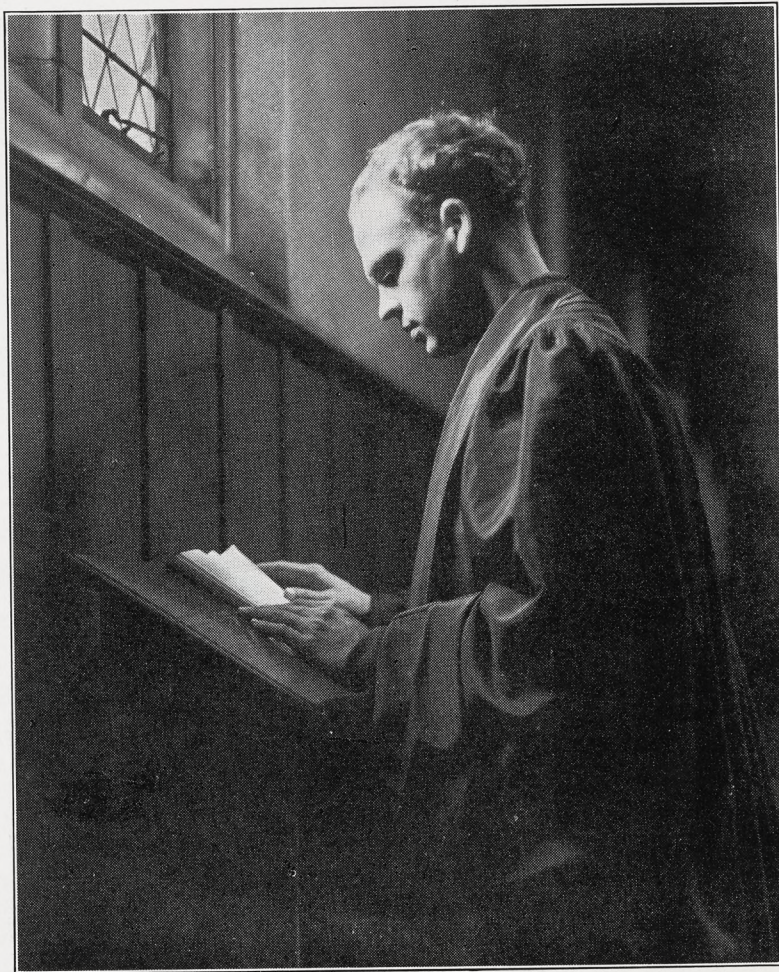


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# THE WITNESS



THE SEASON OF LENT

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## CLERGY NOTES

CARROLL, ALBERT P., a former priest of the Roman Catholic Church, was admitted to the ministry of the Episcopal Church on January 20th by Bishop Wing of South Florida. After a ministry of about 16 years in the Roman Church he was received into the communion of the Episcopal Church in 1937.

DANIELS, HENRY, Bishop of Montana, received the degree of doctor of divinity from Berkeley Divinity School on January 25th.

DAWLEY, POWEL M., is now the associate rector of St. David's, Roland Park, Baltimore.

GARDNER, GERARD C., is now the vicar of Trinity Church, Fillmore, California.

GRAY, SIDNEY R. S., rector of several Chicago parishes during his long ministry, died on January 11th in his 87th year.

PFEIFFER, ROBERT F., formerly assistant at All Saints', Pasadena, California, is now the rector of Christ Church, Tacoma, Washington.

TORREY, A. J., formerly in charge of Trinity, Monessen, Pa., is now in charge of St. Simeon's, Concord, Staten Island, N. Y.

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# THE WITNESS

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*Associate Editors*

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## SAMUEL SEABURY: FIRST BISHOP

*By*

JAMES ARTHUR MULLER

*Professor at the Cambridge Seminary*

ON NOVEMBER 14, 1784, the first American bishop was consecrated. What puzzles many readers of American church history is that a bishop had not been consecrated long before, since the Episcopal Church, whose very name implies bishops, had existed on this continent since 1607. It was the first of all churches to be planted in the English colonies. But during the first century of its existence the mother Church of England felt that conditions in the colonies were too primitive for the residence of a bishop (the conception of a missionary bishop had not yet dawned upon the Church), and during the next century, when living conditions in the colonies had improved, objections to bishops came from the side of the colonists, who felt that bishops were too closely connected with the English state and that they might curb that measure of religious and political independence which the colonists were already enjoying.

The separation of the colonies from England naturally quashed this objection, and almost immediately after the conclusion of peace in 1783 the clergy of Connecticut met and chose two men as suitable, either of them, to go to England for consecration as their bishop. The first was Jeremiah Leaming, who declined, probably because of age. The second was Samuel Seabury.

Seabury, born in 1729, was a native of Connecticut, a descendant of John Seabury, seaman, who settled in Boston in 1639. Through his grandmother he was descended from John and Priscilla Alden. His father as a young man had been a licensed preacher in the Congregational Church, but at the age of twenty-four was ordained to the Episcopal ministry. He served as rector at New London, Conn., and later at Hempstead, L. I.

Samuel Seabury graduated from Yale in 1748

and then studied theology while acting as lay reader under his father on Long Island. He went to England in 1752 and being still too young for ordination, studied medicine for a year at Edinburgh. He was ordained deacon and priest in 1753. Returning to this country he served churches successively in New Brunswick, N. J., Jamaica, L. I., and Westchester, N. Y.

During the Revolution he sided with the Tories, being convinced that it would be for the best interests of the colonies to remain under the British crown. This exposed him to insult and injury—he was on one occasion seized by a troop of revolutionary horse, carried from Westchester to New Haven, paraded through the streets there, and kept under military guard for six weeks. After his release he took refuge within the British lines and became chaplain (with the rank of captain) in the King's American Regiment, a regiment of colonial loyalists raised in New York.

He had long been convinced of the need of bishops in America. In 1766 he had written, "The poor Church of England in America is the only instance that ever happened of an Episcopal Church without a bishop. Without bishops the Church cannot flourish in America."

On his election in 1783 he went to England at his own expense. The English bishops received him graciously and expressed their willingness to consecrate him as soon as the law permitted them to do so. According to the law as it stood all newly consecrated bishops must swear allegiance to the Crown. This, despite his royalist sentiments, Seabury obviously could no longer do.

The Prime Minister, William Pitt, refused to ask Parliament to change the law until he received statements from the civil government of Connecticut, and from the American Congress, that they



had no objection to bishops in America. "Having," he said, "never sent a bishop into America while the thirteen states were subject to Great Britain, it would have a very suspicious appearance to do it now, and would probably create or augment ill-will in that country against this." To which Seabury rejoined, "That having neglected a necessary duty for almost a century was a very bad reason for continuing the neglect."

Seabury wrote to his friends in Connecticut that if the civil authorities of that state had any objection to him personally, he would gladly withdraw in favor of someone else, adding: "Believe me, there is nothing I have so much at heart as the accomplishment of the business you have intrusted to my management, and I am ready to make every sacrifice of worldly consideration that may stand in the way of its completion."

He waited fourteen months in London and when his money was almost gone and there was no sign of Parliament's acting in the near future, he decided to apply for consecration to the Episcopal Church in Scotland. This was a small body in a land where the Presbyterian Church was established. Since it was not connected with the state, its bishops could act without waiting for Parliament, nor need they exact any oath to the crown. The Scottish bishops expressed their willingness to consecrate Seabury if he would agree to use his influence to have the Scottish form of the Communion Service adopted in America. This he did and was consecrated, as we have seen, in 1784.

ON HIS return to America a Boston newspaper wrote: "Two wonders of the world, a Stamp Act in Boston and a bishop in Connecticut!"

He found that there was no objection on the part of the civil government to the office of bishop, but he had no little difficulty in overcoming hostility to himself personally because of his former espousal of the Royalist cause. That, in the eleven years of his episcopate, he succeeded in commending himself to his own Church and those outside it, is no little tribute to his qualities.

Although his duties included those of rector of the church at New London (whence he received his chief support), as well as those of Bishop of Connecticut, he was also elected Bishop of Rhode Island in 1790, and made occasional visitations in Massachusetts and New Hampshire. He became practically Bishop of New England.

At the General Convention of 1789 he proposed revision of the Communion Service along the lines of the Scottish liturgy, and it is due to him that we have certain elements in our service which are not in the English Prayer Book, notably our Lord's words in the Summary of the Law,

and those portions of the prayer of consecration known as the Oblation and the Invocation (on pages 80-81 of the Prayer Book). It was at this Convention that Seabury became Presiding Bishop, the House of Bishops then consisting of himself and Bishop White of Pennsylvania.

He was blessed with remarkably good health until the day of his death, which resulted from a sudden stroke experienced while calling on one of the wardens of his church in New London in 1796.

In securing the episcopate for Connecticut Seabury had shown the Church in other states what difficulties were to be met with and what measures were to be taken to overcome them. His reception in America relieved the minds of English statesmen of the apprehension that they would offend America by empowering English bishops to consecrate Americans. Hence when Pennsylvania and New York elected bishops they were, without difficulty, consecrated in England in 1787.

Thus Seabury's outstanding services to our Church—in addition to his work as pastor and bishop in New England—were: 1) taking the first and most difficult steps in the securing of the episcopate, 2) enriching our service of Holy Communion, and 3) commending the Church and the episcopate in a hostile or indifferent environment by his moderation and wisdom.

There is a revealing paragraph in his first charge to his clergy: "A man may have an irreproachable moral character and be endued with pious and devout affections and a competent share of human learning, and yet, from want of prudence or from deficiency in temper or some singularity in disposition, may not be calculated to make a good clergyman; for to be a good clergyman implies among other things that a man be a useful one. A clergyman who does no good always does hurt. There is no medium."

His advice, on occasion, to the laity was equally trenchant. In 1790 some of the leading members of Trinity Church, Newport, R. I., voiced objections to their new rector, a Rev. William Smith. Wrote the Bishop to one of them: "I cannot for my life see why you and Mr. Freebody, who were so justly anxious for the peace of the church then [under the previous rector, Mr. Sayre] should be so inattentive to it now. Peace and unity are Christian duties and just as necessary whether Mr. Sayre or Mr. Smith be your minister; and it is the same and as great a sin to rend and divide the church and destroy its peace under Mr. Smith as it was under Mr. Sayre . . . Which is the better man is a matter of mere opinion and you may be deceived. And besides God has not made you their



judge . . . your estimation of the one or censure of the other are foreign to the point. While Mr. Sayre was your minister you did well in abiding with him in worship and ordinances. But does your church cease to be the church of Christ because you have got another minister? Or do you act wisely in cutting yourself off from the worship and communion of Christ's church because you do

not like your present minister as well as you did the former one? . . . Indeed, my dear Sir, you seem not to apprehend the fatal consequence of your present conduct, both to yourself and others."

Those who would like to learn more about Bishop Seabury should consult W. J. Seabury's *Memoir of Bishop Seabury*, 1908, and the Seabury number of the *Historical Magazine of the P. E. Church*, September, 1934.

## CLERGY LEADERSHIP

By

WOLCOTT CUTLER

*Rector of St. John's, Charlestown, Massachusetts*

FEW things have irritated me so deeply in recent years as has a seemingly smug and certainly sly editorial in the December issue of *Fortune*, reprinted in full by the *Christian Century* for January 3, and recently reissued in pamphlet form and mailed to the ministers of the United States. What the editorial seeks is that the preachers of the country shall oppose our entry into the war in Europe—a purpose with which I happen to agree.

What the editorial says, however, is that the preachers of the churches ought to be ashamed of themselves for not taking, in matters of public policy such as peace or war, a more Christ-like and courageous stand than do the laity. The editors assert (as humble laymen) that at the time of the World War they looked in vain for a voice of Christian vision and strength to come from the pulpits of our land. All that they heard from the churches in those tragic years, they say, was the mere reflection and amplification of the passions and prejudices of the war-maddened laity. They add that, "when we consult the Church we hear only what we ourselves have said." Where, they suggest, but to the *Christian pulpits*, should ordinary mortals look for superhuman vision and inspired utterance concerning the problems of our day?

That is what makes me boil. "Where should they look for inspired utterance?" etc. Do the editors of *Fortune* as laymen, do the editors of our secular press generally, do business men as a whole, really look to the Christian pulpit for guidance or vision concerning any aspect of public affairs? Have they really sought and failed to learn the judgment of men of the cloister on matters that concerned their social behavior? Do any considerable number of them as yet admit that the Gospel should be applied by ministers either singly or in groups to such mundane matters as hours of labor, wages, prices, high or low tariffs, public

utilities, corporate profits, international relations, or even peace and war? Business in general has long given the world the impression that discreet and agreeable men of the cloth may be acceptable to the laity as mentors in personal and certain social matters, or as useful chairmen of committees designed to allay social friction, but that no generous financial support could be expected for a church whose pastor should venture to call in question the business ethics of his parishioners or the international policies of the nation.

The editors of *Fortune*, a secular paper for the outwardly prosperous, would now have us believe that they did not hear the prophetic voices of those brave preachers who dared to condemn America's entering the World War in 1917. No, of course not! And for several significant reasons. First, those brave preachers did not get a "good press." Secular businessmen saw to that. Second, those brave preachers lost their pulpits. Secular businessmen saw to that. Third, some of the bravest of those preachers were confined as enemies of the republic. Secular businessmen saw to that. And finally, in the twenty years since the World War was concluded, many of those preachers—for instance, our own Bishop Paul Jones—have been denied a chance to speak where any considerable number of people might hear them. Secular businessmen still see to that. It is no wonder that the editors of *Fortune* note (with pained surprise) that the Church in 1917 seemed to be echoing with resounding acclaim America's sudden decision to participate in the war to save our democratic dollars. The press quoted and headlined every favorable clerical voice. Unfavorable voices either got no notice or spoke on other subjects. You may bet that the Church as a whole did not risk the candid application of its Gospel then, and that it will be obliged to leave to the laity the solution of particular political problems in the near future. That is the way churches have



to do, so long as the laity that supplies the money that sustains them, won't countenance even an interchange of views on matters of social importance.

For what muzzles the vast majority of preachers is not arrant cowardice or muddled thinking or preoccupation with the stock market but chastened and sad wisdom. The compelling reason for their long-suffering silence on many crucial questions is that only thus can they hope for financial support for the continued cultivation of devotional attitudes and the inculcation of basic principles and historic truths. The laity generally are very quick to withdraw from the prophet who dares to make them ashamed of their business habits. One of the ablest pastors and most widely effective preachers in Massachusetts for forty years was the late Philo W. Sprague, yet laymen tell me that no sizable Episcopal parish would even consider calling him after he published *Christian Socialism* in 1891. If ever the parishioners of our churches as a whole should reach the point of maturity and good sportsmanship that sustains the voice of Harry Emerson Fosdick in the Riverside Church since his ousting by the Fifth Avenue Presbyterian Church, and almost maintained Professor Jerome Davis at Yale, then the laity would be in a strong position to criticise any selfish or timid parson who failed to apply to everyday life the vision without which people perish.

A SECOND point made by the Fortune editors is that the laity have a right to look to the preachers for absolute truths, and that if the pulpit merely reflects the thinking of the pews, the laity might just as well ignore the Church altogether. That sounds suspiciously subtle; but perhaps it reflects nothing more serious than a pathetic desire for certainty in a world that is too much for the biggest of big business men. "A certain sick man" when in torments asked Abraham to send a messenger from the dead to his father's house where he had five brethren. His assumption was that, "if one go to them from the dead, they will repent." Abraham's answer presumably still applies: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Absoluteness is not to be looked for in the application of love to the immediate human situation. Only God is absolute. Only the motive of love is authoritative. Methods must change. Circumstances always alter cases. Even St. Paul knew "in part" and prophesied *in part*.

At the present moment, however, we wonder whether the editors of Fortune would do more than unmuzzle the preachers in one particular

situation and for a limited length of time. Many Republican and other prognosticators are becoming daily more convinced that in spite of his possibly sincere desire to keep this country out of the European War, President Roosevelt is following a course almost certain to involve us in it. Just as the hunter judges where the diving loon is likely to emerge by the direction of his bill at the moment of submerging, so it is not difficult to foretell that the President who today sets limitations on the right of certain European nations to choose their own forms of government, and who now complains that were those nations to win the present war Americans would find the world "A shabby and dangerous place to live in," will probably end by feeling compelled to send something more substantial than money and materials to suffering Finland, more than an ambassador to anti-Communist Rome, more than moral support to the trembling democracies.

But let Fortune's editors not delude themselves (or the Christian ministry) into supposing that what they really desire of the pulpit is a general and whole-hearted application of the teachings of Christ to every aspect of life. We wish that they did. We have striven for twenty-odd years, and better men in the ministry have striven for nineteen Christian centuries to bring nearer that salubrious day. But every such would-be prophet has burned his fingers (a matter of little consequence) and imperilled his corporate achievements (a heart-breaking and tragic calamity) whenever he said one-half of what his laity most needed to hear. It takes only one or two really influential and determined laymen to undo the painstaking work of a lifetime; and a whispering campaign or a boycott can prove far more damaging than a battle. What sunk the Inter-Church World Movement of a generation ago, for instance, was nothing that happened in the open. A certain committee of Churchmen, lay and clerical, had come out in print with irrefutable evidence of un-Christian conditions prevailing in many of the nation's leading steel mills. The most important laymen of the period tried in vain to sidetrack the report. The evil conditions in the mills were ultimately revolutionized, to the great gain of everybody concerned—that is, everybody except the Inter-Church World Movement, which collapsed almost instantly for lack of further financial support.

If the laity should ever want to free the Christian pulpit for the utterance of genuine convictions regarding our social life as children of God, let them begin by opening their churches and their theological schools to such living victims of World War and recent hysteria, as actually have



with Christian insight and gentlemanly tact, proclaimed to their cost the truths with which God has touched their lips. When they have restored each Bishop Jones to his pulpit and every Professor Davis to his desk, then we may be very sure that there are hundreds of other mortified and muzzled voices ready and waiting for a chance to proclaim the standards of eternal Light. The vision is there, the urge to witness is there, and the need of prophecy is ever compelling; but how can the clergy without disrupting or closing their churches proclaim what the laity generally are not big enough to listen to? Every pastor who has but one layman who stands by him in ticklish social situations knows how much of his courage to preach comes not direct from God, but through the meditation of men—laymen of sincerity, disciplined faith, and good will.

## *Let's Know*

By

BISHOP WILSON

LENTEN CUSTOMS

**C**URIOUS customs have a way of gathering around popular observances when they are repeated from year to year. We have many of them associated with Christmas and Easter and a few with Lent, such as the hot-cross buns in Holy Week.

Two hundred years ago in England a man was appointed at the beginning of Lent who was known as the "King's Cock Crower." It was his duty every night during the Lenten season to crow the hours in the palace precincts instead of announcing them in the usual way. Of course it was meant to be a reminder of the crowing of the cock which brought St. Peter to repentance at the time of our Lord's crucifixion. When the House of Hanover moved from Germany to occupy the English throne they knew nothing of English customs. The story goes that the Prince of Wales (later king George II) sat down to dinner on Ash Wednesday night. All at once a man entered the dining hall and began to crow. The prince was very indignant, considering it some sort of insult to his royal person. He was finally convinced that it was really an honor. But the custom was discontinued from that time.

Then there was the "Jack o' Lent," a puppet made of straw and covered with cast-off garments intended to represent Judas Iscariot. This strange figure was drawn or carried thru the streets of the villages during Lent to the accompaniment of much uncomplimentary noise. Eventually "Jack o' Lent" was burned in the

open or thrown down a convenient chimney.

Half way thru the season comes Mid-Lent Sunday, the Fourth Sunday in Lent. In England they still call it Mothering Sunday because of the reference in the Epistle to Jerusalem "which is the mother of us all." It was an old custom for people to visit their parents on that day and carry gifts to them. They kept the day by "going a-mothering." Sometimes it was called Refreshment Sunday because the Gospel for the Day tells of the feeding of the five thousand. In the north of England it was known as Simnel Sunday. Small round cakes were baked containing plums and scalloped around the edges. They called them simnel cakes.

Some of the old writers refer to the wearing of black clothing in Lent. When it came to clothes of course the women had to have something special. They wore a "friar's girdle," supposedly an outward indication of the self-denial to which the members of the mendicant Orders were especially dedicated.

Certainly we shall not sniff at these quaint customs even tho many of them have quite gone out of fashion. They show that Lent had a really popular significance which found its place in the daily habits of the common people. Down beneath all of them lies a spiritual experience which is the true reason for keeping Lent at all. A deliberate and conscious purpose to keep God in first place in our lives, a cleansing of our souls by penitence and strengthening of them by additional spiritual exercises in worship, an honest effort to absorb more of the spirit of our Lord, a determination to know Christ a little better at the end of Lent than we did at the beginning—such are the real reasons for the Lenten season. Popular customs are reminders. In themselves they have no particular value but insofar as they stimulate our memories they may be useful accessories to a more serious purpose.

## *Ski Pants and Church*

**O**LD Dicky Morris was loafing, as usual, in the flag-shanty. "Them stylish ski-pants," remarked Dicky to his friend Pat Nelligan, the crossing-tender, "has done more to take the women out of doors than all the doctors."

"Shure and they has," agreed Pat, "and what av it?"

"Well," went on Dicky, "when somebody invents some sporty Church-pants for women, there won't be pews enough for the congregations."—

THE CHURCHMOUSE.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We reported last week that thirty-two eminent Churchmen, including a large number of Episcopalians, have issued a statement on the international situation, the gist of which was that a victory for the allied powers was essential if the values given to the world by the Christian religion were to be preserved. The statement called upon the people of the churches to give "sympathy and support" to the cause of the allies and of China. Among the signers were four members of the faculty of the Union Theological Seminary in New York.

The statement has brought forth a rejoinder signed by fifty-two students of the Seminary. "An overwhelming victory for either side," declare these students who point to the fact that they are the ones who would do the fighting, "would assure that justice would not be established and peace would be only temporary. The ends that we all desire cannot be achieved by the methods that are implied in this statement. The only practical step that will in any way assure their possible attainment is a peace without victory." The students therefore call upon the United States to offer continuous mediation and to do all that it can to bring the war to a close. "This requires," they write, "a strict neutrality in which no war goods are sold to any belligerent nation.—The deeper issue is not that some of the warring nations have a bit more democracy than the others, but that all the nations are caught in a war system that damns them all equally and will do so eternally unless we do everything in our power now to bring an end to the conditions that breed war. No progress can be made toward democracy and peace by taking part, either as a nation or as individuals, in the war system that we desire to end. To eliminate war we must deny it and refuse to support it."

### Edmund L. Souder To Conduct Retreat

The Rev. Edmund L. Souder, Cincinnati rector and former missionary to China, is to conduct a retreat for laymen of Southern Ohio on February 21-22.

### Bishop Darst Honored On Anniversary

The convention of East Carolina, meeting at Wilmington, January 24-25, held a service marking the 25th anniversary of the consecration of Bishop Darst. There were many addresses, including one by Bishop



BISHOP DARST

*Honored on Twenty-fifth Anniversary*

Thomas of South Carolina, patting Bishop Darst on the back for his great services to the diocese and the national Church. The treasurer of the diocese reported a falling off in pledges from parishes, making a \$2,000 cut in the budget necessary. Deputies to General Convention: Clergy: Mortimer Glover, Alexander Miller, John C. Grainger, W. R. Noe, Laity: George B. Elliott, W. G. Gaither, Guy C. Harding, J. Q. Beckwith.

### Omaha Young People Form Organization

Young people of Omaha, Nebraska, have organized a Council of Youth to promote young people's organizations in parishes. Each parish has three representatives and a sponsor on the council, which aims to coordinate the work in the city.

### Donald Aldrich Called To Boston Cathedral

The Rev. Donald Aldrich, rector of the Ascension, New York, has been called to the deanship of the Cathedral of St. Paul, Boston. He was at one time on the cathedral staff. He is considering the call but stated over the telephone on February 6th that he had not as yet decided to accept.

### Federal Council Has Fingers Crossed

The executive committee of the Federal Council of Churches, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy: "If the appointment should unfortunately prove a stepping-stone to a perma-

nent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths. We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization. We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace."

\* \* \*

### Pageant At St. Bartholomew's

The Vision of Bartholomew was presented at St. Bartholomew's, New York, on Ash Wednesday evening. The pageant, which was presented five years ago on the occasion of the 100th anniversary of the parish, has over 200 persons in the cast, in addition to a choir of sixty voices.

\* \* \*

### Large Class In Pittsburgh Parish

The Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Pa., presented one of the largest confirmation classes in the history of the parish on January 28th. A large proportion of the adult candidates came from six other communions.

\* \* \*

### New Jersey Aids Refugees

The committee to aid refugees, diocese of New Jersey, has raised over \$400 without making any public appeal, and has secured three affidavits for the release of families now in Europe. The Rev. G. R. Minchin, chairman of the committee and rector of St. James', Trenton, is having a meeting of the men of his parish with the hope that one refugee family may be settled in the neighborhood.

\* \* \*

### Presiding Bishop Visits Oklahoma

Presiding Bishop Tucker was the top man at the convocation of the diocese of Oklahoma, meeting at Muskogee, January 17th. He preached a missionary sermon and also attended all the sessions. The convocation adopted a budget of \$27,000—not only that but appointed a committee to go after more cash in order to extend the missionary work in the diocese. The Presiding Bishop addressed the House of Church Women, as did also Mrs. Tabor, field secretary of the Auxiliary. Deputies to General Convention



were elected as follows: Clergy: Dean Mills of Oklahoma City; the Rev. Hugh J. Llwyd of Muskogee; the Rev. Edward H. Eckel Jr. of Tulsa and the Rev. Samuel Peard of Okmulgee. Laity: Col. T. D. Harris, Ponca City; Mr. J. Bruce McClelland of Oklahoma City; Mr. C. W. Tomlinson of Ardmore and Mr. E. D. Cochran of Okmulgee.

\* \* \*

#### **Maryland Considers Indebtedness**

Maryland, meeting in convention January 25th, devoted a lot of time to indebtedness by dioceses and parishes. The Rev. Don Frank Fenn of Baltimore presented the proposals made at the synod which met some months ago in Wilkes-Barre, but, after a long discussion, they were rejected since the Maryland Vestry Act leaves such matters largely in the hands of the vestry. The convention budget of \$27,650 was adopted as was also the diocesan budget of \$82,071, with the latter reduced from \$90,000 after figuring up the pledges from parishes. Deputies to General Convention: Clergy: Don Frank Fenn; Arthur B. Kinsolving; Philip J. Jensen; William O. Smith Jr. Laity: Henry D. Harlan; James A. Latane; Gerner W. Denmead; Frederick A. Savage.

\* \* \*

#### **Where the Money Went**

We recently reported that the Jews of America have turned over to the Federal Council of Churches \$125,000 for the relief of Christian refugees. Announcement is now made that the money has been distributed as follows: \$5,000 to a committee of the World Council of Churches to aid German Christian refugees having visas for emigration; \$5,000 to the Evangelical Churches of Europe to aid Christian refugees; \$15,000 to the Friends Service Committee; \$100,000 to the American Committee for Christian Refugees.

\* \* \*

#### **Home for Church Women in Maryland**

Uplands, a large estate, has been willed to the diocese of Maryland as a home for Church women, and was accepted by the convention. It is the gift of the late Mary Frick Jacobs who also left \$1,000,000 of a \$3,000,000 estate to provide an endowment.

\* \* \*

#### **John Long Jackson Elected Bishop of Louisiana**

The Rev. John Long Jackson of Charlotte, North Carolina, was elected Bishop of Louisiana at a convention held in Alexandria on January 25th. He was one of sixteen nominees and was elected on the



DONALD ALDRICH  
*Called to Boston Cathedral*

fourth ballot. The financial committee reported that the diocese had paid off a debt of \$35,000 and had set up an endowment of a similar sum. Deputies to General Convention: Clergy: W. S. Slack of Alexandria; D. H. Wattle, William H. Nes and Sidney Vail, all of New Orleans. Laity: F. H. G. Fry; Warren Kearny, C. V. Porter and A. G. Levy.

\* \* \*

#### **Lenten Services in Cincinnati**

The preachers at the noonday Lenten services at Christ Church, Cincinnati, are: Rector Nelson H. Burroughs, Dean Austin Pardue of Buffalo, Rev. ZeBarney Phillips of Washington, Rev. Earle B. Jewell of Kansas City, Bishop Sturtevant of Fond du Lac, Rev. J. Harry Cotton of Columbus and Bishop Hobson.

\* \* \*

#### **Convention of Diocese of Chicago**

Bishop Stewart, in his report to the convention of the diocese of Chicago, disclosed that there had been an 11% increase in the number of communicants during the last decade. He also pointed out that last year's confirmations totalled 2,293 persons, a record for the diocese.

\* \* \*

#### **Negro Work in the Church**

Bishop Wing of South Florida wishes to correct press reports in regard to the proposal to set up a Racial Missionary District, which was not approved at a recent meeting of the Joint Commission on Negro Work. He points out that the petition to the General Convention favoring such a plan was not, as re-

ported, a petition of Southeastern Bishops, but came from the synod of the province of Sewanee, composed of lay and clerical delegates, both white and colored, and was adopted after full and free debate. He also states that there is no desire on the part of anyone to have a Racial District administer "the religious affairs of all Negro Episcopalians in the nation," as reported, but only the Negro work of those dioceses that, through their Bishops and Conventions, assign their Negro work to it. He also maintains that it is not the desire of those urging the establishment of such a jurisdiction to compel any congregation of Negroes to become a part of it. The action taken by the synod, he says, expressed the desire and hope of a major portion of the colored clergy and communicants in the province.

\* \* \*

#### **New Trustees for Pension Fund**

The Rev. Oliver J. Hart of Washington, D.C., and the Rev. John F. Scott of Pasadena, California, were elected trustees of the Church Pension Fund at a meeting held in New York on January 30th.

\* \* \*

#### **Benefit Performance for Lepers**

New York churches are cooperating in the sale of tickets for a performance of *Sun-up* as a benefit for the American Mission to Lepers. The play is to be presented on Lincoln's Birthday.

\* \* \*

#### **Acolytes Service in Cincinnati**

A acolytes festival for the parishes of Cincinnati was held at Grace-St. Luke's Church on January 21st, with fifty acolytes and clergy taking part. The sermon was preached by the Rev. Nelson M. Burroughs, rector of Christ Church.

\* \* \*

#### **Trinity College Gets Interesting Document**

Trinity College, Hartford, Connecticut, has received, as a gift from Miss Annie Trumbull, a copy of a pamphlet printed in New London in 1786, giving the order of service arranged by Bishop Samuel Seabury for celebrating the Holy Communion. The pamphlet is extremely rare, and is of interest to liturgical students as showing the order in which Bishop Seabury arranged the various parts of the service.

Bishop Seabury, as is well known, was consecrated by Scottish Bishops at Aberdeen in 1784, and adopted for use in America, certain features of the Scotch Prayer Book instead of following the Book of Common Prayer of the Church of England. The pamphlet, now a treasure at Trinity, is the result. Not all of its



divergencies from the English Book have been embodied in the Book of Common Prayer of the Episcopal Church in this country.

At a recent annual corporate communion of the Seabury Society of Trinity College, President Ogilby used once more the Seabury form of service. It is planned to repeat this service each year when the Seabury Society holds this service. The Society is a student organization in the College, which meets regularly to study and discuss the history of the Church and its problems for the present and the future.

\* \* \*

#### **Convention of Upper South Carolina**

Bishop John J. Gravatt presided for the first time over the convention of the diocese of Upper South Carolina, meeting January 23-25 at Columbia. Snow and ice nearly wrecked a laymen's dinner which was a feature of the affair. The headliner was Mr. E. W. Palmer, newspaper editor from Kingsport, Tennessee. He got there finally after skidding around several mountains. Deputies to General Convention: Clergy: Louis C. Melcher, Lewis N. Taylor, Robert T. Phillips, Maurice Clark. Laity: Christie Benet, Dr. C. C. Stuart, John W. Arrington Jr., J. E. Boatwright.

\* \* \*

#### **Bishop Mann Backs Church Papers**

Bishop Mann of Pittsburgh, in his address to his convention held in Trinity Cathedral, January 23-24, urged his people to subscribe to a Church paper.

"If missions are to be to our people something more than a name, they must gain the necessary information by reading a National Church paper. They will be more intelligent Churchmen, as well as more loyal supporters of their own parishes, if every week, through the reading of a Church paper they learn something of what this Church is doing in the missionary districts of the United States and in its work abroad. I ask all lay deputies who are not subscribers to any one of these four papers to take a copy of each one home with him, to read them and then to make up his mind for which one he will subscribe for a year. If he will do this, I am confident that he will not only renew his subscription, but he will be a more loyal and a more intelligent Churchman, and will recognize more clearly than ever before that he is the member of a great worldwide Communion, which has received from its Head a worldwide commission to preach the Gospel to all the nations." The Bishop also enthusiastically endorsed the proposal of President Roosevelt for a conference of religious forces looking to-

ward world peace. A considerable time was given to financial matters, with a committee appointed to study the matter. A threatened deficit in the budget was made up by a special committee that raised \$5,000. Deputies to General Convention: Clergy: Homer A. Flint, Bernard C. Newman, William Porkess, William F. Shero. Laity: Hill Burgwin, Frank J. Chesterman, John A. Lathwood, Ernest H. McKinley.

\* \* \*

#### **Favor Concordat With Presbyterians**

The convention of Los Angeles, meeting January 26-27, went on record as favoring the Concordat between the Episcopal and Presbyterian Churches, after a brisk and at times heated debate. The vote was overwhelmingly in favor of the resolution introduced by the Rev. John F. Scott of Pasadena, calling upon the General Convention to regard "sympathetically" the proposal. Archbishop Wand of Brisbane—which is in Australia and not Canada as I think I stated a week or so ago—addressed the convention. A resolution was passed objecting to the change of name of the Spirit of Mission to Forth; sympathy for Finland was expressed; a resolution asking for greater old age assistance on a national scale was passed, and another opposed any relaxation of the California three day marriage law. Bishop Stevens in his address expressed opposition to the pacifist pledge now being circulated in the Church. "The remedy for war," he said, "is to be found not in a formula or pledge predicated on unknown and unpredictable factors, but upon education for peace and Christian witness." Deputies to General Convention: Clergy: George Davidson, C. Rankin Barnes, Stephen C. Clark Jr. and William Cowans. Laity: M. A. Albee, Thomas J. Fleming, C. M. Gair and C. M. Winslow.

\* \* \*

#### **Rector Leads Missions Study**

At St. Stephen's, McKeesport, Pa., in addition to the regular Lenten schedule of services, the rector is giving a missionary address at each meeting of the guilds, auxiliary groups and other parish organizations, basing his talks on the biographies of missionaries. Maybe he is using the series that starts in THE WITNESS this week . . . hope so . . . a lot of people are.

\* \* \*

#### **Bishop Stewart Confers Honors**

Bishop Stewart of Chicago presented distinguished service crosses on January 25th to several communicants of his diocese. It is an annual event, when the Bishop singles

out those who have performed unusual service. Mrs. Faith Fitzgerald was honored for having served as treasurer of St. Ann's, Morrison, for thirty years. Rev. Ray Everett Carr and the Rev. Harold Holt, for their leadership in diocesan affairs. Canon David E. Gibson for his work at the Cathedral Shelter. Rev. Walter C. Bihler for the efficient administration of Christ Church, Woodlawn. Rev. Charles T. Hull, rector of St. Paul's-by-the-Lake, for the leadership he has given to the Forward Movement Commission.

\* \* \*

#### **New Parish House At Laguna Beach**

A new parish house is being constructed for St. Mary's, Laguna Beach, California, where the Rev. R. M. Hogarth is rector. They have two services here on Sunday morning to take care of the large congregations. Fine.

\* \* \*

#### **Bishop Mosher Resigns**

Bishop G. F. Mosher has resigned as missionary bishop of the Philippine Islands, declaring that he is no longer physically able to do the work required. The resignation will be acted upon at the General Convention, meeting in Kansas City in October.

\* \* \*

#### **Wants More Sex Education**

The Rev. A. S. Nash, Britisher who is now in this country as the special lecturer at the Berkeley Divinity School, was a headliner at the annual meeting of the Church Mission of Help, meeting in New York January 22nd.

"Good religious education," said Mr. Nash in his address, "includes sex education. It is easy to get the Church of England to accept this in theory, but the putting it into practice is quite another matter." Mr. Nash, who is joint secretary of the Moral Welfare Council of the Church of England, works with youth in England along some of the same lines as does the Church Mission of Help in America. His work, which began many years ago with what was then known as "rescue work," has branched out as has that of CMH in this country, to include not only remedial measures, but protective, correctional and education work as well.

"We have learned," Mr. Nash said, "that sex problems are not to be separated from other moral problems, and for this reason we have been working through our 42 dioceses organizing the younger priests to deal with all kinds of problems of young people in their small communities." Mr. Nash asserted that the job cannot be done by the clergy alone, but that it must be done in cooperation



with specialists—trained workers familiar with the problems of young people.

\* \* \*

#### Jefferson City Rector Is Honored

Rector Wilbur D. Ruggles of Grace Church, Jefferson City, Missouri, has been awarded the annual plaque by the Junior Chamber of Commerce of the city for the "most distinguished service rendered in the city during the year by any man under 35 years of age." In making the award the chairman said that Mr. Ruggles had been the main force in a drive for funds for recreational development; director of the speakers bureau for the community chest drive; president of the civic music association; an active member of the Boy Scout council; president of the ministerial alliance. He has been the rector of Grace Church since 1935, having formerly been a curate at St. John's, Waterbury, Connecticut, under the Rev. John N. Lewis who has a great record for turning out well trained parsons.

\* \* \*

#### Liturgical League At Berkeley

A conference of seventy-five young people met at the Berkeley Divinity School last week under the auspices of the two-year-old Liturgical League, organized to promote the

study of the various Christian liturgies and to stimulate a love of worship. The conference was attended by members of the Episcopal, Eastern Orthodox and Roman Catholic Churches as well as several Protestant churches.

\* \* \*

#### Relief Situation in Denver

In December, 1939, there were over 9,000 people receiving direct relief in Denver, with the amount received averaging \$16.15 a month. The number of people living in the households to which these grants were paid numbered 37,331 people. The situation is so bad that the social service department of the diocese sent a resolution to city officials, adopted unanimously by the Episcopal clergy of the city, calling for increases in relief payment. The clergy also called upon Church families to do everything possible to give relief or employment, to Church families. The matter was presented at a meeting held at the Cathedral last Sunday. Rev. Charles L. Brooks, rector of All Saints, is the chairman of the committee.

\* \* \*

#### A Couple of Trust Funds

Two new trust funds have been set up by the National Council. One is made possible by a gift of the Woman's Auxiliary of St. Peter's Church,

Germantown, Philadelphia. The amount is \$1,000 and the income is to be used as a special, to provide fuel for the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. It is to be known as the Anne Cowperthwait Legacy. The second trust fund is designated as the Mrs. Sallie Ruth-erford Forrest Fund, a bequest from donor and her husband, the Rev. Douglas F. Forrest, sometime communicants of St. James' Parish, Richmond, Virginia. The income is to be divided equally in endowment of domestic and foreign missions.

\* \* \*

#### Bruce Barton to Speak in Brooklyn

Bruce (The Man that Nobody Knows) Barton, Congressman from New York, is to be the speaker at the Washington Birthday breakfast, following the men's corporate communion that is held in Brooklyn, N. Y. each year.

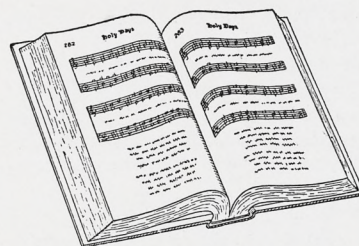
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#### That Mysterious Radio Station in Germany

Although millions of people are of the opinion that the German anti-Nazis have been running a radio station at great risk and broadcasting exposures of true conditions from inside Germany, it can almost flatly be stated that the station has been outside Germany all along.

Of that fact, the Nofrontier News

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Service, which makes the assertion, insists it is sure. Almost equally certain, though a bit less so, is the statement made by numerous Germans of strong anti-Nazi convictions, that the broadcasting station was run for a time from Czechoslovakia, later from Spain, and now from somewhere else outside of Germany. It was under Communist control for a long time, but in recent months it has been run by the German Freedom Party, a middle-of-the-road organization working for the overthrow of Hitlerism.

It is quite possible that the station now operates from England. Circumstantial evidence is the way in which British broadcasters of news refer to it so often and so promptly after the Freedom Station sends out something "hot," when as a rule the British news is conspicuous for its lateness and paucity. Besides this, radio experts in at least one neutral country have made tests with directional receiving antennae, and have convinced themselves, at any rate, that the "German" station is run by refugees in Britain.

\* \* \*

#### Girls' Friendly On Being a World Christian

The GFS has prepared a program for young people on being a world Christian. "There are tragic and terrifying forces loose in the world today," says the introduction, "fear, hatred, war, famine. These we must reckon with. But there are other forces at work in this same world; love, fellowship, efforts to build instead of destroy; these we can work with if we will. Building a world Christian fellowship today, is a task to be undertaken in the face of ap-

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parently unsurmountable obstacles. But today, for the first time, in the modern world, we begin to see this task as possible, if we and all Christians choose to enlist in it."

\* \* \*

#### Training School in Los Angeles

Los Angeles is having a diocesan training school on the Tuesday evenings of Lent, meeting at St. James, South Pasadena. The faculty consists of Bishop Stevens, the Rev. C. H. Parlour, the Rev. G. W. Barrett and several leaders of the Auxiliary.

\* \* \*

#### Italian Planes for France

Mussolini boasted that the Rome-Berlin Axis was "a block of steel." But that, apparently, does not prevent bars of gold from having a certain influence. Some 200 French aviators have been in Italy testing and making over Italian-manufactured military airplanes. The procedure is simple. As soon as the plane is com-

pleted, the French air experts give it a thorough testing; cash is paid down in gold, right on the spot; and off flies the airplanes to France.

\* \* \*

#### A Campaign for World Peace

Luncheons are to be held in five hundred cities throughout the country on March 16th, with those attending listening to a radio address by President Roosevelt on "Christian Influences for World Peace." The luncheons are sponsored by the Foreign Missions Conference of North America for the purpose of launching a "nation-wide effort to mobilize the

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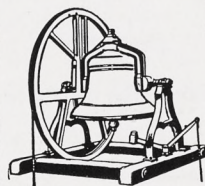
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\* \* \*

#### Helping to Pay for the War

Payments every month toward the costs of the war are being levied on German churches by a decree of Field-Marshal Goering. The Nazi ruling on "war economy" places a financial burden as from November first onwards, on the Evangelical and Catholic churches alike. The money is to be found by cutting down on current expenditures.

In effect, the churches are treated in the same way as municipalities, which also have to pay a monthly contribution toward war costs. The total amount due from the churches has been divided up into notes for each territorial church or diocese in proportion to its budget and membership. The sum to be secured will reach about \$350,000 per month. All ecclesiastical institutions, whether churches, special funds, missionary societies, convents and monasteries, must take part in the financial burden.

\* \* \*

#### Social Work Conference to Meet in Grand Rapids

The Episcopal Social Work Conference is to meet May 25-31 at Grand Rapids, according to an announcement by the Rev. Almon R. Pepper, secretary of the National Council's department of social service.

\* \* \*

#### Missions Sunday in Arizona

Every fifth Sunday is to be Missions Sunday in Arizona, with the clergy asked to preach and collect offerings for missions.

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#### Bible the Best Seller in Germany

Since the Nazis came to power in Germany the sale of the Bible in that country has averaged 950,000 copies a year. The Prussian Bible Society reports that the Bible is out-selling Hitler's Mein Kampf by 200,000 copies each year.

\* \* \*

#### Lead Kindly Light the Favorite Hymn

The Rev. A. O. Hjerpe, Presbyterian pastor of Cincinnati, recently sent a questionnaire to members of his church and discovered that "Lead Kindly Light" was the favorite hymn, and the Sermon on the Mount the favorite part of the Bible. Most of the members declared that they attended church only because they were brought up as children to do so.

\* \* \*

#### Conference on Religion and Health

A conference on religion and health was held last month at the First Presbyterian Church, South Orange, New Jersey, with leading ministers and physicians participating. . . . The oldest English speaking church in New Jersey, the First Presbyterian Church of Elizabeth, recently celebrated its 275th anniversary.

\* \* \*

#### Campaign of Evangelism By Methodists

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Methodist Church, with two day meetings held in about 100 cities between January 15th and March 15th. The announced purpose is to "emphasize the significance of Methodist unification and the potentialities of the united church."

\* \* \*

#### Another Plan for Unity

Preliminary plans have been made for the merger of the United Brethren and the Evangelical Churches. Neither of these Churches differ greatly from the Methodists, with each group owing its separate existence to Bishop Asbury's refusal in the early 1800's to allow preaching in German. The United Brethren has a membership of approximately 400,000 while the Evangelical Church has about 250,000 members.

\* \* \*

#### Gandhi On Moral Rearmament

News comes from Bombay that when he was invited to sign a response to President Roosevelt's message on Moral Rearmament, Mahatma Gandhi indicated that in his opinion those who were sending their signatures had not always stopped to consider carefully what was involved. Referring especially to two paragraphs of the message, Gandhi said he could not sign such statements. The paragraphs in question read as follows: "M.R.A. means first of all a change of heart. It means admission of our responsibility for the past, a frank acceptance by nations as by individuals of the standards of honesty, purity, unselfishness and love and daily listening and daily obedience to God's direction."

"In this fateful hour we pledge ourselves to give the last full measure of our devotion—the service of heart, mind, will—to the moral and spiritual rearmament of our nation—to build the world of tomorrow, the world of new men, new nations, where every resource of human genius is liberated to God's leadership to enrich the heritage of all mankind."

"In all conscience", said Gandhi, "I could not sign such a statement, though I recognize the sincerity of those who did. How could I endorse a falsehood? How could India accept any responsibility for the past? All this has no application to me. The whole paragraph applies to exploiting nations, whereas India is an exploited nation. The second paragraph, too, applies to nations of the West and not to us. The whole appeal is so unreal. I can think of moral rearmament, but that would be in a different setting. I can think of communal unity through moral rearmament. As a member of an exploited nation I can have a different moral rearmament program, and I

may invite China to it, but how can I invite the West or Japan? And just as it is unreal for me to invite the West, it would to that extent be unreal for the West to invite India. Let them shed their exploitation policy and their immoral gains first."

\* \* \*

#### Missionary Work in China

"Once when I was out in the open I saw the dive of the plane and the descent of the bomb. I saw the house it fell on burst open. The sensation of watching this was not the same as when sitting in a cinema theatre. It

meant to us life or death in a second."

So writes the Rev. Daniel Liu, Chinese clergyman of the district of Anking, China. He had gone into a city to transact necessary business and was there for several days of severe bombing before he could get back to the country village where he is carrying on his work among refugees and country people.

The English St. Luke's Hospital in Fukien, bombed early in the winter, has had a contribution from Christians in India. Seven patients were killed when the hospital was bombed,

## 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. 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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Grace Church, New York

Rev. Louis W. Pitt, Rector  
Broadway at 10th St.

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

Thursdays: Holy Communion, 12:30.  
Holy Days: Holy Communion, 11:00 A.M.

### 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 4:30 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 at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services  
8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
4 P.M.—Evensong. Special Music.  
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

### St. James Church, New York

Madison Avenue at 71st Street

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

8:00 A.M.—Holy Communion  
9:30 A.M.—Children's Service  
11:00 A.M.—Morning Service and Sermon  
8:00 P.M.—Choral Evensong and Sermon  
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

### 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 Noon.

Wednesday: 11 A.M. Holy Communion and Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.

Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

### 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.

### St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday

School.

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



and several were wounded. Four were dug out of the ruins alive, after three hours of digging.

The Rev. Ralph Chang, one of the Chinese clergy, formerly chaplain at St. James Hospital, Anking, writes that he is the only person with any medical knowledge, in the group of refugees and country people he is now serving. He has had to start a clinic from sheer force of the need around him, and treats 30 to 40 patients a day. "I am not qualified at all, but I am just working wonders," he adds. Increase in cost of drugs is a problem. Castor oil, formerly \$1 a pound, is now \$7 a pound.

\* \* \*

#### How Long Is This To Go On?

The Parish Visitor of Gethsemane Church, Minneapolis, writing recently of deacons, priests, bishops, archbishops and Most Reverends, has this to say, pertinently and impertinently:

Big fleas have little fleas  
Upon their backs to bite 'um;  
Little fleas have lesser fleas  
And so on ad infinitum.

Whereupon a Church woman suggested that the less familiar second stanza might be more appropriate:  
And the great fleas themselves in turn

Have greater fleas to go on,  
And these in turn have greater still,  
And greater still, and so on.

The editor of the parish paper thereupon came back with this, closing the matter for at least the time being:

The bites of these carnivorous fleas,  
These cannibals pedicular,  
Have counterparts in other spheres,  
The human in particular.

#### The Way Institutions Grow

At Trinity, Concord, Mass., there is an institution called The Basket. Years ago, fifty or more, a few women composing the Church Aid, sent a clothes basket from house to house in which women deposited their handiwork which was later sold to help support the church. The Basket soon grew to be an institution and still is being passed around annually.

\* \* \*

#### Broadcasts from Los Angeles

The west coast church of the air is sponsoring an interfaith series of Sunday broadcasts when various speakers talk on the theme of "Problems of American Democracy." Bishop Stevens is one of the broadcasters. . . . Another religious broadcast from Los Angeles is called "Reading from the Book of Books" with favor-

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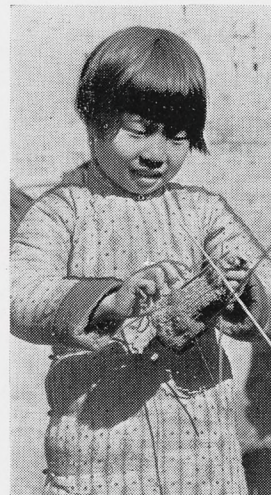
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### THE WITNESS

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## IN CHINA



The Rev. Kimber Den, missionary of the Episcopal Church who is famous throughout the world for his work with lepers, is now devoting himself entirely to war work with Chinese refugee children, orphaned by the Japanese Invasion. A child can be clothed and housed for

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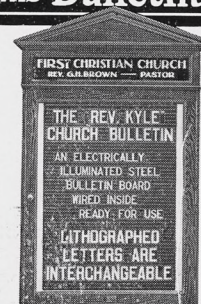
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ite Bible stories read with a background of classical music. Still another is called "Youth Demands an Answer," and features four young men of differing religious convictions, who question experts on social, economic and religious questions. One of the four young men is the Rev. John Krumm, vicar of St. Timothy's, Compton.

\* \* \*

#### Not Everyone Is in Favor

In THE WITNESS for December 7th was a full page announcement of our plan to run an issue a month reviewing the news of all the Churches, together with an article by an outstanding non-Episcopalian. In the issue for December twenty-one we presented some of the comments received on the plan. Today we receive another . . . unsigned, as one might expect, but postmarked Baltimore. This genial Episcopalian asks, "Why should we learn of the activities of the man-made churches?" "Why should we care what they are doing?" "What difference does it make to us what their leaders are thinking?" And after the word "Bishop" before the name of Francis McConnell, Methodist, this subscriber, who wants to be known that he (or she) is a Catholic, placed a large question mark. All of which testifies more eloquently than any words of praise to the need of just such a number.

\* \* \*

#### The Church Alone Defends Freedom

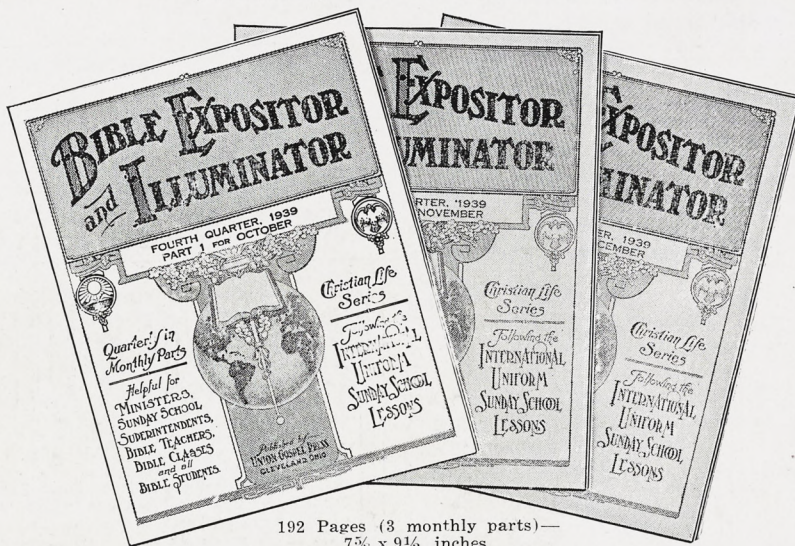
Dr. Einstein, the great German-Jewish scientist, who has through his life been an enemy of the Christian Church, now confesses an utter change in his feeling. He said that he

looked first to the university, then to the press, and finally to individual writers to defend freedom in modern life, but all have failed. In his own words, "I never had any special interest in the Church before. I hated it, and spoke against it, but now I

feel a great affection and admiration, because it alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unservedly."

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