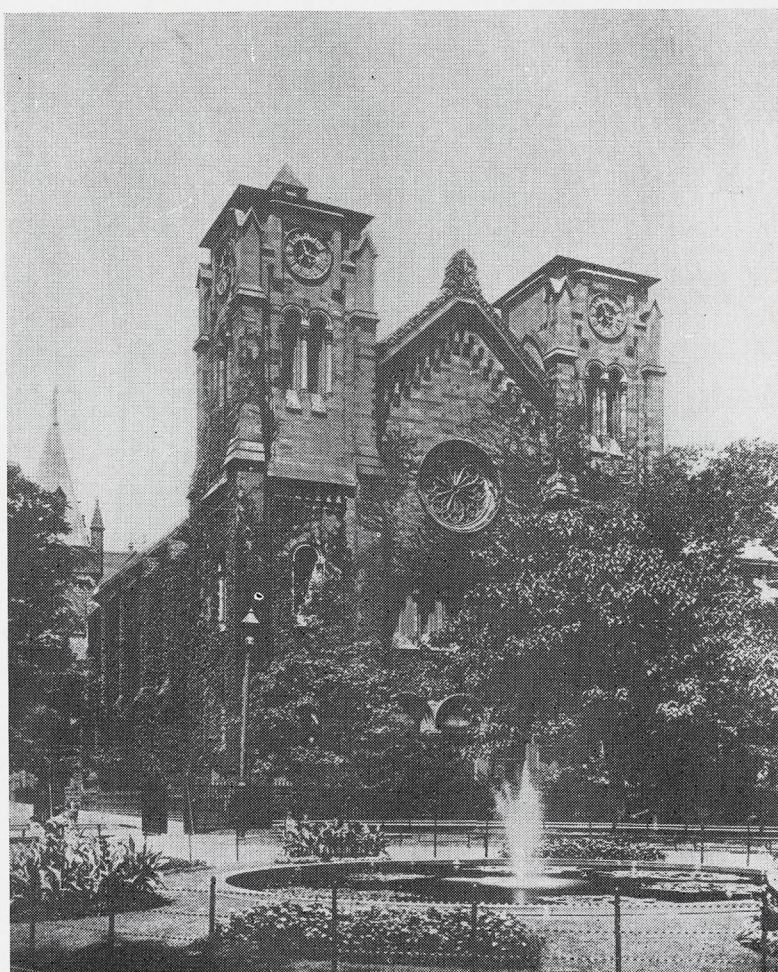


February 10, 1938

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# THE WITNESS



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## CLERGY NOTES

CATLIN, LLEWELLYN B., formerly of Christ Church, Pikeville, Ky., became the rector of St. John's, Versailles, Ky., on February 1st.

DUDLEY, GEORGE F., retired clergyman of the diocese of Washington, has accepted the rectorship of St. George's, Rumson, N. J.

FORBES, HARRY L., 72, on the staff of Chicago City Mission, died on January 25th.

FRITZ, CHARLES E., St. Stephen's, Gilroy, California, has accepted the rectorship of Trinity, Menlo Park, Calif., effective March 1st.

LONG, GEORGE E., in charge of St. Thomas, Beattyville, Ky., and missions in Lee and Estill Counties, is also in charge of Patterson Farm, owned by the Girls' Friendly Society and the Auxiliary of the diocese of Lexington.

MERRILL, GEORGE G., until retirement in 1923 the rector at Stockbridge, Mass., died on January 31st in his 71st year.

MERRY, ROBERT E., rector of St. Philip's, Wiscasset, Maine, has resigned to enter the School of Applied Religion, Cincinnati, Ohio, after which he expects to go into college work.

MILLER, FREDERICK C., vicar of St. Paul's, Walnut Creek, Calif., has resigned, effective June 1st.

MITCHELL, AUSTIN B., JR., assistant of the Blue Grass Associate Mission, diocese of Lexington, was ordained priest on January 30th by Bishop Abbott.

PHINNEY, ARTHUR O., has resigned as rector of St. Stephen's, Lynn, Mass., to accept the position as archdeacon of Lowell, diocese of Massachusetts.

RIDDICK, ELBERT D., former Presbyterian minister, was ordained deacon recently by Bishop Huston of Olympia. He is now in charge of St. Paul's, Bremerton, Washington.

SWEETSER, ROBERT, assistant at the Advent, Boston, has accepted the rectorship of St. Michael's, Auburn, Maine.

THOMAS, LLOYD B., for twenty years the rector of Trinity, Oakland, California, is now the vicar of St. James, Paso Robles, California. St. Mark's, King City with charge of the Salinas Valley Missions. Residence at Paso Robles.

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# THE WITNESS

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A. MANBY LLOYD

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## PLANS OF A GREAT PARISH

By

ELMORE M. McKEE

*The Rector of St. George's, New York*

WORKING at St. George's at the beginning of its sixth quarter century is a stimulating and an exciting business. Stimulating because the parish is a microcosm of modern life, and all its major problems bear down upon us. Exciting because the future of St. George's is in more than the usual sense a gamble and one can never be quite sure of one's neighborhood, one's congregation and one's financial resources.

The names of Milnor, Tyng, Rainsford, Birkhead and Reiland symbolize the history of this great American parish. They make us know that we of the present St. George's have much to live up to; but also that we are true to the great liberal traditions of the parish if we engage fearlessly and creatively in many experiments. Liberty; democracy; humanity; social service; volunteer leadership; pioneering—these are among the historic marks of this parish. To these marks it is our aim to be loyal. There is still freedom of the pews and of the pulpit; democracy of membership with a foundation well-laid among the four hundred families of the neighborhood, mostly east of Second Avenue, and with many others from uptown and the other boroughs; there is still social service in the form of clinics, the Boys' Club, two summer camps, the work of the Deaconess office; it is still a high honor to be a vestryman or junior vestryman or Sunday School teacher or a committee member; it is still expected that new ideas will be proposed rather frequently. For these reasons, and because of the quality of leadership and interest furnished by our incomparable vestry (its present members are: Charles C. Burlingham, senior warden; William Fellowes Morgan, junior warden; H. H. Pike, Wolcott G. Lane, George E. Brewer, Allen Wardwell, Henry H. Pierce, Frank E. Hagemeyer, Charles Cheney Hyde, Norman H. Davis and Robert C. Hill), I know of no parish where I would rather serve. I say this after fifteen months of joy—and some pain. One of the greatest joy-producing factors in our parish life has been the exceptional work of George Kemmer and his choir of sixty children and nearly sixty adults. They furnish a good bit of the dynamic for moving ahead.

We believe in planning. Dioceses, communities and parishes suffer for the lack of planning. Perhaps the church should move, be closed up, combine with another—let us face realities. We must appraise our work and the need for it; alter it or supplement it. We began this year with planning. The parish staff and a group of lay members held a retreat at St. Martin's House, Bernardsville, New Jersey, in September, at which we looked ahead at the coming year. Planning for personnel was of course of the first importance. Leland B. Henry came last May to carry large responsibility in education, in the direction of all parish activities and in general as my senior partner. Charles D. Kean, having had five years in journalism before he entered the General Theological Seminary, came in September to help in many ways and especially to give leadership in social service. John S. Kromer came in the autumn also to give two days a week with young people. Miss Lucy Gray became choir mother when Miss Bearse retired. The other members of St. George's admirable staff, have been here for a good many years and give the newcomers the value of much experience. John Tiedeman, sexton and undertaker, joined Dr. Rainsford's staff in 1892, and is a living embodiment of the history and greatness of the parish. Other veteran members of the staff are George W. Kemmer, organist; Miss Helen Cunningham, Miss Gertrude W. Berthet and Miss Margaret Gieb of the clinic; Miss Jessie Holeman and Deaconess Marling of the deaconess office, Mr. Cecil C. Lange and Miss Gertrude Koch in the treasurer's office, and Miss J. H. Purcell, Rector's secretary. New members of the staff are Miss Isabelle Hayes, clergy's secretary, and Miss Mary Appleton, social worker.

IN MARCH, 1937, we appointed sixty-five persons, men and women, to serve on six survey commissions. Almost with unanimity every one who was asked agreed to serve; including vestry and junior vestry and over forty others. The commissions are: worship, education, finance, parish activities, social service and relations to the community and world at large. They will



report in writing before Easter, 1938. Meetings may have been frequent or infrequent. Each member of a commission has had a special responsibility for investigation assigned to him. Churches and social agencies have been visited; letters written, data gathered. With a year in which to work, there has been time to analyze parish trends, to appraise organizations, to make community contacts, to deepen insights and convictions. The printed reports will be submitted to a parish meeting in the spring, and under the direction of the chairmen of the commissions, all of them from our "younger" leadership, a series of major objectives for activity in the next few years will be set forward, and some detailed suggestions given. Probably the commissions, as they adjourn, will recommend the creation of departments of worship, education, finance, parish activities, social service, and relations to the community and world at large. Already certain major recommendations are in effect. I foresee a movement to deepen our devotional life; and at the same time a correlative movement to make St. George's a strong outpost in the "Christianity versus Chaos" movement of our times, in neighborhood, metropolis and around the world.

One of the pioneer movements in the parish, suggested by the community and world at large commission is the plan now under way to take the former Deaconess House, at 207 East Sixteenth Street, opposite the rectory, and which has been rented for a number of years, and call it "Rainsford House" when the lease expires during the summer. If the necessary funds can be raised to put it in proper condition, we will then secure as residents some twenty men just out of college or professional school who come to New York to work. They will pay board and room charges so that the house will be self-supporting, and will give to the head or job-master four or five hours a week of their after-business hours for volunteer social service in our Boys' Club or in the settlements of the city, or with organizations such as the Citizens' Union. College chaplains are keen about the plan; likewise undergraduates to whom we have presented it. Fifty or more distinguished friends of Dr. Rainsford have sponsored it, including President Butler, William Jay Schieffelin, Frederick Keppel, Theodore Roosevelt, Herbert L. Satterlee, Karl Reiland, Frank Nelson, Bishop Scarlett, John N. Lewis, Theodore Sedgwick, Philemon Sturges, Charles C. Burlingham, Robert C. Hill, and many others. We hope "Rainsford House" will become a post graduate center for younger laymen anxious to apply Christianity to the chaos of the world. The group will change from year to year; building up its own alumni association. Prominent New York laymen will be available as associates



ELMORE M. McKEE  
*Rector of St. George's, New York*

and visitors at the weekly round tables. We believe this scheme to be a worthy memorial to Dr. William S. Rainsford, rector from 1883 to 1905, expressing as it does his instinct for pioneering in social service and his capacity to enlist and put to work young men.

## *Vision and Faith*

*By*

NORMAN H. DAVIS

*Attorney and Vestryman at St. George's*

IT IS obvious that the world is today in the throes of a grave material and spiritual crisis. The material foundations of society are not only severely shaken, but there is a deterioration in moral values and principles. Laws and moral precepts upon which civilization has been built, and which are essential safeguards to the peace and security of men and nations, are being challenged and undermined by those who embrace the barbaric doctrine of force and might. Many of our fellow men are pursuing, and pursuing recklessly and with desperation, false and deceptive gods.

We are indeed living in a time of strife and conflict, and of anxiety and confusion. Many of our fellow men,



who have lost their sense of direction, are seeking escape in sordid materialism, in blatant cynicism, and the cruel philosophy of "the devil take the hindmost." Some are thinking in terms of despair and destruction. Others have reverted to the unchristian system of tyranny of man over man.

What is most needed today in a world torn by war and strife and dissension, shaken by disbelief, baffled by blind struggle, is a mobilization of moral forces. The principles of Christianity must be revitalized. Moral forces must challenge the paradoxes of an era of democracy where tyranny is rampant, in a civilization pledged to peace where war is an increasing scourge, of an age of freedom where free men are reduced to the status of slaves.

I have for many years been closely associated with efforts to solve a multitude of complex international problems. I have been obliged to study the world as an independent whole, and to consider the problems which we face as chapters merely in the greater prob-

lems which confront mankind. I have come to the conclusion that until there is a moral disarmament there will be no substantial material disarmament; that until peoples have the vision to build upon a solid foundation of mutual confidence and good will there will be no lasting peace; that until we turn from the blind pursuit of ephemeral material things to the search for spiritual guidance and strength the crisis of our civilization will not be solved.

The chaos and confusion, the strife and discord which are causing such grave anxiety everywhere today, could so easily give way to peace, harmony and confidence, if peoples and nations would only have the vision and the faith to apply to the solution of their material problems the spirit and principles of Christianity. The Golden Rule, which is so simple, would, if applied, solve all of the difficult and complex problems that beset mankind. This simple Rule, which many consider visionary, remains the only practical way to insure peace, happiness and human progress.

## ST. GEORGE'S AND MISSIONS

By

KATHERINE C. PIERCE

*Member of the National Council*

AT THE conclusion of one hundred and twenty-five years of independent existence it is proper to glance back into the past to discover the foundations upon which St. George's of the present is creating opportunities to share in fulfilling the mission of the Church. The "History of St. George's Church" shows that at least ten former assistant ministers or curates left St. George's to go into the mission field, the earliest being Rev. J. E. Cook, who was appointed secretary and general agent of the committee for foreign missions in 1853. Unfortunately this history does not give biographical sketches of the deaconesses and women workers, and it would therefore be impossible or very difficult to discover how many women went to the mission field, but we know that Deaconess Chappell came to us after having served as a United Thank Offering missionary. St. George's has done mission work in the parish for many years, but it is the intention of this article to consider the relationship of the parish to the General Church.

Our conception of the purpose of the Church has grown and developed through the years. Whatever the old ideas may have been, we believe that its mission is to proclaim that Jesus is the Way, the Truth and the Life, and to make it possible for everyone to follow in that Way. We know now that we must give people of all nations an opportunity to know Christ and that if we deny Him to any nation we are in fact denying His universality. We believe that Christianity is the hope of the world and that we must bring it into all of our relationships. We believe that education without religion is not education, and that we must use

our influence to secure religious training for children and adults of our own parish and throughout the world. The education of adults is essential not only for their own sakes but in order that their homes may be Christian homes in which Christian standards of family life are maintained. We believe that the Church must concern itself with the political and social order if it is to keep its contacts with real life. We should set the example in such perplexing questions as race relations. Fortunately this has never been a serious problem at St. George's, as for more than forty years one of the most distinguished members of the Negro race, Mr. Harry T. Burleigh, has been a member of our parish and by his presence and influence has taught us the injustice of race prejudice as well as the contribution his race has to make to the life of the Church; but we still have much to learn about relations with the people of other races. Our Boys' Club with representatives of more than sixteen nationalities is among other things an adventure in international understanding.

Situated as we are in down-town New York, we see in our own neighborhood the evils of improper housing and standards of living that are really below subsistence level, and we know that these conditions can be found in the cities of the Orient just as much as in America, and it is just as much our duty to remedy them.

During the past autumn we have had a series of seminars based on the findings of the Conference on Life and Work held in Oxford last summer. The fact that one hundred and ten people were willing to give a night a week for eight successive weeks studying



these questions shows that the parish is alive to its educational opportunity. The members of the seminars were progressive in their thinking, and in at least one respect they went beyond the Oxford findings. In the report on the Universal Church and the World of Nations the delegates at Oxford condemned war as a sin and then said that Christians took three positions in regard to war: the first one, that normally a Christian must take up arms for his country was unanimously rejected by our group. We were divided between those who take the pacifist position and those who believe that it is right to participate in a "just" war.

The study of the Oxford reports did not end with the seminars. We are relating them to the missionary work of the Church in a series of addresses on the Church and education, the Church and the social order, the Universal Church and the world of nations, and concluding with an address on building a Christian world. We are also having a course of three lectures on the history of Christian missions. In order that our interest may take practical form there are regular sewing meetings where we can give the service of our hands. Our gifts are sent to support the program of the Church as set forth by General Convention.

We look forward to the future with confidence, believing that through wider knowledge of the purpose of the Church will come a deeper sense of responsibility to carry out its mission, and that this will be expressed by moving on from discipleship to apostleship as we give ourselves ever more fully to the task of making this troubled world the Kingdom of our Lord.

boroughs or to the suburbs. But about 450 of our 1200 families still lived in our parish, that is, within a radius of a mile of Stuyvesant Square, and so, after careful consideration, we decided to stick. We raised and spent a good deal of money on the church, which was in need of repairs, fitted up the crypt as a place of rehearsal for the choir, installed a new organ, changed the galleries and made permanent improvements in the structure.

The results have justified our decision. For many years the neighborhood of Stuyvesant Square was one of the principal centers of the German population of the city, and there are still many German families there, as can be seen on one of the great nights of our year when we decorate the church for Christmas and the German mothers come in and sing Heilige Nacht. But there have been great changes in the neighborhood. Not long ago one of our parishioners, when asked to contribute said: "Why should I give to a church set in the midst of Jews and Italians?" From a study of youth made by the research Bureau of the Welfare Council in 1934, we made it plain to this lady that there are still many Protestants in the neighborhood. Between 9th and 34th Streets and 4th Avenue and the East River there are 3700 Protestant families, which means over 15,000 souls. This is but a drop in the human bucket; but we think they need us and other churches, too, and the population is changing again. New apartments are being built in the neighborhood with many families who, if not Protestant, are at any rate neither Catholic nor Jewish.

## *Serving the Community*

By

CHARLES C. BURLINGHAM

*Attorney and Senior Warden at St. George's*

NEW YORK is a mobile City. When Henry James revisited its glimpses in 1906 after a long absence from America, he was struck by the fact that Columbia University had moved up again—the third time within his memory. "It has taken New York," he said, "to invent \* \* \* its 'moving' university; and does not that quite mark the tune of the dance, of the local unwritten law that forbids any planted object to gather in a history where it stands?"

For the word "university" Mr. James might have substituted "Protestant Churches." They, too, have been on the move. When the well-to-do members of a church have moved up town, the church has usually followed. On the lower East Side one finds a few Protestant church buildings, either abandoned or standing grim and gloomy monuments of the past in the midst of an Italian or Jewish population.

St. George's is still a parish church. It has been on Stuyvesant Square ninety years. About ten years ago the vestry was brought face to face with the question whether to move on or stand fast. For the most part the well-to-do members of our church had moved up town; many of moderate means had moved to the other

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St. George's is not only a parish church. It is a free Church, without pew rents. We have no chapel to which the poor are relegated. Rich and poor worship and work together.

St. George's is an institutional Church. We have a Boys' Club, a Men's Club, a large branch of the Girls' Friendly Society, a Fresh Air Camp, a Dental Clinic, and a Clinic for the Prevention of Illness. Our choir is made up not only of professional singers, but of girls and boys of the congregation. These organizations strengthen the neighborhood feeling and create, as it were, a sense of proprietorship in the church. To lop off any of these activities would be not only a disappointment, but a real loss to the neighborhood, and besides, they draw people to the church and tend to hold them.

As social work is far more developed in New York today than when, in the '80's Dr. Rainsford made St. George's an institutional church, it is sometimes suggested that we should rely on the settlements, clubs, clinics and other facilities of the city rather than maintain our own. We still adhere, however, to the idea of a union of work and worship in one body, and we believe that we can do more for young and old by maintaining a close relation between these two forms of the Christian life.

This is our historical position, and with God's assistance we are confident that, under our new rector, we shall be able to maintain it.

## *Prayer Book Inter-Leaves*

### MORE ABOUT HYMNS

MARTIN LUTHER deserves to rank with St. Ambrose in the value of his contribution to the hymnody and music of the Church. Like every great leader he was both a traditionalist and an innovator. He loved the old folk songs and music, secular and religious, which flourished in the late Middle Ages in Germany as hardly anywhere else. He re-shaped this traditional material, and tied it up to the Reformation movement. "I want the word of God," he said, "to be kept alive among the people by singing." He himself wrote nearly forty hymns, and in setting them to music he had the cooperation of a real genius, Johann Walther, the organist of his Wittenberg church. Many great men followed in Luther's steps—such as the pastor, poet and composer Nicolai, and Gerhardt, perhaps the most popular of German hymn writers. This great movement came to its supreme expression, of course, in the Bach Cantata, that "exposition of the foundations and principles of the Christian faith—and none more searching or inexorable, deeper or more precise has ever been" says Alfred Einstein. It is interesting to learn that today when cruel persecution is falling on the Lutheran Church a great revival of chorale singing is taking place in the "Bekentnis" congregations.

John Calvin had none of Luther's love of poetry and

music; and as he thought it necessary to have Bible sanction for every Christian activity, including worship, he frowned on the organ (as in fact Luther and Thomas Aquinas and the early fathers had done) and he went back to the old tradition expressed by the Council of Braga in 503 A.D. when it voted that "no poetical compositions other than psalms are to be sung in the church."

It is a sad fact that at this critical period of the "new learning" the Church of England chose to follow Calvin rather than Luther. Neglecting its own poets and musicians it set its heart on metrical psalmody. For two centuries the doggerel of Sternhold and Hopkins, Tate and Brady, held the field. In 1737 when John Wesley introduced hymn singing in his S.P.G. mission in Georgia he was summoned before the grand jury. That, however, was the beginning of the end. Stubborn tradition had to crumble before such hymns as those of the great Congregationalist Isaac Watts and the Churchman Charles Wesley. Today we are even beginning to appreciate the Lutheran chorales. Tradition is sometimes a big handicap.

These stray observations are written in the hope that some layman may be stirred to a greater appreciation of his rich heritage in the hymns and music of the Church, and may think it worth while to undertake a course of reading—which would naturally include Greek hymns, Latin monastic hymns, sequences, German chorales, metrical psalms, modern hymns of the Methodist and Catholic revivals. Rectors might be persuaded to give Lenten talks on some such plan. Or congregations might sing hymns in groups, specializing one month or one Sunday in Greek hymns, another in Latin hymns, and so on, with short explanations by the rector.

As to books—Julian's "Dictionary of Hymnology" is indispensable, and should be found in every self-respecting public library. Canon Douglas' "Church Music" is competent, sane, up-to-date, interesting; and it lists gramophone records which could be used to illustrate talks on hymns and the musical parts of the service. Aigrain, "Religious Music," is a good short book. And for a general background there is nothing better than "A Short History of Music" by Alfred Einstein.

This column appears every other week. It is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.



ST. GEORGE'S SUMMER CAMP



## NEW YORK PARISH DEVELOPING ITS FINE TRADITIONS

By CHARLES D. KEAN

St. George's Church is looking ahead. The parish program, as it has been developed this winter, is aiming not only for immediate use but for the life of the parish in the coming years. St. George's hopes to serve its community. The program is twofold—both increasingly departmental and increasingly united at the same time, departmental in the sense of clarifying objectives and responsibility, united in the sense of becoming an all-parish program.

A year ago five survey committees were set up, and much of the development has been because of the work of these committees. In the field of social service we have been closely co-operating with the social agencies serving the same community, and there has been much participation in community welfare activities, together with the improvement of the procedure in dealing with particular cases. In the field of education there has been a completely revised curriculum and set-up for the Sunday School, and several outstanding developments have taken place in the field of adult education. In the field of parish activities there has been the formation of a parish council which sponsored a large bazaar in December and is looking forward to united parish life for the coming year.

St. George's does not think it has more than begun the job by any means, but to a certain extent the parish sees where it is going. There has been a wave of discussion of the Oxford Conference, but St. George's claims the honor of being one of the first parishes in the United States to attempt to apply Oxford to its particular life. One hundred and ten parishioners, beginning early in November, spent five weeks discussing the reports. Again the parish does not rest upon the fact that Oxford has been discussed. It is thinking of practical applications for the future.

St. George's Church is interested in serving its community. The parish believes that it must meet the needs of its own neighborhood—conceived in ever widening circles—if it is really to justify its existence. One step in this direction is to place the parish house facilities at the disposal of the nearly one thousand graduate nurses from the many hospitals in the immediate vicinity. Recently a meeting was held when plans were considered for the formation of a neighborhood branch of the Guild of St. Barnabas for Nurses.

St. George's looks ahead not in

terms of changing the past, but rather in bringing the great pioneer work from Rainsford down to the present to its logical fruition. The outward set-up of organizations and activities has been changed very little, and only where newer needs have demanded newer answers. The clinic remains with its full line of well-baby, dental and general medical care, the organizations of the parish continue their regular programs, outwardly very much as they have always been. Several new groups have been formed. The old organizations include the Girls' Friendly Society, Men's Club, Boys' Club, Married Women's Society, Mothers' Club, and Kings' Daughters. Although with a fairly long history, the Young Peoples' Fellowship has been reorganized and is really a new organization. Also, a Boy Scout Troop has been launched.

On the other hand, however, no parish can be content to dwell upon the glories of its past. Even real glory makes a very stale crust to substitute for the bread of life, and so, within the fabric, as it already exists, the parish is trying to look ahead in line of the type of service which this community demands if the Gospel is really to be preached.

With the passing of years and the development of community services, the form in which men and women experience their needs changes. Two or three generations ago the need for education in its strictly secular sense was evident. Today this is not true. Today the Church is situated with a large high school a block away. Medical facilities have also been expanded in our community. Old fashioned philanthropy has given away to social service. Therefore, instead of trying to fit into miscellaneous details of peoples' lives, the parish cooperates with those facilities available in the community which are able to specialize in particular problems. The role of the parish is more subtle.

An illustration can be seen from the conception of the problem of social service in St. George's Parish. Instead of trying to do miscellaneous social work in every possible field the parish now conceives its role as that of being the most easily accessible bureau of advice and information, and from this standpoint the social agencies of the city are called upon to meet particular social needs with the parish cooperating, placing its chief emphasis upon a pastoral understanding.

St. George's looks ahead. It looks ahead in the hope that its next quarter century may write another chapter worthy of the traditions behind the present.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

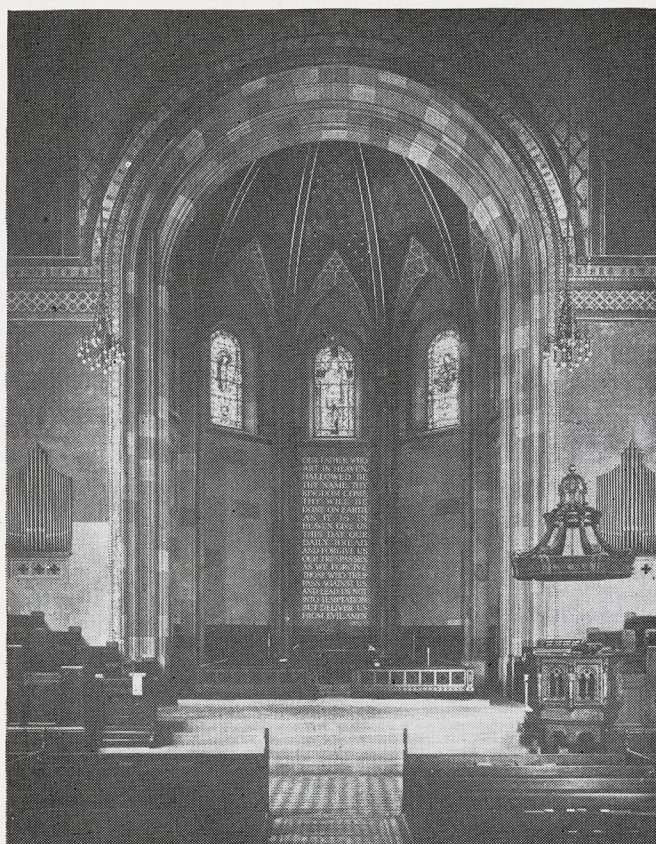
Edited by W. B. SPOFFORD

Cardinal Hayes of New York last week addressed a letter to all the parishes of his archdiocese in which he urged members of the Roman Catholic Church to buy and read regularly at least one Roman Catholic paper. The letter was in connection with the Catholic Press Month which began February 1st and during which efforts are made to strengthen and propagate the Catholic press. The Cardinal used rather strong words: "In vain will you build churches, preach missions, found schools. All your efforts will be destroyed unless you can wield the defensive and offensive weapons of a press that is Catholic, loyal and sincere. I will make any sacrifice, even to pawning my pectoral cross, ring and cassock, to support a Catholic newspaper."

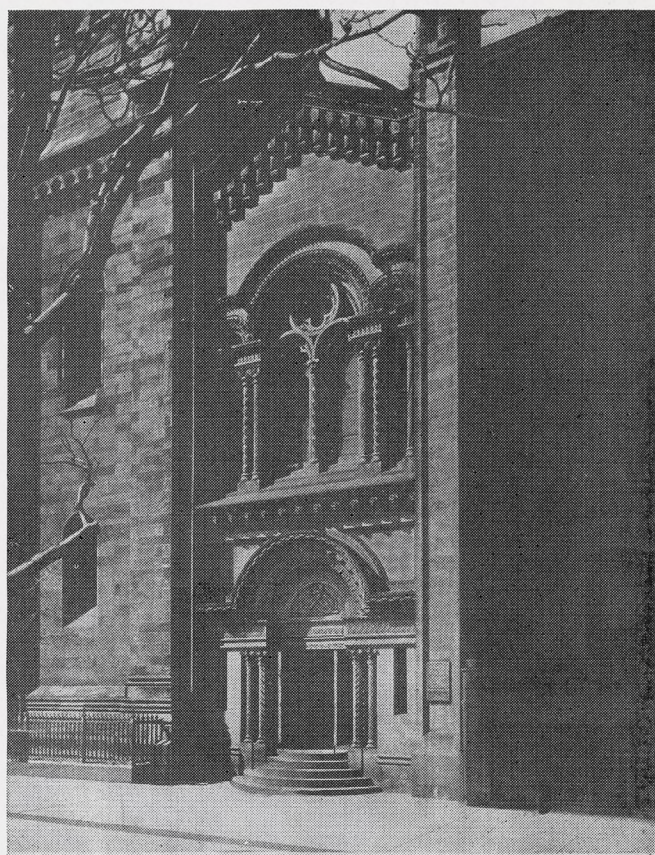
We in the Episcopal Church are sweetly indifferent to our press, but I am not going to make a speech about that now. What I am doing is to urge you, and particularly you rectors, at least to see that the people of your parish have an opportunity to read a Church paper during Lent. Perhaps they will form the habit and wish to continue as regular readers. We have three series of articles lined up for Lent. First there is the series on the Church in rural areas, the subject being especially studied this year by the Church. Articles are to be contributed by seven experts, as we announced last week. There is also to be a series on the Life and Teaching of Jesus by Bishop Johnson and a third series in which I shall attempt to present the findings of the American Seminar, following our visit to eight European countries this past summer.

The first Lenten number will be that of March 3rd, so Bundle Orders must be received at our Chicago office, 6140 Cottage Grove Avenue, not later than February 26th. The price of the paper in bundles for the seven weeks of Lent are \$2.80 for a bundle of ten copies each week; \$7 for a bundle of 25; \$13 for a bundle of fifty and \$25 for a bundle of 100 copies. An announcement is to be sent presently to all the clergy, with a return postal enclosed for your order, but may I suggest that you do not wait for that but write a postal card order at once, stating the number of copies desired and where they are to be sent. We are not asking that you hock your pectoral cross (if you have one) or your cassock, in order to do this, but just to send in your order and then arrange to have





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someone in the parish distribute the papers each week, selling them at five cents a copy. These special series of articles, incidentally, are planned with study groups in mind so that we are offering you material on three divergent topics.

\* \* \*

#### Reservations

##### Must Be Made

The executive committee of the Church League for Industrial Democracy announces that reservations must be made for the annual dinner and luncheon to be held at St. George's Church House, New York, February 21st and 22nd. Accommodations are limited so that places can be guaranteed only to those who indicate in advance that they plan to be present. The Rev. Angus Dun of the Cambridge Seminary and the Rev. Reinhold Niebuhr of Union Seminary are to be the speakers at the dinner and the Hon. William E. Dodd, former Ambassador to Germany, is to be the speaker at the luncheon. Meetings and conferences of the League are to be held Monday afternoon starting at 2 p.m. and Washington's Birthday morning following a corporate communion and breakfast. The office of the League is at 155 Washington Street, New York.

\* \* \*

#### Holy Cross Fathers Conduct Mission

A teaching mission was held the last ten days of January at Calvary, Syracuse, N. Y., conducted by Father Whitemore, superior of the Order of the Holy Cross and Father Turkington, member of the order. Rector C. Bertram Runnalls stated at the close that "this was undoubtedly the deepest spiritual experience this parish has ever known."

\* \* \*

#### Albany Priest Has a Birthday

The Rev. William C. Prout was given a surprise party on January 31st by the clergy of Albany. It was his 90th birthday. He has spent his entire ministry in the diocese of Albany, was secretary of the diocesan convention for sixty years, and was assistant secretary of six General Conventions.

\* \* \*

#### College Workers Meet in New York

Workers among college students, representing eight dioceses of the province of New York and New Jersey, went into a huddle on January 26th at the Church of the Heavenly Rest, New York, to consider their problems. The Rev. Niles Carpenter, professor at Buffalo University, said that students were asking fundamental questions on religion but that fac-

ulty members were "religiously more illiterate." The Rev. John Crocker, Princeton, also cracked down on the professors by saying that "the college pastor can speak with more authority on religion just because he has said his prayers than many scholarly authorities familiar only with other subjects." Among the forty-one leaders taking part in the conference were the Rev. Theodore Wedel, national secretary of college work; the Rev. R. E. Charles, Cornell; Mr. George E. Rath, Columbia; the Rev. I. G. Rouillard, Skidmore; the Rev. H. E. Hubbard, Elmira; Professor Henry N. Ogden, Cornell; the Rev. A. Stewart Hogenauer, diocese of Newark; the Rev. Irving A. McGrew, Hobart.

\* \* \*

#### State of China Relief Fund

By the first of February the total received for the China Relief Fund was over \$107,000. The General Convention authorized the National Council to raise \$300,000.

\* \* \*

#### Bishop Cook Remains Critically Ill

Word from Johns Hopkins Hospital, Baltimore, on February 3, states that Bishop Cook, who recently underwent a serious operation, is displaying surprising strength but re-

mains critically ill. The operation for tumor on the brain is said by surgeons there to have been performed too late, and because of the long and extensive development of the malady, they hold little or no hope of recovery.

\* \* \*

#### Asks Men to Aid New York Cathedral

Bishop Manning in addressing the Church Club of his diocese last week urged the 500 men present to pledge their support to the campaign for \$1,000,000 to complete the choir and sanctuary of the Cathedral of St. John the Divine. Other speakers at the annual dinner were Presiding Bishop Tucker and Professor Howard R. Patch of Smith College.

\* \* \*

#### Junior Vestry for New York Parish

The Rev. George Paull T. Sargent, rector of St. Bartholomew's, New York, inducted into office nine young men to serve as a junior vestry the other day. It will be their responsibility to develop among their generation interest and leadership in the affairs of the Church, particularly the Church School, weekday activities, young men and women in the community club, ushers, and junior Auxiliary. The rector, wardens and vestry, according to the parish



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bulletin, will have charge of "the women of the parish organized for service" and the men of the parish over forty years of age.

\* \* \*

#### **New Archdeacons in Massachusetts**

The Rev. Arthur O. Phinney, for six years the rector of St. Stephen's, Lynn, Mass., has been made archdeacon of Lowell and is to devote full time to the work. The Rev. Howard K. Bartow, as previously announced here, recently resigned as rector at Quincy to accept the post of archdeacon of New Bedford. Raymond A. Heron, to be consecrated Suffragan Bishop on the 16th, is to continue as archdeacon of Boston and head of the City Mission work.

\* \* \*

#### **Historical Exhibit in Boston**

Valuable historic material, the property of various parishes, went on exhibition recently in the library of the diocese of Massachusetts, including a Prayer Book printed in 1595.

\* \* \*

#### **Ohio to Have Bishop Coadjutor**

Bishop Rogers of Ohio requested a Bishop Coadjutor at the annual convention of the diocese, meeting January 27th at Trinity Cathedral, Cleveland. The request was reported on favorably by a committee and a committee of five clergy and five laymen was appointed to make a study of financial adjustments that will be necessary. They are to report at a special convention when it is expected that the coadjutor will be elected. Presiding Bishop Tucker was a speaker at the convention, later addressing seven hundred people at the dinner of the Church Club of Cleveland, held at Emmanuel Church.

\* \* \*

#### **Convention of Diocese of Michigan**

Presiding Bishop Tucker addressed 850 Church people of the diocese of Michigan at a dinner held in connection with the convention of the diocese, meeting on January 26th in Detroit. One of the exciting features of the convention was a memorial presented by the Detroit Clericus which stated that the Church must today concentrate on the welfare of the family. It resulted in the appointment of a commission of four clergy, four laymen and four laywomen who are to study and report later on such matters as the effectiveness of schools, the effectiveness of churches, the radio, newspapers, present conduct of business, class warfare, competition between churches, warfare between nations, use of liquor, extent

of gambling . . . with other matters covered by the unusual "etc., etc." It is a large order and should bring forth an interesting report.

\* \* \*

#### **Christmas Gifts in China**

Here is something unique in the way of Christmas gifts—a Chinese friend sent the House of the Merciful Saviour at Wuchang fifty sandbags to protect the house from air raids.

\* \* \*

#### **With Religious Education Workers**

Miss Mildred Hewett, on the staff at Christ Church, Cambridge, Mass., has accepted the post as secretary of

religious education at the Redeemer, Baltimore. . . . Miss Florence V. Miller is now the secretary of religious education for the diocese of Delaware. . . . Mr. F. L. Fay has left the staff of Trinity Church, Buffalo, to be the secretary of religious education for a Congregational Church in Hartford. . . . Miss Mary L. Stewart is now the director of education at Christ Church, Pensacola, Florida. . . . William C. Beck, secretary of religious education for the diocese of Washington, died suddenly in January. . . . Deaconess Eleanor P. Smith, Honolulu, is now educational director at Trinity, Watertown, N. Y. . . . Miss Margaret Markel has resigned as educational worker at the Heaven-

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ly Rest, New York. . . Miss Blanche Johnson is the director of education at the Good Shepherd, Augusta, Ga. . . Miss Erna Blaydow, All Saints', Brookline, is now the educational worker for the City Mission, Boston. . . Miss Elizabeth Yundt, is dividing her time as director of education between Christ Church, Lexington, and the diocese.

\* \* \*

#### Roman Trend in Church of England

According to Walter Poynter Adams, layman of the diocese of Truro, England, there are 3,000 priests of the Church of England who are praying regularly for unity with the Roman Church. He said he has evidence of a concerted effort to bring the Church of England into the Roman fold which he was to present at the next meeting of the Church Assembly.

\* \* \*

#### New Parish House for St. James

Plans are announced by the Rev. H. W. B. Donegan for a new \$186,000 parish house of St. James Church, New York.

\* \* \*

#### Convention of West Texas

Bishop Bartlett of Idaho, executive secretary of domestic missions, was the guest of the diocese of West Texas, meeting in convention on January 25th at San Antonio. Following the convention he made a survey of the work in the diocese in order to determine strategic points for ad-

vance work. The convention created six convocations, each to be presided over by a dean; also they voted to have a campaign in the fall to wipe out the indebtedness of the diocese and to provide an endowment for the support of the Episcopate.

\* \* \*

#### Henry McNulty Makes His Appearance

The latest word regarding the Rev. Henry A. McNulty of Soochow is contained in a letter from Bishop Roberts in Shanghai dated December 28, which says that Mr. McNulty came to Shanghai December 23 with two other foreigners of the Soochow refugee committee who have been aiding some 60,000 refugees in the camp at Kwangfoh, near Soochow. As no word had been received from him for a month, he was received with joy and amazement by the mission staff when he arrived at night, wearing some shoes that had been left behind by his son and carrying practically all his worldly possessions, which half filled a duffle bag. The mission property at Soochow, he said, had not been destroyed but had been systematically looted for at least a month after the Japanese occupation of the city. Nearly all his household belongings he knew to be gone. His refugee committee at Kwangfoh had been unable to send or receive any communications to or

from Shanghai for four weeks. Funds known to have been sent by some Soochow business people in Shanghai never reached Kwangfoh. Mr. McNulty and two others of the committee finally obtained military passes permitting them to enter Shanghai, with the promise also that he might return at once, but at the time Bishop Roberts was writing Mr. McNulty had been unable to procure a pass to return and was compelled to remain in Shanghai knowing the thousands of refugees were waiting his return and his help. Feeding the throng of refugees had

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been something of a task, but it had been possible to obtain rice and salt and even some vegetables; fish were caught from the lake.

\* \* \*

#### Convention of Diocese of Georgia

Bishop Maxon of Tennessee and Alexander Guerry, newly elected head of the University of the South, Sewanee, were the headliners at the convention of the diocese of Georgia, meeting February 9th and 10th at the Good Shepherd, Augusta.

\* \* \*

#### Convention of California

Bishop Nichols of Japan was the speaker at a missionary mass meeting held on February 1st in connection with the convention of the diocese of California, meeting at Grace Cathedral, San Francisco. Mrs. Nichols and the Rev. Spence Burton of the Cowley Fathers were the headliners of the Auxiliary convention meeting on February 3rd.

\* \* \*

#### Former Church College to Close

Bard College, formerly run under Church auspices as St. Stephen's, has announced that it would go out of business at the end of this academic year for lack of funds. Run in recent years by Columbia University, the authorities state that \$60,000 annually is needed to carry on and they see no prospect of raising the fund.

\* \* \*

#### Results of World Conferences

The results of the world conferences held last summer at Oxford and Edinburgh are to be presented by notable speakers on Wednesday evenings during Lent at St. Mary's, New York. The speakers are to be William Adams Brown of Union Seminary; Robert W. Searle, secretary of the New York Federation of Churches; James Speers, layman of New York; Mrs. Henry Hill Pierce whose article appears in this paper; Wallace T. McAfee, assistant

of the New York Federation of Churches; Henry Smith Leiper of the Universal Christian Council and Rector Charles B. Ackley.

\* \* \*

#### New Officers for Life Insurance Corporation

Due to a marked increase in business during recent years, the Church Life Insurance Corporation, subsidiary of the Church Pension Fund, added to its officers at a recent meeting of the directors. Bishop Davis of Western New York and the Honorable Frank Polk of New York were elected vice-presidents and Mr. John Carey was made assistant vice-president.

\* \* \*

#### Bishop Abbott in Pennsylvania

Bishop Abbott of Lexington is assisting Bishop Taft of Pennsylvania during February, confirming in twenty-three parishes.

\* \* \*

#### Presiding Bishop to Address Newark Club

Presiding Bishop Tucker is to be the speaker at the annual dinner of the Church Club of Newark on February 17th.

\* \* \*

#### St. Mark's Rector Is Instituted

The Rev. C. A. Brocklebank was instituted as rector of St. Mark's-in-the-Bouwerie, New York, on February 6th by Bishop Manning.

\* \* \*

#### Convention of Southern Ohio

The announcement that Southern Ohio had raised \$11,000 for the China Relief Fund; an address by Francis C. M. Wei and the address of Bishop Hobson were the highlights of the convention of the diocese of

Southern Ohio, meeting January 25-26 at Christ Church, Springfield. Francis Wei, in his address, did some vigorous cracking down on Japan for her undeclared war and also took a slap at democratic nations by saying that "China was caught unprepared and ill equipped because the Chinese had been simple minded enough to believe in the nine-power treaty which guaranteed the territorial and administrative integrity of China." Bishop Hobson in his address spoke of the necessity of a spiritual forward movement in the homes of

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Church people, and also the need of careful preparation for confirmation. No person should be confirmed, he declared, who does not realize that to worship God every Sunday in His church is a requirement for church membership.

\* \* \*

#### Bishop Davis has an Anniversary

Bishop Davis of Western New York celebrated the eighth anniversary of his consecration on January 23rd by preaching at Trinity, Buffalo where he was rector when elected. The Thursday following he was host at a luncheon for the clergy, followed by a conference at which Bishop Gilman spoke of conditions in China.

\* \* \*

#### Mabel Lee Cooper Resigns

After thirteen years as secretary for teacher training of the depart-

ment of religious education of the National Council, Mabel Lee Cooper has resigned because of illness.

\* \* \*

#### Methodist Youth Condemns War

The executive committee of the National Council of Methodist Youths asserted last week that it would not

support the United States government in a Far Eastern War. It condemned the foreign policy of the present administration; jumped on the President for his rearmament program; complained because the Ludlow bill, requiring a popular vote before a declaration of war, was not supported by the administration; but

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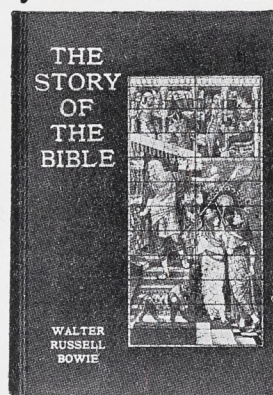
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did give the administration a pat on the back for insisting that there must be a restoration of purchasing power to bring the country out of an economic tail-spin.

\* \* \*

#### Bishop Stewart to Visit Holland

Bishop Stewart of Chicago is to visit Holland next May as one of a committee of fourteen from America to consider the formation of an International Council of Churches.

\* \* \*

#### Young People Meet in Louisiana

The challenge of Christianity to youth was the theme of the convention of the young people of the diocese of Louisiana, meeting at the state university on February 4th. The Rev. W. G. Christian, Vicksburg, Mississippi, and the Rev. J. S. Ditchburn, student pastor at the University, were the headliners.

\* \* \*

#### Convention of Diocese of Pittsburgh

The 15th anniversary of the consecration of Bishop Mann was observed at the convention of the diocese of Pittsburgh, meeting January 25-26. At a luncheon he was presented with cash by the clergy with which to buy books while the laity

handed him a purse containing over \$2,000 with the request that he do with it exactly as he liked. Presiding Bishop Tucker and Bishop Gilman of China were the speakers at a missionary mass meeting held in connection with the convention.

\* \* \*

#### An Interesting Confirmation Class

The Rev. William Porkess presented an interesting confirmation class at St. Stephen's, Wilkesburg, Pa., on January 30th. Numbering thirty-two, the largest in recent years, the adult members came from five communions. There was a mother and three daughters; a father and daughter; a husband and wife; a husband, wife, son and daughter and a father and son.

\* \* \*

#### Work of Detroit City Mission

More than 7,000 free dinners and 28,000 free luncheons were served by the City Mission Society of Detroit, according to the report presented to the directors by the Rev. George Backhurst, superintendent. Free beds were provided for 3,244 men during the past year, with an additional 30,579 paying a small fee for a night's lodging at Mariners' Institute, headquarters of the society.

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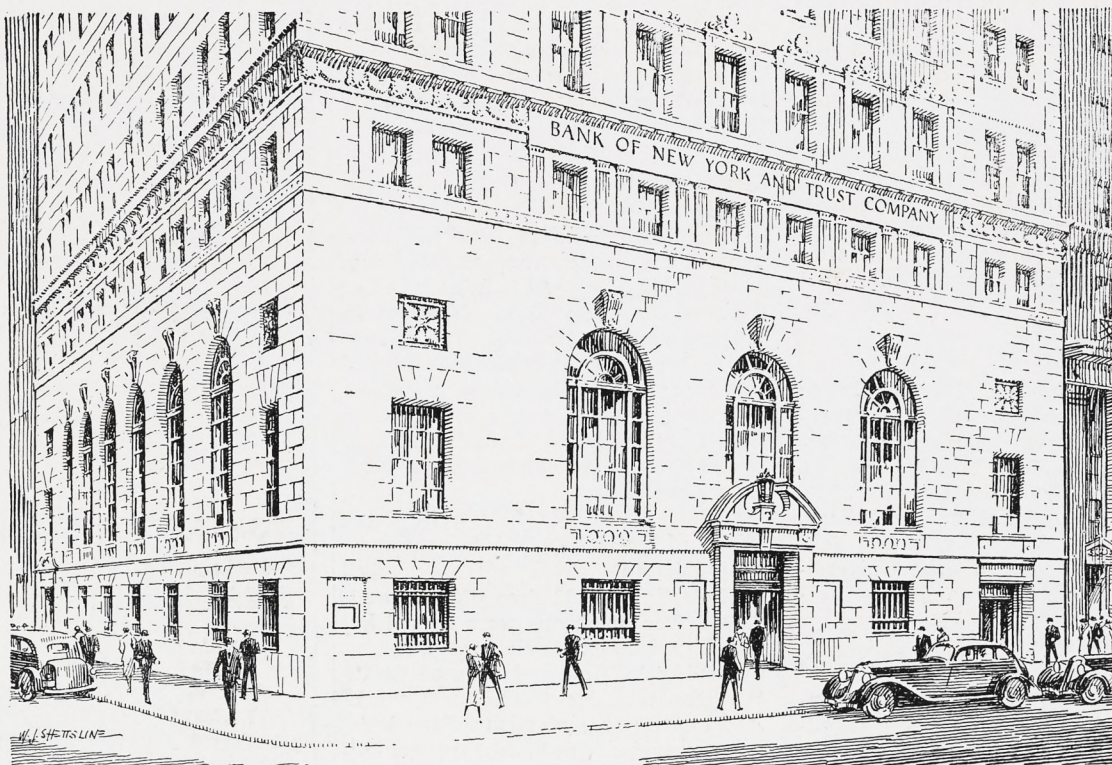
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