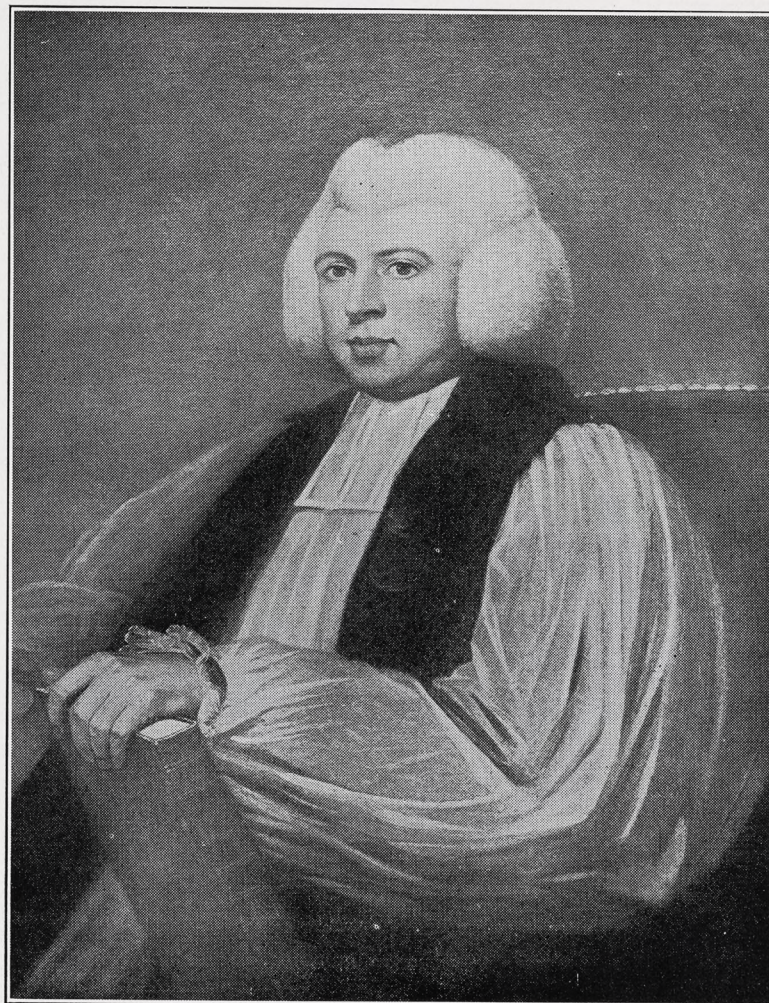


February 11, 1937

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# THE WITNESS



SAMUEL PROVOOST  
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#### THE WITNESS

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## CLERGY NOTES

BARNWELL, CARLETON, rector of St. Paul's, Lynchburg, Va., is in Florida on advice of his physicians.

CLADERA, ESTEBAN, and ALORDA, BARTOLOME, formerly priests of the Roman Catholic Church, were received into our ministry on January 20th by Bishop Stevens of Los Angeles. They are working with Spanish speaking people under the direction of the City Mission Society.

COX, OLIVER C., has resigned as rector of St. Paul's, New Smyrna, Florida, to accept the rectorship of St. John's, Decatur, Alabama.

HINES, JOHN, formerly rector of Trinity, Hannibal, Mo., has accepted the rectorship of St. Paul's, Augusta, Georgia.

KELL, ROBERT C., is no longer on the staff of St. Michael and All Angels, Baltimore, Maryland.

LUND, G. C., assistant at Christ Church Cathedral, Hartford, Conn., has accepted the rectorship of St. Mark's, Adams, Mass.

MARSHALL, FREDERICK, rector of the Epiphany, Dorchester, Mass., has been ill and under treatment in a hospital but returned for the anniversary service of his parish on January 31st.

ORVIS, ROBERT W., was ordained priest January 31 by Bishop Stevens. He is assistant at St. John's, Los Angeles.

PORTER, LIVINGSTONE, was ordained priest by Bishop Stevens on February 2 at St. Mark's, Pasadena, Calif. Mr. Porter is to continue teaching.

WARMELING, KARL, assistant at Grace Church, Orange, N. J., is now the rector of Grace Church, Union City, N. J.

WEARY, EDWIN, has resigned as vicar of St. John's, West Los Angeles, because of illness.

## SECOND THOUGHTS

WALTER MITCHELL, the Bishop of Arizona: Now that the season for diocesan conventions is upon us and deputies to General Convention are to be elected, this is a good time to raise the question, Who Should Be Elected to General Convention? It becomes a pressing one in the light of the support of our missionary work throughout the Church. It would seem that any Christian would agree that the extension of the Kingdom through the Church is the first and foremost business of the Church. If so, then only men, clerical and lay, who have made that the chief thing in their own lives, should be selected to express the will of the Church on this "first thing" for the next three years. That is not what has been done in the past by any means.

The clerical deputy from another domestic missionary district to the last General Convention told me that he found himself living in the same hotel with quite a number of clerical deputies from dioceses, who frankly said that they were there to see to it that no amount should be voted for the support of the general work of the Church as would endanger either their own salaries or the financial integrity of their parishes. He added that he took the trouble to find out that their salaries ran from \$5,000 up to \$8,000 per year. It is not at all unusual to find clergy, with salaries like that, who, during the depression opposed any cuts in their salaries but who, at the same time, have cut and cut their quotas almost to the vanishing point. Not only are such clergy frequently honored by being sent to General Convention and Synod; they are also frequently honored by being put on the most important committees of the diocese. That is not the worst of it.

Some years ago it was my privilege to lead a three-day conference of as fine a body of laymen as this Church affords. No other ordained man was there except the clergyman who had organized the conference. We were having a heart to heart discussion, getting right down to bed rock. Those men were in dead earnest about spiritual things, anxious to see the Church measure up to her best. They were not bitter about the kind of leadership their clergy, in many cases, were giving them but they were certainly hurt and grieved about it. "Why, do you know," said one man, "my rector has told me he does not want me to be interested in anything outside the parish." I replied, "Well, I'll bet there is not another bird like that in the whole Church" and I believed it. I was not at all prepared to have a dozen or so jump up and say, in effect, "My rector has told me that too."

We might as well face the fact that one of the very greatest obstacles to the extension of the Kingdom through the Church is to be

(Continued on page 15)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
JAMES P. DEWOLFE  
ROBERT P. KREITLER

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## EASILY UPSET

*An Editorial by*  
BISHOP JOHNSON

ONE of the greatest difficulties with religious people is that they are so easily upset. The Master found them His most difficult problem. They opposed Him more bitterly than any other group. Their faults were peculiar to their particular genius and because their ideals were highest their failures were the most conspicuous.

This is to be expected. Artistic people are easily upset in matters pertaining to art and therefore have difficulty in getting on with one another. It is very seldom that a group of artists or musicians have the same tastes and because they are wedded to their art they are very jealous of any one who is opposed to their beloved.

The same is true of the intellectuals—they are very easily upset by arguments. They too are wedded to their prejudices. Of course there are many people who lack any ideals above their chins so they have nothing to be upset except their stomachs or some part of their alimentary canals.

It is only the people who climb that are in danger of falling when they fail. The penalty of aspiration lies in the fact that the higher we aspire the greater the fall. One doesn't accuse a gangster of hypocrisy because he has nothing to pretend, and hypocrisy is a far more irritating crime than holding some one up.

It is what Andrew White called "the limitations of our qualities." It is not our foibles that we need to worry about because we are as a rule fully conscious of them and are careful to keep them within bounds, but the faults that we need to fear are those connected with the qualities in which we take pride.

Take heed if we think we are standing lest we fall. For example, Moses took great pride in his meekness, but he lost his temper at a critical moment and so failed to enter the promised land. David was the most spiritual man of his time but he fell down in his morality. Samuel had a great reputation for wisdom but he failed to bring up his own children. Lots of people are confident that they could run a big business who are failures in their family relationships.

What is the deduction from all this? Well, a great many people refuse to make a speech, or sing a song,

or practice religion because they fear that they might break down or flat or be a hypocrite. It is a sort of inferiority complex which asserts that if one never attempts anything one can never be mortified by failure.

ST. PETER had a hectic time in following Christ. He was wrong about as often as he was right. He differed from the Pharisees who were cocksure they were always right. In the first place St. Peter loved our Lord and they didn't. In the second place he could take a rebuke and they couldn't, and in the third place he kept on trying and they were too satisfied with themselves to feel the need of any development. Better to have tried and failed than to have refused to try for fear of failure.

We are in the same position as Peter. We follow our Lord because we love Him. We are conscious of the fact that we are liable to failure and we go on serving in spite of our faults. This explains why the bad boy in the family is often more promising than the good ones. Often in spite of his faults he loves his parents more dearly. I have known some saints but they were the last persons to think of themselves in that class. Saints are often difficult to handle and easily upset because they are emotionally stirred.

The cold blooded animal is lethargic. An alligator will lie for hours doing nothing. No wonder that the race horse gets excited and runs away. It is the limitation of his qualities. The saurian has no reason for getting upset.

It is the person with a musical ear who is distressed by discords. It is the person with a spiritual nature who is upset by lack of harmony. If one has no emotional nature he seems serene when he is merely inert.

We are to stir up the gifts that are in us regardless of the fact that we are liable to those faults which are always attached to any vigorous effort. It is not easy to keep the unity of the spirit in the bond of peace but it is well worth the trial.

LET me make a few suggestions to those who strive to follow our Master.

We are following Christ and not the local minister.



We should judge others by our own shortcomings rather than by theirs.

We should not be discouraged because progress is slow.

We should ask His grace when our own cistern runs down.

We should realize that confessing our neighbors' faults is not our business but that our conscience is given us to audit our own accounts.

We may fail Him but He will not fail us if we are sincere in our discipleship.

It is better to have tried and failed than to have refused to make the effort because the task is difficult.

The religion of the cross is one of ultimate triumph through seeming failure. Life is an endurance test in which it's far more difficult to live with ourselves than

it is to get along with our neighbor. There is no one but yourself to blame if you find life dull because you have failed to develop those faculties which make life interesting.

Unless we are willing to work and to study and to pray we need not be surprised if we find no zest in the process of living. The more that our lives are filled with the pursuit of the true, the beautiful and the good, the more we find a radiant joy to lighten our pathway.

We have to live with ourselves and the line of least resistance seems to be in temporary excitement instead of permanent joy. Daily incidents have little value in themselves but tremendous importance in their reactions upon our permanent characters. Let us work and study and pray in order that tomorrow we may live.

## THIS HENRY VIII BUSINESS

By  
BISHOP WILSON

"THE Church of England" as an official title dates from the Synod of Hertford in the year 673. The growing power of the papacy did not secure much hold in England until the reign of King John in 1205. For the next three centuries the people of England lived in continual protest against the efforts of succeeding popes to control their Church. They were ripe for something to happen when Henry VIII came to the throne in 1509.

His father, Henry VII, was anxious to build up political connections with the ruling house of Spain because Spain was the most powerful nation on the continent at that time. Therefore he arranged a marriage alliance between his eldest son, Arthur, and Catherine, the aunt of Charles V, king of Spain. Arthur was in very bad health and died soon after the marriage which, so Catherine said, was only a nominal union, never consummated. Henry VII did not want to lose the advantage of this alliance between the two royal families and therefore proposed that his second son (Henry VIII) should take Arthur's place and be married to Catherine. The chief difficulty lay in the fact that it was forbidden by canon law for a man to marry his deceased brother's wife. The whole question was laid before the Pope who issued a special dispensation on the grounds that Arthur's marriage was a marriage only in name and not in fact. So Henry VIII at eighteen years of age married Catherine who was eight years older.

Henry lived with Catherine for ten years, succeeding his father as king of England. Seven children were born to them but they all died in infancy except a daughter named Mary. Then Catherine's health began to fail and the question of a male heir to the throne became acute. Diplomatic negotiations were opened with the king of France to arrange a future marriage between the Princess Mary and one of the sons of the French king. It was disconcerting when French diplo-

rats raised questions as to whether Mary was a legitimate child. They suggested that the former Pope had exceeded his authority in granting a dispensation for Catherine to be married to Henry. The country was greatly agitated and finally Cardinal Wolsey undertook to carry the question to Rome and secure an annulment of Henry's marriage on the grounds of consanguinity. There was nothing unusual about such a request. Annulments were frequently granted. Shortly before this an annulment had been secured by Louis XII of France for reasons far less authentic than those advanced by Cardinal Wolsey. This is what is called Henry's "divorce." It was not a divorce at all but a request for canonical annulment.

There is no question that this request would have been granted if it had not been for political considerations. Clement VII was Pope and Charles V was king of Spain and Emperor of the Holy Roman Empire. Charles was the most powerful monarch in Europe and was in the midst of a violent quarrel with the Pope over political policies. With huge military forces at his command Charles was winning the argument. He moved a Spanish army against Rome, seized the city, and held the Pope as a prisoner of war. It was at this unpropitious moment that the delegation from England arrived to propose the annulment of Henry's marriage. The Pope was in a bad spot. He was actually the prisoner of the Spanish king and was asked to insult his own captor by invalidating the marriage of Catherine who was a Spanish princess. At the same time he could not afford to alienate the friendship of Henry who was a powerful monarch. Therefore he did nothing and Henry waited.

For seven years Henry continued to wait while repeated appeals brought no response from the Vatican because the political caldron was still boiling. Finally Clement VII died and was succeeded by Paul III leaving the question unanswered. The new Pope continued the policy of procrastination and the situa-



ton in England came to a head. Parliament severed relations with the papacy and determined to settle the marriage question at home. The annulment was decreed and the Church of England went its way without regard for the Pope or any papal decisions.

The whole affair was political, concerned with securing a legitimate male heir to the throne. It was not a question of morals. The Catholic Encyclopedia quite rightly says that Henry was not "guilty of notable profligacy in comparison with other monarchs of his time." To be sure the whole thing was rather disgusting and does credit to nobody but it was in the spirit of the age.

Through it all the Church of England went steadily on its way simply leaving the Pope out of consideration. No new Church was founded. When Henry's daughter, Mary, became Queen in 1553 she invited the Pope to take charge of the Church of England which he did for the five years of her reign. Neither Mary nor the Pope raised any question about the new Church having been started. It was the same old Church which for a time had got along without the Pope. In 1558 Elizabeth became queen and again the relations with the papacy were erased. Most of the people agreed with Elizabeth's policy. Others

wanted the Pope. But all of them went to Church together, worshipped under the same clergy, received the Sacrament at the same altars. For twelve years this went on, papalists and anti-papalists all living together in the same old Church of England. The Pope made an offer to Queen Elizabeth to approve of all that had been done in England if she would recognize his ecclesiastical authority. This she declined. At last in 1570 the Pope reached the conclusion that England would never come to terms and he ordered his adherents to withdraw from the Church of England and organize their own congregation. The Church of England did not withdraw from the Roman Catholic Church. It was the other way around.

Neither is this merely a partisan position assumed by those who have an iron in the fire. Some time ago a legal question was raised as to the title to certain Church property which had been held by the Church of England since the Middle Ages. It was all threshed out in court and a judgment rendered in the Church's favor in the King's Bench Division in which judgment Lord Justice Phillimore said: "The accepted legal doctrine is that the Church of England is a continuous body from its earliest establishment in Saxon times."

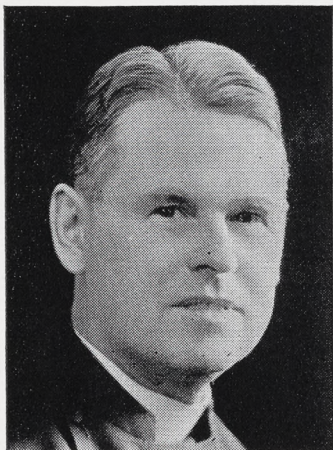
## DOING GOD'S WILL: IN YOUR OWN LIFE

By

SPENCE BURTON

*Superior of the Cowley Fathers*

"I COME to do Thy Will, O God." Our Lord, Himself, reveals the Will of God for humanity through His human nature. In Him the Will of God is translated into the only language we can understand, the idiom of humanity.



The incarnate life of God in Christ Jesus reveals to us the Will of God. He gives us Himself to dwell within us so that we can do God's Will. The example of Christ is beautiful and awe-inspiring but discouraging if we are told that we must be like that and not told how we may get the power to accomplish such a spiritual feat. We are not

the first disciples to be puzzled by this problem. To the wondering apostles our Lord said, "I am the way, the truth, and the life." In these words He teaches us the order of discipleship. Christianity is a Person to be followed; Christianity is a lesson to be learned from Him; Christianity is a life to be lived with Him and then in Him.

St. John, for instance, first followed our Lord by the advice of his teacher, St. John the Baptist, and then from his own admiration and love. It was while St. John was following his new Master, as the way, that he learned the truth from what Jesus taught him by word and deed, but even more, by what he saw Jesus was. "We beheld His glory as the glory of the only begotten of the Father, full of grace and truth." While he was following our Lord, as the way, and learning from Him the truth he was sharing the life. St. John was doing the Will of God in his own life without being explicitly conscious that he was doing so. Such self-forgetful discipleship has usually been characteristic of saints. They are not consciously looking at their spiritual countenances in a mirror to see if they are healthy. They are not feeling their spiritual muscles to decide whether they are adequately developed or not. They are not really thinking much about themselves at all, because their attention is so absorbed in God. To do the will of God, therefore, means that you shall be so completely identified with Christ that, as a member of Him, you will be doing God's will in Him and He will be doing God's will in you and through you. To do God's will in my own life I must get into the way and keep going straight. No left turns on the King's highway. He is the way by which the two worlds are united so that men may pass from one to the other in Him.



Our Lord focuses attention on Himself. The prophets and all great religious leaders have pointed us away from themselves to God. Our Lord does not say, "I open the way," or "I reveal the way," or that "I make the way" as a prophet or lawgiver. He turns the thoughts of men from the method to Himself as a Person to be followed. Our Lord, moreover, declares that He is *The Way*, not one way out of many. "No man cometh to the Father but by me."

As the Apostles followed Him, as the way, they learned from Him the truth. It is thus that all of us must learn the will of God. He did not say, Learn about me, but "Learn of me" in the sense of learn from me. He, moreover, fortified this statement by the words, "They that do the works, they shall know of the doctrine." The doctrine of Christ is the truth of God. All truth is attractive. All of us wish to know the truth. We find lies unsatisfying and despicable. Our Father, the Eternal Wisdom, knows that the greatest scholars are not clever enough to discover the truth for themselves; but He knows also that if we cannot understand systems of thought we can understand goodness in human form.

OUR Lord is the lesson as well as the teacher. From Him we learn to think, to speak, and to do the truth. In every period of our life, and in every problem, He assures us "If you continue in my word then are you my disciples indeed and you shall know the truth and the truth shall make you free." We shall be free from error and lying; free from sin; free from death, and freed into the glorious liberty of the Sons of God.

"I am the Life." Christianity is a life to be lived. The disciples who were first drawn to a Person and followed Him as the way and then learned from Him the truth, lived His life physically with Him before His crucifixion and spiritually in Him after His ascension. They lived their lives with Jesus; they shared His life of hiddenness, humility, and prayer. They lived His life of kindness, for with Him "they went about doing good." Finally they shared His life of suffering and sacrifice. "Greater love hath no man than this that a man lay down his life for his friends." They saw Him do this for them, and they in turn laid down their lives for their brethren.

After His crucifixion they could no longer live their lives with Him but they were able by the power of His Holy Spirit to live their lives in Him. Each one of them experienced what St. Paul stated, "For me to live is Christ." Or, again, "Your life is hid with Christ in God." We Christians, as members of Christ, ought to live in Christ and He in us. By ourselves we cannot worship as we ought. Our Saviour knows that, so He gives us His Holy Spirit shed abroad in our hearts, crying, Abba, Father.

He knows that we, in our weakness, self-centredness, and sinfulness, cannot do, as we should, His work of washing one another's feet in Christian service, or proclaiming to His other children the good news of our Saviour, so He gives us His own Sacred Humanity through the sacraments so that we can do His Will in relation to His other children. He gives us His

Body and Blood so that He may dwell in us and we in Him. By this union with His Sacred Humanity He can work through our hands, for they become His own. He can travel on our feet to proclaim the good news of His salvation, for our feet have become His feet. He can think with our minds, for our minds are identified with His mind. Saint Paul had no doubt about this when he wrote, "We have the mind of Christ." He can speak with our lips, for our lips have been consecrated by His Body and Blood. They are henceforth His lips with which He can utter words of kindness and good cheer as well as profound prophecies of eternal truth.

Men can still "marvel at the gracious words that proceed out of His mouth." He knows that each one of us, although a Christian by virtue of new birth in baptism, is not very Christian; that is, Christ-like. He knows that each one of us finds within ourselves a weak and perverse nature fighting against the will of God. He knows, in other words, that each one of us finds it difficult to do His will, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." Therefore, He, in His overflowing love, gives us His Sacred Heart with which to love God and each other. It is as if He said to each of us, "I know your heart is kind, but weak; I know that you want to love widely, but your heart is small; I know that you want to love ardently, but your heart is cold. Come, therefore, and take my Sacred Heart which was broken for you. Take it; it is yours. Love with my heart."

It is so that sinners become saints and that every saint has done God's will in his own life.

NOTE: The next article in the Lenten Series on "Doing God's Will" will be by the Rev. Charles Taylor of the Cambridge Seminary and will be on "Doing God's Will in the Home." "Doing God's Will in the Parish" will appear in our issue of February 25th and will be by the Rev. Don Frank Fenn.

## Talking It Over

By

WILLIAM B. SPOFFORD

R. STANLEY DOLLAR, shipping magnate, gave away his daughter in marriage in an Episcopal Church in San Francisco the other day and before the service expressed the wish that the seamen's strike might end in order that she and the bridegroom might enjoy a happy honeymoon trip to the Orient. This brought a letter from John Schomaker, striking seaman, who addressed Miss Dollar as follows: "The striking maritime workers are much interested in your father's public announcement expressing the hope that the strike may be settled in order that you and your husband may have a honeymoon to the Orient. Although none of us have plans for extended honeymoons at sea, we do have reasons of our own for wanting strike settlement and we join your father in his wedding wish to you. We would like to get back to work and those of us who are married would like once again to be able to supply our wives and children with adequate food, clothing and even some of the minor com-



forts and luxuries of life. If you could persuade your father to grant our minimum demands we could get you to sea in a hurry, and we believe it might increase the happiness of your trip to know you had helped 40,000 maritime workers back to work, including the very workers who will be making your trip a safe and pleasant one."

**C**REDIT must be given to Bishop Green of Mississippi who hobbled into the convention of his diocese the other day and went to bat for unpopular resolutions. Recently in an automobile accident, he was none too comfortable standing there on crutches, but perhaps he never made a better speech in his life as he pleaded with the delegates to take an interest in the application of Christian principles to every department of life. He was talking on a resolution which had been introduced condemning sweatshop conditions and it is safe to say the resolution would have been lost but for his intervention. As it was it passed by a narrow margin.

**B**ISHOP STEWART of Chicago always has something to say when he gets on his feet to address any gathering. He stirred them the other day at the 100th annual convention of his diocese when he pleaded for a sincere and self-sacrificing Christianity as the only antidote to communism and fascism. He also seems very determined that we shall have in the Episcopal Church a Presiding Bishop, call him Archbishop or not, with real powers—all of which guarantees lively sessions at the General Convention next fall since there are men as capable who believe that such a move would endanger the democracy of the Church.

**T**WENTY YEARS AGO in THE WITNESS: Miss Julia A. Emery resigned as general secretary of the Woman's Auxiliary after a service of forty years. . . . Bishop Talbot was the leader at a clergy meeting held at Leighton, called by the Rev. Winfred H. Ziegler, vicar (now bishop of Wyoming). . . . Bishop Tuttle presided at the synod of the province of the Southwest at which there was a stirring address by Bishop Capers of West Texas. The Rev. William E. Gardner, executive secretary for religious education for the General Board of Missions, addressed the synod on "Religious Education and Democracy." . . . St. Mark's, Grand Rapids, Michigan, pledged \$12,000 toward the Church Pension Fund. . . . Announcement was made that Bishop Robert L. Paddock had returned to his jurisdiction of Eastern Oregon, restored to health. . . . The front page carried a reproduction of a letter from Daniel Tuttle, Presiding Bishop, bidding this then new Church paper God speed. . . . George Craig Stewart was called to be dean of the Cathedral of the Incarnation, Baltimore.

**I**N FRANCE a group of Christians have banded themselves together into an organization called The Christian Communists. They issued a manifesto the other day in which they say: "We line ourselves up against the capitalist order, enemy of the common good. We fight capitalism, the fomentor of war. We want

to free the churches from the grip of money. We want to fight for peace and brotherhood in justice. In the spiritual order the capitalist system is the most dangerous enemy of the churches. While it paganizes society, it strives, by being outwardly altogether respectful for its own end, for power and social exploitation. Only too often the churches yield to its insistence and thereby make themselves unintentional allies of those who claim in their very principles that religion is the opium of the people." The official organ of the group, *The New Earth*, already has a circulation of 15,000 copies.

**I** PROPOSE to pester you with news about our efforts to double the circulation and raise a fund to wipe out the deficit, as a tribute to Bishop Johnson this anniversary year. It is too soon to indicate results from the letters mailed to you last week in which we asked you to send in at least one gift subscription and to contribute to the WITNESS Fund. Many have responded, and more are received with each mail, for which many thanks. Many more have not yet acted. We hope that you will. The idea is for each subscriber to send in at least one gift subscription, thus aiding in doubling the circulation as a tribute to Bishop Johnson on the 20th anniversary of his editorship. Also we are seeking gifts to wipe out a deficit accumulated over the twenty years. Will you help? A report will be presently given. Each do something so we can really have a paper. What say?

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

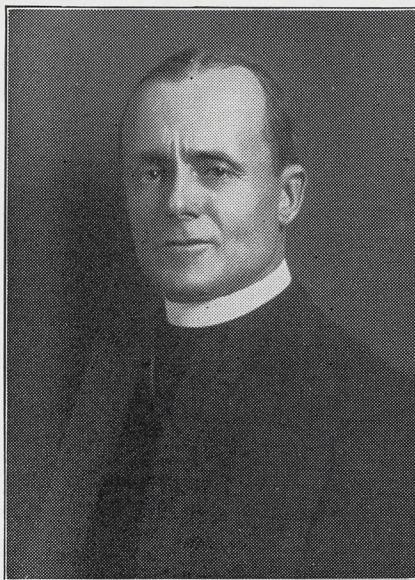
Edited by W. B. SPOFFORD

Services of thanksgiving to commemorate the 150th anniversary of the consecrations of Samuel Provoost and William White were held last week in New York and Philadelphia. It was in Philadelphia that the scattered Colonial churches were brought into union following the American Revolution, and it was from a convention of these churches meeting in that city that a petition was issued calling upon English bishops to consecrate bishops for the infant Church. As a consequence Samuel Provoost, then rector of Trinity Parish, New York, and William White of Philadelphia, sailed for London and were consecrated as the first Bishops of New York and Philadelphia on February 4, 1787 in Lambeth Palace.

The event was celebrated in New York last Thursday with a service at St. Paul's Chapel, Trinity Parish. The addresses were given by Bishop Manning, the Rev. Frederic S. Fleming, rector of Trinity, and the Rev. Leicester Lewis of Philadelphia. The chapel, one of the landmarks of lower Manhattan, was filled, with many clergymen in the procession.

In Philadelphia the celebration opened with a service at historic St. Peter's, at which Presiding Bishop Perry was the celebrant and Bishop Taitt was the preacher. That evening there was a public service at Old Christ Church at which there were addresses by Bishop Manning of New York and the Rev. Walter H. Stowe of New Brunswick, N. J., who is the president of the Church Historical Society. A luncheon was held at midday, under the auspices of the Churchwoman's Club of the diocese, with Bishop Cook of Delaware, president of the National Council and Dr. Thomas S. Gates, president of the University of Pennsylvania, as headliners.

Bishop Manning in his address at the New York celebration said: "For more than 270 years from the first beginnings of this city our Church has played its part here. The great mother parish of Old Trinity at the head of Wall Street received its charter from the British Crown in 1697. And into Old St. Paul's Chapel George Washington came, accompanied by both Houses of Congress on April 30th, 1789, for the religious service which completed his inauguration as President of the United States, and that service was conducted by Samuel Provoost, bishop of New York and rector of Trinity



BISHOP MANNING  
*Diocese Has Anniversary*

Church. In 1916, when as rector of Trinity Church, I had the privilege of preaching at the 150th anniversary of the opening of St. Paul's Chapel there hung before me from the pulpit the very flag which was carried in the procession in front of George Washington as he marched to the chapel for his inauguration service, and that flag is still in the possession of the Marine Society of New York. As Churchmen and churchwomen we have much to be thankful for in the past, and we have much also to give us faith and courage for the present and the future.

"As we look at the conditions elsewhere in the world we have good reason to believe in our democratic ideals and institutions and to pledge ourselves to preserve and uphold them. We see now more clearly why our fathers felt that any sacrifice was worth while for the preservation of liberty. We see that the hope of the world lies in the firm understanding and fellowship of the English speaking peoples, and one of the greatest influences for that fellowship has been and is, the influence, the spiritual power among us, of the Anglican Communion upholding in all our different lands the one faith which has come to us through the Church of England, the historic, catholic Church of the English speaking race. Let us as Churchmen and Churchwomen be true to our great spiritual heritage, and to our great opportunity and responsibility. Let us make this Church a greater power in the life of our country than it has ever been, combining as it does the full heritage of the catholic faith

with the results of the Reformation and of modern knowledge."

\* \* \*

### The Features for Lent

If you neglected to send in your order for a WITNESS bundle for Lent, please do so at once. Orders received as late as Tuesday, February 16th, will enable us to send you the second and subsequent Lenten Numbers. Ten copies for the remaining six weeks cost \$2.40; 25 copies, \$6; 50 copies, \$10. The Rev. Charles Taylor of the Cambridge Seminary writes next week on doing God's Will in the Home, and the Rev. Don Frank Fenn the following week on the Parish.

\* \* \*

### There Are Only a Few

Already a number of people have asked for extra copies of our anniversary number. There are a few available at twenty cents a copy if you will write to our Chicago office.

\* \* \*

### Noble Powell Dean of Washington Cathedral

The Rev. Noble Powell, rector of Emmanuel Church, Baltimore, has been elected dean of Washington Cathedral and warden of the College of Preachers. This news deserves more attention and will receive it next week.

### Distinguished Service Awards in Chicago

Each year at the convention of his diocese Bishop Stewart presents awards for distinguished Church service. This year they went to Mrs. Theodore W. Robinson for her work in social service; the Rev. George F. Flick, deaf mute pastor of All Angel's church for nearly thirty years; the Rev. John Henry Hopkins, for thirty-eight years a clergyman of the diocese; the Rev. J. J. Steffens who retired recently after twenty years as rector of St. Matthew's, Evanston, and the Rev. G. Carleton Story, rector of the Mediator, Morgan Park.

\* \* \*

### Stress Church's Social Responsibility

The social responsibility of Christians was the keynote of the convention of Los Angeles, meeting at the cathedral, January 27-28. Bishop Stevens delivered a stirring address in which he said, "Here is a society which we have woefully mismanaged. Here are hunger, want and distress. Teach us thy way, O Lord, in which justice and righteousness may reign and make us ever willing to sacrifice all that is unworthy and all that stands between us and Thee." Then Bishop Gooden delivered an address in which he said that the Church needed to concern herself with



causes quite as much as remedies. "To do this brings unpopularity and dislike because it touches a status quo, a system, entrenched power and profits." General Convention deputies: clergy—Rankin Barnes, E. T. Lewis, S. C. Clark, Jr., and R. O. Miller; laymen—M. A. Albee, C. M. Gair, Thomas Fleming, Jr., and W. A. Monten.

\* \* \*

#### Laymen for Lenten Preachers

The special Lenten preachers at All Angels', New York, are to be laymen—preachers is perhaps not the word since they are lectures to be delivered in the parish house. The men are Grafton Burke, missionary doctor in Alaska; Professor T. M. Greene of Princeton; Lewis B. Franklin; Herbert Agar, journalist; Clare M. Tousley, social worker and Professor C. B. Tinker of Yale.

\* \* \*

#### Deputies to General Convention

The following were elected deputies to General Convention by the diocese of Texas, meeting in convention in Beaumont, January 24-27: clergy—James P. DeWolfe, DuBose Murphy, T. N. Carruthers, Everett H. Jones; laymen—J. Cooke Wilson, Dr. J. M. Tribble, Dr. W. J. Battle and J. S. Smith. The diocese of Mississippi elected: clergy—W. B. Capers, Duncan M. Gray, E. L. Malone, Val H. Sessions; laymen—T. S. Salisbury, E. H. Simpson, F. R. Hawkins, T. H. Shields.

\* \* \*

#### West Englewood Church to Build

Christ Church, West Englewood, N. J., where the Rev. William K. Russell has done a grand job, has taken a large tract of land on which they plan soon to build a new plant. It was secured from the tennis club, seventeen of whose thirty-three stockholders donated their shares, among them three who are Roman Catholics. Thus a tract valued at \$12,000 was secured for \$4,700. The parish has completely outgrown its present plant—the Sunday school for instance, had 63 children in 1926 and has 447 now, which gives you an idea.

\* \* \*

#### Erie Clergy Hold Retreat

The Rev. R. T. McDonald, O.H.C., conducted a retreat for the clergy of the diocese of Erie, February 4-5.

\* \* \*

#### Cincinnati Has an Experience

Our correspondent from Cincinnati wrote at the height of the flood in that city that one had the feeling of living in the middle ages. There was a command to keep off the



JOHN R. CROSBY  
*Delaware Rector Dies Suddenly*

streets unless urgent matters called one abroad; homeless thousands were housed in churches, schools and other public buildings; volunteer workers were running about providing those suffering with food and clothing and medical aid.

\* \* \*

#### Word from the Delta Farm

The Delta Cooperative Farm, supported by many readers of THE WITNESS, is on the Mississippi one hundred miles south of Memphis and of course there has been great concern as to what is happening there. These thirty families of evicted sharecroppers during the past year have cleared their land, gathered their crops, built their homes from lumber cut on their own land. And it looked very much as though everything was to be washed into the gulf. However

word that came from Miss Alice Rex, CLID worker at the farm, on February 1st was a bit more encouraging. "The order came that we were to evacuate. All our families are packed and ready—then the order came to wait. So we are sitting here, sort of dumbly, waiting to see what happens and trying to keep cool. Nature certainly plays queer tricks on us. It rained and rained for twenty-two days out of the first twenty-four days of January. Then, simultaneously with warnings of the flood, the sun came out and has been shining brightly for the past four days. It is weird to see people making preparations for the high waters, hauling their things away by mules and old cars, when the weather is balmy and the ground dry under foot for the first time in weeks. If the water rises a few more feet we will begin our trip out of here, though at the moment we do not know where we will go. But we will be safe and can only hope and pray that the men who are left behind to take care of the property and the animals will be able to get to safety if the levee should break. All the young and able bodied men are staying. We rented a house, right near the levee, about six miles from the farm. Here some of the men will stay. They have moved some of the mules and cows to a coral which they have built and are today hauling feed for them. The men will sit in the little house watching the stock. Then if the levee breaks they

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will rush the stock to the top of it. Unless the break is right on top of them they will be able to save themselves and the animals. All animals walking on the levee are shot at sight now but if it breaks they let them scurry to the top." Such is life at the moment at the Delta Cooperative Farm.

\* \* \*

#### Young People Meet in Paterson

"What does Christianity ask of young people?" was the question raised by Dorothy May Fischer, secretary of young people's work of the National Council, at a conference of young people of the diocese of Newark, held at St. Paul's, Paterson, N. J., on January 30th. There were about 150 present. After her challenge they divided up for discussion, facing such problems as those of leisure time led by the Rev. James Mitchell of Englewood; "People in business," led by the Rev. F. Randall Williams of Oradell; and "Young people in the church," led by the Rev. J. A. Bell of Trinity Cathedral, Newark. Bishop Ludlow was the speaker at supper and the Rev. David S. Hamilton, rector of St. Paul's, was much in evidence throughout the sessions, injecting his wisdom gathered over a long rectorship.

\* \* \*

#### Death Takes Wife of Bishop Paddock

Jean Aitken Paddock, wife of Bishop Paddock, formerly of Eastern Oregon, died suddenly at her home in New York on February 1st. Mrs. Paddock was interested in many charities, including many of the Church, and gave generously to them all. She was interested in missions, so much so that a few years ago she and Bishop Paddock visited most of the mission fields abroad in order that they might learn of them first hand. She was particularly interested in the social application of Christianity and gave generously to such organizations as the Church League for Industrial Democracy, the industrial department of the Federal Council of Churches, the Delta Cooperative Farm and similar agencies.

\* \* \*

#### Layman Assails the Archbishop

There was quite a scene in the assembly of the Church of England, meeting in London on February 1st, when H. B. Barkworth, layman, accused the Archbishop of Canterbury of being "a clever and canny leader of what is nothing less than a revolution." He declared that power was being usurped by the clergy, to the exclusion of laymen, and that the entire trend in the Church was toward "the hierarchial spirit." He was howled down with shouts of "or-

der" but not until he had rallied a considerable minority to vote with him against the officially backed resolution which gave the Archbishop power to appoint ten clergymen to prepare measures to be submitted to Parliament.

\* \* \*

#### Special Lenten Preachers at General

The special preachers at the Monday evening Lenten services at the General Seminary are the Rev. A. C. Whittemore, superior of the Order of the Holy Cross; Dean Fosbroke; the Rev. J. A. Richardson and the Rev. Marshall B. Stewart, both of the General faculty; Canon T. Guy Rogers, London professor who is special lecturer this year at the Berkeley Divinity School and Bishop Oldham of Albany.

\* \* \*

#### The Election in Michigan

When the diocese of Michigan elected Bishop Creighton, suffragan of Long Island, to be their bishop coadjutor others to be nominated were the Rev. Henry Lewis, rector at Ann Arbor; the Rev. Francis B. Creamer, rector of Christ Church, Detroit; the Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia; the Rev. Oliver Hart, rector of St. John's, Washington; the Rev. Warner L. Forsyth of Bir-

mingham, Michigan, and the Rev. A. S. Gill, rector of Emmanuel, Cleveland. Bishop Creighton was elected on the second ballot. Bishop Page, before the election, said that he wished to turn over to the new bishop full Episcopal oversight of all the parishes in the diocese except the cathedral and such dependent parishes as are administered by the bishop in cooperation with the executive council of the diocese. The following were elected deputies to General Convention: clergy, C. L. Ramsay of Jackson, Lane W. Barton of Flint, Archdeacon Hagger and William D. Maxon, retired rector of Christ Church, Detroit. Laymen, William T. Barbour, John C. Spaulding, Charles O. Ford and Frank J. Weber, all of Detroit. Resolutions were adopted calling for some plan whereby to provide for lay workers since they do not come under the social security act; a memorial to go to General Convention permitting divorced persons to remarry after one year with the approval of the martial court and a resolution appealing to all involved in the General Motors strike to work for a speedy settlement along lines of Christian love and justice. There was also an unanimous rising vote expressing the deep appreciation of the diocese for the services of Bishop Page, particularly for sacrificing half



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\* \* \*

#### CLID to Hold Annual Meeting

The annual meeting of the Church League for Industrial Democracy is to be held in Philadelphia, February 21-22. The conference is to open the evening of the 21st with a special service at Holy Trinity Church at which the Rev. W. Russell Bowie of New York will preach. A meeting to organize the conference will follow the service. On Washington's Birthday the business sessions will be held at the parish house of St. Luke and the Epiphany Church and will run through the morning and afternoon, with an interruption for luncheon at which the principal addresses will be given by Rev. James Myers, industrial secretary of the Federal Council of Churches who is to speak on the automobile strike which he has just investigated, and the Hon. H. Jerry Voorhis, congressman of California and a member of the CLID. Miss Elizabeth Frazier, Jenkintown, Pa., is in charge of local arrangements and those planning to attend are asked to communicate with her.

\* \* \*

#### Church Club Meets in New York

The Church Club of New York held their fiftieth annual dinner on February 2nd with addresses by Bishop Manning and William A. Eddy, the new president of Hobart College. The Club was founded in 1887 for the purpose of increasing laymen's activity and interest in the work of the Church and to encourage acquaintance and fellowship among themselves. No charter member is now living, though two who joined the first year are still active, Macomb G. Foster of New York and Wilmot T. Cox of New Canaan. There were three of the five living ex-presidents at the dinner, Col. George W. Burleigh, Henry Goddard Leach and Justice Philip J. McCook.

\* \* \*

#### Death Takes Delaware Rector

The Rev. John R. Crosby, rector at Seaford, Delaware, well known in the Church for his articles in the Church press, died on January 29th of a heart attack. Bishop Cook officiated at the funeral held on February 1st which was attended by nearly all of the clergy of the diocese.

\* \* \*

#### Calls for Greater Loyalty to Christ

An answer to the threats of communism and fascism in the form of "greater passion of loyalty to Jesus Christ" was urged by Bishop Stewart of Chicago in his address before the 100th annual convention of his dio-

cese, meeting February 2nd. "The Church is not committed to any social or economic or political pattern," he said, "but she is committed to very definite moral and spiritual attitudes which today are threatening on a large scale. She is a champion of the eternal values which alone give human beings dignity and worth and which alone can insure both individual and social righteousness, justice, stability and peace. The most important task before the Church today is to capture the imagination, the enthusiasm and the intelligence of

youth." Parents were blamed by the Bishop for the present state of affairs with youth. "Film stars have taken the place of Bible characters and young people learn from their parents not at their knees but at their elbows, guzzling cocktails."

On the subject of the status of the Presiding Bishop, one of the hot issues before General Convention this fall, Bishop Stewart said that "it is intolerable that we should continue our present system of combining the office of a diocesan bishop with that of Presiding Bishop, and



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then adding to his duties the leadership of the National Council. We ought to elect a Presiding Bishop who shall thereupon resign his diocese and be given a primatial jurisdiction for life or until a set retiring age of 68 or 70. And we ought to provide him with an executive vice-president to whom should be committed the direction and daily supervision of the work of the National Council." Bishop Stewart also came out for the resumption of the quota system of raising funds for the work of the National Council.

\* \* \*

#### Church Studies Strike Issues

The Detroit Council of Churches at their January meeting, attended by six hundred parsons and church officials, voted to have its officials gather information about the strike in General Motors and to take part in the informal conversations between the company and the workers. The Rev. James Myers, industrial secretary of the Federal Council of Churches, also has spent two weeks in the strike area gathering information and is to present a report at the annual meeting of the Episcopal Church League for Industrial Democracy, to be held in Philadelphia on Washington's Birthday.

\* \* \*

#### Bishop Scarlett Addresses Ministers

Bishop Scarlett of Missouri was one of the speakers at the convocation of ministers of Kansas which met last week at Topeka.

\* \* \*

#### Urge Ratification of Child Labor Amendment

The executive committee of the Federal Council of Churches has again urged the "speedy ratification of the national child labor amendment by the states."

\* \* \*

#### Protestantism Weak in New York City

According to figures given out by the Federation of Churches of New York City, less than seven per cent of the seven million people of the city are members of Protestant Churches. Fifteen Protestant denominations, the largest, have 1074 churches with a total membership of 454,045, and a Sunday school enroll-

ment of 194,428. Of these only about 40% are regular attendants at services.

\* \* \*

#### Charles F. Andrews Speaks in England

The Rev. Charles F. Andrews, noted missionary of the Church of England, was one of the speakers at the conference of the Student Christian Movement held in Birmingham, England, speaking on doctrine.

\* \* \*

#### Convention of Diocese of Florida

The convention of the diocese of Florida was held at Jacksonville, January 21-22. It was reported that they closed 1936 without a deficit and that the budget for this year is practically assured. Bishop Bratton of Mississippi, chancellor of the University of the South, Sewanee, out-

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lined plans for the development of the university, and Miss Margaret Marston, educational secretary of the national Auxiliary, told of missionary work in the Orient. Deputies to General Convention: clergy, John C. Turner, Newton Middleton, Francis Wakefield, Douglas Leatherbury; laymen, Raymond A. Yockey, John P. Ingle, Frank P. Dearing, M. Whipple Bishop.

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#### Lenten Preachers at Brooklyn Parish

The special preachers for the mid-week Lenten services at All Saints, Brooklyn, are Bishop Stires of Long Island, Bishop Budlong of Connecticut, the Rev. J. Burt Wedster, army chaplain, the Rev. G. Warfield Hobbs of "281", the Rev. Hamilton Kellogg of Danbury, Conn., and Bishop Bratton of Mississippi.

\* \* \*

#### Anniversary Dinner for St. George's

A dinner to celebrate the 125th anniversary of St. George's, New York City, was held on February 8th with Dean Philemon Sturges of St. Paul's, Boston, as the speaker. Dean Sturges was on the staff at St. George's for several years.

\* \* \*

#### Social Service

##### Dinner in Long Island

There were 240 people at the dinner on January 27th sponsored by the social service department of the diocese of Long Island, held at St. Ann's Church. Bishop Creighton presided and there were talks by the Hon. William Hodson, commissioner of public welfare for New York City, and the Rev. John Howard Melish, rector of Holy Trinity, Brooklyn, who spoke on the relationship of the Church to a changing social order, pointing out the failures of the past and the great opportunities for the future.

\* \* \*

#### Great Crowd at Washington Cathedral

The great choir and all the available chapels were filled at Washington Cathedral on January 28th at a service to pay homage to the memory of the late King George of England. The Washington choral society made up of 78 women and 35 men, augmented by thirty instrumentalists from the National symphony orchestra and the great pipe organ, rendered Brahms' Requiem with rich-

ness of tone, inspiring buoyancy and with deep devotional reverence.

\* \* \*

#### Speaks on Fascist Trends

The Rev. James Myers, industrial secretary of the Federal Council of Churches, was the speaker on February 3rd at the monthly meeting of the Morningside Heights, New York, chapter of the Church League for Industrial Democracy, meeting at Windham House. Mr. Myers is to contribute to the Lenten Series in THE WITNESS, writing on "Doing God's Will in Industry."

\* \* \*

#### The Flood in Diocese of Lexington

None of the churches in the diocese of Lexington were apparently seriously damaged by the flood, though the basements of the Nativity, Maysville, St. Paul's, Newport, and Trinity, Covington, were filled with water. In Maysville the parish house was used as an emergency

hospital and an adjourning hall was turned into a men's dormitory. Calvary, Ashland, made its parish house ready for refugees, as did also St. Paul's, Newport, while the parish house of St. John's, Bellevue-Dayton, housed many.

\* \* \*

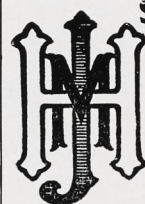
#### News Notes from Rhode Island

Bishop Perry conducted a quiet day for the clergy on February 8th at St. John's Cathedral, Providence. . . . The dinner of the churchmen's club of the diocese was held the evening of the 8th. . . . The "parliament of religions," just concluded at Grace Church, Providence, com-

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manded a great deal of space in the local newspapers. Christian, Jewish, Buddhists and others have taken turns in presenting their religious viewpoints.

\* \* \*

#### Pan-American Good Will

Dean Kirk O'Ferrall of the Detroit Cathedral believes in good will so he invited the consuls of 21 Pan-American republics to a service that was held on January 24th—flags, national anthems and a sermon by the dean based on notes taken while President Roosevelt was giving his radio address delivered at the Pan-American Congress. The cathedral was packed.

\* \* \*

#### New Church in Tucson, Arizona

Bishop Mitchell of Arizona consecrated St. Philip's-in-the-hills, Tucson, on January 24th. The new mission church is in a new residential district of the city and is a fine example of Spanish Gothic, with many of the furnishings obtained from old Mexico.

\* \* \*

#### Clergy Conference in Washington

Bishop Freeman of Washington was the leader at a conference of the clergy of his diocese, held at the College of Preachers on February 9th.

\* \* \*

#### Lenten Preachers in Rochester

The following special preachers are to hold forth during Lent in Christ Church, Rochester, N. Y.: Bishop Ferris, Bishop Gray of Northern Indiana, Dean Emerson of Cleveland, Bishop Reinheimer, Dean Hale of Buffalo, Bishop Abbott of Lexington, Canon Adye Prichard of New York and Father Tiedemann of the Order of the Holy Cross.

\* \* \*

#### Thousands Honor Bishop Johnson

The convention of the diocese of Colorado, held late in January, was devoted largely to the honoring of Bishop Johnson on the 20th anniversary of his consecration. At the services held January 24th in the municipal auditorium over 3,000 people attended and heard Bishop Dagwell, former Denver dean, pay tribute to his former diocesan. There was a choir of 274 voices, forty clergy in procession, including five bishops.



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### 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. Evensong, with 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. Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M. Noonday Service Daily (except Saturday) 12:15.

### 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. 11 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Organ Recital. 8 P.M.—Evening Prayer and Sermon. Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church Fifth Avenue and 53rd Street New York

Rev. Roelif 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.

### Christ Church Parish

Detroit and Grosse Pointe Rev. Francis B. Creamer, Rector. Rev. J. Francis Sant, Vicar. Parish Church: E. Jefferson Ave. at Rivard. Chapel: 45 Grosse Pointe Boulevard. Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

### Grace Church

Sandusky, Ohio Rev. Donald Wonders, D.D., Rector. Sunday Services. 8 A. M.—Holy Communion. 9:15—Church School. 10:30—Morning Service.

### Cathedral of the Incarnation

Garden City, N. Y. Arthur B. Kinsolving, 2nd, Dean. Rev. Frederic F. Bush, Dean's Assistant. Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong 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. Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn. The Very Rev. Walter H. Gray, Dean. Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m. Daily: 12:30 and 5:00 p.m. Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

### 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. 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.

### Christ Church

Greenwich, Connecticut. Reverend Albert J. M. Wilson, Rector. Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon. (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a.m.

### All Saints Church

26th Street and Dewey Avenue Omaha Nebraska. Rector, The Rev. Frederick W. Clayton. Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month. Morning Prayer and Church School, 11 a.m. Holy Communion Wednesday and Holy Days, 10 a.m.

### Gethsemane, Minneapolis

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



There was a more intimate party the following evening when 350 Church people attended an anniversary dinner, with addresses by a number of people, including Bishop Johnson himself. The convention elected the following as deputies to General Convention: clergy, Harry S. Kennedy, Paul Roberts, T. J. Haldeman, Z. T. Vincent; laymen, James H. Pershing, P. M. Cooke, J. Harry Custance and John M. Kennedy, Jr.

\* \* \*

#### **Praise for German Clergy**

Preaching last Sunday in a New York Presbyterian Church, Bishop Dallas of New Hampshire praised the clergy of Germany for the stand they have taken against the demands of a totalitarian state.

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#### **Preaching Missions in West Missouri**

The Rev. McVeigh Harrison of the Order of the Holy Cross, is spending six weeks in the diocese of West Missouri, conducting preaching missions in various parishes throughout the diocese.

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#### **Women Meet in Kansas City**

Mrs. Harold Woodward of St. Louis and Mrs. Benjamin S. Brown, president of the Auxiliary for the province of the southwest, were the speakers at the annual meeting of the Auxiliary of West Missouri, meeting January 21 in Kansas City.

\* \* \*

#### **Large Gift to Seabury-Western**

Dean Grant of Seabury-Western Seminary, announced the other day a bequest of \$40,000 from the estate of the late Mrs. Harriet Mead of Asheville, N. C.

#### **SECOND THOUGHTS** (Continued from page 2)

found in the persons of more than one bishop and clergyman. Not all, by any manner of means, of course, but by many. If there were but one, there would be entirely too many. And, unfortunately, there are plenty of laymen to back them up. We have laymen who, within their parishes and on the floor of diocesan conventions, openly oppose almost any and every thing that looks like the least advance in the support of the missionary work of the Church.

If this is in any sense a fair statement, then it would seem that diocesan conventions should leave all such men at home. Moreover, they should not be elected to any office of honor or responsibility in a diocese, since they misrepresent the known Will of our Lord. No matter how much they may have been honored in the past (indeed, that would seem to be an added reason for doing it no longer, as it would seem that they had misrepresented their constituents quite long enough already), let us send only men who can be depended upon, not only to vote for what they know our Lord wants His Church to do, but who would then return home and, by sustained prayer and work, bring it to pass. Surely, unless we are to become a congeries of smug, complacent, ecclesiastical clubs, an offense to God and of no particular use to man, that is exactly what must be done.

This is not written because I now happen to be a missionary once more. It represents life long convictions. The time has come to stand up and be counted.

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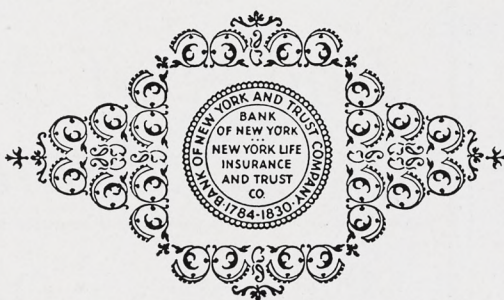
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