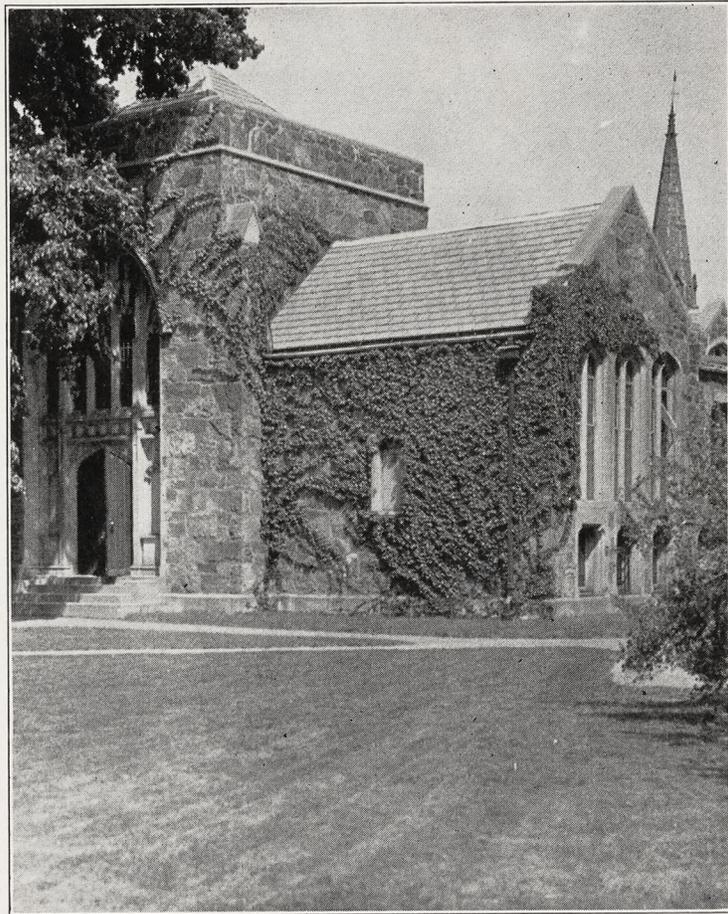


EDITORIAL BY BISHOP JOHNSON

# *The* **WITNESS**

CHICAGO, ILL., APRIL 12, 1934



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# THE WITNESS

*A National Paper of the Episcopal Church*

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IRWIN ST. J. TUCKER

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## TAKEN FOR A RIDE

*An Editorial by*  
BISHOP JOHNSON

IN SOME very real way I seem to sense the fact that a great many bankers, lawyers and other representatives of the capitalistic order are quite unconsciously being "taken for a ride," which in our present parlance means "being taken to their destruction." I say quite unconsciously for these gentlemen are the very ones who show irritation and resentment when priests of the Church identify themselves with these forms of socialism which are not sanguinary and which are committed to Christian ideals, as contrasted with the communists who would murder and the ruthless financiers who would starve a large portion of society. Of course the communists would brutally kill the bankers, lawyers and clergy, while some of our high financiers would let the millions starve if it interfered with their own profits. In all these possibilities, there are certain basic assumptions which lie at the bottom of these various movements and they have their origin in belief. Instead of religion being an opiate, it is the most powerful dynamic in human life. It has been behind all the great revolutions. It was Christ and the Apostles who turned the Roman Empire inside out. It was Mahomet and his followers who upset the East and nearly conquered the West. It was Luther and Calvin who destroyed the mediæval theocracy. It was Cromwell and his Puritan associates who changed the character of British parliamentary government.

It was a religious revolt that started the American colonies and fostered the Revolution. It was an anti-religious movement that toppled the French dynasty, and it is hatred of religion that motivates the Russian Soviet which has substituted Lenin for Christ and Karl Marx for the Evangelists. It is the love of God or the hatred of religion that has been the dynamic power which has ousted the Gods of things as they are, and it is the use of those emotions which religion invokes or provokes that lies behind the Soviet and the Nazi. If it wasn't for religion there would be nothing to fight over, for there would be nothing to love and nothing to hate. When society settles down to a non-religious inertia nobody starts anything that arouses wide interest.

LOVE and hate are the two powerful dynamos in human history. It has been an age-long conflict between those who love and those who hate what the other class loves. The victims in these conflicts have always been the indolent bystanders, who lack enough piety to love God or enough indictiveness to hate Him. Among these indolent bystanders in American society are those prosperous business men who have neither the salt of religion nor the pepper of atheism. The salt has lost its savor and is trodden under the feet of men and the eyes are filled with the pepper that the other group is throwing. If the light of the body is the eye, then that delicate instrument is being blurred by the pepper that is being cast. What is this pepper? It is the cynical literature of the parlor communist. Too indolent to worship God and too timid to hate Him, these neutral elements compose a large part of the population engaged in business. Personally I am neither a socialist nor a communist because the moderate radical is always "taken for a ride" by his communistic brother, as Lafayette and his comrades were in the French Revolution and Kerensky and his comrades in the Russian debacle.

I believe in a constitutional government based upon the protection of life and property, but so adjusted that greed for property shall not destroy the right to live. It is difficult to achieve but it is preferable to tyranny on the one side and anarchy on the other. The Lord paid us no compliment when He called us "sheep" but He told the truth, and when one is dealing with sheep one looks in vain for the rams that will make good shepherds. Give me neither Stalin nor Hitler nor Mussolini. It may be that the last is the most intelligent ram but not sufficiently intelligent to provide a substitute ram when he passes on. That will be the test of Fascism. "The Lord is my Shepherd" just because none of the sheep are equal to the job, and the Lord seems to find it a difficult task, yet whatever order I can find in the history of the nations is to be found in His leadership, wherever it has been accepted by the sheep. But therein lies the rule. He will not impose His leadership upon us because He

wants to create love within us and arbitrary force suppresses love. On the other hand He cannot secure that discipleship which can leaven society only when it is potent.

**T**HERE are three elements in American society. First, those who are devoted to God as manifested in Christ. Second, those who reject God and Christ as realities. Third, and the larger class, those who nominally are Christians but actually live like atheists, for there is nothing that they do which bears testimony to their faith. The atheistic group have one great advantage. They can invoke hate and use brute force to achieve their ends. While the sincere Christian can do neither. That is the source of martyrdom. Of course in the long run brute force has always lost out, but in the span of a single life it often seems to win. Moreover those who are not for Christ in a definite

positive way are really defeating Him and His cause.

The heaviest liability that the Church has to carry is that of frozen assets which in time of need become our greatest liability. The Russians have a poster in which workingmen are hitting with a mallet inertia, idleness and senility. If one inserts insincerity for senility (which is a misfortune rather than a crime) the Church might adopt the slogan and at whatever cost strike off the rolls Christians who neither worship nor give nor work in the cause to which they have solemnly promised to give their lives; the inert who do nothing but take what society offers for the Achilles heel of the Church's warfare. And the curious thing is that by their practical atheism they are making their contribution to the communistic cause which they despise and fear. In short they are being taken for a ride in the communistic machine for they have accepted the invitation to step into the atheistic machine.

## WHY IS A BISHOP?

By

IRWIN ST. JOHN TUCKER

**O**NE who took seriously a good many of the editorials and articles on the Episcopal Church that appeared in the journals of other religious bodies would get a picture of a great company of helpless, despairing spiritual serfs, battling in futile rage against the encroachments of mitred tyrants. Yet it is obvious that nobody has to stay in the Episcopal church who does not like it. Across the street is the Congregational Church; a few blocks away is the Baptist Tabernacle. Those who do not like it have only to walk out. There is nobody to stop them.

Why do they stay? Why do the clergy of other bodies flock into the ministry of the Episcopal church in a steadily increasing stream? Why do the new buildings of most Protestant bodies adopt the Anglican style of architecture and the system of worship of the Book of Common Prayer? Why does the bishop-system grow in popularity? Why has the United Church of South India agreed upon that ultimate method of organization?

Here a light begins to break. It seems that every Church which has endured any length of time, especially under persecution, is an Episcopal church. Armenian, Assyrian, Coptic, Orthodox, Catholic have two things in common: liturgy and episcopacy. And they have survived the crushing trend of centuries. Why?

Let us talk common sense. Let us forget the history of the Apostolic age, the sub-Apostolic age, the age of persecutions, the age of Constantine, the Dark Ages, the Middle Ages, the Age of Crusades, the Age of the Reformation. Let us talk simply about today. Why is a bishop? In these United States of America, among up-to-date modernists, bursting with

the latest Goodspeed edition of the Holy Library and the most pungent comments of the Laymen's Missionary Inquiry and the most recent discoveries about the Ur-Markus and the Tribal Sacraments—why is a bishop?

To begin with—what is a bishop? He is an official of the Church; so far we will all agree. But what is the Church? It is a fellowship of people trying to live a good life after the injunctions and the pattern of Jesus. We shall probably agree on that.

How does one become a member of the Church? There is the root of the matter. For a bishop is simply a membership committee of one.

In any organization of any kind whatsoever there is some sort of official head. Fellowship with that head constitutes membership in the organization. In a trade-union, the secretary-treasurer keeps the books, with the record of dues. If you are all right on his books, you are in good standing in the union.

In any kind of group there is some committee which passes on applicants for membership. It may be a large committee or a small one. By actual experience it is found that a small committee works best. By long experience it is found that the best way of keeping track of members is the simplest. So in the world-wide fellowship of the Church it was discovered, as far back as the time of Ignatius of Antioch, that the simplest way of preserving unity in the membership is to have one man charged with that task. He goes around to all the stations, or lodges, or meeting-houses, of each neighborhood (the word parish means neighborhood) and admits new members by the simple apostolic process of touching them on the head. Peter and John

started that fashion, when the Samaritans, hated of the Jews and good haters in return, entered the new Fellowship. That touch on the head has gone on down through the centuries.

When new permanent officials are to be appointed, the Membership Committee of One admits them to that office by touching them on the head for that office. Those so touched, before witnesses, and named for the particular post intended, are recognized as in office. Those not so touched are not so recognized.

**I**T IS not a one-man job. When I was ordained, the bishop laid his hands on my head, and all the clergy holding that particular rank to which I was being commissioned did the same, at the same time. But every one recognizes the bishop as being the official designated and set apart for public commissioning of new clergy. Why? Well, in the interest of simplicity and order. There may be many clergy brighter, saintlier and more beloved than the bishop. For that matter, the colonel may be a coward, and the first sergeant a hero. But that does not make the first sergeant a colonel until he gets the President's commission.

Suppose you are a member of the board of directors of a nation-wide industry. You want to cover the country with your product. For efficiency you divide the country into districts, and put one man in charge of each. Division superintendents must keep out of each other's territory. Local salesmen are not allowed to adulterate the product, or to promote mergers with rival concerns, or to change the label. Only the heads of the company can do that.

These principles of elementary business honesty and efficiency hold good in the selling of cotton, machinery, molasses and clothes-pins. Why should it be thought a thing abhorrent that the business of God should be handled with at least as much elementary business, honesty and efficiency as the selling of clothes-pins? Why should the Christian Church be urged to mix any kind of cheap sawdust with the Bread of the World? Why should it mingle some low-grade illuminant with the oil of gladness that feeds the Light of the World? For the sake of honesty it must refuse. No representatives except trained representatives; all officials must be bonded!

Immediately the cry arises, from Christians who are keenly conscious that their wisdom is as great, their courage as unshaken, their devotion as true and their hold on God as lifelong as those within our organization group—immediately the cry arises: "You are a bunch of bigots! All Christians are equal in the sight of God!"

Doubtless. All children are equal in the sight of their father. Still, the father insists that certain tasks belong to certain children. In any family there are elder and younger children. It would be a strange, abhorrent family in which all the children were the same age. There are diversities of administration, even though it is the self-same spirit dividing to each one severally as he will.

**W**HY should any one think, you ask bitterly, that ordination at the hands of a bishop makes any one a better servant of God? Nobody does, so far as I am aware. But we do insist that an electrician must be certified to be a good electrician by somebody competent to know, before we will allow him to tinker with our electric system. We insist that only a certified public accountant shall be permitted to audit the books on which our future depends—and he must be certified by some one who knows accounting, not merely by a personal friend. Is it bigotry to insist that only a licensed surgeon shall perform an operation; only a commissioned officer shall command the army in time of war?

Surely, before a man is given charge of the healing of souls, somebody should examine him and certify to his fitness. He is no judge of his own qualifications. Those young preacher brothers in Arkansas who killed their own mother as a sacrifice were persuaded that they were obeying the will of God. So they said; and who was there to deny it—unless somebody be acknowledged as the examining authority and the commissioning officer?

Why is a bishop? Why is a governor? Why is a President? Why is a chairman? Go into any machine-shop and tell the workmen "You do not need a foreman". They will hoot at you. A foreman is necessary, or much of their work and most of their time is wasted. The manager of a factory puts a foreman over each department. If God puts a foreman over each diocese and we choose to call him overseer—bishop—does that prove him a tyrant? Doubtless there are tyrants. Still, there must be foremen. There are unquestionably bishops who are tyrants. But from my brief experience in a parish, and in supervising the work of seven men on a copy-desk, I should regard the average bishop as a model of superhuman patience.

Common Prayer and the Commonwealth of Saints have as their basis the long-tried common sense of God.

## Confirmation

By

ROBERT KREITLER

**I**T IS called the Apostolic Rite of Confirmation, because it was administered by the Apostles. It has continued ever since.

In the Sacrament of Baptism one is made a member of the Christian Church. Confirmation completes Baptism. "The Laying on of Hands" by a Bishop is an act confirming for us the Christian Faith; also laying on the individual the obligations and duties of the Christian life. In other words, it is an ancient way of declaring that those who are baptized now come into the full fellowship, responsibility and privilege of the disciples of Christ.

Confirmation is a time of decision; a definite personal choice of leadership, of company, a determination to serve the Supreme Master and Savior of the World, Jesus Christ, in a community of brethren, who are on His side and on the side of the Church.

The very definite question is asked, "Do ye promise to follow Jesus Christ as your Lord and Savior?"

Aware of their need of Christ, some may make Confirmation a time to look into one's life, to take into account defects and failures, together with any sinfulness weighing upon heart and conscience. Such folk by the help of the Holy Spirit, make ready for a life, guided and strengthened in new ways, after the fashion of Christian practice.

Beneath the surface of the words and the acts of the ceremony or rite of Confirmation are two things to be remembered especially when the event takes place; viz, one, the offering of the whole of oneself, an opening wide of the heart to the person and service of the Savior; and the other, are the promises of the gifts of new life, through God's Spirit. These gifts bring strength and joy.

To consciously and willingly accept these gifts of spiritual strength and power, makes a real difference to a Christian, many times; for example, as in temptation, in personal problems and troubles, in endeavoring to live according to the principles of Christ.

There are definite fruits, the outcome of Confirmation; like new habits, a strict integrity of life within, a new type of conduct and deed. There also should be a certain kindness or graciousness, as a sure characteristic and sign that the followers of Christ are being led by His Spirit—and fed by His presence.

Confirmation should lead directly to thoughtful worship, attendance upon the services of the Church, and especially upon a regular and devoted appreciation and use of the Holy Communion, as a duty and privilege.

Each Christian should be a *communing member of the Church*—with gladness, joy and gratitude.

Confirmation is not only for children, brought up "in the nurture and admonition of the Lord," but for those of mature years, who wish to live in fullest fellowship in the Church—with Christ and His followers.

Now, in view of what is here written, read with care the "Order of Confirmation" in the Prayer Book, page 296 (read previously, pages 290, 291 and 292). Note the questions asked of those who wish to receive the Laying on of Hands; also the prayer of the Bishop for the seven gifts of Grace. Read hymns 199 and 200.

## Casual Comment

By

BERNARD IDDINGS BELL

ALTHOUGH I am all against abuses of the pension system, and strongly of the opinion that world war veterans ought to have no gifts from the public treasury beyond care for injuries incident to the war itself, I for one am right sorry that Dr. Bowie, the rector of Grace Church, New York, should have

been so intemperate as to have spoken—and in a Passion Sunday sermon, too—of the American Legion as having become, by virtue of its lobbying at Washington "a sinister and deadly cancer" on the life of the American people. I am sorry, too, that a couple of our bishops and a half dozen of our priests, together with certain eminent Protestant and Jewish ministers, shouted Amen to Dr. Bowie in the papers. It did not sound wholly just or kind, somehow, and it seems to have made a bad impression in all quarters.

A banker here in town, next to me at dinner last night, also regretted it. "As a matter of fact," he said, "the Legion has not made such outrageous demands as Dr. Bowie intimates it has. But even if it had done so, the denunciation might have been more temperate I think. During the war the stay-at-homes drew tremendous wages and profiteer fortunes were made over night. Everyone ate gravy except the service men. If the ex-service-men, now hard pressed for bread, as in many cases they are, should lobby for a bit of graft, that is to be regretted, but surely not reprimanded in such scorching language. The net result of this clerical outburst is to make the ex-soldier feel that the clergy are keen to denounce the common man when he desires a handout, but much more kindly in their speech about the graft of those who wear silk hats and sit on vestries."

"But," I protested, "Dr. Bowie is no reactionary. He is next door to being a Bolshevik, some people say."

"Rubbish!" said my banker friend. "Dr. Bowie is a Girondist—a Kerensky man. When the revolution breaks, if it does, his head will come off among the first."

"I wish," said the lady next to me, "that Dr. Bowie would preach a good hot shot or two at the armament industries. Here is a *real* social cancer; and I am told that it also has a lobby or two."

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By

HENRY B. WASHBURN

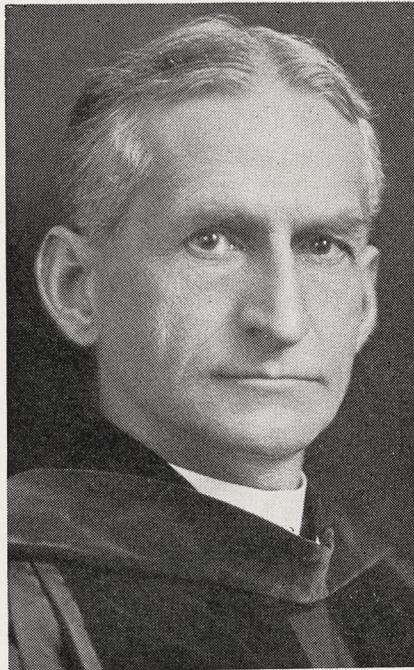
Dean

IN THE year 1867 a group of laymen founded a theological school in Cambridge. They did so for the obvious reason that it would be near Harvard University. While many students took courses at Harvard during the first forty-five years of the School's life, during the last twenty years, and at the suggestion of President Lowell, there has been a practically complete reciprocity between the School and Harvard, the students of either institution using the resources of the other without extra charge. Practically all of our students take advantage of the arrangement. Needless to say, the trustees' wisdom and President Lowell's kindness have been amply justified by the benefits enjoyed by the students, and, indirectly, by the parishes to which the students, later, have ministered. The immediate effect of the nearness of the institutions is that faculty and students are living within an atmosphere of vital thought and action. Both are constantly in the midst of interests of significant importance. Neither faculty nor students need leave the School to get in touch with the world; they are in it.

A similar statement might be made about other schools near colleges or universities, and many of them are.

At the same time the School preserves its complete integrity. In organization it is independent. It has its own chapel, dormitories, classrooms, and library. It has its own religious and intellectual community life. True to its purpose, it tries to put religion first. The morning chapel and particularly the weekly service of Holy Communion strike the note for everything that happens throughout the day, whether of an academic or social nature. The idea of God and the idea of man as they are known in our Lord, in purpose at least, control the successive occupations. The devotional life in a less formal way (individually and in small groups) marks the conviction that a deepening religious experience is essential to one's preparation for the ministry. Without the public and private emphasis on religion the School program of work would hardly be understood and could not be successfully carried out.

With religion at the heart of everything within and without the class-room the student is taken through the fundamentals of theo-



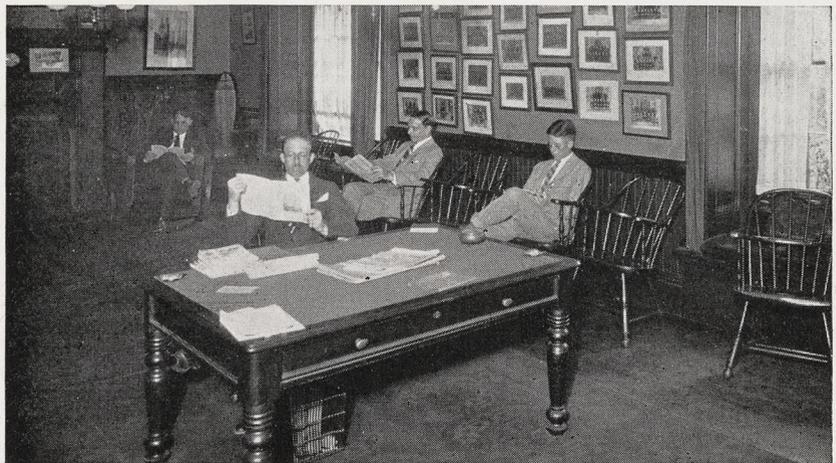
DEAN WASHBURN

logical education. He studies the Old Testament because it holds in compact form the account of a religion which appears in a primitive manner and issues in a faith of unique moral and spiritual character, the outcome of which is religion as it is known in Jesus. He studies the New Testament because it tells about our Lord Himself and because it contains the ideas of Christ and of God held by those who seemed best to understand our Lord. He studies Church History because it is a record of Christian attempt,—some-

times failure, sometimes success; because it tells of men and women whose lives are extraordinary examples of Christian conduct and thought, and, in many cases, an indication of the remarkable qualities that a Christian life may show; because it traces a developing richness in the thought about God and Christ. He studies theology so that he may know what the classic thinking about God, our Lord, the Church and the Sacraments has been, and, in consequence of this and the religious problems that are thrust upon him from all sides, that he may be trained to do some clear thinking for himself. The School stands squarely on the assumption that there can be neither an intelligent nor a practically useful (for they are the same thing) ministry without a mastery of these fundamental and time-honored subjects of study. In fact it foresees and foretells failure unless ministers of today are well-trained students of the Bible, Church History and Theology.

IT NATURALLY expects that men coming to the School will have had a well-balanced college course. Whenever we know that a prospective student has not had certain of the subjects essential to an intelligent ministry we warmly urge him to take them before he comes, and when we find him within the School and without this equipment we send him to the Harvard courses that will give it to him.

On the sound basis of the fundamental subjects the student builds his scheme of study, assuring the



THE COMMON ROOM AT CAMBRIDGE

useful character of all that he does by its relation to as much knowledge of God as he can master. He becomes familiar with both the history of the Prayer Book and its present use, knowing that it is an historic form of public worship. Although we are not contented with our opportunities in religious education he at least gets in touch with educational theory, so that he may become an increasingly competent teacher both in the Church School and in the pulpit. He builds upon the basis of his social and economic studies in college a Christian Social ethic which in a large, unpartisan way makes him appraise the manifold aspects of life today in a Christian manner. He examines other religions so that he may see just wherein Christian thought and Christian methods of conduct may be superior to them, or may be enriched by finding some of their own possibilities within them. And in order that he may be able to express himself effectively he learns something about the use of the voice. All these things fall into their proper place if the primary emphasis is laid upon the fundamental studies.

Among the many subjects offered by our theological schools there are some that cannot effectively be taught solely by the resident teachers—preaching and pastoral care. This fact has been recognized for many years, and in consequence many schools are accommodating themselves to it. In these two subjects, more than in any others, the teaching and the experience must be of an essentially practical and vital kind, conducted by men of rich parochial experience and bringing the student into touch with people in their moments of need. Rightly, therefore, the competent parish priest living in the midst of a rich daily contact with people, is called in to instruct in preaching; and rightly, whatever instruction in pastoral care may be given by any resident teacher, it should be and is supplemented by the man from the rural, the suburban, or the city parish. Only those who call on the sick intelligently and constantly can rightly inform others about it. And while resident teachers in theological schools are in touch with people in need much more than they are thought to be, there is great gain in this close association between parish and school. It is assumed, however, that no parish priest will be called in unless he knows how to lecture and how to hold a conference.

**DEAN FOSBROKE** and others are right in saying that much of the so-called "clinical" work can not and ought not to be taught within the theological schools. Ideally speaking the diaconate is the place for that. Granted a rector who understands

people and who has a fine conception of the ministry, he is the one to instruct his curate in the more personal aspects of pastoral care and in parish administration. The time may come when every deacon will serve an apprenticeship of a very searching kind and will come from it knowing how to meet the duties of the parish ministry. That time, however, is not yet. And until it comes other and rather useful methods may be used. Doubtless in other schools, as well as in this, the men may discuss under expert direction the kinds of problems that daily confront the parish priest. At present there is a group here who are considering such matters under the direction of a Harvard professor of psychology and neighboring parish ministers. Doubtless also, students in other schools, as well as in this, have definite work assigned them in such nearby institutions as the Norfolk Prison Colony, The Massachusetts General Hospital, the Tewksbury Hospital. In fact, it is the new student who is at once brought into contact with people in such places and with their great need. It is planned to give our men, during their three years, a progressive experience of this kind, and the students will, as they show their fitness, be given progressive responsibilities. Added to this opportunity given to the first year men is another of a more or less clinical kind given to the seniors. Probably this or some plan like it is followed in other schools. We assign each senior to a neighboring rector who introduces him into the various aspects of parish work and administration. The plan, while yet in its infancy, at least assures the student's familiarity with the inner life of one parish. Its effectiveness will depend largely upon the quality of the rector.

Added to all these opportunities to be with all kinds of people, to know and to understand them, is Dr. Keller's invaluable summer school at

Cincinnati, to which many of our men go, and where they spend two months under expert direction, making studies and helping people in charitable and social agencies, hospitals and courts of all kinds.

Lest all these things be carried on in a more or less official and impersonal way this School, as well as others, has introduced the tutorial system. As it works out it means that each student may count on some member of the faculty as his special friend and instructor. The tutor meets his man at least once a month during the first two years and gives him counsel in regard to his courses and his daily life. He meets him once a week during the third year not only to give the student general advice, but to review the work of the courses, to discuss their relation to each other, and the light they throw on life, and to prepare him for the general examinations. The system is mutually advantageous. It trains the student to think as clearly as possible over the wide field of theology and it makes of his tutor one whose interests are vastly wider than those of any particular subject. Above all, it bases the School work on sympathetic friendship.

#### CONFERENCE AT BERKELEY

Berkeley Divinity School is again to have a "refresher" study week for the clergy in June—a grand idea. The plan is not for a conference with a variety of lectures but rather for concentrated study in one or two subjects on the part of everyone attending. Bishop Budlong is heartily in favor of the idea and is urging the clergy of Connecticut to attend. All parsons are welcome—and if enough do enroll Dean Ladd says that the cost can be kept down to \$1.50 a day. If you are interested write him—Very Rev. W. P. Ladd, 80 Sachem Street, New Haven, Connecticut.



A STUDENT'S ROOM AT CAMBRIDGE

## BIOGRAPHIES OF TWO OUTSTANDING CHURCH LEADERS

Reviewed by G. M. DAY

Pope Benedict could well send word to Cardiner Ceretti: "Say to Cardiner Mercier that he has saved the Church"—for if any individual in the Roman Church stands out, during the past twenty-five years, for his glorious Christian living, it is Cardinal Désiré Mercier. In *The Life of Cardinal Mercier*, (Scribners, \$2.75) Mr. John A. Gade has given us a very happy and readable portrait of the great Belgian war cardinal. The most interesting chapters are naturally those dealing with the period of the German occupation of Belgium, when the cardinal was working night and day to preserve the rights and the morale of his Belgian flock. Had it not been for him, there is little question that the deportations of the Belgian male population would not have been stopped. Had it not been for his intercession, many of the beautiful bells for which Belgium is justly famous would have been melted into munitions of war. So tireless a laborer was Mercier in the interest of justice and right, and so deep was the respect which he had won for himself in the hearts both of the Belgian people and the peoples of other lands, that the Germans did not dare imprison him, much as they longed to get him out of the way. That he understood the German mind only too well is evident in a letter he wrote to von Bissing, Belgium's German governor general: "Germans have assuredly their qualities but they lack psychology. You believe the world can be governed by abstract formulas. You imagine that the method of domination which you may have employed successfully in Germany will also succeed here. You are entirely mistaken. I have spent my life teaching. I have learned that to be able to educate a young man, you must know him before applying formulas to him. To pass laws and apply legislation are two entirely different things. You seem to ignore these elementary truths."

Mr. Gade gives not only a vivid picture of the cardinal's activities during the war, but also of his arduous labors in the University of Louvain. The breadth and magnanimity of Mercier's personality shines with double brightness against the dark background of politically-minded dignitaries in his own Church who were perpetually thwarting his plans. Mercier was first and foremost a teacher but one who realized, in his own words, that "All knowledge is sterile which does not lead to action and end in charity."

Another Christian who, like Car-

diner Mercier, is a citizen not merely of one country but of the world is Dr. John R. Mott, who for the past forty years has been the outstanding leader in Christian student work all over the world. Dr. Basil Mathews gives us his life story in a volume entitled *John R. Mott, World Citizen* (Harpers, \$3.00). Principal Cairns of Aberdeen University, after Dr. Mott's visit in a Scotch university, wrote to him: "We may say of you what Queen Elizabeth's ambassador to Scotland said of John Knox: 'The voice of this single man hath put more heart in us than five hundred trumpets continually blustering in our ears'. You have kindled a fire in the universities that, please God, shall never go out."

The son of a lumberman on the Delaware River, Mott grew up in the small town of Postville, Pa. Fortunately, during his early 'teens, Postville was privileged to have a Methodist minister named Horace E. Warner in the pulpit of one of its churches. Warner, according to Dr. Mathews, was a man of really distinctive quality of mind and spirit. He glimpsed the possibilities in this young lad—John Mott. He urged him to educate himself and he inspired him to want to, by his thoughtful preaching and careful ministry. Mott went to Cornell and finally, after long deliberation, decided to give his life to the task of winning students to the Christian way of life. Leaders of the Y. M. C. A. saw the necessity of work along this line, recognized the natural gift which John R. Mott had; and from 1888 until the present day he has been a veritable St. Paul, voyaging from place to place, and many times around the globe, in order to lead men to Christ. Thousands of men have dedicated their lives to Christian service because of him, and thousands more have given of their wealth to Christian projects because of him. Little wonder was it that in 1909, when the Yale Divinity School was looking for a new dean, it called Dr. Mott; or that the Federal Council of Churches, the same year, asked him to be their executive secretary; or that four years later President Wilson strenuously urged him to be our ambassador to China. These and many other offers of high position he refused, because he believed his chief work was to carry the message of Christ to students.

Dr. Mott is so well known to so many people, and the story of his life might be an inspiration to so many others, that it seems truly tragic that he should be buried beneath 450 closely printed pages of rather prosaic description. Dr. Basil Mathews writes with great lucidity but the account is so detailed, and there is so much repetition of similar

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

That sermon by Dr. Bowie on the American Legion lobby has stirred things up in grand style. The papers have been giving it front page space, clergy have gone into huddles all over the map to discuss it and issue pronouncements, and now Editor Bell has things to say about it in his Casual Comment of this week. His banker friend on the left and his lady friend on the right point out that there are other wicked people in Washington and that therefore Dr. Bowie should say nothing unless he could include them all. With this the Canon seems to agree. But as we pointed out editorially last week, Dr. Bowie referred to the American Legion lobby as but one of the self-seeking groups in American life. He had things to say about the high-salaried and bonus grabbing executives of American corporations and the bankers who skim the cream off American enterprise by their inside manipulations. So if it will be any comfort to him Canon Bell can inform his banker that Dr. Bowie cracked down quite as severely on the high-hatters and the vestry-sitters as he did on the common man who was once in a private's uniform. I find no reference in the sermon to the armament racketeers whom the good lady wants denounced, but after all even as good a preacher as Dr. Bowie cannot stand in his loft for more than an hour and get away with it these days. Congregations have a way of shuffling their feet and dropping hymnals after thirty minutes, so there is a limit to what a man can cover in one sermon.

I find most people in pretty thorough agreement with Dr. Bowie. I sat in, for instance, with quite a flock of parsons the other day while the matter was discussed — about three dozen of them. There were but three present who objected to a strong resolution endorsing Dr. Bowie's position. One brother said he felt that the Legion lobby was no worse than a lot of other lobbies; a young clergyman stated that he did not know enough about the matter to vote intelligently; the third was a member of the Legion and a commissioned officer who was gracious enough to disqualify himself from voting on the grounds of prejudice. All the others backed Dr. Bowie, and with enthusiasm.

Among those who vigorously oppose the pay to the ex-soldiers I find three points of view represented. The stand-patters down at the lower end of Manhattan Island are shouting that it is inflation, and having their

eyes on a very sensitive stock ticker, they are quite disturbed. My radical friends on the other hand are all for a handout to ex-service men, but they say: "Why stop there? There are millions of people in this country hard pressed for bread. Let the government feed them all to the tune of \$15 a week." Inflation doesn't worry them a bit. It is a cockeyed world anyhow so if feeding the hungry is going to smash the system, so much the better. Some of them, I suspect, are more interested in smashing the system than they are in feeding the hungry. Then there is a third group, and I take it that Dr. Bowie belongs there, who are all for payments to ex-service men who suffered injury during the war. But they don't quite see why a man who dropped a stone on his foot in 1930 should, because of that injury, collect cash for the rest of his days from the United States government.

I don't know too much about this business but I have a case in my own family which, likely as not, is a sample of the sort of thing that is going on. This fellow was in the war. That is he got into a uniform and spent a number of weeks in a training camp. Upon being discharged from the service he entered business and got on quite well. But it hasn't gone so well with him of late. He worried a good bit about it and found solace in drinking considerable quantities of what is known, I believe, as "white lightning" in his part of the country. Being rather potent stuff it acted rather badly on his liver so that he was soon in the hands of a doctor. Well, to shorten the story, the papers were made out and he was placed on Uncle Sam's payroll for injuries received during the war.

It is that sort of thing, I take it, that Dr. Bowie was denouncing, and I am all for him, even if he did preach the sermon on Passion Sunday.

\* \* \*

#### **Albert Mansbridge Speaks in Buffalo**

Albert Mansbridge, eminent educator and layman of the Church of England, in this country to deliver the Lowell lectures in Boston, delivered an address at St. Paul's Cathedral, Buffalo, on April 8th on the responsibility of the English speaking peoples for maintaining peace in this world. The following day he lectured on Bishop Gore before the English Speaking Union.

\* \* \*

#### **Large Confirmation at San Antonio**

A class of 102 persons was confirmed at St. Mark's, San Antonio, Texas, on Palm Sunday. This brings the total confirmed since the Rev. Arthur R. McKinstry became the

rector two and a half years ago to 350, with another class now being prepared.

\* \* \*

#### **The President Is a Sir Knight**

President Roosevelt has accepted membership on the grand advisory council of the Knights of Sts. John, Church fraternity for young men. He has also had conferred upon him the king degree of the order.

\* \* \*

#### **Secretaries at Oklahoma Convention**

Bishop Bartlett of North Dakota, who is also the executive secretary of domestic missions and Dr. John W. Wood, executive secretary of foreign missions, are on the program of the convocation of the district of Oklahoma, to be held at Tulsa on May 2 and 3. In addition there will be flocks of bishops: Capers of West Texas, Seaman of North Texas, Quin of Texas and Spencer of West Missouri.

\* \* \*

#### **Canon Streeter on Modern Psychology**

"A great deal of harm has been done in popular literature by a misunderstanding of the term 'repression' as it is used by psychologists," declared Canon W. H. Streeter in his 1934 Hale Sermon preached last week at Seabury-Western Theological Seminary. "Repression in the psychological sense is an entirely different thing from self control. Self control is deliberate and conscious activity. Repression is a name given to an inhibition, the mere existence of which is commonly unknown to the patient, and which is the result of painful emotional experience in early life that the patient has completely forgotten. Repression acts without the conscious knowledge of the patient and is therefore never the expression of free choice and considered moral effort."

In interviews, he termed the recovery program of the Roosevelt administration a great social experiment and said the English people are watching the outcome of it with a great deal of interest. He predicted as a result of the present economic situation a world monetary program, in which the United States and England will play leading parts in fashioning.

\* \* \*

#### **Church to Observe Brotherhood Day**

Brotherhood Day is to be observed in many churches on April 29th for the purpose of promoting good will between Protestants, Catholics and Jews. The purpose of the day is stated by Dr. John A. Lapp, eminent Romanist, as follows: "We need

an understanding of the simple fact that there is a vast field of common ground for Jews, Catholics and Protestants which does not touch the field of doctrinal differences. Most of the great social, economic and political problems of the nation and of the world are in this field. In this vast area of common ground all men, regardless of race or creed, should work together for the good of all."

\* \* \*

#### **Ordinations in Diocese of Albany**

Raymond M. O'Brien and Russell R. Ingersoll were ordained deacons by Bishop Oldham on Easter Monday at the cathedral in Albany. In the case of Mr. Ingersoll Bishop Oldham was acting for the Bishop of Olympia. The sermon was preached by the Rev. Karl L. Tiedemann of the Order of the Holy Cross.

\* \* \*

#### **Maryland Bishop Has Busy Lent**

Bishop Helfenstein of Maryland held 39 services during Lent, confirming during that time 604 persons. He also had three ordination services. He reports congregations far above the average in spite of bad weather.

\* \* \*

#### **Guild of Organists to Have Service**

The American Guild of Organists are to have a service at the Cathedral of St. John the Divine, New York, the evening of April 24th. Fellows, associates and members of the guild are to wear their gowns and hoods and march in the procession.

\* \* \*

#### **Death of Maryland Clergyman**

The Rev. Robert Kell, rector at Govans, Maryland, from 1918 to 1931, died suddenly on Easter Sunday. He had assisted at the service at Walbrook, Baltimore, and following the service went to the organist to tell her how much he had enjoyed the music. While talking with her he dropped dead.

\* \* \*

#### **Religious Books Tops Best Sellers**

A gentleman at Columbia University with time on his hands sat himself down to a bit of research recently, with an idea of determining which have been the really great best-sellers among books, from 1875 up to the present time. The top of the list goes to "In His Steps" by Charles Monroe Sheldon, which has sold upward of 8,000,000 copies. Incidentally, as you probably know, Dr. Sheldon has made but a few hundred dollars out of this all-time best-seller. The book was not copyrighted and was turned out by publishers all over the

world, most of whom did not even bother to tell Dr. Sheldon that they were doing it, let alone pay him any royalty. "Freckles" by Gene Stratton Porter is second on the list with two million copies, and "Ben Hur" by Lew Wallace, also a book with a religious theme is third with 1,950,000 copies. "The Story of the Bible" by Jesse Lyman Hurlbut is well up on the list with close to a million and a half. Henry Van Dyke's "The Other Wise Man" sold 700,000 copies. Gene Stratton Porter had four books on the list of 65 titles, all of them in the first ten; Harold Bell Wright has five titles in the list; Lindbergh's "We" sold a half million copies; Durant's "The Story of Philosophy" sold a like number, and is still going strong.

**Morning of Devotion at the Incarnation**

The Rev. T. A. Conover of Bernardsville, N. J., conducted a morning of prayer and devotion at the Incarnation, New York, on April 9th in preparation for the United Thank Offering.

**Social Settlement in Omaha**

Three years ago when the parish of the Good Shepherd, Omaha, Nebr., died by reason of removal of Episcopal families to more select residence districts, and the poor and foreign born crowded around the structure, Bishop Shayler organized it for social service and called it Friendship House. From the beginning Miss Carol Wirts, a United Thank Offering worker, has been in charge carrying on all sorts of activities; Sunday school, scout troops, Girls' Friendly, baby clinic, to name but a few. During the past four months alone close to 40,000 persons have crossed the threshold of the House.

**Bishop of Minnesota Ordains Three**

Arthur R. Willis was ordained deacon on March 17 at Kenilworth, Illinois, by Bishop McElwain of Minnesota, acting for the Bishop of Albany. Mr. Willis is to have charge of the church at Ontonagon, Michigan. On the 26th at Ravenswood Bishop McElwain ordained John Lewis Knapp as deacon. He is a student at Seabury-Western. On the 29th at St. Paul, Minnesota, he ordained Galen Hugo Onstad as deacon, also a student at Seabury-Western.

**Church Army to Accept Candidates**

The board of directors of Church Army at their spring meeting reopened the candidate lists and a small class is to be received on probation in the fall. Captain Mountford writes:

"Clergy knowing of keen young men between the ages of 22 and 28, unmarried, and not wishing later to prepare for the priesthood, are invited to communicate with the candidates' secretary, 416 Lafayette Street, New York City. The work is hard and will not appeal to anyone merely seeking a job."

**Ten Denominations in Union Services**

Ministers of ten denominations took part this past Lent in the Lenten noonday services held in the downtown district of Boston under the direction of the Federation of Churches. There were seven Episcopalian preachers. The Rev. George L. Paine is the secretary of the Federation.

**Anniversary Convention in Pennsylvania**

The convention of the diocese of Pennsylvania, to meet on May first, is to commemorate the 150th anniversary of the diocese. This celebration is to be followed with another in October in which the whole Church will share, and in which the House of Bishops and the House of Deputies, meeting that month in Atlantic City, will participate. The diocesan commemoration will open with a service at Old Christ Church, where the first convention of the diocese and the first General Convention were held. Presiding Bishop Perry is to be the preacher. The bishops of nine dioceses whose early history is closely related to Pennsylvania have been invited to take part in the celebration. The present rector of Old Christ Church, the Rev. Louis C. Washburn, is to deliver the historic address.

**Bishop Johnson in Kansas**

Bishop Johnson of Colorado conducted the Holy Week mid-day services in Topeka, Kansas, under the auspices of the ministerial association.

**Clergy Unite for Service**

St. Stephen's, Wilkesburg, Pa., was jammed on Good Friday when the addresses were delivered by ministers of various denominations. The parish also reports that the Easter offering this year amounted to four times the offering of last Easter. The Rev. William Porkess is the rector.

**Brooklyn Parish Breaks a Record**

Perhaps the most remarkable single piece of news regarding Easter services in the diocese of Long Island is the record made at the Church of the Nativity, Brooklyn. The parish

last year reported 248 communicants, yet there were 641 who received on Easter this year.

**The Largest of Long Island Parishes**

St. Paul's, Flatbush, Brooklyn, easily maintains the place it has occupied for several years as the largest parish, numerically, in the diocese of Long Island. There were 1670 communions on Easter.

**Dean Preaches to Indians**

Dean John W. Day of Topeka, Kansas, preached to the entire student body of Haskell Institute for Indians at Lawrence, Kansas, on Easter night.

**Rector's Son Is Ordained**

Jay Theodore Black was ordained deacon by Bishop Sumner on March 11th at St. Stephen's Cathedral, Portland, Oregon, the candidate being presented by his father, the Rev. Jay Claud Black. Deacon Black left immediately for Nevada where he is to do missionary work. He is a graduate of Harvard and the General.

**Memorial Window for Helena Cathedral**

St. Peter's Pro-cathedral, Helena, Montana, has been presented with a memorial stained glass window, the gift of Mrs. A. L. Smith in memory of her husband and daughter. The figure of Bishop Tuttle dominates the design. The work was done by Charles J. Connick of Boston.

**Church Institutions Receive Bequests**

Grace Church, New York, received \$10,000 by the will of the late George Blagden, and St. Luke's Hospital, of which he was vice-president, received \$42,000.

**Fire Damages Elgin Church**

A fire on March 24th damaged the Church of the Redeemer, Elgin, Illinois, to the extent of \$25,000. A meeting of the vestry was held promptly and it was decided to rebuild at once. The Rev. C. Crawford Brown is the rector.

**Breaking Records in Kansas**

There were 579 confirmations in 1933 in the diocese of Kansas, an all time record.

**Sustainers Prevent Hospital Deficit**

The depression has put a severe strain upon all hospitals, including the hospital of the diocese of Long

Island, St. John's. There has been an exceptional amount of free service, with the wards overflowing into the semi-private and private rooms. Many other hospitals, finding no paying patronage for private rooms, have closed them, but not so St. John's which has accepted free patients for whatever beds were vacant. There has been quite naturally a deficit as a result. An effort is now under way to raise funds by enrolling sustainers who are asked to give \$10 this year and next. In two months \$6,000 has been received in cash.

**Long Island  
Rector Retires**

The Rev. George D. Ashley, Rosedale, Queensborough, Long Island, and before that the rector at Greenport, is to retire on May first.

**Spokane Has  
More Confirmations**

Baptisms in the missionary district of Spokane were 283 in 1932 and 330 in 1933; confirmations increased from 290 to 396. Bishop Cross, urging an extension of rural work in the district, reports progress in this respect though hampered by small staff and reductions in travel funds. But he says his people are learning that "we are not merely a Church for prosperous times."

**The Sinful  
Young Man**

I do not know who is responsible for the masterpiece, but anyhow some one has sent in the following bit about the Oxford Groups (Buchmanites) with the suggestion that it might pep up these drab news items: There was a young man from Peoria Whose sins got gorier and gorier He went to see Sam Gave up saying damn And now lives at the Waldorf-Astoria.

**Records in  
Oklahoma**

Bishop Casady of Oklahoma reports more confirmations last year

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(514) than in any year of his episcopate. No work has been abandoned, new towns have been entered, and five missions temporarily closed have reopened. The Bishop's whole report for the year is full of encouragement. The district is on a definite schedule of decreasing appropriations from National Council funds. The Bishop says, "There is a reality in this thing we call Christianity and it is becoming increasingly evident in Oklahoma."

**Bishop Wilson's  
Book in Spanish**

Bishop "Let's Know" Wilson's popular little book, "What Every Churchman Ought to Know" has been translated into Spanish by the Rev. Ronaldo Gonzales, one of our Cuban clergy. It is proving most useful in several of the Spanish speaking mission fields.

**Oxford Groups  
Reach Japan**

The Oxford Groups (Buchmanites) have reached Japan. Two house parties and many smaller meetings have been held there recently, with the Rev. P. G. Price, Canadian United Church, and the Rev. M. Kukushima, Methodists, as the top-men. An interesting Japanese variation of the Buchman method is the separation of men and

women in the meetings dealing with intimate personal problems.

**Hall of Religion  
to be Re-Opened**

It now appears quite certain that the Hall of Religion will be continued through the 1934 Century of Progress Exposition. Recent meetings of the trustees have resulted in

**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.  
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a plan for operating the Hall on a basis whereby it will not involve any expense on the part of the original sponsors of the project.

As the plans now stand, the building will be renovated and improved at a cost of about \$5,000. Each denomination will be given the same space it had last year. On this basis, the Episcopal church would have the bay off the main rotunda. The articles in the Church exhibit last summer have been preserved and will be available should it finally be decided to participate.

\* \* \*

**How a Church Woman Handled a Robber**

Mrs. Anna Egstrom, member of All Saints', Ravenswood, Illinois, was held up near her home one evening recently. Maintaining her presence of mind, she said to the robber:

"You don't look like the type of man who would rob."

"Madam, what would you do if you had children at home starving?"

"I'd do just what you are doing, but I'd think twice before I proceeded. If you have hungry children at home, then I want to help you. Take my purse," and she offered it.

"I'm sorry, Madam. I can't take your purse when you act that way."

"I insist. You are not stealing. I am giving it to you. But let me suggest something: you go down to the Cathedral Shelter and I am sure you will be helped so that you won't have to rob anyone again."

The man hesitated. He was afraid it was a ruse to catch him. But Mrs. Egstrom assured him that she would not report the incident and since she did not know his name, it would be impossible for her to do him harm. The man accepted some money and promised he would go to the Cathedral Shelter.

Thus ended a robbery.

\* \* \*

**Cooperation in Omaha**

The interior of All Saints, Omaha, Nebr., was recently destroyed by fire. Immediately two churches in the city were placed at the disposal of the All Saints Congregation; Trinity Cathedral and the place of worship of a Jewish congregation, Temple Israel. Both places were used during the Lenten season.

\* \* \*

**Seminary Professor Visits Oklahoma**

The Rev. Howard Chandler Robbins, professor at the General, spent last week touring the district of Oklahoma with Bishop Casady. A part of his work at the seminary is acting as advisor to students, so he is taking this means of becoming familiar with the southwest and the domestic missionary problem so that

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he can tell the men about to be ordained whether or not that is the place for them to work.

\* \* \*

#### Indiana Parish Battles for Life

With his parish hall packed to the doors and extra chairs brought in for the church services, the Rev. George Jewell of St. Andrew's, Kokomo, northern Indiana, has remarked that "some churches have money but no congregations, and others have congregations but no money."

The people of St. Andrew's, the heads of families at least, were mostly employees of the local plate-glass works. Removal of the industry meant seventy per cent of them out of work for about two years. New industries are gradually coming in, and meanwhile the people, unable to give much money, have given labor to make many improvements in their building with materials donated by the company from its idle plant. The congregation is intensely anxious to become self-supporting again.

One congregation in northern Indiana is holding its services in different private homes until warm weather comes, because the church furnace is broken down.

Elsewhere in the diocese, many fields have been combined and served by fewer men, which means less pastoral work at each place besides much time and strength consumed in getting about.

\* \* \*

#### Meeting Urges More Tolerance

Five hundred students of Stamford, Connecticut, were urged to be loyal to their own faith and tolerant of the faith of others at a meeting addressed by a Roman Catholic priest, a Presbyterian minister and a Jewish Rabbi. Citing the contributions of each group to the growth and progress of the country, the speakers urged that all religions in America should unite for common American causes of liberty and justice.

\* \* \*

#### Fund for a Chinese Bishop

At the last General Convention of the Chinese Church, three years ago, an attempt was started to secure \$20,000 as an episcopate fund in order that the missionary district of Shensi might have its own Chinese Bishop. In January, 1934, the fund had \$19,717.85 in the bank and \$7,025.84 in pledges.

\* \* \*

#### Just Where Our Dollars Go

There is a United Stewardship Council which compiles annual statistics about the gifts of twenty-

five church groups, Baptist, Congregational, Methodist, Presbyterian and so on. According to these figures, Episcopal Church people give, *per capita*, \$19.00 a year for parish expenses, and \$1.94 a year for work beyond the parish, i. e., missions. In the list of 25, the Episcopal Church ranks second in *per capita* gifts for parish expenses, and nineteenth for gifts beyond the parish. The total amount given for expenses is over \$35,000,000; total for extra-parochial purposes, just over \$3,600,000.

\* \* \*

#### A Mission Down In Alabama

I like to run news about little obscure places that get little public recognition, yet where much of the

hard work of the Church is carried on. A place of this sort is the Chapel of the Redeemer, organized six years ago in Glen Addie, mill district of Anniston, Alabama. The Rev. James M. Stoney organized it, and still ministers to these people and has a Holy Communion service once a month, a service in the evening, and each Wednesday night. There is a Sunday School of about seventy, with Miss Harriet P. Tabb in charge, and the usual activities, including a Boy Scout troupe and a Y. P. S. L. Then recently the women of the mission organized as the Auxiliary and have been carrying on in grand style, working in all five fields of service...all busy, hard working mothers with limited means and large families, but all enthusiastic

## 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.

about their church and able to find time to devote to it.

\* \* \*

**English Mission Society Is Encouraged**

"Exhilarating" is a word not often applied to mere annual meetings of missionary societies in these days but the recent annual meeting of the S. P. G. in London is described as "an exhilarating occasion." This partly because there has been a fine response to the urgent need for funds, and further because the society's secretary, Canon Stacy Waddy, returning from a field trip, brought encouraging and even thrilling reports of progress.

As to finance, total income increased in 1932 and 1933 from 269,000 pounds to 299,000 pounds; legacies increased from 32,000 pounds to 53,000. Only once in thirty years has this sum from legacies been exceeded. It is said that the S. P. G. has been found a trustworthy index for other missionary societies which close their books later.

\* \* \*

**A Thriving Young People's Fellowship**

One of the Church's flourishing Young People's Fellowships is in St. Peter's Japanese Mission, Seattle. It includes every boy and girl of high school and college age in the Mission. The Church school here includes many children from Buddhist homes as well as those whose parents belong to the Missions,—135 children with an average attendance of 129; twelve Japanese teachers and two American supervisors. This mission is aided by a small appropriation from the National Council. Eight adults and eleven young people were confirmed last year, and nine adults and ten children were baptized.

\* \* \*

**What Negroes Think of it all**

An interracial conference was held recently at Indianapolis, with a questionnaire from over 100 Negroes revealing interesting facts. The majority stated that they wished justice more than social equality; that segregated schools did not create good will; that it was harder for a Negro to get justice in the court. They also expressed the opinion that the frequently heard statement that the problem will be solved if we "have time and patience" sounds well for the privileged race but hardly satisfies the intelligent Negro.

\* \* \*

**Detroit Rector Resigns**

The Rev. R. W. Woodroffe, rector of St. John's, Detroit, since 1922 has resigned and is to live in Canada where he is to assist his father in the jewelry business, made necessary by the death of a brother. He is to

maintain canonical residence in Michigan and plans to re-enter the ministry later. He also plans to write a biography of the late Bishop Charles D. Williams.

**BIOGRAPHIES OF TWO OUTSTANDING CHURCH LEADERS**

(Continued from page 9)

material, that I doubt if many people wade through the whole volume. If Dr. Mathews would boil down this larger volume into a small but vivid life of about the same length as the author's *Roads to the City of God*, I believe it would have a wide circulation and be a great inspiration.

A young man who had within him

the potentialities of a Mercier or of a Mott was Nelson Davis Gifford, assistant minister of Grace Church, New Bedford, who passed into eternity at the untimely age of 30, four years ago. The Rev. Cornelius P. Trowbridge, in *Nelson Davis Gifford, A Sketch*, (Cosmos Press, \$.75), has told the story of this short life with delicate beauty and depth of understanding. The reading of this modest little volume is like entering the shrine of an exquisite soul. Excerpts from Gifford's devotional diary, which are appended to the life story, form a living illustration of Rufus Jones' remark that every man carries a ladder within him.

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