

LIBRARY COPY

February 27, 1941
5c a copy

THE WITNESS



JOSEPH MOORE
Writes on Lenten Observance

ARTICLE ON AMERICAN MIGRANTS

SCHOOLS

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Virginia Theological Seminary

For Catalogue and other information,

Address the Dean

Theological Seminary, Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD

86 Sachem Street

CARLETON COLLEGE

Donald J. Cowling, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President
CARLETON COLLEGE
Northfield Minnesota

DeVEAUX SCHOOL

1852-1940

Niagara Falls, New York

A Church preparatory school for boys from the sixth grade. Small classes. Experienced instructors. Students may enter at any time and in any grade above the fifth. Enrollment limited to 120.

The Rt. Rev. Cameron J. Davis, D.D.

Bishop of Western New York

President, Board of Trustees

For catalogue, address

Geo. L. Barton, Jr., Ph.D., Headmaster
DeVEAUX SCHOOL
Niagara Falls, N. Y.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

St. Faith's School

Saratoga Springs, Health Centre of America

Episcopal School for 60 girls, ages 8-18. Tuition \$550. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

CLERGY NOTES

CLARKE, LLOYD W., of the staff of Christ Church Cathedral, Louisville, Ky., is now the Episcopal chaplain at the University of Minnesota.

DOYLE, WILLIS R., vicar at Berwick, Pa., is in charge of St. Paul's, Bloomsburg, Pa., during the absence of the rector as a chaplain.

FLORES, JOSE R., recent graduate of the Church Divinity School of the Pacific, was ordained deacon at the recent convention of Mexico, held in Mexico City. He is in charge of work at Cuernavaca and surrounding villages.

GASS, JOHN, rector of the Incarnation, New York, is now serving St. John's, Youngstown, Ohio, as locum tenens.

HOLMES, W. A. B., Harrisburg, Pa., is temporarily in charge of churches at Berwick and Coles Creek, diocese of Harrisburg.

HONAMAN, EARL M., rector of St. Paul's, Bloomsburg, Pa., has been called to service as a chaplain and is stationed at Indian-town Gap, Pa.

MASON, OTIS L., formerly in charge of Emmanuel, Somerville, Mass., and Grace Church, South Boston, is now the rector of Trinity, Saco, Maine.

McCALLUM, A. A., rector of St. Paul's, Washington, D. C., is now chaplain at Fort Bliss, Texas, with rank of Lieut. Colonel.

OAKES, G. B., formerly in charge of the Ascension, Salida, Calif., is now the rector of Christ Church, Canon City, Colorado.

PUGH, PRENTICE A., was honored at the Advent, Nashville, on February 15th, on the 25th anniversary of his rectorship.

ROBBINS, HENRY B., on the staff of Christ Church, Cambridge, Mass., is now at Camp Edwards serving as a chaplain.

SCRATCHLEY, H. P., retired priest of Newark, died in Asheville, N. C., on February 8th.

THOMAS, ROBERT H., vicar of St. Mary's, Waynesboro, and the Prince of Peace, Gettysburg, Pa., became the rector of St. John's, Bellefonte, Pa., on February 24th.

VALLIANT, JAMES, formerly rector of the Epiphany, Prince George's County, diocese of Washington, became the vicar of St. James' Chapel, Indian Head, diocese of Washington, on February 15th.

WATTS, WILLIAM J., rector at Mount Joy, Pa., was recently elected Archdeacon of Harrisburg.

WELCH, ELBRIDGE, formerly curate at St. Stephen's, Lynn, Mass., has accepted the rectorship of the Messiah, Providence, R. I.

Timely Tracts

A wide selection for your pamphlet rack at 5c for single copies or \$3 for 100, assorted if desired.

Christianity and War

by Frederick C. Grant

The Inner Life

by Bishop Cross

The Christian and His Money

by Bishop Washburn

On Running a Parish

by Bishop W. Appleton Lawrence

The Challenge to Youth

by Leslie Glenn

Why I'm For the Church

by Charles P. Taft

The Meaning of the Real Presence

by G. A. Studdert-Kennedy

Why Believe in God?

by Samuel S. Drury

Why Believe in Jesus?

by Albert Lucas

What Christianity Demands of Me

by Edric A. Weld

What Christianity Demands of Society

by G. Gardiner Monks

Why Pray?

by Oscar Randolph

Why Worship?

by Charles Herbert Young

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

SCHOOLS

KEMPER HALL

KENOSHA, WISC.

Leading Church school for girls in the Middle West. Preparatory to all colleges. Also general courses. Unusual opportunities in Art and Music. Complete sports program. Accredited. Well organized junior school.

Under direction of the Sisters of St. Mary.
Catalog on request. Address Box WT.

ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

An accredited Church College for Negro Youth. Coeducational.

Degrees of B. A. and B. S.

Needs of college: A larger endowment, scholarship aid for worthy students, gifts for current expenses.

Address The President

Legal Title for Bequests:

Trustees of St. Augustine's College,
Raleigh, North Carolina.

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W,

Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA

Dean, Henry H. Shires 2457 Ridge Road

All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. G. Christian, Rector

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

Confirmation Instructions

By BISHOP JOHNSON

50c for single copies

\$4 for a dozen copies

THE WITNESS

6140 Cottage Grove Ave. Chicago

Editor

IRVING P. JOHNSON

Managing Editor

WILLIAM B. SPOFFORD

Literary Editor

GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors

FRANK E. WILSON

WILLIAM P. LADD

GEORGE I. HILLER

CLIFFORD L. STANLEY

ALBERT T. MOLLEGEN

Vol. XXIV. No. 51.

FEBRUARY 27, 1941

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

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

PREPAREDNESS UNBOUND

By

JOSEPH MOORE

Rector of St. Paul's, Evansville, Indiana

THE Presiding Bishop in his Pre-Lenten message to the Church is absolutely right—and it is certain that we should consider the implications of the things he is talking about. "The keynote of the Lenten season is preparation," and it developed from the custom of the ancient Christians' own preparation for the more adequate celebration of Easter, but here the analogy to early Christendom must end.

The facts of the case are that those early Christians, sharing what they had with one another, hunted, despised, martyred, individually paying a very real price for following their Master, were still trying to follow the command, "Be ye perfect," and "Ye cannot serve God and mammon," and in the light of their knowledge of their Lord and Saviour, were humbled and awed by His tremendous presence. They had the facts. We today have platitudes. Their teachers and priests called out the evils of the times, and the truth about the good news. We today, bound as we are to pagan systems, and false customs, our hearts wanting to love, but our vision dimmed by expediency, and cautiousness, and our wills drugged by our own easy living, mumble easy words, and inherited phrases, and let it go at that.

How can we hope to have any Lent, when we have had no Advent or Christmas? How can we hope to share in fellowship with His sufferings when He has yet to be born in our hearts and lives? It is folly, and idle gesture to speak so of such sacred things, and we as a Church must be done with it, or meet certain destruction amid a suffering and bleeding world.

Christian people, and all people, must be told the stark truth of the Gospel, there is no real communion with Christ at Easter, there is no use in pious prattle, and crumbs of sacrifice during Lent, unless we at long last turn away from all our false

modern gods; the gods that build up systems whereby God's plenty in the world is dissipated until men starve to death; the gods that make men steal and kill, the gods that drain men's souls until they are dry cannot be dissipated until men return as little children to the one and only God—the God and Father of us all. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." That's strong stuff, but that's the Gospel, and anything less than that is foolish and unworthy. Men must repent and turn completely, or be destroyed.

We must stop saying, "My house, my barns" as we dole out a bushel of wheat to God, and a half bushel to our starving fellowmen. All things belong to God. We are but stewards of God's bounty. "It is easier for a camel to go thru the needle's eye, than for a rich man to enter the kingdom of heaven." Though theologians have spent years composing nice homilies on what this means, it is quite obvious, in the light of Christ's full Gospel, that He meant what He said. Rich men ought to be told that wealth is dangerous to men, and that they, as God's stewards, must one day make an accounting with men hungry and out of work. With the great inequality of comforts in the world, certainly no man of any money at all has the right to rest. His life should be spent searching out those of his brothers in need of a livelihood, for on him lies the responsibility for God's poor, unless he himself is giving his life for them.

For the rest of us above the level of our brothers, Christ has said: "And thy neighbor as thyself." We cannot be satisfied with anything less. What are we doing for refugees at this time? What are we doing for the helpless and homeless and discouraged here in our own land? Not until we are doing without most of the things we feel we require, have we even begun to know

what Christ is like, and what preparation for Easter is all about.

THE truth is, we have all been self complacent and indifferent. The truth is that almost everyone who calls himself Christian is so unworthy of meeting God that the thought of it is fearful. The truth is that our personal ambitions and desires and the enticements of a culture that is rotting away before our very eyes have vitiated our strength, and our talents. Nothing short of complete repentance, away from our acceptance of high salaried positions as our just dues, away from profits, and even production for profit if necessary, that our brothers may drink of the cup and eat of the vine. Nothing short of this will do the job, if that job can still be done by us, now, at all.

The wonder of it is the love of a Father who will forgive such a sordid mess as greets His eye today. The mystery too great to faintly understand is still the good news to those who will turn and follow. By their own weight, our sordid, selfish lives, and bigoted theological and philosophical positions should have destroyed us long ago. Is it any wonder that millions of people have turned away from the Church in disgust? Is it any wonder that millions of others retain nominal membership only because they do not have enough moral integrity to break away from tradition, and its trivial remunerations of today?

We can rant and rave about the communists and fascists and other totalitarian-guided people. Their records show them to be serving false gods, that is true. But let us hand them one thing. At least many of them are serving the thing they think is right, and they are serving that thing to the fullness of their lives. Look at our record. Look at our fine constitution here in this country, and what we make from it. Look at our record in the field of civil liberties, race relations, industrial relations. Where is the Church when these things happen? Where are the Church people of America numbering more than 65 million?

Yes, we must prepare for Easter, and Lent is that period set aside for this purpose, but it must be a preparedness unbound. Released from the shackles of a hundred years and more. Released from any idea that merely kneeling on one's knees and making a pious face at God, and remembering all the suffering people of Britain or any other nation will do the job. Preparation for Easter in our lives means dirt and sweat and suffering. Preparation means turning from all of our smug ways and serving God and our fellowmen. Preparation means losing one's self in God's service, at the expense of endowments or profits, or even safety.

If we men and women of the Church will do

that, we will come to our Easter weary and heavy laden, and the glorious thing about it is that we will be refreshed. Our Father in heaven wants us to turn. His only begotten Son came into the world for that purpose. The Holy Ghost, the comforter is unlimited in His power to breathe into our poor bodies all the strength of God eternal, but we must be willing to suffer and to serve. Nothing less than that is adequate.

Let's Know

By

BISHOP WILSON

ST. BRIDE'S

ACCORDING to press reports one of the old churches destroyed by air raids in London is old St. Bride's which used to be located in that section known as "the City."

St. Bride is simply a contraction of the name of St. Bridget. She was a Christian who lived in north Ireland in the latter half of the fifth century. Various stories are told about her. It is said that she and her mother, who was a slave, were sold to a wizard. Under her influence the wizard and his wife both became Christians. She refused to marry and finally dedicated herself to the religious life. She founded the Abbey of Kildare, a monastery for men and women.

In the thirteenth century the church bearing her name was erected in London. It was rebuilt by Sir Christopher Wren in the seventeenth century, under the name of St. Bride's. Nearby was a well which was also named after her and was known as the Bridewell. There a palace was built by Henry VIII which was given to the City by Edward VI to be used as a house of detention and corrections for vagrants. Thus the title "Bridewell" has gone all over the English-speaking world as the name for prisons to which short-time offenders are committed.

Nearly fifteen centuries have intervened between the birth of St. Bridget and the destruction of her church in Fleet St. There is a strange similarity between the events of that day and this. Over in north Asia a great chieftain named Attila appeared among the Huns. He pursued a series of frightful conquests which brought him victory as far east as China. Then he turned his attention to Europe and seemed irresistible. Slaughter and destruction followed him everywhere. At the head of his ferocious warriors he overran eastern Europe and came to the upper part of what we now call France. A terrific battle was fought on the river Marne. It is known in history as the battle of Chalons. Attila was defeated and driven back. He reorganized his forces and moved down into Italy. It was to escape his terror that some of the

natives fled to lagoons in the Adriatic Sea, settled on islands and founded the city of Venice. People called him the "Scourge of God." He pushed his way down to the gates of Rome and there was no army capable of stopping him. Leo the Great was Bishop of Rome at that time. He led a procession out of the city, unarmed and clad in his vestments, to plead with the conqueror. Attila was persuaded to retire leaving the city of Rome undamaged.

The Sacramentary of Leo has come down to us containing some prayers composed in those violent days. One of them appears in our Prayer Book as the Collect for the Fifth Sunday after Trinity—"Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness." Certainly it was most appropriate for those days when St. Bridget was born.

" . . . THE LEAST OF THESE . . . "

By

JACK BRYAN

Of the United States Department of Agriculture

"HUMAN tumbleweeds," "crop followers," and "uprooted Americans" are some of the names the migrants have been called—and "squatters," "drifters," and "fruit tramps." But migrants are only normal human beings, whom circumstances have forced into a nomadic way of life. In their own words they have been "burned out, blown out, eat out, and tractored out," until now they are "stalled, starved, and stranded." They are people without a country, citizens at large with few of the privileges of citizens. Isolated by poverty and pride, they are in the community but not of it, they are always the folk who don't belong, the strangers within our gates.

Most of the migrants, it happens, were formerly church folk—busy in church activities. It was the Church who first cared for them. As early as 1920, the Council of Women for Home Missions, representing eighteen denominations and twenty-three national home missions boards, pioneered in a field of service to these "needed but unwanted" workers. It set up Christian centers in the East, then in the Northwest, and later in the Middle-west. Now it has expanded its program to include more than fifty areas in fourteen states.

The Council began with day nurseries to care for children while mothers worked in the fields. Later it employed a visiting health nurse—marking the beginning of public health work among migrants. Today it employs other nurses—some on the West Coast serving as many as 230 families—and moving from crop to crop with the workers. The Council not only provides health workers and socially-minded ministers, but also visiting teachers, nursery school teachers, and recreational directors within the limit of its funds. In this way it conducts a program of social service as well as a program of religious education.

But more important than what it does directly for the migrants is perhaps what it leads others to

do. It educates public-spirited citizens who are sympathetic but don't know what to do, and breaks down resistance of those who oppose the program because they are uninformed. Through setting a pattern and demonstrating that healthy, contented, well-housed workers are better workers, and better neighbors, it enlists outside help and financial aid. The Council reports that in previous years, employers and community groups have contributed more than a third of its budget.

Church groups interested in raising the migrant standard of living work closely with county, state, and federal agencies. The federal agency with which they work closest in aim and purpose is the Farm Security Administration. This is the agency of the government which leads in the rehabilitation of low-income farm families and is designated by Congress to handle migrants. Farm Security attacks the migrant problem on two fronts.

Primarily it attempts to check migration at its source—to anchor potential migrants to the land. To the extent of its resources, it lends money to needy farm families so they can make life more livable on their own farms. During the past five years, it has made loans to more than 850,000 low-income rural families to help them improve their status, or buy homes of their own at low rates of interest over long periods of time.

Farm Security's second front of attack is the housing of migrants already on the road. To date, Farm Security has built thirty-seven permanent camps and provided sixteen mobile camps to follow the crops with the workers. This represents a total housing capacity of 12,000 families, but with an estimated 2,000,000 migrants on the road—a third of them children—it barely scratches the surface. So the Farm Security Administration, the Church, and every other public and private agency interested in human welfare, have a long way to go.

THE local church will approach the task by its immediate and long-range programs of education. Local congregations can make the migrant story one of vital, personal concern. As a strong force for public opinion, they can make the community migrant-conscious—intelligently aware of the migrant's needs and appreciative of his place in our economic system. They can point out that the migrant is necessary to our American way of life, that we actually need him to harvest our crops. It is unfortunate then if he "must starve that we may eat."

The church can continue to study the migrant problem. This year "Our Shifting Populations" was selected as a study theme by most of the Protestant churches in America. Churches all over the country are meeting in class and discussion groups to gain a clearer understanding of the life and social conditions of uprooted families. They are putting aside prejudice and indifference, and trying to look at the matter from a factual and Christian point of view, to learn the causes as well as the symptoms.

Most important of all, they are asking "What can *I* do about it? Where do *I* fit into the picture?" For the answer they turn to the migrants in their midst—not the folk across the continent, but the people on their own door steps. They start treating them as neighbors and friends, if they have not been doing so, make them feel at home, and try to keep them from being misunderstood and misrepresented in the community.

To further help, the church can continue to provide paid and volunteer workers to serve among the migrants—to work in day nurseries, direct recreation, conduct story hours, hold clinics, give health advice, lead worship services, and provide religious instruction. The number of these workers is now seriously inadequate.

As they conduct religious services, leaders can continue to carry out their program without discrimination of race or creed and, though Protestant themselves, can strengthen each person in his own faith. They can help parents and children reestablish church homes and mend broken church ties. If no church buildings are in the vicinity, they may even wish to follow the example of the Episcopal Church in the Diocese of Southern Ohio which operates a "chapel trailer." The trailer is called St. Paul's Wayside Cathedral and is drawn behind a coupe in which the minister rides.

Church people can continue to contribute financially to migrant work—and also provide clothing, medical supplies, and miscellaneous equipment, ranging from toys to toothbrushes. The stronger city congregations can aid the weaker rural groups—noting that the rural slums are just as

destructive to human life as the less scattered city slums.

They can help extend the program of Christian social service carried on by the Council of Women for Home Missions, the Home Missions Council, the Industrial Division of the Federal Council of the Churches of Christ in America—a federation of twenty-two national religious bodies—and other church groups. These organizations invite others to work with them and through them—using their established set-ups.

CHURCHES can urge the enactment of protective legislation. The migrants themselves have no access to political power, so church people can champion their causes and see that they get Congressional consideration.

The church can continue to enlist thoughtful people in an effort to solve the migrant problem. Neglect of these people by those who want to strengthen American democracy leaves the door open for those opposed to it, to capitalize on the discontent of the homeless migrant. The children are a problem too. With thousands of them "in potatoes" instead of in school, and "education in competition with beans," tomorrow's picture is not a happy one. Surely democracy needs strengthening here at one of its weakest points.

The church can continue to coordinate the efforts of local churches, social agencies, schools, health agencies, and government. Just as the problem is national in scope, so it must be met by all groups in a concerted effort. It is both the responsibility and the opportunity of church people to promote an aggressive program.

Also as the Farm Security Administration works to check migration at its source, so the church can work with the sharecropper and tenant to keep them on the land. According to the 1930 census, 1,700,000 farm families in the United States have gross incomes of \$600 a year or less. This means that they are on the border line and can easily be overturned. Mr. C. B. Baldwin, administrator of the Farm Security Administration estimates, however, that a million of these families can be successfully rehabilitated on new land, or by using their own land to better advantage.

People whose income and living standards are low have little capacity for supporting churches either through membership or financial contribution. As one Southern tenant expressed it, "We don't go to no church, and the children don't go to no church nuther. We ain't been here very long, we don't know nobody yit, nobody ain't ast us to go. Besides we ain't got clothes that's fitten, and no money to put in the hat, and where we cain't pay, we don't go."

In a recent study in North Carolina the condition of rural churches in a certain high-tenancy area, where 75 per cent of the people were not home-owners, was contrasted with that in a low-tenancy area where only 15 per cent of the people did not own their own homes. There were three and a half times as many people in the high tenancy area, but they had only 218 churches and 17,262 members, while in the low-tenancy counties there were 257 churches with a membership of 21,035.

Together the migrants and the church should look forward to a better world, built on the democratic and Christian belief that all men are created with an equal opportunity to live and grow and serve.

THE WITNESS for March 6th will contain a further article by Mr. Bryan and also the first of six articles on China, which will be written by the Rev. Edmund Souder, Mr. John Foster and Mr. Jack McMichael, all missionaries to China. We urge our readers to organize study groups and to distribute copies of these numbers in their parishes. See the boxed announcement on page nine of this issue.

Prayer Book Inter-Leaves

THE OXFORD MOVEMENT AND
LITURGICAL DEVELOPMENT

THE XVIII century was an age of rationalism and skepticism, but in the opening years of the XIX century there was a religious revival all over Europe. Kierkegaard in Denmark, Schleiermacher in Germany, Lamartine in France, are names which characterize the new age. It was inevitable that England and the Church of England should share in this general revival. But it was most unfortunate that the leadership should have fallen to such men as Keble, Newman, Pusey, and the others who formed a nucleus at the University of Oxford from which the revival took its name "The Oxford Movement." They were sincere, earnest, conscientious, high-minded. But they were typical conservatives and aristocrats. They had none of John Wesley's love for the common people or his willingness to give and take in the world as it is. Keble was a professor of poetry, though of his "Christian Year" Lord David Cecil in his "Oxford Book of Christian Verse," says it is "feeble stuff, a sentimental concoction in ecclesiastical Victorian mock-Gothic." Newman was a writer of genius, but his obsession with apostolic successions and papal claims led him to think all modern problems could be solved by edging nearer to the pope into whose unsympathetic lap he finally tumbled. Pusey was a typical Oxford

pedant who studied the ancient fathers to find out what they thought of the prophet Daniel, and published his findings in an absurd English commentary. He issued some polemic tracts against Rome, but balanced them with a series of translations of Roman devotional literature—another "sentimental concoction." Their appeal to ancient and medieval precedent was handicapped by their lack of historical knowledge. They abhorred all critical study of the Bible such as was going on in Germany, though it was destined to transform our whole theological outlook. And of course the great revolutionary social and political changes that were taking place all over Europe were quite outside their world.

This is a long introduction to a few words on the influence of the Oxford Movement on liturgical development. That was, sad to say, almost wholly bad. We can best understand it, perhaps, if we recall how this new kind of "High Churchmen" spent millions of pounds in "restoring," and spoiling, fine old English churches and in building new churches after what they thought was the "correct" Gothic manner. Some of them even came to accept the tear-evoking church ornament and architecture of the continental counter-reformation period. So instead of building liturgically upon Cranmer, Laud, the non-Jurors, Wesley, they destroyed and restored trying to make the Anglican Prayer Book and usage conform to their favorite views. They introduced low mass. They made Eucharistic worship individual rather than corporate. They brought back to ghastly life all the medieval and reformation metaphysical wrangles over the manner of the presence. They took as their standard first the Sarum use, then the degenerate, legalistic ritual and ceremonial of the Church of Rome, and tried to force the Prayer Book into that procrustean bed, criticizing the laity and all others who did not agree with them as being provincial and uninformed. Of course all this effort to appease the pope only resulted disastrously as have English attempts in recent years to appease Hitler. And meanwhile it drove away from the Church hundreds of thousands of the best people of England, those who lived in the midlands and the north, and earnest, evangelical Christians of all denominations—including at last even the Methodists.

But to return to Keble's "Christian Year." It may not be great poetry, but it did a remarkable service in rekindling a love of fast and festival in the Church of England. It was the one great contribution of the Oxford Movement to liturgical health and progress. For this Keble deserves our sincere gratitude.

This column is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

If you were a judge and had to pass sentence on a conscientious objector to war, what would you say? The Rev. Arle Brooks, minister of the Disciples, appeared recently before Judge George A. Welsh in the United States district court of Eastern Pennsylvania, charged with refusing to register. This is what Judge Welsh said: "Well, Arle, I know that you have thought over this subject for some time. I am convinced that your action here is not precipitous, and you must in the quiet solitude of your own closet have tried to wrestle with the question as to what you should do. Feeling as you do, that, of course, was a real battle, because a conscientious man—and I believe you to be entirely conscientious—would be torn in a situation of this kind between two loyalties: the loyalty to the Supreme Being that you have been trying to serve for a number of years in a very active, practical way, and loyalty to the Government that gives you physical protection and opportunity even to exercise your right of conscience. And to a young man at your age, educated, and refined, and with a spiritually open eye, you must have been torn. I can remember exactly when I was your age, and I know just how you feel. I want you to know that. It was not such a long time, either.

"But America is not normal today, and you must be charitable with the rest of us. Now, here is where you have got to exercise some charity. Those ideals that you have expressed are more deep-rooted in our people than you think. I believe countless millions in the United States feel just as you feel. And I believe right in this court room with this mixed audience we are all of one mind. I think right in the very hearts of all of us here, we are in complete harmony with your objective. And I am not here to pay any compliments or throw any bouquets. I am going to sentence you; it is hard for me to do it, but it is my duty, and I feel like Pontius Pilate. I have got to obey the law, and that law commands me, and I would obey it if it meant my life—never mind my feelings, but that is the law, and I have got to live within the law and uphold the law, and I have got to sentence you, as a Judge. But as a man, with sons of my own (who don't take your particular viewpoint, I will say that), but as a man who is interested in



HENRY LEWIS
Lenten Teacher in Detroit

young men, as I have been for thirty-odd years, I can't help but say that I admire the strength of character that causes you to take this choice when you believe it is the right view for you to take. Now, there are millions who do not believe that that is necessary, that view is necessary, or wise just now, but you do, and I would not argue with you at all. As I said the other day, you cannot, and ought not to argue with a brother man on a matter of conscience. This is your conscience, and it is your duty to obey it, even if it brings physical pain or death, when it comes to a real matter of conscience.

"Now, there are millions of us who can't conceive that this would be such a vital matter of conscience, taking this as just a preliminary step, when you could be excused under the wise provision of the law. I really think if this had been foreseen, those men who drafted that law and who had full and proper regard for the conscientious objector, might have made it possible for the registration officer to register you anyhow upon the receipt of a letter such as you wrote, and then let you come forward under the regular provisions of the Act, but they haven't done it, and you stand as having defied that law, and that law carries a compulsion, and I am going to give you a year and a day, the same as I did the young man who was here a few days ago, and then see what the future has in store.

"I know you won't be discouraged over this; and the battle that you

will have to fight now will be one of a little bit of resentment, feeling that possibly in spite of all that you have tried to do among the sharecroppers and among the West Side of Chicago, that you should find yourself wearing stripes in a prison cell. It seems hard for a boy to understand that his ideals can be stricken down so. Here is where you have got to exercise a little charity for us. There is no thought of harming you, but here is a great law that has to be uniform for millions of our people. Now, you have run afoul of it in your aspirations and your hopes and in your conscience, and I have got to give you this sentence to carry out my obligations as a Judge, that I swore to protect that Flag and to protect the Constitution; and I am sure of this: that the physical punishment and inconvenience that you have will not cost you, when your soul is striving, as yours evidently is striving, for the expression of its highest duty. And just consider that I am your father, for the time being, and say that if you were my son, I could not feel differently about it."

* * *

Florida Laymen Hold Annual Dinner

Laymen residing in the western deanery of the diocese of South Florida held their annual dinner in Tampa, February 18, with the men's club of St. Andrew's as host. Guest speaker was the Honorable George E. Holt of the state legislature who told of the influence of the Church on office holders and for good government.

* * *

Bishop Pithan Helps Organize Youth

Bishop Pithan of Brazil recently visited six cities in southern Brazil to stimulate youth work in the parishes and missions. Several youth groups were organized. They are referred to, not by the familiar initials of English words such as Y.P.F., but as U.M.E., Unioes da Mocidade Episcopal.

* * *

Frederick Grant Preaches on Malvern

The preacher at the service which opened the conference to consider the Malvern Resolutions, held under CLID auspices at Trinity, New Haven, was the Rev. Frederick S. Grant, professor of the Union Seminary. The conference was attended by several hundred church people from all parts of the country and will be reported fully in the next issue of THE WITNESS and other Church papers, and probably in *Time* and *Newsweek* as well—at

least they have indicated great interest in the conference.

* * *

Georgia Diocese Seeks To Control Diseases

The department of social relations of the diocese of Georgia at the quarterly meeting of the executive council, made plans to seek the passage by the state legislature of a bill "for the prevention and spread of contagious and communicable pulmonary and venereal diseases by requiring applicants for marriage licenses to have medical certificates showing freedom therefrom." It was also announced that the diocese paid all obligations due the diocese and National Council and that the parishes and missions had paid 97% of their expectations.

* * *

Fosbroke Conducts Quiet Day

The Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary, conducted a quiet day for the clergy of the diocese of Western Massachusetts at Christ Church Cathedral, Springfield, on February 17. The Rev. Arthur Lichtenberger conducted a follow-up meeting for the clergy on a detailed application of the Forward program in active life.

* * *

Just to Keep The Record Clear

It was over a year ago that THE WITNESS carried articles about the Chinese Industrial Cooperatives, pointing out their importance and calling upon Church people to support them. Now the Saturday Evening Post, a year later, comes along with a lively and interesting article on them. Likewise the Survey, important social service monthly, has discovered the cooperatives and featured an article about them in the February issue. All of which proves that in spite of our sixteen rather small pages we are often ahead of the game when it comes to significant events. And we will be ahead of the others this Lent with the articles that we are to run on China. Three of the best informed men we could discover are to write them; the Rev. Edmund Souder, for many years a missionary in China; Mr. John Foster, until recently on the faculty of Central China College and Mr. Jack McMichael, who was in China recently for the Student Volunteer Movement and is now a theological student at Union. We announced originally that we would offer but four articles on China but there has been so much interest manifested in the subject that we have rearranged our Lenten plans and will offer six

ANNOUNCEMENT

WITNESS readers, and particularly the clergy, have shown an unusual interest in the articles to appear here during Lent on China, one of the subjects being studied by all the churches this year. We have therefore rearranged our Lenten schedule so as to have six articles on China, rather than the four as originally announced. The first will appear in the issue for next week, and they will appear in each issue through Holy Week. Those desiring Bundles for these six numbers, either for study groups or for general distribution in the parish, are asked to send a card at once stating the number desired with your name and address. The cost for these six numbers in bundles: 10 copies a week for six weeks, \$2.40; 25 copies each week for six weeks, \$6; 50 copies each week for six weeks, \$10. We will bill you Easter week—just send in your card at once so as to receive the number for March 6th.

articles instead of four. The first of these will appear in the issue of March 6th. So if you have not already placed your order for a Lenten Bundle please do so at once so as to have these six articles to use with discussion groups or to distribute among your people. Send your card at once, after reading the announcement in the box on this page.

* * *

Lenten Round Table In Detroit

A regular university has been set up at St. Paul's Cathedral, Detroit, for Lent. On each Monday night, following an inexpensive supper, there are classes on Personal Problems; Missions; Worship; Philosophy; Ethics; the relationship of Church and State; Social Service. On the faculty are Fred Baxter, referee of the juvenile court; Mrs. Christine

Chambers of the University of Shanghai; the Rev. Leslie Fairfield, missionary to China; the Rev. Joseph F. Fletcher, dean of the Graduate School in Cincinnati; Mrs. Ralph Guiney, of the Bureau of Social Aid; Professor Raymond Hoekstra of Wayne University; Bishop Paul Jones, chaplain at Antioch College; Ralph W. Kelso, director of the Institute of Public and Social Administration; Miss Sarah G. Kerr, counselor of the Board of Education; Professor Edward W. McFarland of Wayne University; Mr. Kenneth W. Morgan, director of the student religious association at the University of Michigan; the Rev. Arthur Richardson, missionary to the Philippines; Professor Preston Slosson of the University of Michigan; Professor P. A. Throop of the same institution and Dean W. W. Whitehouse of Wayne. With such an array of talent you may be sure every sort of subject is being dealt with. A couple of diocesan clergy have a place on the program too, the Rev. Henry Lewis of Ann Arbor and the Rev. Charles H. Cadigan of Cranbrook.

* * *

Quiet Day for Laymen In Denver

Bishop Ingley conducted a quiet day for Denver laymen on February 9th at St. Mark's Church. His theme was "This Business of Being a Christian."

* * *

Honolulu Hears A Modern Message

When the district of Honolulu met in convocation at the Cathedral, February 9th, they heard a 20th century message from Dr. William S. Keller, moving lay-spirit of the Graduate School, Cincinnati. Said he: "For two thousand years Christians have served as emissaries of Good News. They have preached, naturally, the Christian doctrine of God. In the meanwhile, in consequence of modern psychology and changing social needs, new philosophies have sprung up. In one instance, in one nation, fifteen hundred

QUALITY, ECONOMY, BREVITY

Are combined in THE WITNESS. To have the paper mailed to your home EVERY WEEK for a full year merely fill out the form below and mail with check or money order for \$2.

THE WITNESS, 6140 Cottage Grove Ave., Chicago.

Enclosed find \$2 for my subscription for a year:

Name
Street
City

years of Christian tradition has been wiped out in less than a decade. These new philosophies, largely as a means of rational interpretation, through service and social action, have taken the best ideology, without the substance of the Christian religion, and proclaimed it with all the fervor of an evangelistic campaign. They are proclaiming what Christians should have been proclaiming for two thousand years—the Doctrine of Man. It is probable that Christians have thought they were meeting this need, but alas, we find that our preaching and teaching is all too often moribund. We have failed to take into account history, progress, the class struggle, human needs and the many problems of contemporary social living. The more recent philosophies, fascism and communism, are not ashamed to be dogmatic and not afraid to have social objectives. It is all very sure proof that the objective world has gotten beyond the place where it is going to accept Good News uninterpreted, or accept an interpretation if it does not meet a human need. Opinions, even Christian opinions, if they are not rational, or if they are unrelated, are no better than the facts they reflect. So it is that only in the rational interpretation and evaluation of Good News can the millions of people be claimed for Christ and His Kingdom. It will be Good News only so far as the interpretation is rational, pragmatic and helpful to individual lives. The future of religion rests not with the bearers of Good News in the traditional sense, but with the interpreters of Good News that meet present day needs. The interpreters of religion for the future will be men of insight, courage and prophesy, who through their priestly office will stimulate new concepts, offer new criticism and thereby establish a new hope."

* * *

Memorial Service to Sir Wilfred Grenfell

A memorial service to the late Sir Wilfred Grenfell is to be held tomorrow, February 28, at St. James Church, New York. The day would have been his 78th birthday. Among those taking part in the service will be Bishop Sherrill of Massachusetts, the Rev. Harry Emerson Fosdick and the Rev. Jesse Halsey, Presbyterian of Cincinnati.

* * *

Noonday Lenten Services In Hartford Again

The parishes of greater Hartford, Connecticut, are cooperating again this year in a series of united noon-day Lenten services to be held at Christ Church Cathedral. Twenty

minutes long, the services will be aimed at store and office workers. A brilliant array of visiting preachers has been scheduled. . . . And in nearby Bridgeport at Trinity Church on Thursday evenings, Canon Bernard Iddings Bell will preach the entire Lenten series of sermons on the subject "Real Religion."

* * *

Eva D. Corey Resigns As Auxiliary Head

Miss Eva D. Corey, known for her outstanding work for the Church, resigned recently as president of the Massachusetts branch of the Woman's Auxiliary and as vice-president of Church Service League. Her successor in both offices is Miss Elise G. Dexter, former China missionary. The Service League includes all of the organizations of the diocese, with its central council including representatives of all diocesan interests: In the five fields of parish, community, diocese, nation, world, the League reaches out through prayer, study, work, gifts.

* * *

Mountain Workers To Hold Conference

Church workers among the mountain people of the south are to hold a conference, March 3rd, at St. John's, Knoxville, with an address by the Rev. George A. Wieland, secretary of domestic missions, the headline. They will consider Church schools with relation to mountain work and the value and permanence of mountain missions. As in previous years they will also attend sessions of the general conference of

Southern mountain workers which will be in session March 4-6.

* * *

President Wilson's Grandson Ordained

Ordination of Francis Bowes Sayre, Jr., President Wilson's grandson, to the diaconate by Bishop Sherrill of Massachusetts in Christ Church, Cambridge, took place on February 5, when the Rev. Leslie Glenn of Washington returned to his former Parish to present the candidate. Mr. Sayre, now 26, was born in the White House, the first child of President Wilson's daughter Jessie. He has been assigned to the staff of Christ Church, Cambridge.

* * *

Arvid E. Taube New President of CMH

Mr. Arvid Eaton Taube of Bedford, New York, has just been elected president of the New York branch of the Church Mission of Help. Mr. Taube, who is a nephew of the late Frank H. Nelson, Rector of Christ Church, Cincinnati, is a partner of Maynard, Oakley and Lawrence.

* * *

Church Helps Pay Off Another's Debt

If you go by Christ Church in Lexington, Kentucky, see if there is a halo over it. For the debt of the Church of the Good Shepherd of the same city has been reduced by the generous action of its mother parish, Christ Church. The latter has taken over one-half of the Good Shepherd's debt, without interest, and agreed to write off their second mortgage dol-

"The Warphans Are Keeping Me Busy"

So writes the Rev. Kimber Den in a letter which left China before Christmas and has just arrived.

"It is certainly most heartening to know that our needs occupy a warm place in your thoughts in spite of so many other calls that need the attention of America," writes this missionary who is providing shelter, food and clothing for hundreds of refugees, mostly orphaned by the war.

**There in far off China he can care for a child
for an entire year for but \$15.**

Where a Better Investment?

Send your donation, with check made payable to "Treasurer—CLID," and it will be forwarded to the Rev. Kimber Den at once either by cable or clipper, depending on conditions in China.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
155 Washington Street New York City

BISHOP E. L. PARSONS
President

MR. W. F. COCHRAN
Treasurer

lar for dollar as the first mortgage is paid off. Christ Church established the Good Shepherd as a mission in 1888. The debt was incurred when the parish built a \$200,000 church in 1925-26.

* * *

110th Anniversary For New York Church

Bishop Coley of Central New York administered the rite of confirmation last month, as part of the ceremony celebrating the 110th anniversary of Trinity Church, Seneca Falls, New York. The Rev. Frederick Ward Kates is rector.

* * *

New York Youth Hear Bishop Manning

Several thousand young people gathered at the Cathedral of St. John the Divine, New York, on February 23 to hear Bishop Manning deliver a special sermon to the youth of the diocese.

* * *

Massachusetts Laymen Hold Annual Communion

Laymen of the diocese of Massachusetts, 3,000 strong, attended the fourth annual series of Washington's Birthday's Corporate Communion and breakfasts on February 22 in fourteen centers. At each a prominent speaker addressed the men at the breakfast. One was President Sills of Bowdoin College, who addressed the central gathering in the Cathedral Church of St. Paul, Boston. The occasion was sponsored by the men's division of the Church Service League, headed by George L. Wainwright, prominent attorney and recently elected vice-president.

* * *

Presiding Bishop Addresses the Clergy

Presiding Bishop Tucker has addressed a letter to all the clergy calling upon them, on the eve of Lent, to start the Forward in Service program in all their parishes.

* * *

Regiment Learns To Pray

In the setting of a severe blizzard the 151st field artillery regiment preceded by the regimental band paraded from their armory to Gethsemane Church in Minneapolis on February 16. Seemly enough the processional hymn was "Onward Christian Soldiers." An observer notes interestingly that "When the service opened there was considerable shifting of feet and general uneasiness. I picked out four, at least, whom I knew to be Episcopalians, and they were not afraid to show it. There were not more than four who knelt for the Lord's Prayer. Then Captain Joseph T. Walker, chaplain of the regiment and former assistant

at Gethsemane, delivered the sermon. By the time he was finished there was an awe inspiring silence. And when Captain Walker said, 'Let us pray' as far as I could see, not more than ten did anything but kneel reverently. It was a never-to-be-forgotten sight."

* * *

Bishop of Mexico Makes a Report

Bishop Salinas y Velasco told his clergy at the recent district Convocation held in Christ Church, Mexico City, that although he has been in ill health for more than two years, he "took part in 1939 and 1940 at the consecration of the Bishop of Cuba and the Suffragan of Brazil, preached in many congregations in the latter foreign field, visited every mission in the district of Mexico, confirmed 80 persons, baptized seven children and celebrated two weddings; dedicated the new church at San Pedro Martir and attended the General Convention in Kansas City. Afterwards traveled in several states preaching at least twice daily for nearly two months." The Convocation, which was followed by a joint session with the Woman's Auxiliary, paid tribute to the oldest priest in Mexico, the Rev. Jose Antonio Carrion, who will retire soon after 60 years of service to the Church in Mexico. The Rev. Mr. Carrion baptized Bishop Salinas and is his godfather.

* * *

Pageant in Detroit Parish

A pageant, "America Speaks" was presented at the morning service on February 16th at St. Matthias, Detroit. In addition to the patriotic pageant, a litany, "Our Country" was read, and the music included the singing of "Hymn of Freedom," Kipling's "Recessional" and "Our Country Dear" written by Mrs. Ernest E. Piper.

* * *

Children Earn Their Own Money

At the Church of the Epiphany, Germantown, the educational features of Lenten study and the Lenten Offering are emphasized fully, but Church school children are taught actually to earn the money they give, in addition to practising self-denial to save money. The Rev. J. Wesley Twelves, rector, says that the ways of raising money which have been developed are many and varied, among them being these: A missionary educational night, for parents and children, with a speaker. Each class of the Church school has a booth or table with articles for sale; A play night just before Lent, roller-skating, dancing, etc.; One class

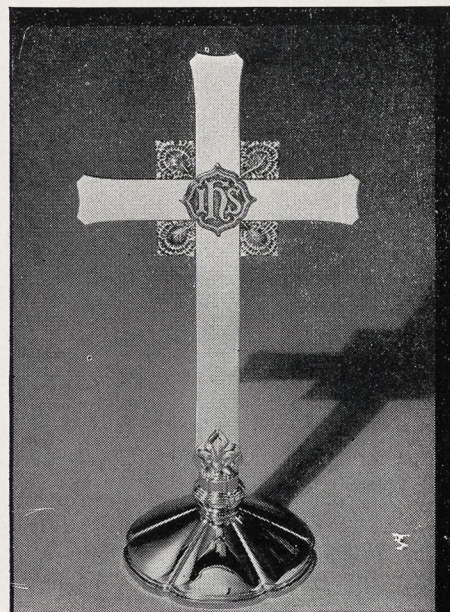
gathers and sells old gold and silver; Many classes sell penny Easter eggs. "This is easy, but seems to be the least desirable," says Mr. Twelves; A class makes marmalade in the Church kitchen every Saturday, selling it during the week.

Another class makes rolls and cookies in the church kitchen and sells them on order. "The parents seem to like these last two methods." One boy who is a good cook bakes a large cake each week and sells it for \$1. "Everybody is anxious to buy, perhaps out of curiosity." A class of boys collects and sells old newspapers and magazines. A class sells potted plants, and have an arrangement with the Church florist to get 20% on all people they send to him for Easter flowers.

* * *

Dedicate New Church In Minneapolis

Bishop Keeler dedicated the new St. James' Church, Minneapolis, on February 16th. The church was established in 1925 when a group of laymen from St. Paul's, Minneapolis, held a Sunday school in a residence near Lake Nokomis, newly established residential district. Two years later an old barn was remodelled into a church, and the Rev. William J.



ALTAR CROSS... This beautiful, new altar cross is finely proportioned and exquisitely fashioned. In the fluted design adorned with the sacred symbols of the church. Made of brass it is unusually low-priced at \$55.

BLACK, STARR & GORHAM

New York * Since 1810

Spicer, then assistant at St. Paul's, placed in charge. The mission became a parish in 1938 and in the same year the Rev. George F. Huefner was called as rector, with 200 confirmations to his credit during his first two years. The new church, costing \$25,000, is of wood and brick, built in English country style.

* * *

Youth Organizations Are Merged

The Order of Sir Galahad, national youth organization of the Church, and the Knights of Sts. John, a similar organization for boys, were merged as a result of a conference held in Boston on February 10th.

* * *

Lenten Preachers In Nashville

The Laymen's League of Nashville is again sponsoring noonday services, held each week day except Saturday in the Princess Theatre. The preachers this year are the Rev. Earle B. Jewell of Kansas City; Bishop Bennett of Rhode Island; Bishop Hobson of Southern Ohio; Bishop Scarlett of Missouri; Dean Kirk O'Ferrall of Detroit and Bishop Abbott of Lexington. The same men are to preach at a Wednesday evening service sponsored by all the Protestant churches of the city.

* * *

The Club To Observe Anniversary

The following letter is published at the request of the Rev. William H. Owen, 88 Morningside Drive, New York City: The Club, an organization of forty Clergymen resident in the Diocese of New York and in neighboring Dioceses, will celebrate, November 10, 1941, the Seventieth Anniversary of its life, through the courtesy of the rector, at Calvary Church, New York City. We are anxious to have with us at that time as many of our former membership as possible. If any one of our former members therefore happens to read this letter and desires to attend

the anniversary meeting we would ask him to communicate quite shortly with the writer who is chairman of the Club committee on membership to which committee the Club has referred the matter of this anniversary of which details will be furnished at a later date.

* * *

Laymen Support College Work

When Bishop Keeler met with a group of laymen in September of 1940 he challenged them to be responsible for some definite piece of work—and suggested partial support of the work of the Church at the University of Minnesota. As a result the Rev. Lloyd W. Clarke, a lively young parson from Louisville, has gone to Minneapolis as student chaplain.

* * *

To Conduct Teaching Mission in Nashville

When the Rev. Earle B. Jewell goes to Nashville as a special noonday preacher he is going to have a busy time, for in addition to his preaching engagements he is to run a teaching mission under the auspices

of all the Episcopal churches of the city.

* * *

Bishop Stires for Permanent Easter Date

The most recent issue of the Journal of Calendar Reform contains an article by Bishop Stires of Long Island, in which he calls for the same Easter date every year. According to the reformed or world calendar, Easter should always fall on April 8.

* * *

Williamsport Parish Has Centennial

The 100th anniversary of the founding of Christ Church, Williamsport, largest parish in the diocese of Harrisburg, was opened with a service of thanksgiving on February 10th, with a program of observance to continue throughout the year. The

CATHEDRAL STUDIOS

Washington & London, England. CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.00. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

STAINED GLASS

made by
LEN. R. HOWARD
at
Kent, Connecticut



CREMATION—Send for free pamphlet. Learn the facts about cremation. Southern Crematorium, 323 Riverside Ave., Jacksonville, Florida.

OUT-OF-PRINT and Hard-to-Find Books supplied; also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your list of wants—no obligation. We report promptly. Lowest prices.

RELIGIOUS BOOKS A SPECIALTY
(We also supply current books at publishers prices postpaid.)
AMERICAN LIBRARY SERVICE
117 West 48th St., Dept. E, New York City
(We buy old books and magazines.)

10% to 50% OFF

on Episcopal Prayer Books and Hymnals. Send for List to Church Section, LYCETT, INC., 317 N. Charles St., Baltimore, Md. Everything for the Church and Church People

A Gentle Laxative Good For Children

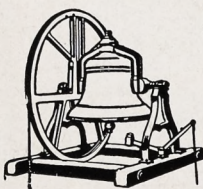
Most any child who takes this tasty laxative once will welcome it the next time he's constipated and it has him headachy, cross, listless, with bad breath, coated tongue or little appetite.

Syrup of Black-Draught is a liquid companion to the famous BLACK-DRAUGHT. The principal ingredient is the same in both products; helps impart tone to lazy bowel muscles.

The Syrup's flavor appeals to most children, and, given by the simple directions, its action is usually GENTLE, but thorough. Remember Syrup of Black-Draught. 50c and 25c.



YOUR CHURCH FLAG
All Standard Sizes
All Suitable Materials
from \$7.50 up
J. M. Hall, INC.
417 Fifth Avenue
New York
Vestments, Altar Linens
Embroideries, Tailoring



**MENEELY
BELL CO.**
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

ERNEST W. LAKEMAN
DESIGNER AND WORKER IN
STAINED & LEADED GLASS
336 EAST 28 ST. NEW YORK



VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloaks - Rabats - Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1941
Over One Hundred Years

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK.



R. GEISSLER, INC.
450 SOUTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

highlight, according to Canon Stuart F. Gast, the rector, will be the entertaining of the diocesan convention on May 20-21 when Bishop Abbott of Lexington will be the preacher.

* * *

Brotherhood Has New Field Secretary

The Brotherhood of St. Andrew has appointed Vernon A. Swartsfager of Louisville, Kentucky, as field secretary. Also an increased budget for 1941 was approved at a meeting of the national council of the organization, meeting in Washington, January 25th.

* * *

Moral Defense Theme of Lenten Folder

Bishop Ingley of Colorado, as is his annual custom, has issued an attractive and useful folder for Lent which is being distributed widely in the diocese. It suggests that every family set aside Wednesday evenings during Lent to consider the various topics dealing with the relationship of the Church to the Home.

* * *

Lenten Preachers at Cathedral, Pittsburgh

Noonday Lenten services are being held each week day except Saturday at Trinity Cathedral, Pittsburgh, with the following preachers announced: Bishop Mann; the Rev. Robert Griswold of Calvary, Pittsburgh; the Rev. Donald E. Veale of Calvary, Pittsburgh; the Rev. Louis M. Hirshson of Sewickley; Dean Moor of Trinity Cathedral; the Rev. Lauriston L. Scaife of St. Thomas, New York; the Rev. Benedict Williams of Toledo and Bishop Dandridge of Tennessee.

* * *

Men's Corporate Communions

Bishop Gardner was the celebrant at a men's corporate communion held on Washington's Birthday at Trinity Cathedral, Trenton, New Jersey. At a breakfast following the service the speakers were the Rev. Arthur Kinsolving, rector at Princeton, and New

Jersey's Congressman D. H. McLean. Bishop Taitt was the celebrant at a similar service at Holy Trinity, Philadelphia, with Mr. Lewis B. Franklin, treasurer of the National Council, the speaker at the breakfast. Similar services were held in cities throughout the country under the auspices of the Brotherhood of St. Andrew.

* * *

Mexicans to Get Convention Offering

The Church's work among Mexicans at the Cathedral settlement at Phoenix, Arizona, will be the beneficiary of the birthday thank offering during the tiennium 1941-43. The last offering of \$23,200 went for underprivileged children in Tokyo, Japan, and children suffering as the result of the war in China. The offering for the Mexican work at Phoenix will pay for a new building to replace the one lost by fire in 1939. The Rev. Jose H. Pagan and Mrs. Ethel T. Swisher are in charge of activities.

* * *

Springfield Diocese In Good Condition

At the 64th annual synod of the diocese of Springfield, held at St. Matthew's Church, Bloomington, Illinois, January 21-22, the finance committee reported that the diocese was free from debt and that it was in a healthier financial condition than it had been for many years.

* * *

Taft's College Work Address in a Pamphlet

At least one layman who heard Charles P. Taft's address delivered at the College Work Dinner during General Convention thought it was good enough for a larger audience and he made a gift to the College Work Society to have it printed into a 25 page pamphlet. The booklet is

THREE GREAT TRACTS

■
IS GOD IMPERSONAL?
By GEORGE BARTON

■
**WHY MEN DO NOT
GO TO CHURCH**
By BISHOP JOHNSON

■
**WHY I'M
AN EPISCOPALIAN**
By PAUL J. WELLMAN

■
All reprinted from THE WITNESS
at request.

■
100 copies for \$2

■
THE WITNESS
6140 COTTAGE GROVE AVE.
CHICAGO

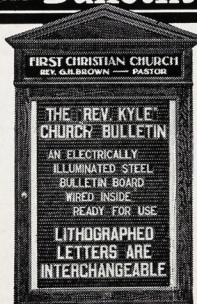
You Need This Bulletin

Our Rev. Kyle Illuminated, complete with letter equipment, is only \$59. Others from \$40, up.

Winters
Illuminated Bulletins
You can even save on first cost by buying the steel sign panel and lithographed letters and numerals separately and build your own cabinet. Blue prints and building instructions free. This way your bulletin can cost as little as \$25.

Write For Cat. W-16

H. E. WINTERS SPECIALTY CO.
Davenport, Iowa



WILBUR HERBERT BURNHAM

*Designer and Master
Craftsman*

STAINED AND LEADED GLASS

Studios: 1126 Boylston Street
Boston, Massachusetts

Write us for
Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

Ammidon & Company

31 SOUTH FREDERICK STREET • BALTIMORE

H. L. VARIAN, President



EVERYTHING FOR THE EPISCOPAL CHURCH
EXCEPT VESTMENTS

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D.D.
Secretary, 1935 Chestnut St.
Philadelphia, Pa.

RESTHAVEN

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches

Telephone El-dorado 5-1058

Pure Irish Linen still available for all Church uses at moderate prices. Write for list and samples today.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

ALTAR BREADS ORDERS PROMPTLY FILLED
SAINT MARY'S CONVENT
KENOSHA • WISCONSIN

named, "A call to the older generation; subtitled, A million college students eager, ready to go somewhere." The address comes to grips with Karl Marx and considers Charles Beard's scientific attitude toward history, to mention two men used by Mr. Taft in his sincere approach to the subject. Copies of the illustrated pamphlet can be secured from the Church Society for College Work, Mount Saint Alban, Washington, D. C.

* * *

Continue Old Custom In Fredonia, New York

The Woman's Auxiliary of Trinity Church, Fredonia, New York, had their annual Epiphany (and by the way ladies you'd better tell the local paper that it is not Epiphany) tea at the home of Mrs. Gertrude M. Chessman. This tea is the highlight of the Christmas and Epiphany season before entering the Lenten season. According to an old custom handed down from the Church of England one of the important ceremonies at the tea is the cutting of the cake which has a ring baked in it. The person finding the ring has the honor of making the cake the next year.

* * *

Consideration Shown For Chaplains

The newly reorganized Army and Navy commission announces through its executive secretary, the Rev. Henry B. Washburn, that it will shortly be in a position to supply chaplains with service books. Dean Washburn includes among services that will be provided, "portable altars, service books and discretionary funds in cases where the Army and Navy departments are unable to do so; payment of pension premiums of chaplains whose parishes or dioceses are unable to pay them; payment of salaries of additional clergy needed by parishes situated near camps to meet the demand for increased religious and recreational work; this to be done only in cases where neither parish nor diocese can pay the bill; assistance to societies

of the Church which were in the last war and may now be of distinct service." The army and navy commission will have its office headquarters at 1 Joy Street, Boston.

* * *

Christian Refugees Now in Majority

Discussing the work of the American Committee for Christian Refugees, K. Brent Woodruff, executive director, declared that the proportion of Christians among the refugees

now arriving is in the majority. The records of the bureau of immigration puts the exact number at 60% of the total.

* * *

What Is Democracy?

The Rev. Leonard K. Smith's editorial in the Arkansas Churchman for January asks some extremely pertinent questions of the word democracy, a word he claims is much too bandied about. "We associate the

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, D.D., Rector
Broadway at 10th St.

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

Thursdays and Holy Days: Holy Communion
11:45 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
10 A.M.

Fridays, 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;
9:30 and 11 A. M., Church School; 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.

Saint James Church

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street
New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy
Communion

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except
Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Shelton Square

Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and
5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion;
12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05,
11 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.
12:35 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.

11:00 A.M.—Morning 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.

Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

On The Mohawk Trail

Where you will find a warm welcome
and a helpful message.

Services at 8 & 9:45 A.M.

Eucharistic Candles Vigil Lights

Every need for Episcopal Churches
can be had from this pioneer church
candle company—established in 1855.

Will & Baumer Candle Co., Inc.
Syracuse, N.Y.

idea of democracy with human freedom," he writes, "whereby men shall have the right to regulate their own lives without dictation from without. But what shall we be free to do? Shall we be free to aspire, or free to be stupid? Shall we be free to work together for the common good, with full recognition that human distress of any kind, anywhere, imperils the welfare of all men, everywhere, or shall we be free to get whatever we want for our own benefit or advantage, regardless of what damage we do to others so long as we remain within the letter of the law? The very democracy we have had and the use we have made of it, are in them-

selves the very source of many of the world's troubles. America as it is, the happiest land in all the world today, is still an unhappy land for very many people and will continue to be unhappy for them unless we use the privileges of democracy for purposes quite different from those which we have used it for in the past."

"Flu" Victim Fights Fire

Detecting smoke in his home, on a recent midnight, the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, arose from a sick bed and aided by his wife located a fire in the attic. After

calling firemen the Fletchers fought the blaze. The loss was estimated at \$50. Mr. Fletcher was suffering from influenza.

Its a Good Story Anyway

A burglar broke open the safe in the office of the diocese of Virginia in Richmond. He scattered the contents of the safe over the office floor and along with the official documents he found a set of poker chips. Dr. G. MacLaren Brydon, historiographer of the diocese explained that "these poker chips are not supposed to be poker chips at all. They are whist counters used by the Confed-

CHURCH SERVICES NEAR COLLEGES

HARVARD UNIVERSITY

Christ Church Cambridge

REV. C. LESLIE GLENN, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
REV. HENRY B. ROBBINS, ASSISTANT
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

BOWDOIN COLLEGE

St. Paul's Church Brunswick, Maine

THE REV. GEORGE L. CADIGAN, RECTOR
Sunday Services: 8 A.M., 11 A.M.

WILLIAMS COLLEGE

St. John's Church Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., RECTOR
Sunday Services: 8:00 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

Grace Church Amherst

JESSE M. TROTTER, RECTOR
Services, Sunday, 8 and 11.

TUFTS COLLEGE

Grace Church Medford, Mass.

REV. CHARLES FRANCIS HALL, RECTOR
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 10:00 A.M.
Campus Services at Crane Chapel: Wednesdays 7:30 A.M.

BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR
Sunday Services: 8 and 11 A.M.

The Church Society for College Work



"Pro Christo Per Ecclesiam"

The Church Society for College Work unites in prayer and work and giving all those who care about the work of the Church in schools and colleges.

Address:
3601 Locust Street Philadelphia

GRACE CHURCH IN NEW YORK
maintains two residence clubs for out of town boys and girls.

Huntington House for Girls
Apply: Miss Theodora Beard
94 Fourth Avenue

House for Young Men
Apply: Mrs. B. H. Keeler
88 Fourth Avenue

UNIVERSITY OF NEBRASKA

University Episcopal Church Lincoln, Nebraska

REV. L. W. McMILLIN, PRIEST IN CHARGE
Sunday Services:
8:30 A.M.—Holy Communion.
11:00 A.M.—Choral Eucharist and Sermon.
Classes and other services by announcement.

THE STATE UNIVERSITY OF IOWA

Trinity Church Iowa City, Iowa

THE REV. RICHARD E. McEVoy, RECTOR
8:00 A.M.—The Holy Communion.
10:45 A.M.—Morning Service and Sermon.
7:00 P.M.—The Student Group.

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS
REV. J. F. McCLOUD
7:30 A.M.—Holy Communion
9:30 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
6:00 P.M.—Student Forum

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 and 11 A.M.
Meetings at Canterbury House and Services at St. Augustine's College Chapel as announced.
REV. CLARENCE W. BRICKMAN, RECTOR
REV. JOHN A. SCANTLEBURY, ASSISTANT

SOUTH DAKOTA STATE COLLEGE AND FLANDREAU INDIAN SCHOOL

St. Paul's Episcopal Church Brookings, South Dakota

JOSEPH S. EWING, VICAR
Services Sunday
9:00 A.M.—St. Mary's, Flandreau.
11:00 A.M.—St. Paul's, Brookings.
5:30 P.M.—St. Paul's Club.

UNIVERSITY OF MARYLAND

St. Andrew's P. E. Church College Park, Md.

THE REV. G. W. PARSONS, S.T.B.
Sunday Services: 8, 9:45, and 11 A.M.
Episcopal Club: Wednesdays, 7 P.M.

erate commissioners Mason and Slidell when they played whist to pass the time when they were prisoners on a Yankee ship. The late Bishop Brown put them in the safe to keep them as valuable Confederate relics."

* * *

Texas Church Celebrates Centennial

Its news when anything can celebrate a hundredth birthday in Texas, but when a church hits the century mark then man bites dog. The first of a series of events to commemorate the centennial year of Trinity Church, Galveston, was held last month. The service was a tribute to the Rev. Benjamin Eaton, who, arriving in the city on January 13, 1841, must have worked night and day for on February 6 of that year he organized Trinity Parish. He served as rector until his death in 1871. Other events planned for the year include a congregational meeting on February 6, at which time the laity came in for some spotlight. On March 2nd Bishop Quin of Texas will confirm. Clergymen, who will be invited to preach in Trinity during May and June will include Bishop Seaman, The Rev. S. Moylan Bird, The Rev. Thomas J. Sloan, the Very Rev. Raimundo de Ovies, the only surviving former rector. During the period of November 9-15, Bishop Quin will conduct a preaching mission. It is planned to make this the crowning event of the centennial year observance.

* * *

Loaring-Clark Gets Thanks

In connection with his work for the blind, the Rev. W. J. Loaring-Clark of Memphis, Tennessee, has received two letters, both written in Braille, one enclosing a contribution for the work and saying, "I have been getting the Church Herald regularly and in good condition. I am interested in the continued article 'A parish in the pines.' I lived for more than 30 years on the prairies of Canada. That was not among the pines, but it was pioneering, for we went there in 1887. For the first 17 years we were never less than six miles from a railway station, and for a part of the time 18 miles away. I wish to thank you and all engaged in the work for the Braille Herald." Another one from a fifth grade child said: "I am writing you a little note for the nice Christmas cards. We enjoyed them very much." One of Mr. Loaring-Clark's annual services to the blind is the sending of thousands of Christmas cards, each with a message in Braille.



The Secret OF HIS PRESENCE

The spiritual life of the congregation and of the individual should reach high tide at the Easter season.

Millions of Individual Christians in Thousands of Churches Around the World Are Finding

The Upper Room

an indispensable aid in their preparation for the Easter Season.

In a pamphlet entitled, "Aids to the Devotional Life," Dr. Costen J. Harrell says: "As every earnest Christian must sooner or later learn, a daily devotional period is essential to the spiritual life. Without it one cannot grow in the knowledge and likeness of Christ." Emphasizing the need of a daily devotional guide like THE UPPER ROOM, he says: "Care must be taken that our private and personal devotions are not observed in a haphazard fashion. The way into the secret of His presence is simple, but we may easily wander out of it—and often do."

The fact that THE UPPER ROOM is today being used as a daily devotional guide in *more than a million one hundred thousand homes* is proof that it is helpful in gaining and holding the attention of the mind during the devotional period.

BE SURE TO GET THE APRIL, MAY, JUNE ISSUE. Pastors and other group leaders may use our consignment plan to purchase 10 or more copies to one address, at 5 cents each, postpaid, with the privilege of returning unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents, postpaid. Send all orders to

THE UPPER ROOM

307 American Trust Building, Nashville, Tenn.