

The **WITNESS**

CHICAGO, ILL., MAY 3, 1934



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THE WITNESS

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

MOTHER'S DAY is to be observed on May 13th. We have no doubt that our readers share with us the feeling that the annual observance has run too largely to a superficial type of sentiment and to rank commercial exploitation, with many mothers feeling, because of the advertisements they read, that their sons do not love them unless they send them a box of candy or a bundle of posies. Certainly emphasis is greatly needed on the social and ethical implications of the day, living as we are in a world of poverty and slums, unemployment and old age insecurity. To that end we are presenting in this issue a Litany which we hope many rectors will wish to use on May 13th, written by the Rev. James Myers, industrial secretary of the Federal Council of Churches.

WHAT DO YOUNG PEOPLE WANT? These changing times has lent such importance to the question that it has been the subject of not a few conferences of their elders. We now have the opinion of Visser 't Hooft, secretary of the World Student Christian Foundation, whose book on Non-Roman Catholicism is known to many of you. His observations about modern youth are important not only because he is a keen observer but more particularly because he is in close touch with young people the world over. The whole situation of youth, he says, is dominated by the fact that it has ceased to live the sheltered existence of former generations and is today directly exposed to the great currents of social and political life. He declares that they are keen about politics since they realize that their own future is threatened. For the same reason modern youth believes in some sort of revolutionary change in the present structure of society. In its uncertainty about its own future, youth seeks a new sense of security and of self-confidence by entering into various modern mass-movements. As for Christianity Dr. 't Hooft says that youth has no use for a faith which would restrict its own validity to one realm of life only; that claims to be supreme in the inner life but will have nothing to do with outward actions expressed in social and political life. A second thing which youth seeks in Christianity is power. Can it give them victory over the experience of impotence, of fear and nothingness which comes so naturally to them in their present perilous condition? Can it save them from the sense of meaninglessness which threatens to undermine existence? Can it make them strong enough to stand the test of these times? A Christianity which reduces itself to a way of life or to a philosophy of life, he declares, is too

pale, too spineless, to answer the searching questions of modern youth. But the message of Jesus Christ, with its uncompromising demands and its offer of total renewal of life does give the answer which can meet their deep needs.

NOTHING LIKE taking a boost when one is offered. Walter Irving Clarke, national publicity director of the Presbyterian Church for the past sixteen years, in addressing the editors of religious journals at a conference on April 12th in Washington, declared that churches should make more use of printers' ink. He pointed out that those businesses which were coming through the depression successfully were doing more advertising than ever, and he said the wise preacher also should use the press.

"No denomination is completely equipped which does not have a vigorous and vital independent journalism. Every family in church on Sunday, and every family reading a church weekly at home on weekdays, will result in such a Christianizing of America as will terminate the need for discussion of depressions.

"Similarly, the pages of the denominational press should be an open denominational book. Expression, not suppression, ought to be the keynote of church publicity and church journalism. The church aims to spread the truth of Christ, and it should tell the truth about itself and conceal not. If the church sins, it should openly confess its sins, repent and reform."

ARE YOU CALLED UPON ever to give legal advice? Certainly if you are a clergyman you must be. You will be glad to know of a valuable pamphlet on the subject issued by the Legal Aid Society, 11 Park Place, New York, which the clergy may obtain free. It gives many practical suggestions. Here are but a few: Don't sign any legal paper either written or printed without reading and understanding it. Don't sign, as a co-maker, indorser or guarantor on any one else's promissory note, check, or on any contract, just to oblige, for you may have to pay. Don't sign an innocent-looking "receipt" on the request of jewelry or other salesmen, without knowing its real meaning. Don't sign any wage assignment whether separately or as part of an installment or conditional sale contract without knowing the possible consequences to yourself and family. Don't sign a claim agent's release in case of personal injury, without legal advice. Don't settle a claim for personal injuries until you know from good medical advice

whether they are likely to have any lasting effect. Don't secure personal loans from unlicensed finance or loan companies—you may be the victim of a "loan shark." Don't try to draw a will, business agreement or other important legal papers, without the advice of a good lawyer. Don't let a notary act as your adviser in legal matters. Don't ignore any legal papers served on you for you may make it impossible to defend your case later. Don't, if a tenant, make a deposit without a receipt in full stating just what it is for. Don't remain as a tenant after your written lease has expired, or ignore an automatic renewal clause, for you may be held for another term. Don't hold out your rent for failure to repair, or move be-

cause of unlivable conditions, without consulting a lawyer. Don't take your landlord's spoken promise to let you give up your lease, or to make repairs or reduce your rent. Get it in writing. Don't, if you are a workman injured in the course of your employment, fail to give prompt notice in writing of the time, place and nature of your injury. Don't marry without full knowledge of the character, past record, health and (if you are a woman) of the earning capacity of the other party.

Trite advice possibly, but is there a clergyman, or a layman for that matter, who would not have been money in pocket had he at some time or other followed the council here given?

THE CLERGY ANSWER QUESTIONS

NEARLY 13,000 American clergymen have declared their determination not to sanction or participate in any future war, and more than 18,000 have repudiated capitalism, or rugged individualism as it prevailed in 1929. This startling fact is revealed by the results of the questionnaire sent out recently by representatives of 12 religious groups, according to a statement just released by Kirby Page, chairman of the committee in charge of the undertaking. The questionnaire was sent to over 100,000 clergymen, with 20,870 answering. Sixteen thousand favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do. There are but 2,600 of them who favor military training in schools and colleges, and but 8,600 who could serve conscientiously as an official army chaplain on active duty in wartime. But 7,500 regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify sanctioning or participating in a future war of "defense." Slightly more than 10,000 favor the immediate entrance of this country into the League of Nations, while 15,600 believe that the policy of armed intervention in other lands by our government to protect the lives and property of our citizens should be abandoned and protective efforts confined to pacific means.

The results of the questionnaire are also interesting in that they reveal that a large percentage of the clergy are not only pacifists but are economic radicals as well. More than 16,500 of the clergy answering this questionnaire declare that there should be a drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited, while 15,800 favor a drastic limitation of income. Compulsory unemployment insurance is favored by 13,200. National trade unions of workers are favored over company unions by a vote of 11,300 to 2,600. On the matter of private banking as against socialized banking the vote is virtually a standoff, with 7,200 for the former, and 7,000 for the latter. On the question as to what economic system appears to be the least antagonistic to the ideals

of Jesus, slightly more than 1,000 select capitalism, while 18,300 vote for a cooperative commonwealth. On political systems, 10,700 are for a drastically reformed capitalism, 5,900 are for socialism, about 100 like fascism and an equal number express a preference for communism.

Figuring on a percentage basis, 62% of those replying declare that they will not sanction any future war or have any part in it; 67% believe that the churches should go on record as opposed to all war; 77% are for drastic reduction in armaments even if the United States has to make a proportionately greater reduction and take the lead, while only 16% say no to this question. Only 12% favor military training in schools and colleges. But 5% favor a return to the rugged individualism type of capitalism that existed before the depression, whereas 88% are for a cooperative commonwealth in which the service motive is predominant in individual life and all social arrangements.

It is impossible to tabulate the entire results of this questionnaire by denominations but we herewith present the figures for the 1,329 Episcopal clergymen who replied (out of 5,788 to whom the questionnaire was sent), and also list the grand totals:

1. Do you favor the immediate entrance of the United States into the League of Nations? Episcopalians: Yes, 697. No, 352. In doubt, 244. No answer, 36. Total vote: Yes, 10,101. No, 5,987. In doubt, 4,138.

2. Do you favor military training in our public high schools and civilian colleges and universities? Episcopalians: Yes, 410. No, 781. In doubt, 117. No answer, 21. Total vote: Yes, 2,579. No, 17,023. In doubt, 973.

3. Do you favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do? Episcopalians: Yes, 885. No, 312. In doubt, 118. No answer, 14. Total vote: Yes, 15,985. No, 3,260. In doubt, 1,294. The votes of a number of Churchmen are recorded on this question as follows: Yes, Bishop Gilbert, Bishop Green, the Rev. H. C. Robbins, the Rev. Luke White, the Rev. Endicott Peabody, the Rev. S. E. Sweet. No, the Rev. Albert Lucas, the Rev. William Blackshear.

4. Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Episcopalians: Yes, 834. No, 288. In doubt, 182. No answer, 25. Total vote: Yes, 15,598. No, 2,728. In doubt, 2,152. Individual Churchmen whose votes are listed: Yes, Bishop Brewster of Connecticut, Bishop Finlay, the Rev. Phillips Osgood, the Rev. Alan R. Chalmers, the Rev. Paul Roberts, the Rev. Robert Frazier. No, the Rev. Robert S. Chalmers.

5. Do you believe that the churches of America should now go on record as refusing to sanction or support any future war? Episcopalians: Yes, 662. No, 511. In doubt, 145. No answer, 11. Total vote: Yes, 13,997. No, 4,638. In doubt, 2,012. Individuals whose votes are recorded: Yes, Bishop Rogers, Bishop Abbott, Bishop Jenkins, Bishop Seaman, the Rev. Vincent Bennett, the Rev. Malcolm Taylor of Washington, the Rev. W. B. Spofford, the Rev. Samuel Tyler, the Rev. Don. Frank Fenn. No, Bishop Lloyd, Bishop Longley, Bishop Gribbin, the Rev. E. P. Dandridge, Bishop Roberts, the Rev. John Moore Walker, Bishop Gray.

6. Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? Episcopalians: Yes, 610. No, 536. In doubt, 161. No answer, 22. Total vote Yes, 12,904. No, 5,208. In doubt, 2,503. Individuals listed: Yes, Bishop Stewart, the Rev. S. M. Shoemaker, Jr., Bishop Oldham, Bishop Moreland, Bishop Remington, Dean Milo H. Gates, the Rev. W. Appleton Lawrence, the Rev. Frank H. Nelson. No, Bishop Stires, Bishop Schmuck, Bishop Wilson, Canon B. I. Bell, the Rev. G. C. Tucker, the Rev. W. F. Peirce, Dean Frederick C. Grant, Dean Gerald Moore, the Rev. C. L. Street, the Rev. M. E. Peabody, the Rev. D. S. Markle.

7. Could you conscientiously serve as an official chaplain on active duty in war time? Episcopalians: Yes, 805. No, 303. In doubt, 188. No answer, 33. Total vote: Yes, 8,534. No, 8,014. In doubt, 3,779. No individuals listed on this question.

8. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of "defense"? Episcopalians: Yes, 656. No, 417. In doubt, 210. No answer, 46. Total vote: Yes, 7,517. No, 8,813. In doubt, 3,582. No individuals listed on this question.

9. Do you favor the drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an individual? Episcopalians: Yes, 965. No, 184. In doubt, 135. No answer, 45. Total vote: Yes, 16,557. No, 1,754. In doubt, 1,742. Individuals not listed on this question.

10. Do you favor the drastic limitation, through the income tax and the removal of tax-exempt sources, on the annual income that may legally be retained by an individual? Episcopalians: Yes, 905. No, 207. In doubt, 161. No answer, 56. Total vote: Yes, 15,780. No, 1,847. In doubt, 2,143. No individuals listed.

11. Do you favor a system of compulsory unemployment insurance under government administration? Episcopalians: Yes, 917. No, 138. In doubt, 227. No answer, 47. Total vote: Yes, 13,218. No, 2,617. In doubt, 4,064. Individuals whose votes are recorded: Yes, Bishop Wing, Dean Averill, Bishop Porter, Dean W. P. Ladd, the Rev. L. W. S. Stryker, the Rev. Oliver S. Newell, the Rev. G. A. Trowbridge. No, the Rev. A. P. S. Hyde, the Rev. F. H. Miller, the Rev. Theodore Haydn.

12. Do you favor national unions of workers (instead of local company unions) in an endeavor to bring about a more equal distribution of the proceeds of industry?

Episcopalians: Yes, 688. No, 195. In doubt, 381. No answer, 65. Total vote: Yes, 11,304. No, 2,567. In doubt, 5,712. Individual Churchmen listed: Yes, Dean Henry B. Washburn, the Rev. E. H. Eckel, Jr., Dean E. B. Woodruff, the Rev. C. T. Webb, the Rev. Karl M. Block, the Rev. William H. Moor, the Rev. W. N. Elliot. No, the Rev. P. A. Pugh, the Rev. W. R. Lord, the Rev. George A. Barrow, the Rev. George W. Ridgway, Dean Victor Hoag.

13. Do you favor a system of private ownership of banks, under government regulation, instead of a system of socialized banking as a public service? Episcopalians: Yes, 464. No, 423. In doubt, 353. No answer, 89. Total vote: Yes, 7,200. No, 6,974. In doubt, 5,309. Individual Churchmen listed: Yes, the Rev. F. B. Creamer, the Rev. W. P. Witsell, the Rev. Harold Holt, the Rev. B. Z. Stambaugh, the Rev. Gerald Cunningham, the Rev. Charles T. Walkley, the Rev. Walter F. Tunks, the Rev. David Cady Wright, Jr. No, the Rev. Harold F. Hohly, the Rev. Julian D. Hamlin, the Rev. Donald Wonders, the Rev. Edward S. White, the Rev. Hiram R. Bennett.

14. Which economic system appears to you to be less antagonistic to and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets? Episcopalians: Capitalism, 72. Cooperative Commonwealth, 1,154. In doubt, 103. No answer, 5. Total vote: Capitalism, 1,035. Cooperative Commonwealth, 18,324. Individual votes not listed on this question.

15. If you favor a cooperative commonwealth, which political system seems to offer the most effective method of achieving this end? Episcopalians: Drastically reformed capitalism, 682. Fascism, 19. Communism, 4. Socialism, 320. Some other political system, 121. No answer, 183. Total vote: Reformed Capitalism, 10,691. Fascism, 111. Communism, 123. Socialism, 5,879. Churchmen who were listed as favoring drastically reformed capitalism, the Rev. W. O. Kinsolving, the Rev. F. L. Flinchbaugh, the Rev. A. E. Knickerbocker. Socialism: Bishop Parsons, Bishop Stearly, Bishop Thomson, Bishop Paul Jones, Bishop Johnson of Missouri, the Rev. W. Russell Bowie, the Rev. George L. Paine, the Rev. Gardiner M. Day, Dean Maurice Clarke, the Rev. Norman B. Nash, the Rev. J. Nevin Sayre, Dean John W. Day.

Something should be said about the vote among theological students. In a sentence it can be stated that seminary students are about 80% pacifists, 98% for the cooperative commonwealth and 53% for socialism. The only seminary of our Church whose vote is recorded is the General where 46 out of 82 declared that the Church should now go on record as opposed to war (the lowest percentage of the eight seminaries listed); 49 out of 82 at the General declared that they were prepared to state that they would not personally sanction or participate in war (also the lowest among the eight seminaries). When it came to economic questions the seminarians showed an astonishing response. But four men out of a total of 497 were in favor of retaining the capitalist system; two of these were at the General Seminary. The majority of the seminary students favor socialism (53%) as against 32% for drastically reformed capitalism. The vote among the 82 General Seminary men who voted was 51% for drastically reformed capitalism and 31% for socialism.

The questionnaire shows the Episcopal Church to be among the most conservative of the churches, both on the question of war and the matter of changing our economic system. The most radical denomination

is the Methodist, with the Disciples and the Congregationalists not far behind.

In conclusion we would point out (what the chairman of the committee responsible for the study, Dr. Kirby Page, does most fairly) that "there is no way of knowing accurately whether or not the answers of these questions are typical of the opinions of the entire body of ministers throughout the nation. It is likely that clergymen who are most liberal in their views and the ones who are most conservative in their ideas answered in larger proportions than those whose opinions are more nearly in the center." While the response to the questionnaire was fairly high, it is nevertheless well to keep in mind that there were 100,490 ballots sent out and but 20,870 replied.

A Litany for Mother's Day

From slowness of heart to comprehend what is divine in the depth and constancy of a Mother's love;

Good Lord deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;

Good Lord deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved son;

Good Lord deliver us.

That it may please Thee to open our ears that we may hear the Saviour's word from the cross, "Behold thy Mother";

We beseech Thee to hear us, Good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, Good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, Good Lord.

That it may please Thee to excite our pity for all Mothers robbed of their beloved sons by the hideous institution of war;

We beseech Thee to hear us, Good Lord.

That it may please Thee also to lay upon our conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

We beseech Thee to hear us, Good Lord.

That it may please Thee to kindle within us divine discontent why any social order which tolerates war or poverty, or any preventable suffering among the Mothers of the world;

We beseech Thee to hear us, Good Lord.

That it may please Thee to hasten the coming of the

divine society, when every Mother shall be secure, encompassed by loving provision for all her need.

We beseech Thee to hear us, Good Lord.

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

Casual Comment

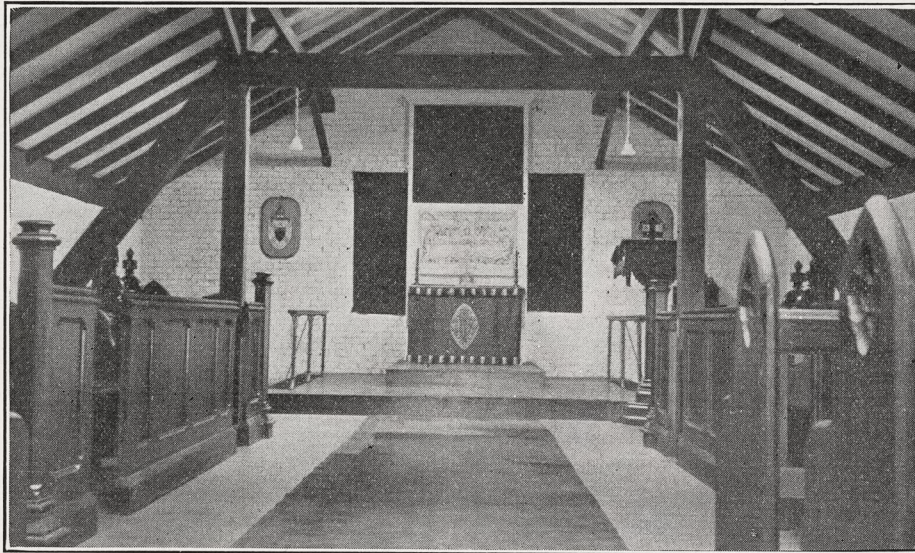
By

BERNARD IDDINGS BELL

A PROMINENT priest in a far-western diocese writes me that he is going to ask General Convention, in which he is to be a delegate, to investigate the administration — he says maladministration — of diocesan missions. He thinks vast sums of money are wasted in and on the same. Of course he is quite right, as any observer who goes about the country knows. The dioceses which run their own missions competently and with reasonable economy are so rare as to be marvels.

One sees missions planted too closely together, relics of the horse and buggy era. One sees missions that have existed, diocesan supported, for fifty years or more, weaker now than they were a generation back, an everlasting drain, while whole new neighborhoods of promise go unchurched. The clergy in these places are often overpaid for what they do, or can do. Minimum salary canons, designed to give living wages, exist in many dioceses, but almost never with any provision for the requirement of such clerical activity as would justify the expenditure. Mr. X gets \$2400 and a house, in one mission in an eastern diocese I know of. He looks after 102 communicants (on the books), has an average Sunday congregation of about 30 and a Sunday School of 32 and no week-day services. His "mission" is forty minutes out of the see city, by cement road. A curate from a city parish could run that work "on the side." The job need not cost the diocese more than \$1200 at a most generous outside. An "associate mission" of three unmarried priests could run six such missions at a cost, for salaries, of \$900 a year per mission. \$5400 for the six, instead of \$14,400 as at present, a saving of \$9,000 a year.

But, my good western brother, to reform such things you would have to displace about half of the diocesan mission clergy, who are not needed, and make the rest do an honest job for their pay. If I say that there is small chance of that as long as the aforesaid parsons have votes in diocesan conventions, I shall have readers writing me indignant letters. Most of these will come from mission priests in the badly administered dioceses. Better not say it, perhaps. Better merely wish my brother from the Pacific Coast success in his effort to reform diocesan missions, the worst-administered activity of the American Church. Stop *en route* East, good brother, and take a look at Western New York. They get their money's worth in that jurisdiction.



THE BERKELEY CHAPEL, FORMERLY A HAYLOFT

BERKELEY DIVINITY SCHOOL

By

REV. A. E. BAKER

Visiting Lecturer at Berkeley, Winter Term 1933-34.

GEORGE BERKELEY, Bishop of Cloyne in Ireland, was one of the supremely important thinkers of the last four centuries. He also possessed a prose style so beautifully lucid that he had a wide popular influence. A man can hardly be said to be properly educated who has not read the most important of his writings. He was one of the first Europeans to foresee the forthcoming greatness of America — “Westward the course of empire takes its way”, he wrote. And he realized that only through Christian education could the last line of his poem reach fulfilment in the new world—“Time’s noblest offspring is the last.” He came to America in 1728 to found a college to train men “in such sort as to support the churches with pastors of good morals and good learning.” Had his project succeeded it would have been an immeasurable blessing to America and the Anglican communion, but he got no support from the drowsy mother Church and the timid government of his day.

In 1854, the one hundredth anniversary of his death, Bishop Williams of Connecticut founded the Berkeley Divinity School, giving it a name which implies the consciousness of a debt to this great Christian philosopher who so ardently believed it was the function of the Church in the community to provide spiritual leadership based on sound learning.

Berkeley has always been a small school. This is like our theological colleges in England where we emphasize the value of the intimate personal relationship and companion-

ship which is only possible in a small school. Such a school makes possible a really large measure of individual tuition. The professor knows his students, and can adapt his teaching to their capacities, needs, and previous learning. But the small school is even more important for that development of personality which is the essence of education. In a large class a man cultivates the acquaintance of those whom he finds naturally congenial. The result is that he may come out of the class as narrow-minded as he was when he entered it. In a small class, a man is obliged to live on some kind of decent human terms with every member of the class. He gets his corners rubbed off. His character is enriched and disciplined. He learns how to be a real member of a society, which is a fundamental element in a civilized life. At Berkeley

this is especially the case as the School draws its numbers from all parts of the country and from all schools of churchmanship. Anglo-Catholic, Evangelical, Broad Churchman, all meet here; and, not without adjustments that are sometimes painful, learn an understanding of and respect for each other’s point of view. Through the “Cooperative Plan” all share in the common work, and earnings are divided among those who need financial help.

It is appropriate that a school which is a memorial to Bishop Berkeley should be in New Haven, Elihu Yale was a Churchman, and Bishop Berkeley was the largest benefactor of Yale College in the first one hundred and twenty-five years of its existence. Some of the fine collection of books which he left the college are still to be seen in the University library, and his farm in Newport was given to provide funds for the first graduate scholarships in the history of American education. Berkeley has the priceless advantage of direct access to the teaching facilities of Yale University, and intercourse with the scholars of that great seat of learning. The Yale Divinity School is only a short distance away, and here Berkeley students take courses in Homiletics, Sociology, and kindred subjects under distinguished teachers, and side by side with men preparing for the ministry of various denominations.

A characteristic element in the life and teaching of Berkeley is that each year Dean Ladd brings to the
(Continued on page 14)



*Very truly yours,
J. Williams.*

BISHOP WILLIAMS
First Berkeley Dean

IMMORTALITY IS THE SUBJECT OF INTERESTING BOOK

By GARDINER M. DAY

To so many people, even to good Christians, the whole subject of immortality is so vague and ephemeral that we can say without question that Dr. John Baillie, professor of systematic theology at the Union Theological Seminary, has done us all a real service in writing his most recent volume, entitled *And the Life Everlasting* (Scribners, \$2.50). Beginning with a chapter on contemporary points of view in regard to immortality, and particularly with the modern revolt against otherworldliness, Dr. Baillie carries his study from the very earliest longings which the anthropologist finds in tribes and people of antiquity up through a study of the judgments of the modern philosopher. One of the finest chapters in the book is one entitled "The Logic of Hope," which treats with the philosophic aspect of the subject. Dr. Baillie points out very clearly that "the way to attain to a surer hope is not so much to attend to the sharpening of our wits, though that too may have its share of importance, as to deepen our human experience of fellowship with God and, as a fruit, increase our sense of the preciousness of human souls. Here as everywhere, the two great commandments are to love God with all our hearts and our neighbors as ourselves." A chapter is quite naturally devoted to a study of the "nature of eternal life." Dr. Baillie shows that everlasting life can only be thought of by the Christian in terms of quality. He evidently would agree with Dr. Fosdick who, in reply to the question: "Do you believe in immortality?" said, "Yes, I not only believe it; I live it." Similarly Dr. Baillie says that "The only knowledge we have of eternal life is that which comes to us through our present foretasting of its joys. All that we know of the other life there is what we know of it here."

This is certainly a volume which every clergyman or layman who desires to make a study of this subject will want to read. It is both suggestive and inspiring.

I Was A Pagan (Harpers, \$1.50) is the most recent contribution to confessional literature by the Oxford Groups. It is the life story of Victor C. Kitchen, a New York advertising man who was "changed" through a Briarcliff houseparty a few years ago. It is written with obvious sincerity in an extremely snappy style that convinces the reader that the

author has not written advertising copy for nothing. Mr. Kitchen was transformed from being a man powerfully drawn by "my desire for the more obvious carnal sins such as drinking, gambling, and adultery" to one who "revels" for days at a time in the "wild joy" of experiencing the presence of God. So long as the author sticks to his own personal experience, the note of reality is strong, but when he talks about fields of social experience he reveals an extraordinary lack of understanding. For example, he writes: "Under God all men are free. In a social system men invariably become the slaves of the systems they themselves devise." How can men live "under God" and not in a "social system" in this earthly existence? Further, Mr. Kitchen is not about to urge the change of the unchristian social system, but for individuals to take advantage of the fact that "only God's higher freedom can detach them from these systems."

In *Creative Christian Living* (Univ. of Pa. Press, \$1.50), a volume which bears the sub-title "A Christian Ethic for the College Student," the Rev. W. Brooke Stabler gives us in a simple and very lucid narrative his view of how to be a creative Christian individual in this modern world. *The Profession of a Christian* (Harpers, 60c) is an even smaller volume, bearing the sub-title "A Booklet for Those Who Have been Confirmed" and written by Dr. Peter Green, canon of Manchester Cathedral, England. It is an admirable little book designed to explain in a simple and straightforward way the Christian way of life and should be helpful to those looking for an appropriate gift for a friend at Confirmation.

HOW WOULD YOU LIKE A COKE- OVEN FOR A HOME?

Destitute families near Fairmont, West Virginia found shelter this winter in abandoned coke-ovens which were found to be airtight.

CWA inspectors examining coal mines preparatory to sealing them found families living in abandoned mines near the city. Remindful of the catacombs of the ancient cities, the labyrinth of mines under the city of Fairmont have divulged the secret of a large bootleg liquor supply. Worn paths in the dark tunnels lead to the ashes of boot-legger's fires, and the odor of sour mash and liquor aided the inspectors in discovering abandoned "still rooms." Fires from the stills might at any time have set off gas explosions or started fires which would have lasted for months and caused serious cave-ins in the heart of the city.

MONEY THE CHIEF CONSIDERATION OF COUNCIL MEETING

Reported by W. B. SPOFFORD

*Reuben, Reuben, I've been thinking
What a gay world this would be
If all the MONEY was transported
Far beyond the northern sea.*

It was women that inspired the song-writer to that verse but from sitting in on multitudinous conferences I am forced to the conclusion that Churchmen, at least on the surface, are more disturbed by money, or, more accurately, the lack of it. The National Council has just met in New York for instance (April 24-26) with financial considerations in connection with 1933, 1934 and 1935 occupying a major portion of their time. The cry of "hold the line", with the laymen of Southern Ohio acting as cheerleaders, did arouse some missionary enthusiasm, and evidences of encouraging activity on the part of Church people to respond to appeals for more cash was reported at the meeting. Nevertheless there were serious cuts, with the recommendation of future curtailment of important work saddening the occasion.

Missionaries, for example, who return from foreign fields on furlough are more than likely never to return to their work again; the work in Alaska was curtailed, with at least the hint given that unless some congregations there arrive at a larger measure of self-support there will be still further cuts; missionaries in Honolulu are not to receive medical and dental expenses after this year, nor furloughs nor outfit allowances. Also Iolani School in Honolulu, now receiving \$9,500 annually, is to get \$7,500 in 1935; \$5,000 in 1936; \$2,500 in 1937 and must shift for itself after that. St. Catherine's Training School in Puerto Rico is to get no Council cash after June first, which no doubt means the end of that, while Council officers are to go into a huddle with Auxiliary leaders and committees of Bishop Tuttle Training School of Raleigh, and Windham House, missionary hostel in New York, to decide whether or not these institutions shall continue to operate.

Church schools at home and abroad were instructed to present plans by September first for progressive increase in local support, which was virtually to inform them that they must either get it or be closed up.

Much was said about efforts being made to raise the \$500,000 needed to balance the 1934 budget, with the Council expressing the conviction that it can be done once the needs are adequately presented, particularly in view of what these optimistic gentlemen call "a better economic situation now developing".

The Council is to recommend a budget of \$2,700,000 for 1935 at General Convention, and just in case you think this is a lot of money let me remind you that the General Convention budget for 1932 was \$4,225,000. This \$2,700,000 is exclusive of any amount which General Convention may find necessary to add for the payment of part of the 1933 deficit if any of it remains at this time. The Council is also supported to recommend to General Convention budgets for 1936 and 1937 but they will ask authority to defer decision on these. If this authorization is given the Council will ask the Bishops to request additional appropriations, including a restoration of salaries to their normal level, with Bishop Sherrill of Massachusetts saying that salaries should be restored at the earliest possible moment.

The Rev. Karl Block of St. Louis made a speech that went over big on the missionary task of the Church. It resulted in plans for missionary doings at General Convention; in plans for addresses by missionary bishops throughout the country before General Convention, and for literature for use next Advent which will clarify the missionary imperative in our modern world — with stress, I take it, on the modern.

Three young theologs were appointed missionaries but only on condition that interested friends will put up \$1,000 a year for four years for each of them, which seems to mean that you must have a rich daddy these days if you want to serve the Church in foreign fields.

Word was received from China that the Rev. T. K. Shen has been elected as the first Chinese bishop to take charge of a diocese (there are five Chinese assistant bishops). Also the Rev. John W. Nichols has been nominated Suffragan Bishop of Shanghai, action on which will be taken at General Convention.

Presiding Bishop Perry announced his intention to sail for Europe the middle of June to visit the European Churches, returning the middle of August—an optimistic note since he apparently feels that the financial situation is not sufficiently serious to require his leadership here. Anyhow I heard one distinguished Churchman remark that if the P.B. could go to Europe for a couple of months that he himself could go fishing for a few weeks without worrying too much about half million dollar deficits.

Guess that is about all—brief, but I hope adequate. The Auxiliary of course had a meeting also, with plans for their General Convention program taking up most of their time. The Rev. Frank Gavin, Miss Vida Scudder and the Rev. Howard C. Robbins are to be three of the headliners.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Stires was the preacher last Sunday at St. Ann's, Brooklyn, where they are celebrating their sesqui-centennial. He spoke right out on several important matters in a manner to disturb not a few of the pew-sitters. "Twenty years ago," he said, "we waged the most frightful war in history—a war to end war. But now all nations are again talking of war. Our own country, which has led in economic recovery, has recently yielded to temptation and increased its naval appropriations, while more than 22,000 schools have been closed through lack of funds and more than 3,000,000 boys and girls have been deprived of a decent education. Have we lost the capacity for feeling ashamed?"

The solution, he said, rested on the faith and character of the Christian Church.

"There is no reason to fear the names given by ultra-conservatives to these new movements for economic, social and political changes," he said. "It was the new idea of God 1,900 years ago which brought the new earth. One of these renewals is taking place now. All civilization is suffering the pangs of travail. A new political, economic and social order is being born and it is up to us to lend it character, put Christ in the hearts of the people and lead them to a new and happier earth. Man has never climbed upward except through the inspiring leadership of Christian character."

* * *

Speaks on Work In Philippines

Dean Malcolm Ward of Manila was the speaker at a meeting of the Auxiliary of the Paterson district of the diocese of Newark, meeting at Allendale on April 19th.

* * *

Department Sponsors Sunday School Paper

The department of religious education of the National Council is sponsoring a Sunday school paper for boys and girls, issued by the David C. Cook Company. There is to be an Episcopal edition at regular intervals, in charge of a supervisory committee composed of Bishop Stewart, the Rev. Gardiner L. Tucker and the Rev. D. A. McGregor. Miss Jean McGregor is the editor.

* * *

Karl Marx Knew Something

The Rev. Wilbur L. Caswell of Yonkers was the preacher last Sunday at St. Paul's Chapel, Columbia

University, and made the boys and girls sit up, as he has a way of doing, by declaring that Karl Marx was nine-tenths right when he declared that "religion is the opiate of the people." "But in that other tenth," he declared, "there is enough power to make over this world. Too many Christians use religion as an escape from reality and prayer as a means of shifting responsibility to God. The purpose of prayer is not to ask God to do what we cannot, but to ask Him to put us in a mood to do that which He cannot do without us."

* * *

Students Hold Informal Meetings

The laymen of Trinity Church, Morgantown, W. Va., have opened their homes to the students of the University of West Virginia for informal group meetings on Sunday evenings. Ten boys, ten girls, three laymen and a professor is the set-up; two hours of discussion and then a bit of fun, which seems fair enough.

* * *

Conferences On Church Work

The diocese of Erie is planning sectional conferences the week of May 20th on various phases of Church work.

* * *

Large Class For South Orange

A class of 41 was confirmed recently by Bishop Washburn at St. Andrew's, South Orange, New Jersey, the Rev. F. C. Todd, rector.

* * *

Student Secretary In Hospital

The Rev. Theodore O. Wedel, new secretary of college work of the National Council, has entered St. Luke's Hospital, New York, for a serious operation, with the doctors announcing that he will not be able to take up work again for two or three months.

* * *

Conference For Church Boys

Older boys of the diocese of Chicago held a conference April 27-29 at Emmanuel Church, Rockford, Illinois. The leaders were the Rev. Hubert Carleton of Wilmette, Mr. George Getgood of Winnetka, Dean Drake of Milwaukee, the Rev. G. W. Ridgway of Rockford and Mr. W. B. Baehr of Glencoe.

* * *

Wants Laymen To Go To Work

Bishop Strider of West Virginia, in addressing a crowd of Church people at St. Albans, W. Va., on April 19th, said that the Church would never do its job properly until the laymen dug in with a bit of work. Twenty-five per cent of the work

now done by clergymen in his diocese, he declared, could be done as well by laymen. He urged a survey of the 2,000 unattached Churchmen of the diocese and said the laity ought to do the job.

* * *

An Ordination In Hartford

William C. Hamm was ordained deacon on April 25th by Bishop Budlong at the Good Shepherd, Hartford, Connecticut. The sermon was preached by the Rev. John N. Lewis of Waterbury.

* * *

Canon Bell At Berkeley

Canon B. I. Bell has just concluded a short retreat at the Berkeley Divinity School, also giving a number of lectures on preaching.

* * *

Young People Go To Jail

The Rev. William K. Russell is more than the capable and energetic rector at West Englewood, N. J. He is also the chaplain of the Bergen County jail. He spoke on this phase of his work the other day before a Rotary club and brought out the startling fact that during the last year and a half the average age of the prisoners with whom he has been brought in contact had fallen from 29 years to 23.

* * *

Propose Endowment For Connecticut Bishops

The official organ of the diocese of Connecticut in the current issue suggests the establishment of a half million dollar endowment fund as a memorial to the late Bishop Acheson, the income to be used to support the bishops of the diocese.

* * *

Chicago Clergyman Regaining Health

The Rev. Edwin J. Randall, secretary of the diocese of Chicago and superintendent of Chicago city missions, who has been in a sanitarium for six months because of severe illness, has sufficiently recovered to return home. It is not expected that he will resume work however until fall.

* * *

Summer Conference For Michigan

The summer conference of the diocese of Michigan is to be held at Cranbrook from June 24th to the 30th. The Rev. W. R. Kinder is the chairman and Bishop Page is to be the chaplain.

* * *

Young People Dance For Cathedral

A very nice way of getting money into the treasury is to dance it in. They have been doing that annually for nine years now in Chicago, the

young people staging a very swanky party at the Drake Hotel for the benefit of the Cathedral Fund of the diocese. They have \$20,000 on hand now, which represents a lot of very hard dancing. They did some of it the other night.

* * *

News Briefs In Single Sentences

Gordon Reese, rector at Vicksburg, Miss., is to be the director of the boy's and young men's divisions of the Brotherhood convention to be held in Atlantic City, October 5-9 . . . Bishop Moreland was the speaker at the annual meeting of the Auxiliary of the diocese of Albany, April 25-26. . . . St. Giles mission, Philadelphia, has become a chapel of Holy Apostles parish for an experimental period of two years . . . The Rev. Frederic Fleming, rector of old Trinity, New York, was the preacher on May 3 at the diocesan Auxiliary service for the presenting of the United Thank Offering, held at St. Clement's, Philadelphia . . . The Rockefeller Foundation has contributed \$12,500 to add to the \$25,000 contributed by the Woman's Auxiliary for a girl's trade building at Fort Valley Normal and Industrial School. . . . Nurses to the number of 1,600 jammed the Epiphany, Washington, on April 22, for a special service arranged by the Guild of St. Barnabas for Nurses; the Rev. Chaplain General of the Guild, the Rev. Charles Henry Webb celebrated and Bishop Freeman preached . . . The Rev. J. Lindsay Patton of San Bernardino, California, has been called as rector of St. Mark's, Berkeley, Calif., one of the finest parishes on the coast. . . . There were 180 young people at the annual convention of the YPF of Minnesota, held for three days at Faribault; lots of clergy there and both bishops.

* * *

The Lost Generation Of the Church

What to do with the "Lost Generation of the Church" which usually consists of boys and young men, was the topic considered by the Rev. Charles Paterson-Smyth, rector of Grace Church, Syracuse, before the Woman's Auxiliary and clergy of central New York meeting in St. John's Church, Oneida, N. Y. At the convocation dinner, the speaker was the Rev. H. H. Hadley, rector of St. Paul's Church, Syracuse, whose topic was "The Adornment of Religion by our Lives."

* * *

Dedicate Stained Glass Window

A beautiful stained glass window was dedicated recently at St. John's, Jacksonville, Florida, a memorial to the Rev. Van Winder Shields, rector of the parish for many years. This

window is the first unit of the proposed memorial to Mr. Shields which, when completed, will comprise a chapel occupying the entire north transept. The window was designed and executed by the Payne Studios.

* * *

New York Parish Has Anniversary

St. Luke's, Jamestown, N. Y., the Rev. Lewis E. Ward, rector, is to celebrate the 100th anniversary of the organization of the parish on May 5-6. The celebration will consist of special services and a parish gathering.

* * *

An Organist Has An Anniversary

We are used to reading about the anniversaries of rectors but for some reason or other the organists seem to be neglected. Not so at St. John's, Kingston, N. Y., for on April 15th there was great doings there to honor the 25th anniversary of Robert D. Williams as organist of the parish. There was of course all sorts of fine music, with talent galore imported for the occasion, and the rector of the parish, the Rev. W. P. Kemper, preached a dandy sermon, giving Mr. Williams deserving praise.

* * *

Detroit Young People Meet

The annual spring half-day convention of the Y. P. F. of Detroit, was held at St. Paul's Cathedral on April 28th. Dean O'Farrall welcomed the boys and girls; Professor S. A. Courtis of the University of Michigan led a discussion on whether or not it is possible to live a truly Christian life today and later on Mr. Lee White, newspaper man, gave an address. There was also food and dancing.

* * *

Boys' School Holds Parlor Meetings

Mr. Adrian H. Onderdonk, headmaster of St. James School in Maryland, has been holding "parlor meetings" throughout the east to meet parents and interest them in the school and to point out its many advantages. A meeting is being held this week at the home of Bishop and Mrs. Helfenstein in Baltimore.

* * *

New Location For National Conference

The Blue Mountain Conference, which has met for eight summers at Frederick, Maryland, is to meet this year at Penn Hall, Chambersburg, Pa.—lots of advantages so we are told, including a swimming pool, a nine hole golf course and a higher and cooler climate. And if you don't think a higher and cooler climate is an advantage then it shows clearly that you never attended this conference when it met at Frederick. The chaplain this year is the

Rev. Angus Dun of Cambridge Seminary, and on the faculty we find such stars as the Rev. Alexander C. Zabriskie and the Rev. Clifford L. Stanley, both of the Alexandria Seminary; Dr. Lewis B. Franklin, one of the top men at "281" who is to give a course on missions; Miss Viennie Borton of the CMH, who is to give a course on social service; Miss Mildred Hewitt, an authority on the Church School; the Rev. Charles Townsend of Providence, who is to have a course on personal religion, and Mr. Milton S. Keeny is again to lead a class on creative discussion. Deaconess Frances Edwards of the department of religious education of the National Council, is the director of the children's conference, one of the features of Blue Mountain.

* * *

Negro Leader Visits Buffalo

The Rev. Howard Thurman, Negro leader and professor at Howard University, conducted an all day conference recently at Trinity Chapel, Buffalo, and was also the noonday preacher at Trinity Church.

* * *

Seattle Rector Has Anniversary

The Rev. Paul B. James celebrated the 25th anniversary of his ordination to the priesthood on the eve of the feast of the Annunciation at Christ Church, Seattle, Washington, where he is rector.

* * *

To Consider Life In Ranch Areas

Western dioceses are to have their own conference on rural Church work this year at Evergreen, Colorado, July 16-27, with emphasis on conditions of life in ranch areas. Among the leaders are Bishop Green, Bishop Ingley, Canon Douglas and Mrs. E. T. Boyd, in charge of work for the isolated in the diocese of Colorado.

* * *

Clergy Hear About Unemployment Insurance

The Hon. Charles Denby Jr., chairman of the committee of the American Bar Association on federal unemployment insurance, was the speaker last Monday at a luncheon attended by the clergy of various communions and members of civic and social welfare organizations in Philadelphia. The meeting was under the auspices of the social service

department of the diocese of Pennsylvania, with Bishop Taitt presiding.

* * *

Large Church Offering In Maryland

The childrens Lenten offering of the diocese of Maryland was presented on April 22nd at St. Michael and All Angels, with a congregation of 1,200 present, mostly children of course. The offering was \$9,009, which was \$1,241 more than that of last year.

* * *

Rural Conference At Madison

A conference on rural work is to be held for the 12th time at the University of Wisconsin meeting this year from June 25 to July 6. The program reflects the new conditions of rural life wrought by social changes of recent years. Our Church has averaged an attendance of seventy at this interdenominational conference, with 35 dioceses represented.

* * *

First Hand Contact With The Law

A clergyman of the south writes to tell me of an experience he had the other day. He entered a country store in a small southern town and was standing about chatting with the men there when a tough looking hombre entered. Nobody spoke. Finally the tough gent said, "I'm just waiting for the jury to bring in the verdict." Meaning to be sympathetic the parson asked, "What's the charge?" "Oh," he replied nonchalantly, "I hit a guy over

the head with a piece of pipe and he died of the flu."

* * *

Settlement Players To Present Religious Drama

The players guild at Greenwich House, New York, which as most of you know is presided over by Mrs. Mary K. Simkhovitch, prominent in the life of the Church, is to present the Biblical pageant-drama "Joseph and His Brethren," on May 11-13 for the benefit of the fresh air and camp fund. The cast is composed entirely of volunteers, while the costumes are made by the designing classes of the Settlement, with the music furnished by the student orchestra of Greenwich House.

* * *

Religious Play For Chicago

The Chicago Church Federation is to present this summer for a week in June the dramatic spectacle "Judas Iscariot," written by the late Temple Thurston, eminent author. The play, non-theological in nature, is a gripping portrayal of the emo-

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tional conflict that swayed the life of Judas. There will be 250 in the cast, chosen entirely from church dramatic groups.

* * *

Colorado Has at Least One Listener

People that broadcast tell me that one of the hazards is a fear that nobody is listening. Well, those on the "Church of the Air" can now know there is at least one. An eighty-five-year-old Churchwoman who is an invalid, in a little Colorado town on the western slope of the Rocky Mountains, is one of the most enthusiastic listeners. This Colorado lady has been a communicant of the Church for seventy-two years; she comes from a long line of Church of England ancestors and is distantly related to the present Bishop of London. The opportunity to hear an Episcopal Church service was a rare one and greatly enjoyed.

* * *

Gift of Land to Spokane Cathedral

A friend of the church in Spokane has just given to the cathedral there two large farms; one of 120 acres located at Springdale; the other of 60 acres located near the Glacier National Park in Montana. He gave them in the hope that they might serve as outing spots for the clergy and their families, not only of the district of Spokane but from elsewhere.

* * *

Quiet Day for Pennsylvania Clergy

A quiet day for the rectors of the parishes and missions of the convocation of Chester, Pennsylvania, is being held Friday at Trinity, Swarthmore. Bishop Taitt is to celebrate and the Rev. J. Jarden Guenther, rector of Trinity, is to lead the intercessions.

* * *

Business Is Better at Canal Zone

Increase or decrease of world trade may be the subject of endless theories and volumes of reports, but it has a concrete and immediate ef-

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fect on one of our missionary districts, which is the Panama Canal Zone. The Dean of St. Luke's Cathedral, at Ancon, the Very Rev. S. Alston Wragg, writes that the number of ships through the Canal has recently reached the peak of 1927. In April 50,000 officers and men from 104 naval vessels spent some time in the Zone. Fruit companies are developing new plantations in the interior, accessible by motor car.

* * *

Daughters of King Plan for Convention

Tentative plans have been worked out for the convention of the Daughters of the King, to be held at Atlantic City immediately preceding General Convention. Services are to be held in St. James' Church and Bishop Matthews and Bishop Urban are to speak at the opening service on October 5th.

* * *

Men's Club Learn Church History

The men's club of the Advent, Birmingham, Alabama, is sponsoring a series of lectures on Church history. The Rev. Oliver J. Hart of Chattanooga was a recent lecturer.

* * *

Bishop McDowell on Church-Wide Endeavor

Bishop McDowell of Alabama visited fifty congregations of his diocese during Lent to deliver a message about the Church-Wide Endeavor.

* * *

A Story of Inter-Faith Cooperation

A story of the cooperation of those of various faiths is told by the Rev. Patrick Murphy, Roman Catholic priest of Ennis, Texas. Relating the story of a recent illness he said:

"It was three o'clock in the morning in the Baptist Hospital in Dallas,

where I lay scarcely breathing, with half of the blood of my body lost through the operation. A young Jewish physician stood by my bedside. He had been there for sixteen hours. I closed my eyes from utter weak-

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Atlantic City, N. J., October 10-26

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ness. This young Jewish physician slipped down the hall and telephoned to my Catholic physician, seven miles across the city. "Can you get here in forty minutes? Father Murphy is slipping through my fingers." In less time than that my physician was there and with this young Jewish doctor they arranged for a double transfusion. And two young Baptist internes in a Baptist hospital gave their blood to save a Roman Catholic priest under the ministrations of a Jewish and Catholic doctor."

A Baptist minister in Ennis later declared that the first contribution towards his proposed new church to be built when the depression is over, was a check from Father Murphy for \$200. Remarking upon this incident a well known Dallas religious worker declared, "Think of it! Two hundred dollars from a Catholic priest to help build a Southern Baptist church!"

* * *

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Has your education given sympathy with all good causes and made you espouse them?

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Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be highminded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

* * *

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BERKELEY DIVINITY SCHOOL

(Continued from page 7)

School some priest of the English Church. He lives at Berkeley for one term, teaching apologetics, philosophy of religion, or some similar subject, and he preaches and lectures in the chief cities of the Eastern States. The first of these priests was the Rev. Percy Dearmer, known throughout the world as the author of the "Parson's Handbook"; and the list of his successors contains some very distinguished names. Greatest of them was Geoffrey Studdert-Kennedy, whom the war revealed as a



THE LATE G. A. STUDDERT-KENNEDY
One of the Schools Famous Lecturers

prophet of God. Dwelly, Dean of Liverpool, Duncan-Jones, Dean of Chichester, Dewar, Chancellor of York Minster; Carpenter, Master of the Temple; Pym, Chaplain of Balliol; Hudson, Canon of St. Alban's; Davey, Canon of Liverpool, are also in the list of those who have been English Lecturers at Berkeley. So that Dean Ladd's enterprise has not only brought a succession of English priests who have made an important contribution to international understanding and to the life of the American Church, but has also brought to Berkeley, to the intimate fellowship of life in a small school, the non-academic interests and points of view without which a Divinity School cannot fulfill its whole function.

My own impression of Berkeley is of a school maintaining high intellectual standards. I have been impressed by the good work the alumni are doing; the students are extraordinarily alert and earnest; the faculty are more than competent. Studdert-Kennedy said of Berkeley: "Speaking out of my experience

of several months in residence at the School as a member of the teaching staff, I may say I have never known a theological seminary which seemed to me so much on the right track. I whole heartedly believe in Berkeley and in the work it is doing."

Such a life under the shadow of a great university and yet within an industrial town, is inevitably stimulating intellectually, so that the students cannot escape being aware of what is going on in the world about them. To this end are directed the Dean's Sunday evenings for the students, which are addressed by men often of great eminence who deal with all sorts of subjects generally outside the range of the theological curriculum. Art, music, international relations, the new conceptions of law, travel talks, the "new economics",—all these and many other subjects are

freely discussed on these Sunday evenings round the fire. Berkeley has a real interest in the problems of the social and economic crises in the modern world. It tries to awaken in men a social conscience, as the phrase goes.

This then is something of the life and aims of Berkeley. Small, with simple and unostentatious buildings (set however in very beautiful grounds), the school tries to set an example of "plain living and high thinking" (in contrast to the magnificence of the secular institutions about it); and tries to turn out men of disciplined personality, devoted to the traditions of their Church and yet awake to the necessity for a new point of view; trained to understand the problems of the world and the mental attitude of the people among whom they are to minister.

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

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