

April 17, 1941

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MALVERN ARTICLE BY F. C. GRANT

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CLERGY NOTES

BAKER, JOHN G. H., associated with student work in China, is to be married early next month to Miss Martha Sherman, daughter of the Rev. Arthur M. Sherman of the Forward Movement staff.

BUXTON, EUGENE H., in charge of Holy Trinity, Bellefontaine, and St. Mark's, Sidney, Ohio, was ordained priest on March 31st by Bishop Beverley Tucker.

BYRAM, COLEMAN E., retired, diocese of Olympia, died at Vancouver, Washington, on March 25th. He was rector of St. Luke's, Vancouver, from 1926 to 1936 when he retired because of ill health.

ECKER, AUSTIN J. T., rector of Trinity, Washington, Pa., has been granted a year's leave to serve as army chaplain. He reported at Fort Bragg, North Carolina, April 15th.

HARRINGTON, HOMER, rector at Grand Forks, N. D., has been ill but hopes to be able to resume his work in the parish the first of May.

MOHR, EDWARD J., formerly assistant at Grace Church, Plainfield, N. J., is now the vicar of All Saints, Redding, California.

MORREL, GEORGE W., instructor at the Pacific Divinity School, is also in charge of St. John's, Petaluma, California.

POWELL, CHILTON, in charge of several missions in North Dakota, has accepted the assistant rectorship at Gethsemane, Minneapolis, effective May first.

ROBERTSON, WILLIAM J., retired clergyman of New Jersey, died in Philadelphia on April 2nd after a brief illness.

SMITH, WILLIAM X., rector of Christ Church, Laredo, Texas, has accepted the rectorship of St. Paul's, Pomona, California.

WARREN, BERTRAM A., has resigned as rector of St. Paul's, Pomona, California, effective May 15th. He is not to take other work immediately.

WEST, EDWARD N., rector of Trinity, Ossining, N. Y., has accepted appointment to the staff of the Cathedral of St. John the Divine, New York, effective May 1st.

Material on Malvern

The famous *Malvern Manifesto*, complete with the "Ten Proposals for Lasting Peace" is available at 5c for single copies; 50c for 25 copies; \$1 for 100 copies.

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THE MESSAGE OF MALVERN

By

FREDERICK C. GRANT

Professor at Union Theological Seminary

OUR world is crying out for a concrete, practicable plan which will save us from the social chaos that now threatens the whole human race. Naturally, that cry challenges the church. The church has saved society more than once before, notably during the barbarian invasions that accompanied the downfall of the ancient classical culture in southern Europe. But can the church do so again, and now on a world scale? For not only Europe, this time, but the whole world is endangered by the threat of returning chaos. What has the church to offer in the crisis that is upon us?

It was in answer to this challenge, and in the strong conviction that the church must put its own house in order before undertaking the larger task, that a group of English churchmen met at Malvern College in Worcestershire, England, early in January. Their four days' conference resulted, not in a set of "findings" and "recommendations," but in one strong, decisive, articulate "Conference Resolution."

Their Resolution contains thirteen statements, followed by thirteen points which these leaders urge their fellow churchmen, and their whole nation, and men generally, to consider. Let me point you to certain great principles which ought to govern our consideration of these and of all other proposals for the achievement of a better life for man upon this earth. Let me follow the example of the Malvern Conference and set them forth as propositions:

FIRST, the object of the church is still that of our Lord, the object for which he lived and died: it is the proclamation of God's Kingdom, God's Reign; the preparation for, the manifestation and establishment of God's perfect Reign over his world. True, Jesus did not define the term, "the Kingdom of God," theologically or

otherwise; he took it for granted, he let men find in their own experience of God its full content and implications; for the fundamental idea of the Reign of God was quite clear from God's revelation in the Old Testament, which he presupposed.

As nearly as Jesus ever came to a definition was, quite characteristically, in the prayer he taught his disciples: "Thy Kingdom come, Thy will be done on earth as it is in heaven." This is not a formula of theology, but a prayer—that is significant. His gospel was the gospel of the Kingdom of God. Not even his revelation of himself was central, as we must recognize from the earliest records, but his proclamation of the immediacy and sovereignty of the Reign of God—this was always paramount.

If the church is to be true to the teaching of our Lord, the center of its teaching and theology must still be the Kingdom of God. And, as the bishops at Lambeth reminded us ten years ago, the doctrine of God should receive far more emphasis in our preaching.

SECOND, the Reign of God is to include the whole world and the whole of human life. It is to be a supernatural Reign, centered in and issuing from a supernatural realm; but it is to include the whole world, and is by no means limited to some "other-worldly" reign or realm, as the phrase goes. God is to "take his great power and reign" over the nations and over the lives of all men, public and private. No human concern or interest or need lies outside the range of the divine purpose. God is "the God of all the earth," who "does justly." Not a sparrow falls to the ground without his care; not a child is injured, or crushed by poverty, anywhere, but God knows it and is concerned over it. And he is the God of nations as well—

*He weigheth the dust of the earth in a balance,
And taketh up the isles as a very small thing.*

Heaven is his throne, earth is his footstool. Not only the life of the world to come, but the life of men here and now is dependent upon God, amenable to God, and all men must stand, sooner or later, before his judgment seat: "before him shall be gathered all the nations."

Hence when we say "the Kingdom of God" we are not talking about "heaven"—neither was our Lord: he was talking, and we should talk, about the Reign of God in this present world, here and now as well as hereafter: "Thy will be done—on earth—as it is in heaven."

Let me add a word as a professor of theology. This is the conviction that is growing among scholars today. Jesus' teaching must be understood in the light of the Old Testament and of the Jewish religion of his day—not merely of the apocalypses, but of the whole of Judaism and of its universally recognized sacred book. For all its supernatural qualities and accompaniments, miracles, resurrection, the judgment, angels, and the bliss of unending life, the hope of the Kingdom of God was thoroughly and essentially *social*. It was the hope of men oppressed and all but despairing in a war-torn, economically maladjusted world not very unlike our own. But it was at the same time a *religious* hope. For ancient thought, "social" ideals and "religious" were not separated; they overlapped, and were involved in close mutual relation. In the sound ancient sense—as we see from the Old Testament, for example, and from the New as well—religion involved and carried with it a genuinely "social" outlook and application. Our Lord and His apostles carried this principle all the way through: "You must love God, and you must love your neighbor as yourself." And how can you love God *unless* you love your neighbor?

This then is the one thing needful for the church. This is the central conviction that gives urgency to its message. The Reign of God is something vastly greater than the church—or the churches. The church's aim cannot be self-preservation, but must be the Reign of God. To save its life the church must lose its life, if called upon to do so for the sake of the Kingdom of God. Not even the salvation of individual men and women is an adequate goal of the church's effort—except as individuals are to be saved in the Kingdom of God, both here and hereafter.

The "social implications" of the gospel are clear on every page of the New Testament. Take a passage where you least expect it: in Mark 7, where our Lord is saying that "out of the hearts of men proceed evil thoughts," that is, the inclination of sin comes from within the individual himself. Then follows a list of vices, and they reach their climax in sins that are grossly anti-

social. Look them up in a good commentary or in an up-to-date Greek lexicon. Lying, trickery, taking unfair advantage of others, arrogance, recklessness—these are placed frankly on a par with murder, adultery and stealing. The passage may be "secondary," as some scholars hold; but it certainly tells us what it meant to the early Christians actually to live by Jesus' teaching.

It is clear also when we pass from the New Testament to other early Christian writings—for example, the Apologists. Even the pagan testimony bears witness to it; note Pliny's famous letter to Trajan. The Christians of Bithynia have bound themselves by a solemn oath "not to any wicked deeds, but never to commit any fraud, theft or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up" (*Ep.* x. 96). The social bearing of the gospel is obvious from the start.

THIRD, God's Reign is certainly not something to be established by men, say by a majority vote. It is from of old, even from everlasting. But it must *come*. A rebellious province must be incorporated once more within the empire; sin and every kind of evil must be blotted out, so that God's will may be done perfectly, here as in heaven. And it will be set up by God himself; not by men, but by God acting through men. This is the very principle of the Incarnation—God can and does take human flesh, human wills and human minds and use them for his purposes.

Hence the church's work must be largely "secular," as Canon Barry has said: secular work done with a sacred motive.

*Who sweeps a room as for thy laws
Makes that and the action fine.*

Therefore let Christians enter politics and business—as urged in Article 5 of the Malvern Resolution. The weakness of democracy and the weakness of the church (I do not identify them, even in aim!)—these weaknesses result from our failure to carry over our religious principles into the life we live every day, in the world which is really our world, which we help to make and which in turn makes or unmakes us. Why should politics be "rotten," and business be honeycombed with tricks and artifices designed to enable one group to take advantage of another? There lies our task! If democracy fails in our world it will fail from lack of inner discipline, from lack of devotion to its fundamental principles, on the part of the very ones who really stand to lose most by its decay.

A second article dealing with the Malvern Manifesto by Dr. Grant will appear in the next number. Copies of the Malvern Manifesto may be

secured from THE WITNESS at five cents for single copies or \$1 for 100 copies.

FOR DISCUSSION

1. Do you agree that chaos threatens the whole human race? If so, what are the evidences of it at home and abroad?
2. Give instances in history when the Church saved the world from chaos.
3. What is the purpose of the Church? Where in the New Testament is this best defined?
4. What did Jesus mean by "The Kingdom of God?"
5. What is the central conviction that gives urgency to the message of the Church?
6. "Let Christians enter politics and business—the weakness of the Church results from our failure to carry over our religious principles into the life we live every day." Discuss: do you think the Church should concern itself with politics, labor relations, racial questions, international affairs?

Let's Know

By

BISHOP WILSON

JUGOSLAVIA

IN ALL the mixture of Balkan kingdoms, none is more mixed than Yugoslavia. Strife and conflict, both internal and external, have studded its history for the past thousand years.

The original inhabitants of this section were Thracian and Illyrian tribes, first ruled by Macedonia and then by the Roman empire. Because of its position on the great highway of southern Europe, it was subject to a succession of invasions by Goths, Huns and other marauders. In the seventh century the Serbs came down from the Carpathian region and settled that portion of the country which their descendants still occupy. During the next two centuries they were converted to Christianity by missionaries from the Eastern Orthodox Church.

After a long period of revolts and disorders Serbia broke away from the Byzantine empire in the eleventh century and set up an independent kingdom. Valuable silver deposits were discovered in the mountains and were diligently mined to the great profit of the country. In the thirteenth century Serbia was one of the wealthiest kingdoms in Europe. The next century was one of expansion. For a time Serbia ruled all of the neighboring Bulgaria and even aspired to extend its rule over the entire Balkan peninsula. But the Turkish shadow was already threatening and internal dissention greatly weakened the Serbian powers of resistance. A series of wars with the Turks proved disastrous in spite of the dashing

bravery of Prince Marko who became the legendary idol of the Serbian peasants. The Turkish conquest was complete by the year 1459. The sturdy mountaineers of Montenegro were the only ones who successfully resisted the Turks. Many of the best Serbian people fled to other countries and of the remainder large numbers were forced into Mohammedanism.

Persistent rebellion against the harsh rule of the Turks kept the country in a ferment for several centuries. In 1804 another great leader appeared in the person of George Petrovich, also known as Black George or Kara-George. It was the period of the Napoleonic wars and the Serbian struggle was overshadowed by the larger conflict. However by 1815 the Turks were forced to grant a measure of autonomy to Serbia under their own prince.

In 1882 Serbia was proclaimed a separate kingdom but the extent of its domains fluctuated in the recurrent Balkan wars down to 1912. During the first World War, which started with Serbia, the country was swept by German armies and stripped bare. The retreat of the Serbian forces back through their mountains was a classic of military bravery. At the end of that war a new country was created by the Peace Conference under the name of the Kingdom of the Serbs, Croats and Slovenes. Later the name was shortened to Yugoslavia, meaning the land of the South Slavs. Montenegro voluntarily became part of the new country.

The country today consists of some 15,000,000 people, of whom about one-third are Serbs. The Eastern Orthodox Church is the predominating religious body, with a considerable Roman Catholic following among the Croats and Slovenes, and about a million and a half of Moslems. Internal friction still persists. The borders of the country touch on Germany, Italy, Albania, Greece, Bulgaria, Rumania, Hungary—certainly the center of something. At the time of this writing the fate of Yugoslavia hangs in a most delicate balance. We commend these harassed people to God's mercy.

Social Worship

By

LESTER LEAKE RILEY

"THE Social Gospel is the old message of salvation but enlarged and intensified," so Walter Rauschenbusch declares in his *Theology for the Social Gospel*. And Vida Scudder has a word for "Christians of a liberal turn of mind and an affection for the Prayer Book" in her *Social Teachings of the Christian Year*, which

"seeks to supplement the older understanding of the faith by drawing new wealth from an inexhaustible store."

"Now comes the Malvern Conference declaration regarding Forms of Worship: "They must, in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God." The social gospel has its note of personal appeal; it has its saints; it preaches its evangelism and brings conversion and a new life to all who receive its message. Indeed, it brings the Presence of God as a reality nearer and nearer to the heart of everyday activities; it cultivates and nurtures primarily an ethical and spiritual insight; it breaks down the barriers that arise between sacred and secular, between our Christianity and our commerce, or "whatever idols I have known." It proclaims the high destiny of the Christian Church to be the ideal society, or, at any rate, the leaven of that society, that man's artificial barriers against the spirit of fellowship may be broken down. For "fellowship," as John Ball cried, "is heaven, and lack of fellowship is hell: fellowship is life and lack of fellowship is death: and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them."

The necessity of our nature for Social Worship must find in this Church of ours a more adequate and congenial expression. Inevitably, we measure such endeavors by the standard of our Book of Common Prayer. Rightly so, said Martineau, in his prayer book, and "after a number of faithful and reverent attempts of this kind, some higher result than is yet in sight may be worked out." Let the CLID sponsor such an endeavor now. The greatest and best of religious literature has been gathered by the appropriation and adaptation of old material, suiting it to the modern expression and preserving its spirit under new forms.

Stanton Coit sets forth such a proposal from a humanistic point of view in his *Soul of America* and provides its practical application in two further volumes entitled *Social Worship*, one an anthology of Readings and Meditations, and the other, a book of musical settings on social themes set to familiar hymns and canticles, both ancient and modern. Some of these are easily adaptable, as William Blake's "To mercy, pity, peace and love;" Whittier's "O brother man, fold to thy heart thy brother," which was sung by the choir at the recent New Haven Conference as an anthem by Geoffrey Shaw; John Addington Symonds "These things shall be," or William Morris's "March of the Workers." Or sing, if you please, to a Palestrina code, Markham's "Man with the Hoe;" St. Francis' "Canticle to the Sun," or Elizabeth Gibson Cheyne's "Man on the

Cross," and you feel the spell and power of Palestrina in new measure.

There are many introductory Biblical sentences, such as Job's "Thou hast taken a pledge from thy brother for naught" or Isaiah's "He hath no form nor comeliness" as well as sentences from John Ball, Thomas Carlyle, John Ruskin and writers and poets of all times. For the lectionary, what an appropriate word is that of John Ruskin from "Unto this last" on Septuagesima, on the parable of the laborers in the vineyard, or the words of Washington and Lincoln in February. There are many excellent anthologies or books of readings now available. I think of John Haynes Holmes, William Norman Guthrie, J. M. Connell, Rauschenbusch's *Prayers of the Social Awakening*, and *A Church Year Book of Social Justice*, 1920-21, edited by the Companions of the Holy Cross, and published by Dutton. There are the litanies in the Grey Book now published in an American edition by the Oxford Press, and books of prayers and litanies by Walter Russell Bowie and the diocese of Massachusetts.

With the choice of proper liturgical emphasis upon social ideals and aspirations settled, may we not also seriously consider what was proposed by Dean Fremantle in his 1884 Bampton Lectures, *The World as the Subject of Redemption*, namely, the recognition of these sincere and gifted men and women of the laity, who are leaders in the great work and teaching of social idealism, as in the good Biblical sense they are indeed, "Shepherds of the People." Let their prophetic voice and experience interpret the Gospel, as we bring before God in our Social Worship the devotions and aspirations of our social as well as our individual life.

Forward in Service

By

W. T. TOWNSEND

Rector of St. Martin's, Pawtucket, Rhode Island

WITH what high hopes we returned from the last war twenty-two years ago, each one ready and eager to play his part in that great spiritual revival which we felt sure was bound to follow such an experience! I recall asking a classmate, who wore on the breast of his chaplain's uniform the coveted ribbon of the Military Cross, won for carrying the wounded through the blood-soaked mud at Passchendaele, what he was going to do when he got back home. His face lit up as he answered. "Why," he said, "I am going to find me a parish somewhere that has a lot of returned soldiers, and I am going to meet these men and tell them about the Kingdom of

God. They are just ripe for the message." I have not seen him since, but I know his disillusionment just because I have known my own disillusionment and that of the whole Church. I remember the conferences in England and the great things we were going to do, yes and the great things we feebly tried to do, when we got back. Every new call to a special effort is an admission of disillusionment. Now that the Presiding Bishop has outlined his ten year plan, and has challenged the Church to face the consequences of its own spiritual failure, it is timely to take stock and ask ourselves just why, in the ups and downs of material prosperity, we have so singularly failed to make spiritual progress.

If the connection between cause and effect were more immediate it would be much simpler to come to logical conclusions. The difficulty is that the gap is often broad, so that the cause is forgotten before the effect begins to become apparent. Thus in the Church a gradual change in the outlook of the clergy may take a generation before it begins to become the outlook of the Church at large.

In one particular the average priest is no different from the average in any other profession; he wants to succeed. This does not of necessity mean a larger salary or even a larger church, but a larger sphere of influence. Having been faithful in a few things he expects the reward promised by the Master of being made ruler over many things, or at least a couple of extra cities. Therefore, starting as a student in the seminary, the future clergyman will almost unconsciously cultivate those qualities and those gifts that the Church demands. In other words the Church, like every institution, gets just the kind of leadership it really wants; and it proclaims its preference to the world by the type of men it promotes to its higher offices.

The trend set in just after the last war when the Every Member Canvass was instituted. All the high pressure methods which are a distinguishing factor of American business were brought into the Church. This was done with the very best of spiritual intentions. There were such great opportunities in the mission field at home and abroad that there was no time to wait. We must get the money to do the work. The money was there, all that was necessary was to organize and to go ahead.

AT FIRST the laymen were delighted. At last the Church was "getting down to brass tacks," at last it was becoming efficient. So far they were correct. The Church did have much to learn in efficient business methods. There was a lot that was good, yes essential, in what was done

in the years immediately following the last war. Then came what I believe some day will be recognized as little short of tragedy. Vestries began looking for that kind of rector, and priests began being that kind of clergymen. Bigger and better budgets became the stepping stones to bigger and better churches, and worse still even to the episcopate itself.

Without special effort three cases come to mind in which I had casually asked about the background of a bishop, and at once I heard a real American success story; how he went to a church that was giving so little to the missionary budget, in which the finances were all in arrears, and presto, things began to happen. Now I do not presume to say that in any of these cases this was the whole story, or that the real reason for the call was based on financial success. What I do say is that in each case this was what impressed the young priest whom I questioned, and by the gleam in his eye I read the determination to go and do likewise. Now after twenty years this virus is beginning to seep through to the laity, so that to vestries and to church people generally to be financially solvent is the great duty of any parish. How often do we get the reply from a delinquent parishioner whom we have questioned about his absence from public worship, "Well, if I don't come, I send my envelope (or check)!" That has become the whole duty of man.

The Church is beginning to appreciate that material prosperity as a *raison d'être* soon evaporates. Except to a consecrated Church administered by consecrated men material prosperity may become a curse rather than a blessing. I should go even farther and say that it is difficult to be at the same time prosperous and consecrated. Again I appeal to history.

The present plan of Forward in Service has skipped a whole year. The first year should have been for the clergy alone. We should have come together in groups for spiritual communion, and for a frank examination of our ministry and its aims. We should on our knees ask, yea plead, for another Pentacost. Then, perhaps, after a year of soul-searching examination, we might feel that we could go out to our lay brethren and very humbly present ourselves as leaders in this movement to seek the lost frontiers of Christianity. There is a beautiful text where the Master says, "Well, done, thou good and faithful servant." I have never found any variant that for *faithful* reads *successful*, yet that is how it is being interpreted in the American Church today, and this is creating false standards that are eating at the very vitals of our spiritual life.

SEMINARIES URGE MORE GENEROUS FINANCIAL AID

By ANGUS DUN

Dean of Cambridge Seminary

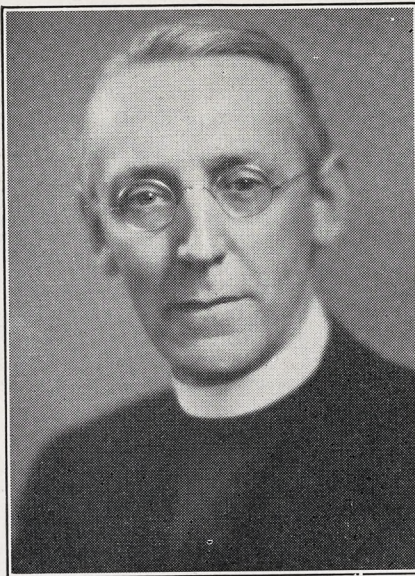
During the past few months the deans of five of our Church seminaries—Alexandria, Berkeley, Cambridge, General and Philadelphia—have met together several times to consider our common problems. This special group has met, not at all because we have forgotten the problems and needs of the other schools that share in the education of our clergy, but simply because we are within fairly easy reach of one another. My colleagues in this group have asked me to bring to the attention of the clergy and of loyal Church people generally certain critical facts about the financial situation of our seminaries.

Our seminaries have been maintained in the past very largely by income from endowments. That means that the education of our ministry has been paid for chiefly by the substantial gifts of a few generous Church people who have had the imagination to recognize the essential importance of theological education. To put it bluntly, the clergy who now minister to the living have in the main been prepared for that service by the gifts of the dead.

These endowments were in a few instances sufficient, in former years, to maintain first-rate seminaries. The fact that only four of our twelve seminaries have thus far been able to meet the requirements for being accredited by the American Association of Theological Schools does not mean that those responsible for the others have been lax. It means that they have not had the resources to support faculties and libraries and other facilities which meet the fullest requirements.

A very small part of the funds necessary to maintain our seminaries has come from tuitions or other fees paid by students. I think it is safe to say that on the average not one-tenth has come from that source. Only three of our schools charge any tuition. In this respect theological schools differ radically from medical and law schools. As it is, our schools are in the main charging what the traffic will bear. The ministry is being recruited with few exceptions from families of very modest incomes. The salaries of the clergy are not such that they can risk incurring large debts for their education. If the seminaries greatly increased their charges it would be necessary to raise vastly more money for scholarship aid.

The seminaries of our Church have not received any support from the general funds of the Church. Our practice here has differed from that



WILLIAM PORKESS
Presides at Union Service

of many other communions. The Roman Church raises large sums annually to maintain its many seminaries. A number of the great Protestant communions consider the support of theological education to be a rightful charge on the annual giving of their people. The result of our practice is that our Church people generally have simply taken theological education for granted and have felt no responsibility for it.

Because our seminaries have depended chiefly on income from endowments they have been particularly vulnerable to the drastic reduction in interest rates that has taken place in recent years. Our strongest seminaries have been showing deficits for some time and would have been showing much larger ones if they had not reduced their teaching staffs or deferred needed repairs and maintenance. In some cases the losses in income have been of potentially disastrous proportions.

Those of us who are particularly responsible for the administration of five of our eastern seminaries are agreed that the most constructive plan for meeting this situation is to seek to build up an increasing measure of living support from parishes and individuals throughout the Church. For this reason we are thankful that a Sunday has been set apart to present the cause of theological education. If a substantial number of our stronger parishes could be persuaded to make an annual offering or to include in their budgets an allotment for theological education that in itself would go far towards meeting the need. And there are surely many Churchmen and Churchwomen who could become supporters of some seminary. It might well be pointed out that the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It is of not too great consequence, perhaps, but one wonders just why the new Church flag should be copyrighted. A parson friend of the middle west wanted to have a flag made out of special material, but a local flagmaker informed him that he was not allowed to do so. He wrote us to ask, How come? We undertook to find out by writing an officer of the National Council and also a large flag manufacturing concern of New York. The Council officer replied that the designer of the flag had copyrighted it on behalf of the commission on the Church flag, and had given the manufacturing rights to certain firms. He also informed us that the diocese of Washington had little lapel buttons made of the flag, and were then informed that they would have to pay a commission to someone or other for having done so. The New York flag manufacturer wrote us that they do not hold the copyright, and have no interest in it and "We pay into the Episcopal Denomination a royalty of ten per cent." Finally a letter arrived on April 8th from Bishop Oldham of Albany, chairman of the commission on Church flag, informing us that "the Church flag is copyrighted, which means that no one has a right to manufacture it either as a flag or as the insignia on buttons or badges except on authority. As soon as the flag was adopted it seemed wise to the commission for the sake of protection to have it copyrighted and this was done immediately, so that its use now is under the control of the copyright laws of the United States." All of which may be okay—and here's hoping the ten per cent cut enables the boys at 281 to balance their budget.

* * *

Sees Church Press Threatened

The Chronicle, edited by the Rev. Alexander Cummins, has a strong editorial on the state of the Church press in the April issue. "Among the glories of the Protestant Episcopal Church," writes Dr. Cummins, "are its truly American character; its democratic concept of government; its non-sacerdotal theory of the ministry; its Protestant and evangelical forms of worship as found in its official Book of Common Prayer; its elective and constitutional episcopate; and lastly, its free press, an asset of inestimable value. A free press is basic to the health and well-being of a democracy. All democratic institutions look to an independent press for accurate news; for editorial opinion that fearlessly exposes fraud, wrong thinking, unworthy special privilege, misdirected mass psychol-

ogy, and for constructive criticism in reference to the whole sweep of a nation's current life, including its activities—governmental, industrial, commercial, educational, artistic and religious.

"All group activities naturally have their own papers published in behalf of their specific enterprises.

"If independent opinion and criticism are censored or suppressed, the welfare of any particular organization is threatened. In a word 'the problem of the press is the central problem of democracy.'

"As the drift toward centralization grows apace, the freedom of the press is increasingly threatened.

"Since early days the members of the Protestant Episcopal Church have supported a free press, independent papers and magazines. Their contributions to its life and thought have been very precious assets. We recall the valued services rendered by *The Churchman*, *The Southern Churchman*, *THE WITNESS*, *The Chronicle*, and *The Living Church*. These still weather the storm of increasing difficulties. A number of independents have passed on long ago.

"The survivors are battling for their life against almost insurmountable odds and would cease publication without certain subsidies.

"A serious threat that is new now adds perils to their existence and strangely enough, that threat originates in the promotion - propaganda department of National Council. Its output of 'literature' on all sorts of relevant, semi-relevant and irrelevant subjects floods every parish office and more frequently than not is unread and clutters waste-paper baskets. Its quantity is amazing. Its printers' ink bill must be immense. And now, to cap the climax, the pictorial publication *Forth*, the multi-colored successor of *The Spirit of Missions*, announces that it is the official organ of this Church. The Church at large is taxed to support it. A prominent Bostonian told us the other day that



ELMORE McKEE

Leads in Long Island Conference on Malvern

few read it in his city where it is generally referred to as 'Froth.' Is the purpose of its promoters to use general church funds to wipe out our free press and replace that press with a magazine which shall reflect the bureaucratic point of view of the self-perpetuating coterie on location at 281 headquarters? Are they planning to suppress our independent papers by methods not too direct? God help this Church if National Council succeeds in destroying them.

"It matters not whether they represent the views of the vast majority of our membership that is loyal to the Protestant, evangelical heritage of this Church or even reflect as one does the extreme Anglo-catholic opinions peculiar to a minority group. The right to be heard is inherent.

"We challenge National Council to give a good reason for its present output of extravagant multiple-publications.

"We ask loyal men and women to support our independent Church papers, even if they have to give less to National Council for its avid promotion department.

"Wipe out our free press and we will be bowed under the weight of

dull, unimaginative, ultra-orthodox ecclesiasticism.

"Authoritative pronouncements will take the place of constructive criticisms. If our free press dies, freedom of interpretation, the right to think and our democratic way of Church life will likewise perish."

* * *

Bishop Brewster of Connecticut Dies

Bishop Chauncey Brewster, for thirty years the diocesan of Connecticut, died in his 92nd year at his home in Hartford on April 9th. He was elected coadjutor of Connecticut in 1897, after having previously refused election to be the bishop of three other dioceses. He became bishop of the diocese in 1899, resigning in 1928. The funeral was held in Christ Church Cathedral on April 12th.

* * *

Watch Yourself On This One

There is an organization calling itself the Army & Navy Bible Society that is asking prominent Churchmen to be members of an honorary committee. Bishop Lawrence of Western Massachusetts has checked into the

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matter carefully and reports that the national headquarters is located in a four-room boarding house in Washington, but that there is no office or personnel there. The New York office is supposed to be at the Hotel Roosevelt, but all they know about the organization is that a woman by the name of "Carlson" picks up the mail occasionally. Act accordingly if you are "honored" by being invited to membership.

Society for College Work Issues Pamphlet

Carrying on the cover a reproduction of Martin Niemoller, as it appeared recently on the cover of *Time*, the Church Society for College work has issued an attractive eight page pamphlet on The Ministry Today. It contains the story of Niemoller's ministry and imprisonment; a well illustrated story of the Church's work in England, and a brief story of Church college work in America, with fine pictures (off-moment snaps) of Father Sill; the Rev. George Gilbert of Connecticut; Chaplain George Hardman of St. Mark's School, and a picture of Les Glenn taken at the inauguration with President Roosevelt, with son James rigged out in his dress uniform as a Captain of the Marines. It is a nice job.

Archdeacon Sidney Douglas Hooker Dies

Rev. Sidney Hooker passed away April 5, at the age of 86 years. Services were held at St. Peter's Pro-Cathedral, officiated by the Rt. Rev. Henry H. Daniels, assisted by: Very Rev. Chas. A. Wilson, Rev. Thos. Bennett, Rev. Richard R. Price, Rev. N. Chafee Croft and Rev. Victor G. Lewis. Interment was held at Forestvale Cemetery, Helena, Montana.

Unique Good Friday Service in Wilkinsburg

One of the most unique Good Friday services held in the country is the one held each year at St. Stephen's, Wilkinsburg, Pa., at which people from the twenty-eight Protestant churches of the city jam the church to the doors, with large numbers turned away. A complete program of the entire service, making Prayer Books unnecessary, is given to each worshipper—a very neatly printed twelve-page affair, with all the prayers and hymns printed in full. The addresses are given by various clergymen, with the Rev. William Porkess, rector of St. Stephen's, presiding and giving two of the eight addresses. This is the twenty-first consecutive Good Friday service that Rector Porkess has led in Wilkinsburg. The newspapers, commenting on the service, called attention not only to the unusually large crowd but also to the

fact that most of the worshippers remained for the entire three hours.

Preaching Mission Said to Be a Failure

Churchmen in general, and the Church press in particular, have displayed a good deal of enthusiasm over the Preaching Missions held this winter in twenty-two cities throughout the country. Sponsored by the Federal Council of Churches, with such headliners as E. Stanley Jones and Muriel Lester, with a supporting cast of fifteen bishops, one hundred and two pastors and thirty-three educators, it is supposed to have aroused the nation to the need of a vital religion. There were a total of 6,160 meetings held, attended by 2,355,880 persons. Newspapers gave the effort over a thousand columns of free publicity, while radio stations contributed 403 free broadcasts. But it remained for *Time*, with its great resources and able staff, to dig up the facts. And that news magazine reports in the issue of April 14 that the whole undertaking was pretty much of a bust, and presents facts to support its conclusions. "As a program for 'reaching the unreached,'" says *Time*, "it has barely scratched the surface. With 70,000,000 Americans still outside any church, the best figures the Mission could claim was 50,000 new members added to the 40,000,000 already within the Protestant fold—a gain of one-eighth of one per cent."

And here are a few quotes that *Time* prints in the current number: Religion editor of the Kansas City Star: "The Mission failed completely." The head of the Ministerial Alliance of Kansas City: "It failed to reach the unreached, and I hesitate to credit any increased church member-

ship to the Mission, though it brought a better community understanding." In Chicago, where the Mission claimed a total attendance of 50,000, the editor of one church paper said he would "eat his hat if it went over 18,000," while a nationally known minister felt that the Mission merely "whipped up the enthusiasm of the faithful" and caused scarcely a ripple outside. In Baltimore: "The Mission had no lasting effect. Even churchmen admit that the biggest gain was in laying groundwork which might produce results later on." In San Francisco, where both the A.F.L. and the C.I.O. cancelled scheduled meetings for the Mission, the consensus of church leaders was that the Mission "was not markedly successful in reaching the unchurched and definitely failed to reach labor." Philadelphia failed to fill, by a wide margin, the Convention Hall for the long-heralded mass meetings, with labor and other groups failing to respond. And there an official report to the Mission sponsors declared: "General indifference and major apathy—on the whole there was unwillingness to leave congregational or denominational tasks. The 'might army' of Christian believers is badly disorganized, indifferently led, and poorly equipped to meet the challenge of the hour."

Pittsburgh reports to *Time* that the Mission "is just a memory—a hazy one for the layman and a shade



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brighter for the minister." The head of the community fund and the executive vice-president of the Chamber of Commerce "never heard of it," while other laymen and pastors agreed it "didn't make much of an impression."

Jesse M. Bader, Federal Council's director of the Mission, is not discouraged, however, by these reports. Says he: "The Mission has been so timely. It has been providential. At a time when the nation has been working on defense, the Church has been making an attack," and he goes on to say that another mission, to hit cities in the 25,000 to 100,000 group, is being planned for next winter.

Another Book for Men in Service

The Oxford University Press has issued an attractive book, with zip-per binding, containing the New Testament and the Psalms. A similarly bound Prayer Book is also issued by Oxford.

Convention of Sacramento

Bishop Remington of Eastern Oregon is to be the top speaker when the convention of Sacramento meets at Nevada City on April 22-23.

North Carolina Women Studying Malvern

The women of the Auxiliary in North Carolina have been doing a job with the Malvern Manifesto, and report, through Mrs. Francis O. Clarkson, chairman of social relations, that "it has all been thrilling. We have been at it for more than a month and we would certainly recommend the plan of studying the Manifesto in small discussion groups. We have tried it pretty thoroughly now and know that it is not only of the highest ideals but of the greatest practicability also. It has been interesting to notice how often the discussion has spontaneously reached itself into a local problem that faces us." The North Carolina groups are now planning to carry on, using the material that is to appear in THE WITNESS each week, commencing with this number. And, of course, we are hoping that there will be hundreds of groups throughout the country that will follow the example of these Carolina women.

A Youth Congress for Michigan

When the convention of the diocese of Michigan meets at the Cathedral in Detroit on May 14 there will be a new crowd on hand. For the first diocesan Youth Congress is to meet in connection with the convention, with the Rev. Fred H. Arterton, national secretary of youth, as the headliner. In the convention of Church women, meeting at the same

time, the headliner is to be Mrs. Harold E. Woodward of St. Louis.

Bishop Paul Jones in Detroit

Bishop Paul Jones, professor of religion at Antioch College, was the preacher at the Good Friday three-hour service at Old Mariners' Church, Detroit.

Normal Schools in Michigan

Parishes in the Saginaw Valley of Michigan started a series of normal schools on April 7. The first was held at Grace Church, Bay City, with the program for this school and others to follow planned by Miss Elizabeth S. Thomas, diocesan director of religious education. The guest headliner at this first school was the Rev. Gilbert Appelhof of Alma, Mich., who broke the front pages some time ago because of his marriage clinics—you know teaching people how to make a go of it.

Youth Conference in New York

Youth of New York are to meet in conference at Yonkers, April 25-26, as a part of the new youth program launched by William W. Naramore, Jr. The speakers are to be the Rev. C. Avery Mason, president of the dio-

cesan board of religious education; the Rev. James H. Jacobson, chaplain at the University of Pennsylvania; the Rev. James Knapp, rector at Harrison, N. Y., and the Rev. G. Warfield Hobbs of the National Council staff.

Gainesville Pastors Do Own Preaching

It is customary to have outside preachers during Lent. But at Gainesville, Florida, the local ministers, organized in the ministerial association, decided to do their own. Services of twenty minutes duration were held each noon and were largely attended. For churches of the south to unite this way is unique, according to Rector Francis Wakefield of Holy Trinity Church, and bears strong witness to the cordial relations between the Protestant ministers.

Death of Only Active Negro Bishop

Bishop T. M. Gardiner, suffragan bishop of Liberia, and the only active Negro Bishop of our Church, died at Cape Palmas on April 3rd. He was the first tribesman in all Liberia to become a bishop and was the first member of the Vai tribe ever to enter the ministry. He was ordained dea-

MALVERN

"Let cells be formed upon the basis of Common Prayer, Study and Service."

—The Archbishop of York

The first of interpretative articles on the Malvern Conference appears in this number. A second article by Dr. Grant will appear next week, to be followed by articles by Mary van Kleeck, the Rev. Richard Emrich, the Rev. A. T. Mollegen, the Rev. William G. Peck, Miss Vida Scudder, Sir Richard Acland, the Rev. Joseph Fletcher, and others.

Also, commencing next week, we will feature a Question and Answer Department, conducted by Mr. Fletcher, together with suggestions under the Malvern Headings of Prayer, Study and Service.

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con in 1896; priest in 1906, and was consecrated bishop in 1921 in this country. It was the first time that he was out of his native Africa. At Lisbon he had his first automobile ride; in Holland he saw his first plane; in England he rode on a train for the first time. And he never spoke over a phone until he reached New York. The consecration was held in the Incarnation, New York, with Bishop Tuttle, then Presiding Bishop, the consecrator.

* * *

Dean McAllister to Conduct Preaching Mission

Dean Charles E. McAllister of Spokane, Washington, is to conduct a preaching mission at Christ Church, Lexington, Kentucky, April 24-May 1.

* * *

Long Island to Consider Malvern Manifesto

A conference to consider the Malvern Manifesto and New Haven Resolutions is being held on April 27th in the diocese of Long Island, sponsored by the department of social service. Meeting at Grace Church, Jamaica, the speakers are to be the Rev. A. T. Mollegen of the Virginia Seminary; Professor Adelaide Case of Columbia University; Spencer Miller Jr. of the National Council's staff, with the Rev. Elmore McKee, rector of St. George's, New York, preaching at the closing service. Mrs. Muriel S. Webb, secretary, says that an effort is to be made to organize "cells," following the Malvern suggestion, with a series of regional conferences planned for later in the year.

* * *

Bishop Wilson Back on the Job

Bishop-Editor Frank E. Wilson of Eau Claire is back on the job, after having been in a hospital for some weeks. He confirmed a class on April 6th and expects to carry on regularly now, though on a somewhat restricted schedule for a time.

* * *

Women of Ohio Are Active

The women of the diocese of Ohio are an active bunch—so active, indeed, that they are now issuing a lit-

tle paper called *Contact* to keep each other informed of activities. Mrs. Derrell Taber, field secretary of the national Auxiliary, is spending this month and next in the diocese, visiting most of the parishes. Mrs. Charles Griffiths, Newark, a member of the national executive board, is to be the headliner when the annual meeting of the Ohio Auxiliary meets on May 9th at Trinity Cathedral, Cleveland. And there is a particularly lively social relations department that has been up to all sorts of things, with work for migrants, refugees and China emphasized.

* * *

Conference on Ministry at Bexley Hall

A conference to interest young men in the ministry is to be held at Bexley Hall, Gambier, Ohio, April 26-27. The leaders are to be Vice-President Charles Sheerin of the National Council; Bishop Tucker of Ohio; Acting Dean Roach of Bexley, and Layman John S. Bjelke, secretary of the alumni association of Denison University.

* * *

A Quiet Day for Laymen

The Rev. Albert J. Dubois, promotional secretary of the American Church Union, is to conduct a quiet evening for laymen of New York on April 21, at the Church of the Mediator. It is sponsored by the department of religious education of the diocese.

* * *

Dr. Bill Keller Writes of Hawaii

Dr. Bill Keller of Cincinnati, a recent visitor to the Hawaiian Islands, where he addressed many Church meetings, in characteristic fashion kept his eyes open. "If you want to go crazy," he writes, "it is a good place for someone who is socially

minded to linger. The islands are owned by five individuals, descendants of early Congregational missionaries. The natives say that the mis-

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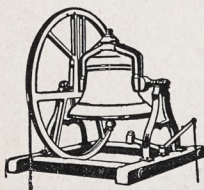
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sionaries told them to 'look at the skies' and then when they lowered their eyes to the ground they found that their land had been taken away from them. This is figuratively true. The Episcopal Church is not among the richest there, but it too had a land grant from the royal family and the cathedral close is built within the king's wall. Recognizing that the churches have so much land and money and that their descendants are in control of practically all of the finances of the island, it was too much for me to find church people doing practically nothing for nearly 100,000 enlisted men, about 100 per cent of whom despise Honolulu, partly because there is nothing for them to do, and partly because they are looked upon with as much disdain as termites, especially the gobs and ordinary soldiers. I turned loose on this one day at a luncheon at which I was the speaker, I hope with some effect."

* * *

Bishop Freeman Preaches In New York

Bishop Freeman of Washington preached the three hour service at St. James Church, New York, on Good Friday. All of the churches of course had services, with most of them taken by the rectors and with large attendances, on a beautiful spring day with summer temperature.

* * *

Bishop Creighton Preaches At Detroit Cathedral

Bishop Frank W. Creighton was the preacher at St. Paul's Cathedral, Detroit, at a largely attended service at nine o'clock on Easter. At eleven o'clock Dean Kirk O'Ferrall preached, the sermon being broadcast over a coast to coast network.

* * *

Bishop's Sons Open New School

A new church boarding school for boys has been announced for the southwest. St. Luke's is the name and it is located at Webberville, Travis County, Texas. The headmaster is Walter W. Littell and the assistant headmaster is Harrington Littell, both sons of the bishop of Hawaii.

* * *

Noted Scholar at Bexley

The Rev. Ernest F. Scott, professor emeritus of Union Seminary, is

to deliver the Easter lectures at Bexley Hall, Gambier, Ohio, April 21-22. He is to speak on "The nature of the Primitive Church."

* * *

Eau Claire Clergy Have Quiet Day

The clergy of the diocese of Eau Claire are to have a quiet day on April 21-22, meeting at Rice Lake, with the Rev. Ralph J. Spinner of Sparta as the conductor.

* * *

Those Ski Train Services Continued

You may recall that there was somewhat of a rumpus last year when the Rev. Paul B. James of Seattle announced that he was to conduct services on ski trains carrying enthusiasts to the ski bowl in the Cascade Mountains. Some folks thought them—what will we say—undignified. But Pastor James continued them again this year, from January through March, with excellent attendances each Sunday. In previous years some charge of rowdiness has been made against the young people on the trains, but since there have been services, according to reports, everything has been leavened by a large measure of Sunday sacredness.

* * *

Aid for Refugees From Europe

During the past fifteen months the committee for European refugees of our Church has secured twenty-six affidavits which have resulted in sixty-two emigres coming to the United States from Germany, Aus-

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tria, Czecho-Slovakia, England, Hungary and China. The committee has also raised nearly \$4,000 to provide for their passage, with an additional \$1,300 raised for scholarship aid to students now attending various American colleges.

* * *

Bishop Demby Confirms in Pittsburgh

Bishop Demby, the retired suffragan bishop of Arkansas, now living in Cleveland, confirmed a class at Holy Cross, Pittsburgh, on Palm Sunday, acting for Bishop Mann. Last evening, April 16th, Bishop Tucker of Ohio, confirmed a class at the Redeemer, Pittsburgh. All of which was made necessary by a little flu bug which laid the Bishop of Pittsburgh low. He is soon to resume his duties, however.

* * *

Something About the Japanese Problem

The missionary situation in Japan is important because it shows how internationalism, an essential quality of Christianity, can be kicked out the window by a nationalistic government. Japan is not necessarily singular or even different in this respect but it does serve to illustrate the process by which a Church can become nationalistic. According to a statement received from Bishop Charles S. Reifsnider, formerly Bishop of North Kwanto, Japan, that diocese is in charge of Bishop Sasaki of Mid-Japan. Bishop Reifsnider is now a proxy Bishop, under Bishop Sasaki, with a free hand to settle all matters pertaining to the North Kwanto District, including financial questions, clergy personnel, arrangements for self-support, etc., and now since self-support is in effect, Bishop Reifsnider may continue confirmations, ordinations, etc., until the election of a Japanese Bishop for North Kwanto, probably in May. Bishop Sasaki is to preside at diocesan conventions and attend meetings of the standing committee when possible.

"This complicated arrangement does not seem unusual to the Japanese," says Bishop Reifsnider, "but is in line with their way of formally taking responsibility while delegating the details of the work to someone else. The first plan to combine the existing ten dioceses has been rejected by most of the missionary districts, including North Kwanto, which has petitioned General Convention, meeting in April, for approval to become a diocese. If this approval is granted, the new Japanese bishop will be elected at a diocesan convention early in May." Bishop Reifsnider has resigned as president of St. Paul's University and Middle School and Dr. Toyama, di-

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Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer, 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

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

Grace Church, New York

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

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York

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

Sundays: Holy Communion 8 and 10:00 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. F. W. Golden-Howes
Minister-in-charge

Sundays: 8, 10, 11, A.M., 4 P.M. Daily (except Sat.) 12:15-12:40, Wed. and Holy Days, Holy Communion 10 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11 A.M., Morning Service and Sermon; 4 P.M., Evensong. Special Music.

Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

St. James Church

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

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

St. Thomas Church

Fifth Avenue and 53rd Street

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

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

Daily Services,

8:30 A.M. Holy Communion

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

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Shelton Square

Buffalo, New York

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

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

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

Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.

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

St. Michael and All Angels

Baltimore, Maryland

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

Sunday Services:—

7:30 A.M.—Holy Communion.

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

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

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Services at 8 & 9:45 A.M.

rector of the university, has been elected president by the board of directors, of which the Bishop is a member, there now being two foreigners and five Japanese on the board. A definite ruling on the status of American teachers at the university has not yet been made but it is hoped that the teachers may remain. The matter will be settled about April 1. As to St. Luke's International Medical Center, it is believed that support for it can continue to come in part from the United States, as it comes under the control of the department of public welfare. However foreign missionaries who were heads of departments in the hospitals have resigned super-

visory positions and are continuing to work under Japanese successors.

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Payments to the National Council

Payments to the National Council for the first quarter of 1941 totalled \$203,598, as against \$196,028 last year. In addition, total payments for British Missions were \$271,943.

* * *

North Dakota Young People Meet

The young people of North Dakota are to hold their annual convention at Grand Forks on April 19-20, with the Rev. C. W. V. Junker as the headliner.

SEMINARIES URGE MORE GENEROUS FINANCIAL AID

(Continued from page 8)

Church is now making a just and far-sighted provision for the retirement of its clergy. It is not making any comparable provision for the education of their successors. The need is not primarily for scholarship funds but for the means to give to the students who come to us the best preparation we can provide.

Dollars and cents are not in themselves an inspiring topic. The dollars and cents in this case are significant because they play an inescapable part in making men ready to be good and faithful stewards of the mysteries of God.

CHURCH SERVICES NEAR COLLEGES

HARVARD UNIVERSITY

Christ Church Cambridge

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

BOWDOIN COLLEGE

St. Paul's Church Brunswick, Maine

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

WILLIAMS COLLEGE

St. John's Church Williamstown, Mass.

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

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

Grace Church Amherst

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

TUFTS COLLEGE

Grace Church Medford, Mass.

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

BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

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

The Church Society for College Work



"Pro Christo Per Ecclesiam"

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

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Washington D. C.

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

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Apply: Miss Theodora Beard
94 Fourth Avenue

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

UNIVERSITY OF NEBRASKA

University Episcopal Church Lincoln, Nebraska

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

THE STATE UNIVERSITY OF IOWA

Trinity Church Iowa City, Iowa

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

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

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

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

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

SOUTH DAKOTA STATE COLLEGE AND FLANDREAU INDIAN SCHOOL

St. Paul's Episcopal Church Brookings, South Dakota

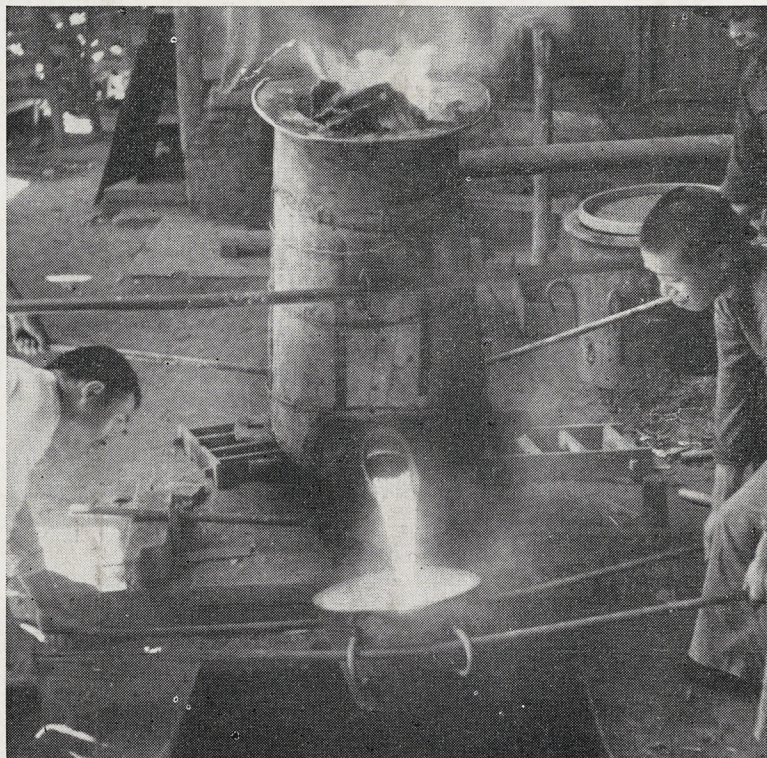
JOSEPH S. EWING, VICAR
Services Sunday
9:00 A.M.—St. Mary's, Flandreau.
11:00 A.M.—St. Paul's, Brookings.
5:30 P.M.—St. Paul's Club.

UNIVERSITY OF MARYLAND

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

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

THERE IS ALSO CHINA



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Then there are the great Chinese Industrial Cooperatives that are springing up throughout free China in which men and women are banding themselves together in genuine cooperatives to supply their needs and to maintain life. \$250 in American money will start a cooperative factory or mill that will employ from twenty to thirty people. As they earn they set aside this money, which they consider a "loan," and in a year or two pass it on to another group so that another cooperative may be started. Be one of 25 to give \$10 so that another cooperative may be started in far off China in the name of the Church.

Make checks payable to "Treasurer, CLID," indicating whether your donation is for the work of the Rev. Kimber Den or for the Cooperatives.

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