

March 3, 1938

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THE WITNESS



NIEMOLLER'S CHURCH IN BERLIN
On the Sunday Before His Arrest Last Summer

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CLERGY NOTES

BENSON, GLION T., was ordained deacon on February 5th by Bishop Juhan of Florida. He is in charge of missions at Apalachicola, Carrabelle and Port St. Joe, Florida.

BONACKER, RALPH, is now the assistant at St. Paul's, Chicago.

BUFTON, HOMER F., rector of Somerset Parish, Princess Anne, Maryland, has accepted the rectorship of All Saints, Leonia, N. J.

DEFOREST, L. T., formerly rector of the Good Shepherd, Houston, Texas, is now the rector of St. George's, Port Arthur, Texas: Residence, 3419 8th Street.

ENGLE, KLINE, formerly rector of Trinity, Shamokin, Pa., has been appointed vicar at Selingsgrove, Northumberland and Milton, Pa., diocese of Harrisburg. Address: 123 North Market Street, Selingsgrove.

HAMAKER, JOHN F., is now in charge of St. Paul's, Smithfield, and St. Gabriel's, Selma, North Carolina.

HAMMOND, BLAKE B., formerly vicar of the Epiphany, Kingsville, Texas, has accepted the rectorship of St. Paul's, Lock Haven, Pa., effective March 20th.

HARDIN, DURRIE B., of the diocese of Maryland, has accepted the rectorship of Christ Church, Easton, Maryland.

NIKEL, FRANK, has accepted appointment as curate at St. David's, Roland Park, Baltimore, Maryland.

PARKER, LOUIS A., formerly of St. Andrew's, Nogales, Arizona, has accepted the rectorship of St. John's, Kingsville, Baltimore, Maryland.

PENNELL, JOHN B., is now the city missionary of Seattle, diocese of Olympia.

THORNBERRY, D. W., rector at Virginia, Minnesota, for many months has undergone a series of major operations at the Mayo Clinic. He is now back in his parish restored to health and is taking up his duties gradually.

WALKER, JOSEPH R., formerly rector of Trinity, Apalachicola, Florida, has been placed in charge of Christ Church, St. Simon's Island, Ga.

WILLIS, A. R., formerly curate of St. Paul's, Chicago, has joined the staff of the City Missions, Chicago.

QUESTIONS FOR LENT

Based on articles appearing in each number. The answers will be given next week, together with further questions.

1. Outline the main events in the life of Jesus.
2. Which has the higher percentage of church members, city or country?
3. Which has the most churches, city or country?
4. What is the average annual expenditure of a city church?
5. Why are city parishes failing to win new members at their former rate of increase?
6. Has the Episcopal Church a national department of rural work?
7. What was Niemoller's occupation before he became a pastor?
8. Has Niemoller always been an enemy of the Nazis?
9. Upon what issue does he now oppose Hitler?
10. What strategy did the Nazis use in rising to power?

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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. 17.

MARCH 3, 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.

LIFE AND TEACHINGS OF JESUS

By
BISHOP JOHNSON

AS WE now enter upon the season of Lent, let us consider the background already covered by these articles and then devote ourselves to the life and teaching of the Master in His brief sojourn on earth. First we assumed the existence of a personal God who is not merely a mechanical engineer; then that man in his social relations is governed by laws which he may discover, but did not create. Next that He who created the eye also created the light in which the eye can operate and that He gives us a little light so that we may proceed step by step in the way of life. Then that the approach to Christ is one of personal fellowship with ordinary people rather than that of response to our intellectual curiosity. After that we considered the Christ in the tapestry of history, in the record of His teaching that we must be born and fed and adapt ourselves to our surroundings in a way similar to that of our natural life.

We will now consider during Lent the person and teaching of the Master. The scientist is apt to think of God merely as a mathematician. So also is He an artist and so the Gospel is presented to us as the most wonderful drama the world has ever witnessed; so perfect that no author in Judea could possibly have invented it and imposed it upon a credulous world.

The prelude to the drama presents to us a babe in a manger, devoid of the tawdry pomp which surrounded the newly born princes of this world. But though simple in its setting it had a glory of its own. Instead of footlights was the Star of Bethlehem; instead of an orchestra, a choir of angels; instead of royal attendants the shepherds from the hills, and the wise men from the East. Surely the Lord who created all these things had the power so to assemble them.

The drama begins in the town of Nazareth, a caravan town from which Nathaniel doubted whether any good could come. The hero of the drama is a young Hebrew living an uneventful life in a humble home, a small carpenter shop and a prosaic synagogue. The action begins when as a young man of thirty, He speaks in the synagogue of this main street and excites antagonism because He reminds His audience that other than Jews had been the recipients of God's grace. He so aroused

their bigotry that they thrust Him out of the synagogue and would have stoned Him had He not conveyed Himself from their midst.

The curtain falls on His exile from His home town, and it rises on His arrival in Capernaum which, next to Jerusalem, was the outstanding city of Palestine. Here He begins His career of healing and teaching with such success that five thousand enthusiasts follow Him so far into the desert to hear Him preach, that if He had not fed them they would have fainted on their return. But again He alienates His fellows for He taught them that He was the Bread of Heaven and except they ate His flesh and drank His blood they would have no life in them. As Jews familiar with the sacrifices for sin they knew the implications of His Speech and they too, with the connivance of high ecclesiastics, thrust Him, and the disciples He had gathered, out of their midst.

The curtain rises on the third act in a setting best described by Himself when He said, "Foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head." Here He went from place to place to avoid the enmity of the Hebrew rulers, followed by the lame and the blind, but ostracized by those in high places. With His faithful disciples He was driven to remote places but on the death of His friend Lazarus, He returned to face His enemies in and about Jerusalem.

The curtain rises on the fourth act in the events of Gethsemane and Calvary, that need no repetition for they have been well known to the civilized world for many centuries. His enemies seemed to have prevailed; His life seemed to have been a failure; His disciples were discouraged and scattered. Had we been there we would have said what a pity that such a beautiful life should have ended in such shameful fashion, but did it end?

The fifth act is a wonderful dramatic sequence in which villainy is circumvented and death is overcome and sorrow is turned into joy. It is true that the risen Lord did not appear to the world and His enemies believed that they had successfully defeated His mission,

so contrary to the fact; but He appeared to His own—about five hundred, St. Paul estimates, following the policy of His life which was to give only to those who sought and to comfort only those who really mourned His departure. This was His consistent practice, for He avoided the multitudes and taught His disciples, frankly stating that only those who had ears to hear were the recipients of His gracious gifts.

The world is no different now in its attitude toward the Master. Still the leaders of society ignore Him; the self-satisfied dislike Him; the vicious despise Him. Still only those who love Him invite His presence and believe in His mission. The same prejudices expel Him from their synagogues: the same self-interests deride Him; the same indifference ignores Him; the same devotion clings to Him.

He did not then and does not now show any respect of persons but invites the humble and the meek to follow Him. The drama still goes on and the last act only is hidden from our eyes, but those who find their peace in Him still love Him to the end and confidently expect that like the disciples after Calvary He will again appear to win the victory over sin, suffering and death.

Discoveries in Europe

By

WILLIAM B. SPOFFORD



W. B. SPOFFORD

MARTIN NIEMOLLER, crusading German pastor who is leading the fight to prevent Hitler from enslaving the Church, is the outstanding hero of present-day Christendom. His heroism however comes five years too late. As a member of the American Seminar, led by Sherwood

Eddy, that visited eight European countries last summer, I heard Niemoller preach the last sermon before his arrest and had a couple of hours with him the following day. Three days later he went to prison. It certainly can be said that he is one of the most interesting persons we met during our two months in Europe. The commander of a German submarine that torpedoed American ships during the world war, he has the characteristics that one might expect in such a man. Forty-five years of age, lean, tall and handsome, he is a man who seemed to be completely without fear. Standing before our group in the home of Dr. Julius Richter, he was so insistent that his position should not be misstated that he silenced his interpreter and attempted to lecture to us in English which he handles poorly. The important thing to know about him is that he originally had no quarrel whatever with the Nazis. Indeed he helped place Hitler in power. He stood by while the democratic forces of Ger-

many were put out of business; he made no protests when the labor organizations and the manufacturers' associations were liquidated; he applauded when the Jews were so ruthlessly persecuted. It was only when his turn came and the Nazis launched their campaign to paganize and enslave the Christian Church that he raised his voice in protest. He told us that even now he was prepared to go along with the Nazi regime in its economic and international policies; that as a Christian pastor he would again torpedo the ships of other nations if called upon to do so by the present German government.

His theology seems to be a combination of crude fundamentalism and Bartianism, completely devoid of any social content. The issue in Germany today, as far as Niemoller is concerned, is not whether the people of his country are enslaved; not whether Hitler is a menace to the peace of the world, but solely whether he and other German pastors are to be allowed to preach a gospel completely innoxious as far as Nazi policies are concerned.

He is not an enemy of the present German regime. He is at one with them on everything except the Church issue. And when I say that his heroism is five years too late I mean that he should have stood shoulder to shoulder with the democratic forces of Germany in their effort to prevent Hitler from rising to power.



SHERWOOD EDDY

The position in which he now finds himself should be a lesson to us, though it is doubtful if it will be. Stand by while others lose their freedom and you may be sure that your turn will soon come. The democratic forces of Germany, rulers of the country before the advent of Hitler, wanted social change. But they wanted it to come gradually, without the loss of those precious things the German nation has given to the world—scholarship, art, science, music, religion. But they allowed Hitler to do what Mussolini had previously done in Italy, split their united front for democracy by shouting "reds." The technique worked in Italy. It worked equally well in Germany. Split the ranks of your opponents by crying about a red menace that does not exist. Reactionary forces in America, notably William Randolph Hearst, are using the same technique here and there is plenty of evidence that the Church forces are falling for it. It is only through a united front of all democratic forces, secular and religious, that

our heritage of liberty, freedom and democracy can be preserved. That is the lesson we should learn from Niemöller—a lesson he and his associates learned too late.



JULIUS RICHTER

There were other Churchmen with whom we met in Germany quite ready to admit their mistake. Julius Richter, noted professor of missions until he was fired by the Nazis, was willing to accept Hitler's statement that all of his country's woes were due to the despised Jews. He knows now that he was wrong, and stood up before us in a secret meeting and said so. Other German pastors present agreed. They have now united to prevent the enslavement of their Church. There are 18,000 pastors of the Confes-

sional Church in Germany. Of these 2,000, we were told by these outstanding leaders, are ready to support Hitler in his determination to paganize the Church. Another 5,000, called "compromisers," do not like Hitler's program but since they feel that it is a losing fight they go along with it. The other 11,000 stand foursquare for Church independence and are prepared to go to prison for their convictions. Indeed, we were told that the test today of loyalty in the German Church was whether or not a pastor had been in prison. We were further told by members of the American press that the stand of these German Christians was so determined that it might very well bring about the fall of Hitler.

Just one further word in regard to the German Church situation. It is not alone the Protestant Church that is being attacked by the Nazis but the Catholics as well. The technique there is to turn the people away from their priests by accusing them of homosexuality. The very week we were in Berlin the official paper of the Nazis was devoted entirely to an attack upon the Catholic Church. And it carried a page of cartoons so utterly filthy that it would not be allowed on our newstands, let alone given the rights to the mails.

NEXT WEEK: What is Hitler like? Conditions in Germany.

Let's Know

By

BISHOP WILSON

SCYTHIANS

WHO were the Scythians? References are found in various documents dating back before the Christian era but the descriptions are inexact and confusing. The name applies to nomadic people who lived in eastern Europe and western Asia—roughly a large portion of what we now call Rumania and on over through Russia to the Crimea. Originally they

came out of Asia. The Greeks, who despised them, used the name for everybody who lived to the north and north-east of Greece.

The Scythians were a barbarous, wild people who moved from place to place in search of pasture for their herds. They lived on boiled meat, mare's milk, and cheese. They were filthy in their habits and ferocious in their warfare. They lived under despotic kings and had many cruel practices. The men were remarkably skillful horsemen and were particularly adept in the use of the bow. One of their customs was to scalp the enemies they killed in battle and drink the blood of slain foes from the skulls of others previously slain.

Their religion was some sort of polytheism with no external worship. They had no shrines or temples. Both animal and human sacrifices were offered to their god of war but that was the only kind of religious rite they seem to have observed. When one of their kings died, a large number of slaves and servants were killed and buried with him, together with horses and vessels of silver and gold.

History first knows the Scythians in the seventh century before Christ when they invaded Media. For some thirty years they ran wild, plundering in all directions. At one time they came down into Philistia and probably made side incursions into Palestine proper. They became a by-word among the Hebrews for everything vicious and cruel. When Jeremiah said "evil appeareth out of the north, and great destruction" (Jer. 6:1) he was probably referring to the Scythians. At one time the Hebrew city of Beth-shean was called Scythopolis, very likely indicating their capture of that city.

The Scythians became a tradition among the Jews—a symbol of savagery and ruthlessness, hated, feared, and distrusted. To be sure, before the time of our Lord they had been absorbed by other peoples and disappeared as a race or nation. But the name and reputation persisted. To speak of a Scythian meant someone hopelessly degraded, an unspeakable savage.

With all this in mind one can begin to understand what St. Paul meant when he wrote to the Colossians that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Col. 3:11). He was drawing extreme contrasts to show that the most despised as well as the most highly esteemed people had access to Christ.

Suppose today one were to declare that a certain great university was open to everyone on the same footing from the intellectual prodigy to the imbecile and the feeble-minded. We would be likely to smile at the absurd impossibility of it. From a social and racial point of view St. Paul's statement was just as astonishing twenty centuries ago.

One of the Church's greatest achievements lies in the fact that no one today would question the proposition that the Kingdom of God is wide open to people of every race, color, rank, and condition. At least we have learned that much of Christ.

CONTRASTS IN RELIGIOUS LIFE

By

R. J. COLBERT

Professor at the University of Wisconsin

THE religious life in city and country display significant differences. Approximately 60% of the city adults are listed as church members, whereas only about 50% of the adults of rural communities are so listed. Of course, there is wide variation among cities in matters of churchmanship and, too, religion plays a varying role in the different rural areas of the United States. Old cities, as a rule, seem to have the church-going habit to a greater extent than the newer and more rapidly growing cities; Protestant membership decreases as the cities get larger; Roman Catholic and Jewish membership, largely because of immigration, increase with the size of the city. The natives and older immigrants, whose ratio is greater in the country, belong largely to the Protestant groups whose church affiliation is more voluntary.

The church map of the United States presents an odd and bewildering situation. Only about one-seventh of the 211,000 church edifices in the United States are located in cities, but they represent more than half of the total of four billion dollars invested in church property. The average annual expenditure per city church is \$14,000—four times that of the total United States average. However the average expenditure per adult member in the city churches is only slightly more than the national average.

The rural communities have produced more than their proportionate share of the total number of clergy, yet two-thirds of the rural and small town churches are without resident ministers,—something not yet typical of the city church. Urban clergy are, generally, better trained than the clergy in the rural fields, but it is interesting to note that nine-tenths of all ministers have been, at some time in their careers, pastors of rural churches. From this we may infer that the country people provide a sort of proving ground,—again illustrating that the country furnishes the raw materials!

An examination of parish communicant lists discloses the fact that the city churches not only get most of their ministers from the country, but the bulk of their membership is recruited by transfer from rural America,—“The increment of the city church is by transfer 80%.” Some serious adjustments already face many city churches; they flourished during the 20's, while the 6 million rural immigrants were flocking to the cities. Now that this migration has been suddenly reduced, there has been a noticeable slowing down of membership recruiting. Many a city pastor is having increasing difficulty in finding “inspired church school teachers” because of this reduction in migration.

There are two reasons why the city church may

well expect fewer and fewer recruits from rural America. First, the rate of migration to the city can scarcely be expected to continue at the peak rate of the 20's. Second, religious life in the country seems definitely to be on the decline over a very large portion of the United States. Barely half of the adults of rural communities are church members. The city as a consumer of human resources must learn a lesson in conservation. The city church can scarcely expect to reap continual plenty where they have sown so sparingly.

WHAT ABOUT THE CHURCH'S OBLIGATION?

THE conditions of country life today are the pre-conditions of the urban life tomorrow. This applies to matters of religion with no less force than it applies to the other departments of life. We cannot expect to win America to the Christ-like way of living by placing so much of our support and effort in the city and leaving the “crumbs” for rural work. We might as well expect the nation to prosper by placing almost all governmental attention on city industry, business, and commerce and letting agriculture develop its own prosperity. We know now that there must be a sound balance between the conditions of agriculture and the conditions of urban life, else both suffer. Consequently, whatever obligation the Church assumes for rural America is, in fact, in the interests of urban America,—it is in fact an obligation to America as a whole.

Certainly the Church has a primary obligation actively to prosecute a carefully devised and comprehensive nation-wide program for the conservation and improvement of the religious life in the rural and small town population of America. Vast and sweeping changes are taking place in rural life; to no small extent America is being re-settled and re-planned. The Church must have a hand, and I would say a guiding hand, in the shaping of the new era. We cannot expect such a program to be left to the parishes, dioceses, and missionary districts to work out as best they can. Many of them could and should do much more than they have done in the past; many are now doing all that their physical and human resources will permit,—but their work seems futile. The problem is much like the problem of flood control and soil erosion control; the states and the communities must do their part, but there must be co-ordination, planning, and intelligent research on a nation-wide scale in order to make the state and local efforts count for most.

A number of years ago General Convention created a joint commission on rural work to study the problem and to advise ways and means of meeting it. That com-

mission has functioned. In co-operation with the department of social service and the department of missions, a secretariate of rural work was provided. Several very able men took their turn at this important post, until it was discontinued some two years ago. I believe that the careful students of American religious life will all candidly agree that these men, in the short time and with the meager resources with which they worked, made one of the most worthwhile contributions to the improvement of the religious life of the nation that has been made by any church body in the last twenty-five years.

Only a beginning was made. Every parish, diocese, missionary district, and every theological seminary must be made conscious of this great obligation of the Church. They must have an active part in carrying out the program; their efforts must be co-ordinated. There are many phases of the work about which there is at present inadequate information to shape policies and guide programs. These facts must be gathered and sifted and disseminated. Lines of active co-operation with many organizations working in the interests of a fuller life need to be made and strengthened.

Those who have given the matter most careful thought and study are thoroughly convinced that the vitality and strength of the religious life of America is determined by the vitality and strength of the religious life of the country districts. This is likely to be even more true of the future than it has of the past. Consequently, in no small measure, the future of the Church in America depends upon how we meet our obligation to rural America, and how well we provide for meeting that obligation.

NEXT WEEK: The Contribution of Cooperatives by Murray Lincoln, Secretary of the Ohio Farm Federation.

Prayer Book Inter-Leaves

LENT

THE learned English historian, Professor Bury, a severe critic of the Church, once wrote: "What induced the ancient world to be converted to Christianity was, above all, I think, the cheerful virtue of the Christian life." This cheerfulness came from the conviction held by the first Christians that Christ, of whose body they were members, had, by His crucifixion and resurrection, become the Victor over death and sin. Good Friday and Easter were a single "festival"; the Christian New Year began, not as did the pagan on January first, nor, as in the later Church, at Advent, but at Easter; and the period between Easter and Pentecost was, says Tertullian, a time of "exultation", the "great forty days" when all prayers were to be said standing, as the Council of Nicea decreed. Lent was the time when converts from paganism were instructed and prepared for baptism, which took place each year on the vigil of Easter, and through

which the baptized were, to use St. Paul's words, "buried with Christ" that they might be raised with Him "to walk in newness of life."

In the fifth and following centuries a great disaster fell upon the western Church. The barbarians surged across the frontiers of the empire. Conditions arose like those pictured in the 79th psalm when the heathen came into God's inheritance, "and made Jerusalem an heap of stones." This tragic event is reflected in our Prayer Book. The collect for Trinity 5, written probably in the first years of the invasion, prays "that thy Church may joyfully serve thee in all godly quietness," but in the collects for Septuagesima, Sexagesima, Lent 3, 4, and 5, written a century or two later, the recurrent thought is of adversity, punishment, relief, defence. Thus the Easter victory began to fade out of the picture. The forty days of exultation shrank to a week, and finally to the two days following Easter, as in our Prayer Book. And Lent changed its character to a penitential season. The first day of Lent was given the appropriate penitential name Ash Wednesday. And then the forty days of mourning were found to be too few. The Lombard invasion struck Italy hard, and at the end of the sixth century the pope added "those three Sundays before Lent" which, as our low-brow hymn says, "will prepare us to repent, that in Lent we may begin, earnestly to mourn for sin."

But to the modern man this medieval gloom does not make much appeal. Even in the Roman Church, Dr. Easton says, there is "a radical relaxation of the Lenten rules." And he adds that the Anglican Communion agrees with the Roman that "the medieval rigor was a mistake." Can the primitive Christian spirit and tradition be recovered? Perhaps not. But Lent might be made once more a season of real instruction, something as much needed today as in pagan times, and for which there are many resources in books and in such plans as that proposed by the Rev. Donald Aldrich for the Church Congress study groups. "Pre-Lent" is certainly a superfluity—violet hangings had best be kept in the closet during that period. As to the great forty days—they might be recognized at the Eucharist by standing from the Sursum Corda to the Prayer of Consecration, a very proper time to stand all the year round; and if congregations are too wedded to the idea reiterated in so many Church handbooks that prayers can only be said kneeling, then Sunday Schools might be instructed to pray standing, as the great Council which gave us the Nicene Creed enjoined. Finally, it should not be forgotten that to try to spread a cheer-up spirit will not of itself recapture the primitive gospel. In the early Church Easter was the counterpart of Good Friday—joy growing out of abundant sacrifice—the early Christians understood that. To be glorified with Christ we must be also crucified with Him.

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

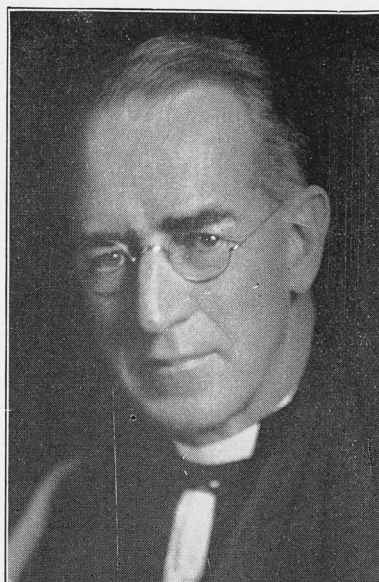
HUNDREDS ATTEND ANNUAL MEETING OF CHURCH LEAGUE

Several hundred Church men and women from widely scattered parts of the United States gathered in New York on February 21-22 to attend the annual meeting of the Church League for Industrial Democracy. There were two main events, the dinner on the evening of February 21st at which the Rev. Angus Dun, professor at Cambridge Seminary and the Rev. Reinhold Niebuhr, professor at Union Seminary were the speakers; and the luncheon the following day at which the Hon. William E. Dodd, formerly ambassador to Germany was the speaker, with Presiding Bishop Tucker speaking briefly and with the Lord Bishop of Truro, England, the Rt. Rev. Joseph W. Hunkin, bringing greetings to the League from its sister organization in the Church of England, the Industrial Christian Fellowship. Both of these meetings were so largely attended that many had to stand in the large parish hall of St. George's Church, unable to be served since the more than 300 dining places were already taken.

The subject of the dinner meeting was "A Theology for Social Action," presented by two of the outstanding theologians in the world. Professor Dun gave a most scholarly address, and it was skillfully supplemented by Reinhold Niebuhr with his usual stirring presentation of profound truths. Both speakers so thrilled their large audience that there was prolonged applause at the end of each address. Bishop Benjamin Brewster of Maine was the chairman.

At the luncheon meeting the Presiding Bishop spoke highly of the work of the CLID and said that there was no danger of the Church neglecting to stress the social implications of Christianity as long as it could attract the many young that he saw attending the meeting. Bishop Hunkin of England briefly told of the Industrial Sunday held each year in the Church of England on the Sunday nearest May Day, when sermons are preached in all the pulpits on the relationship of the Church to industry. He expressed the hope that the CLID might promote such a Sunday in America.

Bishop Charles K. Gilbert, suffragan bishop of New York who was chairman, then introduced former Ambassador William E. Dodd, after first paying tribute to the League for keeping the challenge of social Christianity constantly before the Church "in these dark days." Mr. Dodd called upon Christian democ-



BISHOP GILBERT
Presides at Luncheon

racies to save not only democracy but Christianity as well from the onslaught of Fascism. Predicting that Austria would be absorbed by Germany within a year or two, and seeing Rumania in an alliance with the Fascist group, not by treaty but by "absorption," Mr. Dodd said that if China were conquered by Japan the world would have an enormous population of more than half a billion under Fascist rule, and the United States might be confronted with the question of abandoning democracy.

Asked later what action he proposed, Mr. Dodd replied:

"Cooperation by the democracies to oppose it. And when any one moves toward war, stop him. A boycott applied to Japan at once would stop it in three months. But if we wait, we may be too late."

In his speech, the former Ambassador said that "a Japanese representative boasted to him in Berlin in December that the Japanese had killed 600,000 Chinese." Of the Austrian situation, he said:

"Austria is annexed. No, I won't say it has actually gone into the Reich, but something like that will come in one or two years. If you look into it, you find the police under Nazi control and the telephone communications under control of Goebels. If not annexed, Austria has been substantially brought in."

Mr. Dodd began his speech by attributing the present crisis of civilization, "the most critical condition it has been in for 300 years," to failure of the world to adopt the cooperative policy of George Washington, which Woodrow Wilson attempted to apply. He blamed the United States, France and arms manufacturers in part for the failure.

The world failure resulted in the rise of National Socialism in Germany, which aimed at consolidating the 85,000,000 Germans in Central Europe, making France unimportant, "making England tremble as she has been doing for the last few days, and pushing the League of Nations to one side," Mr. Dodd went on.

Only some one "who felt himself to be a representative of God Almighty" could attempt the Hitler policy of trying to make all Germans think alike, he said in outlining the Nazi program in Germany.

Quoting Chancellor Hitler's Reichstag speech on February 20th to the effect that the German people were not uneasy about a war, the former Ambassador commented:

"I suppose they aren't, but they are against going into another war, at least from the information I have."

"Is it possible for Christianity in the democratic countries actually to cooperate so as to save civilization, democracy, freedom of speech, the freedom to write a book if we want to?" he asked. "I don't see anything but for Christianity in the democratic countries to unite, but it is difficult to get the democracies to cooperate to prevent dictatorial power from spreading all over the world."

To him the situation "does not look promising," he said, concluding with the question, "Can Christian Americans do anything? I hope so."

In the business meetings and conferences, held the afternoon of February 21st and the morning of the 22nd, it was voted to create a new administrative committee that is to meet at regular intervals to manage the affairs of the League. This committee is to be responsible to the present executive committee and is to be composed of younger League members. It was also voted to create a special committee to revise the constitution of the organization, this committee to report at the next annual meeting. Reports on the work of the past year were presented by the executive secretary; Mr. Stanley Mat-

(Continued on page 14)



MRS. SIMKHOVITCH
Chairs Business Meeting

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Assailing Hitlerism as "fundamentally anti-German and anti-Christian," and picturing the Nazi regime as "the Antichrist" and the enemy of Western civilization, Ernst Wilhelm Meyer, for sixteen years a member of the German diplomatic service, announced to the public on February 24th his resignation as first secretary of the German Embassy in Washington. He had served in that city for six years.

"Hitler and his regime have betrayed what I knew to be the lasting interests of the German Fatherland," Mr. Meyer declared. "I could no longer conscientiously serve a government which I saw to be the foe of so many things I had been taught Germany stands for. The moral law and loyalty to the true Germany make surrender to National Socialism impossible. I cannot do otherwise, whether as a German or as a Christian."

Mr. Meyer resigned from the diplomatic service last May, but for reasons beyond his control delayed stating his position until he did so at a dinner in Town Hall given in his honor by the Federal Council of Churches of Christ in America and the Universal Christian Council of Life and Work.

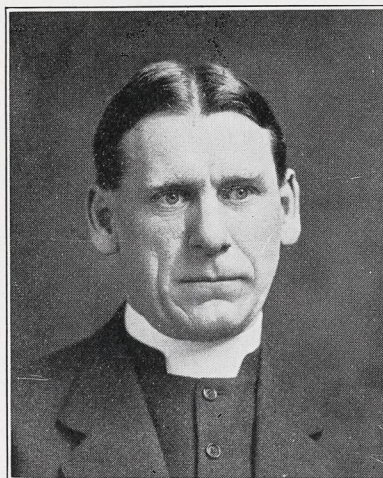
The first public denunciation of the Hitler regime by a former member of the Nazi diplomatic service, Mr. Meyer said that Nazism "is from top to bottom the Antichrist and is the arch enemy of our whole Western civilization. It sets up an anti-Christian gospel in all spheres of life, national, international, economic." He declared that it threatened the entire world, and that the deadly contagion cannot be confined to Europe if Europe finally is overcome by it. He concluded his address by summoning all Christians to uncompromising opposition to Hitlerism, stating that a compromise between the Nazi regime and Christianity was impossible. Speaking with him was Henry Smith Leper, secretary of the Universal Christian Council and the Rev. Edward DeWitt Jones, president of the Federal Council of Churches.

* * *

Pastors Denounce Racial Prejudice

Clergymen of various denominations to the number of 170, representing 24 denominations, issued a statement last week in which they declared that anti-Semitism is sin.

"The conscience of Protestant Christendom, as recorded at the great Ecumenical Conference held at Oxford, England, during July of



SAMUEL S. DRURY
Late Rector of St. Paul's

1937, expressed itself in no uncertain terms when with unanimous voice it affirmed that against racial pride, racial hatreds and persecution and the exploitation of other races in all their forms, the Church is called by God to set its face implacably and to utter its words unequivocally both within and without its own borders.

"There is special need at this time that the Church throughout the world bring every resource at its command against the sin of anti-Semitism.

"With this pronouncement we are in complete accord of heart. Therefore, we would disavow any words or action prompted by the spirit of anti-Semitism which emanate from sources that purport to be Christian. Such words and actions label themselves un-Christian.

"We call upon our Christian brethren to guard their hearts, their minds, their lips, their hands from emotions, thoughts, words or deeds that partake of 'the sin of anti-Semitism.' To that end we commend to them the quest for 'the fullness of Christ' within their lives.

"We call upon our fellow citizens to remember that anti-Semitism is a threat to democracy and a denial of the fundamental principle upon which this nation is founded.

"We extend to our brethren and fellow citizens of Jewish race and blood our solemn assurance that by the constraint of our own deepest Christian conviction we shall oppose unceasingly 'the sin of anti-Semitism' and we shall strive continuously for the realization of that brotherhood which humanity needs, democracy requires and Christianity demands."

Episcopalians signing the statement were the Rev. Horace W. B. Donegan, rector of St. James, New York; the Rev. L. E. May, Jr., on the staff of St. Bartholomew's, New York; the Rev. Malcolm A. F. May-

nard of the Episcopal French Church, New York and the Rev. Elmore McKee, rector of St. George's, New York.

* * *

Bishop Cook's Condition Is Unchanged

The following message was received on February 23rd from the Rev. Charles A. Rantz, secretary to Bishop Cook of Delaware who recently underwent an operation for brain tumor: "Bishop Cook of Delaware is still a patient in the Johns Hopkins Hospital, Baltimore, and his condition remains unchanged."

* * *

Corporate Communions of the Brotherhood

Corporate communions of the Brotherhood of St. Andrew were held throughout the country on Washington's Birthday, and were extremely well attended, from reports so far received. Capacity congregations worshipped at the three churches on the Heights, Brooklyn, and later breakfasted together and listened to a speech by Bishop Stires. In New York City there was a great service at the Cathedral of St. John the Divine, with a breakfast following at which Bishop Manning was the speaker. In Albany Washington's Birthday was observed at St. Paul's with twelve military orders participating, including the local post of the American Legion and the Jewish Veterans of Wars of the Republic. The address was delivered by J. Laurence Meader, president of the Russell Sage Foundation who declared that a great fight is ahead if human liberty is to be preserved. "If government of the people is to be maintained and the priceless heritage of freedom made enduring, we must breed among business, industrial and political leaders a vivid and virile form of intelligent altruism and we must conduct our enterprises in a spirit ensuring justice for all."

* * *

Death Takes Famous Headmaster

The Rev. Samuel Smith Drury, headmaster since 1911 of St. Paul's School, Concord, New Hampshire, died of a heart attack on February 21st at the Massachusetts General Hospital, Boston. He was 59 years of age. He was active in the work of the school up to a week before his death when a slight heart attack led him to enter the hospital for observation and treatment. The funeral service was held at the school on February 23rd, conducted by Bishop Dallas of New Hampshire.

During almost twenty-seven years as rector of St. Paul's, Dr. Drury placed primary emphasis on the building of character. In his first annual report to the trustees, delivered in 1911, Dr. Drury struck what

was to be the keynote of his administration, saying:

"At the beginning of my rectorship, greater physical equipment or enlarged mechanical contrivances shall not be the burden of my message. Rather it shall be a reiteration of the old theme that our work is the building of character, that it is primarily a personal work, and that only by the devoted co-operation of us all can that work of character building be attained."

In his last annual report, delivered last October, Dr. Drury said, "the best way to help boys produce character is to make them work harder than they ever dreamed they could work."

The most important results of Dr. Drury's administration included advances in standards of scholarship; freer and better standards of conduct; a more liberal, though no less sincere, attitude toward religion; friendlier relationship between boys and masters, and expansion of grounds, buildings and other physical equipment.

Dr. Drury was elected to many high offices in the Church but always declined to remain a school master. He was elected rector of Trinity Parish, New York, at the time Bishop Manning was elected Bishop of New York; was elected Bishop Coadjutor of Pennsylvania and was prominently mentioned for Bishop of Connecticut but he discouraged the election. The author of several books, he is known to WITNESS readers among other things for an article that appeared in our pages some months ago on "Why I Believe in God."

* * *

Rural Parishes Suffer From Dependency

In a letter to the clergy of the diocese of Kansas Bishop Fenner, new coadjutor bishop, says that rural parishes and missions suffer under the debilitating influences of dependency. "It is almost the exception," he writes, "to find one whose members do not ring all the changes on their weakness and insufficiency. Their missionary vision is sometimes cramped, and their missionary giving parsimonious. They have been allowed to think too often that they are objects of missionary giving, and that missionary support should come to them rather than go out from them. There is nothing that contributes so much to parochial hypochondria as this attitude. And, conversely, there is nothing that is so specific and effective in its cure as a vigorous missionary interest which dominates the life of the parish. Like all other of the more important projects of the program of the parish, interest in missions is based on education."

Bishop Fenner, who is to contribute this Lent in THE WITNESS series

on The Church and Rural America, urges more lay evangelism, a greater stress on religious education and states that laymen should not allow all of the bills to be paid by cash raised by women.

* * *

Religions Rally Against Dictators

Catholics, Jews and Protestants addressed the forum of Dickinson College, Carlisle, Pa., on February 24th, with each speaker declaring that religious forces in America were united in their opposition to all forms of dictatorship.

* * *

Negro Priest Is Honored

Bishop Barnwell of Georgia was outspoken in his praise of the Ven. J. Henry Brown, rector of St. Augustine's, Savannah, and archdeacon for Colored work in the diocese, when he preached on February 19th at a service which marked the 20th anniversary of Mr. Brown's rectorship.

* * *

Retreat for Florida Clergy

The Rev. McVeigh Harrison of the Holy Cross Fathers, conducted a retreat for the clergy of Florida, February 21-24, held at Camp Olena, one of the state forestry camps. From February 13th through the 20th Father Harrison conducted a preaching mission at St. Mary's, Jacksonville.

* * *

Southern Women on Lynching

The Association of Southern Women for the Prevention of Lynching, now that the federal anti-lynching bill has been killed, is seeking the cooperation of Southern Senators in its educational program against lynching. Mrs. William P. Cornell, executive secretary of the diocese of Florida, is the head of the council of the Association in that state.

* * *

Federal Council Announces Program

The department of international justice and goodwill of the Federal Council of Churches states its position on international affairs, the out-

come of a recent conference attended by church leaders. Declaring that changes in our economic life are sure to come, the pronouncement states that there is still time for peaceful changes through negotiations between nations. They therefore urge that the United States government take the initiative "to ease economic tensions and to provide a more equitable access to economic advantages which are now too exclusively held by some powers." A recommendation of the Oxford Conference of last summer that called for "a reasonable equality of economic opportunity" is quoted to support the position taken by the Federal Council. They also urge the entrance of the United States into the World Court and calls upon our government to join with other nations in reorganizing the League of Nations.

Dealing with the individual Christian and his duties in the present international situation the pronouncement declares that Church people must oppose the armament race; plans, such as the war department's mobilization plan and the Sheppard-Hill bill, to set aside democratic procedures; the militarizing of youth; manifestations of belligerency when incidents occur. Christians also must affirm at all times, in peace and in war, supreme loyalty to God; magnify and maintain unbroken a world fellowship of prayer; strengthen the oecumenical organization of the church throughout the world; promote the exchange of non-political deputations to maintain Christian

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fellowship; support with new vigor the missionary enterprise; perform the ministry of healing and reconciliation; support conscientious objectors to war.

Episcopalians on the large committee that signed the statement are Bishop Oldham of Albany; the Rev. W. Russell Bowie, rector of Grace Church, New York; the Rev. Elmore McKee, rector of St. George's, New York; the Rev. J. Nevin Sayre, director of the Fellowship of Reconciliation; Mrs. Augustus Trowbridge; the Rev. George Paine of Boston and Presiding Bishop Tucker.

* * *

Bishop Gilman Returns to China

Bishop Gilman, who has been addressing Church groups throughout the country is to sail on March 5th for China.

* * *

Sport News from China

One hardly expects sport news these days from China. Nevertheless the weekly bulletin from Hua Chung College lists the results of basketball games, volley ball games and ping pong contests between refugees and residents.

Bishop Roots cabled February 21 that Hua Chung College, Boone Middle School and St. Hilda's School for girls have reopened as planned. They

had closed December 31 after completing term examinations, and at that time there was serious consideration of moving them, possibly to Shenchow in Hunan province. After a three-hour discussion one day and a two-hour discussion the next day, it was decided not to move. To move, it was felt, would cut the students still further off from their homes, it would be difficult to secure a suitable place for science equipment, and there would be dangers in the country no less than at Wuchang.

* * *

Bishop Remington Visits Portland

Bishop Remington of Eastern Oregon is giving a series of addresses on personal religion from February 27th through March 4th at Trinity Church, Portland, Oregon. They are sponsored by the service league of the diocese and the Woman's Auxiliary.

* * *

A Couple of Corrections

When newspaper men write copy and use an unfamiliar word they often put (correct) after it for the benefit of the type setter. Thus in writing the name Angus Dun it is smart to put it "Dun (correct)" or the operator is apt to make it "Dunn." I should have done this in the issue of February 17th in which I wrote of

the German American Bund since, never having seen the word "Bund" our operator changed it to "Fund." There was another mistake in that number but this one was entirely on me. I said that the diocese of Louisiana had cut its payment to the National Council this year. It is true that expectancies for the Church Program from the parishes did not total what they had in 1937, but the diocesan council nevertheless adopted as its objective for the national work the sum of \$7,200, promised by the representatives of the diocese at the General Convention. Cuts that must be made for lack of funds will be made in the diocesan work rather than in the missionary work.

* * *

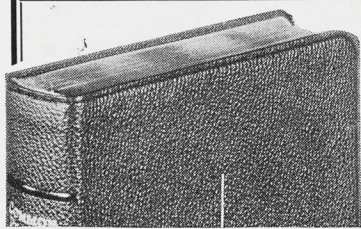
Bishop Dagwell Conducts Mission

Bishop Dagwell of Oregon is conducting a preaching mission from March 1st through the 4th at Albany, Oregon. He is to fill preaching engagements from March 10th through the 27th in Vancouver and Calgary, Canada and at Seattle, Washington.

* * *

Missionary Work a Christian Duty

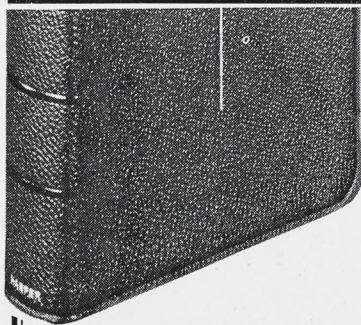
A hundred or more clergymen and laymen, representing the dioceses of New England, New York, New Jersey, Pennsylvania and Virginia went



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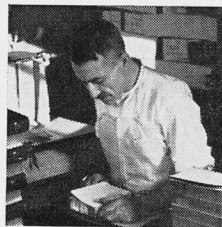
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into a huddle last week in New York with officers of the National Council to discuss the missionary work of the Church. Presiding Bishop Tucker told them that "missionary work is something that ought to be done as a great Christian duty." Plans were made at this three day conference to raise more cash for the missionary enterprise with the hope that enough will come in by April first (\$50,000) to make cuts in the 1938 budget unnecessary.

* * *

New York Parish Has Anniversary

St. Peter's, New York City, where the Rev. R. A. Beatty is rector, celebrated the 100th anniversary of its consecration last week. Letters were read at the celebration service from President Roosevelt and Bishop Manning, and there were talks by Presiding Bishop Tucker, Dean H. E. W. Fosbroke of the General Seminary and the Rev. Frederic S. Fleming, rector of Trinity Parish.

* * *

New Church Work in Seattle

Two new projects have been added to the work of the diocese of Olympia (Washington). The Rev. John B. Pennell is now the city missionary in Seattle and Miss Ethel Livesley is working among the students at the University of Washington as a United Thank Offering worker.

* * *

English Choir Is Quarantined

The English boy choir that has been touring the country giving concerts is quarantined in a Chicago hotel. One of the boys came down with scarlet fever.

* * *

College Teaches Cooperation

In New York there is a college for the training of prospective cooperative educators and executives. Its second semester opened on February 15th with addresses by Physician James P. Warbasse, president of the Cooperative League and Mr. Murray Lincoln of the Ohio Farm Federation whose article on cooperatives is to appear next week in our Lenten series on the Church and Rural America. Incidentally, a couple of people have written that they would be glad to have bundles sent during Lent to parishes and missions that otherwise could not afford the paper. If there

are any of you who care to follow their example we can say that there are a considerable number of such places. The cost of a bundle for the remaining six Lenten issues is \$2.40 for a bundle of ten; \$6 for a bundle of 25; \$11 for a bundle of fifty. We will be glad to have your help.

* * *

Chicago Churches Support Bishop

The Church Federation of Chicago has taken up Bishop Stewart's crusade against games of chance and other forms of gambling as a method of raising funds for churches and is planning an aggressive campaign against it. The investigation committee of the Federation discovered that the professional promoters of such games as bingo and keno in many instances pocketed the entire proceeds. In another instance they found that the church was handed \$28 of a total "take" of \$2,800.

* * *

Anglican-Orthodox Service in Chicago

Chicago's Russian Cathedral was crowded on February 13th for the first service to be held in Chicago under the auspices of the Anglican-Orthodox Fellowship, a society that is making for closer relationships between our Church and the Orthodox Churches. Russian, Greek, Rumanian, Yugoslav and Serbian priests took part in the service in addition to our own. Bishop Stewart preached in English.

* * *

Japanese Refuse Entrance

After long-continued efforts to secure military passes permitting their return from Shanghai to St. Andrew's

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Hospital, Wusih, Dr. Claude Lee and Dr. John Roberts were finally successful and at once went by motor car to Wusih,—only to have the Japanese military at Wusih refuse them permission to enter. They had to return at once to Shanghai. Soochow has become a military center. The Episcopal Church's mission property there has from 600 to 1,000 Japanese soldiers quartered on it and other American mission property in Soochow is similarly occupied. No foreigners are permitted in the city. The Rev. John Magee and the Rev. Ernest Forster, still in Nanking by last reports, will remain, Bishop Roberts believes, "as long as they can be of use to the Christian people there."

* * *

Spence Burton Leads Quiet Day

The Rev. Spence Burton, superior of the Cowley Fathers, Boston, conducted a quiet day for the clergy of Los Angeles held at St. Matthias, Whittier, on February 21st.

* * *

Mildred Hewitt Goes to Baltimore

Miss Mildred Hewitt, director of religious education at Christ Church, Cambridge, Mass., has accepted a similar position at the Church of the Redeemer, Baltimore. She succeeds Miss Frances Young who has become director of religious education for the diocese of California.

* * *

Bishop DuMoulin Visits Savannah

Bishop DuMoulin, rector of St. John's, Lattingtown, Long Island, where Mr. J. P. Morgan is senior warden, was the preacher on February 15th at St. John's, Savannah, Georgia. Bishop DuMoulin was formerly the bishop coadjutor of Ohio.

* * *

Canon B. I. Bell On Education

The educational group of the Narragansett convocation, diocese of Rhode Island, listened to an address by Canon B. I. Bell of Providence at a meeting held the other day at Wakefield. He said that daily education was essential, and that it should include the artistic and the scientific as well as religious instruction. As day schools today include almost nothing of religious education, the importance of religious education and Church training in the home and the parish is most important—the home being more important in this respect than the parish, as it can do more with the child. The teacher should show the child how to fit himself into the world about him, and resolve its chaos into a Christian system. Religious experience includes the divine and the human, in other words the Two Commandments of our Lord

Jesus Christ, as to worship and love towards God and consideration and service towards mankind.

* * *

Bishop Tucker Visits Newark

Presiding Bishop Tucker was the headliner at the annual dinner of the Church Club of the diocese of Newark on February 17th. It was attended by about 300. Speaking particularly on the work of the Church in Japan, where he was Bishop for twenty-five years, the Presiding Bishop declared that so-called Christian nations must set an example for the Japanese.

It is true, he said, that Christianity is not operative in the Japanese field of government, but he said that this was due to the fact that they patterned their governmental policies on what they had learned from Christian governments so when they found that Christian governments were not motivated by Christian principles the Japanese government concluded logically that Christianity was good for individuals and for social life but should not be applied to the nation. The Church of Christ, however, he said, cannot rest until even nations are brought under the principles laid down by the life of our Lord, the Saviour Jesus Christ.

Bishop Washburn commented, in his remarks, upon the fact that it was hard to determine the way the world was moving today. He said on the one hand there were at least four plays on Broadway at this moment dealing seriously with religion, while

in public magazines such as the Atlantic Monthly there have recently been critical articles on the deterioration of public morals to a very low ebb. Because of these two tensions there was a great challenge to the



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Boston, Massachusetts

The Christian Way Out

Essays on the Christian answer to the perplexing social, economic and international problems of the day.

An appendix offers a large number of questions, based on the essays, making the pamphlet ideal for use with discussion groups and young people's societies.

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Church. It could turn many to righteousness. Under the leadership of the new Presiding Bishop he felt sure that we would have leadership that would tend in the direction of true spiritual progress.

* * *

Urges Greater Cooperation With Federation

Bishop Gilbert, suffragan bishop of New York, was the preacher at the Church of the Holy Communion, New York, on February 27th, at a service arranged by Rector Worcester Perkins to encourage greater cooperation with the city's Federation of Churches. Others to speak were the Rev. Robert W. Searle, secretary of the Federation; the Rev. W. Russell Bowie, rector of Grace Church and the Rev. Donald B. Aldrich, rector of the Ascension.

* * *

Arizona Clergyman Leads Conference

The Rev. D. John Williams, enterprising clergyman of Arizona, was the leader at a pre-Lenten conference held for the clergy of the district of South Dakota.

HUNDREDS ATTEND ANNUAL MEETING OF CHURCH LEAGUE

(Continued from page 8)

thews, new field secretary reported on his recent speaking trip to the south and Miss Alice Rex, field secretary, reported on her recent lecture tour following a year as CLID representative at the Delta Cooperative Farm.

New York newspapers, in reporting the conference, headlined the statement that the CLID "toned down" as result of action taken at this annual meeting. This was due however to a misunderstanding on the part of the reporters. There was considerable discussion of a leaflet issued by the League at the time of General Convention that sets forth its purposes and aims. Members pointed out however that in becoming a member of the League a person is not committed to any political or economic theory but merely pledges "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." It was therefore voted that literature issued from time to time by the organization should carry the name of the author, and that it should be clearly stated in all leaflets and pamphlets that "members are not re-

quired to endorse the positions taken by individual members whose opinions are expressed in pamphlets and leaflets brought out under the imprint of the League."

The League voted to affiliate with the United Christian Council for Democracy, a federation of groups of various churches whose aims are similar to those of the CLID, but with the understanding that in any literature issued by the UCCD that it

should be stated that it was "recommended to the constituent bodies" and that individual members were not called upon to subscribe to the opinions expressed. The executive secretary also was authorized to cooperate fully with the American League for Peace and Democracy and a plan was outlined to put a man in the field who will represent not only the CLID but the UCCD and the American League as well.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital on Saturdays at 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m. Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

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

The Incarnation

Madison Avenue and 35th Street

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

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

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion. 9:30 and 11 A.M.—Junior Congregation. 11 A.M., Morning Service and Sermon. 4 P.M.—Evensong. Special Music. Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Organ Recital. 8 P.M.—Choral Evensong and Sermon. Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service: 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

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

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation.

9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning

Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05,

11:00 a. m.; 4:30, 5:30 p. m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00

P. M.

Week Days—Holy Eucharist—Mon.,

Wed., Sat., 10:00 A. M., Tues., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

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

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

Thursdays: 7:30 A.M.

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Morning Prayer

¶ Or this Psalm.

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands: * serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; * we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; * be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting; * and his truth endureth from generation to generation.

¶ Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ Or the Creed commonly called the Nicene.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

15

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