

March 16, 1939
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THE WITNESS



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CLERGY NOTES

BUCHANAN, ARCHIE, formerly assistant at Grace Church, Whitestone, New York City, is in charge of St. Thomas', Farmingdale, L. I., N. Y.

FLEMING, SAMUEL C. W., was ordained priest by Bishop Helfenstein on February 21, in Memorial Church, Baltimore, Md.

GAGE, WILLIAM J., formerly rector of Grace Church, Mohawk, N. Y., to be rector of Zion Church, Colton, N. Y., effective April 1.

GARDNER, GERARD C., missionary of the Church of England, is now the rector at Jerome, Arizona.

GILLESPIE, JOHN S., formerly rector of Calvary, Sandusky, Ohio, is vicar of St. Bartholomew's, Philadelphia.

GRAHAM, GORDON C., curate at St. George's, Maplewood, N. J. is now the rector of St. Saviour's, Maspeth, Long Island.

HOGG, HENRY, formerly rector of Trinity Church, Granville, N. Y., to be rector of Grace Church, Mohawk, N. Y., and Holy Cross, Fort Plain, with residence at Mohawk, effective April 16.

HOYT, ERNEST M., formerly rector of Zion Church, Colton, N. Y., is rector of Christ Church, Cossackie, and Trinity Church, Athens, N. Y., with residence at Cossackie.

LILE, B. B. COMER, formerly rector of the Church of the Ascension, Richmond, Va., is canon missionary of the diocese of Ohio.

MAHAGAN, JAMES E., formerly assistant at Zion Church, Rome, N. Y., is rector of St. Paul's Church, Oxford, N. Y.

MUNDAY, WILFRED A., has changed his residence from 848 East Como-Phalen Avenue, to 736 Como-Phalen Avenue, St. Paul, Minnesota.

OLSEN, TORBEN R., was ordained deacon by Bishop Parsons of California in Grace Cathedral, San Francisco, on February 25. He is in charge of the Church of the Redeemer, Salmon City, Idaho.

POTTER, GEORGE L., army captain who has been doing work in Idaho, is now in charge at Tombstone, Arizona. He is also to serve the army post at Fort Huachuca.

REED, PEMBROKE W., formerly assistant at St. Paul's, Richmond, Va., is in charge of Trinity, New Philadelphia, and St. Barnabas, Dennison, Ohio.

TEISEN, TAGE, is rector of Bethesda-by-the-Sea, Palm Beach, Florida, of which he has had charge.

TREDER, JOHN H., was ordained deacon by Bishop Brown of Harrisburg on Feb. 21, in Kefstein Memorial Chapel, Harrisburg, Pa.

TROTMAN, EDMUND B., rector of St. Augustine's Church, Asbury Park, N. J., died on March 5.

WEBER, WILLIAM, formerly in charge of the churches in Valley City, Enderlin and Lisbon, North Dakota, to be rector of Grace Church, Linden, New Jersey.

WIELAND, GEORGE A., formerly rector of Epiphany Church, Seattle, has accepted his appointment as executive secretary of the National Council's department of domestic missions. Effective April 10.

YOUNG, THOMAS H., formerly rector of the House of Prayer, Tampa, Florida, is associate rector of Trinity Church, Miami, Florida.

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THE PRAYER BOOK IS IMPORTANT

By

BAYARD HALE JONES

Dean of Sewanee Theological School

OF COURSE it never pays to brag. But perhaps it is possible, without boasting, to notice one distinctive peculiarity of Episcopalians: they seem to be the only variety of Christians with whom I am acquainted who really seem to enjoy jokes at their own expense—and hence often to profit by them. An instance in point is the story of the man who was asked how he liked an Episcopal service which he chanced to attend; who replied, Very much; although he did think they spent too much time reading the minutes of the previous meeting!

No loyal Churchman can fail to be diverted by this apt takeoff on the drawbacks (and there are some) of a fixed liturgical order of service. And yet there can hardly be a Churchman so little instructed as not to know that this very formula is only a whimsical upside-down statement of the essential and immeasurable value of the Book of Common Prayer: its services are not, indeed, the warmed-up revival of one "previous meeting;" they are the net survivals of some nineteen centuries of "previous meetings" since the foundation of the Christian Church.

Throughout the history of that Church devout souls out of every nation under heaven have ceaselessly sought for such forms as might be most adequate to set forth the praise of God's majesty, and to express and inspire man's devotion. Innumerable experiments were tried, with a variety and a fertility beyond the comprehension of any one who has not devoted years to their study. Out of all these, the best did not perish with the hearing. They were carried on: not only to the next service, but to the next episcopate, the next sacramentary or other form of Prayer Book, sometimes not only to the next, but to the farthest removed, National Church. The development of

Christian worship is a true organic evolution, a natural selection, and a survival of the fittest, out of all the variant forms. And the end of the development, the latest and the best, gathering up the choicest riches of all history, is our Book of Common Prayer.

Ultimately, both the principles and the practice of Christian worship center around a cryptic little Latin proverb: *Lex orandi, lex credendi*—the law of praying is the law of believing. It happens that this expression is more than formal; it is dynamic. It means not only that the faith of the Church is expressed in its worship: the faith is taught and formed by the manner in which men are guided to make their devotions. This is the Gospel method. It is significant that the disciples did not ask, "Lord, teach us theology!" or, "Lord, teach us how to organize and govern thy Church!" They said, "Lord, teach us to pray!"

An interesting example of the manner in which a right faith has been not only preserved, but restored, by cleaving to right forms of worship, lies in the history of the East Syrian Church. In the fifth century they were carried away by the Nestorian heresy. For a time they displayed some of the most remarkable missionary energy in history, conquered Persia, invaded the coasts of India, and at one time numbered millions of adherents in western China. But cut off from the parent Orthodoxy of the Empire, and hard beset by the militant hosts of Islam, they declined again to a very low estate, till like a submerged continent, only a couple of former summits survived as islands in the midst of an infidel sea. When in modern times the Archbishop of Canterbury's Mission went to the aid of one of these faithful remnants in Persia, the interesting discovery was

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made that they were too poor, too ignorant, any longer to qualify as heretics in good standing; they had literally forgotten what it was all about! They had preserved the Orthodox liturgy they carried away with them at their foundation—and that liturgy had healed their heresy. They did not need to be converted; they needed only to be taught.

IN A LIKE manner our Mother Church of England suffered considerably from the invasion of what has been called an adventitious Calvinism. Puritanism alone proved powerless to conquer the Church, even by the temporary triumph of the Commonwealth, which for fifteen years expelled her clergy and outlawed her services. But the political reaction from the Romanism of James II bled the Church white, by excluding nearly all the clergy who believed in Church and sacraments, in the tragic schism of the Nonjurors. The historic traditions of an apostolic Church were at an end; and the cold logics of Calvin insensibly pervaded an empty field. So little religion was left in high places that the hierarchy did not recognize it when they saw it. John Wesley, starting to practice the religion of the Prayer Book, might have renewed the face of the earth, if the leaders of the Church had had the slightest idea of how to utilize the heartfelt enthusiasms of his followers. The only result was another drastic bloodletting, which left the Church probably more anemic, cold, and lifeless than any great Church has ever been.

From this worse than Laodicean state the Church was revived by the Oxford Movement of a hundred years ago. Sometimes it is called The Catholic Revival. But it was more than that; it was a revival of the historic Christian religion. Its enemies stigmatized it as ritualism. In this they were partly right. It was a movement centering in worship. It began and continued by taking the Prayer Book seriously. It found the living voice of the Church in the voice of her prayers. Its followers proceeded to vitalize their own personal religion, and therewith the witness of the Church, by meaning what they said when they spoke to God. Once again the use of a historic liturgy has restored the historic faith. It is the spiritual power of the Book of Common Prayer that has raised up this insular Church—"and that as good as dead"—to a world-wide Communion, conscious of its universal mission, conquering and to conquer; a believing Church because it is a praying Church.

Romans and Lutherans alike are hailing as a precious discovery their newborn idea of a Liturgical Movement. We are well into the second

century of ours. We have a historic liturgy in the people's tongue—only half of which statement is true for either of those other groups. For over a hundred years we have proved the value of this sort of forward movement which is also an upward movement of the soul in adoration and communion with God. There is no question that the Prayer Book is important in the life of the Church. It is no less important to the individual, to the extent that he makes his worship the center of his life. To know what we mean—to mean what we say—to put ourselves, for all we are worth, into those grand all-embracing generalities of the supplications of our "Common Prayer"—this is to take our part in the aspirations of the ages:

"But, Lord, thy Church is praying yet,
A thousand years the same."

QUESTIONS FOR DISCUSSION

1. How was the Prayer Book Compiled?
2. Name the principle services in the Prayer Book.
3. What did the Archbishop of Canterbury's Mission discover in Persia?
4. Have a member of the class prepare a talk on the part the Prayer Book has played in English history.
5. Have a member relate the story of the movement led by the Wesleys.
6. How does the American Prayer Book differ from the English?
7. Have changes been made in our Prayer Book recently?

Let's Know

By

BISHOP WILSON

PAPAL SUCCESSION

IT ALL sounds very simple. St. Peter was given authority over the Church. To his successors that authority was transmitted—one, two, three, four—right down to Pius XII, number 262, who is being crowned this week at the vatican.

As a matter of fact it is not at all simple. It is confusing beyond any possibility of unravelling. Nobody can tell who have been the authentic popes and, since the popes appoint the cardinals, nobody can say which cardinals have been qualified to elect new popes.

A few years ago Robert R. Hull, secretary of the national Catholic bureau of information, made a public statement in which he said there was one more pope than the number listed in the Catholic Encyclopedia. During the Great Schism of the fourteenth and fifteenth centuries there were two and three popes at the same time all contesting for papal honors. Mr. Hull says that the Roman popes during this period are the authentic ones, thus excluding Alexander V and

John XXIII. But both of these are included in the Encyclopedia as true popes.

To quote the Encyclopedia, "There are some few cases, also, in which it is still doubted whether particular individuals should be accounted genuine popes or intruders, and, according to the view taken by the compiler of the list, they will be included or excluded." False popes are known as "anti-popes," spurious contenders for the papal chair. The Encyclopedia notes 26 of these but says there were many more.

The Encyclopedia's official list (vol. XII, page 274) gives Benedict X as pope number 154. But in volume II, page 429, he is curtly dismissed with the statement, "The bearer of this name was an anti-pope in the days of Nicholas II, 1056-1061."

The official list gives Boniface VII as a true pope numbered 138. But in volume II, page 661, he is marked off as an anti-pope.

In the year 752 a pope named Stephen was duly elected but died before his coronation. Therefore he is not included in the official list. But in the eleventh century it was decreed that the papal dignity was conferred by the election, not by the

coronation. Hence it becomes a real question whether the election of Stephen does not necessarily qualify him for a place in the list.

In the old records there appears to have been a good deal of uncertainty regarding the many popes who took the title of John. Two dates were given for John XIV which resulted in the assigning of a separate pope for each of the dates. Because of this error a pope in the thirteenth century took the name of John XXI when he should really have been John XX. Hence the sequence of John's in the official list shows the complete omission of any John XX, passing from John XIX in 1024 to John XXI in 1276.

In the Encyclopedia's list the first eleven popes all carry question marks, indicating that the records are uncertain. The third pope was Anacletus I but he was also called Cletus. Therefore some of the early records have counted him twice but the Encyclopedia has changed this by combining the two into one pope.

Well—it is not a matter of great importance but it is one of the several things that make it difficult to maintain the theory of supreme papal authority.

CHURCH LOYALTY

By

BISHOP JOHNSON

THE GOSPEL of Christ is based upon law, rooted in love and productive of life. If we study the Gospels we find certain objectives for which Christ lived and died. These objectives are that He founded a Church; that He instituted sacraments; and that He promised the gift of the Holy Spirit to His Church. Because we are His disciples we try to keep the moral law and if we love Him we will keep His commandments, guided and strengthened by His Holy Spirit.

If there is one motive stronger than love it is loyalty to an institution whether it be the home, the state or the Church. For this cause a man will leave his family and go forth to defend his country. He does not do this to save his skin, but to satisfy his conscience. If we do this for our country we ought to do no less for our Master. Our loyalty to the Church is not to save our own souls, but to show our love by obeying His commandments. If there be a brotherhood that He founded then it demands that we seek to ascertain what it is and attach ourselves to it regardless of our own prejudices. There are three questions to which we should give a definite answer: (1) Is there such a Church? (2) What are its essential features? (3) What is my obligation to it as one of His disciples?

If one believes in Holy Scripture there can be no doubt that there is a Church to which He committed the faith and sacraments and to which He promised His presence and to which He gave the gift of the Holy Spirit.

In the first place, at the end of His human ministry He said that He would build His Church upon the rock of St. Peter's confession and that the gates of hell should not prevail against it. He also bade His disciples to take their differences to the Church and if men refused to hear the Church, they were to be as heathen men, outside the fold. The Church had authority. Thus He created a Church which St. Paul tells us was purchased by His blood; which was "the pillar and ground of the truth" and which Christ would present to the Father, "a glorious Church without spot or wrinkle." As a matter of fact the apostles were the charter members of an institution to which men were initiated in baptism; to which was entrusted the apostles' doctrine; in which was established the apostolic fellowship and because of which St. Paul referred to "those within" and "those without."

This institution was perpetuated by definite officers who were set apart by the laying on of hands and when a difference arose, the govern-

ing body at Jerusalem rendered a decision (Acts XV). St. Paul further emphasized that certain authority was bestowed by the laying on of hands and a definite deposit of faith was entrusted to those thus ordained. There was no time between the apostolic days and those of the early fathers when there was any questions about the authority of a corporate body. If anyone had stated in the early centuries that there was no such authoritative body as the Holy Catholic Church he would have been laughed out of court. Whatever form of organization it took, there can be no question that the framers of the creeds believed in the Holy Catholic Church and embodied it in their profession of faith, the Apostles' Creed.

IF THEN there was a Church in the days of the apostles what were its essential marks or characteristics? You can find them in the first missionary venture when "Philip went down to Samaria and preached Christ unto them." What did he carry down to Samaria, as one who had been commissioned by the laying on of hands to represent the Church? He carried with him four things: First, he had served the Christ and knew all that the Apostles' Creed asserts about Him. He had the faith. Second, he had the Old Testament scriptures, as witness his conversation with the Ethiopian. Third, he took the sacraments to the Samaritans. His converts were baptized, confirmed by the Apostle and on the first day of the week met to break bread. Fourth, he was himself commissioned by the laying on of hands to represent the Church. These four things seemed to constitute the essential features of the Gospel in the apostolic days. "Other foundations could no man lay" said St. Paul and if any one were to preach any other Gospel he was to be anathema. The Church was God's building and each Christian a lively stone in its creation.

When Rome added the infallibility of the Bishop of Rome as an essential element of the faith one is reminded that St. Peter was sent to the Jews and St. Paul to the Gentile world and St. Paul withstood St. Peter to the face because he favored a Hebrew-Catholic Church. Whatever the universality of the Church is, it could not be hyphenated by a limiting adjective, be it Hebrew, Greek, Roman, or Anglican.

When Protestants at the Reformation removed from the faith the laying on of hands they omitted one of the basic foundations that are set forth in the Epistle to the Hebrews which says, "Leaving the a-b-c's of the doctrine of Christ let us go on to perfection, not laying again the foundations" of (1) Repentance and faith; (2) Baptism and laying on of hands; (3) The Resurrec-

tion and the judgement.—(*Hebrews VI*). No mention of Peter nor any warrant for discontinuing the laying on of hands.

What then is our obligation as disciples? It would seem that we should seek to find that branch of the vine which strives to keep all of the faith once delivered to the Saints, but does not willingly separate itself from the rest of Christendom, but recognizes that the universal Church cannot be limited by some national designation, and that it exists in the separate nations as one body in Christ. The universal Church cannot be merely Roman or Anglican without losing the note of universality for there is neither Jew nor Greek, Roman nor Anglican but all are one body in Christ.

In loyalty to Christ I want to identify myself with a body which claims apostolic origin and yet does not add to or subtract from the basic foundations. Certainly a group which denies that there is a Holy Catholic Church is as perverse as one which tries to bottle up universality by a national prefix. As Fernullian, Bishop of Caesarea, said of the Roman Church, "You have not excommunicated us, but have merely separated yourself from the rest of Christendom."

Loyalty is too fine a quality to be omitted from our Christian heritage, but to exercise it one must believe in an institution of apostolic origin. There must be a reality to which we pay our loyalty, not to save our souls, but to be obedient to the Master's will.

It is not enough to admire Christ. We must enlist in His service. If we love Him we will obey His commandments rather than merely exploit His philosophy.

Considering Choirs

ISIT considering the good old days and things as they used to be, among them the old boys' choir of my younger days. The grinning, cherubic faces of a boys' choir delights the mind of some worshippers whose ideas of what a church should be are drawn from pictures. Those worshippers seldom know the labor and patience needed to deal with dirty faces and hands, mussed hair, torn and soiled vestments, and kindred problems of discipline. Neither do they realize as we know, that more men have been brought into the Church and into its ministry from the humble beginning as a choir boy, than by any other single factor which has attracted men to the Episcopal Church. I have listened to the arguments as to why the boys' choirs have passed into limbo; but I believe the real reason is that we do not have the men

and women willing to make the sacrifice to maintain them.

Now they tell us that, "the quality of the music and the service is improved by adult choirs." I wonder! Though the rector does not have to find a woman who as choirmother will wash their faces and comb their hair, still, in some cases, he might (if he dared) suggest the removal of cosmetics, jewelry and falderals.

They tell us "they won't chew gum, nor talk and giggle, and have to be rebuked, as the boys did;" but I am not so sure, as a rebuke does not bring the blank expression of innocence which the boys put up, but rather the terrible pout of the mortally wounded.

"They can read and learn so much more easily and rapidly than the boys." 'Tis true; but, again, I wonder if that in turn has not impoverished our services. They learn so much more rapidly than the congregation that they are tired of a thing by the time the congregation has learned it. The adult choir has done much to take the service away from the congregation, thereby changing it into an audience.

"They can sing so much more complicated and beautiful things." Beauty requires the quality of perfection, and many a Te Deum sung to a simple chant comes nearer to being perfect than the production of an elaborate and difficult composition.

The boys could easily be arranged in a well-appearing, symmetrical line of procession, according to age or height. With all apologies to the ladies, I have often watched a choir in procession and tried to figure whether they were arranged by age, voice, choice or width; certainly not by height, which is the best and most logical arrangement. I have even tried to arrange them; and, believe me, the young hoodlums of the old boys' choir were tame and gentle compared with the ladies of our modern choir when you tried to make them walk with someone. The hours we spent in the old boys' choir learning to articulate! Certainly you could not ask such simple practices of a modern adult choir! Perhaps not, but while the hymns are familiar and the canticles leave me only three guesses as to which one it is, still it has been a long while since I heard the words of an anthem; I am always grateful when they are printed in the bulletin, that I may know what it is all about. The rubric directs that they shall be in the words of Holy Scripture, the Book of Common Prayer, or the Hymn Book. I hope the rule is observed in most churches: one wouldn't know.

This is only the meditation of one parson; but, after all, it is the problem of every parish priest

and, therefore, his definite responsibility, for the Church says, "it shall be the duty of every minister to appoint for use in his congregation hymns and anthems from those authorized by the rubrics, and with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his church. It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance." (Canon 47).

It is a considerable responsibility which the Church imposes here upon her clergy. The other churches and organizations generally leave it to a lay committee or a musician entirely. I believe when one travels around and sees the results, one must agree that the Church's system does produce—despite its weaknesses and mistakes—a better brand of devotional and helpful music, and less of the entertainment and concert variety. The clergyman who takes the responsibility seriously, indeed feels that he is a "Poor Parson."

By the way, do you know I took that expression "Poor Parson" from Chaucer; but then, I do not see why he was a "Poor Parson" in Chaucer's day, because there was certainly not the furious supply of pseudo church music, and popular sentimental junk; and Canterbury must have had a boys' choir!—THE POOR PARSON.

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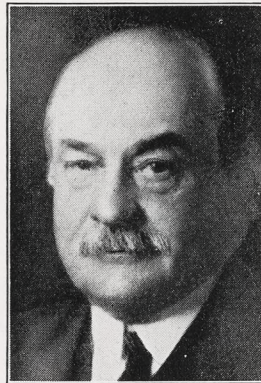
THE BOOK EDITOR CALLS ATTENTION TO SOURCE BOOK

By GARDINER M. DAY

Even though our managing editor has already stressed the importance of the book in his column of a few weeks ago, I again want to call attention to what Arthur Krock of the *New York Times* calls a policy-forming book. *The German Reich and Americans of German Origin* (Oxford University Press, \$1.50) has been written, or possibly we had better say compiled, by fourteen Americans. Seldom has a book been sponsored by a more distinguished group. There is not room to put their titles, but surely no one can read this list without recognizing a few names, and all we need add beyond that is that the ones they recognize are typical of the high character of the entire fourteen. The sponsors are Charles C. Burlingham, James Byrne, Bernard Flexner, Monte M. Lemann, Howard Chandler Robbins, Samuel Seabury, Henry L. Stimson, Nicholas Murray Butler, Alfred E. Cohn, Felix Frankfurter, George Wharton Pepper, Monsignor Ryan, Murray Seasongood, Nathan Straus.

The best way to give WITNESS readers the significance of the book is to quote a few sentences from its preface signed by these fourteen men: "This book is intended to expose the purposes of National Socialist (Nazi) propaganda outside the Reich . . . Within the past three years it has become increasingly evident that, under the impetus of its racial theory, National Socialism is now attempting to unify all persons of German birth or ancestry, regardless of their present citizenship . . . Nazi groups outside Germany are now consolidated under the official direction of the foreign division of the National Socialist Party . . . Officially, the purpose of this organization is to bring all those of German citizenship living outside Germany into the ranks of the National Socialist Party . . . In the past, the Pan-Germanic activities of the Nazi regime have been particularly strong in these countries which border on Germany. Recently, however, there has been a marked intensification of this campaign of propaganda on the American continent. German newspapers in the United States are supplied with free news services, German schools with free educational materials, German radio listeners with special short-wave broadcasts. This propaganda is all directed toward one goal; to instil in the American citizen of German descent a consciousness of the German 'race' and a feeling of allegiance toward the German Reich.

Front Page Churchman



NICHOLAS MURRAY BUTLER is a Churchman famous for many things. He is the president of one of the largest educational institutions in the world, Columbia University. To the public he is best known as a diligent worker for world peace, for which he was once awarded the Nobel Prize. He is a devout Churchman and a trustee of the Cathedral of St. John the Divine in New York. Nominations please, with pictures.

"The excerpts printed in this book are derived from various sources and are the utterances of many persons, but all preach a single idea: that a person of German descent is always a German and belongs to Germany.

"The likelihood that this form of foreign propaganda will become a danger is remote; yet it is desirable to inform the American public of the attitude of the German government toward American institutions and particularly toward American principles of citizenship."

The book contains many translations and facsimile copies of some thirty odd documents that reveal the determination of Hitler and his colleagues to impress German culture upon the world whether the world wants it or not. Here is a typical statement of Hitler's: "The German Reich as a State must embrace all Germans not only for the purpose of uniting and maintaining the most valuable racial elements of this nation but also for the purpose of raising the German nation gradually and safely to a dominating position." As we see from the following quotation from Dr. E. W. Bohle, this is not simply talk but is being made effective by the various ministries: "It is natural that during the first year since its establishment, the foreign commercial office could succeed only in part in mobilizing the foreign Germans from the point of view of economics. In spite of this, I may say without exaggeration that the foreign

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The present campaign of the National Council to raise the \$300,000 budget shortage is as much an opportunity for witnessing to belief in God as a means of raising the needed funds, the Rev. Charles W. Sheerin, vice-president of the National Council, explained in a statement March 7. "Our Chinese Christian brethren," he said, "are asking us in the time of their weakness to show that through God man can be strong, and they have demonstrated to us by their faith in time of distress the character of real Christian suffering under persecution. In Japan we have a young Christian Church struggling against overwhelming odds, but witnessing through the eternal strength that comes from a knowledge that only under God can the problems of mankind be solved. What we are asking in the way of money gifts is so small that its greatest significance may not be realized. Less than the price of a moving picture show, little more than a package of cigarettes from each communicant, will balance the budget of the general Church, strengthen the courage of our representatives in the far off and lonely places, and give a hope and vision to the members of local parishes."

* * *

Deaconess Clark At School in China

Deaconess Julia Clark of Pasadena, California, who was in the United States last year on furlough from China, and whose story of her visit to the 8th Route Army was one of the most exciting stories to appear in a Church paper last year, has joined the staff of the combined diocesan schools for boys and girls. The school moved from Wuchang to Hankow and recently to Chuan Hsien, and now finding that remote spot unsafe from Japanese air raids has moved again, as previously reported. She takes the place of Venetia Cox who returns home for a furlough after one of the most difficult years in missionary history.

* * *

Speakers in Philadelphia

Philadelphia has a wealth of speakers this week. Headmaster Neville Gorton of England's famous Blundell School, lecturer at the Berkeley Divinity School was the preacher on Sunday at St. Mary's, Ardmore. Incidentally the Rev. Louis Pitt just celebrated his tenth anniversary as rector of the parish. . . . Miss Anna S. Van Kirk, since

1921 a nurse in our hospital at Kyoto, Japan, was the speaker on March 14th at St. Thomas', White-marsh. She is now on her way back to her post in Japan. . . . The Rev. Hollis S. Smith, missionary to China, addressed the Auxiliary of the diocese on March 15th. On furlough after sixteen years in China, he has carried on an extensive work among the rice farmers a hundred miles inland from Shanghai and he told exciting stories of that work and also of the work among refugees since the invasion by Japan. . . . Lenten preachers in the city include Bishop Bennett of Rhode Island at Holy Trinity and at the Locust Street Theatre, the Rev. Brooke Stabler, university chaplain, at Old Christ Church, and also the Rev. Henry F. Kloman, father of Rector Felix Kloman. On Saturday the speaker at Old Christ Church will be Layman William White Jr., a direct descendant of Bishop White, one-time rector and the first American Bishop.

* * *

Father Hughson Addresses Philadelphia Clergy

The art of preaching to souls was the topic dealt with on Monday, March 13th, in an address to the clerical brotherhood of the diocese of Philadelphia by Father Hughson of the order of the Holy Cross.

* * *

Florida Auxiliary Raises Scholarship

The Florida branch of the Woman's Auxiliary is raising \$500 over a period of two years for the training of a Negro girl at the Bishop Tuttle School, which is a part of St. Augustine's College, Raleigh, North Carolina. It is a memorial to Mrs. Jeannie O. M. Cornell, late executive secretary of the diocese, whose interest in Negro work was always great.

* * *

After-Madras Meeting in Phoenix

An After-Madras meeting was held in Phoenix, Arizona, on March 5th and 6th, with such a large number of people desiring to attend that the committee had to send out notices that the sessions would have to be limited to a selected group of Church leaders.

* * *

Going to Them With Bands

In the Kensington district of Philadelphia the churches have united for a series of outdoor revival services, under the auspices of a preacher's committee headed by Episcopalian Rector Albert W. Eastburn. The first one was last Saturday evening but it was not outdoors . . . rain . . . so they moved into a church. They hope for better luck this Satur-

Off-Moment Department



At the left you have a portly parson by the name of Norman Nash swinging lustily and sending a pop-up to the pitcher. When he is at work he is at present a professor at Cambridge Seminary, though he is to be the rector of St. Paul's School in the Fall.

While over here you have the managing editor of THE WITNESS, who came to bat in the ninth with the score tied and whammed a liner over the left field wall. Notice the sprightly way this trim athlete gets off to first. Unfortunately the mighty blow was foul and he subsequently took strike three with his bat on his shoulder to end this ball game last summer at the Wellesley Conference.



day when they are to march about the district behind a Salvation Army Band and a drum and bugle corp, winding up with a service in Norris Square. The speaker is to be the Rev. Joseph Robinson, Reformed Episcopal rector. Other sections of the city are watching the experiment with an idea of having similar demonstrations of their own. Pastors of Kensington churches report that already it has resulted in increased congregations.

* * *

Preaching Mission in Pennsylvania

Bishop Taitt has sent a message to 76,000 communicants of his diocese of Pennsylvania, urging them to support the preaching missions to be held throughout the diocese from March 19th through the 26th. Final preparation of the clergy taking part will be a quiet day held on March 19th led by Father Hoffman of the Cowley Fathers.

* * *

Post-Madras Meeting in Los Angeles

In Los Angeles, as elsewhere, Episcopalians were prominent in the conduct of the post-Madras conference for that area, held March 7 and 8.

Bishop Stevens was chairman of the committee on arrangements, of which Mrs. Stevens and Reynold E. Blight were also members. In a notable address on "Fundamentalism and Radicalism at Madras" Prof. P. C. Hsu of the University of Shanghai maintained that Madras had discovered that the fundamentals of the Christian faith lead directly to radical social action. He reported that although there were some differences of emphasis, particularly in the case of the German confessional delegation, the Madras conference felt committed to seeking radical social change.

* * *

Noted Preachers for College Town

With the visit on March 5 of Bishop Henry D. Phillips of Southwestern Virginia to the Robert E. Lee Memorial Church, Lexington, Virginia, began a series of addresses by speakers appealing to college students. The Memorial Church, Rev. Thomas H. Wright, rector, ministers to the students at Washington and Lee University and the Virginia Military Institute. Other preachers in the series are Canon Raven, chaplain to the king of England, now visiting in this country; the Rev. Arthur Lee Kinsolving of Boston; the Rev. Alexander C. Zabriskie of Virginia Seminary; the Rev. Oliver J. Hart of Washington; the Very Rev. Noble C. Powell, dean of the Washington cathedral.

* * *

Children Put Out Fire

When an overheated stove caused the building of Grace Church, Randolph, N. Y., to catch fire one Sunday recently one of the church school classes extinguished it with snow and water. Serious damage was prevented, and the local fire department was not called.

* * *

Church Needs Knowledge on Rural Life

The Church is weak in the rural field because its people know little about the forty per cent of the country's population living in rural areas, according to the Rev. E. Dargan Butt of Valle Crucis, N. C., who led a discussion on specialized training for rural workers at the Church Workers' Conference on Mountain work in Knoxville, Tennessee, March 6 and 7. He said that to meet the opportunity in the rural field a specially trained clergy is needed, and suggested that one of the Church's seminaries, possibly DuBose in Tennessee, could be used to provide the training. The conference was presided over by the Rev. George P. Mayo of Bris, Virginia. In the quiet hour Deaconess Edith A. Booth said

that Church workers are in danger of becoming too busy in the detailed activities of their life to keep clearly before them the one central purpose of glorifying God. Mrs. John C. Campbell of the Campbell Folk School at Brasstown, N. C., led a discussion on organized recreation in rural communities, and Bishop Gribbin of Western North Carolina spoke on rural Church music. The conference voted to submit to the commission on the revision of the hymnal a request for inclusion of certain simple hymns suitable for use in rural congregations. Following this conference 42 Episcopalian mountain workers attended the general Conference of Southern Mountain Workers, held March 7 to 9.

* * *

Noted California Organist Dies

Percy Shaul Hallett, noted Church organist and composer, died early in March in Pasadena, California, where he had been organist and choir director for many years at All Saints Church. Surviving are his wife and, among other children, the Rev. Harold Hallett, rector of Christ Church, Quincy, Mass., and Mrs. Randolph C. Miller, of Berkeley, Calif.

* * *

Bishop Brent Anniversary to Be Observed

The tenth anniversary of the death of Bishop Charles Henry Brent is to be observed at a service at Trinity Church, Buffalo, on Sunday, March 26, with Bishop John Ward of Erie and Bishop Cameron J. Davis of Western New York as speakers. The international memorial committee has set this date for Bishop Brent's own diocese, with the hope for world-wide observance of the event.

* * *

Roots and Buchman Return to U. S.

Accompanied by Bishop Logan H. Roots, retired bishop of Hankow, the Rev. Frank N. D. Buchman, founder and leader of the Oxford Group movement, arrived in New York March 9 after two and a half years in Europe and the Near East. He announced plans to form "moral rearmament training stations" in various parts of the country, in his campaign for a "new moral climate" and for a "battle for peace."

* * *

Speaking Teams Urge Tolerance

To further a program for religious toleration in southern California groups of three speakers, all students or alumni of southern California colleges, have been speaking to Church and fraternal groups on behalf of

Ideas and Methods

EXPERTS in religious education agree that it is important to have children work on a project and not merely listen to instruction. Here is a project: secure for each member of the class a penny copy of the Book of Acts, which may be secured from the American Bible Society, Park Avenue, New York. Also give each child a pencil that is red at one end and blue at the other. All words of instruction to the Church, such as baptism, Holy Communion, ministry, confirmation, ordination, are underlined with red. All places where St. Paul visited are underlined in blue. The Book of Acts is read in class, or chapters assigned and reported upon. This simple project develops intense and growing interest; brings home that the Apostolic Church had the same things found in our churches now, and makes for a feeling of security in a Church that has lived throughout the ages.

the University Religious Conference of Los Angeles, representing the work of the National Conference of Christians and Jews. Each "triad team" is composed of a Jew, a Protestant, and a Roman Catholic. After each member of the team makes a short speech they begin to ask each other typical questions involving religious prejudices. The audience is then invited to join in the questions and discussions. More requests for teams have come in than it has been possible to fill.

* * *

Civil Marriage Held Valid

A marriage ceremony performed by a civil magistrate should not be repeated, according to a letter Bishop Manning has sent to the clergy of the diocese of New York. "Although it has not been solemnized and blessed by the Church," the bishop says, "a marriage performed by a civil ceremony, if there were no impediments to it, is a valid marriage, the children born of such a marriage are legitimate, and therefore such a marriage should not be repeated. To repeat such marriages would in some cases bring into question the legitimacy of children born of the marriage." In the letter Bishop Manning also points out that the Prayer Book rubric in the rite of confirmation specifically directs that the congregation is to remain standing until all the candidates have been confirmed. When Roman Catholics are received into the Episcopal Church without reconfirmation such official

reception should take place publicly, whether conducted by a priest or bishop.

* * *

Young People Confer On Holy Communion

Fifty young people from twelve parishes around New Haven, Connecticut, met at the Berkeley Divinity School on March 4 to discuss the implications of the Holy Communion in the world today. It was the conclusion of the assembly that a study of the Holy Communion in groups, conferences and lectures by Christians of all descriptions would provide an effective basis for Church reunion. Delegates presented papers on the Lord's Supper and its relation to parish, Church, and world unity, and a communicant of the Eastern Orthodox Church read a paper on the Liturgy of St. John Chrysostom.

* * *

Preacher Appointed For Burton Consecration

Bishop-Editor Johnson is to be the preacher at the consecration of the Rev. Spencer Burton as suffragan bishop of Haiti. The service is to be in Boston on May 3rd. Father Burton is the superior of the Cowley Fathers, with headquarters in Boston.

* * *

Church Warned By Forum Speaker

If the Church as an institution seeks to maintain its privileges and property, it will be swept off the face of this changing world, the Rev. William B. Spofford declared on Sunday, March 5th, at the Baltimore Open Forum. "On the other hand if the Church takes a courageous stand and fights for humanity in its struggle for a better world, it will play a very important role in the formation of a new society that is emerging," he added. The alignment of the hierarchy in Spain with the Insurgents was cited by the speaker as an example of the Church seeking to maintain its property rights and privileges. "I am glad to say that many priests stood by their charges and administered to the needs of their parishioners under the Republican government," he continued. Conceding that organized religion had betrayed humanity on more than one occasion, and therefore suffered the fate of the Church in Russia, the speaker declared that even in enlightened America churches often attempted to enslave by propagating the idea that people should accept injustice upon earth because of the hope of rewards in heaven. "Jesus did not talk about pie in the sky when you die. He said we are to establish here upon earth His Kingdom, and He laid down principles through which this could be brought about."

Those principles in brief are that human beings are the most important things in the sight of God; that men should live on this earth as brothers, and that the meaning of life is to be found in service to others. The social implications of these principles pack enough dynamite to blow this world into a cocked hat." Mr. Spofford paid tribute to the capitalist system by declaring that it had released great energies, created an abundance of goods through the creation of a marvelous industrial machine. However because the world has become so largely industrialized former markets are largely lost, with a resulting misery at home and a world war threatening. "Our present world crisis is not due to wicked men messing up a perfectly good economic system, but rather the breakdown is due to even good men finding it impossible to make a bad system work any longer."

Dealing with the international situation Mr. Spofford maintained that the Church should advocate economic and moral action against aggressor nations, and should likewise support the victims of aggression, notably China and Loyalist Spain. "Such action is far removed from the Christian ideal, but we are not living in an ideal world so that we are compelled to deal realistically with the situation as it is. This calls for cooperation with those forces that are seeking to extend democracy to all areas of life and to maintain peace."

* * *

Prominent Negro Churchman Dies

Dr. Augustus N. Lushington, a veterinary surgeon of Lynchburg, Virginia, died on February 12, aged 68. He had devoted many years of effort to the extension of the

Church's work among Negroes. He was active in the organization and work of the Church of the Good Shepherd, Lynchburg.

* * *

Two Bishops Visit Berkeley School

Bishop I. P. Johnson visited the Berkeley Divinity School at New Haven on March 2, giving a lecture in pastoral theology and making addresses, while Bishop Wallace J. Gardner of New Jersey conducted a retreat there on March 3 and 4. In the retreat Bishop Gardner declared that the enemy of the Church today is the popular lay and clerical view that the Church is "a club whose chief function is to entertain those who belong." The Church, he believes, is passing through a period of transition, but with the increasingly happier relations between religious bodies at the present time he sees "the grandest chance ever for the Church."

* * *

Rhode Island Church Observes 100 Years

The Church of the Ascension, Wakefield, Rhode Island, last week celebrated the 100th anniversary of its founding, with Bishops Perry and Bennett speaking in the course of the observance. The present rector,

the Rev. Frederick Peet Taft, was greeted by a former rector, the Rev. Frederick E. Seymour, now at St. George's, Ardmore, Penn., and by the Rev. Thom Williamson, rector of the neighboring parish of St. Peter's, Narragansett.

* * *

Young People Meet In Virginia

Bishop Henry Phillips of Southwestern Virginia led the recent mid-winter conference of the Young People's Service League of his diocese, presenting three points for the group's consideration: Your vision of the Lord Jesus Christ; Understanding the Lord Jesus Christ; Following the Lord Jesus Christ. Each topic was taken up by one of three divisions of the group. The conference was opened by the Rev. Charles C. Fishburne, Jr., rector of Christ Church, Martinsville, at which the meeting was held. The Rev. John F. W. Field of Christ

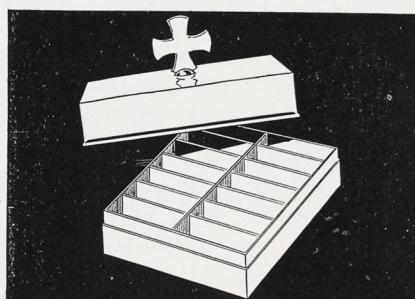
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Church, Roanoke, who heads the young people's work in the diocese, assisted at the conference.

* * *

Rhode Island Has Social Service Talks

With "The Challenge to the Church" as the general subject the social service guild of the diocese of Rhode Island, in cooperation with the diocesan department of social service, is offering a series of addresses in Providence. The speaker last week was the Rev. Charles Townsend, rector of St. Stephen's, Providence. Subsequent speakers will be the Rev. Fleming James of the Berkeley Divinity School and Rabbi William G. Braude of Providence.

* * *

Pennsylvania Rector Observes Anniversary

Having completed twenty years as rector of St. Stephen's Church, Wilkensburg, Pennsylvania, the Rev. William Porkess was honored by a special service in the church on March 5, with Bishop Mann of Pittsburgh officiating. Tributes were received from the Christian Church of Wilkensburg, the editor of the local paper, and the Rev. G. P. T. Sargent, rector of St. Bartholomew's, New York, among many others.

* * *

Topeka Churchman Dies

George Hughes, prominent member of Grace Cathedral, Topeka, died on February 27, at 73. He was born in England and was the son of Thomas Hughes, noted English writer. Mr. Hughes worked strongly on behalf of Henry George's single tax movement and the cooperative movement. His father had been a Christian socialist.

* * *

Missionaries Forced Into Outside Work

Even before the current impending shortage of \$300,000 in missionary funds arose members of the staff of one mission field were forced to seek additional support from secular work, according to word from Bishop Norman Binsted of Tohoku. He says that the bishop of one district had to per-

mit such outside work even against his better judgment. "The worker who has to live on his missionary salary simply cannot make ends meet," Bishop Binsted holds. "The Church is demanding heroic work from underpaid men and women. This results in many valuable workers leaving the field at the end of their first term, or sooner."

* * *

Long Island Bishop Honored

The clergy of the diocese of Long Island recently presented to Bishop J. I. Blair Larned, suffragan of the diocese, a set of vestments, the occasion being the tenth anniversary of his consecration.

* * *

Raising Money By Giving

A month ago the Rev. Waldeman Rutan of Trinity Church, Shamokin, gave each of the 111 people in his congregation a dollar bill, after preaching on the parable of the talents. After giving them a month to increase the money he has received \$511, with more to come.

* * *

English Women Sing In Michigan

The Ladybrook Ladies' Choir, of Cheshire, England, filled a number of

engagements in the diocese of Michigan recently, including those at St. Paul's Cathedral and St. John's Church in Detroit, and St. Paul's, Jackson.

* * *

Chicago Suffragan to Be Elected in May

More than a hundred bishops have consented to the election of a suffragan bishop in Chicago. As soon as a majority of the standing committees send in consents Bishop Stewart will issue the call for the special



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election, which is expected to be held in May. Bishop Stewart is again able to conduct two confirmation services on the same day, following recovery from his illness of last summer.

* * *

New York Cathedral Services in Nave

The services of the Cathedral of St. John the Divine were moved on March 12 to the nave, where they will be held until the work on the sanctuary and choir is completed and the whole interior is opened. To mark the transfer of the services into the nave there will be a series of special preachers from now until Easter, including a number of the bishops of neighboring dioceses.

THE BOOK EDITOR CALLS ATTENTION TO SOURCE BOOK

(Continued from page 9)

commercial office has carried on remarkable and fruitful work which is of great importance both for the Reich and the foreign Germans. The majority of our Germans abroad are actively participating in the economic life, and a large percentage of our political leaders belongs to the merchant class . . . We shall see to it that the German spirit shall burn in the hearts of our racial comrades abroad like an eternal flame which cannot be extinguished."

And the attempt to create an island of German influence in America that might be used to undermine Americanism is given by the following quotation from the Year Book of the German-American Volksbund: "Every effort in behalf of the German youth is of great importance over there (Germany), since the future of Germandom in America can no longer depend upon new recruits from across the sea. It must find its German future in its own land, and construct it out of its own youth. Therefore, the youth groups of the German-American Volksbund represent a truly great achievement for Germandom. The children's choirs of the glee clubs help perpetuate the German language. Within the next few years, the entire unified strength of Germandom will be necessary in order to check the shrinkage in the German population through the Americanization of its youth."

This is a book that ought to be on the table of all those who feel that there is nothing to fear in Fascism but that only Communism can undermine our American democracy.

Those Gay Middle Ages, by Frederick D. Kershner, Willett, Clark & Co. (\$2). One hears of the "good old days" which in many respects were not so very good after all. Dr. Kershner, Dean of the School of Religion at Butler University, gives us a very interesting volume, descrip-

tive of actual conditions that existed throughout the civilized (?) world during the Middle Ages, delving into the fields of education, medicine, sanitation, and related subjects, with particular reference to the general improvement in conditions between the time of which he writes and the present. The author holds that today the cry of "Back to the Middle Ages!" is growing louder, and further declares that "not one of these medieval enthusiasts could tolerate the living conditions of the 12th and 13th centuries were he actually set down in the midst of them." One is reminded that it is not difficult to think of a number of spots that he would not want to be

"set down in the midst of" right now: in places, for example, where the guillotine, concentration camp and air bomb have supplanted the old-fashioned and inefficient method of burning at the stake.

It was during this period, however, that the darkness showed spots of light and literary genius in Boccaccio, Rabelais, and Spenser, and later on Scott and Tennyson.

Although the subject matter is, in part, of a gloomy nature, the author handles his thesis with point and wit and a nicety of expression that permits description of this period in history in such manner that the reader will find lively interest in the text.

—JOHN A. CAREY.

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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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

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

The Incarnation

Madison Avenue and 35th Street

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

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days: Holy Communion 10 A.M.

Daily (except Saturdays).

Noonday 12:15-12:40 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.

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.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

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.



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