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HENRY H. SHIRES

Dean, Church Divinity School of the Pacific

GETTING AT THE FACTS ON MISSIONS

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CLOVER, GEORGE F., for forty-five years connected with St. Luke's Hospital, New York, and 37 years as superintendent, has resigned because of illness.

DERN, WILLIAM, Cincinnati, Ohio, has accepted appointment as priest in charge of St. Paul's, Newport, Kentucky.

FERRIS, THEODORE P., assistant at Grace Church, New York, and tutor at the General Seminary, has accepted the rectorship of Emmanuel Church, Baltimore.

GERMAN, FRANK F., for 24 years the rector of Holy Trinity, Middletown, Connecticut, has resigned.

GREENE, ALLEN, formerly of St. John's, Union City, N. J., has assumed his duties as rector of St. Mary's, Warwick Neck, Rhode Island.

LEWIS, R. L., has resigned as rector of St. Luke's, Bladensburg, diocese of Washington, because of ill health.

SPENCER-MOUNSEY, CREIGHTON, rector emeritus of Trinity, Northport, Long Island, died on April 9th.

SWIFT, MILTON J., has been placed in charge of churches at Jacksonville and Henderson, diocese of Texas.

WALKLEY, CHARLES T., has resigned as rector of Grace Church, Orange, New Jersey, after a rectorship of thirty years.

WOOLVERTON, HARVEY L., student at Seabury-Western, recently ordained deacon, has been called as curate of St. Paul's, Des Moines, Iowa.

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GETTING FACTS ON MISSIONS

By

A. C. ZABRISKIE

Professor at the Virginia Seminary

IT IS WIDELY said that today there is less general interest in missions than formerly. Rectors of parishes report increasing difficulty in raising funds for over-seas work. Some workers among young people and college students tell us that whereas their constituents are more ready than ever to give a fair hearing to the Christian message it is practically impossible to get any attention for missions.

A number of people have ventured guesses as to the causes for this state of affairs. They have suggested, for instance, that some of the reasons which led people of earlier generations to support the enterprise have lost their force, especially for the younger Church folk, and that consequently its advocates must appeal to different motives; and that there are a new set of arguments against missions which its proponents do not meet.

Recognizing that there is a serious situation, and also convinced that missions are an essential element in the life of any genuinely Christian Church, the Forward Movement Commission is convening a series of conferences in an effort to get at the true reasons for the difficulties. One has already been held at Chestnut Hill, Pa., and its findings published in the Church press. Others are to be held in the South and West.

In preparation for one of these conferences I tried to learn some *facts*. Recently a committee of the Methodist Episcopal Church, studying the same problem, sent out a questionnaire to a cross section of its membership with interesting results. It sent 300 copies of this questionnaire, slightly modified, to about twenty of our clergy in different parts of the country and in widely differing types of parishes and asked them to distribute them to representatives of the various groups within their cures. I received 108 replies. It is, of course, impossible to draw any accurate generalizations about the mind of the whole Church from such an infinitesimal proportion of its total membership. In deciding how useful an index of the general mind of the Church they present, it is worth noting that 42 of those 108 were men; that 42 of them were un-

der 35 years of age; that they came from city and country parishes, from rich ones and poor ones, and that geographically they were spread from New Hampshire to Georgia, from the Atlantic seaboard to the Mississippi. In addition, I had the questionnaires filled out by 40 seminarians, thinking that the attitude of future clergymen might indicate something about the sort of advocacy missions will receive in the future. These seminarians represented divers types of Churchmanship, and they represented dioceses as far-flung as Massachusetts, Georgia, Texas and California.

On the questionnaire were listed 27 motives for missions, quoted from sermons, addresses, books, pamphlets, brief articles. Some of them overlapped; some were in reality different ways of stating essentially the same idea. Each recipient was asked to indicate, in addition to age and sex, four things. (1) Of the twenty-seven motives listed, the five that seemed most compelling to him or her, in order of cogency. (2) The five upon which he or she would most rely in appealing to other folk to support missions. That is, each one was asked to list not only the five that seemed strongest to him or her, but also the ones that were strongest for his or her friends. (3) In the case of every motive, to indicate whether he or she thought it to be a valid or invalid one. (4) The arguments advanced *against* missions that gave him or her most concern. Space was provided for any comments on missions that the recipient might care to make.

The motives listed were—

1. Belief in missions in general.
2. The words of Christ, "Go preach to every nation," etc.
3. Without the preaching of the Gospel, non-Christian people are lost.
4. The desire to share our spiritual treasure with all people.
5. It is good business to support foreign missions.
6. The desire to relieve human distress and suffering.

7. It is part of my Church's work: as a loyal member I support it.
8. The desire to uplift the degraded people of the earth.
9. Self-protection: Christianity must convert the world or be destroyed.
10. I don't want my Church to fall below its assigned quota.
11. Through missions world-brotherhood can be achieved.
12. I am made to feel uncomfortable if I do not.
13. To bring American ideals and advantages to other people.
14. To enrich the life of the home Church.
15. To bring education and enlightenment to illiterate people.
16. Contacts with missionaries.
17. One cannot be really Christian and withhold help in making Christ known everywhere.
18. My parson is so enthusiastic about missions.
19. Christianity is a vital part of American civilization, which latter I want to see spread everywhere.
20. Through acquaintance with people from mission lands I have learned that they are so worth trying to help.
21. People of other races can contribute to our understanding of Christianity.
22. The need of building up a world community with a loyalty above nation, race or class.

I tabulated the exact number of first, second, third, fourth and fifth votes cast for each motive under heading 1. (i. e. The motives that most appealed to the individuals answering). It is not worth recording all these details here. Each first choice was scored, 5, each second choice 4, each third choice 3, each fourth choice 2, each fifth choice 1. The totals were then added. The same procedure was followed in computing the values attached to each motive under heading 2. (i. e., the motives upon which the people filling out the questionnaire would most rely in appealing to others for support. The returns from the seminarians were treated similarly. The results were as follows:

Mo- tive	Returns from Laity				Returns from Seminarians			
	1	2	Valid	In- valid	1	2	Valid	In- valid
1	86	34	58	34	13	6	8	21
2	319	300	95	3	116	102	37	1
3	27	43	21	78	13	8	7	29
4	189	143	93	7	101	68	39	1
5	10	48	18	85	0	8	1	38
6	159	182	98	4	34	39	28	12
7	45	79	51	48	13	45	20	19
8	29	40	72	26	8	14	19	19
9	26	40	37	62	4	5	5	34
10	6	22	14	87	0	2	3	36
11	95	89	85	15	37	48	28	11
12	1	3	8	89	0	0	1	38
13	4	19	22	79	0	0	0	39
14	21	39	73	27	16	19	18	21
15	54	57	73	29	12	22	23	16
16	4	3	26	64	4	9	7	29
17	170	139	88	14	97	86	37	1
18	8	7	13	85	0	2	3	36
19	29	39	39	60	0	0	3	37
20	9	14	50	45	9	4	13	25
21	56	43	85	14	32	19	29	9
22	159	130	94	7	91	63	33	6

CERTAIN observations occur to one as one reads these returns. The valid or invalid ratings are of very little significance, because a number of people did not fill in this column at all, whilst others substituted the headings "strong" or "weak." It is interesting, however, that of the 48 who regarded motive 7 ("supporting missions out of loyalty to the Church's program") as a weak or invalid motive, 30 were under 35 years of age; and of the 51 who thought it a strong or valid reason, only 17 were men while 25 men were against it. This motive, apparently, carries most weight with ladies over 35. In several other cases, the votes seemed to divide along the age line.

The motives which appealed most to laity were numbers 2, 4, 17, 6, 22, 11; and those which carried least weight were 12, 13, 16, 10, 18. The seminarians' first five were numbers 2, 4, 17, 22, 11; the ones that carried least weight were 5, 10, 12, 13, 18, 19, none of which they gave any votes at all.

It is interesting that neither laity nor seminarians have been affected appreciably by contacts with missionaries or by the keenness of their rectors for missions. This was the chief surprise to me. It is perhaps the most important revelation of this questionnaire.

The desire to have their Church meet its quota carried no weight at all with seminarians and practically none with the laity. The consideration that missions are part of their Church work to which they should be loyal carried but very little weight with either group; least of all with the younger laity. But both groups lay store by these motives when appealing to others for support. The seminarians, for instance, regard the latter as the sixth strongest for other people. One wonders why.

The desire to carry American civilization, ideals, etc., to other nations carry no weight with seminarians, and practically none with the laity. It is encouraging to find such clear recognition that American civilization is not part of the content of missions.

The general humanitarian appeal is quite strong for the laity and somewhat less for the seminarians; while missions are highly regarded as a basis for a world brotherhood. Among the laity it was the younger people particularly who expressed themselves as strongly moved by the latter consideration.

The motives which carry the strongest appeal to both seminarians and laity of all ages and groups are the command of Christ, the fact that one cannot be a Christian and withhold knowledge of the Christ from those who know Him not, the desire to share their spiritual wealth with all people, the need for building up a world community with a loyalty above race, nation or class.

When we turn to the matters which most deter people from contributing to missions, there are two mentioned far more frequently than any others. One is expressed varyingly as "the needs of the Church at home" and "the home Church is too unChristian to justify us in sending men and money abroad." "It is utterly foolish to try to spread the Gospel abroad while the Church is losing ground so fast at home." The other is the need of suffering humanity at home. While

we have so many unemployed, so many without hospitalization or proper care or food, so many efforts to secure justice that lag for want of support, they say, we ought to go slow about diverting our funds overseas. And "anyhow, the Red Cross is better qualified as an agency for relieving human misery than the Church." (This paper was signed "a vestryman.")

TWO other reasons are urged frequently. One is that our missionary work is too much involved with Western civilization and economic imperialism. This comment came chiefly from older folk. The other was put by one of its advocates, "The poor quality of our missionaries." Perhaps it would be truer to say, that these writers do not feel much confidence in the adequacy of missionaries who "present their work so unattractively and seem to have so little understanding of the job of Christianity in the modern world." This objection came chiefly from younger people.

"Sectarianism that obscures Christ behind competing denominations" worries some people from each age group and both sexes. One man expressed himself thus: "When the Churches make a determined effort to consolidate their work and take Christ rather than denominationalism to the various fields there will be much less trouble in gaining support." And he adds this note, "When will the home Church really find out what is going on in this field? For instance—we know that many of our best missionaries have serious questions over policies. It is high time that the whole work in every field was vigorously scrutinized, sifted, overhauled, and the matter aired. Too much devoted labor and cash—especially on the part of the ladies—goes into it even now to play with it any longer." (I happen to know the man who wrote this. He is an unusually well informed Churchman and wholeheartedly devoted to the cause of foreign mission.)

A few people mentioned "Missions cause international trouble"; "other people's religion is better for them than something we might foist upon them"; "we ought not to send missionaries to people of other faiths unless we are prepared to receive missionaries from them in return"; "the danger to missionaries' lives" (this from several older people); "race prejudice is back of a lot of the antagonism and apathy." This last remark gave me pause. One wonders how true it is. More so than we like to think perhaps. Quite a number bewail the lack of missionary education and the poor quality of what is given. Others mention the financial troubles of the last few years. "Among my friends there are two main things that deter them: lack of Christianity or lack of funds." Some suggest that the growing question as to whether Christianity is wholly adequate for the need of the modern world is the major cause for the diminishing zeal for missions. Others feel that a prominent cause is a doubt as to whether we really understand Christianity.

"The argument against supporting missions that I hear most often, give most often myself, and have the most trouble getting around is: be sure you have the *real* goods before you try to make delivery—else you do an injustice to others, yourself, and last *but not least* to the goods, i. e., Christianity."

Not over twelve wrote comments to the effect "I am entirely opposed to foreign missions." I should judge from the comment that not far from 50% were unconvinced. This is a guess, for less than half stated categorically whether they were definitely opposed or definitely favorable. It is based on the proportion of those who made specific statements, on the forcefulness with which they urged their personal objections, and on the number who stated that the objections they listed were mentioned by their friends but did not necessarily represent their own view.

Convention Topics

A GROUP OF CLERGYMEN of Wilkes-Barre, Pennsylvania, recently issued a communication proposing that General Convention so change the canons and rubrics as to allow the administration of the Holy Communion in one kind (bread only to the laity, the priest alone receiving the wine). In commenting on the suggestion the managing editor of THE WITNESS asked if intinction might not take care of any objections communicants might have to the common chalice. A number of communications on the subject appeared in this paper last week. Many more have been received, all of which object to the method of intinction. The Rev. John Rathbone Oliver, who is also a physician, writes: "I read something in THE WITNESS the other day that disturbed me a good deal. It was concerning the question of communion under one species and in the article that I refer to, you said if communion under one kind is to be authorized, why not authorize intinction? I am surprised that you do not make any distinction between intinction and communion under one kind. Communion under one kind is perfectly satisfactory, but intinction is very irreverent and completely unnecessary."

John W. Burrows, lawyer, of Reno, Nevada, declares that intinction is unnecessary, and that we should continue to follow the practice of the ancient English Church before the time of Henry VIII and neither Rome nor Protestantism.

The Rev. Harry B. Malcolm, rector at Endicott, New York: "There are many good and valid reasons why the practice of intinction is highly undesirable" and he challenges us to offer one objection, theological or otherwise, "to the unquestionably expedient and catholic practice of communion in one kind."

Alger L. Ward, layman, of Drexel Hill, Pa., states that "intinction would be a procedure scandalous in the extreme. It would be an offense to the sensibilities and religious convictions of those of us who love our Lord and the Church. The practice would be both monstrous and sacrilegious. The case for communion in one kind is an entirely different matter and has many arguments in its favor."

The Rev. Charles W. Coit, rector at Narberth, Pa., believes we should continue the present practice of administration. "I have never heard of injury or disease of any kind conveyed by the common chalice. I

have been a priest for more than fifty years and have taken the ablutions regularly after many large communions, and after administering to many sick persons, and I have never suffered." He then presents many reasons for maintaining the present practice, or, if a change is desirable, to administration in one kind. One, the use of the one chalice follows our Lord's Institution. Two, it symbolizes the one communion and fellowship of the Lord's people as His one Mystical Body. Three, it cannot convey physical disease for the communicants are under the Lord's special providence. Physicians say there is no danger, that the alcohol in the wine is a protection. (A leading New York physician and Churchman, consulted on the matter, disagrees with this and insists there is grave danger from the common chalice.—Managing editor's note.) Four, no change can be made without the unanimous consent of the entire Anglican Communion. Permission to administer in one kind, Mr. Coit declares, is the only practical solution if any change should be made, since "com-

munion of the sacrament of the Lord's Body only is the communion of the Body and Blood of the Lord." It has practical advantages: carrying the reserved sacrament to the sick; avoidance of much irreverence in the administration of the chalice; saving of time and avoiding of fatigue at large communions; relief to nervous people who are afraid of the chalice.

These are typical of thirty-four letters received on the subject and since no other arguments are presented we will not print the others, but do sincerely thank all who took the trouble to write. There is not one letter of the thirty-four, aside from the one printed last week, that advocates intinction. A few hope that no changes whatever will be made but that the Church will continue to administer the common chalice. The vast majority, however, advocate the change to administration of one kind. Unless a communication of unusual importance is received we will consider the matter closed in order that other General Convention topics may be considered.

A SEMINARY IN THE WEST

By

HENRY H. SHIRES

Dean, Church Divinity School of the Pacific

THE Church has long had a seminary in the West. One of her best sons, William Ford Nichols, coming to California as its bishop over forty years ago, possessed the statesmanship to visualize and the determination to realize such a fundamental institution. He saw clearly that in this segment of America, so vast in extent and unique in character, the Church would be poorly implemented in his own day, and even more poorly in the fast developing future, without its own divinity school.

The institution he founded, the Church Divinity School of the Pacific, has been doing its task well for more than two score years. The men who have been trained by it are to be found everywhere throughout the Church, but particularly in the West and in the foreign mission field, serving the Church with sincerity and distinction.

During the past two years, however, the circumstances of a new day have served to focus afresh the thought and attention of the Church in the West upon the only seminary the Church has in this western land. Nearly three years ago the regime of the late dean was ended with his passing from this life. The school shortly before, in becoming the official school of the province, had broadened its horizons. New and larger demands were laid upon it for training men. Out of the wide interest thus centered on the Church Divinity School and the deliberations of the far-sighted leaders of the province there has emerged more and more insistently the conviction that in larger measure than before men must be trained in the west for the min-

istry in the west. This conclusion has naturally led to the conclusion that there must be in the west the best seminary the Church can build.

In the course of thinking the problem through there are many facts and considerations which stand out insistently and which can well be restated.

In the first place a full and integrated Church life needs the seminary as one of its basic institutions. The remoteness of this section from any other seminary emphasizes the fact that the fulness of the Church's life here would be jeopardized by its lack of such a necessary element in its life. As our cultural life would be impoverished by the absence of the universities, our medical and legal science by the lack of their scientific schools in our midst, so would the richness of the Church's life be imperilled. As a center of stimulus, leadership and research, it alone can fill up the measure of religion's contribution to life. Other communions have been alert to realize this obvious truth. There are at least a dozen such theological schools on the coast alone.

In the next place it is part of the function of the seminary to capture, interpret and reflect in its thought and teaching the spirit and character of the life of which it is a part. Christianity can only be known in its fulness by the reactions of the many cultures upon the gospel message mediated to them. New aspects of interest, new facts of beauty, fresh depths of appeal are revealed in Christ Himself by the varied experience and response of each group in the great human family. To capture in Christian thought, leadership and prac-

tice the spirit of the west—that spirit which is characterized by its freedom from rigidity of thought and tradition, its simple and natural attitudes, its wholesome friendliness and daring venturesomeness—is no inconsiderable function of the divinity school.

More specifically still the necessity of the seminary is indisputable in that it is a sure source of men, the kind of men the west needs. Bishop Dagwell spoke of it at the last meeting of the synod. "We need more clergy. One man to 1500 square miles is too few. We need western trained men. Our one seminary needs to be strengthened and supported. We are depending too much on eastern trained men. There were only nine ordinations to the priesthood in the province last year." A native ministry regionally trained has always been the policy of the Christian Church. It supplies the kind of men needed in the numbers needed.

AS THE question of the seminary in our American Church life has been frankly faced, it has become evident that one of the weaknesses in the whole system is that when schools are small and weak they will be tempted to take men who are inadequate and to keep those who while not at first suspect later prove their inadequacy. The solution for such a condition, in part, is to strengthen the weak or to eliminate them. That this is the mind of the Church, or at least the more thoughtful, is indicated by the action of the last General Convention in determining to review the problem. The value to the fortunes of the Church of securing, receiving and training only the fit is obvious. The Church must also at all times keep in careful review the channels by which this is accomplished.

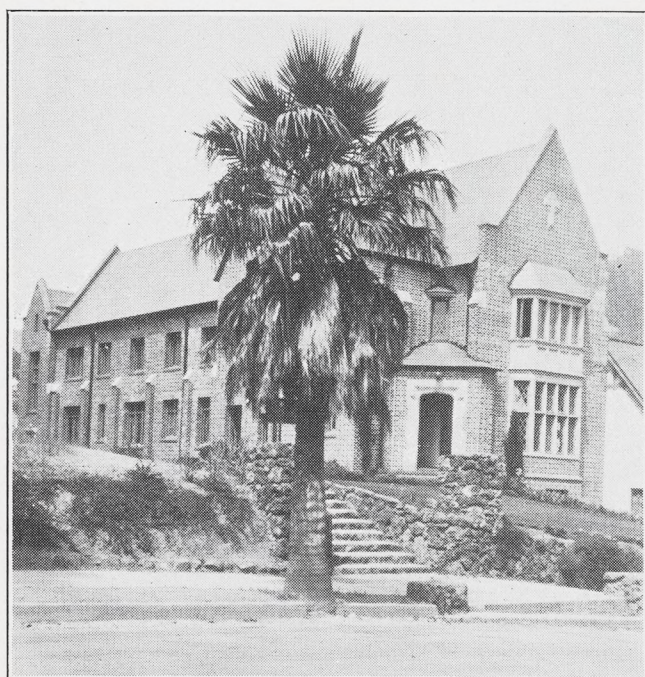
Because of geographical isolation the Church in the west, unless it have a representative seminary in its midst, can have no part in that intimate relationship

and supervision which keep its school of training responsive to its own point of view and needs. It is not a healthy condition which removes theological training to institutions which are not susceptible to the full current of the life of the Church its graduates aim to serve. In the largest measure the Church in the west can only register its impress on the training of its men by having that close contact which the institution within its borders affords.

The growth of the Church in the past and its future prospects are another factor in the picture. This region is the fastest growing section in America. California alone has doubled its population in the past few years. When Bishop Nichols came there was one diocese in the state. Today there are four ecclesiastical jurisdictions. There were then but a few score clergy in the western dioceses that now constitute the province. Now there are over 500. From year to year there is a steady growth in the number of communicants. That the means of supplying the spiritual leadership for this great western empire should be not only a concomitant of that growth but also a factor in promoting it seems but basic strategy. What the ultimate development will be when the shifting of the world's center of interest from the Atlantic to the Pacific ocean, already begun, is accomplished, no one knows.

"The cause of theological education is one," said the dean of another seminary recently. What he had in mind was the character of training which should be given the clergy the country over. That his own theological school was doing an excellent piece of work was not enough. The tide of the Church's fortunes rise and fall with the character of the leadership supplied it. When excellence of preparation is universal and qualified leadership diffused widely, east, west, north and south, then only can the Church come into its own. The highest standards of academic study, spiritual culture, practical technique and vocational conviction must be provided and insisted upon in all the institutions to which the Church commits this fundamental task of its corporate life—the training of its clergy.

The Church in the west is alive to this necessity. It feels its oneness with the whole. It must have its divinity school. It must be supplemented for the highest service.



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By W. B. SPOFFORD

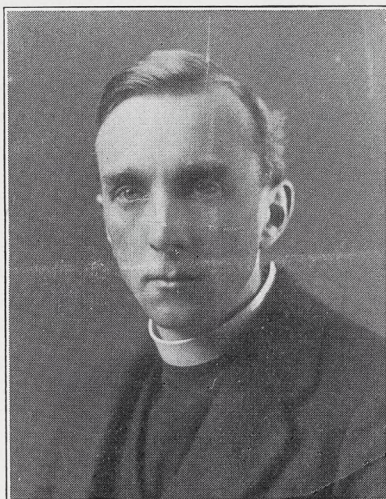
A striking "plea for economic reform in the Church of England," signed by 85 leading clergy and laymen has recently been issued under the title *Men, Money and the Ministry*. The signatories include 13 bishops; other well-known clergy, such as Canon Barry and Canon Raven; and 23 laymen, among whom are Lord Sakey, Ernest Barker, professor of political science at Cambridge University, A. D. Lindsay, vice-chancellor at Oxford University, and J. H. Oldham. The statement finds that while there are many reasons for "the disappointing fruits of the Church's prayerful and strenuous efforts," an important element in the situation is the fact that "much in the institution—*qua* organization—does not command moral assent either within the Church or without. . . . The industrial worker may often honor and even revere the priest of his parish, but he turns away from the institution because, rightly or wrongly, he thinks that it belongs to the other camp and that, in spite of what some of its members may say, it does in fact support the economic and social *status quo*. . . .

"Ninety-nine per cent of miners throughout the country disapprove of mining royalties. Every miner in the northeast of England knows that the largest share of mining royalties in the northeast goes to the Ecclesiastical Commission. The Church cannot hope to evangelize successfully a body of men who are strongly prejudiced against the sources of its supply."

There is "no economic sense . . . let alone morality" in the inequalities in the salaries paid Church workers. "As things are there is no relation between stipend and service as far as incumbents are concerned. . . ." There is caustic criticism of the housing of "the successors of the apostles . . . like wealthy merchants and rich land-owners," particularly "when the discrepancy between the estates of those who rule in the church and of those who are ruled is so wide."

"Large parsonage houses as well as deaneries and palaces tend to identify those who live in them with the privileged classes." A pastoral office should not be "a piece of property to which the holder has an almost inalienable right." These conditions engender "ecclesiastical worldliness" and "wire-pulling and favoritism."

The statement of principles makes a number of proposals of which the most important is "the principle of a uniform scale for all clerical stipends." The problem is complicated



V. AUGUSTE DEMANT
A Summer School Lecturer

"firstly, by the difficulty of deciding in the present state of English society what should be the standard of living of the clergy and their families, and secondly, by the varying size and upkeep costs of parsonage houses." The group affirms that "the body of the clergy should not be so identified with one class as to be alien to others." There is "too wide a gulf between the standard of living—in appearances if not always in reality—of the higher clergy and that of the rank and file." It is "folly" for the Church "so to prejudice its influence with the people in the coming years."

There is need for a drastic reconstruction by the Church itself. "We preach and pray one thing, the institution proclaims another. We advise the industries of the country that they ought to reform themselves and the nations of the world how they ought to conduct themselves; but are loath to set our own house in order. . . . From top to bottom we have neither an undistracted mind nor spiritual energy for the evangelization of the world and the making of a Christian community in England."

* * *

Another General Convention Topic

A communication on the subject of marriage and divorce has been circulated, with the request for further signatures. The statement is as follows:

"1. We firmly believe that for Christian people marriage after divorce is contrary to the law of Our Lord Jesus Christ, as declared in the Gospel and revealed by guidance of the Holy Ghost during the long life of the Church. We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this mat-

ter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage in such cases, but in no others.

"2. We deny that any authority in the Anglican Communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians.

"3. We are sure that the passage of canons which in any way modify for Christians the divine law in respect to marriage after divorce will result in the raising of grave doubt, in the minds of many, about the faithfulness of the Anglican Communion to its divine Master, and this to the grave injury of the cause of Christ.

"4. We request that, concerning the solemnization of marriage after divorce, only such action be taken as will insure strict obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself."

It is signed by the following, all clergymen: Don Frank Fenn of Baltimore; William H. Nes of New Orleans; Russell Hubbard and Bernard Iddings Bell of Providence; Stanley C. Hughes of Newport, R. I.; Grieg Taber and Frederick W. Fitts of Boston; Wallace E. Conkling, Frank L. Vernon and John Mockridge of Philadelphia; Roberts Seilhamer of Pawtucket, R. I.; Granville M. Williams and Milo Hudson Gates of New York; Horace M. Ramsay of Portland, Oregon and Edward S. White of Chicago.

It is an appropriate subject for discussion under "Convention Topics" and will be presented there if communications are received.

* * *

A Minister for Industrial Relations

Calvary Church, New York City, where the Rev. Samuel (Buchmanite) Shoemaker is rector, has added a "minister for industrial relations" to its staff. The job has been assigned to the Rev. G. Paul Musselman, rector at Downingtown, Pa. Frequent meetings are held at Calvary House, center of Mr. Musselman's activities, to which employers and employees, workers and management, financiers and unemployed men come "to get and give God's direction from the problems of daily life."

* * *

College Pastor's Conference in Wyoming

College pastors of the province of the northwest are to meet at Laramie, Wyoming, May 4-6, under the leadership of the Rev. T. O. Wedel, national college work secretary, to consider "Christianity and the Mod-

ern World." The leaders are to be Mr. Wedel, the Rev. J. S. Ewing, Brookings, S. D.; the Rev. LeRoy Burroughs of Ames, Iowa; the Rev. L. W. McMillin of Lincoln, Nebr.; and the Rev. Edgar Siegfriedt of Lead, S. D.

* * *

What Do You Want for Your Child?

A parent-teachers conference was held recently at Calvary, Pittsburgh, at which Mrs. David Ludwig, parent, told the folks what she expected her children to get from the Church. "I want my child to get an intelligent conception of the teachings of Christ so that she can live her life without bigotry and without intolerance; to have an intelligent knowledge of Bible history and of mythology; to have a workable religion so that he can fit it into life without either becoming a fanatic or irreligious when he grows old; to learn beauty and to be able to combine God and nature so that he may see 'Sermons in stones, and good in everything'; to learn truth and honesty and cleanness, and tolerance for the opinions and the faults of others; to learn peace, and the advantages of peace; to learn the fundamentals of the Christian religion so that when he reaches the age of adult decisions he can choose those things which he can accept with no sense of resentment at having had certain creeds and dogmas forced upon him; to believe and like his religion and to want to talk to God."

* * *

Conference on Missions in St. Louis

A large number of leaders of the Church attended a conference on missions held April 20-22 in St. Louis. Among those present were Bishops Cross of Spokane; Quin of Texas; Washburn of Newark; Maxon of Tennessee; Cook of Delaware; Archdeacon Hogkin of California; Rectors Kinsolving of Boston; Peabody of Philadelphia; Tunks of Akron; Sheerin of Chattanooga; and a large number of laymen and lay women. Also the conference was attended by most of the staff of the Forward Movement with Bishop Hobson, chairman, presiding.

* * *

Builders Day at Ohio Parish

They had quite a time at Medina, Ohio, when St. Paul's Church celebrated the 120th anniversary of the building of the first church. It was on April 10, 1817 that a small group of Episcopalians got up early and cleared ground for a new church. Trees were felled, logs hewed and by four in the afternoon they had a church. It was only fifteen by twen-

THE BOX SCORE

THIS IS the first week for nearly two months that we have not been able to announce at least one Bishop who has subscribed for all his clergy not already a WITNESS subscriber. We can however announce that a number of rectors have sent in gift subscriptions, at one dollar each, for leaders in their parishes, the subscriptions to run through General Convention. This suggestion is passed on to you with the hope that many more will act upon it. During the coming weeks the paper is to continue the discussion of vital General Convention issues, and there will of course be complete reports of General Convention. Get the paper in the hands of your people each week, either by acting on this suggestion or by adopting the Bundle Plan from now through Convention. An Informed Church is a Live Church—Do your share in spreading information about the whole work of the Church and the issues that will be decided in October. A further report, with figures, will be presented next week.

ty and the pews were rough planks secured between the logs of the walls and the chancel furniture was fashioned from logs and limbs of trees. The other day the men of the parish, under the direction of Forest Clark and Elihu Blakeslee, descendants of early settlers, built a replica of that first church on the original site, some three miles out of the village. Standing before this replica Evening Prayer was read by Rector J. P. Brereton, following as nearly as possible the service used 120 years ago by the Rev. Roger Searle. Then Bishop Rogers preached, reviewing the pioneering of Pastor Searle in the Western Reserve. People went to the service in an automobile caravan that formed before the present church and they were met by another caravan of horse drawn rigs and men on horseback. Rector Brereton rode a nice white horse (and was a bit lame the next morning) while Bishop Rogers, accompanied by the rector's wife, arrived at the service in an ancient phaeton.

* * *

Children Meet in Pittsburgh

Children of the diocese of Pittsburgh had a great service at Trinity Cathedral on April 11th. There were over 600 there, representing 37 schools. There was a talk by Bishop Mann and also one on the

"Story of our mite boxes" by the Rev. Fred Underwood, who is the director of the Church school at Calvary Church and the chairman of the Church School committee of the diocese.

* * *

Coronation Service in Chicago

Britishers in Chicago, and Americans too if they wish, have a chance to attend a coronation service on May 16th since one is being arranged by the Rev. Duncan Bowne, to be held in St. James' Church.

* * *

Farewell Party for Alfred Newbery

The clergy of the diocese of Chicago gave a farewell party to the Rev. Alfred Newbery on April 26th. He is leaving the Atonement, Chicago, to become the rector of the Advent, Boston. The director of religious education of the Atonement, Miss Evelyn Spikard, is going to the Advent also.

* * *

Church Union Holds Baltimore Conference

A regional conference of the American Church Union, newly organized association of Anglo-Catholics, was held at Grace and St. Peter's, Baltimore, on April 20th.

* * *

Installation of Washington Dean

The Rev. Noble C. Powell, formerly of Baltimore, is to be installed dean of Washington Cathedral on May 6th. There is also to be a dinner of welcome given by the New York committee of the National Cathedral Association. The Rev. Theodore P. Ferris, assistant at Grace Church, New York, and a tutor at the General has accepted the rectorship of Emmanuel, Baltimore, succeeding Dean Powell.

* * *

Twenty Years Ago in The Witness

Old St. Paul's Cathedral, London, was the scene of "America Day" when a service was held giving thanks to God that America was in the war. The preacher was Bishop Brent, and the cathedral was crowded, inside and out, as thousands of people dedicated themselves anew "to the cause of liberty and righteousness." . . . The diocese of North Carolina celebrated its 100th anniversary. . . . At a dinner in Boston honoring Bishop Lawrence it was announced that the subscriptions to the Church Pension Fund exceeded seven and a half million dollars. . . . St. Mark's, Philadelphia, presented an offering of over \$2,500 to the Belgium Children's Relief fund. . . . A decree was issued by the new

government of Russia declaring that henceforth "Jews may freely visit Russia without fear of being interfered with by the government or being put to any embarrassment." . . . A committee of 100 at St. Paul's, Paterson, New Jersey, appointed to raise \$12,000 to clear the parish of indebtedness, announced that over \$15,000 had been raised.

* * *

Convention in Indianapolis

The convention of the diocese of Indianapolis was held April 28-29, with Bishop Clingman of Kentucky the speaker at the convention dinner. The 100th anniversary of the diocese was celebrated.

* * *

Bishop Wilson in San Antonio

Bishop-Editor Wilson of Eau Claire conducted a six day teaching mission during Passion week at Christ Church, San Antonio. The impetus of the mission was felt in the Easter offering when this parish of about 500 communicants gave \$2,600, enabling the parish to pay \$2,000 on the indebtedness on the parish house. A confirmation class of 36 persons was presented the Sunday after Easter. The Rev. Samuel Capers is rector.

* * *

Fellowship of St. Luke's Sponsors Seminar

The Fellowship of St. Luke, with headquarters at San Diego, California, and directed by the Rev. John Gaynor Banks, sponsored a seminar on healing that was held April 4-7 at St. Thomas', Hollywood, California. Among the lecturers were the Rev. A. H. Wurtele, rector of St. Thomas's; Dr. Bernice Harker, Hollywood physician; Mrs. Ethel Tulloch Banks, secretary of the Fellowship; the Rev. Robert A. Russell of Denver; Dr. A. B. Cooke, physician of Los Angeles and Dr. Paul B. Roen, Hollywood physician. The latter declared that faith means aid and without faith all would collapse. He continued, "Faith must not be imposed on. Nervous cases have multiplied so exceedingly because so many people are without a church. We need something beyond the material to hang on to and immunity to disease may be heightened by faith." In concluding he said "Psychoses are more aggravated in self-centered people. Service to others is a real help." Several clergy bore witness to the increasing eagerness, among their people, to seek Divine help for the cure of disease and of the power that might be released for healing through faith and prayer. Healing mission

services were held each night of the conference.

* * *

News Notes From Rhode Island

Bishop Bennett and the Rev. Anthony R. Parshley, diocesan social service chairman, were the speakers at the convocation of Providence, held at Auburn, R. I., on April 14th. Missions in the diocese was the subject and missionaries told of their varied work. . . . The golden jubilee of the Girls' Friendly Society was celebrated from April 17 through the 25th. Bishop Perry preached at the festival service held at the Cathedral of St. John, Providence, and Miss Helen Brent, national president, was the guest of honor at the banquet. . . . The Churchman's Club of the diocese gave a reception this week to Henry M. Wriston, president of Brown University.

* * *

Vermont Rector Kills Self

The Rev. George D. Child, rector at Chester, Vermont, shot himself to death on April 19th. He had been ill.

* * *

Edwin Markham Is Honored

Edwin Markham, dean of American poets, was honored on his 85th birthday at a service held on April 25th at St. Mark's in-the-Bouwerie, New York.

* * *

Bishop Abbott Is Ill

Bishop Abbott of Lexington has been confined to his home suffering from a throat infection. He is reported improved.

* * *

Survey Work of New York Parish

A commission of fifty-six communicants, headed by Lawyer-vestryman Charles G. Burlingham, is undertaking a six months' survey of the work of St. George's parish, New York City. They have divided into six committees to study parish house organizations, social service, education, worship, finance and community work.

* * *

Church School Institute in Lexington

A Church School Institute is being held in the diocese of Lexington. The first session was held at Christ Church on April 26 when the Rev. John W. Mulder lectured on the life of Christ and the Rev. C. P. Sparling talked on the Prayer Book. The second session is to be held at the same place on May 17th when the Rev. G. R. Madson of Paris, Kentucky, is to lecture on

the program of the National Council.

* * *

Norman Nash Visiting Professor at Yale

The Rev. Norman Nash, professor at Cambridge Seminary, has been appointed visiting professor on social ethics at the Yale Divinity School.

* * *

Bishop Sterrett Pleads For Liberty

Bishop Sterrett of Bethlehem, addressing the annual conference of trustees of colleges, held at Easton, Pa., April 22nd, pleaded for freedom of speech and assailed loyalty oaths and "the suggested muzzling or censoring of honest teaching by real or implied threats of discipline."

* * *

Charles P. Taft Hits at D. A. R.

Churchman Charles P. Taft, son of the late president, told the Daughters of the American Revolution meeting in Washington, D. C. on April 22, that they would get nowhere "by painting red networks of communism across every evening sky." He said that the effort to identify pacifism with socialism was especially futile. "Young people hate war with a deep hatred and they should. They cannot see why 'defense' means protection of foreign trade and foreign investments." Leaders of the American Revolution were "vigorous young men who were not afraid of being called subversive influences. Governor Hutchinson must have felt toward Samuel Adams and John Hancock a good deal as some high automobile officials feel toward sit-down strikes."

* * *

Course for Vacation Church Schools

The King's Kingdom is the title of the course to be used in vacation church schools this year in the diocese of Michigan. It dramatizes, through pageantry, New Testament teachings regarding the Kingdom of God. Features are a "theme hymn" to be used every day; a noon-time prayer to be learned and used daily; and much material and many suggestions regarding the building and use of Prayer Corners in the homes of the pupils. It is the hope of the authors of the Manual that a Prayer Corner will be established in the home of every pupil studying "The King's Kingdom." "There is a natural incentive to pray, in home where a special place is reserved for the purpose," states the Committee's preface, "and unless the use of 'The King's Kingdom' leads to more earnest and faithful prayer, it has not fulfilled the ambition of those who

have 'begun, continued and ended' its making in prayer."

* * *

Presbyterians Are Silent

In a letter from Mr. William C. Sturgis, Warden of St. Martin's House for Retreats and Conferences at Bernardsville, N. J., the following interesting report is made:—that on April 10th, the Rev. William C. Kernan of Trinity Church, Bayonne, held a retreat at St. Bernard's Church for a small group of Presbyterian ministers and women workers from Maplewood, N. J. The rule of silence was observed from 10:30 a.m. to 3:30 p.m. (including luncheon with reading allowed). Mr. Sturgis' comment was "The retreat proved most successful and made a real impression. The people maintained silence with perfect unanimity. It serves to indicate that other bodies of Christian people are quite as ready (perhaps more so) to welcome the principle of retreat as our own Church. But leadership in the matter must come from us since we have experts in the technique and they have none."

* * *

Big Things Planned for Sewanee

All sorts of Church activities are to be centered this summer at Sewanee, Tennessee. In addition to the usual summer conferences there will be held there a conference on religious education; the Auxiliary will meet for a week-end; a laymen's institute is to be held; a conference is planned for college students and the annual meeting of the Young People's Service League will be held.

* * *

Michigan Young Men to Meet

A convention of the young men of the diocese of Michigan is to be held at St. Paul's, Flint, May 7-9, and will include members of the Brotherhood of St. Andrew, the acolytes, the Knights of Sts. John, the Knights of Sir Galahad, members of servers' guilds and other boys' organizations. Bishop Page will be the preacher at the opening service and his son, the Rev. Herman R. Page, rector at Dayton, Ohio, is to be a headliner, speaking on

"Religion and Success." The speaker at the banquet is to be Bishop Creighton, new coadjutor.

* * *

Drama on Missions at Convention

One thousand persons are to take part in a drama on missions to be presented at the General Convention in Cincinnati. It was written and will be directed by Percy J. Burrell of Boston. Eskimos from Alaska and Indians from the Dakotas will be among the native groups to take part.

* * *

Convention of Diocese of Ohio

Bishop Rogers reported at the convention of the diocese of Ohio, held in Cleveland on April 13, that during the past year over 1,400 persons had been confirmed and thirteen men had been ordained. He also stated that the work in the diocese had materially benefited by improved industrial conditions. A resolution was adopted directing the diocese to take out retirement contracts for all lay employes, with the premiums split fifty-fifty between the employe and the diocese. The Rev. President Peirce of Kenyon College reported on the splendid condition of the work there, with a full enrollment of 300 students and with a fully equipped airport now so that the boys can learn how to fly. A resolution was passed praising Dr. Peirce for the fine work done during his presidency of forty years. The following were elected delegates to General Convention; Clergy: W. R. Breed of Cleveland; W. F. Tunks of Akron; H. S. Sidener of Canton and Archdeacon Patterson of Cleveland. Laymen: William G. Mather of Cleveland; C. C. Cowin of Cleveland; J. V. Blake of Akron and Richard Inglis of Cleveland.

* * *

Charles T. Walkley Resigns Parish

The Rev. Charles T. Walkley, for more than thirty years the rector of Grace Church, Orange, New Jersey, has resigned, effective in Au-

gust. After notable service to the parish he announces that he feels the work should now be turned over to a younger man.

* * *

Layman Honored in Pittsburgh

H. C. Westervelt, Pittsburgh physician, was honored at a party given at Calvary, Pittsburgh, on April 14th. For thirty years he has been active in religious education, in personal counseling and in Y. M. C. A. work. He has also been the boss of the Sunday schools at St. Andrews and at St. Thomas in Oakmont for a long time and for the past thirteen years the leader of the adult Bible class at Calvary.

* * *

Bishop Speaks of Divine Coerciveness

Divine coerciveness will keep destructive elements in modern society in check according to Bishop Stewart of Chicago, addressing the convention of the diocese of Southern Florida. "There is an observable law in history, an antiseptic quality in the very constitution of things, which keeps the destructive, malign elements in check," declared Bishop Stewart. "Pharoahs, Neroes, Napoleons, Mussolinis, Hitlers, Stalins arise putting nations to fear, threat-

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ening civilization itself, yet history shows that there is always a rock on which their armies suffer shipwreck, always some Waterloo, always some Moscow in which their armies perish, always good fruits springing from the dark and dreadful soil.

"On the inch-scale of history we can see an eternal law of divine co-erciveness. The flux of history in the large moves within conditions determined by fixed and immutable moral principles, the laws of God's ultimate Kingdom."

I Spoke Too Soon Apparently

A couple of weeks ago I made a crack which I now regret. I said that every time I inserted a paragraph about the Yankees as the top team in baseball I got letters from Detroit, "the city of champions" saying 'taint so. It was just my luck to have the Detroit hockey team knock off the New York team for the championship of the world before the ink was dry. Of course I got letters, including one from Miss Wihla Hutson who said: "What a shame you are not a hockey enthusiast. We might work up a little battle on the Wings' victory. Never mind the baseball season will soon be here and this year the Tigers are going to town." Dear lady I am a hockey enthusiast and I wept bitter tears. But spring is here so I am off to the stadium to see just what town it is that the Tigers are headed for—about the third town from the top is my guess.

Memorials for Wichita Church

Bishop Wise of Kansas dedicated a number of memorials at St. James, Wichita, Kansas, on April 11th, completing the chancel except for the rood beam which probably will be installed this summer. The church, a very beautiful one, was started ten years ago by the rector, the late Otis E. Gray, and a number

of the memorials were in his honor. The present rector is the Rev. Samuel E. West who also presented a class of 22 to the Bishop for confirmation.

Archdeaconry Meets in Williamsport

Clergy and laity from eight counties in central Pennsylvania met in Trinity, Williamsport, on April 27th for the spring meeting of the archdeaconry. The top address was delivered by the Rev. Samuel Huntington Sayre, rector of St. Mary's, Williamsport, who spoke on problems of marriage and divorce.

A Boost From Williamsport

The parish of St. Mary's, Harrisburg, Pa., issued a little paper called the "Little Red Chapel Echo" and last week it gave a grand boost to THE WITNESS. "It is small, very concise and to the point and very interesting. It appeals mostly to the common man; has something of Church teaching every week, and its news items from all over the United States containing things about the Church that the common man is more interested about and they are written in a style that brings laughter and interest to the reader. We are willing to bet that

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A Bible School in England

Going to be in England this summer? If so you may want to attend the summer school for Biblical study, held at Cambridge University, July 31 to August 14th. The

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main theme is Christ and Humanism. There are a flock of first rate lecturers including the Rev. V. Augustine Demant on "Christianity and Society" and Canon C. E. Raven whose subject is not given in the document sent to me. They apparently will be glad to have Americans at the party.

* * *

Seminar for Workers in Religious Education

Episcopalians who are working in religious education are again to have an opportunity to take part in the seminar held at Columbia University and directed by Dr. Adelaide Case. It is to meet from July 12th through the 30th for "curriculum resources" and from August 2 through the 20th for "adult education in the Church." The seminar, which has been held now for a number of years, offers to religious educational workers an unusual opportunity to combine work in education with intensive study of their own Church principles and procedures.

* * *

A New Car for Bishop Penick

Bishop Penick, fifty years old on April 4th (he doesn't look it) was presented with a swell new automobile by the laymen of the diocese. . . . Church schools of North Carolina presented their Lenten offering on April 11th. . . . Woman's Auxiliary held their annual convention at Raleigh on April 6-8, when there were addresses by Mrs. Grafton Burke, Mrs. H. J. MacMillan and Miss Margaret Marston.

* * *

Newark Parish to Celebrate

Grace Church, Newark, N. J., the Rev. Charles L. Gomph rector, is to celebrate the 100th anniversary of its founding May 2-16. Among those to take part are Bishop Washburn of Newark, Dean Dumper of Newark, Bishop Matthews of New Jersey and Dean Fosbroke of the General Seminary.

* * *

Exhibits at General Convention

The committee in charge of the exhibits for the General Convention, has received, up to the present time, forty-four applications for space. The indications are that there will be a considerable larger number of exhibits at this Convention than at any previous one. The committee has set the date of May 15th, as the dead-

line for receiving applications from both commercial and noncommercial exhibitors. This is necessary in order that the committee may begin to make definite assignment of space, which cannot be done until it knows the total amount of space desired by the exhibitors and the total number of such exhibitors so as to complete its arrangements for the booth set-up.

* * *

Gains for Church Life Corporation

In a statement issued today by William Fellowes Morgan, it is revealed that new ordinary life insurance issued by the Church Life Insurance Corporation in the first quarter of this year exceeded that written in the corresponding period of 1936 by 13½%. New business in March of this year was 50% ahead of March, 1936.

* * *

Florida Parsons Pass Resolutions

Over 200 ministers representing 15 denominations in Florida held a school earlier this month . . . an interdenominational affair, with our Church well represented. At the conclusion of the sessions they passed resolutions urging the legislature to

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ban slot-machines; urged laws to make effective the will of the majority in those counties that have or shall have voted dry; urging the passage of the federal child labor amendment; creation of a child labor bureau to administer the workman's compensation act, the unemployment act, if passed, and to administer the child labor laws. They also urged changes in the laws of the

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state so as to raise the minimum age of marriage; to provide for three days between the issuing of a license and the marriage and providing for physical examinations before marriage. They also went on record as favoring laws regulating the hours of work for women and the establishment of a minimum wage for them.

* * *

What Makes a Good Teacher?

William H. Kilpatrick of Teachers' College, Columbia University, is considered tops by most people in the field of education. He was asked a few questions the other day by a reporter which ought to be of interest to parents, teachers and everyone else for that matter.

"What is the secret of the good teacher?"

"His secret lies along three lines", replied Dr. Kilpatrick. "First, he must be sensitive to the way the student feels and thinks. He must understand the difficulties and the embarrassments of each student. Never must he do anything to make the student feel ashamed if he doesn't know the answer or to indicate that he has asked a foolish question.

"The good teacher will look to the practical management of the classroom. He will never make assignments that will swamp the students or for which the books are not available. He will seat students carefully, giving the deaf and the short-sighted, for example, special consideration.

"Finally, the teacher will be sensitive to significant current problems; he will help to clarify today's situation in whatever subject is under consideration. And he will point the way to future developments. In my classes in education, for instance, we are working on schoolroom methods half a generation in advance of those of today. I mean it will take popular practice a half generation to catch up with the best available theory."

To the question of how the teacher should deal with social problems, Dr. Kilpatrick replied:

"Educators should learn to discuss

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46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 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 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion 11 a.m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Communion, Thursdays and Saints' days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A.M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.
Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

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 A.M. and 8 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A.M.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

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

Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:30 A.M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

All Saints Church

26th Street and Dewey Avenue
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Services, Sundays, Holy Communion, 8 A.M. and 11 A.M. First Sunday in month. Morning Prayer and Church School, 11 A.M.
Holy Communion Wednesday and Holy Days, 10 A.M.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

dispassionately any and all current questions. In my own classes I lack time to do it adequately, but I try to get students to understand the present economic situation and form some opinion of what the country and the schools should do about it.

"In this I differ from some of my colleagues who hold that students should be guided toward a particular point of view. I believe that schools should make people intelligent about these things and let intelligence tell them what to do."

"But what about teachers?" he was asked. "Should they ally themselves with any particular cause—with labor, for instance?"

"In my opinion, teachers as teachers should not join with labor as labor, or with any other group as such," he said. "They should not commit themselves in advance to any blanket program. They don't know what the future may bring. Teachers, especially in higher institutions, should not be labelled so that people can say in advance that they believe in this or that. It is not the way for them to exert their greatest influence. I would, however, say that there are specific issues where teachers may well join with labor, such as the battles for the child labor amendment and against teachers' oaths. But permanent alliances are cramping. They leave teachers no adequate room to grow."

* * *

What We Owe Children in Religion

Bishop Ludlow of Newark was the speaker at the April meeting of the Corner Clinic, an institution of the diocese of Newark at which topics of interest to Churchmen are discussed. His subject was "What we owe our children in religion" and he said he could answer it in one sentence, "a Christian attitude toward the world." He declared, however, that this debt we owe our children was hard to discharge because we were living at a time when all settled things had broken loose and we were in the process of vivid change. He declared that there were four attitudes to take in such a world of transition only one of which was the Christian attitude. "One attitude was to declare that only things of the past were good and only if they were sanctified by age were they to be held on to. Another attitude was that the world was all wrong and we should start all over from scratch and that anything which was new was 'ipso facto' good. A third attitude which is most prevalent among parents today is that they don't decide or make any stand at all but wait to see which way to jump. This leads to spineless opportunism in both

parent and child. The fourth and only Christian attitude is to take the sound principles and values out of the past and re-apply them in the face of change to the world around us. This is the hard attitude because it requires thought and effort and spiritual growth on the part of adults."

* * *

Real Study in Newark

Fifty parishes in the diocese of Newark are cooperating with the diocesan Auxiliary in their study program, chiefly on the subject of the Negro. There have been results too—not merely talk. One class is trying to enlist the cooperation of all the churches in the city to provide recreation for Negro girls. This came about as a result of an address by a Negro woman who said it was a great need. Another Auxiliary group is asking the board of the local hospital to admit a qualified Negro physician to courtesy staff privileges. The chief of the hospital staff, attending the class, said that they would go just as far as the community wanted them to go and rather suggested that the women stir up a bit of public opinion. Then there have been many contacts developed

between white people and Negroes throughout the diocese, with the result, as Mrs. Charles E. Griffith, diocesan vice-president, stated, "We have been thinking as Americans and Christians, not as white people and Colored people."

"The millenium has not arrived in the diocese of Newark yet, and we did run into cases of bitter prejudice and ingrained habits of thought, but we also had the heartening experience of seeing, as one woman wrote in sending in her gift, 'Prejudice gave place to reason,' and this happened in many minds. One of our Negro women in the training class for leaders said 'I never knew before that you white women didn't know all these things. I thought you just didn't care. Now I feel differently.'"

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