budget**

A proposal to cut the diocesan budget 10% was defeated in the convention of the diocese of Maryland on January 22nd, after a strong address by the Rev. Don Frank Fenn opposing it. The budget remains the same as last year, approximately \$80,000.

\* \* \*

#### **New Church School in Cincinnati**

A School of Applied Religion, where young clergymen can do graduate work, is being established in Cincinnati, an outgrowth of the summer school for seminarians that has been operated for the past thirteen years by Dr. William S. Keller. He has demonstrated by his programs with the theologs during these few summer weeks how much more effective they can be as clergymen after acquiring practical knowledge of social relationships and character building. Now the new school is to carry on throughout the year the program Dr. Keller has so effectively put into operation during the summers. The students will spend a large part of their time working in various social agencies, institutions and relief organizations. Hospitals, courts,

psychopathic hospitals, labor unions and other fields will be training centers for the men. The graduate school of the University of Cincinnati will cooperate by providing courses in social theory. The new school is located in a large and beautiful residence, well-located and well fitted both in size and equipment for the school's purposes. It is the gift of Mr. and Mrs. Benjamin W. Lamson of Cincinnati. The Rev. Joseph Fletcher, who after graduating from the Berkeley Divinity School spent two years at the London School of Economics, is the director of the new school. He will be assisted by visiting experts, both clergy and laymen and women.

\* \* \*

#### **Michigan Convention in Session**

The 103rd annual convention of the diocese of Michigan is meeting this week at St. Paul's Cathedral, Detroit, composed of about 1,000 delegates, including those who are members of the House of Church Women. The convention opened with a great service at which Dean Kirk B. O'Ferrall was the celebrant, with the annual address by Bishop Herman Page taking the place of the sermon. The service was sung by the boy and men choristers of the cathedral, composed of nearly 100 singers. The convention dinner was held last evening, January 29th, in the Masonic Temple, with Bishop Cook president of the National Council, as the speaker.

\* \* \*

#### **Good Canvass in North Carolina Parish**

St. Stephen's, Oxford, N. C., has just completed the most successful canvass it has had for years. The parish has increased its pledge to the National Council by 27% and raised the rector's salary 16%. The Rev. Albert E. Sanderson has just completed his first year as rector.

\* \* \*

#### **Memorial Service for King George**

The English Speaking Union held a memorial service for the late King George last Sunday at historic St. Paul's chapel in New York City. The sermon was preached by the Rev. J. P. McComas, vicar.

\* \* \*

#### **Pastoral Conference at Berkeley**

The 16th interdenominational pastoral conference was held at Berkeley, California, on January 20-23, at the Pacific School of Religion, with which our Divinity School of the Pacific has reciprocal relationships. Classes at the school were suspended to enable our students to attend. Bishop Parsons of California conducted a quiet hour, and the lec-

turers were Arthur H. Compton, University of Chicago, winner of the Nobel prize for physics, Carl S. Patton of the Pacific School of Religion, Gregory Vlastos of Queens University, Ontario, and the Rev. Joseph A. Vance, moderator of the Presbyterian Church.

\* \* \*

#### **Anglican Society Holds Meeting**

The annual meeting of the American branch of the Anglican Society was held at Trinity Chapel, New York, on January 15th. Under the chairmanship of Bishop Oldham of Albany there was a business meeting at which activities of the past year were reviewed: the Church Kalendar, published by Jacobs of Philadelphia and edited by Dean Gates of New York, which spreads Anglican principles; the lectionary authorized by General Convention for experimental use until 1937, compiled by Rev. C. E. Hill; a directorium of lawful ceremonial prepared by the Rev. H. R. Gumney; a book being prepared by Dean Gates on architecture, and various other accomplishments. It was also reported that there has been a marked gain in the membership of the society. Plans were made for increased activities this year, with the possibility of a summer school under the auspices of the society.

\* \* \*

#### **Dedicate Parish in California**

All Saints', San Leandro, California, formerly St. Mark's, was dedicated on January 26th by Archdeacon Hodgkin. The buildings of All Saints' were moved to San Leandro from their former location at Elmhurst. The Rev. James M. Malloch of the faculty of the Pacific Divinity School is in charge.

\* \* \*

#### **Bishop Matthews Has Anniversary**

The 21st anniversary of the consecration of Bishop Matthews as the Bishop of New Jersey was celebrated on January 25th with a service at Trinity Cathedral, Trenton. The sermon was preached by Dean Benjamin Dagwell, a close friend of Bishop Matthew's, who is to be consecrated bishop of Oregon on February 12. The service was followed by an informal luncheon in the Synod House when the clergy and others were the guests of Bishop Matthews.

\* \* \*

#### **Church Unity in Florida**

When the Greek Archbishop Athenagoras recently visited St. Petersburg, Florida, the Episcopal Church was placed at his disposal for the Greek liturgy. The prelate needed a censer and some incense,



so Rector Edwards promptly telephoned to the Roman Catholic priest who readily supplied these articles from his church. This may not be unity but it will do until some better example comes along—a Greek archbishop using a Roman Catholic censer in a Protestant Episcopal Church.

#### Brooklyn Rector Has Anniversary

The Rev. Thomas J. Lacey, rector of The Redeemer, Brooklyn, rounded out the 33rd year of his rectorship on January 11th. There was a banquet in his honor, given by the men's club of the parish. Dr. Lacey, as you perhaps know, is a great friend of the Greeks and each year goes to Tarpun Springs, Florida, for their Epiphany celebration. He was there this year, speaking before a luncheon club on the contributions of Greece to America and assisting the Greek Archbishop at a high mass that was celebrated at St. Peters', St. Petersburg.

#### Oklahoma Meets in Convocation

The 42nd annual convocation of the district of Oklahoma was held at the cathedral in Oklahoma City on January 15 and 16, with Bishop Cook's address on the vital importance of the Church's missionary program the outstanding event. Bishop Casady in his annual address, delivered at a joint session of the convention and house of Church women, praised the Forward Movement and called upon the district to advance to the status of a diocese in the near future.

#### Corning Parish Plans Improvements

Christ Church, Corning, New York, where the Rev. Harry Longley is rector, is planning improvements. First of all the women decided that the interior of the church should be redecorated and promised to raise the cash to pay for it. When this came to the attention of the vestry they pointed out that a new roof on the outside was more essential than interior decorations. It rather looks now as though they would compromise by doing both.

#### Death Takes Leading Churchman

Frank Sumner Burrage, prominent Churchman of Laramie, Wyoming, died on January 6th. For thirty years he was identified with the social, political and Church life of the west and was acquainted with the historic personages of the Rocky Mountain area. He was junior warden of St. Matthew's Cathedral and was superintendent of the Church school for a quarter century. He also served on

many Church boards. Funeral services were held at the cathedral, conducted by Bishop Schmuck, with all business houses of the city closed during the hour.

#### Miss Cooper in Michigan

Mabel Lee Cooper of the national department of religious education has just spent a week and a half in the diocese of Michigan upon invitation of Bishop Page and the diocesan department. Regional conferences were held at various places, attended by Church school teachers, parents, clergy, educational leaders and normal school students. Modern trends in religious education, the co-operation of parents with Church school teachers and the art of Christian teaching were the subjects of her addresses.

#### New Rector for Park Avenue Parish

Park Avenue is not quite accurate since it is on 74th Street, east of Park Avenue, but anyhow the Church of the Resurrection, New York City, has called the Rev. Gordon Wadhams to be their rector. The

parish has been without a rector for many months. Mr. Wadhams for the past year has been an assistant at Grace Church, Newark.

#### New Project at Grace Chapel

Grace Chapel, New York City, has launched an adult education program in cooperation with one of the federal government relief projects. Cultural, artistic and vocational courses are being offered to men and women. The program marks the extension of the facilities of the Chapel, since heretofore the larger part of its recreational and educational activities were for children and young people. The Rev. William B. Sperry is the vicar.

#### Something New at a Consecration

Theodore R. Ludlow is now Bishop Ludlow, having been consecrated suffragan bishop of Newark at St. Paul's, Paterson, on Saturday. An unusual feature of the service was the reading of the canonical testimonial by Miss Grace Lindley, executive secretary of the Woman's Auxiliary. It is said to be the first

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\* \* \*

#### How to Handle the Turkeys

A unique fellowship dinner with 20 hostesses cooking 20 turkeys at their homes, bringing them to the parish house just before their guests were seated, was held at St. Thomas' Church, Mamaroneck, N. Y., under the auspices of St. Thomas' Guild and the Laymen's League on January 15th. About 230 people were fed and practically none of the ladies were in the kitchen or waiting on tables. Members of the Y. P. F. and G. F. S. did the waiting

\* \* \*

#### Bishop Hobson in Paterson

Bishop Hobson of the diocese of Southern Ohio, chairman of the Forward Movement Commission, was the headliner at a dinner of the men's club of St. Paul's, Paterson, N. J., on Friday last. The Rev. David Stuart Hamilton, who is, if I am not mistaken, the senior priest of the diocese, is the rector of St. Paul's.

\* \* \*

#### New Brotherhood Chapter in Detroit

Eighteen young men were admitted to membership in the Brotherhood of St. Andrew at St. Matthias' parish, Detroit, on January 19th, forming the nucleus of a new chapter. The chapter has been given certain responsibilities for young people's work and with the acolyte's guild by the rector, the Rev. Clark L. Attridge.

\* \* \*

#### Want Conference on World Situation

A number of British Churchmen, including the Bishop of Birmingham, Mr. George Lansbury, Canon Raven and Canon Dick Sheppard, have issued a plea for a world conference, to be under the auspices of the League of Nations, to deal with the deeper aspects of the present dispute between Britain and Italy over Africa. There must be, they assert, a

wide extension of the principle of international control and administration of backward areas, and they further declare that the entire world would gain from a reordering of economic opportunities.

\* \* \*

#### Church Joins in Scottsboro Defense

The Methodist Federation of Social Service and the Church League for Industrial Democracy are members of the newly formed united front, handling the defense of the Scottsboro boys, now being tried in Alabama. Bishop Scarlett of Missouri is a vice-chairman of the com-

mittee and the Rev. L. Bradford Young of Brooklyn is representing the C. L. I. D. on the weekly meetings of the committee.

\* \* \*

#### Arthur M. Sherman Visits Westchester

The Rev. Arthur M. Sherman, general secretary of the Forward Movement, was the principal speaker at the annual conference for the laymen of Westchester County, New York, held at Grace Church, White Plains, on January 11th, under the chairmanship of the Rev. Frank Dean Gifford of Mamaroneck. He spoke of the four great forces of

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communism, secularism, nationalism and Christianity and challenged his hearers to use every means to prepare themselves for active Christian discipleship. After a fellowship supper the meeting was turned over to the social service department, with the Rev. Reginald I. Mallett as chairman, and with the Rev. Floyd Van Keuren, executive secretary of the social service department of the diocese, and Miss Hilda Thompson of the Westchester council of social agencies, as the speakers.

\* \* \*

#### Bishop's Daughter Joins Kemper Hall Faculty

Miss Mary Ingley, daughter of Bishop Ingley of Colorado, has been appointed the head of the English department at Kemper Hall, Church school for girls at Kenosha, Wisconsin. After graduating from the University of Colorado with honors she was awarded a scholarship at Columbia University from which she received her M. A. degree. Miss Ingley is really returning home since she is a native of Kenosha, her father once having been rector of St. Matthew's.

\* \* \*

#### Increase in Insurance

New ordinary life insurance written last year by the Church Life Insurance Corporation increased more than 14% over 1934, according to a report just issued. The Corporation is also in an unusually strong financial position, according to this report. The annual valuation shows market value of investments of \$2,808,848, compared with a total cost of \$2,724,976, with an average of 4% on the cost of the securities.

\* \* \*

#### The Problem of Clergy Placement

The diocese of Maryland appointed a commission last May to look into the subject of clergy placement and to report with recommendations. The report was recently submitted, with the following recommendations: one, that in parishes and missions aided by the diocese the bishop make all clerical appointments and removals after consultation with a clerical placement committee, to be composed of the deans of convocation and two lay members of the standing committee. Two, in the case of parishes not aided financially by the diocese it is recommended that

the bishop make appointments and removals with the consent of the local vestries. To become effective these recommendations would require a change in the Vestry Act of Maryland which gives a vestry full power in the choice of a rector.

\* \* \*

#### Barney Phillips Addresses Churchmen

The Rev. Z. Barney Phillips, rector of the Epiphany, Washington, D. C., and president of the House of Deputies of the last two General Conventions, was the speaker at a Churchmen's dinner held in Baltimore on January 21st. Representative laymen from parishes throughout the diocese were present.

\* \* \*

#### The South Lectures the South

It is a generally accepted notion that criticism of anything southern by a northerner merely stirs up resentment, regardless of how fair the criticism may be. Realizing this a southern newspaper man with ideas is promoting a series of syndicated newspaper articles under the heading "Southerners Speak to the South" that are already appearing in 25 newspapers of the area. The first of the series was written by John Temple Graves, of the staff of the Birmingham Age-Herald, who was recently honored with a doctorate from our own University of the South (Sewanee) for "distinguished service in the field of journalism". He wrote about lynching and drew his material from the letters that reached his editorial desk, letters not for publication, but

the real heart to heart kind that call the editor a "yellow livered nigger lover." Graves pointed out that contrary to popular opinion lynching is supported not just by the vicious and ignorant but by educated south-

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erners. He cited one graduate of the University of Virginia whose solution of the race problem was a general massacre! There was the Florida schoolteacher who said that lynching was as much a virtue as was the work of those sturdy confederates who drove out the carpet-baggers and scalawags after the civil war. One Birmingham physician wrote that a certain Negro defendant should be hanged whether guilty or not as it was important to get somebody every time an offense was committed: "Get the right nigger if you can, get his relatives too, but if you can't get the right, get a nigger anyway."

#### Boy Soprano Draws in Pittsburgh

The Church of the Ascension, Pittsburgh, where the Rev. H. Boyd Edwards is rector, was jammed on a recent Sunday evening to hear Dewi Jones, Welsh boy soprano now giving concerts in this country. The boy is under the direction of Mr. Derck Inman, who next summer plans to take a dozen American choir boys to England to sing in the cathedrals there.

#### Religion in League Against War and Fascism

A little known section of the American League against war and fascism is the one concerned with religion. In the third congress of the league, held in Cleveland, this section, under the direction of Rev. Herman F. Reissig of Brooklyn, held a colorful meeting. The principal address was given by Prof. Charles W. Webber of Union seminary. He declared that there is a decided increase in fascism in this country, the government having furthered its growth, consciously or unconsciously, by its legislation promoting and protecting business profits while the living standards of the masses sink lower and lower. He criticized the militaristic features of the CCC.

A findings committee under the chairmanship of Rev. Neil Crawford brought in a report which, as finally adopted, included (1) a protest against the Tydings-McCormick bill;

(2) a resolution urging religious leaders to mass youth in protest against R. O. T. C. training in schools and colleges; (3) a statement that the American flag is a symbol of freedom and should not be used as a basis of tyranny in the persecution of religious objectors who refuse to salute it; (4) a resolution requesting a change in the naturalization laws so that the oath to bear arms in case of war shall not be required.

\* \* \*

#### Detroit Rector Addresses Auxiliary

The Rev. Francis B. Creamer, rector of Christ Church, Detroit, delivered the address at the annual patronal luncheon of the Auxiliary of St. Paul's Cathedral, Detroit, on January 24th.

\* \* \*

#### Praise for the Parsons From Government Official

Mr. A. R. Clas, director of housing of the Public Works Administration of the federal government, has written a letter praising the parsons who recently issued a public statement deploring slums and bad housing generally throughout the United States. After pointing out that



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housing conditions are terrible he urges the clergy to keep the matter constantly before people.

"The document appearing over your signature and the signatures of your fellow-clergy, not only shows your own apprehension concerning this problem but, happily has focused much attention upon it. I hope that this is but an indication of the militant determination of the Church to intensify the fight against the slum and, by impressing upon our people the truths of the situation, to make a concerted drive against this disastrous civic mistake more likely."

\* \* \*

#### Bishop-Elect to Address New York Auxiliary

The Rev. Leopold Kroll, bishop-elect of Liberia, is to address the diocesan meeting of the Woman's Auxiliary, which is to be held at St. Bartholomew's community House on February 4th. At the meeting this month it was announced that the pledge of \$35,000 for 1935 had been raised, with \$33,000 going to the National Council and \$2,000 for social service work at Ellis Island. A similar pledge has been made for this year.

\* \* \*

#### The Field of Race Relations

The federation of churches in Washington, D. C. recently voted unanimously to invite the Negro churches of the city into membership, though it wasn't so long ago that they voted not to do so. The changed point of view came about through the patient work of a few individuals. The convention of the Disciples Church was held last fall in San Antonio. When it was apparent that segregation would be strictly enforced some of the leaders took a stand on the matter, and even said the convention would meet elsewhere if necessary. Two of the secretaries of that church even went from their headquarters in Indianapolis to see what could be done about the matter. They didn't accomplish all that they wished, but just the same the

convention displayed a degree of fellowship between the races hitherto unknown in that area of the country. Or take the Methodists — in 1932 that church voted at Atlantic City to hold future conventions only in cities which would accept all delegates on a basis of equality. Some said no more conventions would be held. It was also stated that it destroyed all hope of unity between the Methodist churches of the north

and south. Yet four widely separated cities have issued invitations for the next convention to meet with them on the basis of the mandate passed in 1932, and they back their invitation with signed contracts and \$25,000 bonds. As for unity between south and north it is nearer today than at any time since the break one hundred years ago. So there have been signs of progress, but as the *Federal Council Bulletin* points out, the progress is

## 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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 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. John Gass, D.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Daily: 12:20 to 12:40.

### 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.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

### St. James' Church, New York

Madison Avenue and 71st Street  
The Rev. H. W. B. Donegan, Rector  
8 A.M.—Holy Communion.  
9:30 A.M.—Children's Service and Church School.  
11 A.M.—Morning Prayer and Sermon.  
8 P.M.—Choral Evensong and Sermon.  
Thursday and Holy Days: 12 M. Holy Communion.

### St. Thomas Church

Fifth Avenue and 53d Street  
New York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.  
Daily Services: 8:30 A. M., Holy Communion.  
Noonday Service. 12:05 to 12:35.  
Thursday: 11 A. M., Holy Communion.

### Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean  
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evening song and Address.  
Daily services in the Chapel.

### Cathedral Church of St. John

Market St. and Concord Ave.  
Wilmington, Del.  
The Very Rev. Hiram R. Bennett, Dean  
Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P. M.  
Weekdays: 10 A. M. and as announced.

### 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 A. M. and 5 P. M.  
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.

### St. Mark's

San Antonio, Texas  
Rev. Arthur R. McKinstry, Rector  
7:30 A.M.—Holy Communion (8:00, Advent to Easter).  
11:00 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Evening Service.  
10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.  
Rev. Don Frank Fenn, D.D.  
Rev. H. P. Knudsen, B.D.  
Rev. R. C. Kell, M.A., B.D.  
Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.  
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.  
Morning Prayer: 9:00 A.M. Daily.  
Evening Prayer: 5:15 P.M. Daily.

### St. Bartholomew's, Chicago

6720 Stewart Ave.  
Rev. Howard R. Brinker, S.T.B., Rector  
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M.  
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10: A. M.

## KNIGHTS OF STS: JOHN



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a good deal like that of the frog jumping out of the well who slipped back a foot for every two feet advanced. Thus the National Conference of Social Work, originally planned for Washington, has decided to meet in another city because of the attitude of the hotels there on the race question. In Texas, not far from San Antonio where the Disciples had such fellowship, a brutal double lynching recently occurred. There is a lot of work to be done. The Missionary Education Movement is sponsoring a study of race relations in all the churches this year. That is all to the good, but right attitudes must be tested by definite action such as that taken by the social workers in moving their convention to another city.

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#### A Good Offer But Too Late

The arrival of the daily mail at the rectory is always an event, particular if the rectory happens to be in a large city where the mails are flooded with the letters of the go-getters. Broadway around Tenth Street in New York is pretty much a business district so that it was quite natural for the real estate firm to figure that 804 Broadway was the home of some clothing factory instead of the rectory of Grace Church. So it was not entirely surprising that Mrs. W. Russell Bowie, wife of the rector, should receive the following letter:

"Dear Mrs. Bowie:

"Before renewing your lease at 804 Broadway, which we understand expires in the near future, we suggest that you inspect the lofts available at 737 Broadway, running through the block to Mercer Street.

"The building is 100% sprinklered and live steam is available. Each loft has an area of 7,400 square feet of well lighted space.

"The owner of 737 Broadway, a

large financial institution, has asked us to write to you, Mrs. Bowie, believing that a mutually advantageous lease can be effected."

It was a courteous letter and seemed to require a polite answer, which Mrs. Bowie promptly sent as follows:

"Dear Sirs:

"It is a matter of great regret that your letter did not reach me some ten or twelve years ago. At that time with four young children to provide with living quarters, nothing would have appealed to me more than to have '7,400 square feet of well lighted floor space,' and as for the 'sprinkler system' and 'live steam,' such conveniences would have seemed like heaven-sent blessings beyond what ordinary mortals could aspire to. Unfortunately, however, the time has now passed when space, sprinkling, and steam, are adequate to meet the requirements of my well grown family and I, therefore, have to take a new lease on life at 804 Broadway and regretfully relinquish the alluring prospects which your letter presents."

\* \* \*

#### An Expression of Opinions

The members of the young people's societies of the various churches in Moorestown, N. J., for the second year have made a survey of political opinions.

Ballots were distributed to all Moorestown voters, and collected the following day. A study of the collected ballots indicates that, instead of the majority in favor of reduction of armaments as last year, Moorestown voted in favor of continuing the present million dollar appropriation for the army and navy. However, the voters favored cooperation with the League of Nations by a slim majority. By a more decisive

margin, the vote favored strict neutrality, freedom of speech and voluntary military training. On the question of unemployment, Moorestown voted against a constitutional amendment giving the federal government power to regulate industry, but favored more government slum clearance and low cost housing through work projects, also direct relief by the government if necessary. There was a large vote in favor of increasing government control and ownership of public utilities and natural resources. David S. Richie, of the Moorestown project, writes that he would be glad to aid other communities in promoting similar surveys.

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•

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## **FOR LENT**

The Woman's Auxiliary is promoting the study of Latin American's missions this Lent. THE WITNESS therefore offers a series of articles as follows, especially prepared for Lenten Study Groups.

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