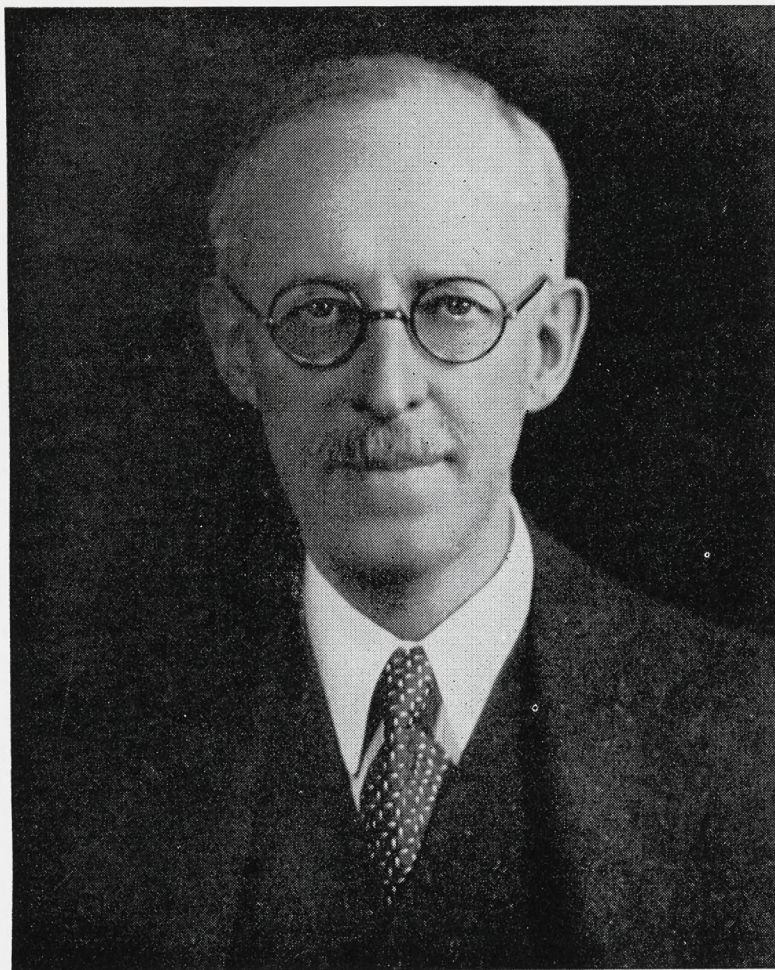


December 16, 1937

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THE WITNESS



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CLERGY NOTES

ALFORD, JOHN A., was instituted rector of the Church of Our Saviour, Detroit, on November 28th by Bishop Creighton.

BANKS, JOHN GAYNER, of San Diego, California, is temporarily in charge of St. Luke's, San Diego.

BEHRINGER, CHARLES A., rector of Grace Church, Linden, N. J., died last month. He was a veteran of the Spanish-American war and was active in veteran organizations.

CARPER, WOOD, JR., was recently instituted as rector of Trinity Church, Pawtucket, R. I., by Bishop Perry.

CARTY, ARTHUR C., rector of St. Bartholomew's, Philadelphia, died on November 29th after an illness of three months.

COWANS, WILLIAM, rector of Trinity Church, Redlands, California, has accepted appointment to be assistant professor of religious education in Redlands University.

FARNSWORTH, HUGH M., formerly assistant at St. George's, Maplewood, N. J., was recently instituted rector of St. John's, Cornwall, N. Y.

GLAZEBROOK, DONALD, was instituted rector of St. James', La Jolla, Calif., on November 21st by Bishop Stevens.

GRIESMYER, ORIN A., formerly of St. Andrew's, Emporia, Kansas, has accepted the rectorship of St. John's, Tuckahoe, N. Y.

GUTHRIE, WILLIAM NORMAN, has resigned as rector of St. Mark's Church in the-Bouwerie, New York City.

HAYWARD, ALBERT K., rector of St. Luke's, Mount Joy, Pa., has accepted the rectorship of St. Paul's, Wellsboro, Pa. Address, 53 Walnut St.

HOLMES, FREDERICK V., vicar of Trinity, Jersey Shore, Pa., and rector of Trinity Renovo, Pa., has accepted the rectorship of St. James, Muncy, Pa. Address, 1 S. Washington St.

LONG, ANDREW C., assistant at Holy Trinity, New York, has been elected rector of the parish.

MERIFIELD, GEORGE A., was instituted rector of Grace Church, Mt. Clemens, Michigan, on November 18th by Bishop Creighton.

NOSTRAND, GEORGE, curate at St. Luke's, Montclair, N. J. was ordained priest on Advent Sunday by Bishop Washburn.

SMITH, HENRY B., rector of Emmanuel, Shawnee, Okla., is now the vicar of St. Stephen's, Mount Carmel, Pa., and of the Ascension, Kulpmont, Pa. Address, 104 South Maple St., Mount Carmel.

TOADVINE, GEORGE H., JR., vicar of missions in the diocese of Harrisburg has accepted the rectorship of St. Andrew's, Harrisburg, Pa. Address, 1852 Mark Street.

WALKER, JOSEPH R., has resigned as rector of Trinity, Apalachicola, Florida, because of illness. Address, Beaufort, South Carolina.

WEST, EDWARD N., assistant at Trinity Church, Ossining, N. Y., has been elected rector of the parish.

WILLIAMS, GEORGE F., vicar of St. Luke's, San Diego, California, has accepted the position of chaplain at Bishop's School, La Jolla, California.

WOOD, TIPTON LEE, priest of the diocese of Los Angeles, has renounced the ministry "for causes which do not affect his moral character," and the renunciation was accepted by Bishop Stevens on November 24th.

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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"THY KING COMETH"

An Editorial By

BISHOP JOHNSON

"WE HAVE no king but Caesar" was the reply by the worldly minded Jews when confronted by their Messiah. He was not the kind of a Christ that men were looking for. His very meekness was offensive to those who were accustomed to the pomp of royalty. They could not understand a prince who seemingly was interested in widows and children, who consorted with publicans and sinners, who surrounded Himself with a group of peasants and who wearied Himself in good works. It was not the kind of a King that men were looking for then; He is not the kind of a King that men are looking for now.

The Beatitudes are in the discard and in place of them we have the platitudes of politicians who promise much though they themselves practice little of the morality that they advocate. We live in two worlds, the one of material comforts and the other in the comforts of God's grace. We must face the question now in much the same fashion as they did then in Jerusalem. "Make not My Father's House a House of Merchandize" is a warning that is not heeded by those who make merchandize the main interest in life and something which each group is eagerly seeking to acquire. For what? Not for the use of all men but rather for the particular race, nation or group to which they belong. There is no more benevolence in one group than there is in the other. It is this absence of kindness which is so apparent in the struggle for a place in the sun.

Speaking to the little group of devoted disciples our Lord prophesied "Ye shall be hated by all nations for my names' sake and many shall hate one another." What an exact statement of that which is happening today. For the first time in history, since the days of the Roman Empire, has Christ been hated by nations who in turn are hating one another in secret plotting. Christ has always been hated by individuals and groups but it is a new experience of our generation for Him to be hated by nations who would substitute material prospects for spiritual ideals, and appropriate such virtues as are profitable to themselves out of the Chris-

tian civilization in which they were reared. They have dethroned the hereditary Caesars but have elevated less beneficent dictators in their places who have all the vices of a tyrant and few of the virtues of a King.

Why harp on this situation? We are in no danger of having a Caesar in America. That depends largely upon whether the salt has kept its savor. So much of our religion in the U.S.A. is quite tasteless and easily irritated by any voice which stirs them to discipleship. Notwithstanding when the salt has lost its savor it will be trodden under the foot of men. The inertia of His disciples is a far more grievous danger than the attacks of soapbox orators. It is only when our religion is good for nothing that atheism has a leg to stand on. It has no principles to defend but has a very acute ability to criticize that in others which it does not practice itself. Its most effective attack has always been against the status of the clergy, who are often endured rather than sustained. Let me say a few words in our defense.

IN THE first place we are merely laymen who have been set apart for certain religious duties. It is hard for water to rise above its level and in this case the level is the morale of the laity. You claim that too often the clergy are weak men, but that is because strong men have refused the office. It is for the same reason that we have so many weak men in Congress and in our legislatures. The strong men are seeking other things and are not concerned as to who volunteers for service. In the second place, the clergy have the task of lifting rather dead weights to higher levels. It is a tiring process when one has been at it a long time without heartening results. The truth of the matter is that laymen in the congregation either inspire the minister by their enthusiasm or tire him out by their apathy. As the Gospels affirm, we have piped and men have not danced and we have mourned without impressive results. One rector comes eating and drinking like other men and you say that he is not pious but when the pious minister comes along, he is not interesting. It is awfully hard to be the kind of a min-

ister that is approved by the laity. It is not surprising that like the Master they are chiefly concerned with widows and children; they bring the only ones who respond joyously.

In the third place there was not one Gospel written for the clergy and another for the laity. The assumption that there is, has the tendency to make prigs of the clergy and twigs of the laity; twigs that bear little fruit but give many scratches. Neither amount to much. You see the preacher is the only one in the community excepting the police whose task it is to point out traffic violations and it is not a popular task.

In a very real sense preaching is an insidious task unless it is granted at the outset that the one who preaches has even greater temptations than the one who doesn't, due perhaps to the fact that in his case the Devil is much more active.

Advent is a season to prepare us for the King's birth in our hearts at Christmas. But a babe in a manger is such a tiny creature that one may give him little heed. All the same he has great possibilities. There were no royal trappings about Christ's birth; no social aspirations in His carpenter shop; no grandees who stopped to listen to Him on the roadside; few wise or noble (as St. Paul affirmed) who were willing to meet in upper rooms.

One wonders now if the Church were driven back to its primitive surroundings, what percentage of His disciples would be there and how many would absent themselves because the ventilation was poor or the congregation meager. Christians are being sorely tested in Russia and Germany but, God be praised, there are enough of them who claim the right to have another King than Caesar in the realm of the conscience. We shall all appear before the Judgment Seat of Christ. I wonder if any of us would dare to say before the King, "I failed to serve Thee because I had no use for the minister, did not like the congregation, disapproved of the ritual and was ignored by the ushers." Yet these are apt to be the alibis for those who acknowledge Christ as their King and yet fail to render Him the service to which they are committed by their baptismal vows. Advent is the season when we are asked to face the reality of the last things, which are after all the ultimate realities in our lives.

Let's Know

By

BISHOP WILSON

KNEELING

STRANGERS to the Church often say it is difficult to find their way through an Episcopal service because of all the getting up and down. It would be much simpler just to sit through a service. To be sure, it is not so bad standing up for hymns—but why all the kneeling?

When we go back to the Scriptures we find that kneeling served three purposes.

First, it was an act of homage. The rich young ruler came running to our Lord and knelt before Him as he asked his question. On another occasion Simon Peter "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." At the crucifixion the soldiers in mockery "bowed the knee before Him." It is significant to note that Christ Himself never paid homage to any man.

Second, it was the posture of a suppliant. The man who besought our Lord to heal his son came to Him "kneeling down to Him and saying, Lord have mercy on my son." The leper also knelt before Him as he said "if thou wilt, thou canst make me clean." It was the custom of the day for a suppliant to kneel and touch the knees of the person appealed to.

Third, it was an attitude of prayer. In Gethsemane our Savior withdrew from the apostles and "kneeled down and prayed." It is true that the Jews usually stood for prayer but there are several instances in the book of Acts where kneeling occurred—St. Stephen at the time of his martyrdom, St. Paul as he prayed with his friends at Miletus, and again when he bid farewell to his friends at Tyre. It has been suggested that this might have been due to Hellenistic and Gentile influences—kneeling being one of the signs of a change from a national religion to a universal religion.

At any rate the custom spread and became generally accepted among Christians as a fitting way of offering devotions to God.

In the services of the Church we are not merely auditors and spectators. We are participants in an act of worship. The principle involved may be briefly stated—we kneel for prayer, we stand for praise, we sit for instruction. Posture does make a difference in the spirit of our worship. When you stand for the Creed, click your heels together, straighten your shoulders, come to attention. Try it, and see how much more vivid your declaration of faith becomes to you, when you kneel, don't crouch—get down on an honest pair of knees and see how much easier it is to be devotional. Lounging through a church service is conducive to nothing but slovenliness in the worship of God.

Many people like to make a "genuflexion" at certain points in the service. It is a momentary kneeling on one knee. I have never been able to understand why some people who reverently kneel at the altar rail to receive their Communion will object to a genuflexion as one approaches the altar. Both mean precisely the same thing. Is it really a matter of great importance whether a person uses one knee or two? I have been amazed to hear people say that a genuflexion in the Nicene Creed was in honor of the Virgin Mary—"He) was incarnate by the Holy Ghost of the Virgin Mary, and was made Man". Certainly not. It is an act of reverence for the incarnation of our Blessed Lord, the central fact of the Christian faith. Whether you do it or not, be reasonable about it with those who do.

LITTLE TOTS FACE THEIR WORLD

By PHYLLIS MARAMARCO

Director of Religious Education, St. John's, Hartford

FROM seventy-five to ninety children met each Sunday last year in the primary department of St. John's Church, Hartford, for worship and study together. In the early part of the year, we discussed together why we gathered in Church school. "To know more about God," said one little girl. And then we spoke of how we could know God better. These were some of the responses; through the colors and loveliness of the out-of-doors, through friends, through pictures, through listening to music and singing together. I asked if there was any other music in the world which brings us closer to God, and in rapid succession the children said: "the singing of birds," "the song of the brook," "the humming of bees," "the wind blowing through the leaves on the trees," "the music made when we walk through leaves in the fall." Then we listened to music, and I read the 150th Psalm. We sang together, as a great psalm of praise to God, "Enter into His gates with thanksgiving."

We heard the story of how the Boy Jesus went to the great temple at the age of twelve. Eventually, our talks together led us to think of our own church: how it was constructed by tradesmen and artisans, and of the many people who are helping in it. At last we came to the point where we concluded that the church building is not particularly important unless there are people in it, working together and working with God, people who are trying to live Jesus' way of life wherever they may be. We made a poem of our thoughts:

The Church is a group of people

People talking with God, and sharing their money gifts;

Children sharing playthings with other children;

People working in hospitals, and caring for those who are sick wherever they may be, or caring for animals that need to be fed;

People working among the Negroes in Africa where it is very warm, or out among the Indians, or on Chinese house boats, or in far-away India, or in Mexico where straw toys are made;

People who are always working to help others, like the Negroes on cotton plantations, miners, farmers, newspaper boys, and everyday helpers like the milkmen and vegetable men;

Fathers, and mothers, and children helping in the home, drying dishes, making beds, earning money to buy food and clothing;

The Church is a group of people,

People living Jesus' way of life;

People working together and working with God.

We thought together of how Jesus lived and taught, and heard stories of Jesus as a carpenter, Jesus and the fishermen, His preaching on the mountain top, how He loved and helped sick people, and how He loved little children. We thought of how all these things have taught us to live better and happier lives. The Christmas season became the celebration of this great man who taught, and preached, and served. We thought of

how this way of life could work in our own community in home, school, hospital, adequate housing, factories. Accordingly, a village was constructed from large cartons with these various centers represented. Later this was set up on the floor with the model of the church as the chiefest center of interest from which seemed to come the urge to lead a more wholesome community life. Stories of people like Jane Addams and Dr. Kagawa were told and, one morning a number of slides were thrown on the screen to show Christian people at work in many fields of life. We mentioned places in our own city which lend a lovely influence to the community—the Bushnell Hall with its beautiful music, dancing, and motion pictures, parks, libraries, and the like.

Eventually one other model in our village began to occupy much of our attention—the store. We thought of how dependent we are upon other people for the necessities of life, and the children began to visualize a tiny bit of many, many people who are carrying out this great plan throughout the world so that each of us can lead a happier life. There was much action in their choice of words as they thought about miners, truck drivers, engineers, factory workers, and a host of others at work for us. We prayed for these workers. One child found and read Van Dyke's poem, "Work," among our many books on the browsing table. Some interesting drawings, paintings, posters, and friezes were created. The children composed this litany, including the melody for the responses:

For the farmer who cares for the cows to provide milk to keep us strong and healthy; for the milkman who carries bottles of milk in his wagon to our homes and to the stores;

We give Thee thanks

For the farmer who grows fresh, green vegetables and carries them in his truck to the market; for the baker who supplies fresh bread; for truck drivers working in all kinds of weather;

We give Thee thanks

For the engineer who drives the heavy freight trains carrying food; for boatmen working on freighters on the rivers and oceans; for aviators flying through the air;

We give Thee thanks

For people working in far-off Africa; for the Chinese growing rice and tea for us; for the Swiss people making healthful cheese; for farmers all over the world; for all people who are working with Thee;

We give Thee thanks

THESE discussions inevitably led us to think about those people who have not enough work and are suffering from hunger. We talked together of how we can better share food and work, and of how God expects us to work with Him in bringing about more love and kindness in the world. We prayed that we

might better know how to share our food, work, and things.

It was then that we became interested in the work of Miss Alice Rex among the tenant farmers at Rochdale, Mississippi. Here, indeed, was an opportunity for us to be a part of the Church at work among those who did not get joy from their labor. We discussed at some length the kind of things we would send the children at the Delta Cooperative Farm, and finally decided on certain kinds of constructive games and books which told only the "nicest and pleasantest" things. Finally, a box was packed with gifts the children brought from home. A gracious letter was received from Miss Rex, who is at the Farm as the representative of the Church League for Industrial Democracy, telling how the gifts would be used and something of life on the farm. Keen interest was evidenced by the children.

Our discussions continued about the people at work throughout the world. The moving picture, "Team Work," was shown, in which are emphasized the many processes necessary to producing healthful milk. The farmer, inspector, doctor, lawyer, legislator, scientist are shown at work. In one of the teachers' conferences following this session we talked together of how the Church school can give the "little bit plus" to such an enterprise and not have it become simply a study in social science. Accordingly, we talked with the children about the religious significance of such a study, emphasizing working with God in His world and trying to carry out the teachings of Jesus. We prayed that we might better cooperate with God.

Such a unit inevitably carried our thoughts to other lands and our dependence upon them. Stories and poems on interdependence were read and told, and much interesting creative handwork in the form of posters, original slides, and friezes was produced. At last we reached the point where we said we wanted to live at peace with these peoples. We spoke of the many things which are drawing the people of the world closer together, steamships, airplanes (with their messengers of good will), telegraph, radio, etc. We even made a radio log of the foreign countries we had contacted. The stories of "Christ of the Andes" and the International Peace Garden were told. One day we talked about what peace is like and the children's thoughts were made into the following poem:

*Peace is like quietness,
The quietness of happiness,
Happiness among people
Who do not quarrel or fight,
Or interfere with each other's work or play.
Peace is like love,
God's love working through people,
The love found in people
Like some of the fathers and mothers
Who are working for the time
When there will be no more war;
The love Jesus meant when He said,
"Love one another; as I have loved you."
Peace is like quietness,
Peace is like God's love working through people.*

One of the third grade groups finally elected to write a Pageant of Peace to give on our closing Sunday for all their friends in the Church school. And so it was, that on that last day we all met in the Cloister Garth beneath the outdoor Peace Cross and these young friends, in national costume and carrying flags of their respective countries, gave their impressions of children of four other countries: France, Canada, Belgium, and Switzerland, our dependence upon them, and their contributions to world good will.

Homiletical Hardships

EVERY once in a while some one complains in my hearing, about poor preaching. Of course, no one ever complains to the *Poor Parson* about his preaching—but that does not fool him, for he knows that most of the people who complain of his brethren usually tell them, "That was an excellent sermon", "the sermon was so helpful today", etc. etc. They complain of—but not to.

I want to make a point for laymen which I think most of them little realize and which is essentially true and rather simple. The quality of preaching, to a large extent in your parish church, depends upon you and the rest of your congregation; even upon your vestry.

Now of course, there are some clergymen who are better preachers than others, and there are a few who are down-right lazy and do not try. Do you realize that a sermon, if it is any good at all, requires work? If a clergyman is going to go into the pulpit depending upon the inspiration of the moment, or slighted preparation, he may once in a while produce a discourse worth listening to, but as a general rule, he will not. Nobody knows this better than the man himself. He would not do it, would not dare to do it, if he were not in a position of not caring very much.

Now if your Rector or Priest does not care what impression he makes in the pulpit, there is a reason: it is because he is thoroughly discouraged or is subject to absolute discourtesy.

Try preaching to ten or twenty per cent of your congregation and eighty per cent of empty benches for a while and if that would not discourage one, I do not know what would. Try spending eight or ten hours in preparation for an address and find as you mount the pulpit that several of the vestry have slipped over to the parish house to discuss something more interesting during the sermon period.

There should be a clause for the congregation added to the Litany immediately after the one for "Bishops, Priests and Deacons," something about "eliminating all lateness and misunderstanding, that they might both by their punctuality and attentiveness learn something and help the preacher accordingly."

Do you know that the late people are always the same? Do you know that the preacher invariably sees what goes on in front of him with almost photographic accuracy; that sometimes his sense of humor almost upsets his purposed line of thought? Mrs. A. comes

in late (she always does) and Mrs. B. leans over to remark to Mr. B., who assumes a cynical grin. Of course, no one sees the action but the preacher, and Mrs. B. would drop dead if she knew the preacher could quote her accurately.

Then there is Mrs. C. who fidgets and fusses. If the windows are opened, they must be closed; if closed, they must be opened. Then Mrs. D. must always make up her envelope for the offertory during the sermon and must get change from her husband or neighbor on the other side (the only time the parson does not approve of duplex envelopes). Then, Mr. E. opens his mouth in a yawn, and Mrs. E. jabs him in the ribs. The preacher seeing all this wishes she would leave him alone, for he knows from experience that Mr. E. does not look bored when he is asleep. Then there is the child, perfectly harmless if left alone, who furnishes an opportunity for a nervous mother to raise more disturbance than the child's moving of books or walking up and down in the pew. Then there is the gum chewing age, the girls who must fix their hats or powder their noses, and the boys who have to play with a key ring or a watch: however, they are usually in the back seat. If they are sitting elsewhere with their parents, either they look bored to death or the parents have the expression that precedes the judgment day.

If the movies ever get wise to the facial expressions which afflict the preacher, they will turn the camera the other way and let a congregation see itself.

PREPARE to handle some very necessary subject and find as you face the congregation that only a few people who are interested in this subject or could assist in it, are present.

Try, Mr. Laymen, to think up what topics your Rector could preach on that would interest you. You have a problem he must wrestle with every week. Then ask yourself if he were lucky enough to hit on the subject, would you be there.

There is another side to this subject. How little your Rector can know of your spiritual problems, except where confession is the practice (that should improve the priest's preaching). So many people deliberately hide from the clergyman their doubts or questions of faith. Some one has said, "a preacher must preach to the doubts he himself entertains." It is true. I went into a parish, the Rector of which was a very old man of most saintly life and character, and the people told me in rather distressed and surprised tones that "he has preached on the life beyond the grave every Sunday for the last year, and honestly he has not repeated himself." Before I left I discussed the problem with the old gentleman (who was in no sense senile) and suggested that he preach some of his old sermons instead of writing new ones in his current trend of thought. He agreed to do so. The next week I had a note from the layman who had given me the first information. He said, "Parson, we are going to have a revival; I am afraid you started something."

The material for the sermon, at least the subject, comes from contact with people. If people, however, do not let the preacher into their thoughts, doubts or

problems, he, of course, can not do much else than choose his subject from his own problems or thoughts.

Did you ever think that the average congregation contains a wider assortment of people than any other gathering which a man could be called upon to address? A teacher has a group of the same age and intellect; a club or an organization has a common objective or purpose, a banquet has a group of the same social strata, etc. A congregation is, generally speaking, of various ages; of different degrees of education; of varied talents and culture; of a wide range of reading or a repertoire limited to the news.

Try Mr. Critic, to address that diverse group regularly, and register a subject and discourse that will always interest every one.

Is it not natural that there should develop a group of the clergy who have come to the conclusion that preaching is not important? I think they are wrong, but still I think, Mr. Layman, that you have a lot to do with it.

Help your parson on this job; attend the service; discuss it with him; get the message he has, and conscientiously ask yourself whether it has a value for you. Encourage others to be good listeners by your intelligent conception and interest in what has been said.

If you do not agree with him—and he has stimulated your thought—you owe him a lot. You must agree that that is good for you. Then again he may be right: the preachers who leave politics alone are generally right.

THE POOR PARSON.

"You Saved Our Leper Station"

So wrote Dr. Werner Junge, Episcopal missionary at Cape Mount, Liberia, to us in the United States.

A Liberian citizen had given the land. The government supplied medicine. Houses were built. A nurse was at work. Twenty-five lepers were there—to be fed, clothed, treated, loved.

Then came a rice shortage in Liberia. Prices soared. Every cent painfully saved by Dr. Junge was gone. For the lack of only a few dollars he must turn the lepers out. At that moment Bishop Kroll handed him our check.

At this Christmas season, will you make possible the continuance of this promising Episcopal work now in its infancy?

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I enclose \$..... to help the Church care for and cure the lepers.

Name

Address

(Aiding three Episcopal Stations)

PRESENTING BOOKS TO GIVE BOYS AND GIRLS THIS YEAR

By PARKER SCOTT

We list for you a number of books which we believe to be particularly suitable to give children as Christmas gifts. Space prevents more than a word or two about each. *David* is the Old Testament story, told largely in fine pictures, with the Bible text under each large picture. It is a book which will delight the small child, boy or girl (Macmillan, \$1.75). *Heaven on Earth* is likewise for the small child, and contains the stories of a number of saints, with very attractive pictures. (Sheed and Ward, \$1.25). *Animals of the Bible* is a picture book by Dorothy P. Lathrop, with stories from the Bible as the text. Any youngster will be delighted with it. (Frederick A. Stokes, \$2). *Hustler, the Farm Dog* by Arthur C. Barlett, is a book for a boy in his teens if he likes dogs. (W. A. Wilde, \$2). *Jacques at the Window* by Sybil Emerson is the story of a French girl and boy, and has forty fine pencil drawings of life in Paris. A fine gift to a youngster (Crowell, \$1.50). *Punda, the Tiger Horse* by Walter J. Wilwerding is all about a zebra and his adventures in Africa. Fine pictures. For a child in the early teens. (Macmillan, \$2).

Zephyr's Holidays by Jean de Brunhoff is a grand book for the very young child, with fascinating pictures in bright colors. All about funny animals. (Random House, \$3). *The Luck of the Salabras* by Nina Brown Baker is a story of Mexico, suitable for the girl of thirteen. (W. A. Wilde, \$2). *Marta* by Marguerite Vance is a beautiful story for the young child, with a number of beautiful pictures (Harpers, \$1). *The Story of Li-Lo* by Ann Mersereau is about China—for the very young child. (Harpers, \$1). *Babette* by Claire Turlay Newberry relates the adventures of a cat—a nice story for the younger child, with the grandest pictures of cats you can possibly imagine. (Harpers, \$1.50). *The Phantom Code* by Truman Northrup is one of those he-man stories of the frozen north that a boy in his teens will love. (W. A. Wilde, \$2). Another fine book for a boy of that same age is *Flood Mappers Aloft* by Lewis E. Theiss about airplanes and adventures in the sky. (W. A. Wilde, \$2).

Tilio, A Boy of Papua by Rudolf Voorhoeve, is about a boy in New Guinea—all sorts of exciting adventures in a far off country that will please any boy or girl. (J. B. Lippincott, \$1.75). *Shanty Brook Lodge* by Fjeril Hess is a Girl Scout's story

and will make a fine gift to a girl of that age. (Macmillan, \$2). *Up Anchor* by D. Harold Hickey is a sea story that will delight that young son. (Abingdon, \$1.50). *In Secret Service* by Jean Rosmer is a mystery story of Napoleon's court. It is a story with real value as history too. (J. B. Lippincott, \$1.75). *A Little Shepherd's Trust* is by Eva L. Hughes (Oxford, 75c) and is the story of Daniel and the first Christmas. It is for the younger child. *Scouting on Mystery Trail* by Leonard K. Smith is a Boy Scout story, and just the thing for the boy of that age. (Macmillan, \$2). *Bright Island* is a dandy story about a girl, but boys too will like it. There are marvelous illustrations by Lynd Ward (Random House, \$2). Or if it is a westerner that boy wants get him *By Ember Glow*, a book of short stories about camp, gold, cowboys and all the rest of it, written by Frank H. Cheley (W. A. Wilde, \$1.50).

A book of advice is perhaps not just the book for a Christmas present but *Father Meets Son* by J. P. McEvoy is nevertheless the sort of a book a father wants to place in the hands of the boy entering his twenties. Mr. McEvoy is an experienced writer who started in on a sports page years ago and has gone through the whole game. He does a good job in this little book. (J. B. Lippincott, \$1). *The Trader's Children* by Laura Adams Armer is a good lively story of children at a trading post in Arizona, illustrated with authentic pictures. It is a book for children of any age. (Longmans Green, \$2.50). *Moonshine in Candle Street* is the fascinating story of a little girl in England, written by Constance Savery. (Longmans Green, \$1.75). *Album of the Great* are brief biographical sketches of famous people of history, written by Rolf Klep, with a tip-top picture of each character. (Knopf, \$2). *The Cruise of the Gull-Flight* by Sidney Corbett relates the thrilling experiences of boys and girls on a trim little schooner. (Longmans Green, \$2). *The Land of Lost Dolls* by Hector Fezandie (Thomas F. Kyle, \$2) is a story of those strange people, the Topsy-turvians. Children will love them. *China Quest* by Elizabeth Foreman Lewis tells of the adventures in China of an American and a Chinese boy. It is particularly appropriate today. (Winston, \$2). *The Pig with a Front Porch* by Emma Brock is a grand little story for the tiny-tot—of course with pictures. (Alfred Knopf, \$1.75). *Once Upon a Time in Egypt* is a book in which Kent Gere makes antiquity interesting to children with her story and her pictures. (Longmans Green, \$2). *Swords in the Dawn* by John

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Henry St. George Tucker of Virginia is to be inducted as Presiding Bishop of the Church at a service to be held on January 2nd at St. Thomas Church, New York. The Church provides no form of service for the inauguration of a Presiding Bishop, but Bishop Tucker is to preach there that day . . . an inaugural sermon coming on his first appearance as head of the Church.

Meanwhile the valedictory of outgoing Presiding Bishop Perry will take place at Washington Cathedral next Sunday, the 19th, when he will make his last appearance as Presiding Bishop after seven and a half years of office. Along with the Presiding Bishop a National Council including ten new members elected at the recent General Convention will begin administration of the missionary affairs of the Church. New Bishop members include Bishops David of Western New York, Quin of Texas, and Hobson of Southern Ohio. New clergy are the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia, and the Rev. Frederic S. Fleming, rector of Trinity Church, New York City. Newly elected laymen include Messrs. Robert H. Gardiner of Maine, William G. Mather of Ohio, Austin J. Lindstrom of Chicago, and the Hon. Blaine B. Coles of Portland, Oregon. Of the four women members one is newly elected, Mrs. Henry Hill Pierce of New York.

* * *

Food Shortage in Catalonia

Alfred Jacob, recent visitor to war-torn Spain for the Friends (Quakers) reports that there will be an increased food shortage this winter in Spain. "There has been a tremendous influx of refugees from the north to Barcelona," he writes, "and at the same time the sinking of so many food-ships has made supplies very short. I hardly know what the poorer people are living on." The need is greatest, he says, for blankets, warm clothing, protective food, children's medical supplies. He also says that America needs to respond to this appeal. "We need this attitude and experience of generous brotherliness. A great wave of loving-kindness on America's part will not win or lose the war for one side or the other, but it may save some child from pneumonia and will surely mitigate the winter suffering of a war-afflicted, good people." The Emergency Committee of the Church

League for Industrial Democracy, 155 Washington Street, New York City, is receiving donations from Church people for Spain, forwarding them to Spain through the North American Committee to Aid Spanish Democracy, a relief agency licensed by the United States government.

* * *

Describes Working Conditions in Connecticut

An investigator for the labor department of Connecticut addressed the Connecticut chapter of the CLID on December 9th in New Haven and described working conditions throughout the state. There is a great deal of child labor, with wages as low as \$2 a week. She urged Church people to support bills now before the legislature in order that conditions may be improved. The national executive secretary of the League also spoke, later in the day meeting with the faculty and students of the Berkeley Divinity School. The Rev. Fleming James of the Berkeley Faculty is the chairman of the chapter.

* * *

Albany Churchwoman Is Honored

The Reverend Mother Alice, superior of the Sisterhood of the Holy Child Jesus, Albany, N. Y., was honored on December 7th, the 40th anniversary of her profession. For 15 years she has been the head of the order and of the Child's Hospital, conducted by the sisters.

* * *

Plans for a Missionary Meeting

Presiding Bishop Tucker is to be the headliner at a missionary mass meeting to be held for the diocese of New York on January 9th at the Cathedral of St. John the Divine. Others to speak will be the Hon. William R. Castle and Bishop Manning.

* * *

Laymen Find Church in Danger

A commission of the diocese of Colorado, appointed by Bishop Ingley and headed by Layman Herbert S. Sands (picture on the cover), has come up with startling facts after a thorough study of population and church membership trends in the city of Denver. The Church in recent years has grown so slowly that unless something is done about it she will soon be known as "only a sect." Lapses in memberships, they report, cost the Church the equivalent of 42% of her confirmations, and while other churches, notably the Roman Catholic, Methodists and Baptists are growing we are actually losing ground. Intensive organization in parishes with an idea of putting the newly confirmed immediately to work; thorough instruction before confirmation; more frequent calling;

CHRISTMAS AND ANNIVERSARY

EARLIER in the year THE WITNESS marked the 20th anniversary of Bishop Johnson's consecration and the 20th anniversary of his founding of the paper. We then expressed the hope that subscribers would honor him by contributing to a \$5,000 Anniversary Fund, and also send in one or more gift subscriptions to extend the influence of the paper. Less than half the fund has been raised and nothing like the number of new subscriptions we had hoped for have been received. If you have not already acted on one or both of these requests we hope you will do so during this Christmas Season. Even small contributions from our many readers will enable us to announce the completion of the Fund. Subscriptions are offered at the reduced rate of \$1.50, with cards sent to those for whom you subscribe announcing the gift from you. Or if you have no one to whom you would like to make such a gift won't you allow us to send the paper during 1938 to a missionary, a shut-in or some clergyman? We will greatly appreciate your help.

a definite system of transfers and an aggressive program of evangelism are the remedies suggested.

* * *

New Forward Movement Commission to Meet

The first meeting of the new Forward Movement Commission is to be held in Cincinnati, December 14-16, when tentative plans for the coming triennium will be formulated. Presiding Bishop Tucker is to attend.

* * *

American League Changes It's Name

And I'm not talking about the baseball league but the American League Against War and Fascism, which henceforth is to be the American League for Peace and Democracy. They held their annual congress in Pittsburgh, November 26-28, with 1,320 delegates present representing 806 organizations from 25 states. A preacher, Harry F. Ward of the Union Seminary, was unanimously re-elected chairman of this united front organization with prolonged cheers for him. A program was adopted aiming to uphold civil rights, defeat reaction and make America a force for peace in the world. An attempt was made during the congress by a group of Roman Catholics to picket the meetings denouncing it as "communist inspired,"

but their effort fell flat and was not taken seriously even by the reactionary press. This effort was ridiculed by Congressman Jerry J. O'Connell of Montana, a Roman Catholic, who was one of the speakers at the congress and by other Roman Catholics on the program. The principal speakers at the mass meeting, attended by 4,000 people, were Spanish Ambassador Fernando de los Rios and the Rev. Reinhold Niebuhr of the Union Seminary. Over half of the 1,320 delegates were representatives of trade unions, affiliated with both the A. F. of L. and the C. I. O. Religious organizations were represented by 51 delegates from 36 organizations. The Episcopal Church was represented through the Church League for Industrial Democracy by Mr. William F. Cochran of Baltimore, and Miss Hilda Shaul of Cincinnati.

* * *

Bishops Address New York Auxiliary

Bishop Maxon of Tennessee and Bishop Bartlett of Idaho were the speakers at the annual meeting of the Woman's Auxiliary of the diocese of New York, held at the Cathedral of St. John the Divine on December 7th.

* * *

Super-Patriot Speaks His Bit in Wilkes-Barre

There has been a lot of fun lately in Wilkes-Barre, Pa. It seems Lawyer Robert J. Doran grew violent when Mayor Loveland granted permission for a peace parade on Armistice Day under the auspices of the Emergency Peace Campaign. He said a lot of things, and the Mayor said them right back. So a hundred or two of the boys arranged a debate which was held on November 29th. Lawyer Doran went after the Women's International League for Peace and Freedom, declared that the Mayor's wife was a member and that the organization was communist because it was friendly to the American Civil Liberties Union. He quoted at length from "The Red Network," a book which lists the "dangerous" people of the United States and includes many of our first citizens, including not a few bishops of the Episcopal Church. When came the Mayor's turn he said he was for freedom of worship, of speech and the press and that in permitting the parade he was merely trying to live up to his oath of office. When Communist Earl Browder came to Wilkes-Barre last year, he said, he had granted a permit for a meeting. "Give them a chance to shout themselves hoarse. Just live up to the Constitution. Let them have free speech. I can see the ship of state going between two great stones and I pray to God the pilot can steer between the Scylla of

communism and the Charybdis of Fascism." Everybody had fun, especially the Mayor.

* * *

The National Theological Conference

The national theological conference is to meet December 27th to January 1st at Oxford, Ohio, as a part of the annual national student assembly. The Rev. Gardiner M. Day, book editor of THE WITNESS, is the chairman. On the program will be Bishop Scarlett of Missouri, John Mackay of Princeton Seminary, the Rev. George "Shorty" Collins, Baptist parson from Madison, Wisconsin, Hornell Hart of Hartford Seminary, Richard Niebuhr of Yale Divinity School, Sam Franklin of the Delta Farm, John Bennett of Auburn Seminary, Roswell Barnes of the Federal Council of Churches, T. Z. Koo of China, Henry P. Van Dusen of Union Seminary, A. J. Muste of Labor Temple, New York, and others. They are to discuss "Church and State," "Church and the Economic Order," "Church and Education," "Church and a World of Nations."

* * *

Newark Hears About Missions

Meetings have been held recently in 42 places in the diocese of Newark on missions. The leaders were Bishop Roberts of South Dakota, the Rev. Timothy Nakamura of Japan, Miss Lucy Burgin of Anking, China, Mrs. Henry Hill Pierce of New York and Mrs. E. A. Stebbins of Rochester, New York.

* * *

Parish Has Own Conference

They agreed at St. Clement's, Hawthorne, N. J., that summer conferences, district conferences, diocesan meetings etc. were inspiring and helpful. At the same time they recognized that few lay people were able to attend. So the parish had a conference of its own, meeting for a day and run exactly as a larger conference . . . lectures, fellowship, worship . . . and a large attendance.

* * *

Steps Toward Church Unity

Bishop Perry met with a delegation of Presbyterians on December 7th to convey officially the information regarding the action of General Convention with reference to closer union with the Presbyterian Church. The Rev. L. S. Mudge, secretary of the General Council and the Rev. J. Ross Stevenson, chairman of the department on Church cooperation and union, represented the Presbyterian Church, with the Rev. Howard C. Robbins representing us along with Bishop Perry. The action taken at our Convention is expected to be



A. J. MUSTE
To Address Seminarians

brought up for consideration at the General Council of the Presbyterian Church to meet next March.

* * *

Auxiliary Meets in Harrisburg

The Auxiliary of the diocese of Harrisburg held its annual meeting recently at St. John's, Carlisle, Pa., with the Rev. Gordon B. Wadhams of New York conducting a quiet hour and with addresses by Bishop Huntington of Anking, China, the Rev. Vine DeLoria, Indian priest of South Dakota and Miss Anna Groff of St. Luke's Hospital, Shanghai.

* * *

Crowds Greet Bishop Tucker in Baltimore

A Baltimore theatre was filled with over 3,300 people on December 5th to welcome Bishop Tucker as the new Presiding Bishop. Over 1,000 were turned away. Bishop Fiske, retired; Bishop Manning of New York and Bishop Helfenstein of Maryland took part in the service and there was a choir of 500 voices.

* * *

Japanese Aid China Relief

The Japanese farmers in Western Nebraska have contributed \$10 to the China Emergency Fund through the Rev. Hiram H. Kano, Japanese priest in charge of work in that area. The same spirit was shown recently in New York where a Japanese artist made a drawing of a Chinese mother and child and contributed it at a benefit for the Chinese. It was bought by a Chinese business man. Asked why he made the contribution, Artist Noguchi said, "I give this drawing to make Americans understand that the Japanese are not all

militaristic. I am just as distressed for the Japanese as for the Chinese. Whereas in China people are killed and hearts are broken, in Japan children will be raised with hearts hardened to a race next to them if they win this war."

* * *

The Church in Non-Christian Regions

The Rev. Charles A. Meader, rector of St. Luke's, East Greenwich, R. I., preached last Sunday on the world situation, timing his address with a mass meeting on the Spanish situation held in Providence under the auspices of the North American Committee to aid Spanish Democracy. Rector Meader declared that one of the effective methods of combating false propaganda was the maintenance of schools, hospitals, and other Church institutions in non-Christian lands. "We have no right to let things slide," he declared. "Jesus was a conservative. He came not to destroy but to fulfill. He was also a radical. He came to change things right down to the roots."

* * *

Consecration of Bishop Roberts

William Payne Roberts was consecrated Bishop of Shanghai on St. Andrew's Day, according to a cable received December 4th at the Church Missions House. No details as to place or personnel were given.

* * *

Much Money Yet to Come

With eleven months of the year gone, thirty-two per cent of the amount the National Council expects from dioceses for 1937 was still unpaid on December first. There is close to a half million dollars to be collected this month if expectancies are to be reached.

* * *

Missionary From China Speaks in New York

Mr. M. P. Walker, treasurer of the Church in China, was the speaker at the meeting of the junior Auxiliary of St. Bartholomew's, New York, on December 6th.

* * *

Colleges Have Conference On Religion

Eleven New England colleges were represented at a conference on religion, held the week-end of December 4th in Providence, R. I. Among the speakers were Protestants, Catholics and Jews.

* * *

Speaks On Young People and the Church

Miss Margaret D. Jefferson, field secretary of the Girls' Friendly Society spent December 8th through the 18th in the diocese of Delaware, speaking on "What young people and

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This Spanish lad, five years old, home destroyed by bombs, separated from father and mother, probably both dead, is being cared for in a home in Spain, operated by trained social workers from the United States.

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Donations will be cabled through the North American Committee to Aid Spanish Democracy, to aid him and hundreds of others, before Christmas. Won't you aid in the name of the Church by sending your donation to the

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the Church have to offer each other." Prior to that she spent 22 days in the diocese of Erie where she travelled 1,665 miles addressing many church groups. On December 12th she addressed the Auxiliary in Wilmington and on the 14th the clericus.

* * *

Bishop Stewart Has Another Grandchild

A daughter was born to Mr. and Mrs. George Craig Stewart Jr. on November 30th . . . Mary Stewart. Mr. Stewart is the second son of Chicago's Bishop Stewart.

* * *

Chicago Rector Writes Play

The Church's work in the field of service is to be presented next Sunday evening at the Chicago Sunday Evening Club, sponsored by the diocesan social service department. It was written by the Rev. Irwin St. John Tucker and is called "The Lord's Table." The story begins with the first Christmas after the Crucifixion and carries down through the ages the Church's story of service. Much of the story is to be told by a reader, the part being played by the Rev. William T. Travis, rector of Grace Church. Canon Gibson of the Cathedral Shelter takes the part of the officiating priest in the closing Christmas service, with groups representing the Cathedral Shelter, Chase House, the House of Happiness and other Church settlements and organizations participating.

* * *

Sees World Issues Fighting in Orient

The struggle in the Orient today is between forces that are rearing their heads in other parts of the world, according to Paul Rusch of the faculty of St. Paul's University, Tokyo. The Orient is "the battleground of humanity" he told a meeting of Churchmen in Chicago last week. Militarism, communism and fascism are the forces at work and the future will be determined by the outcome. He said that the great need was an aggressive program on the part of the churches to convert Ori-

entals to Christianity. He also gave several addresses in the diocese of Michigan, and got his picture on the sport pages of the Detroit newspapers because of his connection with football in Japan. Three years ago the first game of American football was played in Japan, directly due to Mr. Rusch. Since that time he has seen the game grow to such favor that the six leading universities now have teams playing regular schedules.

* * *

Among the Workers in Religious Education

Miss Elizabeth Linsley, formerly on the staff of St. Thomas', New York, is now on the staff of the neuropsychiatric hospital, Hartford, Connecticut. . . . Miss Frances B. Holtzclaw is now the educational worker at Grace and Holy Trinity, Richmond, Va. . . . Miss Ruth Johnson is the new educational secretary at the Advocate, New York. . . . Miss Martha Green has accepted a position on the staff of Holy Trinity, New York. . . . Miss Ann Elizabeth Lucas has resigned as United Thank Offering worker in Wyoming. . . . Miss Elizabeth P. Benson, on the staff of St. Mark's, Mt. Kisco, N. Y. was married recently to the Rev. S. P. Brinkerhoff, assistant at the parish.

* * *

Detroit Parish Launches Building Campaign

Faced with the necessity of providing additional room for its fast growing church school, All Saints', Detroit, has launched a campaign for \$135,000 with which to complete the present church unit and add another wing. All Saints was established in 1927 as a mission of St. John's and

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in view of its rapid growth will doubtless obtain the status of a parish. The building campaign was launched at a dinner on November 29th at which Rector Berton S. Levering, Bishop Page and Bishop Creighton were among the speakers.

* * *

Wilmington Churches Call for Boycott

The Council of Churches of Wilmington, Delaware, passed resolutions at their meeting on November 20th calling for the boycott of Japan. After stating that the armed conflict was contrary to God's will and in violation of innumerable treaties, and after declaring that Christians should take action, the resolutions concluded as follows:

RESOLVED: That the Wilmington Council of Churches condemns this entire state of hostility and puts itself on record as being unwilling to contribute in any way to the prosecution of such conflict, one possible contribution being understood to be the financial advantage of the aggressor Nation arising from the sale of their products in this country; and further be it

RESOLVED: That the Wilmington Council of Churches declares for itself a boycott of goods made in Japan and calls upon its people to abstain from the purchase of them wherever they may be offered for sale, either at wholesale or retail; understanding, as Christians in the midst of a completely sinful situation, the wrong of this declaration as it applies to innocent people in Japan and with love toward our Christian Brethren, and making it with humility; and further be it

RESOLVED: That this practical action is intended as a statement to the Government of our Country of our willingness to support those policies which it may adopt, in concert with other Nations, designed to restrain the activity of the aggressor Nation through limitation or suspension of trade relations, including the direct or indirect furnishing of arms, munitions, or financial support; in all of this recognizing that sacrifice may be involved, but knowing that sacrifice will not be unwelcome to the elements in the population who hold the Christian Faith; and further be it

RESOLVED: That this statement is an expression of hope that the Government of our Country will assume its due position of responsibility

and leadership among the nations of the world in the formulation and prosecution of policies looking toward the restraint of Nations which hold themselves superior to International treaty agreements, and so jeopardize the Peace of the World; again recognizing the hazards involved, but seeing greater threats to the integrity of Christian people in any other course; and further be it

RESOLVED: That we, recognizing that unequal advantages among nations are a contributing factor to war, and that some nations are going to war for the expressed purpose of gaining necessary raw materials and economic advantages, go on record as favoring international cooperation for the elimination of the economic causes of war, and urge our Government to take the lead in securing a more equitable distribution of the world's raw materials and trade advantages among the nations.

* * *

Bishop Speaks At Jewish Youth Congress

Bishop Bennett, described by the newspapers as "Auxiliary Bishop and acting Archdeacon and diocesan executive secretary of Rhode Island" was the headliner at the opening of the Jewish Youth Congress that met in Providence on December 3rd. He spoke on "How Shall the Jew Survive?"

* * *

Detroit Has Guild of Church Musicians

A Guild of Church Musicians has been organized in Detroit, sponsored

Ready Dec. 1, 1937

SOME MEMORIES

by Thomas Frank Gailor

Third Bishop of Tennessee

A book of reminiscences that Bishop Gailor was writing at the time of his death and containing some of his letters and extracts from his diaries.

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by the Council of Churches. One of its purposes is to serve as a clearing house for church music. Also musician of all denominations are listed, with their qualifications, with the records accessible to clergymen and music committees. The first corporate venture was a hymn festival on November 28th with sixty choirs and 1,400 singers taking part.

* * *

A Church Family

Presiding Bishop Tucker comes from a family that really is a Church family. His father was the bishop of Southern Virginia. Brothers: the Rev. Beverley D. Tucker, Jr., rector of St. Paul's, Richmond, Va.; the Rev. F. Bland Tucker of St. John's, Washington; Dr. Ellis Tucker, a teacher at St. John's, Shanghai; Dr. Augustine Tucker, physician at St. Luke's, Shanghai. One sister is the wife of the Rev. Luke White of Montclair, N. J., and their son is a mountain missionary in Virginia. Had Beverly D. Tucker, Jr., accepted his election as coadjutor bishop of Virginia a number of years ago we would have had the unusual situation of father and two sons serving as bishops in Virginia at the same time.

A Book that every Bishop and Priest will want . . .

STRETCHING FORTH THINE HAND TO HEAL

By the Reverend
R. A. Richard Spread

"This is a timely and forceful discussion of the subject of spiritual healing, by an English writer of wide experience in this field. The book offers good advice and affords plenty of grounds for belief in and the practice of healing by methods other than those of pure medicine. There is striking endorsement of the author's position by Bishop Philip M. Rhineland, who furnishes a foreword to the American edition."

—The Churchman.

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PRESENTING BOOKS TO GIVE BOYS AND GIRLS THIS YEAR

(Continued from page 8)

Beaty relates in story the establishment of the English nation. A good story and at the same time accurate history. (Longmans Green, \$2). *Squirrel War* by Helen Williams is for the child from five to nine—the

fight between the red squirrel and the gray for the possession of the doll's house. (Thomas F. Kyle, \$1.50). Finally a perfectly fine book is *Saints and Rebels* in which Eloise Lowmsberry gives the lives of a dozen great people: Catherine Breshkovsky, Lord Shaftsbury, Hannah More, Thomas Paine and others. (Longmans Green, \$2.50).

Services in Leading Churches

The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

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

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 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, New York Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 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 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 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: 8:00 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.

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. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey 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., Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.



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Propaganda Analysis

A Monthly Letter to Help the Intelligent Citizen Detect and Analyze Propaganda

INSTITUTE FOR PROPAGANDA ANALYSIS, INC.

132 MORNINGSID DRIVE, NEW YORK, N. Y.

Volume I

OCTOBER, 1937

Number 1

This Monthly Letter is circulated privately to educators and students, publishers and journalists, business men and trade unionists, ministers and welfare workers, and to all who desire periodic, objective appraisals of today's propagandas, their sources and the channels through which they flow: newspapers, magazines, radio stations, motion pictures, labor and business groups, patriotic societies, farm organizations, schools, churches, political parties.

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