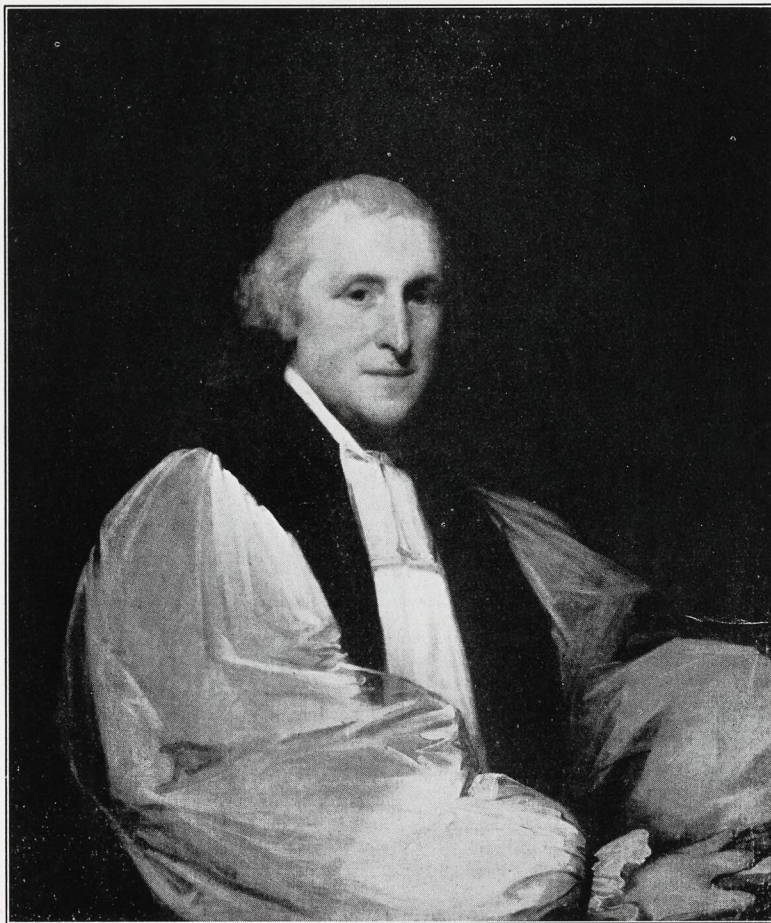


February 15, 1940  
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# THE WITNESS



**WILLIAM WHITE**  
Second American Bishop

## WHITE: ECCLESIASTICAL STATESMAN



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## CLERGY NOTES

BECKER, ROBERT T., Lexington, Ky., has been elected to fill a vacancy in the executive council of the diocese of Lexington.

BENTLEY, JOHN R., ordained priest on January 25th by Bishop Barnwell at St. Anne's, Tifton, Ga., where he is in charge.

HAMILTON, AUGUSTUS W., ordained in the Church of England, father of the Rev. Charles Granville Hamilton of Aberdeen, Miss., died at Biloxi, Mississippi, on January 22nd.

JOHNSON, ROBERT J., formerly of St. Mary's, Hot Springs, Arkansas, now in charge of All Saints, Warrenton, N. C.

KITAGAWA, DAISUKI, was ordained priest on January 25th by Bishop Huston at St. James, Kent, Washington. Bishop Logan H. Roots, formerly missionary bishop in China, took part in the service. Mr. Kitagawa is in charge of St. Paul's Mission, White River Valley, Kent, Washington.

LATTA, WILLIAM M., formerly in charge of St. Thomas, Windsor, N. C., now in charge of Calvary, Wadesboro, N. C.

MAY, O. WORTH, rector of Christ Church, Xenia, Ohio, was married on January 2nd to Catherine Sherman, daughter of the Rev. A. M. Sherman of the Forward Movement staff.

WOODRUFF, K. BRENT, has resigned as rector of Grace Church, Cincinnati, to accept a position in New York City.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
ALBERT T. MOLLEGEN

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## WHITE: ECCLESIASTICAL STATESMAN

*By*

WALTER H. STOWE

*Rector of Christ Church, New Brunswick, N. J.*

WHEN in 1835, the Rev. William H. DeLancey, Bishop White's associate in charge of St. Peter's Church, Philadelphia, and four years later first Bishop of Western New York, suffered a breakdown in health which compelled him to go abroad, he wrote the Bishop from Edinburgh, Scotland, July 27, 1835: "The clergy here express no little astonishment when they are told of your continued labors in the pulpit. A bishop preaching every Sunday is a marvel to them—but a bishop at 87 years of age preaching every Sunday is so ultra marvelous that my statement is received with a look of incredulity, and as if they thought it savored of Yankee boasting."

To which Bishop White replied on November 9th of that year, only eight months before his death (July 17, 1836): "Perhaps it will increase ye Suspicion of your Yankee veracity, if you should report that, under ye Blessing of God, your aged Bishop is still occupied in his Sunday and other Duties."

What a remarkable life his 88 years were! Born April 4, 1748, in Philadelphia, the son of Thomas and Esther (Hewlings) White, William White was educated in the College of Philadelphia, now the University of Pennsylvania. In those days every candidate for our Church's ministry had to travel 3,000 miles across the Atlantic—a long and dangerous journey. On December 23, 1770, he was ordered deacon by the Bishop of Norwich, and on April 25, 1772, priest by the Bishop of London. Returning to America, he was attached to the staff of Christ Church, Philadelphia, and for the rest of his long life—64 years—served that parish as assistant minister and rector. Second of our American bishops, he was the first consecrated in the English line, at the age of 39 on February 4, 1787, in London, and served as bishop for 49 years. Not only was he Bishop of Pennsylvania which then

included the whole state, but he was rector of one of the two greatest parishes in the country at the time—the United Churches of Christ, St. Peter's, and St. James', Philadelphia. Furthermore, he was Presiding Bishop for 41 years—from 1795 to 1836, and following his participation in the first consecration on American soil, that of Thomas John Claggett of Maryland, September 17, 1792, the next 26 bishops received their commission at his hands.

William White was a great citizen. If Benjamin Franklin was the first citizen of Philadelphia, William White was the second, and after Franklin's death he was the first. Of nearly every civic organization of importance that existed in Philadelphia in his day for the improvement of nearly all aspects of human life—at least 17 in number—Dr. White's name appears as member, founder or president. One illustration must suffice. Dr. N. K. Teeters, author of *They Were In Prison*, a history of the Pennsylvania Prison Society, states: "One can scarcely conceive of a man as busy as Bishop White devoting 49 years of his life to the cause of penal reform. And the more remarkable it is that he was present at practically every meeting, monthly, in that time. It is recorded that he composed the many memorials sent to the legislature; that he personally visited the prisons . . ."

William White was the George Washington of the American Episcopal Church. When the cynics and iconoclasts have done their worst with George Washington, what do we find still true and undeniable about him? First, that in the contest with the mother country he risked his all—his life and property and reputation for the cause of the colonies, and in the face of great odds and the darkness and discouragement of eight long years, led them to final victory and independence. Second, that by sheer weight of character, all



parties and factions turned to him as the outstanding leader in constructing the new nation, as one, perhaps the only one, who was able to enlist in the service of the new government men of opposing temperament and principles. Third, so lacking was he in that vaulting ambition which possesses would-be tyrants and dictators, so subservient was his personal ambition to the welfare of the new republic, so ready and anxious was he to lay down the reins of authority and government and to retire to private life at his beloved Mount Vernon, that he does not appear to have been tempted in the midst of an unparalleled opportunity to be a dictator or an autocrat.

William White also risked his all in the cause of the colonists, and he like Washington was a wealthy man. He labored almost alone in Pennsylvania throughout most of the War of Independence. At the age of thirty-four this young presbyter published *The Case of the Episcopal Churches Considered*, which, except for his suggested expedient for the continuation of the ministry—an expedient based on the expectation that Great Britain would refuse to acknowledge this country's independence and one which White immediately withdrew when the recognition was first intimated—became the blue print of the organization of the infant Church.

Dr. White became almost at once, certainly after 1784, the outstanding leader in the process of reorganizing the Church, and we see much older men turning to this young man still in his thirties. The calm and judicious character of his mind made him a natural arbiter in the strife of personalities and parties. Working without haste and without rest, he sought to salvage out of the wreck of the Church what could be salvaged, and to reorganize the Church on national, autonomous lines. How well he succeeded is evidenced by the fact that the constitution of the American Episcopal Church to this day bears the imprint of his hand, more than that of any other one man.

**B**ISHOP WHITE has been charged with a lack of aggressiveness in the exercise of his office. Those who make this charge have no adequate understanding of the seriousness of the conditions which he faced. First, the suspicion and distrust of the episcopate as an order of the ministry have never been so strong and wide and deep in any subsequent period as during the first twenty-five years of his own episcopate. This is proved by the fact that the constitution of 1789 as originally proposed refused to the House of Bishops the power to originate legislation, and as

finally adopted refused the upper house an absolute negative upon the acts of the House of Clerical and Lay Deputies, enabling the latter to override the veto of the House of Bishops by a four-fifths vote.

Second, never has religion been under such a cloud, never have the forces of atheism, materialism and godlessness been so strong in this country as during the first half of Dr. White's episcopate. All churches suffered grievously in this era, but the Episcopal Church worst of all. It appeared indeed that he was ministering to a dying Church; it seemed that the Episcopal Church was merely a piece of *impedimenta* which the British had left behind in evacuating the land. Scores of the laity and thousands of the flower of the laity had left the country for good.

But White held on. If he became discouraged, he did not give way to despair. He won respect for his office by the character exemplified in his own person. If apostolic succession demands apostolic success, then you have it in the life of Bishop White. He re-introduced into the world a democratic type of bishop, a type not seen or known for a thousand years, and thus allayed the fears and suspicions of those who distrusted the Church in general and the episcopate in particular.

In the very midst of that terrible period of religious depression there was a little boy in his parish who was attracted to Bishop White and to whom the Bishop was attracted. That little boy was directed in his education by the Bishop and became the spearhead of the Church's revival which began roughly in 1811 and ushered in that new and brighter day for the Church when it ceased to be on the defensive and entered on the offensive. That boy was John Henry Hobart, the great Bishop of New York, who always remained the apple of White's eye. But White had an appeal to other young men, and several of the greatest leaders of the Church in the generation following his death were trained by him: Kemper, DeLancey, Turner, Milnor, Muhlenberg.

Bishop White had his failings. He was not an inspiring preacher; his temperament precluded that. Although a prolific writer his style was often involved and tedious, due to his habit of too careful qualification. He can perhaps be justly faulted for not realizing soon enough the necessity for a more vigorous missionary policy in western Pennsylvania. But it must never be forgotten that he was weighed down with the administration of a large parish, as all the first bishops were.

With advancing years, perhaps due to the stim-



ulous of the younger men associated with him like Kemper and DeLancey, he became more aggressive. In 1826, at the age of 78, he made his first visitation as far west as Pittsburgh. Every sound measure for the Church's advancement, whether diocesan or national, had his cordial good-will and hearty support. He never ceased to grow no matter how old he became, because he was ever a student and never ceased to learn. This accounts for his continued ascendancy intellectually in the House of Bishops and in the councils of the Church. Certainly following the death of Seabury, Bishop White was the most learned man in the Church, and the veneration in which he was held to the day of his death was thoroughly deserved.

Having lived and labored in four distinct periods of the Church's life—the colonial period, the period of the war, and the reorganization

of the Church, the era of religious depression from 1790 to 1811, the period of revival beginning in 1811—he was privileged to lead the Church into the decade of the Eighteen Thirties, when there began that era of expansion and spectacular growth which has continued into our own day.

A nation may in some ways be properly judged by its heroes; and so may a Church be thus judged. How fortunate are we that our country has as its greatest hero a man such as George Washington. How fortunate are we that our Church has as its greatest hero, William White. Let us thank God, take courage, and press right onward!

*For a fuller study of Bishop White and his work and times, the reader is referred to: (1) Stowe, W. H. and Others, "The Life and Letters of Bishop William White," Morehouse-Gorham Co., New York, 1937; (2) The September 1939 number of HISTORICAL MAGAZINE OF THE EPISCOPAL CHURCH, for White's part in organizing the American Church and in formulating its constitution.*

## LOVE AND LOYALTY

By

BISHOP JOHNSON

THERE are more than two hundred organizations in the United States that claim to represent the Christian religion. The latest addition to that group has the affrontery to call itself The Christian Front. The truth is that anyone can hide a pagan interior behind a pious front. There is no international copyright on the word "Christian" and in the estimation of its critics anything which calls itself Christian is identified with the gospel of Christ, which has to carry the odium of this misrepresentation.

As a matter of fact the Christian religion is that which was established by Christ and the Apostles, and which they perpetuated in the corporation which they founded for the express purpose of perpetuating the faith. "Ye shall be witnesses unto me" were the final words which Christ uttered to the group which He had trained and organized to carry on His work. The Church which He founded was a trust company whose business it was to perpetuate the faith, to preserve the sacraments, to interpret the Scriptures, to commission the ministry. To belittle the structure of the Church as a vehicle for determining the faith is to accuse Christ of ignoring any method of perpetuating that which He has instituted. It is inconceivable that He should have expected His gospel to be passed on from generation to generation without some instrument to which it was committed for preservation. No

one who reads the New Testament can doubt that the Church was a reality to the Apostles. It was the Body of Christ, the pillar and ground of the truth, the Church which He purchased with His blood, which He would present to the Father a glorious Church, the Household of Faith and the brotherhood to be loved. How can a fundamentalist treat these quotations lightly and assume that the structure is of no importance? Unfortunately the mission of the Church has been discussed in terms of personal salvation, which is not our business but the Lord's.

WHAT then is the Church and what is it for? That there is a Church is a matter of historic fact as well as gospel truth.

What is it for? First, to establish the faith which is essential to membership therein. This it did when it set forth the Apostles' Creed as the faith which a layman should accept before being admitted by Holy Baptism to its privileges. If men were to continue in the Apostles' doctrine and fellowship they must have some statement as to what that doctrine is. The historic Church in all of its branches recited the same creed. Without the Church as a vehicle of preserving the faith it would have been dissipated during the centuries. The Church kept that which was committed to its trust.

Second, the Church preserved the sacraments entrusted to it and in the liturgies embodied their



significance. All branches of the historic Church administered the sacraments of baptism, confirmation and the Lord's Supper in the same way.

Third, the Church determined the canon of Holy Scripture so that the Bible has been authorized by all branches of the historic Church.

Fourth, the Church in all its branches ordained the ministers who were pledged to teach the faith once delivered to the Church and not their own theories.

When men departed from the historic Church the Christian religion lost its force as something transmitted, and broke up into scores of groups, who substituted for the original faith, or added to it, their own individual interpretations. In this way any group, like the Christian Front, can make the gospel of Christ responsible for its vagaries. It is not a question of personal salvation so much as it is one of loyalty to the Apostolic faith and practice.

Many groups which call themselves Christian may have excellent qualities but they have no right to attach Christ's name to something which they themselves originated and which is not a part of the original gospel.

If Christ revealed the way of life He committed to a corporate body the duty of preserving the truth that He taught. We ought not only to love Him but because we love Him we ought to be loyal to the Church which He purchased with His blood, and which was intended to be the pillar and ground of the truth.

Loyalty ought to go hand in hand with love, but as He said, "Because I tell you the truth therefore you will not believe me." For this reason there is zeal in a party which is often lacking in the whole body. Men in politics put party zeal before patriotism. They do the same thing in religion.

## Marginal Churchmen

By

GEORGE CRAIG STEWART

*Bishop of the Diocese of Chicago*

TOO MANY who call themselves Churchmen are frozen stiff with respectability. Too many are smug, disgustingly so with an assumption of social superiority. We have enormous wealth in our constituency, yet our per capita giving for all purposes to Church causes outside of the parish is below almost all the larger communions. We have beautiful churches, well ordered services, an incomparable liturgy (how we dote on that phase!) but are the poor, the halt, the maimed, the blind, the illiterate and the great ruck of the unchurched pressing for a share in our worship?

They are not. And yet we greatly admire ourselves.

I am sure I do not exaggerate when I affirm that two-thirds of our nominal communicants are only marginal Churchmen. Doubtless many of these are what would be called "good people"—moved by generous impulses, feeling at times a faint mystical hanker after a higher life and greatly frightened when sickness or death threatens them. But scratch their beliefs and what do you find? The faith of the Church? No. You find instead a pathetic farrage of sentimentality, skepticism and superstition. Observe their conduct and what do you discover? A thoroughgoing worldliness untouched apparently by the Spirit of the Crucified. Look for them in church; they are there only on state occasions or social occasions when it pleases them to join in weddings or funerals or the Easter parade, and they are not there as penitents but as patrons. They know little of the work of their parish, less of the diocese and nothing of the national Church.

We are not idly condemning these pseudo-Churchmen. We are realistically facing their plight and urging that they should be our first missionary concern. Many of them are not far from the Kingdom if only a real effort were made to win them. What we need first is a freshening of the flame among the faithful few. Then their strong witness to the unconverted of our own household; then the powerful witness of all to a world that needs God, wants God and has the right to look to us to show them the way. We have the nucleus to make such a movement articulate, and that should be our chief concern.

## Better Worship

By

GEORGE I. HILLER

WHAT are the reasons for Church attendance? The Prayer Book (page 5) lists five good reasons. 1—Confession of our sins and wickedness. 2—To render Thanks. 3—To set forth His praise. 4—To hear His most Holy Word. 5—To ask requisites for body and soul. There can be no question that these are good reasons for worship and that they should motivate us. There is, however, one fact which many of us overlook, we cannot do any of these things without thought.

Can you in the time that it takes to read the General Confession—one minute or so—remember and make acknowledgment of your offenses, can you also in that brief time recall those things you have left undone? Can you give thanks for the innumerable blessings which are yours with-



out thinking for some time about them, without listing them or recalling them? Can you intelligently "hear His most Holy Word" without getting into a hearing mood, without some familiarity with it, or without concentrating upon it? Can you ask for your physical or spiritual needs without thinking again about those needs? I wonder how many of us have brought to our prayers this morning a petition for some need of our soul. Certainly none of us would deny that we have such needs, or that with a little thought we could articulate them.

The point is that worship must be a failure without preparation. Often people say to me, "I don't get anything out of church attendance." I do not wonder. You would not expect to get anywhere with anything you did in life, unless you gave it some thought in advance by way of preparation.

Have you ever made an unsuccessful trip to the store, because you did not remember what you went for? Have you not failed in other things because you did not prepare in advance?

Worship is not only worth while,—it is worth some effort. It would be a miracle, if one hour of unthoughtful or unprepared worship became a power in our lives. There is more to it than attendance, our common sense and ordinary experience should dictate that.

## *Prayer Book Inter-Leaves*

### LITURGY IN THE MIDDLE AGES I

A CORRESPONDENT thinks some of my comments on the Middle Ages are too severe. Was it not a wonderful period? he asks. Yes, undoubtedly, in many ways. The Church has never in any age produced systematic theologians superior to the great medieval galaxy of doctors—Anselm, Bonaventura, Thomas Aquinas, Albertus Magnus, and the rest. Medieval scholasticism, rejected at the Reformation, commands increasing respect today among philosophers of all schools, and theologians of all the Churches. Medieval church architecture is unsurpassed. How good it was may be judged by the millions we are today spending (and wasting) on copies of Gothic cathedrals and parish churches. In other arts the medieval Church attained the highest levels, e.g., in sculpture, stained glass, and illuminated manuscripts. As to medieval worship it was, no doubt, impressive and dramatic. And yet the candid student must agree with Father Gregory Dix's judgment that this was "an age

of unexampled liturgical decay," and that "underneath all its unessential ornament the heart of the liturgy slowly withered." To demonstrate that thesis would require a volume, but as such a volume still remains to be written, it may be worth while to attempt a brief summary in this and the next Interleaf of how the medieval Church went astray in this all-important field.

When the Roman empire fell before the barbarian invaders the Latin language quickly became unintelligible to all except the learned. The clergy naturally, and perhaps inevitably, clung to Latin as the language of worship. But as medieval civilization developed the fact that the services were in an unknown tongue turned out disastrously. It meant that the mass was something which the priest did *for* the people rather than *with* them. It made it into a clerical monopoly in which the part of the laity was simply to be present and to look on. The clergy turned their backs to the people, built their altars against the east wall of the churches, and hid themselves behind elaborate rood screens. This unnatural separation of the clergy from laity was one of the chief causes of the eventual Protestant revolt.

In the primitive period the Lord's Supper was a sacrament of unity, the Christian family meal, the chief community service on each Lord's day, when at one altar (as is still the case in the Eastern Church) all partook of the one loaf. But in the Middle Ages lay communions almost ceased. The monasteries popularized low mass which could be said by the priest alone with no choir or congregation. Altars and masses multiplied for "each mass as a propitiatory sacrifice had a definite value before God; therefore two masses were worth twice as much as one." (Fortescue). And the more masses the more money for the clergy. This deplorable practice of purchasing masses once begun never ceased and still clings, like the old man of the sea, to the modern Roman Catholic Church. Meanwhile the clergy loaded down the primitive form of the mass with inferior prayers and with novel ceremonial devices, sometimes of superstitious origin, like the "last gospel." And the laity adopted extra-liturgical practices like the Rosary and the cult of the Sacred Heart with which they occupied themselves while the miracle of the mass was taking place at the altar. These devotional novelties led straight on to the sentimental trivialities of the Counter-reformation period and to modern Protestantism at its worst.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and communications may be sent.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

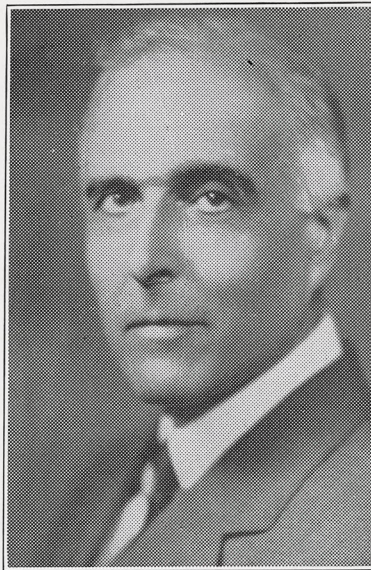
The convention of the diocese of California refused last week to endorse the statement on War and Peace that was signed by thirty-two distinguished religious leaders, reported in these pages in the February first number. Among the signers of the statement, reported to have been written by Reinhold Niebuhr of Union Seminary, were a number of Episcopalians, including Bishop Parsons of California. The convention over which he presided refused to endorse the statement however on the ground that it might prove "an opening wedge to the Church's blessing war," and because "it provides no place for the Christian pacifist." In his address to the convention Bishop Parsons said: "No matter how evil war may be we must recognize that moral issues are involved. Christ died for Stalin as much as he did for Lincoln; as much for Hitler as he did for that noblest of American women, Jane Addams . . . Back of all our thought and life today lies the sombre shadow of war and misery. . . . We in America cannot, we must not shut our eyes to the immense responsibility which rests upon us. As a recent statement by a group of Christian leaders puts it, our freedom from war, due not to our greater devotion to peace or our moral excellence but mainly to geography, is 'the occasion for thanksgiving and the assumption of a larger responsibility in the works of mercy and the building of peace.' . . . The churches, because they are international, because they recognize the *una sancta* and the tie which transcends all national and racial barriers, must help America break down its parochial sentiment, must help lead public sentiment to the recognition that we have a real place in the making of a real peace."

Bishop Parsons also announced his retirement as Bishop of the diocese at the end of this year, when he will be succeeded as diocesan by Bishop Karl Block. Deputies elected to General Convention; clergy: Mark Rifinback, W. R. H. Hodgkin, John Leffler and J. Lindsay Patton. Laity: C. F. Kroll, Walter Bakewell, H. R. Braden, L. F. Monteaule.

\* \* \*

### Bishops Headline Cambridge Reunion

Presiding Bishop Tucker, supported by Bishops Ludlow of Newark, McKinstry of Delaware, Sherrill of Massachusetts and Lawrence of Western Massachusetts, were the headliners at the annual alumni day at the Episcopal Theological School, Cam-



HENRY SLOANE COFFIN  
*Talks to Cambridge Alumni*

bridge, on January 31. In addressing over one hundred clergy the Presiding Bishop stressed the danger of levelling Christianity to a worldly plane and pointed to Jesus as one who so lived that others were made more keenly aware of the evil in their own lives. The chairman at the dinner was the Rev. Norman B. Nash, rector of St. Paul's School and formerly of the Cambridge faculty, with the Rev. Whitney Hale, rector of the Advent, Boston, and the Rev. Henry Sloane Coffin, Presbyterian president of the Union Seminary, speaking on the proposed Concordat. Rector Hale criticized the Concordat on the grounds that it violated honest and sincere beliefs of certain sections of the Episcopal Church, and that it was the product of congenial minds, and not enough of uncongenial minds. He suggested a twelve year plan of meetings and conferences between the two churches with prayer and meditation forming a considerable part of the program. Dr. Coffin outlined the points of agreement between the two churches such as the sacraments, the nature of the Presbyterian ministry and its doctrine of succession. Pointing out that the Concordat was made up mainly by Episcopalians and accepted by the Presbyterian commission in the form given, he said that the Presbyterians are now waiting for the Episcopalians to take action. "The time for conferences has passed. An anxious and troubled world calls impatiently for action."

\* \* \*

### Detroit Parish Becomes Chapel

St. Peter's, the oldest parish in Detroit west of Woodward Avenue, is now a chapel of St. John's Church.

The adoption is made necessary, according to an announcement on February 10th by Bishop Creighton, by a changing community which makes necessary a community program along the lines developed at St. John's in recent years. The parish has a fine plant, though it was never completed because of adverse conditions. Services will now be conducted under the direction of the clergy of St. John's, with an addition to the staff likely soon, the new man to be the vicar of St. Peter's Chapel. Bishop Creighton also announced that a layman of the diocese had agreed to furnish sufficient funds to complete the church edifice, providing an adequate congregation can be secured.

\* \* \*

### Church Services on Ski Trains

Here's a new one—church services on ski trains. They were started on February 4th on trains going to the Snoqualmie Bowl by the Rev. Paul B. James, rector of Christ Church, Seattle. "Many of the young people who go skiing on Sundays would be in church if it were not for the fascination of the sport," said Rector James. "We feel it is not fair to ask them to choose between their church and a form of recreation as wholesome as skiing when a bit of adjustment on our part would enable them to do both." The railroad added a special car to the snow train of nineteen cars, and it was equipped as a chapel. Bishop Huston approved the plan. An accordion player supplied the music. The car was packed for the service—the Holy Communion. "There was hearty singing, reverent attention," writes Mr. James.

\* \* \*

### Refugee Families to Enter Country

Four German refugee families, living abroad under conditions of hardship, worry and in one case separation, have received the affidavits necessary to let them enter the United States, according to Miss Edith Denison of the Episcopal Committee for Refugees, which not only seeks to get them into the country but also to re-settle and retrain them.

\* \* \*

### A Rotary Club of Christian Forces

What Bishop Mitchell of Arizona calls a "sort of Rotary club of Christian forces" is to be held in Phoenix, February 25-27. Leading business men are to study the application of Christian principles to business and everyday life, under the leadership of Joseph Scott, Los Angeles attorney; Bishop Remington of Eastern Oregon; Dr. Rufus B. von Kleinsmid, president of the University of Southern California and Byron Hanna, former president of the Los Angeles



Chamber of Commerce. Various religious bodies are taking part. Good idea—but how about a labor leader or two in the set-up, Bishop?

\* \* \*

#### **Fond du Lac Relinquishes Council Aid**

The diocese of Fond du Lac has relinquished all aid from the National Council this year, except a United Thank Offering grant which goes to the Sisters of the Holy Nativity. Six years ago the diocese received \$5,000 for white work and additional money for Indian work.

\* \* \*

#### **Civilization Follows College in China**

Civilization follows peripatetic (nice word) Hua Chung College, now located in distant Hsichow, until the Japanese catch up with it. It has electricity in all its buildings. The power is made from the bus which moved the college there, with the fuel manufactured from the local charcoal supply. Natives throng because of the novelty.

\* \* \*

#### **Oh Dear, Dear, Dear!**

My error. I reported all the nice people who received crosses from Bishop Stewart of Chicago, rewarding them for outstanding service—all but one. Somehow or other I missed her. Mrs. Fannie W. Roth got a cross too. She is a member of St. Paul's, La-Salle, and was cited for her loyalty to her bishop and priest, for her generosity to the work of parish and diocese and her goodness to the poor. Glad to make the correction.

\* \* \*

#### **Accepts Election to Louisiana**

The Rev. John Long Jackson of Charlotte, N. C., notified the Presiding Bishop on February 6th of his acceptance of his election as Bishop of Louisiana.

\* \* \*

#### **News Notes of New Jersey**

St. Mary's, Pleasantville, had to be enlarged and there wasn't much money. So the men of the parish tackled the job themselves, enlarged the church and installed a new heating plant. . . . A mission is being held at Princeton University under the director of Student Chaplain John Crocker. Prof. T. M. Green lectured a couple of times on February 4th on the philosophical basis of religion. Now Father Whittemore of the Holy Cross Fathers is to be there from the 18th through the 21st.

\* \* \*

#### **Bishop Freeman to Broadcast On Peace**

Bishop Freeman of Washington is to broadcast next Wednesday, February 21, on the Church and Peace,

over WMCA, New York. The following week the speaker is to be the Rev. Howard C. Robbins who is to speak on Church Unity. On March 6th the speaker is to be Bishop Stewart of Chicago. All of the broadcasts are at 10:30 in the morning, each Wednesday of Lent.

\* \* \*

#### **Large Class At Scarsdale**

A class of eighty-two was recently presented by Rector Harry Price at St. James-the-Less, Scarsdale, N. Y. Bishop Charles K. Gilbert confirmed.

\* \* \*

#### **Community Services in Brooklyn**

Noonday services under the auspices of an interdenominational committee are again being held this Lent at Holy Trinity, Brooklyn. There is a different preacher every day, with all the principle de-

nominations represented on the program. In addition special services are being held on Wednesday evenings at St. Ann's, in which the Episcopal churches in downtown Brooklyn are uniting.

\* \* \*

#### **Archbishop Speaks On Unity**

The heart of the problem of reunion of the churches is the ministry and the sacraments, declared the Archbishop of Brisbane, the Most Rev. J. W. C. Wand, in addressing the regional conference of the American Association of theological schools, held at Berkeley, California last week. "There are four recognized types of ministry," he said. "Scholars of equal sincerity, honesty, and ability have found traces of one or more of them, and Canon Street-er believed that all of them existed side by side in the primitive church."



This is a Spanish child, orphaned by the recent war, who has been adopted by an American Churchman. In some instances the child is brought to America; in others the donor becomes a foster parent and pays three dollars a month to keep the child in camp in France. It is also possible for a number of people to combine in supporting a child, each giving as able. The Church League for Industrial Democracy is cooperating in this relief work, so that any caring to aid may do so by sending donations to the League office at 155 Washington Street, New York City.



While I believe that the Anglican orders have Scriptural authority, I do know that others believe in the other forms. We shall not come nearer to reunion until we have a single ministry for the whole church. By means of mutual re-ordinations or commissioning this may be accomplished."

\* \* \*

#### Dr. Bill Keller

##### Addresses Students

Dr. William Keller addressed the students of the Church Divinity School of the Pacific on January 30, telling them of his work as founder of the Cincinnati School of Applied Religion, which provides training in the practical aspects of the ministry and supplements the work of the seminaries. In this school, men training for the ministry get needed experience under expert guidance, in welfare work, social agencies, jails, and hospitals.

\* \* \*

#### Bishop Quin Urges Keep Out of War

Bishop Quin of Texas, in his convention address, urged the American people to do everything in their power to keep out of war. Said he: "Whether you take the attitude that wars must be; or that wars of defense are holy; or that you will accept internment rather than violate your conscientious objection to any war—in whatever class you belong—it does seem to me that we must do everything we can to keep this nation from becoming involved—not because we are afraid to fight or too proud, but because some day some representative nation will be called on to give its leadership to the ultimate settlement of the present wars, and we should be ready to take such leadership when that time comes."

\* \* \*

#### National Council Faces Cuts

The National Council, which opened its February meeting on Tuesday of this week, faced the possibility of cuts in the budget, according to Treasurer Lewis B. Franklin. He declared that less than \$100,000 additional is in sight for 1940 in comparison with 1939 so that unless additional funds are raised \$200,000 must be cut from the National Council's budget.

\* \* \*

#### Distinguished Preachers At St. Bartholomew's

Special Lenten preachers at St. Bartholomew's, New York, are Presbyterian Henry Sloane Coffin, president of Union Seminary; Bishop Quin of Texas; Bishop Spencer of West Missouri; Bishop Freeman of Washington; the Rev. Lynn H. Hough, dean of Drew Theological Seminary; Bishop Strider of West

## OFF-MOMENTS



At the Cathedral in Kansas City an imaginative Churchwoman decided that poor children in the neighborhood should have toys. She therefore organized a large committee of women, many of them young debutantes, who recondition toys and distribute them through a Toy Library. The picture shows two of the children receiving their toys from one of the committee.

Virginia; the Rev. Norman B. Nash, rector of St. Paul's School, and Presiding Bishop Tucker.

\* \* \*

#### Christian Dreshman Becomes Episcopalian

Christian Dreshman, head of Ward, Wells and Dreshman, money raising firm, a former Methodist, was confirmed last Sunday at Trinity Church, Pottsville, Pennsylvania.

\* \* \*

#### Swarthmore Rector Has Anniversary

The Rev. J. Jarden Guenther observed the tenth anniversary of his rectorship at Trinity Church, Swarthmore, Pa., on February 4th. He started in a small wooden church with a seating capacity of 85. Within two years a \$47,000 stone church had been built, and during his rectorship the parish has increased from 35 families to 250 families, with over \$140,000 raised for parochial and general Church expenses. One of his most notable works has been with the students of Swarthmore College with those of all denominations making Trinity their church home while in college.

\* \* \*

#### Noon-Day Services in Savannah

Christ Church, Savannah, located in the business section, is again having noon-day Lenten Services. The preachers this year are the Rev. David N. Peebles of Savannah; the

Rev. Karl Reiland, former rector of St. George's, New York; the Rev. David Cady Wright Jr., rector at Athens, Ga.; the Rev. John B. Wal-tour of Tampa, Fla.; the Rev. C. J. Gibson of Richmond; the Rev. John Wright of Raleigh and Bishop Barnwell.

\* \* \*

#### Chicago Reports

##### Increase in Giving

The diocese of Chicago has increased its pledge to the National Council by \$2,000. Incomplete returns on the Every Member Canvass also shows an increase from \$108,000 to \$109,404, with several parishes still to be heard from.

\* \* \*

#### Training School for Teachers

Mrs. J. W. Griffeth, executive secretary of the diocese of Georgia, is conducting a training school for teachers at St. Paul's, Albany, Georgia, where the Rev. Harry S. Cobey is rector.

\* \* \*

#### Marguerite Marsh Resigns

Marguerite Marsh has resigned as executive secretary of the youth consultation service of the Church Mission of Help of New York. Miss Marsh's immediate plans are to complete some studies already under way with regard to the application of case work skills to the problems of young persons from the middle classes, and also some of the special problems of young people who are now the parents of children born out of wed-

## MANY THANKS

THE EDITORS of THE WITNESS wish to thank most heartily the hundreds of subscribers who sent in gift subscriptions during Church Press Week. Many sent in annual subscriptions; still others sent subscriptions for friends of other churches to receive the Once-a-Month Number containing an article by an outstanding non-Episcopalian and a Review of the News of All the Churches. Still others sent in money with the request that we select those to receive the paper. We are taking this means of thanking you all, feeling confident that you will accept it in place of a personal letter. We cannot accurately tell you at the moment the number of new subscribers placed on our mailing list as a result of your generous cooperation, but it certainly ran well into the hundreds and possibly thousands. Many, many thanks.



lock. Mrs. Dorothy Ellsworth, case adviser, is acting executive secretary of CMH pending the appointment of a successor to Miss Marsh.

\* \* \*

#### News Notes From Lexington

A school where people are taught to read and write Greek is held each afternoon in the parish house of the Good Shepherd, Lexington, Kentucky. It is for the children of Greek families who make the Good Shepherd their church home. . . . Clergymen of various denominations are preaching at the noon-day services being held during Lent at Christ Church, Lexington. . . . The Rev. Don Frank Fenn of Baltimore conducted a quiet day for the clergy of the diocese on February 1st. . . . Plans have been announced for the Blue Grass Conference, to meet at Millersburg, June 17-27. The two dioceses of Kentucky are sponsoring it jointly. . . . The Ven. Francis M. Cooper, rector of Calvary, Ashland, has been chosen by the local Junior Chamber of Commerce as the outstanding citizen of 1939.

\* \* \*

#### Union Lenten Services in Wilkes-Barre

For twelve years the First Baptist, First Methodist, First Presbyterian and St. Stephen's Episcopal Church have cooperated in union Lenten services. The noon-day services are held in St. Stephen's Church and a mid-week forum is held at one of the cooperating churches. This enables the churches to present distinguished preachers of various denominations. Episcopalians on the program this year are Bishop Sterrett; the Rev. Charles Sheerin and the Rev. Gilbert P. Symons. Methodist Ralph W. Sockman of New York started the series last week with Baptist E. McNeill Poteat of Cleveland another distinguished preacher on the program.

\* \* \*

#### Bishop Rowe Visits Nevada

The convocation of the district of Nevada met at Elko on January 25th with the veteran Bishop Rowe of Alaska as the chief attraction.

\* \* \*

#### Women Appointed in Rochester

A new departure in the affairs of the diocese of Rochester was the appointment by Bishop Reinheimer of three women as consultants to the department of finance. . . . Treasurer Benjamin B. Chace reported to the executive council on January 30th that the financial affairs of the diocese were in the best shape in its history. . . . Retired Bishop David L. Ferris was the first speaker at the noon-day services, held at Christ

Church under diocesan auspices. Others on the program are Bishop Ivins of Milwaukee; the Rev. Samuel H. Edsall of Geneva, N. Y.; Bishop Abbott of Lexington; the Rev. Harold E. Sawyer of Utica; the Rev. H. Adye Prichard of Mount Kisco, N. Y., and Bishop Gray of Northern Indiana.

\* \* \*

#### Trailer Chapel Is Dedicated

St. Christopher's Trailer Chapel, given to the diocese of Los Angeles by the Daughters of the King, was dedicated on January 25th by Bishop Gooden. The trailer, equipped with a chapel and also living quarters, is to be used for services in resorts, camps and wherever people can be served. Bishop Stevens and Archbishop Wand of Brisbane spoke briefly at the dedication.

\* \* \*

#### Cooperative in New Jersey Parish

Under the leadership of the rector and two vestrymen of the Church of the Advent, Cape May, New Jersey a cooperative hosiery mill has been started there as an effort to help solve the seasonal unemployment problem that hits the community every winter. The project has been started with the assistance of the Rev. David C. Colony of Philadelphia who has organized successful projects of that sort in his own community and parish.

\* \* \*

#### Convention of Olympia

Bishop Huston of Olympia, state of Washington, reported to the convention, meeting at Seattle, January 28-29, the largest payment to the National Council since 1930. He also stated that several parishes had paid long standing mortgages and that a number of parishes have made substantial improvements in their properties. Trenchant condemnation of international brute force and the responsibility of the Church to advocate the sacrifice of national sovereignty in order to create a new world order was voiced by the Bishop in his ad-

#### N.L.R.B.

By

#### Dr. J. Warren Madden

The address by the chairman of the National Labor Relations Board before the Emergency Conference of the United Christian Council for Democracy is now available as a pamphlet. It is a full explanation of the Act and its administration and is excellent material to place in the hands of lay people who seek authoritative information.

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#### February choice of the Religious Book Club

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author of "Who Moved the Stone?" A new, vital and understanding biography of the ill-fated Roman Procurator. *Profusely illustrated.* \$2.75

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author of

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dress. Deputies to General Convention: Clergy: Lewis J. Bailey, Elmer B. Christie, Clifford L. Samuelson, W. B. Turrill. Laity: Ivan L. Hyland, E. W. Stimpson, A. M. Tracy, H. B. Wilbur.

\* \* \*

#### Convention of West Texas

The convention of West Texas, meeting at Corpus Christi on January 21-22, increased its pledge to the National Council by \$1500. Deputies to General Convention: Clergy: Everett H. Jones, William C. Munds, Samuel O. Capers, Charles W. C. Leel. Laity: Albert Steves, Frank M. Gillespie, A. C. Dulaney, Robert Corder.

\* \* \*

#### Anson Stokes Leads Conferences

The Rev. Anson Phelps Stokes, rector at Columbus, Ohio, was the leader of a series of conferences for clergy and laity in the diocese of Pittsburgh last week.

\* \* \*

#### Conference Alumni Hold Rally

A rally of the alumni of the Racine Conference was held at Christ Church, Chicago, on February 11th. There was a service at which Dean Gerald Moore of Evanston preached, followed by a supper.

\* \* \*

#### Convention of Alabama

Student work was headlined at the convention of the diocese of Alabama, meeting at Tuscaloosa on January 24-25. The attendance was small due to severe cold and snow that blocked the roads. The work of the church

### A Laxative for Children

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among students was presented by several speakers at a banquet. Reports showed increases all along the line. Deputies to General Convention: Clergy: J. M. Stoney, Richard Watson, Ralph J. Kendall, John L. Jenkins. Laity: Crawford Johnson Jr., T. E. Kilby, Algernon Blair, M. M. Baldwin.

\* \* \*

#### Church School Receives Bequest

St. Mary's School, Church School of the diocese of New Hampshire, has received a bequest of \$109,000 from the estate of the late Miss Mary Stuart of Camden, Maine.

\* \* \*

#### Bishop Morris Visits Panama

Bishop James Craik Morris, retired bishop of Louisiana, is in Panama where he is taking part in the celebration of the 20th anniversary of the establishment of the district. Bishop Morris was the first Bishop of Panama, having been consecrated on February 5, 1920.

\* \* \*

#### Church Helps with Cooperatives in China

Missionaries of the Episcopal Church have been active in the building of cooperatives in China. The establishment of 529 societies with a \$2,184,900 budget which is to be set aside as a loan fund for members is

the plan of the Chinese Industrial Cooperatives of Kwangsi for the year 1940. Kwangsi provincial authorities are interested in the development of cooperative enterprises in rural districts, and have given their full support of the plan. A study of the supply of raw materials in different districts of Kwangsi and the need for articles of daily and military use, has been completed. Of the new cooperatives 39.25 per cent will be concerned with food and clothing, 37.4 per cent with paper manufacturing and machine shops and the remaining 23.35 per cent will produce chemicals and stationery. The province is divided into seven districts. Eighty-four societies will be established in the Kweilin district, where the sum to be loaned is \$365,500. These societies will include cloth weaving and dyeing plants and machine shops for the repair of motor cars. Of the 76 cooperatives to be inaugurated in Liuchow district, 29 will be devoted to the manufacture of sugar, vegetable oil and other foods. Loans available to members reach \$408,400. Enterprises to be promoted by the industrial cooperatives in Kwangsi include the manufacture of socks,

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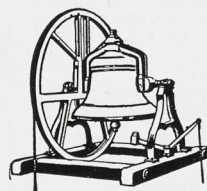
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\* \* \*

#### Bishop Urges Support of Church Papers

As a follow-up on the stimulus created by Church Press Week, Bishop Stewart of Chicago has issued a statement to all rectors and church leaders throughout the diocese urging them to make a special effort during Lent to increase the number of regular readers and subscribers to church periodicals, both weekly and monthly. Declaring that only through these publications can one get a real picture of what the Church is doing at home and abroad, Bishop Stewart emphasized the need for the wider education and knowledge of Christianity in action which can be obtained through the Church press.

"How can you know what is going on in the Church unless you take at least one Church paper? Do you, for example, know anything about the Forward Movement of Christianity in India—yes, in China and Japan, too? Are you aware of what it meant the past year when 1,500 young Christian people from 72 different countries met in Amsterdam for the first World Conference on Christian Youth? Or what went on at Tamborom at the so-called Madras Conference, or what progress the Ecumenical movement is making? Did you know that 53 communions have already accepted membership in the World Council including representatives of every form of non-Roman Christianity from the old Catholics and Anglicans and Eastern Orthodox,

to the Quakers? Do you know what your own Communion is doing here in this diocese and here in the mid-west, in America, in the Philippines, Cuba, Porto Rico, Liberia, China and Japan?"

"These are things which you as a Christian should know," Bishop Stewart concluded, "and I urge that the clergy invest every effort to increase subscribers to our Church papers. Will you not respond to the call of the Presiding Bishop and make a special effort during Lent in every parish and mission to increase the number of our regular readers to the Church's publications?"

\* \* \*

#### Church Peace Union Condemns Arming

The joint committee for the reduction and limitation of armament of the Church Peace Union and the World Alliance for International Friendship through the Churches has issued a statement condemning the rearmament program of the present administration. They point out that the appropriation for 1941 will amount to over two billion dollars which is "more than half a billion



#### WHO IS YOUR PATRON SAINT?

We venture the assertion that not more than one out of twenty run-of-the-mill Episcopalians know, or even care which saint is assigned to their own birthday in the calendar of saints, and who becomes thereby their patron saint. Amongst so-called Catholic Episcopalians the proportion will run five out of ten, no more. Yet these exquisite people brought the Faith to us, and a lot of them died doing it, the same as Our Lord did. Who cares? Mighty few.

Well, for people who profess a religion based on the lives of Our Lord, His Apostles, and those who followed in The Way, it's nothing less than disgraceful to see and learn how little is known about this phase of our Faith. Snap out of it! Some grand living and dying was done for you and yours. They are entitled to your study and devotions.

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dollars above the entire cost of the government in the fiscal year 1916-17, during which we entered the world war, and it more than trebles our national expenditure for military and naval purposes seven years ago. It exceeds all the amounts asked for such urgent domestic needs as relief for the unemployed, pensions, aid to agriculture, public works, interest on the national debt, and the regular operating expenses of the government departments." The statement concludes by saying that "We believe that our national duty is not to prepare to fight but to help nations that are fighting to secure a just peace, to relieve the suffering of the innocent victims of war, and to preserve in our own country the spirit and the institutions of true democracy. Churches should speak with clear, authentic voice for international justice, brotherhood and righteousness."

\* \* \*

### London Business Fears Peace

Substantial groups of business men

are worried over the possibility of an early peace and its disastrous effect on their investments. Their only remedy seems to be insurance against an Armistice, which would leave them with large stocks of goods on their hands which can now command a handsome profit, but which in time of peace could only be unloaded at sharply reduced prices.

Hence there is a great rush of firms to insurance underwriters, according to a financial correspondent

of the London Times, with demands for information on the best ways to safeguard themselves against the calamity of an early settlement. Unfortunately for them, belief in the protracted waging of the war does not seem any too robust among the cool-headed insurance men, who want about ten pounds on every hundred pounds of business, for every month that the dreaded peace is kept away. It needs no great mathematician to see what would happen if peace were

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion.  
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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Taggart Steele, Vicar  
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Grace Church, New York

Rev. Louis W. Pitt, Rector  
Broadway at 10th St.

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

Thursdays: Holy Communion, 12:30.  
Holy Days: Holy Communion, 11:00 A.M.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

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

### The Incarnation

Madison Avenue and 35th Street  
The 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: Holy Communion at 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector

Sunday Services  
8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
4 P.M.—Evensong. Special Music.  
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

### St. James Church, New York

Madison Avenue at 71st Street  
The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion  
9:30 A.M.—Children's Service  
11:00 A.M.—Morning Service and Sermon  
8:00 P.M.—Choral Evensong and Sermon  
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

### St. Thomas Church

Fifth Avenue and West 53rd 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. 12:10 P.M., Noonday Service. 5:15 P.M., Evensong and Address (except Saturdays).

Thursday: 11 A.M., Holy Communion.

### 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

Verv Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05 Noon.

Wednesday: 11 A.M. Holy Communion and Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.  
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—  
7:30 A.M.—Holy Communion  
9:30 and 11:00 A.M.—Church School  
11:00 A.M.—Morning Service and Sermon  
8:00 P.M.—Evening Service and Sermon

Weekdays:—  
Holy Communion—  
Mon., Wed., & Sat.—10:00 A.M.  
Tues., Thurs., & Fri.—7:00 A.M.  
Holy Days—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

### St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.  
9:45 A.M.—Junior Church and Sunday School.  
11:00 A.M.—Morning Service and Sermon.

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