

January 19, 1939
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THE WITNESS



DuBOSE MURPHY

AN EDITORIAL BY BISHOP JOHNSON

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CLERGY NOTES

ALLEN, WALTER H. B., rector emeritus of St. Peter's, Narragansett, Rhode Island, died of a heart attack on January 3rd.

BRIDGERS, ARTHUR D., in charge of St. John's, Hollywood, Fla., was ordained priest on January 6th by Bishop Wing.

COTTON, CHARLES E., formerly in charge at Roslyn and Cle Elum, Washington, is now a canon of the Cathedral of St. John the Evangelist, Spokane, Washington.

GILBERT, WILLIAM A., canon of the Cathedral of St. John the Evangelist, Spokane, Washington, has been appointed in charge of Calvary, Roslyn and Holy Nativity, Cle Elum, Washington, effective January 15th.

HEILMAN, WILLIAM, rector of St. Paul's, Monongahela, Pa., died Sunday, January 1st of pneumonia.

HODGKIN, W. R. H., archdeacon of California, has resigned and hopes soon to return to parish work.

MARTIN, T. P. JR., vicar of St. Andrew's, Pine Bluff, Arkansas, has been appointed vicar of St. Cyprian's mission, San Francisco, effective February 1st.

MC NEIL, WALTER W., formerly headmaster of Sherwood Hall, Laramie, Wyo., has been appointed vicar of St. James', Kemmerer, Wyoming.

MEANS, DONALD C., formerly rector of St. John's, Westfield, Pa., has accepted the rectorship of St. Paul's, Harrisburg, Pa., effective February 15. Address: 2303 N. Second St.

MILLER, FREDERICK C., until recently in charge of St. Paul's, Walnut Creek, Calif., died suddenly on Christmas Day following an operation.

MURRAY, ARTHUR, formerly rector of St. John's, North Adams, Mass., is now the rector of the Resurrection, Philadelphia.

PAGE, HERMAN, Bishop of Michigan, was re-elected president of the Detroit Council of Churches for 1939 at the annual meeting. The organization represents 450 churches in Greater Detroit.

SHELMANDINE, DE VERE LA V., formerly in charge of the associate missions of northwestern Iowa with residence at Spencer, is now the rector of St. Paul's, Harlan, Iowa, with charge of churches at Denison and Vail.

STREET, CHARLES L., formerly the headmaster of St. Albans School, Sycamore, Illinois, is now the headmaster of Sherwood Hall, church school at Laramie, Wyoming.

SYKES, J. L., of Hollandale, Mississippi, retired on January 1st and has taken up residence at Macon, Mississippi.

VAN DER HIEL JR., assistant at the Incarnation, New York, has accepted appointment as assistant at Holy Trinity, Philadelphia.

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THE WITNESS

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VACUUMS

An Editorial by

BISHOP JOHNSON

LIKE ancient Gaul the Church is divided into three groups. First there are those who as Christians are concerned with what they can get out of their religion. If the sermons are interesting and the choir is capable and the congregation is friendly, and the ritual is to their liking, then they are willing to go to church and worship God. However if the Lord fails to provide them with all of these accessories, they excuse themselves from obedience to their baptismal vows. Like the prodigal son, their slogan is "give me, Gimme, Gimme."

Then there are those who as Christians are chiefly concerned with the service that they render in their Father's house. They are the ones who keep things together when the rector or the choir or the congregation are below par. Without them the church would have to close during its barren periods. Their concern is not first "give me" the things that I demand but, as in the case of the prodigal (when he had consumed his substance), "make me one of the servants." To them the Church is their Father's House and neither a tactless rector nor a discordant choir nor a quarrelsome congregation nor a lighted candle can drive them away from their Father's House.

Finally there are those, and their name is legion, who are so inert that they are indifferent to any appeal. If you were to call them quitters they would be indignant but their Church doesn't mean half as much to them as the value of stocks, or a game of golf or an evening at bridge.

This group probably includes at least forty per cent of those who have been confirmed and promised to be servants and soldiers. Yet they neither serve joyously nor fight manfully but like some WPA workers shirk continuously and expect somebody else to preserve the faith from destruction.

After all a soldier who sulks within the defences is far more dangerous than an enemy who raves on the outside.

The time has come however when it is up to every Christian to do his share. For the infection of atheism is around us and unless men put up a resistance it will effect the whole nation. In a very real sense, if Stalin, Hitler and Mussolini be God then follow them but if we serve Father, Son and Holy Spirit then we should do something more than complain about rectors, vestrymen and other Christians, while we ourselves do nothing but criticize. After all criticism is the lowest form of human intelligence. As Ruskin once said, "an art critic is one who cannot paint." In the same way a religious critic is one who does not worship or serve but like a bleacher athlete plays the game from the side lines.

I AM thinking of a parish church which under Rector A was flourishing; under Wreck-tor B was deserted; under Rector C flourished once more. I have no brief for B but I wonder how far his personality was an alibi for a whole company of rodents who in the interim deserted the ship and placed the responsibility of carrying on upon the faithful few who endured B for the love of their Master. Under what theory does a poor captain become an alibi for the desertion of a poor soldier? I know the usual alibi, that X who quits is just as good a man as Y who stays on the job. I wonder, if X were to employ Z, if he would be satisfied to be told that Z, while he had quit his job or soldiered upon it, had just as many virtues as Y who stuck to his work. Sometimes I feel that the Lord is wearied with those who are so impressed with their own goodness that they do not have to labor. It was, I fancy, the reason

why he preferred publicans and sinners to those who were concerned merely with the appraisal of their own virtues.

Our Lord's parables, such as that of "The Talents" demonstrate that He is more interested in what you do with your talents than He is with your private virtues.

The Lord can forgive a sinner if he seeks forgiveness but even the Lord cannot forgive a vacuum, for if He did it would still be a vacuum.

Forget therefore for the moment the question, "how good are you"? and concentrate on the question, "what good are you in His vineyard?"

So many nominal Christians take off their wedding garments and expect to be admitted to the feast. The wedding garment, I take it, may mean the Grace which the Lord offers us and which we neither accept or reject for personal reasons. Don't be a religious vacuum. Better be opposed to Christ than to be lukewarm.

THE MEN'S CLUB

By

DuBOSE MURPHY

Rector of St. Clement's, El Paso

DOWN in the kitchen, half a dozen ladies are busy over stoves and tables. In the dining room, another group is arranging flowers, spreading table cloths, and setting out silver. The office telephone has been ringing all morning, and by noon there are two hundred reservations. For what? For the monthly meeting of the Ormsbee Club of St. Clement's, El Paso, Texas. This is nothing exceptional; it is just the regular event of the fourth Monday of the month. Two hundred and seventy men have already paid their membership dues of one dollar for the year. Some are out of town today, and a few are laid up with colds; but most of them will be on hand promptly at half past six tonight. For Mrs. Jones is known to serve her meals on time.

What is this Ormsbee Club? It is an organization with an interesting history. For many years, it was just another men's club. When Mr. J. J. Ormsbee, one of the most faithful laymen that St. Clement's had ever known, went to his great reward, the men decided to name the club for him. It was in 1932 that things really began to happen. The Rev. Clarence H. Horner ("Jack" to everybody in El Paso), then rector of St. Clement's, persuaded Roland Harwell to accept the presidency. Mr. Harwell already had a man-sized job as manager of the El Paso county irrigation district. Perhaps because he was responsible for turning many thousands of acres of desert into marvelously productive farm land, he decided to see what could be done with the undeveloped manpower of the parish by the irrigation of hard work and aggressive leadership. He went around town inviting men to the meetings, he sent out personal invitations with attractive phrasing and clever illustrations. And then, when he got the

men to the meeting, he saw to it that two very important things were provided: a good meal promptly served, and a program of genuine interest.

The result was that the membership began to grow. Men from outside of the parish began to come, and were gladly received. Harwell served three years as president, and is still one of the powers in the life of the club. Since 1934 the annual membership has always been close to three hundred, with an average attendance of more than two hundred at each meeting. Other leaders have followed the same policy. It takes a pretty good man to be president of this organization. The president has always been a Churchman; usually the Vice-president and two or three of the seven directors are chosen from the non-Episcopalian membership.

Partly for its own requirements, partly for the benefit of the whole parish, the Club has been responsible for enlarging and improving the kitchen and has bought a lot of equipment: cooking utensils, china, silver, chairs, etc. But the great contribution of the Club has been its annual Christmas Pageant, adapted from the old Nativity Play of York, which had to have two performances each year because the attendance was too large for the church (which seats about 600). Then there are the intangible benefits to the church, the good will of hundreds of men in the community, the aroused interest of laymen who found congenial fellowship and wholesome entertainment in a Church Club.

THE monthly programs are planned for intrinsic interest. Speakers are chosen with great care, and feel it a privilege and responsi-

bility to appear before a large group of intelligent men, most of whom are leaders in the community. We have had the sheriff tell about the work of law enforcement; the head of an oil company (now the president of the club) told what happened to a barrel of oil; there have been talks on mental hygiene, on soil conservation, on international affairs; authors such as Roark Bradford and Ernest Thompson Seton, and community leaders such as our Congressman, our Mayor, and the president of the Texas College of Mines, have appeared before the Club. The idea is that, if you want a lot of men to come to a meeting, you must give them something that a lot of men are interested in.

The machinery of the Club is well designed and runs smoothly. Four or five days before each meeting, the church office mails out the invitations—mimeographed folders with an attractive sketch in colors on the outside and good live copy on the inside. Two days before the meeting, about twenty girls start telephoning the membership for reservations, each girl being responsible for fifteen names. Then, half an hour before supper, these same girls appear at the church, put on waitresses' uniforms and get ready to serve the tables. Meanwhile, Mrs. Albert Jones (without whom the Club could not get along) has been busy all day in the kitchen with her helpers, while some other ladies are arranging and decorating the tables. The men begin to arrive by six o'clock, buy their meal tickets (45 cents each), and visit around until six-thirty, when they are called downstairs. Everything runs smoothly. There is a good meal, followed by about ten minutes of hearty club-singing, and then the program starts. Usually there is some first-class music, besides the speaker. By half past eight, the meeting is over and everybody goes home feeling that the evening has been well spent. The proof of that is that they will all come back for more next month.

Talking It Over

By

WILLIAM B. SPOFFORD

EUROPEAN dictators, constantly telling the world how secure they are because of their big bombers, should consider the lowly microbe. I went to the Congress for Peace and Democracy, held in Washington January 6-8, feeling as fit as Cunningham before he runs a four-five mile. But somewhere on the route a germ tucked himself away in my nose, began at once to reproduce at that speed given only to microbes, so that before long to turn my head ever so gently meant that

my eyeballs fell into my lap. I had a lot of things planned for the week—three or four meetings; final plans for the special articles to appear in THE WITNESS during Lent; that stack of letters were finally to be answered. Instead here I am, propped up in bed fighting a fever with tea and aspirin, editing the paper, against the doctor's orders, on a portable that rests none too comfortably in my lap. The results, I am afraid, will be none too good but there seems to be nothing to do about the matter, since I either edit the sheet or it goes unedited. Someday soon I hope this will be corrected. Microbes deserve respect and should be properly entertained—relaxed and flat on your back.

NOBODY I suppose ever looks at the masthead of a paper. So I call attention to ours since a change was made there last week. On the right side, under Associate Editors, you will discover several new names. William P. Ladd is known to you all since he has been contributing his *Prayer Book Inter-Leaves* for several months. George I. Hiller is the rector of Trinity Church, Miami, Florida. He has that rare gift of writing interestingly about the common events of life, particularly in their relationship to the Church, and we know that our readers are going to enjoy his contributions. The names of Clifford L. Stanley and Albert T. Mollegen are linked together in the minds of all who know them. Stanley, a youthful parson, was an instructor at the Virginia Seminary and Mollegen, likewise a youthful parson, was a graduate student at Union Seminary. Three years ago they swapped places—Mollegen went to Virginia as the instructor and Stanley entered Union to do three years more of graduate work. Just recently Stanley went to Missouri to become the rector of a parish, but if the Church is wise it won't let him remain there long. He is a teacher and I know the spot for him, but since I am gradually learning to speak only when asked I refrain from saying more. How we came to add them to the editorial staff is a bit of a tale. Somedays ago I had luncheon with Reinhold Niebuhr. He is recognized I think by about everyone as tops. You can't go into a huddle on any vital problem pertaining to the Christian religion without having his name sooner or later come into the discussion. And this is just as true in England as it is in America, and for all I know it may be true also in China and Africa. So naturally I set great store on his judgement. Well during the conversation the names of Mollegen and Stanley came up and Niebuhr said, "In my opinion they are the two most outstanding young theologians in Amer-

ica." That was enough for me. I had letters in the mail to each of them before night, inviting them to write for THE WITNESS. They have both agreed. It is our plan to run articles by Stanley every other week. Mollegen prefers not to be tied to a time schedule but says that he will contribute "occasionally" which we hope means often.

IN OTHER years we have been told that we did not announce our Lenten articles early enough to enable rectors to plan to use them in discussion groups. The articles for this coming Lent should therefore be announced in this issue but the announcement cannot be made adequately from a Jersey bed forty miles away from the WITNESS office. In promising a detailed announcement for next week we will say now that there is to be a series by Bishop Johnson and also a series on *Basic Convictions* by a number of the younger clergy. This latter series will be prepared with the young people of the Church particularly in mind—why should they believe in God?—why should they pray?—what good is the Prayer Book?—what is meant by a Divine Society?—and other equally pertinent questions. It is a series that will make for lively discussion in Lenten study groups, whether composed of young people or adults. Further details next week, but plan now to use THE WITNESS in your parish during Lent.

Let's Know

By

BISHOP WILSON

PRESBYTERIANS—II.

TWO weeks ago we traced briefly the story of the Puritan movement in England with its demand for a Presbyterian system to replace the episcopal government of the Church and we saw how it finally led to definite separation.

What were the particular issues around which the controversy turned? Of course they were greatly confused with political differences and it is not easy to pick them out and examine them one by one. Scotland had gone thoroughly Calvinistic and had changed to a Presbyterian regime. Holland had gone the same way. At the same time Queen Elizabeth was hard pressed by Roman Catholic intrigue and her kingdom was seriously endangered by threats from both France and Spain where papal support was strong and active. This last condition led some of the English politicians to lean in the direction of the extreme reformers as a protection against the Roman Catholic peril. The practical logic of such a course

became apparent when the Spanish armada was launched against England with powerful papal backing. Elizabeth, however, refused to give in and, after the defeat the armada, the political pressure began to subside. She proceeded to suppress Puritanism and papalism at the same time. When in 1603 she was succeeded by the Scottish king, James I, the Puritan activities revived and a conference of Puritans and Anglicans was called at Hampton Court to see if the difficulties could be ironed out.

The issues at Hampton Court were of two kinds, doctrinal and liturgical. The Puritans insisted on the adoption by the Church of England of the main Calvinistic doctrines of election, reprobation, the indefectibility of grace and, as a consequence of these, the denial of salvation to all mankind. These demands would have meant a complete re-writing of the Prayer Book and the abandonment of the historic teaching of the Church. It is only fair to add that these rigid Calvinistic doctrines have been so greatly diluted in twentieth-century Presbyterianism that they could scarcely be issues at the present time.

The Puritans also asked for the abolition of Confirmation. They objected to the use of the ring in the marriage service and the use of the sign of the cross in baptizing. They refused to kneel in receiving Holy Communion and objected to wearing vestments. The edge of these objections has been dulled with the passage of time and scarcely any of them (except possibly Confirmation) would offer any difficulty today.

But it was evident to the conferees at Hampton Court that something else lay back of these points. Later it proved true that what the Puritans really aimed at was the complete reconditioning of the Church on Presbyterian lines, including the scrapping of the Prayer Book, the removal of Bishops, and the substitution of a Presbyterian system of Church government. All of this was actually done when the Puritans gained control in the Long Parliament and accomplished the execution of King Charles I. When the monarchy was restored in 1660 and the Church of England came out of the shadows of the Commonwealth, another conference was held (the Savoy Conference) in a final attempt to adjust these major differences. But what with politics, wars, and ecclesiastical strife, reconciliation was a sheer impossibility and the Presbyterians went out.

In the past two centuries the hard feelings have been mollified and a much friendlier atmosphere now prevails. Nevertheless these are the historic differences which still hang over us today.

Ministerial Matrimony

THE *Poor Parson* is sad again. One of his friends is attempting matrimony. Now that is a very serious step for any man or woman, but when a clergyman is involved as one of the principals, it is much more serious for both. I really believe a clergyman needs a wife, and (perhaps more than any other professional man) he is dependent upon her. Certainly no other wife is expected to take so much interest and part in her husband's job. The girl who marries a clergyman takes on two jobs. As a man her husband is just as hard to manage as a doctor or lawyer (as irregular as the former and as undependable as the latter) while in addition to her husband, she invariably marries a Parish. Of course, she does not intend it to be so, and the clergyman very proudly asserts that she is his wife, not that of the Parish. But it will quickly assign her a task here and there and calmly assure her that she has a "right to do it" because she is "the Rector's wife." She must be smiling and happy with any and all bores there are in the community; any other woman might be "out" to them, but the Rector's wife can never be "out" when she is in.

Then when some woman has a hobby and calls a meeting to consider it, the aforesaid doctor or lawyer's wife could refuse (it would not hurt their business much) but the Rector's wife must attend though she has no interest in the subject. She cannot choose where she would go. She must go everywhere. She, of course, must agree with her husband in what he says or in matters of policy. If she does not, it is "scandalous;" and if she does, it is only because "she is his wife and does not dare have an opinion," while, if she expresses an opinion of her own, she is accused of expressing his opinions, which makes it rather dangerous for her to enjoy the most feminine prerogative, that of expressing her own mind.

If she is sober and staid, then she must be sitting up to the old ladies and consequently is not popular with the younger set. If she plays cards, "she might find something better to do" and if she smokes she scandalizes another element.

Yes, she will have some loyal and faithful friends; but even here she will have a difficult problem—at least she will hear contrary opinions on her motives and selection. Her house, like a military barracks, is subject to inspection; she must answer the telephone as often as an operator; and interview more transients and people in distress than the city welfare department.

To every woman, clothes are a subject of inter-

est. If she dresses as she should on the Rector's salary, she is "dowdy and has no taste," while if she dresses as she wants to do, then she is "extravagant and wasteful." Really she should make herself one of the people. Yes, adjust her life to each group between sixteen and sixty; go from a cocktail party to the Daughters of the King; from a meeting of the Altar Guild to a Young People's Dramatic Club; and from the Poetry or Literary Club to the Eastern Star.

She should be like a chameleon and take her color from wherever she is placed. Like the famous one, she can do little but burst, for the average Parish is a patchwork quilt of society and tradition. When a young woman has the temerity to tackle such a job, it is indeed an unseeing world which fails to recognize her bravery. Really, there should be a clause added to the Litany for the clergyman's wife.

Now the *Poor Parson* has long had a wife, so this is not the ranting of a celibate. It is merely the meditation which comes to him as one of his fellow-priests embarks on matrimony, and an expression of the feeling he has for the brave young woman who dares such a life.

The *Poor Parson* would plead with all who read his prattle: "Please have a little more sympathy, a little more feeling and understanding; please expect a little less work, and a little less perfection from the brave woman who tackles the job of being mistress of the Rectory. Her contribution to the Church has long been unsung; but it has been tremendous."—THE POOR PARSON.

George

EVERY congregation has one, and George Ware is the Little Church's "Helpful Soul." It is impossible to relate all the fine, thoughtful, helpful things George does for the Little Church as an organization and for every single individual in it. "Let George do it" has real meaning in the Little Church and, naturally, quite a lot of tasks are wished on George that should not be. Still, whatever they are, George does them if he can and does them willingly and with a smile. It really looks as if it is in George's nature to be helpful and he can't help it, so he doesn't get half the credit he deserves. Probably, after he passes out, it will be some time before he enters into the Golden City. It would be just like George to stick around awhile and give St. Peter a helping hand at the Gate.

THE CHURCHMOUSE.

PROPAGANDA BOOK LINKS THE JEWS WITH CHURCH BODY

By GARDINER M. DAY

Last week we gave readers the benefit of the "revelations" concerning the alleged Jewish control of the world, as set forth in *The Hidden Empire*. Now as we turn to the religious revelations that appear in this guidebook of anti-Semitism published by what is evidently one of the most pernicious propagandist organizations in the country, the National Publishing Company, Washington, D. C., we would like to page Drs. Burton S. Easton, Frederick C. Grant, and all other New Testament scholars to suggest that they burn all their previous writings and learn the real truth about Jesus' heredity.

This is the argument: "Regardless of the fact that the Nazarenes were never known as Jews, the Jews have made everything of it to gain themselves special Christian consideration. They claimed Jesus was a Jew, asserting he had descended from David, regardless of the fact that there is no genealogy of Mary in the Bible, and the Holy Spirit and not Joseph was said to be His father. Jews reckoned genealogies through the father always. If Jesus descended from David then the Immaculate Conception is a hoax!"

Thus the argument is that by virtue of the doctrine of the Virgin birth Joseph was not the father of Jesus, for He has inherited no Jewish blood from him. The doctrine of the Immaculate Conception is then interpreted not simply to preserve the Virgin Mary from all stains of original sin from the first instance of her conception, as Pope Pius IX decreed in his Bull, *Ineffabilis* in 1854, but the author assumes that the doctrine clears the Virgin Mary from any stain of Jewish blood. Hence the author, by a miracle in the manner of the famous Shylock, has been able to drain off all the Jewish blood from Mary's veins.

Again, New Testament scholars will be interested to learn that the Jewish priesthood engineered Jesus' death because of his opposition to "their plans for world dominance." The author then points out that "the greatest kindness which nations of the earth can do to the Hebrew people of today, is to curb them from their mad effort, (to dominate the world) which is nothing less than a headlong rushing towards destruction." Of course the only way that this can be done is by stoning the Jews through persecution.

Not only are Father Coughlin and Benjamin Franklin cited as author-

ities, who realize the menace to the world of the Jew, but we are even told "that Abraham Lincoln read their plots and soon understood that the South was not the country's worst foe, but these Jewish financiers." It was because Lincoln decided to curb the power of the Jews that he was assassinated.

American history must further be revised because the brains of the Confederacy was a "Judah P. Benjamin." He was apparently in touch with Wilkes Booth, Lincoln's assassin.

The last thirty pages of this manual are taken up with quotations from and explanations of the twenty-four documents known as the Protocols of Zion, which are known by all intelligent people to be forgeries. The author has acclaimed that "the authenticity of the Protocols is proved as you would prove mathematical problems."

Like all other evils, the authors of the *Hidden Empire* discover that modern scholarly interpretation of Christianity is also due to the machinations of the Jews. The Jewish-German professors were responsible for the "higher criticism" of the Bible, which in turn is responsible for "Modernism" in religion. "Today," declares the author, "these fruits have ripened into such organizations as The Federal Council of Churches of Christ in America. Since its organization in 1908 over 75 per cent of its finances have come from sources outside of its church membership." Then follows a condemnation of the Federal Council of Churches because of lack of responsibility to any church; because "its resolutions represent a meddling in political affairs by encouraging the slacker oath and Youth Movements that can be directly connected with Soviet Russia;" because it has men who are also members of the American Civil Liberties Union in its "secretarial council"; and because its pamphlet "Young People's Relationships" is a "means for breaking down all morality, the family, and the home, as the final step toward Communism." Surely no WITNESS reader need be told that this revelation of a secret empire in regard to the Federal Council of Churches is pure and unadulterated bunk. For example, all the members of the Council, approximately 300 in number, are appointed by the authority of the constituent denominations. The members of the Council meet in biennial sessions to review its work and to make major decisions as to its policies and program. In addition, all the activities of the Council come under the view of the executive com-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Diocesan conventions and Church summer conferences might well provide an occasional lecture on the subject of publicity. Copy comes to my desk from many sources, prepared in some cases by professionals but more frequently by some volunteer who frankly told the bishop when he made the appointment, "I know nothing about publicity but I will do the best I can." As one who has been on the receiving end for twenty years there are two things I grouch about. First, why won't people send news as soon as it happens? Second, why don't they treat all the papers alike by sending out their stories to all at the same time? Everyone even slightly familiar with newspaper work knows that these two rules are essential if the story is to receive attention, yet even professional news people employed by the Church sometimes ignore them.

Let me illustrate: in a recent number of THE WITNESS there was a two inch paragraph stating that heads of several Churches, including Rome, the Presbyterians, the Southern Baptists, and our own, had drawn up a statement denouncing the persecutions in Germany. It brought a cordial note from my friend, Mr. Charles Burlingham, suggesting that when Churches were discovered doing anything together, particularly Roman Catholics and Southern Baptists, that he figured the story worth at least a column, and that when they united to denounce the Nazis he thought it ought to have two columns. I agree. So apparently does Mr. Jack Irwin, publicity man for the National Council, for in sending the statement he tacked on a covering note suggesting that it was in many respects the most important story ever sent from the Church Missions House. Why then did it not get more space in THE WITNESS which has shown no unwillingness to point out the evils of Nazism? This is the answer: a meeting of 281 officials and representatives of the Church press was held, as is customary, following the December meeting of the National Council. This was on a Thursday and any news given us that day would appear in our pages dated the following Thursday. We were told about the Statement denouncing Nazi Persecutions but were asked not to mention it . . . it would be sent to us in a later release. We of course kept the confidence . . . it was "off the record." We then received the statement, with Mr. Ir-

win's note pointing out its importance, the following Thursday, the same day that it was printed in the New York newspapers and probably in papers throughout the country. The earliest possible moment that we could give the news to our readers was a full week after it had appeared in the important newspapers. Figuring the story to be cold by that time we gave it two inches. Publicity people at headquarters were quite right in holding the story for a break, which it got, in the big dailies. But the story should, I think, have been given to us at the press conference, with our use of it restricted by a release date, so that it could have appeared in the Church papers the same day, or at least but a day or two after, it appeared in the dailies.

Another case: this time involving a non-professional who will better serve his cause if he learns a few simple rules of the game. On Friday, January 6th, I received from the Rev. W. P. S. Lander, secretary of the American Church Union, the statement by the executive committee of the Union denouncing the proposals for unity between the Presbyterians and ourselves. It was accompanied by a note suggesting the importance of the statement and urging us to print it. I noticed that the letter was dated December 31, 1938 but that the postmark on the envelope was "Rosemont, Pa., January 5, 1939." I immediately wrote Mr. Lander telling him that we would give the statement the space still available in the January 12th number, at the same time pointing out the discrepancy in dates and expressing the hope that the statement had gone to all the Church papers at the same time. The very next morning, January 7th, I received the Living Church of January 11th (which generally reaches my New York office four days before the date on the cover) and there I found not only the statement in full but also a full page editorial on the statement. Which can mean but one thing—that Mr. Lander, either by accident or design, sent the statement to the Living Church at least several days before he sent it to THE WITNESS. And which will mean, unless a rational explanation is forthcoming, that the next time copy is received from the American Church Union, instead of breaking up our forms to give it a leading position, as we did in this instance, we will tuck it away in the top draw marked "as convenient if at all."

These are not growlings from a sick-bed nor mere space filling. It is a plea to those who handle publicity for organizations and dioceses to observe the simple rules of the

THE CO-OP CORNER

SINCE our last report six rectors have subscribed for their vestrymen, with two of them also sending the paper each week to their Church school teachers. They do this under the Modified Bundle Plan whereby we send the paper each week directly to the homes, billing quarterly at the bundle rate of 3c a copy. A number of readers have also sent in subscriptions for friends, with others sending donations which enable us to place on our lists the names of missionaries and shut-ins. Won't you also please co-operate in Building THE WITNESS? May we also call the attention of the heads of organizations and of Bishops to the announcement that appeared in the January 12th number of THE WITNESS. We invite correspondence on the matter there set forth.

game and thus better serve those you represent. First, send the news as soon as possible after it happens. Better still send it before it happens if you know it is going to happen. Second, send it to all the papers at the same time if you expect them all to give it attention. Third, in the case of statements, sermons, addresses, and some news releases, place at the top a Release date, which is the earliest moment that any publication can print it. You will find the papers playing the game as fairly as they know how. Right this minute I have two or three stories that rate space. But they were given to me "off the record" so are not printed. Yet from past experience I am prepared to pick up some other paper about February first and discover that I have been beaten with a story that I knew all about on January 10th but was forbidden to use. Boy, does that make me reach for the aspirin. Oh, well, the signed contracts are coming in and a letter came this morning from my son at college, "I'm getting the old spring training season feeling and feel like warming up the old soup-bone." So it won't be long now before more serious matters demand attention.

* * *

Young Burleson Presents His Movies

John Burleson of Denver, son of the late Bishop Burleson, has gone in for movie production and has organized himself a company. It is strictly Church stuff, designed to stimulate missionary giving through what the highbrows call "visual education" though I suppose most of us will continue to call it just plain movies. He

put on his shows in several Philadelphia parishes last week, and also gave the clergy of the diocese a look at their clericus on Monday at the Church House. A nice job, all in color, which was rather a handicap to Bishop Howden who, as a Protestant, limited himself to black and white vestments in contrast to Bishop Zeigler of Wyoming, whose coats of many colors seemed to please the Indians. But as young Burleson explained in his running comment, with a background of soft music, "We are a comprehensive Church with great freedom allowed in the matter of vestments." The films were entirely of New Mexico and Wyoming though Mr. Burleson is planning others, and if he doesn't go broke trying to arouse the Church to the value of his service, he promises to make a real contribution to the missionary enterprise.

* * *

Induction of Bishop Bennett

Bishop Bennett was inducted as suffragan of Rhole Island at the Cathedral of St. John, Providence, January 12th. Suffragan Bishop Larned of Long Island preached. Following the service there was a reception and testimonial dinner sponsored by the Churchman's Club of the diocese. On January 7th Bishop Perry observed his coming to the diocese as bishop 28 years before.

* * *

Imagine—a Cathedral for \$10,000

In Dornakal, India, on the Feast of the Epiphany the Cathedral Church of the Epiphany was consecrated by the Metropolitan of India, Bishop Wescott of Calcutta. Bishop Azariah, who was a headliner at the Cincinnati General Convention, presides over Dornakal and seems to think that simplicity is one of the marks of a Christian. Thus his newly consecrated Cathedral cost a total of \$10,000, hardly enough to fill a window in one of our American cathedrals with colored glass. A primitive country of course, without its subways, Grover Whalens, and bombers and with no world fair visitors to entertain.

* * *

Union President Hits Profit System

Preaching to a capacity congregation in New York City, the Rev. Henry Sloane Coffin, president of Union Seminary, hit at the profit system.

"At the moment the profit motive in business is under persistent attack, and with many of our socially minded contemporaries it is the chief devil," Dr. Coffin said. "As Christians we must grant that much of

the attack is thoroughly deserved. The disease of our society, as a British economist points out, is acquisitiveness.

"A community in which everyone is 'on the make' is a hellish one to live in. Where the profit motive is dominant, characters diabolically selfish are produced. How many college graduates have entered on their careers ambitious to 'make their pile' and, whether they made it or not, have been spiritually damaged by the attempt?"

Explaining the conscientious but wrong character of some persons, Dr. Coffin pointed out that there are men and women who place kindness before honesty, who are liberal in giving but remiss in paying other bills. He asserted that the Gospel in every age is a radical and revolutionary force, turning things as they are upside down until they stand love-side up.

Jesus Today Would Wear Ball and Chain

The Rev. Elmore M. McKee, rector of St. George's, New York, last Sunday startled his congregation by declaring that if Jesus was on earth today He would probably be in prison wearing a ball and chain.

"Having listened to the Christmas story for nearly 2,000 years, has humanity done much about practicing Jesus' way?" he asked. "If He walked among us today might He not find Himself in a cell wearing a ball and chain, an unwanted disturber of the peace in economics, government and the churches? Are there any signs of progress? It is a mistake to look for signs of progress on the surface.

"Progress involves first a movement inward. Man discovers himself to be a soul and brings to his materialistic and mechanical environment the control of a mighty inwardness. Progress means also a movement outward. When man learns to share with his fellow men, then his sense of partnership with the eternal creativeness makes him know he is experiencing the only kind of progress that is worth while. The inward movement and the outward one lead to an upward one, for he feels that his life has become God-indwelt."

Notables to Address Dinner Meeting

Herbert Hoover, Alfred E. Smith and Senator Capper of Kansas are to address the annual dinner held in connection with the seventh annual meeting of the Save the Child Fund, to be held in New York, January 26th. Dr. Frank Kingdon, president of Newark University and president of the organization, is to preside.

Other speakers are to be John R. Voris, president of the organization, and Alva W. Taylor of Nashville, educational director and rural specialist, who will describe the work the organization does among the mountain children of the south.

Memorials for California Church

Two Gothic doors and twelve stained glass windows were dedicated on January 8th at All Saints, Watsonville, California, by Bishop Parsons.

Conference on the Ministry

A conference on the ministry is to be held February 3-5 at the Episcopal Seminary, Cambridge, to which all men from school boys to graduate students are invited. The leaders are to be Bishop Sherrill, the Rev. Norman Nash, the Rev. Angus Dun, the Rev. Charles Taylor, Dean Henry Washburn, the Rev. Richard Emrich, the Rev. Leslie Glenn and the Rev. A. L. Kinsolving. The Rev. Frederic B. Kellogg is the secretary and if you are interested in going, write him at once at Christ Church, Cambridge.

Girls' Friendly to Aid Refugees

The G.F.S., wishing to show in a practical way its sympathy for the Jewish and Christian refugees who are fleeing persecutions in Germany, has voted to give half its 1939 missions gift to assist refugee college students coming to this country. The Society is also making a gift to Bishop Azariah of Dornakal, India, to help provide additional lay workers in his diocese. It is expected that each gift will be approximately one thousand dollars.

California Churchman Dies

A few days before Christmas Frederic M. Lee, for twenty years the treasurer of the diocese of California, died at his home in San Francisco. He was also for a number of years an officer of the province and was known to the editors of the Church papers for his news items, always accompanied by cheering and encouraging words.

Bishop Perry Visits Europe

Bishop Perry of Rhode Island sailed on Mr. Mussolini's liner, Rex, on January 14th, to make the annual visitation to the churches of the Episcopal Church in Europe. He is to visit Nice, Rome, Geneva, Dresden and Munich. Accompanying the

Bishop is the Rev. Taylor Willis of Norfolk, Virginia, off on a bit of a holiday.

Young Women from Nineteen to Thirty

Episcopal Hospital, Philadelphia, is offering women between nineteen and thirty, married or single, a chance to—well, to quote: "Two interesting weeks of training in each of three departments, the prenatal clinic, the formula room and the nursery, comprising a six weeks course." The junior Auxiliary of the diocese is cooperating.

Aiding Refugees from Germany

The Church's committee to aid German refugees, headed by Bishop Paul Jones, is taking steps to secure from national agencies the names and destinations of refugee families already arrived in the United States



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The Rt. Rev. Phillips Brooks,

*Late Bishop of Massachusetts, said in his sermon
"The Beloved Physician," in "The Light of the World":*

"Theology and medicine, the minister and the doctor, make the same mistakes. Both of them are liable to lose sight of their ends in their means, and to elaborate their systems with a cruel heartlessness, forgetting for the moment the purposes of mercy which are their warrant for existence."

"Thus theology has driven human souls into exquisite agony with its cold dissection of the most sacred feelings; and medicine has tortured sensitive animals in a recklessness of scientific vivisection which has no relation, direct, or indirect, to human good."

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or expected in order that the information may be placed in the hands of rectors who are asked to extend friendly hands to the newly arrived families at the time when adjustment and interpretation are more needed and most difficult. Those who do arrive, I take it from my reading of the papers, are those who somehow or other have raised their ransom and have therefore been released by their kidnapers, the German government. It is called the "Schacht Plan" by the diplomats, and is described by Otto Tolischus, New York Times correspondent in Berlin, as "designed to combine Jewish emigration with German export expansion and to finance both of them with a huge foreign loan supposedly raised by 'world Jewry,' which would save Germany from releasing Jewish capital and would bring into Germany desperately needed foreign exchange." American gangsters thought of it first and we called it kidnaping and holding for ransom and locked them up in prisons.

Almon R. Pepper, the Church's social relations secretary, says, "The committee feels that what is needed from Church people is sympathetic understanding of the situation these refugees have come from and the conditions they are confronted with in their new environment. Most of them are professional men with families; many of them have had considerable wealth and find themselves suddenly so near destitution that means of transportation must be provided for them from their entry port in the United States to their destination. It is not always smooth sailing for them; their reception is not always cordial. Economic and political factors enter largely in some communities. The national agencies need funds for their work, and help in locating families.

"What is most needed is personal friendly understanding. It is above all a chance for our Church people to show the real Christianity that lies behind resolutions and formal actions."

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Mr. Pepper called attention to the statement which formed the preamble of the National Council's resolution, which reads:

"Religious liberty is one and indivisible. When freedom of worship of one minority group in a nation is violated the religious liberty of all people is jeopardized. This spirit of intolerance, when once released, is difficult to control. What began as a persecution of the Jews in Germany now threatens the integrity of the religious liberty of the entire Christian community in that land."

* * *

Going to Reno To Get Married?

If so here is a communication from Bishop Jenkins which he sends as a "Greetings from Nevada":

"The number of people who come to Nevada to be married is very large. Among them are a good many of our Church folk who never seem to have heard of the requirements of the three-day notice to be given to the priest who is to officiate and of the preparation to be made by way of instruction, etc. It is our united purpose to observe these requirements in all cases, except when the couple brings a written request from their rector for one of our clergy to act for him. The clergy in Nevada do not under any circumstances marry total strangers, unbaptized people, or any who come without proper witnesses. The witnesses must know the applicants and be known by the officiating priest. It is entirely necessary that these conditions be observed. Too frequently people who are not known to the

priest bear false witness respecting age and condition, etc. It is our observation that a considerable number of those who come for an easy marriage return for an equally easy divorce. A wider-spread knowledge of the Church's disciplinary requirements in this matter might help to stem the tide, at least among Church people, of those who make frivolous marriages, and later come on for misery-making divorces."

Mrs. Kramer Bakes a Cake

There's no news I suppose in a woman baking a cake, even if it is true that most women nowadays play bridge instead and buy their cake at the corner bakery. But here is Mrs. Charles Kramer, a communicant of All Saint's Mission, Eclipse, Nebraska. She lives out in the country about four miles but when she learned that the mission was to have

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a cake sale she figured on doing her share. She made a great big one, about a foot and a half across with frosting an inch and a half thick—more or less. She didn't have any car. Neither did she have any maid with whom to leave Sonny while she delivered her masterpiece. So with the cake in one hand and the bridle of a pony, on whose back sat proud Sonny, in the other, Mrs. Kramer paced off the four long miles. Mother, son and pony arrived at the mission smiling and happy, with the cake whole and right side up. And when the preacher remarked that it showed a remarkable bit of loyalty Mrs. Kramer looked surprised and didn't have the remotest idea what he was talking about. Some people are like that.

* * *

Linen Prices are Down

The Mary Fawcett Company, Plainfield, N. J., informs me that, thanks to the new treaty signed between the United States and Great Britain, linen prices are down. However things being as they are on the other side of the Atlantic, what with one thing and another, nobody knows how long they are to stay down. And so—you know—send for their new price list.

* * *

Memorial Window at Fort Lee

The Rev. W. L. Clarke, rector of the Good Shepherd, Fort Lee, N. J., dedicated a stained glass window on Christmas day, one of a series being done for the church by the Payne-Spiers Studios.

* * *

Bishop Oldham at Peace Conference

Bishop Oldham of Albany, one of the outstanding leaders of the Church in the field of international relations, is to be one of the headliners at the conference on the cause and cure of war, to be held in Washington, D. C., January 25th.

* * *

The Parson Gets Around

Some parsons have the knack of jotting down the number of miles travelled, addresses given, etc. The Rev. John Henry Hopkins of Chicago, when he was rector of the Redeemer, was such a man, reporting to his congregation in his parish paper the number of 'phone calls made and received, the number of parish calls made, and other details. The Rev. Charles Hamilton of Aberdeen, Mississippi, likewise is a detailer and sends the following figures about his activities for 1938: "419 sermons; 517 services, with 61 other services attended; 36,013 miles

travelled; 239 articles published; read the New Testament 61 times, Old Testament 3 times and read 111 other books." And here are his totals for the seven years he has been in Aberdeen: "1931 sermons; 2375 services; 502 other services attended; read the N. T. 382 times; the O. T. 58 times; read 385 other books; held the first Episcopal service at 132 places; conducted 13 missions; and 15 Bible schools; travelled 152,459 miles and had 1,154 articles published and nine books." Boy, I ought to move over and let him crawl in bed with me—he must be tired.

* * *

Detroit Dean to Speak in Chicago

Dean Kirk O'Ferrall of Detroit is to be the speaker at the annual dinner held the evening before the convention of the diocese of Chicago. Bishop Stewart, as is customary, will make his annual cross of honor awards at the same dinner, which comes this year on February 6th.

* * *

Singing for One Hundred Years

It took the two of them to do it, but between them Mr. and Mrs. John Andrews have sung in church choirs for over one hundred years. Mr. Andrews started in Canada when he was fourteen and has been at it now for 55 years. Mrs. Andrews' record of 48 years has been established entirely in Detroit choirs. They met in the choir of St. Peter's, Detroit, where they were married 39 years ago. They now sing at the Ascension where Rector H. E. Ridley gave them silver crosses the other day for perfect attendance during 1938. As I meditate upon choir singers with perfect attendance records, and parsons with Bible reading records, why is it, Father, that I rather rejoice in my imperfections?

* * *

Bishop Ferris Honored by Youth

Bishop Ferris, retired Bishop of Rochester, was the guest of honor at a birthday party attended by several hundred of the younger people of the diocese, held January 5th in

Rochester. They gave him a present. He made a speech.

* * *

Scranton Curate Makes a Speech

The Rev. George F. Davis, curate and organist at St. Luke's Scranton, Pa., was asked to address the Kiwanis Club the other day. He did, and denounced the Jews, according to one person present, in a manner that would make Coughlin look like their friend by comparison. Rumor has it that the rector of the parish, the Rev. Robert Kreidler, always a friend of Jewish people, called him down and the editor of the Scranton paper expurgated the remarks at the request of members of the Kiwanis Club. On the other hand several leading business men, unwilling to have their names revealed, are said to have called up Davis to congratulate him "on telling the truth about the Jews."

* * *

Bishop Thomas Visits Japanese Missions

Bishop Thomas of Brazil has lately returned from a visitation of his Japanese missions, accompanied by the Japanese archdeacon, the Ven. John Y. Ito. They had ten new missions to visit, each with its small group of communicants and a few waiting confirmation. They had twenty-nine places in all to visit, and traveled nearly 2,000 miles. The

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Bishop says the Japanese keep track of their moving population. When a family moves from one colony to another, or to a new place, if they don't inform Mr. Ito some one else does. Then he looks them up and starts a new mission. The Bishop adds, "I could see signs of rich spiritual growth, not fantastic at all but slow, persistent and permanent."

* * *

Detroit Dean

Comments on Germany

Dean Kirk B. O'Ferrall of St. Paul's Cathedral, who annually makes a summer pilgrimage to Europe, is presenting again this fall a series of Sunday evening sermons on his European observations. Selecting Germany as the subject of his first address, Dean O'Ferrall quoted a German church official whose name he chose to withhold as making the following comment: "When there is persecution in a country, the people turn naturally to worship. We are making progress. Lutherans and Roman Catholics have been brought to a closer unity undreamed of a few years ago. In Germany now, it does not matter what church you go to. All that counts is loyalty to Jesus Christ and God."

* * *

Benefits for Mountain Children

The Save the Children Fund, co-operating with The Clare Tree Major Children's Theatre, will present a subscription series of three plays at the Heckscher Theatre, New York, Jan. 28, April 1 and May 6. Proceeds will be used for the benefit of needy children in the Southern mountains, among whom the Save the Children Fund carries on an extensive ministry of welfare and educational assistance.

"Cinderella" will be the inaugural offering; "The Little Princess" is to be the second attraction, while the series will close with "The King of the Golden River." Each performance will be given in the morning, probably at 10:30.

* * *

Clergy Placement and Unemployment

It was the Rev. Archibald Sidders, rector at Puyallup, Washington, who started us off on all this unemployed clergy business. I rather felt he would be satisfied with the appointment of a bishop committee on the matter, but not so, as you can see from his letter, herewith:

"Since my first article appeared in THE WITNESS, considerable agitation has gone on in the Church about unemployed clergy. Letters have been sent to THE WITNESS and myself, and I have addressed many groups in and out of the

Church on the subject. It seems as though this agitation has spread to the higher-ups for whether because of it or not, I see a committee of bishops has been appointed to deal with the matter. I believe the chairman of this committee to be a very able Bishop, but I do not feel Bishops can handle this matter for the following reasons.

"A man is not going to be terribly

enthused in a matter that doesn't concern him personally. Bishops don't face unemployment if they behave themselves, priests do.

"A bishop may be a father in God, but he cannot do much fathering because of the red tape involved in his office. He may like to, but he is limited by the ecclesiastical set-up. If anything is really going to be done, it must be done by the men af-

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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. 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

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

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

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

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

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

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.

fected, they know their own needs best.

"This matter of clerical unemployment however involves the matter of clerical placement, it is because of the latter that the former exists. We will never get far with clerical unemployment until our whole system is overhauled. We must either be governed by our bishops or our congregations; you can't be Congregationalists and Episcopalians at the same time. Personally I'm agreeable to either, but favor the latter for my experience with bishops (if they have the chance) is that they are always fairer than uninformed congregations (I refer of course to clerical placement). For while vestries who know nothing about the qualities of a man except the way his stole hangs or the manner in which he preaches his first sermon, bishops do, and they know just what they want from the men of their dioceses.

"I stated in a former article that it was my belief that we have about 500 unemployed clergy and those receiving less than \$50 a month in our Church. From letters and other information received, I see no reason to change my mind. Some of these of course may be unemployable. In that case they should be told so, and dropped from our Church rolls. But how came they to be ordained? It is ridiculous to say as one bishop recently wrote, that you can't tell how a man will turn out. Other churches don't have that trouble, except for moral reasons. Our bishops should be better judges of human character. Why aren't these men tested in actual parish work before they are accepted as candidates? So before this matter of clerical unemployment can be solved we will have to deal with: 1, fit men for candidates; 2, square pegs in round holes; 3, the placing of younger inexperienced men in the place of experienced and tried middle aged men; 4, the authority of bishop and vestry, etc. Right now we are running a Congregational church with bishops as an added expense. If we are Congregationalists, we don't need the adornment of bishops, we must be one or the other.

"But what about all these fellows that need immediate relief. We can't wait until another General Convention. Something must be done right now. The baby needs new shoes next week. There is the matter of three months back rent. This immediate matter is reason of this article. We clergy must do something for our unfortunate brothers now. My theses is this. We the clergy of a certain diocese must assess our own incomes to help the needy clergy of

our own diocese. It will call for a matter of \$2 to \$5 a month from all the clergy to do this, and we should do it without waiting for legislation. Then having helped the immediate situation, through clericus committee and convention we should hammer at it until our system, which has long outlived its usefulness, is changed and we become like the Methodists who brag and rightly brag, "every church with a preacher and every preacher with a church."

"The Mormons tells us that not one of their members,—members mind you not clergy, or officials,—have received help from the government. In contrast we have many, many clergy who are now working on the WPA.

"This communication then is an appeal to the clergy. Let us do something now, that means this week, and we ourselves will not then blush when we read the offertory, 'It is more blessed to give than to receive'."

PROPAGANDA BOOK LINKS THE JEWS WITH CHURCH BODY

(Continued from page 8)

mittee of 78 members who are nominated by the different churches and who hold bi-monthly meetings. Instead of 75% of the finances of the Federal Council coming from sources outside of church membership, the fact is that 98% come from the church's foundations and religious organizations, and only an occasional gift from Jewish philanthropists

and other friends of the work of the Federal Council.

This attack on the Federal Council of Churches which is incorporated in this anti-Semitic pamphlet, not to mention several other allegations, leads me to believe either that the author, or one of the authors, of the pamphlet is Colonel E. N. Sanctuary, who operates a private propaganda bureau on 156 Fifth Avenue, New York, or Colonel Sanctuary uses this pamphlet as one of the sources of the hokum which he retails. Colonel Sanctuary enjoys pointing out that the evils of the world are not entirely caused by the Jews, but in a large measure by the "apostate Protestant clergy." The author of the *Hidden Empire* apparently agrees but feels the Jews are so much the greater evil that the Federal Council of Churches only receives honorable mention.

"I was in Prison"

By Leonard McCarthy

A SERIES of articles on religious work in prisons, written by a man recently released from prison after having served 7 years of a 40-year sentence for armed bank robbery, these discussions present the insider's point of view on a subject that is just now occupying the thought of many diocesan social service departments.

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The first article of the series, accompanied by an introduction by the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, will appear in the January 25th issue of *The Living Church*.

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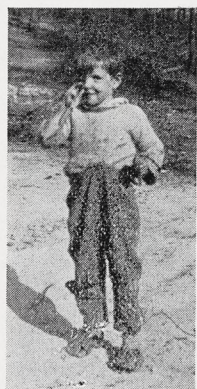
WHERE CAN YOU MAKE DOLLARS DO MORE?

The Save the Children Fund was incorporated in 1932 to aid underprivileged children in neglected areas through a practical program of physical relief, welfare, child guidance, community improvement and family aid. It also purposes to keep the general public informed on the subject of rural child needs. Its major work is in the Southern mountains and with other projects in California and Southern Illinois.



SPONSOR WANTED!

A club, church or individual to sponsor this one-room mountain school in the hills. There are hundreds just like it. **\$60** will provide for its most needy children — five dollars a month.



\$6.00 a year is all that is required to give a daily lunch, necessary clothing, health and welfare service to one boy in a mountain school for a whole year.

"One mountain mother I met walked six miles every day to help make the soup for her own and fifty other school children. She said that on one occasion she asked each child to bring one potato for soup. Only five were able to bring this potato. One boy brought a little square of corn bread, all he had."

DR. WILLIAM C. COVERT.

Human appeals like this, fraught with urgency, come to us from our welfare workers in the mountains:

"One day last week two women came to my office, both widows. These women live together in a two-room shack that leaks like a sieve. They can get no work although anxious to do so. I asked one of these women what she did for a living and she said, 'Anything I can get to do—scrubbing, washing; I even cleaned out a barn. I work for anything they will pay me, clothes, food. Why I worked all day for a bowl of gravy.' I said, 'I wouldn't work for anyone who wouldn't pay me more than that.' She replied, 'You would if that was all you could get and your children starving.'"

Her children, she said, had no food, so I gave her about one gallon (all I had) powdered milk and a can of Ovaltine. I found out afterward that was all her children had for supper that night, not even bread.

Stories such as this are what I hear day after day. 'No shoes—No clothes—No food.' May I have more milk and *please*, more cod-liver oil—mine is all gone."

"Just a line to tell you how strongly in sympathy I am with the purposes of the Save The Children Fund. It goes without saying that the nation of tomorrow will be the children of today. Therefore in all logic the most constructive work that anyone can do is to help these children."

THEODORE ROOSEVELT.

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