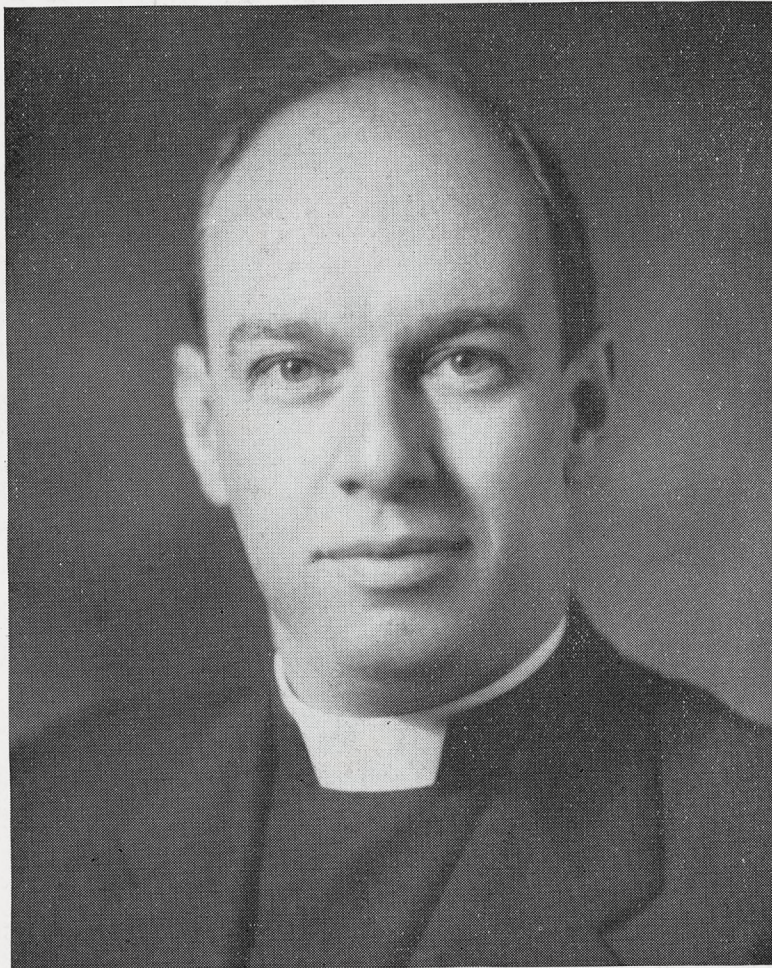


December 1, 1938

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THE WITNESS



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CLERGY NOTES

ANSCHUTZ, JOHN RAYMOND, rector of Grace Church, Carthage, Mo., was advanced to the priesthood on November 10th by Bishop Spencer.

BELL, ROBERT W., lay reader of St. Mark's, Marine City, Michigan, was ordained deacon on November 17 by Bishop Creighton. He was formerly a minister of the Baptist Church.

HALL, EMERSON KAY, superintendent of the Church school at St. Stephen's, Providence, R. I., was ordained deacon on November 11th by Bishop Perry. He is a teacher by profession and does not plan to advance to the priesthood.

HARRIMAN, CHARLES C., has resigned as rector of St. Peter's, Albany, N. Y., after a rectorship covering 26 years. It does not become effective until September 1, 1939 when he will become rector emeritus.

MacMURPHY, JESSE G., retired priest of the diocese of New Hampshire, died at his home in Derry, N. H., on November 19th in his 93rd year.

MOORE, LOUIS W., formerly assistant at Memorial Church, Baltimore, is now in charge of St. Matthias, Baltimore.

PARKER, THOMAS, is being instituted rector of St. Paul's, Philadelphia, today, December 1st, by Bishop Taft.

PAYNE, HENRY E., Punta Gorda and Boca Grande, Florida, died on November 19th after a long illness.

PICKSLAY, WILLIAM MORTON, rector emeritus of Christ Church, Warwick, N. Y., died on November 16th in his 87th year.

SHERMAN, JONATHAN G., formerly in charge of St. Thomas', Farmingdale, diocese of Long Island, has accepted the rectorship of St. Thomas', Bellerose, Long Island.

SMITH, BENJAMIN H., formerly rector of Trinity, Atchison, Kansas, has accepted the rectorship of St. Andrew's, Seguin, and St. Mark's, San Marcos, diocese of West Texas.

TRIMBLE, DAVID C., formerly rector of St. Matthew's, Garrett County, Maryland, has accepted the rectorship of Trinity, Morgantown, West Virginia.

WILSON, CLYDE MERTON, in charge of All Saints', Baldwin, Long Island, is now the rector, since the mission was recently admitted to the diocese as a parish.

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THE WITNESS

A National Paper of the Episcopal Church

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

Vol. XXII. No. 51

DECEMBER 1, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago Editorial and Advertising Office: 135 Liberty Street, New York City

RUNNING A VILLAGE CHURCH

By
GEORGE GILBERT

Rural Clergyman of Connecticut

"THIS is a wonderful occasion and I hereby invite you all to come again" were the words of Dean Gray of Christ Church Cathedral, Hartford, Connecticut, as he arose at the table on finishing his dinner in the parish house in company with Mrs. Gray and Canon and Mrs. Wallace and sixty-five people from a village church some twenty-six miles away. These people had come to the cathedral that morning in a caravan of eight cars (one car had twelve), giving up their service for the day. "Our church was thinking of closing up when we took it," whispered the rector to the dean as they were eating. "There would have been many more here if they were not busy cleaning up after the New England hurricane."

On this occasion the people of the visiting church brought scalloped potatoes and salads and cakes and the Cathedral willingly and graciously furnished coffee, beans, frankfurts and ice cream. What a great thing for these people to attend the great cathedral service with its congregation overflowing to the gallery and its beautiful choir. Town and country churches need a change once in awhile. It has been nothing new for this church to go off visiting this way. The country church cannot get outside preachers very well, but it can go to hear other preachers. Most generally we carry everything we eat, just using the parish house. Had St. Paul lived in this day he would have well added to his list of "gifts" that of car-driving.

In this church, and it is perfectly typical, pay suppers had helped fill the ladies' treasury and helped empty the pews. A charge is a direct slap in the face to the big poor family for whom Christ had a passion and without whom the Church of Christ will die, both numerically and spiritually.

Frantic beckonings toward the Sunday school and church service will be but vain gestures against a ticket blockade before the harbor of fragrant coffee and well-porked beans. To overcome the universally expected "charge" for church affairs this church for quite awhile sent free passes to every large family in town—parents and all. Now it is no longer necessary as everyone knows that this church never holds anything that anybody isn't just as welcome to as they would be to a church service—and it raises more money and pays its bills much better. The adjustment takes a little time and is a little hard. By doing our own janitor work and going from coal to wood (getting it up mostly ourselves) we saved as much as the suppers brought in. We have suppers and Sunday dinners of all sorts now—fellowship gatherings.

Then there were the horse sheds—extra good ones. We put swings in these sheds, a swing in each of five "stalls." We extended the electric lights to the sheds and what a fine time the children have there! As we bring the children in from the back roads, how they dash for these swings and one hears the squeaking and groaning of the ropes and rings until time for Sunday school or church. Of course all our children stay to church. A car came for a new scholar nine years old last Sunday, but she was nowhere to be found—having of her own accord gone into church service. We also have a soft-ball diamond on the church lawn with a good big back-stop.

All the young folks look forward to Friday nights in this village church. The minister's car goes out and brings them in for this just as for a church service. In summer time they play and

swing awhile outside. Then there is an hour of good stiff instruction in singing-training in a general way and practice for Sunday. Then comes a lively Virginia Reel and "Tap-on-the-Back" or "Swat-on-the-Knee" or "Wink" and then some modern dancing with the older ones while the younger ones are in the kitchen having some crackers and cocoa. A sort of loudspeaking-radio-gramophone affair furnishes the music. All our children are taught both old fashioned and modern dancing. These choir rehearsal-socials are really just wonderful in keeping up the choir, the Sunday school; in short, the whole parish.

Current events are always taken up for consideration, striving to view them from a Christian standpoint, at the time of the notices. While not all the sermon can be of interest to everybody from kindergarten to grandmother, yet there can always be something in it of interest to every age and there can always be and always should be a bit of humor in it. "Perhaps we don't have such a lot of religion in this church, but we enjoy what we do have," is a saying quite current.

Of course we try to perform the regular church duties of all parishes, but these are some of the ways of working that seem to have helped greatly in building up this village parish.

Prayer Book Inter-Leaves

QUESTION BOX

Q. Your article "Profanity in Church" shows a marked lack of Christian charity. Possibly the homiletical masterpieces that you and I and others expound from pulpits as guest preachers are just as obnoxious to our hosts as their service customs are to us. Why give freedom to your prejudices in your column rather than providing facts?

A. I agree that many of us do preach pretty bad, perhaps even "obnoxious," sermons, though I doubt if our sermons are, generally speaking, as bad as our services. But why is it uncharitable to criticize both services and sermons? Lawyers have to win their cases in court in the face of aggressive criticism. The misfortune of the clergy is that they have to plead only before uncritical, not to say submissive, congregations. Thus they fall under the lure of a self-satisfaction that carries them on from bad to worse. Their best friends are their friendly critics, and if they had more such friends they might improve both services and sermons to the point of winning back some of the discerning lay people who now simply stay away from their churches.

Q. Is there a better way of administering con-

fimation than for the bishop to pass from one to another along the communion rail?

A. One hesitates to advise bishops, but from the point of view of the congregation it seems much more dignified and interesting for the bishop to sit in the middle before the altar, and confirm the kneeling candidates as they present themselves to him one by one, or two by two.

Q. Where can I learn more about the liturgical movement?

A. The *Orate Fratres*, a monthly magazine published by the Benedictine monks at Collegeville, Minn., is an excellent exponent of this movement in the Roman Catholic Church. *The Parish Communion*, edited by Father Hebert, is a good Anglican book of a somewhat pro-Roman character.

Q. Why is there no Advent preface?

A. Because of the timidity of our Prayer Book revisers who felt bound by liturgical precedent. An Advent preface would be eminently proper and edifying.

Q. Is it desirable that the person who administers the chalice should wipe it each time he hands it to a new communicant?

A. It is very undesirable. It simply calls attention to germs which are probably not there, and which, if they were there, would not be eliminated by the "purificator." It would not be necessary to criticize this unpleasant custom if we had communion in one kind.

Q. In the "Eucharist Simplified" I find the suggestion that the following form be used in place of the blessing: "And now let each one hasten to do good works, to please God and live aright, devoting himself to the Church, practising the things he has learned, advancing in the service of God." Is not this an abrupt way to end the Communion Service? Is there any authority for it?

A. The older forms of the Eucharist were composed on the assumption that the Communion itself, the reception of the body and blood of Christ, was the real blessing for which the faithful had come together. So the service ended immediately after the Communion. The original ending of the Roman Mass was "Ite missa est—Go, it is the dismissal." All after that is later accretion. The formula reprinted in the "Eucharist Simplified" is from the "Apostolic Tradition" of Hippolytus, a recently discovered document published in an English translation by Dr. Easton of the General Theological Seminary. It was compiled about 217 A.D. by Hippolytus, a presbyter or bishop of the Church in Rome, but it may preserve the liturgical forms of 180 A.D. or even earlier.

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

Ideas on Publicity

THERE is one difficulty in speaking to Episcopal clergymen about publicity, since in many cases there is no news in your services, and properly so. The more spiritual a service the less there is in it for the newspaper. I remember one of the best sermons I ever heard in my life, delivered at a denominational conference by Dean Charles R. Brown of Yale. I went to hear him, intending to get from him a lead for my morning story, but I sat with notebook and pencil all ready and never took a note. From one viewpoint his sermon was rambling, inconsecutive, fragmentary, with no steady progression from whereas to therefore; but the attending ministers who had been conspicuously noisy and argumentative in previous sessions, were very much subdued and thoughtful after that sermon.

Yet there is urgent need of publicity activity on the part of churches and clergymen, for two reasons. Nothing is more futile than a minister scolding his congregation because more people do not go to church. I have heard them do it. Your orders are to "preach the gospel to every creature" and in order to carry out orders you must have a chance to do it; and if they won't come to church, you must go to them wherever they may be, and speak to them in their language and persuade them to come to church to hear you. One effective way to do all this is through publicity, especially the newspaper, the only publication which reaches every individual in the community.

The second reason for publicity is that human nature is infantile and craves variety. If your parishioners know exactly from month to month what is going to happen at every hour of the day, they will lose interest, no matter how great the spirituality. If they never know just what is going to happen next, they will always be in attendance for fear of missing something. Regrettable, but a fact.

Therefore, although in the usual routine services of a church there is no great news value, if they are primarily and fundamentally services of intense devotion, nevertheless the Episcopal minister, who wants publicity for the reasons stated, should seek it,—not by sensationalizing nor despiritualizing his services as many ministers do today in other groups, but by creating news. He can plan events which, from their nature, will be of general interest, and then get publicity on them quite supplementary to and aside from his primary function of persuading his people to lift up their hearts before the mystery at the altar.

SPECIFICALLY, what the minister can do seems to me to fall into three divisions. First: Create these supplementary events if necessary, and send news stories on them to the newspapers, to reach the editor of a weekly publication a week in advance, and the editor of a metropolitan newspaper two or three days in advance. Many ministers try desperately to get notices far in advance and often, like a sweet young Christian Endeavorer who sent me an item on an annual convention, adding, "please print this morning and afternoon all this week."

It just isn't done, for two reasons; because the large newspapers have room for only one advance story on an event unless it is something extraordinary; and because the only announcement which brings anyone to the event is the announcement appearing just before the time for it.

The news story should be written according to the plan of the celebrated Negro preacher who was once asked how he wrote his sermons. He said, "Well, I tells 'em what I'se gwine tell 'em, then I tells 'em; then I tells 'em what I'se done told 'em." All the news should be in the first paragraph, and "all the news" means answering the questions "who, what, when and where?" Then tell the story all over again with details, and the editor will use as much of it as space permits. End with renewed emphasis on the when and where.

Send a glossy photograph with the story if possible. Country weeklies and some city newspapers use metal cuts or paper mats, but most city papers prefer to make their own, for they use a different screen or arrangement of dots, and if the arrangement of these on a foreign cut is too different, when the picture appears it looks as though the gentleman had smallpox. Sometimes it looks that way anyway, says someone. Quite so.

Second division: With reference to the routine services, advertise. I say this not because my salary comes from advertising income, but because it is vitally necessary that a stranger, or a non-church-goer in a sudden mood to go to church, should be able to look at the Saturday paper and know just when and where there are services, securing information which is not news and should not be printed as such. The Church should be represented in the Saturday paper, offering its spiritual wares for Sunday purchase without price.

The advertisement should be simple and dignified and impressive, merely the name of the church and its location and the hours of the services, and the name of the minister if he is an attraction to strangers. Some ministers, because

they pay \$10 for space, try to fill it as full as possible to get their money's worth, thereby sacrificing the effectiveness of the advertisement.

To get the person you are after, the "not as yet convinced," the advertisement must catch his attention in the first place and then hold it. For this reason, although a week-by-week line advertisement does its work effectively, the larger display advertisement is ten times as effective for the amount of money spent and is a much better investment, even if a parish can only afford it occasionally, and such advertising pays for itself in the long run in increased attendance at services and correspondingly larger collections.

THIRD division: If you have no money for advertising and no special events for the news columns, you can nevertheless sell religion and your church very effectively by furnishing the newspapers with abstracts of your sermons for publication after they are delivered. I realize that right here I lose my audience, but there are two answers. The ministers today who preach to the largest congregations furnish their manuscripts as a matter of course.

The second answer is (I shall be driving through Michigan when this is read), it would improve your sermons in some cases. A ministerial friend of mine once promised me a sermon although he did not usually write them out. When he gave me the carbon, almost too late, he grinned ruefully at me and said, "Brother, you got me into trouble; when I started to write my ideas out, I found I had to do some more thinking!"

Editors are glad to get copies or abstracts of sermons and these are almost universally used, subject to space conditions on that particular Monday morning. If you send an abstract and it is not used, take the Monday morning paper and decide just what you, as editor, would have left out to insert your sermon. Count the separate stories in the paper and then realize why editors have gray hair.

A few years ago this would have been all there was to say on newspaper publicity. Now, however, the newspaper of the future, the radio, is beginning to take shape, and it furnishes an unequalled opportunity for preaching the gospel to every creature, including many creatures who would not be caught inside a church on a bet. I know, from the people I meet at Rotary Club luncheons who, when they find I am a religious editor, immediately volunteer the information that they listen in on this or that preacher, "just to see what he has to say. He really has some ideas."

One thing not to do: don't offer the editor a story saying "of course you are hard up for some-

thing to fill your columns and will be glad to get this." A minister told me that once, and, for answer, I showed him the proofs of sixteen columns of material for which there had been no room in the morning paper.

The best publicity of all, of course, for any church, is its minister. I remember a Catholic priest who lived in Woburn when I was a boy, long before I became conscious of Catholic or Protestant. When he walked benignly along the street, loving everybody in sight, every child in Woburn stopped and smiled up at him and got a smile in return, and a wave of religious feeling welled up before him and followed after him. The fact that he was a Roman Catholic was incidental; he represented (and sold) religion very effectively.—SCRIPTOR ECCLESIASTICUS.

The Oxford Movement

By
BISHOP WILSON

BY THE end of the first quarter of the nineteenth century the Evangelical Movement had lost the first flush of its enthusiasm in the Church of England. In many quarters it was still active but the Church, as a Church, was drowsy and uninspiring. The Evangelical Movement did not go far enough. It appealed to individuals on the grounds of personal religion but the Church in its corporate capacity still had to be aroused to its divine mission. Without depreciating the Evangelical Movement, something more was needed.

Political leaders looked upon the Church as the ecclesiastical department of the government. They wanted its policies to be determined by Parliament. Convocation (the free Council of bishops and clergy) was not allowed to function. The Church was submitting to secular dictation, which is always deadly. To be sure, a strong strain of personal piety ran through parishes and dioceses but the Church itself was offering no spiritual leadership and was making no appreciable impact on the national life.

Connected with Oxford University was a small group of men who had a better conception of the Church. They thought of it as the Body of Christ, a divinely constituted Society built to a pattern which He Himself had outlined, bearing His authority, owing primary allegiance to God alone, the special sphere of operation for the Holy Spirit, the peculiar agency for the dissemination of sacramental grace. They could not tolerate the political regimentation of the Church for purely

utilitarian purposes and they proceeded to speak their minds.

On June 14, 1833, the sessions of the civil Court were opened in Oxford and the Rev. John Keble was designated to preach the Assize sermon. He chose as his subject "The National Apostacy" and it proved to be the initial thrust in a new and powerful Movement. Keble was the son of a priest, a man of sound scholarship, and a Christian of deep personal consecration. He was quiet of demeanor but stable of conviction. What he was carried more weight than anything he ever said. A month after his sermon four men met at the home of Hugh James Rose where it was decided to prepare an address to the Archbishop expressing loyalty to the historic position of the Church and to circulate the document for signatures. Eventually it reached the Archbishop signed by 7,000 of the clergy and 230,000 heads of families. Other able men quickly came to offer their services, notable among them being Newman, Pusey, Froude, Williams, together with Keble and Rose. Froude believed in action. He declared, "we must make a row in the world"—and they proceeded to do it. A series of monographs called "Tracts for the Times" was prepared dealing with fundamental Church principles. The tracts were distributed all over the country and created a profound impression. At first the leaders were called Tractarians and the movement was known as the Tractarian Movement. In the next seven years it swept the country.

Of course there was opposition—violent opposition. As the controversy waxed warm, extremists on both sides beclouded the real issues and generated bitter feeling. The original group suffered heavy casualties by death and by defection but their heroic efforts developed into the "Oxford Movement" which has fairly well revolutionized the entire Anglican communion. New leaders stepped into the front ranks—Lowder, Dolling, Liddon, Church, Mackonochie and many others. They went to work in the slums as well

as in the university centers, retrieving the glories of the Church, enriching public worship, teaching the whole Catholic faith, deepening sacramental life, and applying their religion to social needs. Of course they were often misunderstood and bitterly criticized but they awakened the Church from a state of lethargy. Their severest critics were themselves toned up to new vigor and the whole Church has responded to the spiritual impulse of their endeavors. No one today could contemplate with equanimity a return to the somnolent lassitude of the times before the Oxford Movement began.

All because a few men believed what they professed.

The Materialist

"YOU can't tell me," orated Sam Burkett, "that muttering any form of words to Something, somewhere, is going to get me anywhere. Saying prayers is like writing notes to Santa Claus, to my mind. I'm a Materialist and I don't believe in anything I can't see."

An hour later, Sam paid \$2.50 for a lottery ticket. He didn't believe in God or Santa Claus, but he did have faith in Lady Luck.

—THE CHURCHMOUSE.

THE MEANING OF THE REAL PRESENCE

By

G. A. STUDDERT-KENNEDY

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COUNCIL OFFICER ANNOUNCES PLANS AT HEADQUARTERS

Edited by W. B. SPOFFORD

The Rev. Charles W. Sheerin, second vice-president of the National Council, issued a statement on November 23 in regard to contemplated changes at the Church Missions House. Declaring that the last General Convention demanded reorganization of the work, he states that "On assuming office I began a study of the existing work in order to evaluate what is already being done and to find ways and means of making promotional work more effective." The preliminary report was presented to the National Council at the October meeting when authority was given to the Presiding Bishop, in consultation with the second vice-president, to appoint personnel in the new department, yet unnamed, which was formed by the merging of the former field and publicity departments.

The plans as they will be presented to the Council this month calls for "A Bureau of Parochial Aid" which will be managed by Mr. William Lee Richards, who for the past year has been the only member of the field department staff. He will work directly under Mr. Sheerin.

The Rev. John W. Irwin, on the staff of the publicity department for many years, is to have charge of "A Bureau of Religious and Secular Press Relations."

Mr. William E. Leidt, for a number of years the assistant editor of *The Spirit of Missions* becomes, temporarily, the editor of the publication.

The Rev. G. Warfield Hobbs, who has been the executive secretary of the publicity department, now discontinued as a department, is to have charge, under Mr. Sheerin, of radio and visual education. "This office," according to Mr. Sheerin, "will continue to carry on the work of the Episcopal Church of the Air, and in addition is ready to assist parishes in the work of broadcasting. The development of motion pictures for use in Church work, and other forms of visual education, will also be included.

In addition to these changes, which provide jobs for all who were formerly the staff of the publicity department, Mr. Sheerin announces that at the December meeting of the National Council he will appoint an executive officer to be in charge of the whole department, which will also be named at that time.

"The only reason for these various changes," concludes Mr. Sheerin, "is to enable the National Council to



BISHOP DAGWELL
Wants a Christian Christmas

assist the provinces, dioceses, parishes and missions to carry on more effectively the missionary work of the Church, which exists in every unit of our Church's life, and to assist our leaders at home and abroad in making their work more efficient to the benefit of the whole life of the Church."

* * *

How Children Should Observe Christmas

Bishop Dagwell of Oregon has set forth his ideas on how children of the Church should observe Christmas. There should be a religious emphasis and for this reason he thinks that Christmas parties and gifts may be out of place. He writes: "For an underprivileged group there may be a real need for the Church to sponsor a party and to give the children gifts, but the average child in the average Sunday School has plenty of fun and jollification at home and what he needs from the Church is quite different. He needs to learn the blessedness of giving, of doing something for some one else in the name of the Christchild, and above all he should be taught to center his love of Christmas in worship.

"Those Sunday Schools which prepare boxes under the Christmas Box Department of the Woman's Auxiliary can use this to teach the joy of giving, the only disadvantage being that sometimes the work must be done so far ahead of Christmas that for the younger children the connection is lost. Many of the clergy have calls for Christmas baskets and needed gifts and give the Sunday School an opportunity to help with these. Or the Sunday

School Christmas offering may be given to some special missionary project, but if this is done it should not be just a transaction of the treasurer's, the children should understand where the money is going and have a personal interest in it.

"The building of a Christmas creche is an invaluable project for Sunday School children of any age. The more elaborate and beautiful Christmas scenes which are sometimes set up in our churches have an artistic value, but from a teaching standpoint they are not worth half as much as some inexpensive cardboard figures which the children can cut out and arrange themselves while discussing the Christmas story. Or perhaps some of the older children would prefer to purchase a few celluloid animals, dress some small dolls and make a sandtable scene which can be set up in the Sunday School room. It might be possible to interest the children in this to the point of setting up simple Christmas scenes in their own homes. Surely a creche in every home would counteract some of the worldliness of our present observance.

"The presentation of a Christmas play in the Church is another project which has excellent teaching value for the Sunday School. There are many Christmas plays written, but the simplest to present and the most valuable as a lesson is the Christmas story itself in pantomime or tableau. The more carols and Christmas hymns we use in such a presentation the better. The children will learn to love them and the association will last through life. But, above all things, do not attempt any dramatization if either you or the children think of it as a "program" or as an opportunity for them to display their talents. Any dramatization in the Church should be as reverent as a service. The most valuable lesson the children can learn is to subordinate themselves to the story they are presenting and to feel they are simply offering the pageant as an act of worship and devotion to Christ. Once they have felt this they will never forget it, or the story.

"All these special Christmas projects in the Sunday School are helpful but they can never take the place of the regular worship of the Church. The most important thing we can teach our children is that the Communion Service is the center of our Christmas observance and that nothing else is adequate."

* * *

Fletcher Urges German Boycott

The Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, brought cheers from 2,000 people at a mass meeting on November 22nd when he demand-

ed that the United States break trade relations with Germany, and that the American people boycott German goods, because of the persecutions in Naziland. Fletcher's demands were incorporated into formal resolutions that went to President Roosevelt and Secretary of State, Cordell Hull. He was one of eleven speakers, the last being Mayor James G. Stewart, who concluded his address by asking the large audience, which jammed the large hall to overflowing, to rise for a moment of prayer "for the victims of a savage and cruel madman."

Theodore Wedel Goes to Washington

The Rev. Theodore O. Wedel, secretary of college work for the National Council for the past five years, has accepted an appointment as director of studies at the College of Preachers, Washington Cathedral.

Conference on the Social Order

Bishop Paul Jones, chaplain at Antioch College; Dr. Howard D. Roelofs, Churchman professor at Cincinnati University; Dr. Paul Tillich, professor once in Germany but driven out by the Nazis and now at Union Seminary, and the Rev. Joseph F. Fletcher, are the leaders at a conference held today and tomorrow at the School of Applied Religion, Cincinnati. The subject is "The Christian Ministry and the Social Order," with the clergy of Southern Ohio attending.

Daily Advent Services in Philadelphia

The Rev. Joseph Fort Newton, rector of St. Luke and the Epiphany, is the preacher this week at the first of a series of daily noonday services during Advent, held at St. Stephen's, Philadelphia. Clergymen of various denominations are preaching, the services being sponsored by the Philadelphia Federation of Churches.

Church Union Elects Officers

The Rev. Shirley C. Hughson of the Order of the Holy Cross was elected president of the American Church Union at the annual meeting of the council, held in New York on November 15th. The Rev. William P. S. Lander of Rosemont, Pa., continues to be general secretary.

New Parish House for St. James

Bishop Manning dedicated the new seven-story parish house of St. James Church, New York, on November 27th. The Rev. H. W. B. Donegan, rector, states that it fills a need that was recognized 18 years ago by the late Frank W. Crowder, then rector of the parish. The new building pro-

vides classrooms for the increasing membership in the church school, recreation rooms for young people, a large assembly room, office space for the rector and staff, as well as apartments for members of the staff.

Laymen's League for Albany

William Alfred Eddy, president of Hobart College, talked to 150 laymen of the diocese of Albany on November 17th and told them what he considered a layman's job to be. He did a good job apparently because before the boys went home they had organized themselves into a Layman's League to promote missions, religious education and the deepening of their own lives. Bishop Oldham, who also talked on world conditions, ended the evening by declaring that a layman's organization was something for which he had hoped for many years.

Secretary as Well as Bishop

Bishop Bennett, elected suffragan of Rhode Island as reported here last week, is to be the executive secretary of the diocese as well as suffragan. He will also act as archdeacon in charge of diocesan missionary work, which includes the new city mission work in Providence.

Consecration of Menands Church

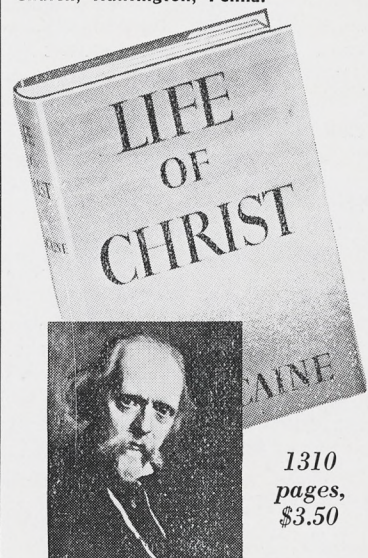
Bishop Oldham formally consecrated St. Margaret's, Menands, N. Y., as a part of a 50th anniversary celebration from November 13-16. The Rev. E. H. Schlueter, vicar of St. Luke's Chapel, New York City, was the preacher at the anniversary service on November 13th. They just completed the construction of a new parish house.

Bishop Perry to Talk on Unity

Bishop Perry of Rhode Island is to review the progress made toward Church unity in a sermon to be preached at Grace Church, Provi-

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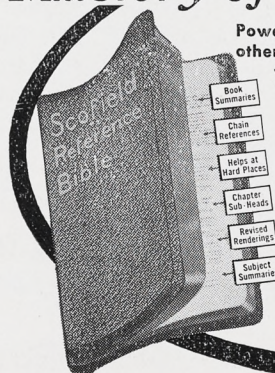
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dence. He is to speak particularly on the Oxford, Edinburgh and Utrecht conferences.

* * *

New Organization in Rochester

The diocese of Rochester on Armistice Day launched a new organization—the Young Churchman Association. Delegates were present from every parish and mission at the meeting held at Zion Church, Avon, when Bishop Reinheimer outlined its purpose, policy and objective.

* * *

Prayers for Reconciliation

Reconciliation is to be the central theme for the week of prayer, January 2-8, sponsored by the department of evangelism of the Federal Council of Churches. Six orders of service have been prepared, dealing with reconciliation of men with God; Home life; industrial life; international life; church life; personal life. They report that many communities are planning union services.

* * *

Conroe Church Is Paid For

Down in Conroe, Texas, there is a committee that any rector would be happy to have. The mission was organized in 1934 and met for a

time in the home of one of the communicants. In 1936 they built a little church and found that there was a debt of \$2,100 with only 22 communicants to look after it. So the Rev. R. L. Sturgis Jr. got three of his men busy and before you knew it they had the entire sum raised. The church cost \$6,000 and \$3,200 of this was donated by non-Episcopalians.

* * *

Tucker Is Now a Good Name to Use

The Rev. Francis M. Cooper of Ashland, Kentucky, writes me that there is a fellow running around using the name of Tucker—a sad tale designed to make the clergy weep. Lost all his money drilling for oil on the west coast—and how about a little cash to get on to the next town. Lot of parsons have fallen for his line, but he is a fake so Mr. Cooper writes.

* * *

Feed Sailors at Church Institute

Twelve hundred merchant seamen had their Thanksgiving dinner at the Seamen's Church Institute, New York. A real party, with a full course dinner, accompanied to the music of a thirty-piece band supplied by the WPA. After the meal the boys all

relaxed in the auditorium, puffing at big cigars while they watched a couple of feature films. There was a service in the chapel too, with Superintendent Harold H. Kelley giving a short address.

* * *

Bishop Stewart Hits at Nazis

Bishop Stewart has issued a statement declaring German leaders as "unworthy of the respect of civilized people, guilty of irresponsible leadership, which, if it is not checked, will bring both them and the unhappy people whom they have betrayed into a yet deeper abyss of chaos."

* * *

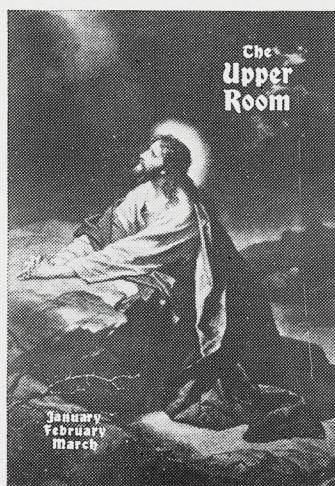
Tribute to Canon Welles of New Jersey

Church people of the diocese of New Jersey are honoring Canon Samuel G. Welles at a dinner in Trenton, December 8th. He recently resigned as head of the social service work after years of devoted service.

* * *

More Money for Kalamazoo Parish

St. Luke's, Kalamazoo, Michigan, was a bit worried because of the falling off in pledges. They consulted the money raising firm of Ward, Wells and Dreshman. A man out there to see what could be done. Results:



Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

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pledges of \$18,271 as against \$11,500 for 1938; a total of 673 pledges with 353 of them from people who have not pledged in recent years.

* * *

Everybody Likes the City

The Bishop of Aberdeen and Orkney, Scotland, is concerned because he can't find capable men to fill country parishes. Speaking to his synod the other day he said that men leaving the theological seminary seek work in the city, even when they were born and brought up in the country. "I often wonder," said the Lord Bishop, "what these apostolic saints, St. Ninian and St. Columba, would say to our young men, afraid to face work in Orkney or in Shetland because they would find themselves cut off from the mainland by the sea voyage of some twelve hours."

* * *

Evangelical Church Approves World Council

Following an address by the Rev. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches, the general conference of the Evangelical Church, meeting at Johnstown, Pa., approved by standing unanimous vote the basis on which the World Council of Churches is founded. The Evangelical Church is the first communion in the United States officially to enter the world council.

* * *

Trinity Parish Sues Agent

The rector, church wardens and vestrymen of Trinity Parish, New York, have started two suits against Sussman Estates, Inc., which until last spring managed the real estate properties of the parish. Each suit calls upon the agency to give an accounting of \$7,000,000 allegedly collected. The complaint charges the concern with "misapplying and misappropriating" funds, and of failing to turn over to Trinity all of the net revenue due under the contract. Trinity parish is one of the largest holders of real estate in New York.

* * *

Urge President to Call World Conference

The heads of twenty-one Churches, including Presiding Bishop Tucker, have addressed a joint letter to the President urging him "to collaborate with the heads of other states to the end that there may be convened at the earliest possible moment a world conference." The letter was presented to President Roosevelt on November 17th when he received a delegation representing the Churchmen.

The delegation suggested that rather than to expect the conference to solve many difficult problems imme-

diately it should be planned in such a way as to make an immediate contribution to the clarification of issues. The nations should be invited to a conference in which they would present brief statements covering three points: First, each nation's grievances and its needs which must be met through intercourse with other nations; second, each nation's suggested program for the meeting of its needs; and third, what it is willing to concede to other nations in return for the satisfaction of its needs. It was argued that on the basis of such a hearing before the public opinion of the world steps could be taken along the road of conference and negotia-

tion toward the settlement of problems. The delegation pointed out that this road was the only alternative to power politics, increasing armaments and eventual war.

On November 18th, as reported last week, the officers and national executive and administrative committees of the Church League for Industrial Democracy, addressed a communication to President Roosevelt and Secretary of State Hull urging that a conference of the democratic nations be called at once to deal with the Germany situation. Those signing the statement were Bishop Parsons of California; Bishop Brewster of Maine; Bishop Gilbert of New York;

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* * *

A New Way of Raising Funds

The fifteen members of the guild at St. Luke's, Altoona, Wisconsin, run by the Cathedral at Eau Claire, has a new way of raising cash. They are making a large quilt, with the many pieces showing the missionary work of the Church throughout the world. In the center is a large map of the United States, all the states in different colors. Even the dioceses are set apart by stitches. Blue is used to show the oceans and the great lakes. Around the map of the United States are other maps showing the lands where we carry on foreign work; with domestic missionary work with the foreign-born, Indians, Negroes, listed in lettering. Money is being raised by securing sponsors for the various fields of missionary endeavor. The quilt is to be exhibited at the next diocesan council and then in May will be presented to Presiding Bishop Tucker when he visits the diocese.

* * *

Long Island Parish Protests Outrages

At Caroline Church, historic parish at Setauket, Long Island, where the Rev. Sturgis Lee Riddle is rector, they have a community discussion group that meets regularly. At the

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meeting of November 17th they dealt with the German situation, adopted unanimously a strong statement, and are now circulating it in the community for signatures. Declaring that the policy of concessions to Hitler have been tried and failed, with each new diplomatic triumph bringing more extreme demands, those signing the statement pledge themselves "to do nothing by word or deed which can directly or indirectly strengthen the Nazi regime in Germany. We undertake not to travel on German ships, visit German territory or knowingly buy German goods until the German government repudiates three principles which lie at the very heart of Nazi doctrine, and which menace everything for which America stands. These are: first, the violation of religious liberty; second, the cowardly persecution of a helpless race; third, the systematic glorification of war and the inculcation of implacable race hatred into the minds of little children."

Not only has the statement been circulated for signatures but on November 27th the discussion group of the parish sponsored a community forum for the discussion of the German situation and America's attitude toward it. Many signatures were secured at this meeting. All of which proves that the Church can function if there is some live person around to make it.

* * *

No Hasty Marriages in Maryland

It is rather late to report election results, but there were two proposals, one in New York and one in Maryland, that were of particular interest to Churchmen. In Maryland the law

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forbidding hasty marriages, supported by Church people, was passed. In New York an amendment which provides for the free passage of children of parochial schools, which was opposed by Episcopalians and which brought forth a letter to the

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daily papers in which Bishop Manning expressed his opposition, was passed. The amendment was strongly supported of course by Roman Catholics, with handbills urging their people to vote for the amendment distributed in their churches the Sunday before election. The vote was very close.

* * *

A Layman Gives a Lecture

Mr. August Stout Jr. of Moriches, Long Island, was asked to address a group of laymen and clergy recently. Being an editor he decided to talk on journalism. He did a bit of research work first. He discovered that there were 8,350 church members in Suffolk County, of whom 5,193 are communicants. Yet there are but 163 subscribers to the diocesan paper; 20 to the Churchman; 39 to the Living Church and 22 to THE WITNESS in the whole bunch. After saying that it was impossible to be informed Church people without a Church paper in the home regularly, he advocated a Press Sunday in every parish and mission. The sermon that day, he said, should be on the Church papers; sample copies should be on hand, and a committee should be appointed to take subscriptions. "If this did not bring results," said Mr. Stout, "I would call upon the vestry for help, asking 'Why should not the church budget provide for, not only the preaching by voice, but also by the religious press.'"

* * *

Bishop Page on Church Schools

Bishop Page of Michigan was asked recently to speak at the anniversary

of an old parish in his diocese. In running over historical material in preparing for the address he says: "My eye was caught with the fact that when Bishop Harris died in 1880 there were in the Church Schools of this Diocese about 12,000 children and teachers, and at the same time there were practically 12,000 communicants. I was led to go into some statistics in our Church almanac. I found that in the year 1880 this Church reported:

	Sunday School Teachers and Scholars	Communi- cants
1880	350,000	350,000
1900	475,000	700,000
1920	470,000	1,100,000
1937	550,000	1,425,000

"These figures are surely significant. When the number of children and communicants was approximately the same, the number of communicants about doubled in the following decade, but the members of the Church Schools in that decade increased less than 50%. From 1900 to 1920 the growth in communicants was not far from 50%, but in that same period the number connected with the Church Schools actually fell away; and in the following 17 years

the number of communicants increased only about 33%.

"I have given the figures in round numbers, and of course one always has to make allowances for inaccurate reports, remembering also that there has probably been some improvement in reporting during the last 20 years. However, when one scans the latest statistics of the Church, nothing is more impressive than the fact that there are very few Dioceses in this Church where the number of scholars in our Church Schools is over 33% of the number of communicants. Connecticut and Massachusetts report about this proportion. New York reports fewer than 25%. Even in Pennsylvania, famed for its Church Schools, the proportion is little more than 33%. In the neighboring Dioceses of Chicago, of Indiana, and Southern Ohio, it is less than 33%. In our own Diocese it is about 40%.

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cannot reach the coming generation is obviously doomed to extinction."

* * *

Dean Sturges Preaches in Baltimore

Dean Philemon F. Sturges of St. Paul's Cathedral, Boston, was the preacher on November 20th as a part of the celebration of the 30th anniversary of the founding of the Pro-cathedral, Baltimore. The previous Sunday, the 13th, a service was held at which new members were installed into the young people's society of the diocese. The speaker was the Rev. Stanley Brown-Serman of the Alexandria Seminary.

* * *

Large Class at Milwaukee Parish

The Rev. G. Clarence Lund, rector of St. James, Milwaukee, Wisconsin, presented a class of 55 to the Bishop for confirmation on November 13th. It is the largest class to be presented in the entire state this year, and the largest in this parish in 37 years. Interesting feature: nine members of this class were deaf mutes.

* * *

Adrian Parish Has Anniversary

Christ Church, Adrian, Michigan, had all sorts of doings between November 6 and 13 to mark its 100th anniversary. Bishop Creighton was there to preach and confirm on the 6th and the Rev. B. Z. Stambaugh of Akron, who was the rector at Adrian for a number of years, was the preacher on the 13th.

* * *

Theme Song for Forward Movement

The Rev. Clarence V. Buchanan of St. Paul's, Pleasant Valley, N. Y., has written a theme hymn for the Forward Movement that was accepted at the recent meeting of the commission at Memphis. He says that he was assisted by his ten year old daughter who contributed a line or two. The words are set to the tune of "Onward Christian Soldiers."

* * *

An Acceptable Job for Laymen

At Greensboro, N. C., the Church operates St. Mary's House on the campus of Woman's College, a center for the 178 girls who are Episcopalians. This fall the rector of St. Andrew's in the city asked his men if any of them would like to volunteer on Sunday morning to transport the girls to church. Dozens of hands went up.

* * *

A Record Parish Meeting

At St. Paul's, Port Huron, Michigan, where the Rev. H. H. Firth is rector, they held the largest parish meeting in their history on Novem-

ber 18. The archdeacon and the executive secretary of the diocese were there to explain the work of the Church, and the mayor of the city, a parishioner, was also on hand. The meeting launched the every member canvass. Most everyone present signed up, one man presenting a check for his 1939 pledge right then and there, since he has to be away a good deal and was afraid he would

fall behind. Callers then went forth to visit those who were not present.

* * *

Detroit Home Called Faber House

The city mission society of Detroit opened Faber House on November 15th as a residence for boys between the ages of 12 and 17. It is managed by a board consisting of four members of the Big Brother commit-

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Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

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

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

The Heavenly Rest, New York

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

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

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

The Incarnation

Madison Avenue and 35th Street
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.

Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York

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

8 A.M.—Holy Communion. 9:30 and 11 A.M.—Church School. 11 A.M.—Morning Service, Sermon. 4 P.M.—Evensong. Special Music. Holy Comm. Thurs. & 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 & Church School. 11 A.M.—Morning Service and Sermon. 8:00 P.M.—Choral Evensong & Sermon. Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Neonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sun-

days.

Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

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 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.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.

Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

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

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

New Books

Our Christmas catalog, listing hundreds of items, including the new religious books, Christmas cards, religious calendars, pictures, plaques, Prayer Books and Hymnals, church supplies, and many gift suggestions, is off the press and copies of this forty page booklet will be sent free upon request. Write for your copy today—you will be greatly surprised at the large and attractive selection of materials we have to offer this season.

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Copies of THE LIVING CHURCH ANNUAL (\$2.25), the annual year book of The Episcopal Church, will be ready on December 15th. Orders are solicited now for delivery on that date. Another very important title is PASTORAL PSYCHIATRY by John Sutherland Bonnell (\$2.50). This book deals with the subject of how to make psychiatry a servant of religion.

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tee of the city and four members of the Dutchman's Club, a young men's group at St. John's parish. The project is tied in with the work the city missions society does in the juvenile court. The house is named for the late Bishop Faber of Montana who was rector of St. John's before his consecration as bishop.

* * *

Bishop Rowe Has a Birthday

Bishop Rowe of Alaska celebrated his 82nd birthday on November 30th. It also marked the 43rd anniversary of his consecration. He is the senior bishop of the Church in active service, and of course beloved and honored by all who know him throughout the world. *The Alaskan Churchman* for November carried a very beautiful colored reproduction of a recent oil portrait of the Bishop.

* * *

Conference on Democracy and Economic Planning

A selected group of clergymen and laymen have been invited to attend a conference on Democracy and Economic Planning, to be held in Brooklyn, N. Y., December 14 and 15. The committee in charge consists of the Rev. R. A. McGowan, Roman Catholic from Washington, D. C.; Rabbi Edward L. Isreal of Baltimore and the Rev. James Myers,

industrial secretary of the Federal Council of Churches. Speakers have not yet been announced, but the subjects to be considered are "Religion in the economic crisis"; "Labor, employer and farmer in relation to economic planning"; "The consumer in relation to democracy"; "Government in relation to democracy"; "Religion and social action." The most vital emphasis of the conference, according to the announcement, will center on discussion, with all those invited urged to take part so that definite findings may be offered.

* * *

Not All Traveling Done By the Parsons

Not all the missionary travel is done by the bishops and missionary clergy in the well known spaces of the West. Mrs. John Flockhart, representative of the Sixth Province on the national Executive Board of the Woman's Auxiliary, recently traveled 10,000 miles in three weeks, and even then did not reach every diocese in her spacious province. The Sixth Province now has 2,765 families on diocesan lists of isolated Church people; among these isolated there were 121 baptisms and 61 confirmations last year; over 2,000 children are enrolled in the dioceses of the province for Church instruction by mail.

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