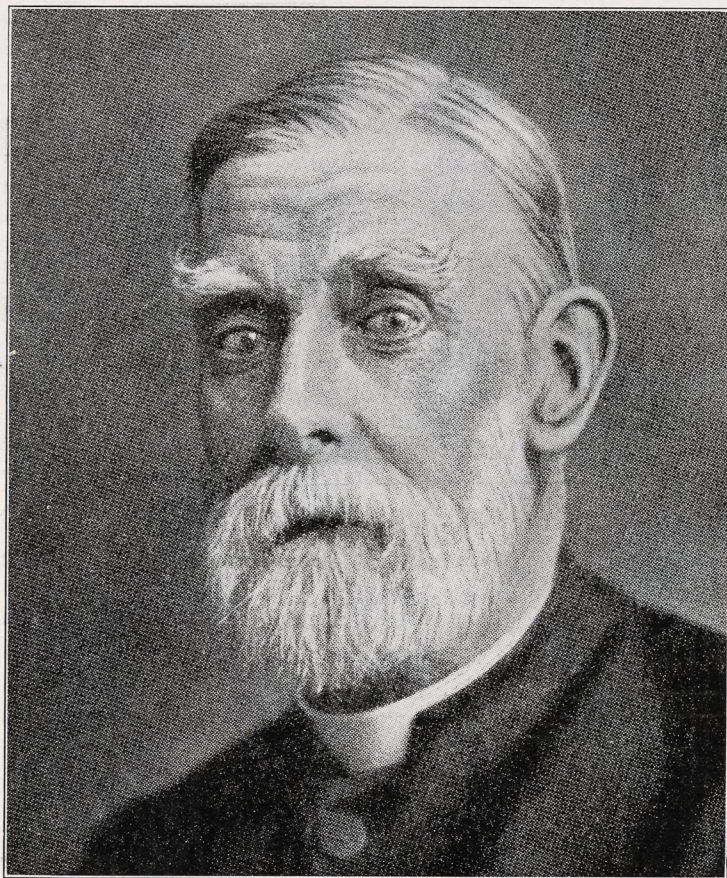


The **WITNESS**

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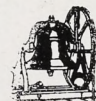
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THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 27.

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

THE CHURCH IN THE COLLEGE WORLD

By

LEROY S. BURROUGHS

Student Pastor at Iowa State College

STUDENT work today has been called "our newest missionary venture." It is, in a very real sense, the church's journey into a strange land, to preach the gospel to people who need it tremendously. The college world is a world quite different from the world elsewhere. Here, for a time, young people who have been in our homes are suddenly exiled. They are thrown almost entirely upon their own resources. Many of them, however, do not have to earn their own living. They live in an atmosphere somewhat like that of the old hymn—

"What tho the spicy breezes
Blow soft o'er Ceylon's isle;
Tho every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone."

Of this fortunate, or unfortunate class, it may well be said that "they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." But there are many others who have to earn all, or a large part of, their living while they are in college.

In this strange land we find a most attractive lot of "natives." They are healthy in mind and body, and rather unconscious of their souls (which may also be a healthy sign). They are—or should be—excessively busy with class work, professional organizations, and with social and athletic activities. Their working days are long; and, being young, they need plenty of sleep.

There has been a considerable change in emphasis in the work the church has been doing in college communities in the past twenty-five years. At first it was considered quite sufficient to have a church in the town where the college was located. Students, like any one else, should be glad to have the privileges of the church. No special interest was shown in the students

when they did come. The fact that their schedules prevented their participation in the ordinary social and other activities of the parish did not disturb the town people.

Then the church began to see that it was a distinct responsibility towards the students. Dormitories and large halls were built to house them. Today, all over the country, there are church dormitories either lying idle or being rented out as sorority, fraternity, or other dwelling houses. The college at last had taken care of the housing of its students.

The church then turned to the organizing of students into clubs, societies, and fraternities. Meetings were held, constitutions and by-laws constructed, minutes kept, and dues charged. But this phase soon ran thru its brief history. The social life, however, engendered by the activities of this period still prevail in many places. Only recently have some of the church centers realized that the social life of the student is already too well looked after. Something deeper is needed.

NEXT, students began to want classes, discussion groups, lectures in series, etc. This, too, seems to have been a passing phase. Today it seems as tho the church has once more learned that her primary responsibility to any group is to provide the atmosphere and opportunity for worship. Meetings are poorly attended, social activities have to be most unusual to attract the attention of the already-too-busy student. But dignified and beautiful services still attract in a wonderful way. In general, I would say that the students attend services as well, if not better, than the average parishioner.

They are particularly interested in the colorful services of the church year. Great opportunity is given during the Advent and Christmas season, Lent, and on Good Friday, Easter, and other days when the church has a distinctly appropriate service. Series of sermons attract the students, particularly when an interesting outside preacher is brought in for a mission. Great

care must be used in planning any special services, to make sure that the hours are such as fit in with the students' college program.

A church that is near the campus can do well with a midweek communion followed by a simple breakfast planned to make it possible for the student to be at his first class on time. No elaborate service or protracted breakfast will do, for time is extremely precious before eight o'clock in the morning.

THE open church does much in the way of educating a college community. If the church is attractive, hundreds of people will drop in—at first merely out of curiosity. Then thru the years one can build up the idea of using the building for personal prayers. The student really does feel the need of quiet moments. In colleges today almost everyone lives in constant and close proximity to his fellows. Studying two or three in a room, going to classes in groups, sitting in lecture halls with hundreds, eating meals in college commons, fraternity dining rooms, or crowded restaurants, and sleeping in rows of double-decker beds on a sleeping porch or in a dormitory room, leaves little privacy. Consequently the saying of prayers and the reading of thoughtful, spiritual books is difficult. A warm church and an attractive reading room in a parish house near the campus will gradually develop a little spiritual life amongst the students.

Then, too, the church must learn to recognize any piece of altruistic work as a bit of Christian service. Some professor may be a college councillor (official or otherwise), and students may find in him a friend in their perplexities. That man is doing work for Christ. A student may be an outstanding man in campus life. When he is seen regularly in church, he is doing a Christian task—"letting his light shine before men." He is not conscious of this, fortunately, but he is thereby helping the church considerably.

Petty and exacting duties must not be laid upon students. They must not be called together when there is no point in their meeting. If there is work to do, they will usually be glad to do it; but they see no point in cramming an already full schedule. In fact, the church must often stand definitely and courageously for the simplifying of college life. Under the strain of the ever-increasing load of things to do, the student is breaking and becoming petulant and cynical. He must be saved from the idea that activity is progress and that ceaseless running around is success. Especially with the postgraduate student, he must be shown that life is larger and richer than his particular little field of research. The church can do much to stress the significance of consecrated leisure—a thing now almost unknown in the world we call college.

THRU carefully chosen pastors, the church ministers to this new "mission field." What can the church do? Many things—but most of them can be boiled down into a phrase: the church must show, thru her services, her ministrations, and her clergy, that she is interested in the welfare of her children while they are off at college. She must be sympathetic and help-

ful. When the students are convinced of this, they will come to the church and her ministers for aid and advice in their difficulties. They can not be driven, they can not be rushed; they must be loved and understood into these contacts. It may take years, but if the church can minister in a vital way to her students, it is worth a man's while to spend his life preparing for such opportunities, for with students you are working with the future, and you are making investments that will bring tremendous returns.

QUESTIONS FOR DISCUSSION GROUPS

1. What in your opinion is the greatest service the Church can give the college boy or girl? Discuss thoroughly, getting different points of view.
2. If possible have some undergraduate, or if not, then a recent graduate, speak to the group briefly on "What the Church Meant to Me in College."
3. Have members of the group report on the work of the Church at the colleges in your diocese.
4. What changes in method of the Church's work in colleges has taken place during the past twenty-five years? Why?
5. Is the life of the undergraduate today very different from the life of the undergraduate a generation ago? Bring out different opinions on this subject in class.
6. Is co-education a good thing? Discuss.
7. Do you consider work in colleges worthy of the attention of diocesan and National Church officials?

What Think Ye?

By

BISHOP WILSON

I HAVE just come across a book by Frank Morison entitled "Who Moved the Stone?" (published by the Century Co). The author explains how he started out to write one kind of book and ended with something quite different. As a young man, immersed in scientific studies, he assumed that the divine character of our Lord was a beautiful invention growing out of miraculous legends which had somehow crept into the Gospel records, the chief of which was His resurrection. Yet he had a reverent regard for the man Jesus. Therefore he determined to write a book exhibiting the fine humanity of our Lord, while brushing aside everything else. He centered his study around the Trial, the Crucifixion, and the Resurrection. He studied the Gospel records and many others outside the Gospels, and the further he went, the more his convictions changed. As the book finally comes to birth, it is a most interesting examination of all the evidence available, showing how an honest mind can reach no other conclusion than that the accounts are real history. It is stimulating reading, suggestive of considerable hard thinking. A fine book for Lent.

One is reminded of the circumstances which are said

to account for the famous story of "Ben Hur." The author, Gen. Lew Wallace, considered himself something of an infidel. He was also a good friend of Col. Robert Ingersoll who attempted to lecture the country into agnosticism some fifty years ago. Wallace and Ingersoll were talking over their mutual scepticism one day when the colonel said to the general that someone ought to write a romance about Christ and not leave all the fiction to the four Gospels. General Wallace decided to undertake that very thing and diligently set about the collecting of information. The more he studied, the more he found Christ absolutely unexplainable on purely human grounds. It was a very different general who finally produced "Ben Hur," which was a very different book than that which was originally intended.

There is another story of two Englishmen, both intellectually brilliant and both pronounced sceptics. They loved to get together and ridicule the Christian religion. They were agreed that if two points in the Christian faith could be exploded, the whole fictitious structure would fall to the ground. One was the resurrection of

our Lord and the other was the unique experience of St. Paul. One of them undertook to explain away the resurrection and the other was to puncture the reputation of St. Paul. They set about their tasks and were busy marshalling up arguments for several weeks. Then they met to check over results. "Well," said Number One, "what did you find about the resurrection?" "Laugh at me, if you will," replied Number Two, "but when I undertook that investigation I determined to be perfectly candid about it. I've gone over the evidence and, in spite of myself, I cannot escape from Jesus Christ. I am convinced that His resurrection is a fact." "Thank God," said Number One. "You may also laugh at me if you like. When I went after St. Paul, I too had to be honest. Before I was through, he had me on my own knees repeating his prayer—'Lord, what wilt Thou have me to do?'"

"What think ye of Christ?" I believe it was Gilbert K. Chesterton who said once that it is the saint who tries to get his head into the heavens; but it is the sceptic who tries to get the heavens into his head—and it is his head that splits.

THE NEED TODAY

By

BISHOP JOHNSON

RELIGION is, or ought to be, something more than an auxiliary engine in a man's life to be put in use only when the ordinary motive power is inefficient.

It should be the force that animates us, the power that stimulates us and the steering gear that guides us in all that we do.

The need of the nation today, in this time of universal adversity, is a man power which has a background of definite conviction, a foreground of universal fellowship and a willingness to sacrifice time, strength, and money to achieve the ideals of the Master. We are confronted with the failure of the world's supermen who in the realm of finance, politics and education have assured us that man can get along with very little religion if the nation is prosperous, patriotic and cultivated.

When one considers the enormous wealth that has been placed at the disposal of the world's leaders in the past twenty years, and surveys the economic world in ruins, one may be pardoned if he repeats the question of the young rich man to our Lord, "What lack I yet?" and also if he is startled into reflection by the answer, "Sell that thou hast and devote it to the poor."

We are faced with an unemployment situation in a commonwealth of our production—in other words, hunger in the midst of plenty, which fortunately will be saved from starvation, not by the promoters which produced the calamity but by the conscience of those who are striving to relieve it. We are faced with a

political situation which is subject to the cross-currents of private greed, partisan prejudice and sectional avarice,—a condition in which forward progress is hindered by the self-centered attitude of those selected to legislate. We are faced with the rising tide of universal education and increased crime.

Some of us must be pardoned if we fail to accord to the wordly leadership of the day that superiority in the situation that they seem to claim. Personally I believe that the world is in a mess which has been brought about by a spiritual solar system in which self and not God is the center, and therefore, in which conflicting interests result in bewilderment and chaos.

And in saying this I am fully aware that religion can be as self-centered as politics, and that a system of religion chiefly concerned with saving the individual soul produces even a more hopeless type of citizen than the other causes which I have named. I am satisfied that the universe was not created in order to give temporary benefits to the privileged classes nor eternal salvation to the self-chosen elect.

The Church furnishes an opportunity for a man to make his contribution to the morale of society.

FIRST in recognizing the rule of God by participating in divine worship, not as a matter of satisfying his own emotional interior but rather of expressing his protest against atheism and his recognition of divine providence which is concerned with the affairs

of men. Whether God breaks through by unusual forces into your life or mine is secondary to the conviction that He is the God who holds in His hands our ultimate destinies.

It is a small thing in our lives to give up at least one hour a week to divine worship, but it is a vital thing in the life of the community whether it is composed of the sort of people who act on conviction and not on caprice in this obligation.

I believe that the moral laxity of the town is more affected by the lax Christian who is indifferent to this obligation than by the open advocates of atheism and brute force.

The soap box orator is a menace only in an environment of godless Christians.

In my own judgment the most important act that I perform is that in which I worship God both in public and in private.

Second. The Church furnishes an opportunity for a universal brotherhood in which there is no distinction of race, color or social position.

It is a constant struggle as to whether society so called shall patronize the church or whether the Church shall leaven society. If you want to kill the dynamic force of the Church on human souls, turn your parish church into a social club, whether of the aristocratic or the proletariat, and you will succeed in destroying its power.

It is the one institution which from its charter demands that the rich and poor shall meet together and the Lord is the Maker of them all, but it is a difficult task to keep to this standard. In doing this we must free ourselves from the temptation to segregate ourselves within our own caste—whether it is a case of the prosperous snubbing the lowly or the working classes scorning the rich.

In either case capitalism and secular socialism seem to be chiefly concerned with the division of the loot rather than with the surrender of the soul to a high ideal of humane service.

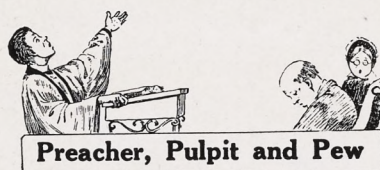
I am unable to tell whether I would prefer to be decapitated by a parasite of the Czar or by a delegate of the Soviet. I prefer neither to the glorious liberty of the Sons of God, even at the price of much inefficiency and inequality. I believe that the only liberty worth enjoying has been that which has come from the teaching of the Master, even though that teaching has been perverted by human instruments who have tried to reflect it.

It is futile to compare what is, with perfection; it is intelligent to compare what is our privilege now with what has been in the past. It is foolish to compare men with angels and bemoan the imperfections of the former. It is consoling to compare men with alligators and monkeys and to realize that we have been taken out of the muck. "Blessed is He that took me out of the horrible pit, out of the mire and clay and set my feet upon a rock and ordered my goings."

Third. The Church furnishes an opportunity for a man to so order his own life that his animal passions do not control his divine attributes.

It is a curious thing to me that whenever religion (which is a hunger and thirst after righteousness) goes out, that sex relations (which we have in common with rabbits) enter in to fill the vacuum. It is true that we have much in common with the animals and from the standpoint of biology man is an animal and is at liberty to remain one. Christ offers us a different hope but He does not force it upon us.

As I see it, He invites us to follow Him; you may take it or leave it; He will not turn the invitation into conscription. Whenever this has been tried it has ended in a worse condition of society than before.



By

E. P. JOTS

On the stone marking the spot where reposes all that is mortal of Dr. Walker, author of "Walker's British Particles," is inscribed: "Here lies Walker's Particles." A similar punning effect is exhibited by the epitaph of one Dr. Fuller: "Fuller's earth." Equally brief and withal touched by a bit of grim humor is the inscription over the grave of Thomas Maginnis: "Finis, Maginnis."

The grave of one Cattie Gray who long ago had made a living selling earthenware, we are told, is marked by a stone bearing this inscription.

"Beneath this stone lies Cattie Gray,

Changed from a busy life to lifeless clay;

By earth and clay she got her pelf,

And now she's turned to clay herself.

Ye weeping friends let me advise

Abate your tears and dry your eyes,

For who can tell, in a run of years

In some tall pitcher or broad pan

She in her shop may be again."

* * *

Minister's Wife: "How is Johnnie? We've missed him from Sunday school."

Mother: "Oh, Johnnie isn't well."

Minister's Wife: "Isn't that too bad! How long has he been out of school?"

Mother (indignantly): "Why, he hasn't missed a single day."

* * *

Wife—"John, I'm writing a paper on calendar reform for our club. Do you know which Pope gave us our present calendar?"

Husband—"Pope? Good heavens! I thought it came from our grocer."

* * *

Two darkies were discussing hard times and one said: "Tell you what Andy. If things get any worse than they is, I'se goin' to go preachin'. I done it once and I ain't above doin' it again."

BOOKS RECOMMENDED FOR LENT

By

FLORENCE CONVERSE

Formerly Associate Editor of
Atlantic Monthly

RELIGION AND THE RISE OF CAPITALISM by R. H. Tawney. *Harcourt, Brace & Co.*

A valuable history of the interaction of religion and economics, through the middle ages to the beginning of the eighteenth century. The author raises such questions as "Has religious opinion in the past regarded questions of social organization and economic conduct as irrelevant to the life of the spirit or has it endeavored not only to Christianize the individual but to make a Christian civilization?" "Does the idea of a Church involve the acceptance of any particular standard of social ethics, and, if so, ought a Church to endeavor to enforce it as among the obligations incumbent on its members?"

LABOR AND COAL by Anna Rochester. *International Publishers.*

Beneath the array of cold facts in this survey of the American coal industry, seethes a burning passion for social justice. Churchmen and Churchwomen whose hearts are wracked by the problems of unemployment would do well to turn the pages of this class conscious statement of the conditions in the coal mining industry.

THE CAPUCHINS: A Contribution to the History of the Counter-Reformation by Father Cuthbert, O. S. F. C. *Longmans Green & Co.*

The learned author of the life of St. Francis gives us a vivid account of the Capuchin Reform of the Franciscan Order in the sixteenth century, with biographical sketches of the friars who were most active in the movement to observe the Rule of the Order according to the intention of the Founder. Father Cuthbert has just been transferred from the Friary at Oxford to the new house established for Franciscan research at Assisi.

MY HOST THE HINDU by Muriel Lester. *Williams and Norgate, London.*

A fresh approach to Ghandi and India. The author's impressions are given with a sanctified commonsense that is refreshing and appealing; every page is delightfully readable. A little book, but with substance enough in its few pages to furnish pentential meditations for the forty days of Lent.



KARL REILAND

Writes a Fine Lenten Book

ALICE MEYNELL, A Memoir, by Viola Meynell. *Charles Scribner's Sons.*

The victorious story of Mrs. Meynell's selfless, consecrated, hard-working, steadfastly happy life, as poet, woman of letters, wife, mother and friend, must quicken and rejoice every reader.

THE POETICAL WORKS OF THOMAS TRAHERNE, edited by Bertram Dobell. *Dobell, London.*

Not so well known as his contemporaries, Herbert and Vaughan, Traherne is perhaps the purest mystic of them all. To give a half hour a day, during Lent, to this volume, to meditate with the poet upon thoughts, "Ye brisk, divine and living things"; upon "The life and splendour of Felicity"; to learn the lines, "'Tis death, my soul, to be indifferent" will perhaps prepare the eyes of the spirit for the Easter radiance.

By

FREDERICK BUDLONG

Rector at Greenwich, Connecticut
PSYCHOLOGY IN THE SERVICE OF THE SOUL by Leslie Weatherhead. *The Macmillan Company.*

The simple methods of psychotherapy from the standpoint of the Christian religion. A valuable book, particularly for the pastor.

WHAT'S LIFE ALL ABOUT? by Bertha Conde. *Charles Scribner's Sons.*

Satisfying answers to life's problems based upon the experience of

one who has worked much with young people.

THE PRACTICE OF PRAYER by William C. Sturgis. *Morehouse Publishing Co.*

A good book for Lenten reading by this leading layman of the Church.

THE REAL JESUS by Bishop Fiske and Burton Easton. *Harpers.*

The story of Jesus fascinatingly written by Bishop Fiske from material furnished by one of the scholars of the day, Professor Easton of the General.

THE LIFE OF PHILLIPS BROOKS by Bishop Lawrence. *Harpers.*

A brief account of one of the greatest of Churchmen, written by one who knew him intimately.

WHO MOVED THE STONE? by Frank Morison. *The Century Company.*

A book especially recommended which should be read by every Churchman before Easter.

CHRIST IN THE GOSPELS. *Burton Easton. Charles Scribner's Sons.*

Modern scholarship takes one behind the scenes in this work which is an outstanding achievement in New Testament scholarship.

By

ARTHUR DUMPER

Dean of Trinity Cathedral, Newark

INFLUENCE OF CHRIST IN THE ANCIENT WORLD by T. R. Glover, *Yale Press.*

TEMPTATIONS TO RIGHTDOING by Ella Lyman Cabot. *Houghton Mifflin Co.*

LIFE OF PHILLIPS BROOKS by Bishop Lawrence. *Harpers.*

THE BOY TODAY by Dr. Abbott the headmaster of Lawrenceville School. *Revell.*

THE NEW AMERICAN PRAYER BOOK by Dr. Chorley. *Macmillan.*

RIGHTLY DIVIDING THE WORD by J. Newton Davies. *Abingdon Press.*

PRAYER by W. E. Orchard. *Harpers.*

OUR EXPANDING CHURCH by James Thayer Addison. *Church Book Store.*

By

GARDINER DAY

Rector at Williams College

OUR EXPANDING CHURCH by James Thayer Addison. *The National Council.*

Every Churchman ought to read this clear and concise exposition of missionary work of the Church.

BY AN UNKNOWN DISCIPLE. *Anonymous. Richard R. Smith, Inc.*

Anyone who has not read this exquisitely beautiful retelling of the life of Christ has missed some inspiring moments.

THE PROBLEM OF GOD by *Edgar S. Brightman. Abingdon.* THEISM AND THE MODERN MOOD by *Walter S. Horton. Harpers.*

Either is a good antidote to the modern non-theistic currents of thought.

BELIEF UNBOUND by *Wm. P. Montague. Yale University Press.*

LIFE OF PHILLIPS BROOKS by *Bishop Lawrence. Harpers.*

The brief and lucid biography for which everyone who knows of Brooks has been hoping.

SPLENDOR OF GOD by *Honore Willsie Morrow. Morrow.*

Swiftly moving story of Adoniram Judson, one of earliest missionaries to India.

THE CHURCH AND INDUSTRY by *Miller and Fletcher. Longmans.*

What our Church has done in this field.

THE SOCIAL SOURCES OF DENOMINATIONALISM by *H. Richard Niebuhr. Henry Holt.*

Penetrating study of the sources of denominational difference.

TWENTY-FOUR VIEWS OF MARRIAGE. Edited by *Clarence Spaulding. Macmillan.*

Magnificent collection of essays on marriage problems issued by the Presbyterian General Assembly's Commission on Marriage.

THE DAWN OF RELIGION IN THE MIND OF THE CHILD. *Edith Mumford. Longmans.*

Suggested for parents.

By

WILLIAM PORKESS

Rector at Wilksburg, Penna.

GOD IN THE SLUMS by *Hugh Redwood. Hodder & Stoughton.*

A cure for the worst kind of pessimism in Christian service.

GREAT LIVES DIVINELY PLANNED by *Jane T. Stoddart. Richard R. Smith, Inc.*

A great tonic for any life that is sincere and yet perplexed.

MORALS OF TOMORROW by *Ralph W. Sockman. Harper & Brothers.*

A discussion, carried out with unusual clarity and vigor.

GOD IN CHRISTIAN EXPERIENCE by *W. R. Matthews. Harper Brothers.* Human freedom and Divine purpose, strikingly presented.

PATHWAYS TO CERTAINTY by *William Adams Brown. Charles Scribner's Sons.*

Nothing finer for this age of doubt.

By

WILLIAM B. SPOFFORD

Managing Editor of *The Witness*

WHICH WAY RELIGION? by *Harry F. Ward. The Macmillan Company.*

Are the churches of America to become court chaplains for the acquisitive society or are they to be one of the forces making for a transformer society? This important question is discussed fully by this keen Union Seminary professor.

THE RELIGION OF MAN by *Rabindranath Tagore. The Macmillan Company.*

Says the poet of this new book: "In this work, I offer the evidence of my own personal life brought into a definite focus. To some of my readers this will supply matter of psychological interest; but for others I hope it will carry with it its own ideal value important for such a subject as religion."

LIFE'S AN ART by *Franc-Nohain. Henry Holt and Co.*

A book of rare beauty and charm, containing much wisdom.

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Any book by the great bishop of England is eagerly read by his thousands of American readers. As with his previous books this one will be the topic of conversation wherever clergymen meet during the next few months.

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THE LORD'S PRAYER by *Friedrich Rittelmeyer. The Macmillan Company.*

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A TRULY inspiring story comes from the diocese of Tennessee.

Bishop Gailor and his Council had met to fix Tennessee's Expectation to Pay. They faced a shortage of \$12,000 in the amount needed to meet the diocesan budget and the quota to the General Church. A roll call clearly demonstrated the shortage, and conditional cuts were suggested to balance the expectations against the deficiency. A cut of \$5000 on the quota to the National Church was proposed: \$7000 more was to be lopped off here and there in the diocese.

"They were probably the best cuts that could be made," says a participant in the proceedings, "but they were so drastic and harmful that we declined to take the responsibility for making them, and resolved to put the matter up to the Convention itself."

Then a wise and far-seeing mind moved that final action be postponed until the next day to give the people a chance to think and pray over it.

Over night the miracle—shall we say?—happened.

"When the matter was taken up on Thursday," says the chronicler, "there was an entirely different spirit. Parishes, Sunday Schools, Bible Classes and individuals volunteered to raise additional sums until the whole budget was subscribed."

This, in face of drought, business depression and an epidemic of bank failures in the city of Nashville. It is notable that this deficiency in the quota was made up largely by small gifts—something from a parish here and there, a little from a Sunday School, a trifle from a Bible Class, the ever swelling pittance from the none too full purses of individuals. No single person or small group contributed the needed sum in bulk.

"That was one of the best parts of it," says our informant. "It was not jammed through by a little clique. Bishop Gailor, from the chair, was the real leader and the clergy and laity from all over the diocese took up the torch, after the people had been given a chance to think and pray over it."

* * *

The big event at the meeting of the National Council last week was the appointment of the Rev. B. H. Reinheimer of the diocese of Southern Ohio to be the executive secretary of the field department. Mr. Rein-



H. ADYE PRICHARD
He Observes from the Country

heimer has been the executive secretary of the diocese of Southern Ohio for a number of years and, as I am sure you are aware, he had done an exceptionally fine job there. Great things can be expected of him on his new job. Another important appointment is that of the Rev. Rankin Barnes of the diocese of Los Angeles to the assistant secretary of the department of Christian Social Service. This appointment was really made by Dean Lathrop before his death. Mr. Barnes has been active in social service work in his own diocese. Mr. Reinheimer has accepted his appointment and will start on the job March 15th. Mr. Barnes has not as yet signified his intention. No appointment was made to fill the vacancy caused by the death of Dean Lathrop.

Another important bit of news, stressed at the Council meeting, was the fact that payments on 1930 quotas came to 99% or a little more—not quite 100% but close enough to it to cause rejoicing.

As for 1931 the pledges so far received are \$150,000 short of the budget. Therefore a good bit of the time of the Council was taken up with the discussion of just where the cuts were to be made. Of course there are undesignated legacies which will take up some of the slack and the gentlemen assembled for several long sessions to try to plan affairs wisely. Twenty of the 26

members of the Council were present, several being absent because of illness.

* * *

With the advent of a new rector at All Saints Church, Richmond, Va., an example of a good recruiting ground for the church's ministry is evident. The four largest churches of Richmond are now in charge of clergymen's sons, three of the fathers having been bishops.

The Rev. B. D. Tucker, Jr., rector of St. Paul's, is the son of the late bishop of Southern Virginia. The Rev. Churchill J. Gibson of St. James is the son of the late Bishop Gibson of Virginia. At Grace and Holy Trinity Church, the Rev. Charles W. Sheerin is the son of the Rev. James Sheerin, an active presbyter of many years' standing, while the Rev. Ernest VanR. Stires is a son of the bishop of Long Island and has just begun his ministry at All Saints.

* * *

One rector in Central New York believes in keeping in touch with the young men and women away at school and college for he writes them four times a year—in September, soon after they leave; in December, before they come home; in January, just after they have returned from the Christmas vacation; and at Easter. With the January letter he sends them a calendar of the Church Year for their Prayer Book or pocketbook. No wonder he sees so many of them at church when they are home.

* * *

Bishop Stewart in his charge to the diocese of Chicago, given at the opening of the first convention over which he presided, delivered a searching analysis of the times in which we live.

What he termed intellectual, moral, social and religious ferment and utter bewilderment of the present "dizzy world" were point dwelt. Protestantism is threatened with "complete bankruptcy", he declared, in asserting that the Christian world is swinging back to the center, "the center not of tyrannical ecclesiastical authority but the center of the Catholic faith and order and worship."

The bishop discussed what he termed the "great religious convictions of the race," among them being: the existence of God; the dignity and responsibility and, to some

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extent, the freedom of man; the necessity and efficiency of prayer; the necessity and value of worship; the indestructibility of goodness, beauty and truth; the imperishable splendor of suffering; the redemptive value of sacrifice and the final triumph of the soul over death.

In dealing with diocesan affairs he called for a million dollar endowment, asked for two archdeacons (their appointments reported elsewhere), suggested the establishment of a home for aged clergy and their wives, as a memorial to Bishop Griswold, and expressed the opinion that a better plan for the placing of the clergy should be worked out. In addressing the clergy he said:

"You are expected to have the learning of a scholar, the logic of a lawyer, the eloquence of a gifted orator, the peripatetic energy of a family doctor, the exquisiteness of an artist, the expertness of a specialist in child nurture . . . the wizardry of a financier, the popularity of a Rotarian and the sanctity of a saint—all for the salary of a janitor in a modern apartment house." He called upon the clergy to "think through our faith again and again" in the face of modern revelations. He asked the layment to be "not critics of your clergy so much as counsellors, sympathizers, helpers," and called upon them to regard money as "sacramental."

In closing, Bishop Stewart asked the convention to approve of plans for inviting the 1937 General Convention to Chicago, to help celebrate the centennial of the diocese.

* * *

Thirty-five young Christians, many of them clergymen, met in New York last week to discuss our present social order and its relationship to Christianity. The outstanding leader of the group was Dr. Reinhold Niebuhr, professor at the Union Theological Seminary. They plan to organize a fellowship, to meet regularly, to discuss parts that they should play in efforts being made to Christianize society.

* * *

The clergy of the diocese of Vermont were the guests of Bishop Booth at a conference held at the Bishop's House, Rock Point, on February 2nd. Plans are being made to raise an adequate endowment fund for the diocese.

* * *

St. Paul's, Bridgeport, Conn., was burned to the ground on February 2nd., the loss being estimated at \$75,000, not including memorials and organ. The church was insured for about half the loss. Plans are already made to rebuild, and donations

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* * *

Canon Robert J. Murphy of the diocese of Lexington conducted a quiet day last Tuesday for the clergy of the diocese. It was held at St. John's, Versailles.

* * *

Convention of the diocese of Lexington was held at Fort Thomas on February 3rd and 4th. The new dean of the cathedral in Lexington was the preacher at a mass meeting. Depression of course in Kentucky as everywhere else, yet the diocese ended the year 1930 with a surplus after paying all obligations to the National Council. Convention deputies elected were: clergy: Revs. T. S. Will, C. P. Sparling, Franklin Davis and R. J. Murphy. Laymen: C. M. Harbison, A. C. Hunter, H. T. Soaper, C. H. Voige.

* * *

The Rev. F. C. Sherman, president of the American Guild of Heath, has just concluded a series of lectures at the Western Theological Seminary.

* * *

St. John's, Sandy Hook, Conn., which burned down in 1929, is to be rebuilt this year, the sum of \$14,500 being in hand for the purpose. The parish is in charge of the Rev. R. H. Gesner of Newtown.

* * *

The Honorable George F. Henry, prominent Churchman of Iowa, was the guest of honor at a dinner held in connection with the convention of

MAGNA CUM LAUDE

TO the diocese of Tennessee which in the face of a cut in their quota to the National Council which seemed impossible to avoid, found the means of raising the full amount—to D. B. Updike, designer of the standard book of Common Prayer, designated as the most important book of 1930 from the standpoint of typography—to the Rev. Harrison Rockwell, who in his work at All Saints', New York, has completely broken through the color line, so that this historic parish, with its old slave galleries, now has a congregation one half of which is Negro.

the diocese of Iowa. For thirty-one years Mr. Henry has served the diocese as chancellor. Deputies to General Convention: clergy: Revs. R. F. Philbrook, L. H. Matheus, LeRoy Burroughs, H. S. Longley Jr. Laymen: Messrs. George F. Henry, E. G. Moon, J. L. Powers, J. H. Whittemore.

* * *

Father Sill, popular head of Kent School, Connecticut, is to be honored on March 10th in recognition of his 25th anniversary as the head of the famous school. Father Sill is more than a headmaster. He is also the coach of the Kent School crew which is about as good an outfit as there is in this country. They have competed

several times in England. What's more, they have won their races over there too.

* * *

The Rev. John W. Crowell, rector of St. Mark's, Newport, Vermont, died suddenly on February 4th.

Mr. Crowell who lived alone in the rectory was stricken with cerebral hemorrhage while trying to use the telephone. The operator sensed trouble and called a neighbor who

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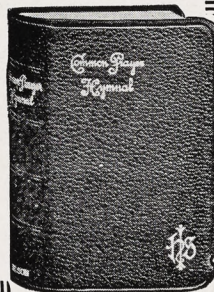
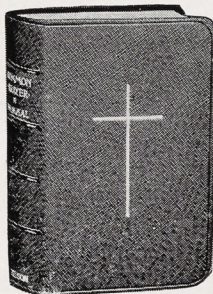
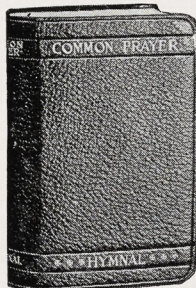
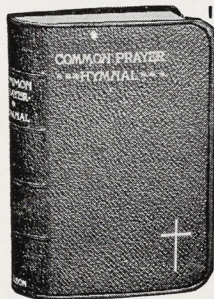
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found the Rector unconscious on the floor. He was taken to the hospital but did not regain consciousness.

* * *

The convention of the diocese of Kentucky was made an occasion to celebrate the 26th anniversary of the consecration of Bishop Woodcock. The big event was a mass meeting held at the cathedral, with fine tributes to Bishop Woodcock by Dean McCready.

* * *

The diocese of Olympia faced a critical situation at their convention, which met in the beautiful parish house of Trinity Church, Seattle. Only a little over \$16,000 had been pledged on a budget of over \$31,000. They finally passed a resolution pledging \$3500 to the National Council and a diocesan budget of \$12,690, with instructions to the diocesan council to adhere strictly to those figures. General Convention deputies: clergy: Revs. R. J. Arney, C. S. Mook, R. F. Hart, E. B. Smith. Laymen: Dr. E. W. Stimpson, Ivan L. Hyland, N. B. Coffman, E. G. Anderson.

* * *

The Rev. Gilbert Shaw of London is to be the leadoff preacher in the series of Lenten services held at St. Peter's, Albany. Others to follow are Dean Edrop of Springfield, Mass., Dean Gateson of Bethlehem, Pa., Dean Browne of Chicago, Dean Foscroke of the General, the Rev. Laurens MacLure of Newton, Mass., and the Rev. Walter Lowrie, formerly of the American Church in Rome.

* * *

Special preachers during Lent at St. Paul's, Albany: President Bartlett of Hobart, Bishop Cook, Bishop Richardson of Fredericton, Canada, Canon Shatford of Montreal, Bishop Dallas of New Hampshire, and the Revs. Percy Kammerer, Norman Nash and E. T. Carroll.

* * *

Inter-parish services in Scranton, Pa., during Lent, with the following preachers: Rev. W. E. Tanner of Binghamton, N. Y.; Rev. Robert Frazier, in charge of the Advance Work Program of the National Council; Bishop Rogers of Ohio; Dr. John W. Wood and Dean Gateson.

* * *

The Septuagesima Conference of Liberals, which was held in St. Stephen's Church, Philadelphia, on February 2nd and 3rd, came off with flying colors. Many reforms in the Church's rules and canons were suggested, as well as other new ideas. The Rev. Lester L. Riley advocated definite instruction by the Church on the subject of sex for young people

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before marriage, and also a double marriage ceremony by Church and State. The Rev. Dr. Carl E. Grammer expressed the hope that a liberal delegate would be sent to the next General Convention from Pennsylvania, and recommended a change in the canon regarding outside preachers in inside pulpits. All sorts of suggestions were made by the Rev. Alexander Cummins, for the disposition of bishops who turn out to be different from what many people would like. The Rev. Dr. Robert Norwood preached at the Conference service, held in St. Stephen's at noon on the 3rd.

* * *

Daily noonday services are being held in Philadelphia during Lent. This year, there are services at Christ Church, St. Stephen's, and St. James, as well as the Brotherhood of St. Andrew services in the Garrick Theatre. Many bishops and other clergy from outside the Diocese have been invited to preach at one or more of the services.

* * *

The Rev. Dr. Joseph Fort Newton was the preacher at a service in honour of the late Marshal Joffre, which was held in St. James' Church, Philadelphia, on February 1st. Seventeen military organizations attended the service in full uniform, making a very impressive entry into the church.

* * *

Over 400 women attended the mid-winter meeting of the Auxiliary held at St. Paul's, Minneapolis, February 4th, delegates coming from all over the diocese. The headliners were Mrs. William P. Remington and her husband who is the bishop of Eastern Oregon.

* * *

Dean Woodruff of Calvary Cathedral, Sioux Falls, S. D. and Captain Estabrook of the Church Army gave addresses at the convention of Oklahoma, held at Tulsa, February 4th and 5th. The Rev. E. H. Eckel Jr. of Tulsa was elected clerical deputy to the G. C. and the Hon. Preston C. West of Tulsa was elected the lay deputy. Bishop Casady delivered an encouraging report on progress in the District.

* * *

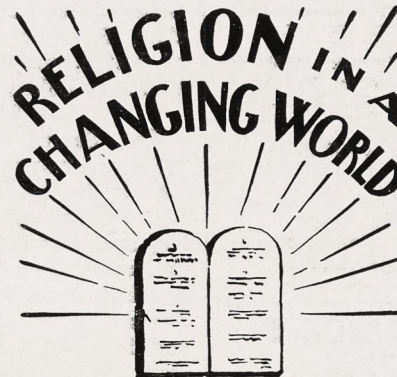
The convention of the diocese of Chicago was quite an affair, starting off with a dinner attended by 700 people, with addresses by Bishop Stewart, Bishop Gilman of China and Mr. Edward L. Ryerson, the treasurer of the diocese. At the convention Bishop Stewart named two archdeacons for the diocese, the Rev. Winfred H. Ziegler of Elgin, who is to be archdeacon over rural parishes

and missions and the Rev. Frederick G. Deis, general secretary of the National Council, who resigns that post to take charge as archdeacon of the city of Chicago. Deputies to General Convention: clergy: Revs. George H. Thomas, Stephen E. Keeler, Frederick C. Grant, Edwin J. Randall. Laymen: Courtney Barber, William F. Pelham, Henry E. Mason and Edward J. Rogerson. A memorial to the General Convention asking that

steps be taken to define the status of deaconesses in accordance with declarations of Lambeth was adopted. The convention also accepted a quota of \$110,000 from the National Council, with such additional amounts as may be raised by a special gift committee.

* * *

Deaconess Kate Sibley Shaw of the Philippine Islands and Bishop Stewart were the speakers at a meeting



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* * *
The Rev. J. Wilson Sutton is to conduct a Day of Devotion at Trinity Chapel, New York, on the 23rd.

* * *
Lenten preachers at St. Paul's, Troy, N. Y.: Rev. E. R. Laine of Stockbridge, Mass., Rev. Aaurens MacLure of Newton, Mass., Rev. Edwin J. Van Etten of Pittsburgh, Rev. Herbert Parrish, lecturer at Trinity College, Rev. Luke White of Montclair, Rev. Benjamin M. Washburn of Boston, and Rev. Gardiner Day of Williams College.

* * *
Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York, who leads the First Century Christian Fellowship movement in America, spoke at three large gatherings in Providence on Sunday and Monday last week. He was the preacher Sunday morning in Grace church and in the afternoon in the Cathedral of St. John. On Monday he was the principal speaker at the meeting of the diocese of Rhode Island in St. John's parish house.

* * *
The Rev. T. A. E. Davey, canon of Liverpool Cathedral, was the preacher last week at the noonday services held at Trinity Church, New York. Canon Davey is in this country as the special lecturer at the Berkeley Divinity School, New Haven, Connecticut.

* * *
Grace Church, Galesburg, Illinois, was the host to the ministerial union of the city for the annual retreat, which was conducted by the Rev. John S. Bunting of Saint Louis.

* * *
The first thing that the Rev. W. C. Kilpatrick, rector of the Church of Our Saviour, Middleboro, Mass., had to do when the parish was the host for a community service, was to inform the people that what they seemed to consider foot-stools were really kneeling benches. He explained very politely that in the Episcopal Church people get on their knees to pray. The litany at this service was read by a Congregational minister and the address was given by a Baptist.

* * *
Dr. Lewis B. Franklin, Bishop Creighton, Dr. John W. Wood, the Rev. Robert P. Frazier, the Rev. R. Bland Mitchell and Bishop Ablewhite will be among the speakers before the conference of diocesan executive secretaries and field department chairman, to be held at Brant House, Chicago, Feb. 17 to 19.

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* * *

They have "refresher classes" in the diocese of Nebraska. Recently classes called that by Bishop Shayler met for a week on his invitation for study and for conferences. They discussed the Lambeth conference resolutions, and had courses on pastoral theology and on the use of the Prayer Book. The conference was for the younger clergy, with ten of them attending.

* * *

The diocese of Albany has a real Lay Readers' Association, which has gradually increased in size since it was organized a year or so ago. The men meet regularly for conference and prayer and study. Missions throughout the diocese have been served by them during the past year.

* * *

Mrs. G. Ashton Oldham, wife of the bishop of Albany, was hostess to the wives of the clergy of the diocese at a luncheon recently. Mrs. Oldham started on the theory that there is not enough fellowship among the parson's wives. They meet several times a year. Good idea.

* * *

In South Richmond, Virginia, there is a parish which is in the diocese of Southern Virginia. At the time diocesan lines were drawn the parish, The Good Shepherd and St. Luke's, was outside the city of Richmond. It has since been annexed to the city, which is in the diocese of Virginia. The parish therefore requested that it be transferred to the Virginia diocese. It seems that the consent of both bishops is required to make such a transfer. Bishop Thomson, in his address at the recent convention of the diocese of Southern Virginia, withheld his consent "for the welfare of the diocese." As a result there is the unique situation in the city of Richmond of one parish that is in a different diocese from all the other parishes of the city.

* * *

The Rev. Floyd W. Tomkins of Philadelphia addressed the convention of the diocese of Southern Virginia, meeting at Norfolk, on the Minister and his Work. The convention altered the charter of Chatham Hall so that it becomes a general Church school instead of a diocesan one. The speakers at an inspiring mass meeting held in connection with the convention, were the Rev. J. Hubert Lloyd of Japan and the Rev. Norman E. Taylor, diocesan missionary and executive secretary. And to the General Convention they are to

send, clergy: Rev. W. A. Brown, H. H. Covington, E. R. Carter and W. A. R. Goodwin. Laymen: Messrs. James Mann, C. W. Grandy, F. W. Darling and W. W. Old Jr.

* * *

Convocation of the archdeaconry of Ogdensburg, diocese of Albany, was held January 29 and 30th. The feature affair was a banquet when addresses were made by Archdeacon Jurdy, Mr. C. C. Chadbourn, execu-

tive secretary of the diocese and the Rev. Charles H. Collett, general secretary of the National Council.

* * *

Bishop Gilbert of New York is acting in an advisory capacity in social service pending the election of a successor to the Rev. Charles N. Lathrop. Bishop Gilbert, as I presume you know, was for many years the social service secretary of the diocese of New York.

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