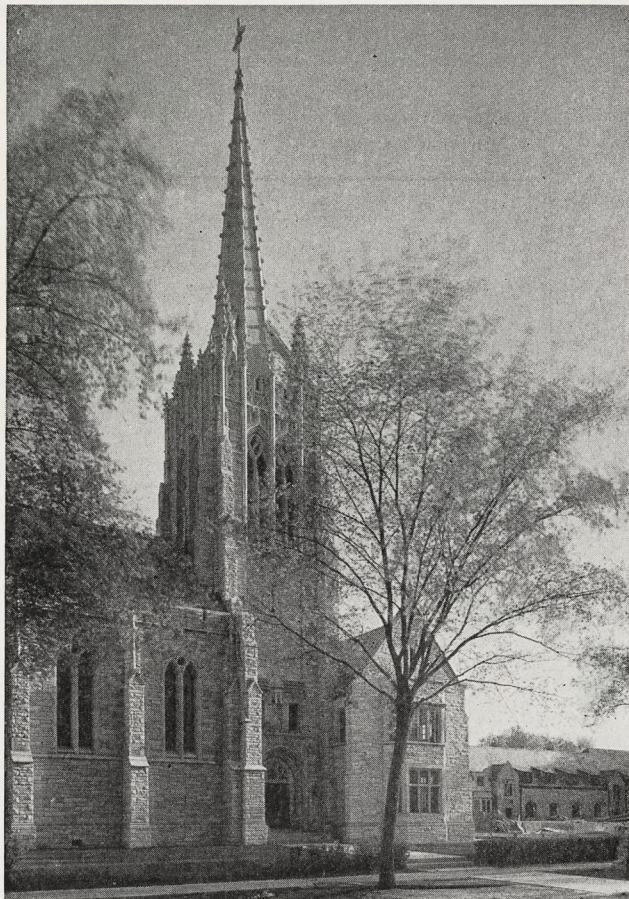


The **WITNESS**

CHICAGO, ILL., APRIL 5, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XVIII No. 31

APRIL 5, 1934

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

THE AMERICAN LEGION is up in arms against the Rev. W. Russell Bowie, rector of Grace Church, New York, who in a recent sermon condemned the Legion lobby in Washington as "political banditry" and "a cancer upon the body of our American life." An officer of the Legion has threatened to bring suit against the rector for \$100,000, which prompted Dr. Bowie to call in the newspaper men. Dr. Bowie reiterated his charge that through the political pressure of the American Legion lobby "tens of millions of dollars of expenses, bonuses and pensions for men who came out of the war in perfect health" were being withdrawn from the national Treasury.

"In regard to these further demands upon the United States Treasury, I stand exactly where the President stood when he said to the American Legion at its 1933 convention: 'No person because he wore a uniform must therefore be placed in a special class of beneficiaries over and above all other citizens.' It is the activity of the American Legion lobby in building up a 'special class of beneficiaries over and above all other citizens' that I regard as 'political banditry' and a 'cancer upon the body of our American life'."

Lest members of the Legion feel too badly about Dr. Bowie's reference to them, it might be well for them to secure copies of the entire sermon which was badly garbled in the newspaper reports. The raid of veterans upon the United States Treasury was used as but one illustration among many in a timely discourse which dealt with greed, sordidness and the collapse of ethical values generally in American life. He lit into the executives of corporations who have been paying themselves huge salaries and bonuses at a time when wages were shrinking and thousands were being turned out of work; and cracked at inside manipulators who grab easy money through get-rich-quick schemes; and he did both without pulling his punches. He was dealing with all of us and not merely the sensitive American Legion when he said: "If this depression is to teach us anything of worth, and not to be merely a time of unwilling chastening followed by brief recovery and then by worse disaster, we need a new birth of our moral consciousness."

"We must be willing to face the fact that our whole business order, from Wall Street to the Main Street of the most insignificant town, has got to be conceived in a new spirit of stewardship into which some

of the beauty of God's meaning for the life of His human children is made to shine."

WORD WAS PASSED AROUND some months ago that Toyohiko Kagawa, the founder of the Kingdom of God Movement in Japan, had become so disgusted with the indifference of Church people to suffering and injustice that he had deserted the Christian forces and turned to peace work, literary work and various schemes of social reconstruction. The Japanese *Christian Graphic* now reports that he was present at the annual meeting of the so-called Kagawa Co-operators and there announced that he planned to give practically all of his time this year to evangelistic work for the Kingdom of God Movement. The newspaper quotes Kagawa directly as saying: "It may be that not all the Church will unite in helping me; but while there are but three hundred thousand Christians, including Roman Catholics, among sixty-five millions of the Japanese people, even though the Churches may not sustain me, Christ commands me to preach the gospel of love. The second stage of the Kingdom of God Movement ends in December, 1934; but I intend never to stop this Kingdom of God Movement so long as life lasts in me."

CONGRESSMAN DE PRIEST is an elected representative of the state of Illinois in the Federal House of Representatives. A friend of his, like himself a Negro, was recently refused service in the public restaurant in the capitol. Since then various people have gone there each day with Negro friends, always to be refused food. Recently a number of clergymen appeared with Charles H. Wesley, doctor of philosophy from Harvard and professor at Howard University. Dr. Wesley, a Negro, was not only denied service but was asked to leave the restaurant. The matter is being fought out in Congress by Congressman DePriest and it is reported that the American Civil Liberties Union plans to take it into the courts. Meanwhile it is a good antidote for self-righteousness if you are in the habit of reflecting upon the sorry plight of the Jews in Hitler's Germany.

WITH THE GENERAL CONVENTION meeting this fall in Atlantic City a few facts about previous meetings may interest you. Fifteen of the Conventions so far held have met in Philadelphia, thirteen in New York, three in Baltimore, two each

in Washington, Boston, Richmond and Cincinnati, and one in Wilmington, New Haven, Trenton, Chicago, San Francisco, Detroit, St. Louis, Portland, Oregon, Minneapolis, New Orleans and Denver. Bishop White of Pennsylvania presided over the House of Bishops at fifteen conventions and Bishop Tuttle over seven. In the House of Deputies nineteen priests have presided over the fifty conventions, the Rev. W. E. Wyatt having been so honored at eight, with the Rev. W. H. Wilmer, James Craik and Morgan Dix each presiding at five. At only three of these Conventions did bishops of the Church of England preach at the opening service.

OUT OF THE MOUTHS OF BABES! Down in Tennessee there is a mission school that ministers to the poor share-croppers and others who have been so dreadfully hit by the depression. The star pupil at St. Mary's-on-the-Mountain is a child of eleven, a shy mountain girl who takes her studies very seriously. The other day she was asked to write a paper on the Blue Eagle and the NRA, which, it seems to us, combines both brevity and accuracy: "N. R. A., I think means no rest allowed, that means for everyone to work. The Blue Eagle with the red and white is after the flag and he has a wheel in one claw and lightning in the other. Wheel means work and lightning means be quick about it."

The Purpose of God

By

EDWARD L. PARSONS

The Bishop of California

THE thrilling, disturbing, discouraging and hopeful year through which we have passed and the exciting and momentous present pour out to him who can read message after message from God. And yet all these messages tell the same story. They all bid us consider our present world in the light of God's eternal purpose. We talk of economic distress, of a collapsing industrial order, of the rising tide of selfish nationalism. But what do distress and collapse and threatened war mean? They mean that we have tried to build our world upon foundations which cannot stand, which must be swept away whenever the winds blow and the rains descend and the floods come. Every one of our social ills, says Sir Arthur Salter, has a "moral root." It is true, is it not? A social order in which men starve in the midst of plenty, in which unbounded luxury walks side by side with rags, in which the race is to the strong while the weak are crowded to the wall, is in itself a witness of the corporate sin of men.

But this corporate sin springs from individual sin. It is rooted in the selfish greed of men, in production for profit and not for use, in the subtle poison which seeps through the very blood of society, the poison of that faith that money counts more than

men and in ruthless competition (which serves only the strong) exalted into a philosophy of life. It is our business as Christians to tear up these roots, to take our part in the redemption of this pagan social order.

How shall it be done? There is confusion in our purposes. There is none in God's purpose. There is uncertainty in our wills. There is none in God's will. In Jesus Christ we have revealed the dignity and beauty which are the destiny of human life. In Him we have unfolded the vision of the Kingdom of God, a social order in which that dignity and beauty is the goal of our striving. The Kingdom of God is a commonwealth of love. God's purpose for society is the creation of a commonwealth of love, that is, a cooperative society in which the welfare of every one is the concern of all. To fulfil God's purpose is the only way out from our present difficulties.

Something of that the nation is learning today. The old order has collapsed. Men have caught a glimpse of the truth that the future is not recovery of the past but the creation of a new cooperative order which seeks, although men may not know it, towards the purpose of God—the commonwealth of love. The measures which have brought widespread hope today may or may not be effective. But at any rate they do represent the feeling for something which approaches a little more closely the Christian ideal than our present pagan competition.

The international order brings the same message. War threatens because nations seek selfish aims, because no great nation is ready to surrender its interests to the wider interests of the community of nations, because men still live in a dream world. They still think that force is the ultimate security, they still have faith in that hoary legend that armaments preserve peace. These practical men are futile dreamers. It is Jesus Christ Who is the great realist.

Such is a suggestion of what God is teaching us of His purpose through the present tangled affairs of men. It is our business, yours and mine to study His purpose, to try to read the signs of the times. It is our business to seek to bring our influence as Christian men and women to lead men to find and realize God's purpose. It is the Church's business in all this chaos to speak with the authority of God concerning the foundations of life. Men have decried the Church's speaking on such matters. They have always condemned the prophets although afterward they built their tombs. But one need not argue the point. The Church must speak. Christ shows us the way out. Christ reveals to us God's purpose. It is in Him and the power that comes to those who follow Him that the world shall find salvation.

But where if the world needs Christ shall it find Him but in and through the Church. God calls us then at this critical time to more thorough study of His purpose for the world, to a more complete surrender of ourselves and to a determination that His Church through prayer and service may bring the redemption of Christ to the troubled children of men.

Let's Know

By

BISHOP WILSON

LAITY

MANY ecclesiastical terms have been taken over in popular parlance to a much wider application. For instance, the title "Doctor" which really means teacher was originally used for teachers of theology but in recent times has become best known in the medical profession.

So with the terms "layman" or "laity". Nowadays lawyers speak of laymen as the general public outside the legal profession. Educators and physicians I have heard use it the same way. No doubt plumbers and carpenters might be justified in doing likewise. In general it has a meaning like that of "civilian" to the soldier.

"Laity" comes from a Greek word and historically has meant baptized Christians who were not in Holy Orders. This distinction between clergy and laity may be traced back into Jewish times before Christ. It is interesting to notice that at the Apostolic Council, described in the fifteenth chapter of Acts, there were laymen present called the "multitude" though the decision was reached and the decree rendered by the Apostles and Elders or Presbyters. Important decisions required the consent of the whole Church, including the laity, but all the way through there was a distinction recognized between clergy and laymen.

Bishops were chosen in the early days by the populace but they were always consecrated and commissioned by other bishops. In one form or another this continues to be the practice today in all branches of the Catholic Church except the Roman Church. In the Episcopal Church a diocesan convention elects its bishop but he cannot take office until the other bishops have given their consent. In the Church of England the King, representing the people, in consultation with the Prime Minister nominates a candidate to the Cathedral Chapter of a diocese for election which then goes to the Archbishop for approval.

From the earliest days the administration of the Sacraments was reserved to the clergy—except that laymen might baptize in cases of emergency and this was to be completed as soon as possible by the bishop in confirmation. In the Holy Eucharist a priest only may officiate but it is always understood that the laity are active participants in the sacramental offering. In early days the lay people brought the actual bread and wine that were used on the altar. Now they perform the same function by their offerings in the alms basin. The Holy Eucharist is offered not by the priest but by the Church acting through the priest as its official agent. This lies back of the provision in the English Prayer Book that there shall be not less than three persons to join with the priest at any celebration of the Holy Communion. Our own Prayer Book has omitted any such specific provision but the principle remains that priest and people to-

gether make the sacramental offering—representing the act of the Church.

Much might be said about the distinctive functions of clergy and laity. Briefly the clergy are in charge of and responsible for the spiritualities—the conducting of services, administering of sacraments etc.—with which the laity are not supposed to interfere. On the other hand the laity have a right to the ministrations of the Church through the clergy which may not be denied, except as a layman may have placed himself outside the circle of Church life as prescribed by the canons.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

Church Army

IN A recent issue, in connection with Biblical numbers, mention was made of the fact that there are sixty-six books in the Bible, or three times twenty-two.

Has "twenty-two" any special significance? There are twenty-two letters in the Hebrew alphabet and observant eyes have noted a striking example of the use of that alphabet in the book of Lamentations. Chapters one and two and four, consisting of twenty-two verses each, are arranged in strict alphabetical order, the twenty-two letters of the alphabet answering to the same number of verses in each chapter, which are found in the opening words of the verses. Then in chapter three, once more the letters of the Hebrew alphabet are enumerated in order, but with three verses to each letter, sixty-six verses in all. Chapter five, although consisting of twenty-two verses is not alphabetically arranged.

Our translation of course, fails to convey this to those who, like myself, can read only in English.

The longest psalm, the one hundred and nineteenth, consisting of twenty-two sections of eight verses each, has the Hebrew letters in alphabetical sequence at the head of the sections.

Interesting, too, it is to note that the book called Isaiah has chapters numbering the same as the Books of the Bible, sixty-six. There are thirty-nine books in the Old Testament, and the first thirty-nine chapters of Isaiah form the first division of that prophesy, and the last twenty-seven chapters form the second division. And how many books are there in the New Testament? Merely a co-incidence of course! There's something more than fun in noting such things. In passing, it is interesting to observe that the five writers of the epistolary portion of the New Testament use the following expressions: Paul, the "Church of God"; Peter, the "flock of God"; James writes to the "Israel of God"; Jude addresses the "saints of God"; and John writes to the "children of God."

To return to the figures (and then to leave the subject), seven is more frequently employed in scripture

than any other symbolic numeral. In Revelation alone it occurs upwards of fifty times, as seven churches, seven candlesticks, stars, lamps, angels, spirits, seals, trumpets, vials, plagues, crowns, horns, eyes, thunders, etc. (I can hear some saying—"What's it matter anyhow?")

Seven nations destroyed, (Acts 13.19): seven deacons chosen (Acts 6.3); seven demons cast out (Mark 16.19); seven sons of Saul, and of Jesse; seven times Naaman dipped in Jordan; seven altars and bullocks (Num. 23-29); and best of all, the measure of God's forgiveness (Matt. 18.20) is seventy times seven, and in that assurance any backslider or sinner may take refuge. Alleluia!

Just Souls

By

C. RUSSELL MOODEY

HOW often people confuse the gift of gab with the gift of tongues! And when I speak of the gift of tongues I do not mean the all too frequent outbursts of sound born in the cradle of spiritualistic convulsions when the faculties are the victim of runaway emotions. I refer to the solid utterances of wisdom and counsel manifested by those who have mastered the realities of life and who are qualified to speak in an advisory manner. But what about the gift of gab? It is rampant today. Man in his new freedom, woman in her release from the bondage of silence has been unable to get beyond the pale of childish prattle, so that most of the talk we hear today is the drool of the commonplace. Our problem embraces the fecundity of sounds. I have come to the conclusion that we speak according to the purpose of our living. And that the level of conversation is in keeping with the level of our thoughts. We major in trifles because we are ardent apostles of levity. For many of us the "mirthwhile" incidentals have a greater appeal than the worthwhile fundamentals. We talk about millions of men out of work.

But what about the millions of minds unemployed today? There is our real problem. And how refreshing it is to run up against a man who can speak convincingly, and who keeps his brain alert even though he is the victim of the depression. Who lives in the bigger and finer concepts of life. Who thinks as he goes. Such a man rises above the gift of gab and enters the forum of the high places to speak with the gift of tongues!

Jesus Christ was a forceful speaker. When He rose to address the crowd He had something to say. You won't find evidence of the gift of gab in the four Gospels. Every sentence is to the point. And not only that but the Christ utterances show that the Master was living for objectives, full of grace and full of truth. Out in the field and up in the praetorium He didn't merely "visit" but had something to say. The same mental depression existed then as we have

it today. Futility was trying to make utility a laughing stock. Life was empty and meaningless. But one contact with the irrepressible and irresistible Christ and all this was changed. He took a group of fisherman with the gift of gab—whose first interests were nets—and made them outstanding preachers of their day. I have a feeling that a little more earnest Christ-following today may change us from morons to mighty spokesmen of God, with the gift of tongues!

Casual Comment

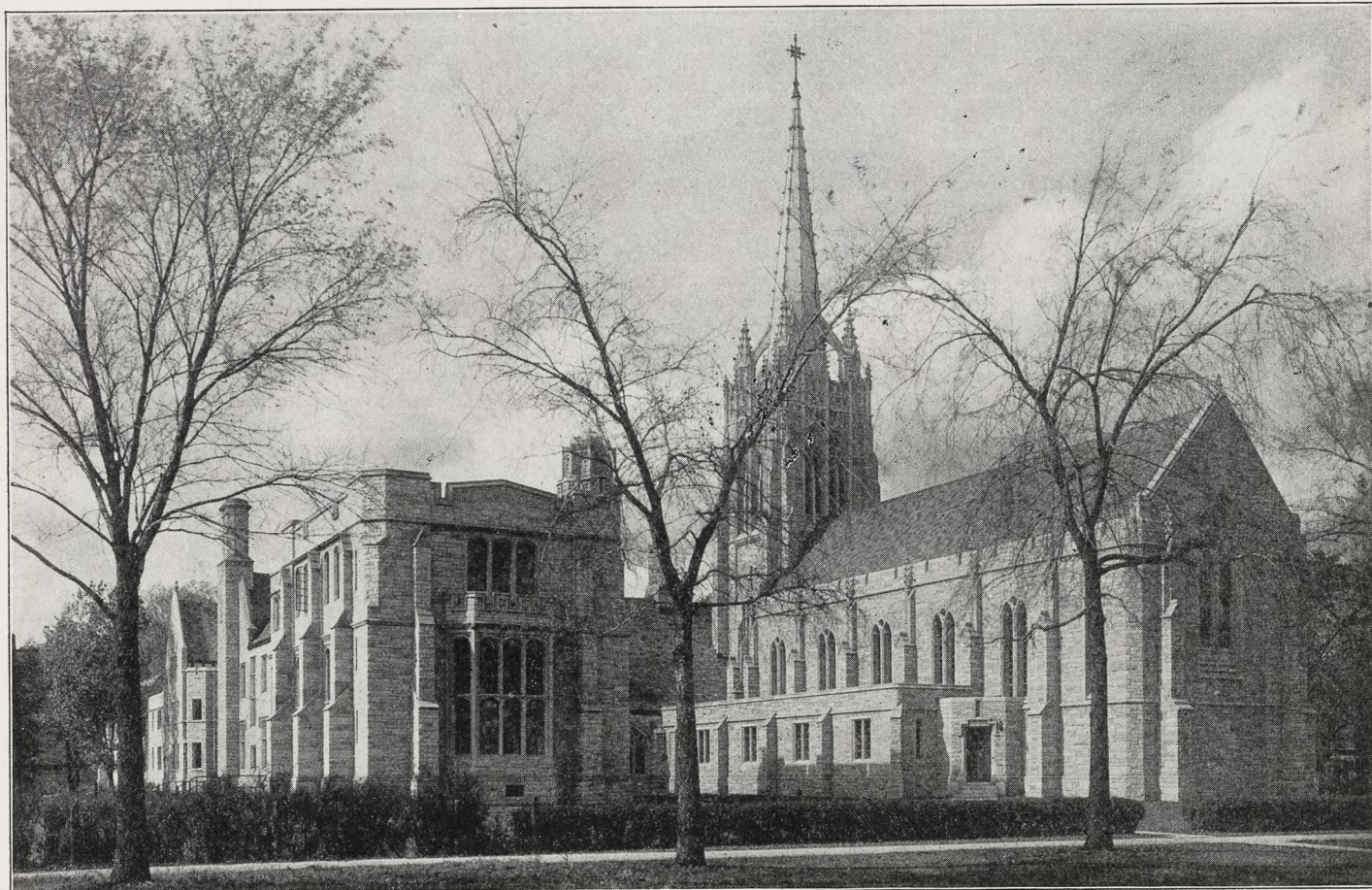
By

BERNARD IDDINGS BELL

LAST night I shared a program, before a large fraternal body in New England, with a federal judge. He spoke first. He advocated national preparedness; predicated, soon, wars in which Americans must engage; and poured scorn on all who decried armament and embattled array. To my surprise he was greeted, although he had considerable eloquence, quite coldly by the large audience.

My subject was non-political; but I prefaced what I had to say with a few words on his topic. I said that I was no pacifist, but that wars seemed to me plumb foolish under modern conditions. They bankrupted the victors, the defeated and the neutrals alike. One more big war would about make an end of civilization. Nevertheless, wars might come for all that, people generally being for the most part, as they are, mentally incompetent. If a war came, what should I do? I should wait until draft machinery were set up and all men called selectively to the colors. That would be done at once. Then I should wait and see if all business were also commandeered, especially the munitions business, and all the banks and all capital generally, so that not one soul could make any private money out of the patriotic crusade. When that happened, I should consider doing a bit of fighting for the dear old U. S. A. But if it did not happen, I should certainly have long furry ears if I did one lick to help. And that whole crowd burst into laughter and loud salvos of applause.

We have had a bit too much talk against war from convinced pacifists. The best argument against war is not pacifistic at all. The best argument is that in every war we are sold down the river to a lot of greedy bounders. Quipidity knows no frontiers, maybe; but, brethren, it understands how to take advantage of a war. It does, indeed. Few people, perhaps, are quite up to attaining "the international mind"; but most everyone understands what it means to be sold for a sucker. That is what a modern war does, everytime, to all of us. Take the private profit out of war and most of the roaring lions will bleat like little lambs. Yea, verily, they will coo like the turtle-doves. The average citizen is no pacifist; but he is not wholly a fool, either. Why not appeal to his horse-sense?



VIEW OF SEABURY-WESTERN FROM SHERIDAN ROAD

INDISCREET IDEAS OF A DEAN

By

FREDERICK C. GRANT

Dean of Seabury-Western Theological Seminary

WE HAVE heard much, these latter years, of the impatience of parsons, and not a little of the unrest of the laity; apparently, no small portion of this impatience and unrest has been attributed to the failure of the theological schools to do their part in the advancement of the Church. Naturally the retort is obvious: the seminaries have themselves set goals before the clergy which make them impatient of slow progress in the Church as a whole; while as for the laity, who is it that sends us the men to be trained as priests and pastors? Are the candidates for Holy Orders not all *laymen*? And who are they who sometimes fail to send their best sons, and their best-prepared, and to fit and equip them to pursue theological studies?—But we are in no mood for argument, nor have we any wish to be found on the side of the complacent; for we too are restive, and often very impatient, and seize with

gratitude the opportunity, afforded by the Editor's kind invitation, to pour forth all our pent-up wails and woes in the ears of a listening world!

The question is sometimes asked, though not, as a rule, in circles where it should be asked, Why is the American Episcopal Church so unproductive in theology? There are at the present moment scarcely a half-dozen outstanding theologians among us, whose authority is recognized outside the Episcopal Church. This situation seems the stranger when it is recognized that in no essential points of doctrine or polity is the American Church at variance with the Church of England, whose theological interests and output are continuous; and that the central position of the Episcopal Church would lead any impartial observer to expect from it a prolific productivity in theological literature.

There are several ways of parrying the thrust, and explaining our

sterility. American Protestantism as a whole is relatively non-productive at the present time—indeed, one may say American Christianity (for the Roman schools are certainly not breeding theologians of first rank). Further, the exaggerated emphasis upon religious activity, and upon external affairs, characteristic of American life as a whole, to the neglect of thought, speculation, research, and theory generally, has infected the Church as it has every other institution in this land; and it has, for some reason, affected the Episcopal Church very seriously and deeply. Further, the traditions of the Episcopal Church, from Colonial days onward, have not been congenial to scholarship and exact thought: the Virginian and New York and Philadelphian aristocracies, the high and narrow traditions of Connecticut, the meagre footing of Episcopalianism in Boston and northern New England, and elsewhere, the poverty and weak-

ness of the Church west of the Alleghanies, relatively to Romanism, Methodism and Presbyterianism—all these factors tended to discourage the growth of a firm and dominant theological interest in the Church. Moreover, one may point to the divisions within the Church itself—though as a rule divided religious opinions conduce to theological research: when Mark Twain said, "It is difference of opinion that makes politics and horse-races," he might have added, "and also theology." These party divisions have usually resulted, in the relatively small religious group of American Episcopalians, in little more than mild controversy, and that usually of a sterile and fruitless kind, and fortunately, as a rule, unattended by the bitterness which political interests have introduced into such controversies in England and on the Continent. Abortive attempts were made in the Nineteenth Century to further Anglican theology in this country: these usually resulted in one or two books reflecting a "movement," or a few volumes of a periodical; all the rest was silence. The more ardent controversialists found that genuine theological research brought little mutton to their feast or grist to their mill, and they soon lost interest.

ANOTHER reason has been the lack of leisure on the part of theological teachers: one and all they have been and are now so heavily burdened with teaching duties, or with parochial responsibilities outside the classroom, in order to eke out their slender salaries, that few have had the time or the energy to devote to pure scholarship or creative thinking. This too seems to run in the American blood, at least within the Protestant Episcopal Church—viz. our endless busy-ness, and the feeling that unless a man is constantly *doing* something that can go into reports, and show results in parish statistics, he is not earning his keep. If we had four theological seminaries instead of sixteen, and each of the four enlarged to four times the present average size, with four times the present financial and other resources, and able to set research scholars free from full-time teaching—with foundations like the Tutorships, Fellowships, Librarianships and Canonries of the English Universities—with such an economical and more closely concentrated system we could begin to produce more real books in theological science on a par with those produced abroad; while other resulting advantages, to theological students, and to the Church generally, would be equally obvious. It is certain that if we *had* such a system, nothing would induce us to give it up. But for the present

it is scarcely more than a dream—though steps have recently been taken in the Middle West, by the union of two of our seminaries, to bring this distant but desired end somewhat nearer to realization.

The results of our disunity and lack of coordination, and lack of creative theological interest, are obvious everywhere. Not only are the laity not interested in theology; they are not even interested in requiring their clergy to be experts in their own science. And the clergy as a whole are notoriously interested in everything else but theology—social service, politics, religious education, ceremonial, missionary propaganda, controversy, the raising of funds, church building, community enterprises, clubs and guilds and "organizations" generally, travel, popular fiction, poetry, music, psychology, spiritual healing, hygiene, pastoral work—anything but the science whose progress lies at the very heart of their work as Priests of the Church and ministers of the New Covenant. Intelligent persons, who would not think of consulting a physician if he failed to keep abreast of progress in medical science, commit the keeping of their souls and submit their children to the religious instruction of priests and preachers who have not read a solid theological work in ten years—or perhaps in their whole lives, if they were lucky enough to scrape through Seminary with a minimum of study.

What are the books that we do read, and recommend to the laity? Pious little handbooks of devotion and propaganda, apologetic outlines of history, sketchy biographies, "mission-study manuals," "helps" for Church School teachers, and the like! A per-

fect flood of such light books pours from the church presses, Protestant no less than Catholic, all of them scarcely above the level of the old-fashioned penny tract as far as serious scholarship, impartiality, or breadth of knowledge is concerned. No wonder that many an intelligent layman and educated woman in our parishes turns to the liberal Protestant leaders for intellectual stimulus and satisfaction, simply unable to find a thorough and illuminating exposition of the Church's teaching from the pen of a Church theologian. Some resort to English books—but their flavor is different, and the outlook and common presuppositions are non-American. However, either of these alternatives is better than contentment with sterility and triviality.

THE problem therefore comes back once more to the theological schools. If we are ever to produce a genuine native theology in our American Church, we must begin by producing a group of theologians, men deeply read in the literature of theology, careful and exact in their thinking, critical and balanced in judgment, wide in knowledge and catholic in sympathies. One might reasonably hope that the Catholic revival in the Anglican Communion, the Centenary of whose beginning we have recently celebrated, would bring to pass a new and vital interest in theological science. Unfortunately, too much of its enthusiasm seems to have drifted off into highly specialized and not wholly relevant fields. One misses the breadth of understanding and the wide grasp of the great Anglicans; while the German and French Catholics—not only such men as Döllinger



THE REFECTORY AT SEABURY-WESTERN

and Duchesne, but the earlier Jesuit and Benedictine writers and some of the present day, not too much dominated by views formulated at the Vatican—stand peerless and beyond comparison.

What must be done is to set before our generation the clear alternative that confronts us. No Church can survive, whatever its apparent strength of influence and numbers, which neglects its theology, which outlaws its theologians by that cruelest of condemnations, indifference, and places a premium upon "practical" activities and results to the exclusion or ignoring of the slow, secret, but all-important toil of the scholar and thinker. We may have handsome Gothic churches in abundance, glorious choirs, eloquent preachers, and Sunday Schools bursting their doors; but if a dry-rot has infected our theology, the real and effective influence of the Church will soon be at an end; its days are numbered; and nothing can save it from decline and final extinction.

But it is not too late for revival! And I for one conceive it to be the duty of every seminary to set before its faculty and students such a high standard as shall make any man ashamed of himself who merely "muddles through" his lessons or his lectures; who fails to come to grips with the real and perennial problems of theological thought; who neglects to open and peruse the great tomes of the theological writers, ancient and modern, who really have faced these problems and have contributed something toward their solution; who fails to arrive at genuine convictions, of his own, based upon real knowledge, of his own, upon the unchanging principles of the religious and moral life; who lives at second-hand, gets his knowledge at second-hand, does his thinking at second-hand, and preaches second-hand sermons. This is no very new or radical ideal. One thinks of the Oxford and Cambridge Colleges at certain periods—Oxford in the Thirteenth Century and again in the Sixteenth and, in part, once more in the Nineteenth and Twentieth; Cambridge in the Fifteenth and Sixteenth, and, not least, in the Seventeenth; in the great days of Colet, Erasmus and More; in the days of cloistered quiet within the halls of Emmanuel and Christ's Colleges while the Puritan tempest raged and roared outside; in the golden summer of revived ecclesiasticism at Oxford three and four generations ago; or, to go further back, we can see such standards and ideals prevailing, for example, at certain Benedictine centers, where scholars and theologians were trained, not just to be scholars and theologians, but to be missionaries and founders and administrators as well—all this without ceasing

to be theologians!—men like Willa Cather's Arch-bishop in her fascinating novel of old Santa Fe. Such an ideal is not only practicable still, but desperately needed; and needed nowhere more than in the American Episcopal Church. And for my part, I can see no reason why we American Churchmen should not set about trying to realize such an ideal. The Faculties cannot do it alone; every man in every school must share it, and cooperate in its realization; and the laity must lend us their support and encouragement. Slackness must be banished; laziness and indifference must be simply taboo, and be held up to universal scorn; superficiality and lack of serious purpose must be shunned like the plague; a spirit of mutual encouragement and willing help should take the place of rivalry and competition, but it must demand of every last man that to be worthy of encouragement and deserving of help he must do his honest *best*, whatever that is.

IN THE meantime, there are certain very practical suggestions that deserve fair consideration by all who are concerned with theological education in the Church:

1. The seminary course should be lengthened from three years to four, perhaps with the inclusion of enough courses of graduate quality to warrant the conferring upon graduates of the doctorate in theology; but at least with more adequate attention to the basic theological disciplines than is now given, as a rule.

2. Candidates for Holy Orders should be thoroughly read in philosophy, history, and letters before entering the theological school. It ought to be impossible for a man to get through the courses in doctrine, say, without any acquaintance with philosophy; and it ought to be unnecessary for the seminary to provide elementary language courses.

3. Instead of holding the seminary responsible for the technical or practical training of candidates, the diaconate should be made to amount to something, once more. Both the Canons and the Prayer Book alike presuppose a diaconate which shall be probationary, and under explicit oversight. Instead, our students are as a rule rushed through seminary, crowded through canonical examinations, and ordained priests within a few weeks of their graduation.

By its very nature, theological education must be predominantly academic; the clinical training, or internship, should follow later, as in a medical education. I wonder if those who insist so loudly that theological students ought to spend most of their time doing parish work, or preaching, would have the nerve to urge the

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

There has been a great deal said since 1929 about people finding God as a result of the depression. It is therefore a comfort, at least to me, to find a clergyman who gives the other side of the picture. Preaching at the noonday services in Chicago, the Rev. Bates G. Burt, rector at Pontiac, Michigan, pointed out the moral dangers of unemployment.

"Loss of pride, self-respect and all the finer sensibilities of human nature are seriously imperilled among the idle," said Mr. Burt. "No one can measure the spiritual retrogression America is experiencing through this prolonged depression. We may keep the bodies of our poor from starving, but their souls will continue to weaken until normal work conditions are restored. Even as these millions are reabsorbed in the industries there will still remain the problem of what to do with the increased leisure that is bound to result from shortening hours and work days. Nothing is more menacing to wholesome living than lack of desire or capacity to fill spare time with beneficial interests and occupations, which applies equally to the idle rich and the idle poor."

* * *

Wants Post-Easter Slump Avoided

Bishop Oldham of Albany has sent a letter to his clergy urging them to meet the usual post-Easter slump in Church affairs by preaching a series of sermons on The Purpose of God, following the suggestions offered by the Church-Wide Endeavor. As a climax he suggests a diocesan corporate communion on Whitsunday.

* * *

City Missions Reaches Thousands

More than 88,600 people were helped during 1933 by the City Mission Society of New York, according to the annual report, recently issued. The work of the society was carried on in 76 public institutions and its own centers.

* * *

Church Play in London

Church people of London, England, are to present fourteen performances of a pageant-play from May 28 to June 9th, the purpose being to present the romance and the needs of church building in the city. According to the report, 500 churches were built in London during the last century, a new church nearly every ten weeks for a cen-

tury, yet I am informed that at least 45 new churches are needed at once, to keep pace with London's spreading growth. Sixteen parishes are each to produce one scene for the play.

* * *

Bishop Cook to Visit Florida

Bishop Cook of Delaware, assessor to the Presiding Bishop, is to be the headliner at the convention of the diocese of South Florida which meets at Tampa, April 10-12.

* * *

Pacifism Among College Students

A pool was recently taken among college students to determine their attitude toward war. Of the 22,000 who replied over 8,000 wished to be classed as absolute pacifists.

* * *

Lay Corner Stone for Evanston Parish House

The corner stone for the new \$50,000 parish house for St. Mark's, Evanston, Illinois, was laid on March 13th by the rector, the Rev. Harold L. Bowen.

* * *

Quiet Day for Western New York Women

Bishop Davis of Western New York held a quiet day on March 22nd for the members of the Auxiliary, Girls' Friendly Society and the Church Mission of Help. There was a tea in the afternoon with a reception for Mrs. John Glenn, president of the CMH.

* * *

Choir Festival for Chicago

The choirmasters association of Chicago is to hold a music festival in Orchestra Hall on April 22nd, with nineteen male choirs with 658 voices participating.

* * *

Last Coin Goes to the Bishop

Man and wife, communicants of a country parish in the diocese of Albany, were robbed recently. Everything was taken by the burglars except an English sovereign. On finding this gold coin, the sole remaining memento of their prized belongings, they presented it to Bishop Oldham as a thank offering for their own safe deliverance. I can only hope that the good Bishop promptly delivered it to the United States government so that they may not feel obliged to crack-down on him for possessing gold.

* * *

Seek One Dollar Per Communicant

Plans culminating on Whitsunday are under way in the diocese of Kentucky to help raise the million dollars needed to complete the 1933 and 1934 budget of the National Council.

They are making no definite pledge but are seeking one dollar from each communicant.

* * *

Called to Parish at Winston-Salem

The Rev. Beverley M. Boyd of Austin, Texas, for the past five years has accepted a call to St. Paul's, Winston-Salem, N. C.

* * *

Presiding Bishop Is Honored

Presiding Bishop Perry has been made a Chevalier of the Legion of Honor of France. The award was conferred on St. Patrick's day in New York.

* * *

Rectory Destroyed by Fire

The rectory of St. John's, Cape Vincent, N. Y., was destroyed by fire on March 22nd, the rector, the Rev. William Barnes, being absent at the time.

* * *

Conferences on Religious Education

The Rev. D. A. McGregor, top man of the department of Religious education, is to conduct conferences at Trinity, Watertown, N. Y., on April 13-14 and at Grace, Utica, on the 15th.

* * *

A Gift for New York Parish

By the will of the late Miss Margaret Hulbert, St. Thomas' Church, New York, is to receive \$260,000.

* * *

Lay Readers on the Job in Sacramento

Largely through the organization of a band of lay readers, twelve places in the vast rural area of the diocese of Sacramento are now having services regularly. Six new Church schools have been started.

* * *

Parish Plans Reconsecration Service

A parish canvass for a reconsecration of life is to take place at St. Paul's, San Rafael, Calif., during Whitsuntide. The rector, the Rev. H. I. Oberholtzer is preaching a series of sermons on the purpose of God in line with the suggestions of the Church-Wide Endeavor.

* * *

Large Confirmation Class in Los Angeles

The Rev. Frank Gibson presented a class of forty for confirmation on March 25th at St. Athanasius, Los Angeles, among them Richard Barthelmess of movie fame and his two children. Dick Barthelmess, an alumnus of Trinity College, in his college days had about decided to study for the ministry when the movies caught him.

Social Workers to Meet in Kansas City

The social workers conference of the Church is to meet at Kansas City, May 2-25, at the time of the national conference of social work. Among those to present papers are the Rev. Harry Watts of Colorado, Rev. H. L. Virden of Dallas, Rev. V. O. Ward of Faribault, Minn., Rev. C. Rankin Barnes, Mrs. Margaret Wood, Spencer Miller, Jr., Lawrence Oxley, a Negro social worker, Miss Borton of the CMH, and Dorothy Fischer of the department of religious education.

* * *

Confirmation at Florence, Italy

Bishop Buxton of Gibraltar visited St. James', Florence, Italy on Palm Sunday, at the request of Bishop Perry, and confirmed a class of ten candidates. Florence, incidentally, has the largest American colony in Europe next to Paris. The Rev. K. A. Stimpson, our rector there, reports that there are eleven schools there for American and English girls and one for boys, all of which he visits regularly for classes on the Bible and personal religion. There are also twelve girls from Smith College doing their junior year at the university in Florence. Incidentally Mr. Stimpson has nice things to say of THE WITNESS: "I look forward to its arrival each week with much eagerness. It is a lot of fun sitting over here and reading about all the goings on at home. I like your news and the articles are always fine." OK, brother, with many thanks and a low bow from the little WITNESS office in City Hall Square, New York.

* * *

New Magazine on Church Unity

The Rev. H. Baxter Liebler is the chairman for America of a new magazine, published in England called *Reunion*, devoted to the cause of Church unity. The price for Americans is but one dollar for two years. The American office is 90 Fifth Avenue, New York.

* * *

Successful Normal School in Chicago

There were over 200 clergy, superintendents and teachers enrolled in the annual normal school of the diocese of Chicago which closed on March 19th. Ninety-eight credits were awarded and 43 parishes were represented in the enrollment.

* * *

Lay Corner Stone for Long Beach Church

A year ago an earthquake utterly demolished St. Luke's, Long Beach, California. On March 18th of this year the corner stone for a new and beautiful Gothic structure, true to

our best Church tradition, was laid, with over a thousand persons filling the skeleton structure and with many more outside. It was a grand occasion with a brass band and much speech-making. The mayor of the city; the Rev. M. K. Booth, Congregational minister; a former lieutenant governor; the commanding admiral of the Pacific Fleet, himself a Churchman; the commander of the Knights Templar, all had something to say, as did also Bishop Gooden and the rector of the parish, the Rev. Perry Austin. The new church is to cost \$40,000 and \$25,000 of this amount was raised by Mr. Austin in the east. Among the contributors were President and Mrs. Roosevelt, George W. Wickersham, J. P. Morgan, Bishop Manning, Bishop Freeman, Felix du Pont, Richard Colgate, Bishop Lawrence, Senator McAdoo and many other people of the public prints. Incidentally the Long Beach newspaper displayed a large picture showing Mr. Austin driving rivets into the steel structure with one of those rat-ta-tat nusances. Apparently he is seeing to it that the next earthquake will leave his church standing.

English Clergyman on Communism

The Rev. A. E. Baker of York, England, lecturer at the Berkeley Divinity School, delivered two lectures there on March 22nd and 23rd on "The Christian Answer to Communism". After dealing with communism in theory and in practice, the lecturer stated that "It would be futile to attempt to deal with communism by proving that it is irrational or that it probably will not work. It is put forward as a cure for a desperate condition of things in modern society, and the only way to meet it must be to see what is wrong with the world, and to offer an alternative and better remedy. The supreme disease of the modern world is capitalism which has produced a disastrous and cruel chaos. Capitalism aims at no collective control, and has no corporate vision of public service. Its fundamental evil is that it is inhuman. It makes business—economic activity—the end and goal, and sacrifices men and women to it. And in this respect communism has proved to be only capitalism upside down. It treats man not as an individual but as one of a class, of a mass. He is a worker, a citizen, a producer, not a husband and father, and still less an immortal soul. The communists aim at external uniformity, and lose the individual in the mass.

"The Christian ideal has always been that each man must be an end in himself because he is a redeemed child of God. What other rational

protection can there be against murder and all sorts of other inhuman abuses? The Christian alternative to communism will put the value of the human individual in the central place. Man has a supernatural dignity because his end is supernatural. It follows from this that private property, so far from being abolished, must be widely distributed. I am not persuaded that it should not be equally distributed. In our existing society private property is already done away with for nine-tenths of the population. To be without property is to be without liberty or security. Property must be spread over the largest possible number. There must be a much greater measure of social control, of private enterprise. Production must be for the sake of consumption and enjoyment rather than for sale. The nation exists that its members may be not cogs in an economic machine but free, self-determining individuals."

Dr. Wood Goes on the Air

Dr. John W. Wood, executive secretary of foreign missions, is to speak over a wide broadcasting hookup on April 8th, at ten in the morning, New York time. The final broadcast of the Episcopal Church on the Air is to be on May 6th when the speaker will be William R. Castle, member of the National Council, who is at present in Hawaii and is to speak of the opportunities of the Church there.

Rededication Service at Lynchburg

When Bishop Jett visited St. Paul's, Lynchburg, Va., on March 18th a part of the service was devoted to a rededication of those who have been confirmed since the coming of the present rector, the Rev. Carleton Barnwell. A class of twenty was also presented for confirmation.

She Knew How God Felt

A little girl was given a half-dollar. She greatly admired it, for she had never before had so large a piece of money, her previous gifts having consisted of pennies. When asked what she would do with it, she replied, to the great surprise of the questioner:

"I think I will take it to Sunday School next Sunday."

"Why do you want to do that?"

"I want to give it to God," she said thoughtfully; "He never gets any thing but pennies either."

California Young People to Meet

The young people of the diocese of California are to meet at Pacific

Grove on April 6th and 7th for a conference on "What can Christian Young People Do About Social and Economic Problems today?"

Leaders Chosen for Pacific Conference

The theme for the summer conference of the diocese of California, meeting at Asilomar from June 24th to the 30th, is taken from the recent Pastoral of the House of Bishops; "Christ Demands a New Order". Among the leaders are Bishop Parsons, the Rev. J. Howard Melish of Brooklyn, Archdeacon Hodgkin and the Rev. David R. Covell, general secretary of the National Council.

A Sunday School at Jere Mine

Jere Mine, Scott's Run, W. Va., is one of the state's most notorious coal fields. As in many mining communities, Jere Camp's most popular Sunday School was being conducted by "Holy Rollers," until the rector of Trinity Church and the pastor of the Lutheran Church, Morgantown, W. Va., combined forces and organized a Sunday School with a worship and teaching program of the standard of their two churches. Four students of West Virginia University, Morgantown, assist the rector and pastor with the work.

Young People Combat Prejudice

Carrying forward to the youth of Providence the aims and purposes of the seminar of human relationships held here recently among the elder generation of Catholics, Protestants and Jews, young people of the three faiths held an inter-denominational symposium in the Jewish Community Centre, Providence, which was attended by a capacity audience. The event was sponsored by the Senior Judeans in cooperation with the Young People's Fellowship of the Church of the Good Shepherd, Pawtucket, and the students of Providence College. Its purpose was to offset, especially among the younger generation of the youth, the hatred and prejudice being fostered by "ruthless agitators," and to "prevent a similar situation to that which exists now in several European countries from being created in the United States."

Merger in Norfolk Falls Through

Church people in Norfolk have been deeply interested in a proposed merger between Christ Church and St. Luke's, the two largest congregations in the City. For several years the congregation of St. Luke's has worshipped in temporary quarters pending the opportune time for building in a permanent location. The

plan suggested was that the vestry of St. Luke's should purchase the entire plant and equipment now owned by Christ Church and that the two congregations should be merged. The two vestries, however, failed to agree as to the conditions necessary to be met and the proposal has failed with little prospect of being again considered. The Very Rev. H. Dodson Peacock is rector of Christ Church and the Rev. Taylor Willis is rector of St. Luke's.

* * *

Religious Leaders Arbitrate Strikes

The Pittsburgh Council for Peace and Social Action, composed of Protestants, Jews and Catholics, has been active in arbitrating strikes in that city, the most recent being the hotel strike. Recently they started a study into wages and working conditions of domestic employees.

* * *

Clerical Changes in Virginia

The Rev. Norman E. Taylor, executive secretary of the diocese of Southern Virginia is to be an assistant at St. Luke's, Norfolk for the balance of this year, at the same time continuing his work as secretary. The Rev. R. B. Randolph, Newport News, has resigned and is to go to England to live.

* * *

Students Study the Church-Wide Endeavor

Texas University students and faculty in Austin had during Lent at All Saints Church a series of weekly meetings called "An endeavor to find the purpose of God for my life," in the Bible, in Church worship and Sacrament, in vocation, in civic life, home life, and in missions,—each meeting with a different speaker. The rector says the Church-Wide Endeavor subject leads itself admirably to the student congregation.

* * *

Christian Radio Station for China

The first explicitly and exclusively Christian radio station is evidently to be in China—unless one counts the Vatican as a station. Progress

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is reported in the Chinese Recorder toward a station erected by a group of Christian people in Shanghai where talks on social welfare, religious education, international affairs and other related subjects are to be given from a Christian viewpoint. One of the group is an expert in the radio business, which has made the undertaking less costly than it would otherwise have been. Sending power is not yet adequate to reach an extensive field, but even within the present short radius there are said to be some 200,000 receiving sets.

* * *

Place Church Program Before Clergyman's Salary

Two small missions in North Dakota, part of a field of six, paid their quotas to the National Council in full in 1933. In one the quota just equalled the vicar's salary. Both were paid in full. In the other the mission paid the quota in full but only one-fifth of the vicar's salary. And the vicar, the Rev. Robert Clarke, writes: "Quite a simple solution after all—first things first."

* * *

Reaching Buddhists in Washington

St. James Japanese Mission, Kent, Washington, is not so well known as its big-brother mission in Seattle. Its people come from scattered homes throughout the valley. Thirty-five children in the Church school come mostly from Buddhist families for whom Sunday is just one more work-day.

Motion-picture viewers will remember scenes of floods which did great damage in this region a few months ago. Bishop Huston says that the help given after the floods, to Buddhists and Christians alike, of course, "has done more than anything to convince the Buddhists that the American Christians are their friends

and that as brothers, regardless of race distinctions, we seek only the privilege of sharing with them the blessings which are ours."

* * *

Renewed Life in Nevada Town

Signs of renewed life in the famous old silver-mining camp of Tonopah, Nevada, recall the fact that the corner stone of St. Mark's Church there was laid on the day of the San Francisco earthquake, April 18, 1906.

SISTER FRANCIS MABEL, S.C.T.

Entered into Life Eternal Passion Sunday 1934. She was Sister in charge of St. John's Home for Girls, Painesville, Ohio. She was buried from the Chapel of the Transfiguration, Glendale, Ohio, March 21st. "Thine eyes shall behold the King in His Beauty."

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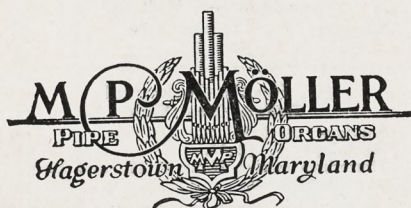
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Mr. Erwin Williams, the layman in charge of St. Mark's, has been holding services also in Manhattan and Round Mountain, in homes of hospitable people there, and not content with this, he has also gone over the border to Goldfield in Esmeralde County. At present Bishop Jenkins has transferred him to Winnemucca where the departure of the Rev. Harold Lascelles after his tragic motor accident has left a vast territory unprovided for.

Plans for Bishop Seabury Anniversary

The Presiding Bishop has announced preliminary plans for celebrating the 150th anniversary of Bishop Seabury's consecration, which took place November 14th, 1784. General Convention of 1931 appointed a joint commission in charge of this matter. A special service of thanksgiving for the gift of the Episcopate to the American Church will be arranged to take place during General Convention in Atlantic City next October. On the anniversary day in New Haven, Conn., there will be a service at which it is hoped a representative of the Episcopal Church of Scotland will speak, and a nationwide observance of the day will be requested. A commemorative exhibit of books, letters and other material may take place in the Yale University Library.

All Ministers Unite On Church-Wide Endeavor

All the ministers in Roselle and Roselle Park, N. J., except the Roman Catholics, preached during Lent on the subjects outlined in the Message of the Church-Wide Endeavor. The material was brought to their attention by the rector of St. Luke's Church, the Rev. C. S. Wood. Publicity for the enterprise has been addressed to the whole community, with a response said to be phenomenal.

Bishop Cross Has an Anniversary

About one thousand communicants were present at the celebration of the tenth anniversary of the consecration of Bishop Edward M. Cross of Spokane at a service held at the

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Correspondence Solicited

Cathedral of St. John the Evangelist recently. Mrs. Cross was presented with roses—forty-five of them, one for each mission and parish in the district. Bishop Cross was presented with a check and was instructed to use it for himself and not donate it to some cause.

* * *

Responded to Good Friday Offering

An extraordinary reply to last year's appeal for the Good Friday Offering came from the diocese of Uganda. One of the native African clergy there had seen the appeal in English, which neither he nor his people could read. They were just able to make out that it came from Jerusalem, and that there were many Moslems there. This was enough. They concluded that the Bishop of Jerusalem was in need of help, and entirely of their own accord they collected an offering of 45 shillings which they asked their own bishop to forward to Bishop Graham-Brown in Jerusalem.

* * *

Children Want to Have Action

Children of the Church School at St. Luke's Church, Seaford, Delaware, where the Rev. John R. Crosby is rector, after they had been told about the Church-Wide Endeavor and had signed enrollment cards, expressed their opinion that "it is no use signing if you don't do something," and of their own accord, in addition to other activities, are raising a special offering of \$75 for the Church's missionary work.

* * *

Stimulating Interest in Missions

Religious geography of four mission fields was the subject of an educational project staged during Lent in the Church school of Christ Church, Las Vegas, Nevada. Each of the four classes is studying and collecting material about one field, its geography, life and customs of the people, and what the Church is doing there.

The Vicar's class chose China because he, the Rev. Arthur Kean, had worked there many years; another class chose Liberia "because it is part of Africa," the younger boys took Alaska "because it is a land of adventure and Indians," and the kindergarten wanted Hawaii "where the Birthday Thank Offering goes."

Each class has a room in the home of one of its members in which will be collected and displayed all obtainable material illustrating the field that class is studying. After Easter there is to be a general pilgrimage, with a four-course supper, progressive, one course served by each class in keeping with its exhibit.

INDISCREET IDEAS OF A DEAN

(Continued from page 9)

heads of our medical schools to set their students doing operations on Mondays or managing clinics every week-end!

4. Still another suggestion is the excellent one of Dean Fosbroke, that Candidacy for Holy Orders should not begin until a man has spent a year in seminary; and that his record there, and the report of the Faculty, should be given consideration by the Bishop and Standing Committee.

It might be wise to add a provision that, as a rule, men who fail in their seminary course, or who are dis-

missed by the seminary, shall not be ordained—at least not until after a thorough investigation of the causes and circumstances of their failure. There are still Bishops in the Church who persist in ordaining men who have been dismissed from seminary or who have left without graduating—sometimes ordaining them ahead of their erstwhile classmates!

5. Finally, in view of the large number of adequately prepared men applying for admission to the seminaries, it might be well to reconsider the wisdom and usefulness of the various "short-cuts" into the ministry authorized in days when the supply of candidates was more limited.

Services of Leading Churches

Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector

Rev. H. Percy Silver, S.T.D.
Sundays 8, 10 and 11 a. m.; 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
7:30 and 8:30 A. M., Holy Communion.
9 A.M., Junior Congregation Service.
11 A.M., Holy Communion and Sermon.
Preacher: The Rector.
4 P.M., Evensong. Easter Music.
8 P.M., Service in Swedish.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays: Thursdays and Holy Days: 12 M.

Trinity Church, New York

Broadway and Wall St.

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

St. Paul's Cathedral Buffalo, New York

Sundays: 8, 9:30, 11, 6.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.

Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral Hartford, Conn.

Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m.
Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

This May Be the Year

ONE EVERY MEMBER CANVASS conducted in the early weeks of 1934 succeeded in increasing the number of subscribers in the parish from 71 to 191.

The loss of several large subscribers was overcome and the total contributions were increased by \$2,800.

This may be the year for other parishes to increase the number of their pledges and the amounts subscribed.

But for such a result, planning and preparation are necessary.

It is well to look ahead now to the Canvass organization. It is time to select, to study, to survey, to supply preliminary training of Canvass organization leaders.

Re-read NOW the Field Department's Handbook, *The Every Member Canvass Conserving the Spiritual Resources of the Parish*. (Booklet No. 2162.) A copy will be sent free upon request.



The Field Department

The National Council

Church Missions House, 281 Fourth Avenue, New York

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Lester Vernon Wiley, M.A., B.D.
Tutor in History and Psychology of Religion.

Mme. Edith Bideau Normelli, B.A., Mus.B.
Director of Music.

Dwight F. Clark, M.D.
Seminary Physician and Lecturer in Hygiene.

The Rev. William George Peck, M.A.
Hale Lecturer, 1933: "Social Implications of the Oxford Movement."

The Rev. Canon Burnett Hillman Streeter, D.D.
Hale Preacher, 1934: "The Church and Modern Psychology."

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In addition to the two Seminary Libraries (General Library, and Hibbard Old Testament Library, specializing in Semitics), students have free access to the large modern Library of Garrett Biblical Institute, across Sheridan Road, and also to the Deering Memorial Library of Northwestern University.

By mutual agreement there is no tuition charge for courses elected at Garrett Biblical Institute by students of Seabury-Western, nor for courses in Church Music at the Northwestern University School of Music.

Dormitory capacity, fifty residents. Rooms are assigned in order of application. Michaelmas Term opens October eighth. For a copy of the catalogue, address the Dean, 600 Haven Street.