

March 24, 1938

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THE WITNESS



GOODRICH R. FENNER
The Bishop Coadjutor of Kansas

WOMEN IN THE RURAL CHURCH

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CLERGY NOTES

BARBER, MILTON AUGUSTUS, retired clergyman of the diocese of North Carolina, died in Charlotte on March 10th at the age of 69. He was formerly the rector of Christ Church, Raleigh.

BARRY, GERALD V., in charge of St. James Chapel, Lake Delaware, Delhi, N. Y., has accepted the rectorship of Christ Church, Riverdale, New York City.

DOWDING, HENRY W., formerly assistant at Trinity, Portsmouth, Va., and supply rector of the Ascension, Norfolk, died on March 2.

HOLIDAY, SAMUEL P., formerly rector of Zion Church, Windsor, N. Y., has accepted a call to St. Francis Church, Sloatsburgh, N. Y.

McCLINTOCK, RICHARD P., rector of St. Paul's, Lancaster, N. H., has accepted the rectorship of the Messiah, Auburndale, Mass., effective April 24th. Address: 2039 Commonwealth Avenue.

NEWTON, JOSEPH FORT, formerly co-rector of St. James, Philadelphia, has accepted the rectorship of the Church of St. Luke and the Epiphany, Philadelphia.

RIBBLE, FREDERICK G., dean of Bishop Payne Divinity School, died on March 2nd at his home in Petersburg, Va.

WHITTAKER, ALBERT L., rector at Southington, Conn., died on March 14th after a brief illness.

QUESTIONS FOR LENT

1. Give the four rules that Bishop Fenner states must guide women in raising funds.
2. What practical suggestion does he offer your Auxiliary?
3. Who was it that said, "Thou art the Christ the Son of the Living God"?
4. Upon what Biblical text has the Roman hierarchy based its claim to papal supremacy?
5. Why is there a shortage of houses in Russia?
6. What to a considerable degree is responsible for the happiness of the people in Russia?
7. To what extent is farming collectivized?
8. How are collective farms managed?
9. Is there efficiency in Russian factories?
10. What is the status of women in Russia?

ANSWERS TO LAST WEEK'S

1. A discussion question.
2. Reconciling of catholicism and protestantism; religion and science; authority and liberty; unity and diversity.
3. Historic episcopate; a philosophy of unity, authority and continuity; value of the sacraments; incomparable liturgy; common worship.
4. An organism has the power of reproduction, an organization has not.
5. We are not to judge our fellows: God is to be the judge.
6. Men are brought to Christ both by sudden conversion and by patient search.
7. Eleven.
8. Yes, services are held regularly.
9. The government discourages church attendance by forbidding the ringing of church bell and by making it difficult to know when it is Sunday.
10. Because the Church was so closely allied with Czarism which oppressed them.

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WOMEN IN THE RURAL CHURCH

By

GOODRICH R. FENNER

The Bishop Coadjutor of Kansas

DOCTORS BRUNNER AND KOLB in their book *Rural Social Trends* say that the rural churches "have felt the impact of changes in community and agricultural affairs. They are in the midst of and under the same necessities for making their own adjustments" but "it must be recorded, first of all, that rural churches have changed less than any other of the rural social institutions studied, except, perhaps, local government. In many places they have made fewer adjustments and made them less readily than any other organizations or institutions."

It would be difficult to stigmatize some phases of the rural church as more backward than others. Perhaps the work of women is more backward than others and perhaps it is not, but I am convinced that the Church is awfully backward in utilizing its best asset for progress in its whole set-up. The women of the congregation are the best asset in the little church because they are willing to work. In most instances they are already organized into some kind of guild or parish aid.

Fine progress in women's work has been made in urban churches, but in the churches in the little towns we still hold tenaciously to the old out-worn idea that a woman's chief place in the activities of the Church is to make money. One would be an ingrate of the first rank if he did not recognize and appreciate the self sacrifice and drudgery women have gone through in order to repair the roof, to pay the interest on the mortgage, to pay the missionary quota of the church and to help out the parson's salary. Perhaps, at the time, this was the only way to meet these obligations. In days gone by this was also regarded as the legitimate purpose of woman's work in the Church. But can we honestly go on thinking such things when the woman's world has changed just as drastically as the man's. I have no quarrel with a group of women making money for the Church, if in doing so they do not forget certain things about the character of the Church and their place in it. First, the money making scheme must be so carried out that it does not obscure for them the spiritual character of the Church. Making money often becomes such

an obsession for a group of women; they devote so much time and such an all-exclusive attention to it that they have neither the time nor the energy to spare for the corporate worship of the Church. It is a terrible incongruity when we see 100 per cent attendance of the women of a guild at a bazaar on Thursday night and scarcely 10 per cent of them at church on Sunday. Something is wrong in the background and purpose of an organization when such a thing can happen. One is forced to think that they regard the Church as a thing of sticks and stones and only remotely as an outpost of the heavenly community.

Second, the money earned should be used for the improvement and beautification of the church property. How much more heart would be put into women's money making work if they could feel that their efforts were going towards something definite and tangible to improve the appearance of the church yard or to beautify the interior, or to buy a good organ. There is nothing engaging about paying an interest charge. The missionary obligation belongs to the parish and not to the people of the community who patronize a church supper or a bazaar. And furthermore no self-respecting priest wants to feel that his salary is derived from a silver tea or a rummage sale.

THIRD, money making activities should not compete with the legitimate licensed and taxed business concerns of the community. The Church takes an unfair advantage when, tax free, it enters competition with business that is taxed. Most of the business men in the little town, moreover, support the work of some church or other. The small town business man risks his capital and about everything else he has in order to stay in business year in and year out. It seems a little ungracious for the Church to make periodic onslaughts into his business.

Finally (and this is the biggest test), money making activities should allow ample time for group study and for other development in the religious life. The best reason for any organization's existence is that it provides a means for lengthening the vision and widening

the horizon of the members of the organization. Does it help women to grow? If a woman's organization does not include in its purpose the answer to that question, then it is of dubious worth.

The talents, the capabilities and the special interests of intelligent women should be conserved and utilized for the big things of the Church. It is miserable economy for the Kingdom of God to set them to little threadbare and time-worn church activities when they might be engaged in learning how to establish a higher type of Christian social order. Women must be given the opportunity to make their own distinctive contribution to the great movements and forces that tend towards a creation of Christian standards and Christian motives for the world.

In the Woman's Auxiliary, each parish and mission has the one organization which can meet the needs of a program for the women of the congregation. We clergy need to get over the idea that the Woman's Auxiliary is a little group of benign ladies meeting together once a month to read a chapter from the current mission study book. Such a picture is and always has been a perversion of the real Woman's Auxiliary. The Auxiliary is one of the liveliest, most modern and comprehensive or-

ganizations in present day social and religious group activities. It is at once a broad and cohesive program. It neglects no concern of the Christian woman in either her own spiritual life or her interest as a Christian with a world view. I know from experience what it can do for the little parish. Again and again I have seen the whole tone and the outlook of the small-town Church tremendously heightened and made effective by the force of a live and up-to-date Auxiliary.

The Auxiliary is deeply interested in rural missionary work, and here I should like to make a concrete suggestion to the Auxiliaries of our larger and better established parishes. The finest thing they can do for rural work is to foster and nurture a branch of the Woman's Auxiliary in some little church near at hand. Diocesan officers cannot cover the whole diocese effectively, nor will one little visit explaining Auxiliary plans and ideals do much good. What an excellent thing it would be, and what pride in accomplishment would come, if a well established Auxiliary would take the women of some little church "under their wing" and help them for one year—make regular visits to help plan and carry through a year's program. It would literally remake the women's work of a diocese.

THE FOUNDING OF THE CHURCH

By

BISHOP JOHNSON

THE theme which we are pursuing in these articles is that the life and teachings of Jesus constituted an orderly process in which He was training His Apostles for their future Ministry. Thus far He had given them the ethical nature of their teaching in the Sermon on the Mount and then in the Parables of the Kingdom. He had outlined the characteristics of the organism which He proposed to create—an organism which later on He compared to the Vine and its branches. Next we are to consider the events which led up to His declaration that He would found His Church upon the rock whereon that structure was to be erected.

Having taught the Apostles for nearly three years, and having initiated them into the persecutions which they were to suffer at the hands of men, He led them to a remote portion of Palestine where they would not be subject to the interference of enemies.

"When Jesus came into the coasts of Caesarea Philippi; He asked His disciples saying Whom do men say that I the Son of man am?"

It would seem that in the XVI Chapter of St. Matthew Christ had come to the climax of His teaching ministry for as soon as He had finished interrogating His disciples and had received their answers we read "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." Clearly the episode in Caesarea Philippi was a sort of

final examination of the disciples at the end of their training for their subsequent ministry.

Let us regard it as a climax. He had been training them for three years and at the end of that period He questions them as to what they had learned. Imagine them in some secluded place wondering what the Master could tell them—"Whom do men say that I the Son of man am?" They are quick with their answers—"Some say that thou art John the Baptist: some Elias and others Jeremias or one of the prophets." It is interesting to note how the Jews fell back upon the characters of the Old Testament for the solution of their problems.

But the next question must have embarrassed and stunned the Apostles—"But whom say ye that I am?" I imagine that there was a silence preceding St. Peter's answer. Christ had asked them the very question that they would like to have asked Him. They knew that He was utterly unlike any other mortal that had ever lived, but what and who was He? They could not be satisfied merely with identifying Him as a Hebrew prophet. They knew Him to be greater than any previous person in their history as a race. It was then that the impulsive Peter broke the silence with the most momentous answer in all history. "Thou art the Christ the Son of the Living God."

There are those who say that Christ never claimed to be God in the Gospels other than that of St. John, the authenticity of which they question—but here is the test

of what He claimed for Himself in the response that He made to St. Peter's confession.

If Christ were merely the good man that many supposed Him to be, He must have indignantly repudiated St. Peter's statement. To accept that homage was fully equivalent to proclaiming that He was the Christ the Son of the living God. No good man, however virtuous, could have accepted it, unless He knew it to be true. Instead of rebuking St. Peter He welcomed the statement and made it the basis of the future life of His Church. Up to this time Christ had not mentioned the Church for the obvious reason that He was waiting for the foundation upon which to establish it. For the Church was to be founded, not upon the principles that He had taught them but rather upon the person from whom those teachings emanated.

THE Church was to include His teaching but it was to draw its life from Himself who was the source of grace as well as truth. For the Master replied "Blessed art thou Simon Bar-Jona for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Note here as always that Christ says "My Father" not "Our Father." And He continues "And I say also unto thee, that thou art Peter and upon this rock I will build my Church and the gates of Hell shall not prevail against it."

Over these words has raged the bitterest controversy in the history of the Church. Upon this text the Roman hierarchy has built its claims to papal supremacy, assuming that our Lord gave to the See of Rome that of which the Apostolic Church seemed unaware. For Christ continued "And I will give unto thee the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shalt loose on earth shall be loosed in Heaven," a commission which is repeated later to the twelve (St. Matt. XVIII 18) and one which St. Paul interprets (Galatians II 7-8) as follows: "The gospel of the uncircumcision (the Gentiles) was committed unto me as the gospel of the circumcision (the Jews) was unto Peter," a statement that was further confirmed by the fact St. Peter was the first to preach to the Jews and St. Paul to the Gentiles in spite of St. Peter's unsympathetic attitude toward St. Paul's mission to them—for which attitude St. Paul "withstood him to the face."

There can be only one rock upon which the Church is built and that is the personality of Christ who is the living head of the Church, now as then.

But regardless of the unfortunate divisions which have split the Church, there can be no question that Christ established a Church on earth to which He gave the power to bind (that is to make laws) and to loose (that is to repeal laws) for these words could have no meaning except they applied to an organized corporate body.

It was in this pronouncement at the climax of His earthly ministry that our Lord gathered up His previous teaching into a definite objective—the founding of a household which should be eternal and of a Church

which should have the authority that He conveyed in such solemn language.

It is a mooted question as to whether Christ gave authority to the twelve through St. Peter or whether He bestowed alike upon the twelve—the truth remains that there was a constitutional body to which the disciples elected Matthias when a chair was left vacant by the death of Judas. Unless they realized that there was a corporate body, there could have been no sense in electing one to fill a vacancy.

The whole teaching of the New Testament confirms the fact that our Lord founded a Church which we are told is "the pillar and ground of the truth"; "which He purchased with His blood"; which "He would present to the Father, a glorious Church," which is in very truth "the Body of Christ." No one who accepts the authority of the New Testament can ignore the fact that there was and is a Church which has certain external marks as well as internal grace of which it is the medium. We shall next consider the gift with which our Lord promised to endow His Church which was to be in the world but not of it.

Discoveries in Europe

By

WILLIAM B. SPOFFORD



RUSSIAN PEASANT

ARE THE PEOPLE in Russia well off and happy? Everyone asks that question. Of the eight countries visited I would say that the people there are the least well off. They are not well dressed, they are poorly housed, they do not have the variety of food, though I have a hundred or more photographs that eloquently testify to the fact that they are not suffering from malnutrition. One does not see fashionably

dressed women and there is no need for a campaign against the wearing of Japanese silk in the Soviet Union. The vast majority of the women wear no stockings at all, let alone silk stockings. On the other hand they are comfortably dressed. I do not recall seeing anyone barefooted though we were told by members of our party who had been there but three years before that then it was the general rule. There is a great shortage of houses, due largely to the fact that the Soviet Union has been building machines rather than goods—going without themselves in order that their children might have abundance. The housing shortage is being tackled today with such enterprise that one can hardly walk a block in Moscow without coming upon a huge apart-

ment or office building under construction. Indeed plans have been made—elaborate plans—for the complete rebuilding of the entire city in the next ten years. As for food, the stores are well supplied with everything, there is no longer any rationing, the shops were full of people buying.

When one considers the material side of Russian life there is this that needs to be said: one should compare their present state with their condition twenty years ago, ten years ago, five years ago. It was the universal testimony of those in our seminar who had been there a number of times that tremendous progress had been made. General well-being is on the way up. What's more, they believe they have just started and that eventually, if left alone, they will be the most prosperous nation on earth. Goods are being manufactured at an ever increasing rate, and this in spite of the fact that they are devoting a large part of their energies to military preparations for an expected concerted attack by the Fascist nations.

They are a happy people. Tales about long-drawn,



CHILDREN PLAY WHILE PARENTS WORK

unhappy faces,—well I simply did not see them. And they are happy, I think, because rightly or wrongly they are convinced that their life is built upon a sound economic foundation that allows for the distribution of the goods produced; something that is not true of the other economies of the earth. I haven't the space to elaborate on this but I can testify that any number of casual acquaintances in Russia told me how sorry they were for the people in the United States. They were not talking about blouses, bread and beds—they were talking about social orders, one of which they thoroughly believe to be sound, the others unsound. "When will you have your revolution?" was a question everyone asked. You see they are convinced that a transition from capitalism to socialism is everywhere inevitable. The pain and misery of such an upheaval is behind them; ours, they think, is ahead of us and they shudder at the cost we will have to pay. They know.

Farming in Russia has been 96% collectivized. Small farms have been brought together into great holdings. We visited two of them. Each peasant has his home, surrounded by land where he raises his own foodstuffs, keeps a few chickens, a pig or two and perhaps if he is very fortunate a cow. Beyond the colony are the great

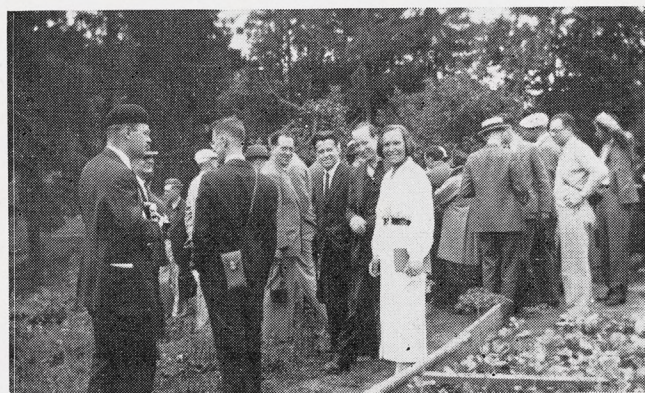
fields that are cultivated cooperatively with modern machinery. When the crop is in and sold the "take" is divided up among the peasants according to their contribution, determined on a piece work basis with each operation counting a certain number of norms. Men and women work side by side in the fields, their children (providing of course that the mother wishes to work in the fields) being cared for in a nursery that is in charge of a number of



WOMEN ALSO WORK

nurses. We visited the nurseries—happy, well-fed youngsters who seemed to be having a grand time. The collective visited near Kiev was typical. A board was elected by the workers that was responsible for the management. They in turn elected one of their own number as manager. In this particular case it was a young woman, 29 years of age, the daughter of a peasant family, who impressed us as being very capable indeed. We went into the homes; tiny but neat. In one corner of the living room a picture of Lenin, Stalin and a red flag; in the other an ikon and a candle. When we asked the young wife "why both" she replied, "That corner (pointing to the ikon) is for the old folks; the other is ours." There was an infirmary on the farm, and a large recreation building, shared by all.

We also visited a number of factories. The machinery was modern and mostly of Russian manufacture, though there were a number of German machines in the textile mill. And of course the automobile plants were



AMERICAN SEMINAR AT A COLLECTIVE FARM

The young lady in white, 29 years of age, is the manager. Man with hands on hips is the Rev. J. A. Mitchell, rector of St. Paul's, Englewood, New Jersey.

set up by the Ford and General Motors companies. The work is done on a piece-work basis, but one did not get the impression of efficiency. Indeed an industrial engineer in our party stated that as near as he could estimate they produced about 60% of the goods that Ameri-

cans would produce from the same equipment. One could understand it after visiting in the shops. Workers in a corner chatting; others making tea. They apparently do not feel that there is any great rush.

Just a word about women. Any job is open to them if they are capable of handling it. We saw police-women, section hands on the railroads with their picks and shovels, brakemen on trains, motormen on the streetcars, steel workers on buildings. An American engineer that I came to know well had married a Russian girl. He was to return to the States. She was to remain behind, partly because of the difficulties in getting out of Russia and into the United States, but more particularly because she did not want to leave Russia in spite of her obvious devotion to her husband. "I am so afraid if I go over there I will become like American women." Not very complimentary and I resented it a bit. But she told me what she meant. "I have my own job. I earn as much as my husband. I am a person here, not just a wife. I want to keep that."

One more article on the Soviet Union in which I will do what I can with the vexing questions of democracy? liberty? Stalin? Then in the two concluding articles of the series I shall deal with the Scandinavian countries and report on our interviews with leaders in England and France.

Let's Know

By

BISHOP WILSON

WHY THE FUSS?

NEARLY two billion people comprise the total population of the world. Of this number sixteen million are Jews. In the face of these figures one is puzzled over the fear expressed in some quarters that the Jews are bent on dominating the world. If they were concentrated in one spot there might be something to give a tinge of color to such statements. The fact is that they are scattered in relatively small groups throughout a dozen or more countries. Some years ago rumors were hatched about an international conspiracy by which these Jews were laying subtle plans to engineer matters their own way. This question was submitted to a court in Switzerland where the charges were completely exploded and certain documentary evidence was declared to be spurious.

The largest number of Jews to be found in any one country are now living in the United States. We have a quarter of the total number—approximately four million of them. In Germany there are half a million Jews. No sane person imagines that the Jews are a menace in the United States. How can it happen then in Germany? The total population of Germany is about sixty million people. This means that we have twice as many people in the United States and eight times as many Jews. If we get along without worrying ourselves sick, why should the Germans be so jittery?

The answer is plain enough. When things go wrong,

someone must be found to blame. The countries where Jew-baiting has been revived are countries where those in political control are struggling to hold their positions and keep the people in line. The Jews offer an easy target against which popular resentment may be directed. They are defenseless. They have no government of their own to stand back of them—no diplomatic agents to speak in their behalf. They may be attacked with impunity.

You ask—how is this any business of ours? It is in two respects. In the first place, the moment racial intolerance lifts its head, we are all in danger. It is an evil contagion which spreads quickly and strikes in unexpected places. If we acquiesce in the persecution of Jews because they are Jews, who knows when some fanatical coterie may institute a persecution of Greeks because they are Greeks, of Masons or Elks or Knights of Pythias because they belong to those particular fraternal orders, or possibly of Episcopalians because they dare to be members of the Episcopal Church? It's a venomous business with possibilities of sharp back-fire.

Far more important is the second reason that as Christians we cannot countenance brutal attacks on people of another religious faith—more especially the Jews. We owe them too great a religious debt and, besides, we could never reconcile such intolerance with the spirit of our Savior who Himself accepted birth in the Hebrew race. The dark shadows of Calvary are creeping upon us again as Good Friday approaches. How can we worship the Crucified Lord who gave Himself for us in the magnanimity of God's love and complacently watch the modern crucifixion of an entire race? Christ stands for love, not for hatred. "A new commandment I give unto you that ye love one another." And it is just as true today as it was when St. Paul said it that "God has made of one blood all nations of men for to dwell on all the face of the earth."

Liberality or Contempt

IF THE Jury was not ready with its verdict before the Court adjourned at four o'clock, the jurymen would be locked up in the Courthouse for the night. It was now 3:40 and the vote stood six to six. So they flipped a coin to decide which group should change its vote. Next morning, when the Judge learned of the incident, he called the twelve together and addressed them, "The verdict of a Court of Justice is too serious a matter to be decided by whim or chance. I adjudge you in contempt of Court and fine you each the sum of twenty dollars. You are discharged from further duty."

There is a family in which the father is Episcopalian, the mother Baptist, and the daughter a Christian Scientist. Every Sunday they attend the service of one of these denominations, together. They decide which one it will be by drawing lots. Churchmouse wonders whether determining one's Church attendance in this manner is religious libel or "Contempt of Court."

—THE CHURCHMOUSE.

MODERN MARRIAGE DEALT WITH IN DETROIT CLINIC

Reported by MISS W. HUTSON

When the Rev. Gilbert Appelhof, Jr., rector of St. Thomas' Episcopal Church, Detroit, concluded writing a series of forty articles for one of Detroit's local papers, dealing with the subject of "Ideal Marriage," he decided something further should be done to bring together those individuals looking forward to marriage, or even those already married, for the purpose of further instruction. Marriage presents so many and varied problems, that opportunities for discussion are always helpful. So it was that the Modern Marriage Clinic, recently conducted at Detroit's Western Branch Y.M.C.A., was inaugurated. Having had some little experience in working out the problems of people who were experiencing difficulty in the marriage relationship, Mr. Appelhof knew that to deal with problem cases would require considerable more leadership and follow-up work than a busy clergyman would be able to give, even with the help of a volunteer staff of physicians, psychiatrists, teachers, clergymen, and others. This was the reason why it became known as a Clinic for Happy Marriage, and not for "sick" marriages, as Dr. Adler of Vienna once inaugurated. The aim of the clinic was to outline a philosophy of happy marriage, with emphasis upon the fundamental rules, as well as ways and means by which successful and enduring marriage can be obtained. Avoidance was made, so far as possible, of the abnormal aspects of marriage, the leaders believing that people see enough of marriage as it ought not to be.

With the splendid assistance of co-operating agencies having something to do with marriage and its problems, Mr. Appelhof was able to offer a staff of leaders which represented the very best to be had. The Merrill-Palmer School, with its trained staff of teachers, gave invaluable help in the courses dealing with the "Modern Wife—Her Home and Community" and the "Modern Mother and Her Children." This well-known school provides an advisory service for college women, as well as a nursery school, and training school for future mothers.

The Marriage Counsel Clinic, a newly organized service for those contemplating marriage, was represented by its head clinician, Dr. David Kimball. Dr. Louis Adrian Schwartz, one of Detroit's well-



FREDERICK SILL
Honored by Kent Alumni

known psychiatrists; Miss Marcia Ward, budget expert of the Visiting Housekeeper's Association; Mrs. James McEvoy, Chairman of the Maternal Health League work in the Detroit area; Mrs. Helen Gibson Hogue, Mental Hygiene Counsellor of the Highland Park (Michigan) Schools; the Rt. Rev. Herman Page, Bishop of Michigan and chairman of the general Convention's commission on marriage and divorce; Mr. Fred B. Freeman, senior state secretary of the Y. M. C. A.; and the Rev. Owen M. Geer, minister of the Dearborn Methodist Church, were a few of the various specialists appearing on the program.

While the day-time lectures were particularly helpful for the women, it was the evening program dealing with the various problems of marriage which had its widest appeal. This was open to men and women, married and unmarried. The group did not always meet together; quite often the unmarried group met separately from those who were married, so that their problems could be met more specifically. The evening when Dr. Kimball was present, the men met in one group and the women in another.

There are no problems dealing with marriage which were not touched upon in one way or another, and when questions came from the floor, they were dealt with quite frankly. During the clinic, an opportunity was given each person to fill out a marriage contrast questionnaire which was specially designed by Mr. Appelhof for the purpose of providing the speakers with knowledge of the specific problems that needed to be dealt with in the lectures. It is believed that these questionnaires would be specially helpful.

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

A dear friend of mine who is one of the saints of this generation has just written me after reading her morning paper—Hitler steals Austria, Russia shoots a dozen and a half more leaders, Franco drives to the Sea, T.V.A. leaders fight each other. She writes, "What a world! I can't formulate a single prayer. I can only say, 'Lord, for pity's sake. For pity's sake, just look at us.' Isn't that a queer, good old phrase? I wish Bishop Wilson would tell us the history of it. So expressive! My grandmother used it."

* * *

But It's Christmas On Bayou

Southwest of Houma, La., twenty miles along a dusty road worn and bumpy from years of use, following the winding Bayou, one comes to St. Andrew's mission. There on March 8th gathered the folk of the English-Scotch settlement to celebrate Christmas. It was Christmas because the men folk, trappers and fishermen had been out in the swamps all winter seeking a livelihood. Christmas is therefore celebrated in the Spring when they return; a tree with presents, gay decorations, parties. The mission was founded 23 years ago by the Rev. Gardiner L. Tucker, rector at Houma. This year he was absent, ill in a hospital in New Orleans. So the Christmas services were conducted by Bishop Morris, who wished them all a Merry Christmas on March 8th, led them in singing "Silent Night" and "Little Town of Bethlehem" and then told them simply about the birth of the Saviour and what His coming should mean to this world in which we are living.

* * *

Our Troubled World

Dictatorship in Greece grows more ruthless and imprisons more of its opponents, with ties with Germany growing closer. A huge program of rearmament has been evolved with Germany supplying 60 per cent of the materials. . . . One hundred thousand agricultural workers from Italy, Hungary, Poland, Austria are to be brought into Germany to supply unskilled labor to help pay off the debts of these countries to Germany. . . . A French newspaper reports that Mussolini already is beginning to colonize the interior of Spain. . . . Railway workers in France are contributing 400,000 francs a month to

relief in Loyalist Spain. . . . A new trade name will soon be popularized by a campaign by an American gasoline company, "fighting-grade gasoline." . . . Physical education for British youth is now planned with the advocates stating that "training in the use of arms would necessarily form part of the course." . . . Stevedores in England in increasing numbers are refusing to load ships bound for Japan with war supplies.

* * *

Bishop Gardner to Occupy Historic House

In 1838 Bishop Doane built a bishop's "palace" on the banks of the river that flows by St. Mary's School, Burlington, N. J., which he founded. It has been sixty years since it was used as the bishop's residence but now Bishop Gardner has announced his intention to restore the mansion and move there. At present the bishop's residence is in Trenton. A fund of \$15,000 is being sought for repairs and renovation.

* * *

Death Takes Bishop McDowell and Frank Gavin

Bishop McDowell of Alabama and the Rev. Frank Gavin of the General Seminary, died suddenly on Sunday, March 20th. The bishop, in his fifty-fifth year, died while in Mobile for confirmation. Prof. Gavin, who has been ill for the past two years with



REV. FRANK GAVIN
Dies of Pneumonia

a heart condition, died after several days illness of pneumonia.

* * *

New Parish House for Atlantic City

Ground was broken on March 14th for a new parish house for All Saint's, Atlantic City, where the Rev. George L. Whitmeyer is rector. Many improvements have been made in the parish during the past three years; new organ, complete redecoration of the church including new lighting fixtures by Rambusch, new roof. In addition a debt of \$5,000 has been wiped out and assessments to the diocese accumulated for five years have been entirely paid. In the past year a bequest of \$50,000 was received by the parish but none of the principle has been used. The congregation has also increased and the Sunday school tripled.

* * *

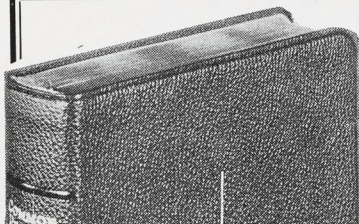
International Convention on Christian Education

An international convention on Christian education is to be held in Columbus, Ohio, June 28-July 3, with all the Protestant Church cooperating. All sorts of subjects are to be discussed: missions, war or peace, crime, gambling, family life, industrial relations, work among laymen, race relations, rural work and of course the various topics that deal more directly with Sunday schools.

* * *

Seminar in Religious Education

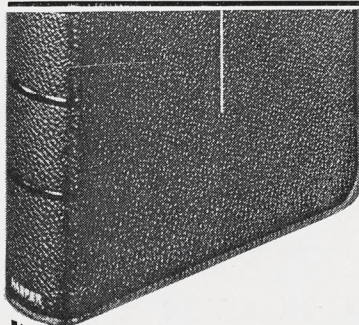
A seminar in religious education is being held each Monday evening this month for the clergy and leaders of religious education in the diocese of Southern Ohio, the sessions being held at Christ Church, Cincinnati. Among the leaders are Miss Blanche McDill of Miami University; Miss Hilda Shaul, advisor in religious education for the diocese; Miss Mary



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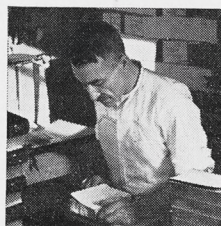
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Collar, director at Christ Church; the Rev. B. W. Hummel of Cincinnati; the Rev. P. F. McNairy of Cincinnati; Miss Mary Klemm, diocesan field secretary of the Auxiliary and the Rev. Robert T. Dickerson of Oxford, who is the chairman.

Protest Re-arrest of Martin Niemöller

One hundred New York religious leaders sent a cablegram to Hitler through the American League for Peace and Democracy protesting against the re-arrest of Martin Niemöller and demanding his immediate freedom. Episcopalians to sign were W. Russell Bowie, Shelton Hale Bishop, Joseph H. Titus, George A. Trowbridge, C. Lawson Willard, and L. Bradford Young. The same group supported the League's vigorous drive to defeat the May Bill which would establish a dictatorship in the United States in the event of war.

School of Religion in Chestnut Hill

Our St. Paul's Church, Chestnut Hill, Pa., is joining forces during Lent with the Presbyterian Church for a series of six sessions of a school of religion. Rector Malcolm Peabody of St. Paul's is delivering one of the lectures on "The Christian Church in Action in the Modern World."

Death Takes Denver Churchwoman

Mary Josepha Williams Douglas, wife of Canon Winfred Douglas, died on March 9th in Denver. She was 77 years of age. She was the sister of the late Bishop Williams of Marquette.

Father Sill Is Honored by School

The Rev. Frederick H. Sill, founder and headmaster of Kent School, was honored by the alumni at a dinner held last week in New York and attended by about 200 former students. The announcement was made that \$81,000 had been given toward the school's building fund by alumni and friends. An effort is being made to raise \$400,000 to "complete the permanent Kent during the lifetime of the founder."

Asks Churches to Balk Dictators

A united Church against dictatorships was called for last week by the Rev. Henry Smith Leiper, secretary of the Federal Council of Churches, in an address in Knoxville, Tennessee, before a group of southern mountain Church workers. "Unless the individual churches realize the purpose in the movement and lend

their cooperation toward a united Church, we may come to the state where we cannot throw off the menace of dictatorships."

Mission at Chicago Parish

The Rev. McVeigh Harrison of the Order of the Holy Cross is to conduct a mission from March 27th through April 8th at the Epiphany, Chicago. There is to be a meeting each afternoon at four for young people and a preaching service each evening at 7:45.

Joint Lenten Services in Dixon, Illinois

The churches of Dixon, Illinois—Brethren, Evangelical, Lutheran, Methodist, Presbyterian and Episcopal—have joined forces for services on Friday evenings during Lent. The speaker on March 18th was the Rev. Herbert W. Prince of Lake Forest, the representative of our Church on the program.

Arkansas to Elect a Bishop

The diocese of Arkansas is to elect a bishop at their convention to be held in Helena on April 27th. The standing committee has called a conference to be held in Little Rock on April 5 "to exchange information about men who are likely to be nominated for the episcopate."

Young People's Service in Philadelphia

The Rev. S. Tagart Steele, vicar of the Intercession, Trinity Parish, New York, is the preacher at a young people's service being held this evening, March 24th, at Holy Trinity, Philadelphia. It is sponsored by the Young People's Fellowship of the diocese.

Oppose Services of Inter-Communion

Clergymen are being asked to sign a statement that opposes "inter-communion between the Churches until such time as there shall be a real and honest agreement between them as to the Faith, Order and practice of the Christian religion." The

statement comes from Providence and lists as the first signers the following clergy: John A. Wright, Raleigh, N. C.; F. C. Benson Belliss, Chicago; Grieg Taber, Boston; H. R. Bennett, Wilmington; Don Frank Fenn, Baltimore; H. M. Ramsey, Portland, Oregon; Bernard Iddings Bell, Providence; Frederic S. Fleming, New York; Milo H. Gates, New York; Russell S. Hubbard, Providence; Victor Hoag, Eau Claire; Harold Holt, Chicago; Roberts Seilhamer, Pawtucket; Albert C. Larned, Jamestown, R. I.

Exchange of Pulpits in the West

Fourteen clergymen of the diocese of Olympia, headed by Bishop Huston, exchanged pulpits recently with an equal number from the diocese of New Westminster, British Columbia, led by Archbishop Pencier. Church attendance was reported to have been uniformly good.

Get Rid of Vitality Sappers

Here is something else to worry about that comes from the Rev. Sidney D. Hooker of Los Angeles who, with the Rev. Daddy Hall of New York, is apparently a crusader. He quotes Dr. Mayo, famous surgeon of Minnesota, against the use of tobacco.

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co, and then Dr. Emerson of Columbia University as his authority for the statement that heart disease had increased 187% and diseases of the arteries 663% in New York in the past fifty years due largely to the deleterious effect of tobacco.

* * *

Death Takes Virginia Layman

Captain John G. Osborne, for many years one of the leading Churchmen of the diocese of Southwestern Virginia, died recently at his home at Radford. He was senior warden of Grace Church, Radford, and a member of several diocesan committees.

* * *

The Hope Is in Christian Character

"The totalitarian theory of state will invade this country unless we cultivate a truly Christian character in our people to prevent it," declared Bishop Quin of Texas last week in addressing a group of Chicago laymen. America has become a nation of aspirin takers, he said, with society attempting to live on the resources of the past. "Americans can't stand pain," said the bishop.

* * *

Heavy Snows Damage Churches

Heavy snows in Nevada damaged church properties in Nevada. The newly erected social hall at the conference grounds on the shores of Lake Tahoe, collapsed under the weight of eight feet of packed snow, as well it might. There was no insurance to cover such an "act of God," so that funds are now being raised to rebuild. Other buildings at the conference center were also damaged. Nevertheless plans have

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been announced for the conferences to be held next summer, with the following headliners: Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire and the Rev. C. Rankin Barnes of San Diego.

* * *

Bishop Perry Conducts Day for Clergy

Bishop Perry of Rhode Island conducted a quiet day for the clergy of his diocese on March 7. Later that week he sailed for Europe to visit the European Episcopal Churches, appointed to do so by Presiding Bishop Tucker.

* * *

Chicago Layman Dies

Frederic F. Norcross, for many years senior warden of St. Chrysostom's, Chicago, died suddenly on March 11th.

* * *

Fleming James to Give Hale Lectures

The Rev. Fleming James, professor at the Berkeley Divinity School, is to deliver the Hale Lectures at the Seabury-Western Seminary, Evans-

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ton, Illinois, March 28-April 17. His subject is to be "Personalities of the Old Testament."

* * *

Praise From New York Rector

The Rev. George Paul T. Sargent, rector of St. Bartholomew's, New York, used his parish bulletin last week to urge his parishioners to become regular subscribers to a Church weekly. Of THE WITNESS he wrote: "Full of life and fire. It is social in its attitude toward everything pertaining to the life of the Church. Its readers may not always agree with it, yet it challenges them to clarify their own convictions and keeps them abreast of Church activities throughout the entire country. Its editorials are generally written by Bishop Irving P. Johnson of Colorado and are worth the subscription price." Much obliged.

* * *

The Result of Misfortunes

Two wrongs never make a right but two unfortunate circumstances can combine to produce a happy result. The Rev. G. B. Ratcliffe, Congregationalist pastor at Romeo, Michigan, sprained his back, went to the hospital and is now confined to his home for a number of weeks. The Rev. Luther B. Moore, in charge of our St. Paul's, Romeo, went to church on February 20th to find smoke pouring out of it. The time they had. It seems the fire whistle was frozen so that the volunteers had to be called one at a time by phone. The building was not destroyed but—well you can imagine what even a heroic fire department

can do when they are called to a fire one at a time. Well sir Pastor Ratcliffe called Rector Moore from his hospital bed and said, "bring your congregation into my church and hold a joint service of the two congregations each Sunday." They started on March 6th, with the approval of Bishop Page. The Episcopal Church ordinarily has about 25 worshippers, the Congregationalists 30 or so. But at this first service they had 125 and everyone apparently is enthusiastic over the idea.

* * *

Clergy in Motor Accident

On March 4th a group of clergymen consisting of the Rev. Wm. A. Brown, bishop-elect of Southern Vir-

ginia; the Rev. J. K. M. Lee, president of the standing committee; the Rev. Norman E. Taylor, archdeacon; and the Rev. E. Ruffin Jones, examining chaplain, motored from Norfolk to Petersburg to attend the funeral of Dean Ribble. After the

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service they started back to Portsmouth to attend the funeral of the Rev. Mr. Dowding. Before reaching Portsmouth their car was struck by another automobile and turned over two or three times. All the clergy received bruises or cuts but there were no serious injuries. The car was completely wrecked. At present writing all are improving except the Rev. Dr. Jones, who is quite ill from the effects of the accident, but it is hoped that he will soon recover.

* * *

Clergy Conference in Nevada

Bishop Jenkins observed his ninth anniversary as bishop of Nevada by



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leading a clergy conference at St. Stephen's Chapel, Reno. There was a dinner party in the evening at the bishop's house to celebrate the anniversary. There has been growth: thus in 1928 there were 1,886 baptized persons whereas now there are 3,301. Communicants in 1928 numbered 1,177, now 1,641; then 6 priests and one deaconess; now 13 priests, six deaconesses and two other women on the diocesan staff.

MODERN MARRIAGE DEALT WITH IN DETROIT CLINIC

(Continued from page 8)

ful to clergymen who wish to have private talks with young couples contemplating marriage. There are two sets, however: one for the unmarried, and another for those already married.

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Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital on Saturdays at 4:30.

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Weekdays: Holy Communion daily; 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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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
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturdays) Noonday service 12:15-12:40 P. M. Thursdays: Special Service, 5:30 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: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard

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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

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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.; 4:30, 5:30 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., Tues., 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.

be cured with no great effort and small sacrifice, provided the husband and wife recognize them. Many, perhaps most, domestic ills rise from three things: carelessness, financial difficulties, and too great dominance by one of the pair. By "carelessness" is meant the continuance of things that cause discord, and to this group belong careless attire, poor housekeeping, lack of interest in the aims of the other, and little selfishness.

Sometimes those outside have a better perspective than those on the inside and can put their finger on some particular sore spot more readily than those who actually suffer from it. In this respect, the clinic is in much the same position as a garage mechanic who points out to the motorist the things his car needs to run smoothly and safely. The mechanic cannot make the car owner order the adjustments. He can only point out and warn. We find that many times young couples fall in love and become engaged without ever having a serious talk with one another about their marriage future.

The girl generally knows the man's income, something of his likes and dislikes and perhaps whether or not he expects or wants children; but all too often her knowledge of him stops there, especially after brief courtships. The clinic does not advocate long engagements, but it does advocate long courtships. The purpose of the questionnaire is that it enables the counsellor to check over the matrimonial bark to determine whether or not it is seaworthy. A couple would not think of starting for the South Seas in a small boat without shoal and reef charts, a compass, weather charts and life-saving devices. In matrimony a two-person crew ventures into unknown seas. That crew needs charts, and to know each other.

It was not possible in a short series of lectures to change personalities or characters, but Mr. Appelhof feels that to both young and old was brought a clearer conception of the means of making marriage succeed. When people show enough interest in their marriage to attend lectures night after night, it speaks well for the seriousness with which they regard the whole relationship; and when both husband and wife go at their knotty problems together, there is a much better chance that they will arrive at an amicable solution.

While it would be quite impossible to gauge the results of such a clinic, the fact that it has set people talking about the value of preparation for marriage for young people, and the importance of even "old-

sters" making some attempt to change their ways, is encouraging.

A vote was taken the last meeting of the clinic to determine the views of those attending. The results were interesting. All present were in favor of some kind of preparation for marriage, the majority believing that such instruction should begin even in high school. The group was unanimously in favor of clergymen acting as counsellors to young couples contemplating marriage. All endorsed the new pre-marital examination now required by the State of

Michigan, and all assented to the practical presentation of the subject matter dealt with in the marriage clinic program.

Despite the frankness with which some subjects of a difficult nature were dealt with, no one objected, and all believed that such clinics were most valuable and should be held throughout the country. The fact that requests have come from churches, Y.M.C.A. groups, and various youth organizations for similar programs indicates the general interest that there is in the subject.

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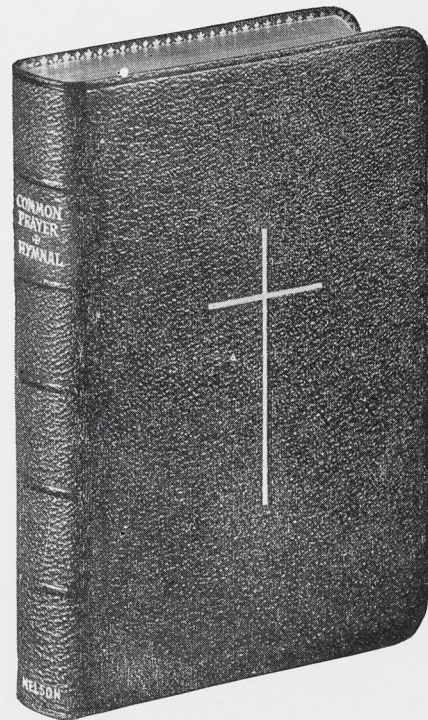
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