

The **WITNESS**

CHICAGO, MAY 12, 1927



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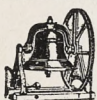
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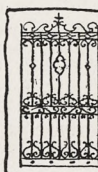
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THE SERVICE PERFORMED BY TRINITY

Both Church and State in Her Debt

BY HONORABLE JOSEPH BUFFINGTON

Federal Judge and Trinity Alumnus

TRINITY has regarded herself as one of her Church's contributions to education, and in historic continuity and loyal faith has lived up to the motto of her founders, *Pro Ecclesia et Patria*, for Church and Country. Using the brief space here afforded, it is my part to touch simply on the high lights which evidence that Trinity has done her bounden duty in that state of life into which it has pleased God to call her.

In her century of life, she has laid her Church under a deep obligation to her, as a West Point, in officering her Church. The scope of that work is evidenced by the fact that she is one of the five Church colleges that today furnish to the Episcopal Church 50 of its 139 bishops and one-sixth of its clergy, facts which cause the thoughtful man and woman to wonder where our Church would be today if these colleges had not been back of the Church, and where the Church might have been today if she had not been back of these colleges.

Touching on the broader phases of Church life, missions, journalism, nationalism, I note that during his student days one of her sons visioned and inspired the pioneers of that mission spirit to the Orient, which led to the foundations of Boone University to be succeeded by St. Johns University and the great teaching forces now working in China. At the very close of the Civil War, when passion dominated the northern and southern divisions of all American Churches, Trinity College sent its President to the General Convention at Philadelphia. In the face of bitter partisanship and misguided patriotism, he fearlessly opposed and defeated resolutions that would have left a Church divided North and South, and the force of his personality and leadership brought about a fraternal resolution that in uniting a divided

Church was as great as was the work of the fathers who had met in that same city in 1787 to form the Church. In this brave, fearless and far-visioned work, this Trinity President did in those post-war days a work for his Church which other great Christian bodies have not been able to do in seventy-five years of peace.

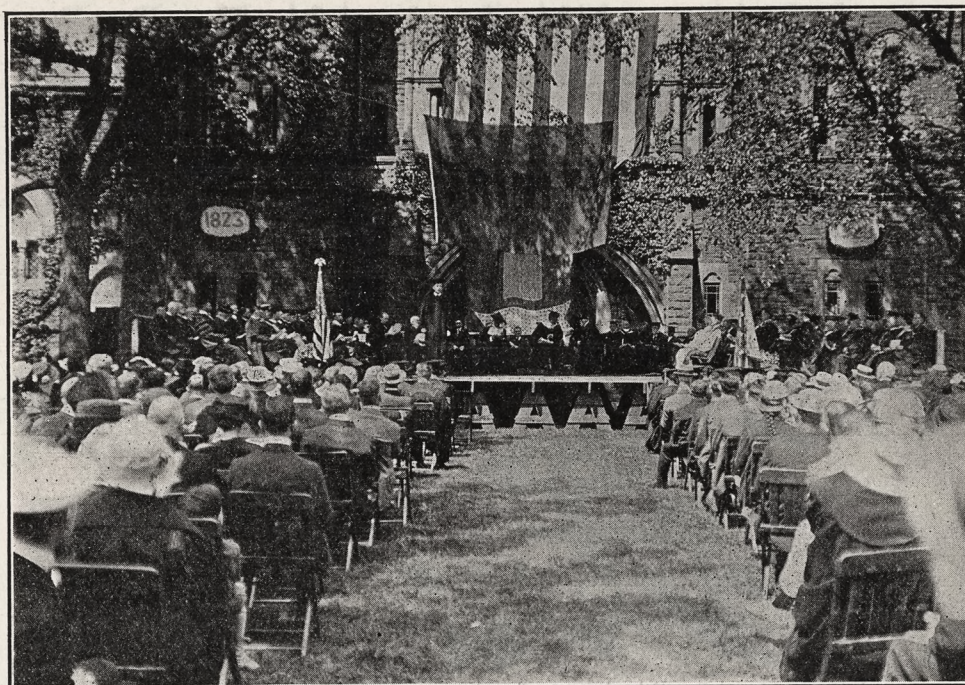
In the journalistic life of the Church (and a Church without that life is dead), two Trinity College professors when the existence of *The Churchman* was at stake, took on themselves its management in addition to their College work, and saved from extinction that great journal, then one of the very few publications of the Church. And in connection with averting the death of one great journal, one should refer to the great journalistic debt the Church owes to another son of Trinity College, who from nothing has brought into life *THE WITNESS* you now read, a journal which has found its way into more homes than any paper of our Church.

Marshalling the great, unrecognized forces that have come from this modest college, where service for Church and Country is a tradition, inbred, we should not overlook the great, and today living force of Dudley Buck, another of Trinity's sons. At a time when music as a handmaid of worship was unrecognized, it was he who more than any other awakened his Church to that dignity and high plane and place of music in worship, that enabled the Episcopal Church to become a great factor in raising the standards of religious music in all communions in America. I have often thought a monument to Dudley Buck, given not by his own Church, but by all American Churches, should stand on the Trinity campus. And by it I would place the figure of another son, Gallandet, whose pioneer

work in his parish gave to the deaf and dumb of the United States the liturgy and service of the Episcopal Church and enabled it, as no other communion, in worship to cause the dumb to speak.

Passing to its service to the State and touching only a few of the high lights, we note that in the crisis of the Civil War, when the future of the Union came at Gettysburg, by the holding of Little Round, the officer in command who gave up his life and saved the pivotal position was one of Trinity's sons; in the Spanish-American War another was the first commissioned officer to give up his life, and another in command of the Marine Corps gained at Guantanamo the first foothold and landing place in Cuba, where his words, "I am in no more danger than the men," became an historic tradition of the Corps. In the World War, Trinity at once turned over its buildings, faculty and financial resources to the Government, accepted as its head an officer of the Navy and became a training school for officers. Out of approximately 2,000 alumni and undergraduates, it furnished the Army and Navy 680 men. One of its sons was the first Chaplain killed and the only one in command of troops when killed. Its campus flag staff and its always floating flag was the first college flag dedicated by religious service when erected, and the bronze figure of its founder with his hand pointing to that flag, symbolizes the two-fold mission of the college—to "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Of the far-reaching things in education which this small college has pioneered, its influence in collegiate architecture should be noted. Seventy-five years ago when college architecture was painfully commonplace, Trinity College sent one of her



TRINITY AT COMMENCEMENT

architect sons to London, where, under the guidance of William Burges, the great English architect, plans were made for the buildings of Trinity College. The main building—an unbroken front of six hundred and fifty feet—is one of the pioneer, and is one of the best examples of English secular Gothic in America, and has been an inspiration and model for many of the present-day university buildings of the country. The environment of Trinity, with such buildings set in broad, open-voiced country, yet happily near a beautiful New England city, has inspired to architecture many of her students. The great Trowbridge always said he owed what he was in architecture to Trinity. Another of her architect sons was the designer of sixteen of Yale's buildings. In introducing in American colleges academic dress and insignia, Trinity did a pioneer work at a time when such dress was practically unknown or regarded with ill-favor. Her use so far preceded the present American degree insignia, that Trinity created degree hoods of her own which she still retains.

Trinity was, is, and will be, distinctively a college. She feels a university can do work she cannot; she knows she does work a university cannot. She has not aped in a weak way the great university, but she has done in a strong way what a college can best do. She seeks to influence character and fit men for leadership in their own sphere.

She selects her students. Unless barred by distance, no student enters

who has not first visited the college and secured the approval of her faculty. Accepted, she aims to hold them to graduation through her work as a personal college, which she is, namely, where every head professor in person knows and teaches every student in his department. She feels that the mission of a personal college is to do some particular thing better than any other institution. As an example of this, we but instance the building up of a pre-medical course that is surpassed nowhere, that makes her graduates welcomed by every medical school; that this year finds one-third of her entering class preparing to study medicine; that in a late graduating class at the Yale Medical School, composed of graduates of educational institutions all over the country, four of the nine honor men were Trinity men. Her faculty are alive to advanced scholarship. Out of thirty members, fourteen have during the past year written books, articles accepted by professional journals and other publications. Her degrees are prized. Her trusts have been scrupulously guarded and individualized. Her budget is balanced. She has need of further equipment, funds and memorial buildings. Her century of accomplishment and her century of promise evidence the great service she has rendered in a quiet way to Church and State, commend her to thoughtful men and women as a place where their sons can be personally educated, and their gifts can be worthily bestowed with the assurance

that the trusts committed to her will be loyally administered and preserved in historic continuity.

Ask Me Another

1. Who is the Primate of the Church of England in Canada?
2. Who is the oldest bishop of the Protestant Episcopal Church in point of consecration now living?
3. Who is the secretary of the department of Christian Social Service of the National Council?
4. Who is the educational secretary of the Woman's Auxiliary?
5. Who is the director of the American Church Institute for Negroes?
6. Who said, "Get thee hence, Satan," and what was the occasion?
7. Where is the Venite found in the Prayer Book?
8. Where and when did the first General Convention meet?
9. What Massachusetts rector and bishop was a famous preacher?
10. Name the dioceses in the state of California.

THE WITNESS is not so constituted that it can carry the load that would be placed upon it by a complete report of the splendid work being done by the City Missions of Chicago. There are eleven members of the staff, several of them giving but part time. Yet over 25,000 calls were made during this past year. The report may be had by writing the superintendent, the Rev. John F. Plummer, 211 South Ashland Boulevard.



THE BUILDINGS AT TRINITY

And Some of the Pressing Needs

BY REV. REMSEN B. OGILBY

President of Trinity College

WHEN, in 1872, the trustees of Trinity College sold the land in the center of Hartford occupied by the college since its foundation in 1823, to move out to a site with more room for expansion, they turned to England for their architect. It is well that they did so: too many awful examples of American institutional architecture of the seventies are still with us. In England at that time, however, the Gothic revival had set in, and the man selected by the authorities of Trinity, William Burges, was a staunch supporter of that movement. As a result, the buildings of Trinity College are one of the earliest examples of English secular Gothic in this country, and are pronounced by experts to be one of the best.

The plans drawn by Burges were far too elaborate for the college of his time, and indeed, probably too elaborate ever to be completed. One side of one of three vast quadrangles was completed in the seventies and eighties, a series of dormitories and class rooms, dominated by a fine cluster of towers in the center. It is perhaps the longest single line of college buildings in America. Spread out along a ridge in the southern por-

tion of the city, with a wide expanse of campus in front of it and cliffs dropping to a park behind, it is clearly visible from the main line of the New Haven road and is one of the architectural beauties of Hartford.

In 1914 was completed a building to house the College Library and the offices of the administration, at the northern end of the main building and at right angles to it, following the thought of Burges in his plans for a quadrangle. This building was given by Mr. J. P. Morgan, in memory of his friend, Bishop Williams. Benjamin Wistar Morris, the architect, an alumnus of Trinity, was singularly successful in keeping to the spirit of the Burges plans and this unit fits in well with the group. The other buildings of the college, the Jarvis Chemical and Physical Laboratories, the Boardman Biology and Engineering Building, and the Gymnasium were constructed more to meet definite needs than to harmonize with the style of the original plans; they are now so crowded that new buildings are essential to the work of the college.

At the time of his sudden death, two years ago, Samuel Breck Park-

man Trowbridge, a graduate of Trinity and her consulting architect, was deep in plans for new buildings which would carry a careful study of the future needs of the college as well as reconcile the ideas of William Burges with modern methods of construction. His loss was felt not only by Trinity but by the whole architectural field in America. His firm, Trowbridge and Livingston, are continuing with his plans, with the help of Howard Greenley, Trinity '94, and the name of Trowbridge will be suitably perpetuated in one of the new buildings.

The most pressing need of Trinity today is a new Chemical Laboratory. Chemistry, important today in the curriculum of any college, is especially important at Trinity because of the success achieved here in the pre-medical course, of which chemistry is one of the foundations. The graduates of the pre-medical course at Trinity are in high demand at the medical schools, in spite of the fact that laboratories out of date in design are crowded to the limit of capacity and students often barred for lack of room.

Almost equally imperative is the demand for a new gymnasium. No

part of institutional architecture has progressed faster than facilities for physical training since the old gymnasium at Trinity was built. Proper exercise for every student is the goal of the college of today.

Finally, Trinity needs a worthy college chapel. For over one hundred years she has been serving the

Church and sending out trained leaders, clerical and lay. At present the Chapel is an "Upper Room" in the main building, too small to accommodate properly the entire college body at one time. The gift of a dignified Chapel, in architecture fit to take place beside the original buildings of Burges, would seem a suitable recog-

nition of what Trinity has done for the Church.

A recent legacy has made possible the construction at some time in the future of a new dormitory. That, with new Chemical Laboratory, Chapel and Gymnasium, will make the plant of the College adequate—even complete.

THE SMALL URBAN COLLEGE

And Some of Its Problems

BY HARRY T. COSTELLO

Brownell Professor of Philosophy at Trinity

THE small college has some well marked advantages, such as closer contact between teacher and pupil, and pupil and pupil. An average student probably profits more, therefore, by the small college than he would in the big university. But the university offers more to the very exceptional and aggressive student, and possibly more to the dullard.

There are several types of small colleges. In New England there are chiefly two, those situated in rural surroundings and those in urban surroundings. There seems to be a strong tendency for the former to become gentlemen's country clubs, and for the latter to become "city colleges" with more or less emphasis on "practical" courses. Trinity College, though the growth of the city of Hartford has closed completely around its formerly almost rural campus, has resisted the tendency towards the practical. It is therefore an interesting experiment in education almost in spite of any intention of being such.

The elements of the problem may be briefly stated. Trinity has a long tradition and high reputation and this, of course, is all to the good. The student who goes to college largely to gain the prestige of the college degree would, however, be likely to choose certain of the great universities. The Trinity faculty is of high excellence, most of them finding a place in "Who's Who." Even the freshman comes at once in direct contact with these men in small classes. In the large university, the same student would spend the first two years as a member of large classes, and would probably meet directly no instructors of any maturity. But this advantage of the small college means a very great cost, if we count not merely student fees but also the endowment and plant necessary. It costs over a thousand dollars a year for each student at Trinity, personal expenses not included, or something like \$2.50 every time he

goes to class. Many who are going to college nowadays are not worth having that much spent on them. The tendency has therefore been, at Trinity as elsewhere, to raise higher and higher the minimum standard of entrance.

The general result has been to keep out poor students, but not necessarily to bring in good ones to a college such as Trinity. Parents who have appreciated the value of the small college have frequently felt that the city was a distraction and a danger. They have therefore sent their sons to a rural college. Many students who come to the small college in the city do so in order to work their way through by the aid of work obtainable in the city, and while such young men are often admirably ambitious, such work is itself a serious distraction from the work of the college.

There seems to be a tendency to meet these outside distractions—which are by no means unknown, in somewhat differing forms, in the rural college—by building up, within the college, courses or groups of study so coherent and exacting that the student's ambition will be focussed and his mind and time fully occupied. Most such groups of study are essentially pre-professional. Thus at Trinity the most successful and widely known group of studies is the pre-medical group. Such a coherent course of study does build up, in a short time, prestige for itself, and so brings in good students. In turn, it graduates alumni whose success in the medical school adds still further prestige. Contrasting these fellows with the aimless loafing and drifting of so many college students, faculty and alumni begin to call for more such groups. In fact, there is a strong tendency to make the entire college pre-professional; or to do something which comes practically to the same, namely, turning all the good students, all the brainy and ambitious students, towards one or another sort of pre-professional work.

Such a college as Trinity thus tends to lead in a movement which is growing in all colleges today, the tendency to make college work distinctly pre-professional. In the old days, even only a few years ago, the bright boy just out of high school went into business or industry. Business men and manufacturers scorned the college man: it was almost a handicap to have been to college. The colleges, therefore, began to turn their graduates towards the professional schools, and the professional schools, finding they could get enough candidates for entrance from the colleges, began to refuse to admit to professional study any who were not college men. The colleges, which had always been more or less pre-professional in the ministry, now became pre-professional in all professions.

And then came the rush to the colleges, which we have still increasing today, and all the bright and ambitious young men seemed determined to go to college. And the college machinery had already been adjusted to pick out all the best of these, and send them into law, medicine, teaching, engineering. Unfortunately, the ministry does not seem to attract many candidates, though the college machinery is still adapted to that preparation also. The able young men go to college; the college leaders do not go into business.

Just now the business men are waking up to the fact that to get good men now they must get college men. But they have not yet awakened to the fact that they can not now get the best of the college men. It is too late. These latter face resolutely the long grind of ten years' training to get the meagre position of a beginner in the practice of medicine; and the glittering rewards of business they pass by because they are not interested. The colleges have educated them away from business, have taught them to be interested elsewhere. Business and industry face

a very serious problem. Where are they going to get the leaders they need? The solution would seem to be the professionalizing of these fields, putting them on such a level intellectually and ethically that they will attract the best talent again. The popularity of the colleges puts the colleges in a position, such as they never occupied before—a position to dictate terms even to business. The colleges have a monopoly on talent.

But behind all this there rises still another question. Will not the standardizing of college courses into sets of pre-professional groups tend to make of colleges merely junior professional schools, and is this an altogether desirable outcome? Much professional life is routine; much professional work deals with the ills of society, with the sick, the contentious, the immature; much professional knowledge is detailed and highly technical. Pre-medical work has probably already gone to far in the technical direction. The great educational problem before the colleges today is how to make college work serious without making it narrow; how to secure the advantage of a definite goal, such as the pre-professional studies offer, and yet do this without the specialization and inelasticity that makes the new professional training only the old "practical" training raised to a somewhat higher level of difficulty.

Let's Know

WHY EASTER?

By Rev. Frank E. Wilson

COMES a letter with the following request: "Please tell us in *Let's Know* how the Church came to use the name Easter for the Feast of the Resurrection and what does the word Easter mean?"

The name Easter is purely an Anglo-Saxon name for the Feast of the Resurrection. According to the Venerable Bede, it came from Eostre, the name of a Teutonic goddess of the rising light of day and spring. Nothing much more than that is known of the goddess. Evidently it is another instance where Christianity absorbed a pagan festival. In most other languages the name for the Feast of the Resurrection is some form of the Greek "Pascha," following the Hebrew name for the Passover, which was "Pesach." In Latin it is Pascha; in Italian, Pasqua; in Spanish, Pascua; in French, Paques.

Some special observance of the Resurrection Day certainly dates from the very earliest Christian times. It must have been in reference to something like a Christianized Passover that St. Paul wrote to the Corinthians: "Christ our Pass-

over is sacrificed for us, therefore let us keep the feast." Its observance was not on a fixed date (as Christmas Day came to be observed) because it was linked with the Jewish Passover and that was a movable event dependent on the changes of the moon. The Passover occurred on the 14th day of the month Nisan, which was reckoned by the lunar chronology of the Jews. In those early Christian years the Feast of the Resurrection itself was universally kept but the exact date was a very complicated question.

Suffice it to say that in the east it was customary to regulate the time of the festival by the date of the Passover, whatever day of the week it might fall on, while in the west it was always reserved for the first day of the week. A heated controversy arose over this difference, which was not settled until the Council of Nicea, A. D. 325. Nowadays Easter falls on the first Sunday following the first full moon after the vernal equinox of March 21 each year. This means it can come anywhere from March 22 to April 25. Proposals have been made at various times to stabilize the Church calendar by designating a fixed day for Easter, but the old traditions are hard to escape. I believe the matter is under discussion at the present time in England in connection with the revision of the English Prayer Book, where it is suggested that the second Sunday in April should always be Easter Day.

It is a confusing business, but it shows the great importance of this Feast from the very earliest times. St. Paul said it when he wrote: "If Christ be not risen, then is our preaching vain and your faith is also vain." Easter is the high water mark of every Christian year. It makes one a little impatient to see the ease with which some modern writers (like Bruce Barton) pass over the Resurrection as though it had never occurred. If St. Paul were here, he would probably write some more vigorous epistles about it.

Clerical Changes

DAME, Rev. William Page, rector of the Memorial Church, Baltimore, has accepted a call to be the rector of Christ Church School, Middlesex County, Virginia.

DWYER, Rev. John L., rector of Trinity, Shelburne, Vermont, has accepted a call to St. Luke's Church, Fall River, Massachusetts.

EVANS, Rev. T. H., resigned as rector of St. John's, Waynesboro, Va. and has accepted an appointment on the staff of St. Paul's, Boston.

HINKS, Rev. Edwin S. of Elk Ridge, Maryland, has accepted a call to be the rector of Grace Church, Cazenova, Virginia.

SHEERIN, Rev. James, formerly head of the Orphans' Home of New York, has accepted appointment as the rector of the American Church, Munich, Germany.

SAYRE, Rev. Samuel H., missionary in South Dakota, has accepted a call to be the assistant at St. Paul's, Chicago.

YOUNG, Rev. Ira C., temporarily in charge of St. Paul's, Waco, Texas.

Youth and Unity

REVIEWS OF FOUR NEW BOOKS

By the Rev. C. L. Street

THE NEW PATRIOTISM: POEMS OF WORLD BROTHERHOOD, by Thomas Curtis Clark and Esther A. Gillespie. Bobbs-Merrill \$2.00

In this day when patriotism is so much the refuge of scoundrels that lovers of peace are often driven to account this ancient virtue as of no value whatever, this collection of poems comes with timely emphasis, stressing as it does the eternal truth that patriotism and world brotherhood are not incompatible ideals, but are necessary each to the other.

While the poems are mostly by present-day writers, Longfellow, Tennyson, Lowell, and Walt Whitman find a place. Incidentally, it is interesting to find Bishop Oldham's "America First" included.

PROTESTANT EUROPE: ITS CRISIS AND OUTLOOK by Adolph Keller and George Stewart. Doran \$3.50

"Protestant Europe" is a book of some three hundred and fifty pages, which gives a detailed account of the problems which the Protestant Churches in Europe are facing. Dr. Stewart, in the first part of the book, gives a graphic description of the effects of the war on European Protestantism, and an analysis of Protestant thought and activities to-day. His study of the different theological viewpoints is scholarly and penetrating. What he has to say about movements in the Church of England shows a real sympathy and insight. Dr. Keller, in the last part of the book, reviews the different Protestant churches, country by country.

YOUTH AND CHRISTIAN UNITY by the Rev. Walter W. Van Kirk, D. D. Doran \$2.00

Mr. Van Kirk gives in this book a moving picture of the evils of a disunited Christendom, and a stirring appeal for Christian unity, backed by the vision and strength of the rising generation. There is a good account of the progress that has been already made toward unity both in this country and in Europe, and of the plans and hopes of the Lausanne Conference to be held this summer. The book ends with a plea to the young people to make themselves felt in this movement. Mr. Van Kirk says: "The first step which youth must take if it would complete the building of this Church universal is to inform itself. It is doubtful if the enthusiasm of youth on any great moral question is matched by a mind that is sufficiently

well informed. Some midnight oil must be burned."

YOUTH AND TRUTH by W. A. Harper.
The Century Company.

The author of this book is the President of Elon College in North Carolina. The book begins with a vigorous and sweeping defence of youth as essentially earnest and essentially seeking for truth. It goes on to give a statement of the kind of Christian gospel which to the author's mind will best solve the problems of the present hour and best appeal to the mind and hearts of the rising generation.

Like many of the books about YOUTH with a capital "Y," this book is a piece of propaganda for a certain point of view rather than an objective study of facts. But it is a good piece of propaganda and written in a good cause.

Cheerful Confidences

SPECIAL CONFIRMATIONS

By Rev. Geo. Parkin Atwater

NO ONE in his right mind would desire to crowd any more work upon our bishops, yet I believe that there is one service which they might do the clergy which would be of real advantage. This would apply particularly to the larger cities of our land, and parishes adjacent to such cities.

Almost every rector has the experience of missing one or more persons from his Confirmation Class, because of reasons beyond control. There are reticent older folks who are scared off by the fact that the Confirmation Class is to consist largely of children. There are young people at college who are never home at the time of the visitation of the bishop. There are persons who miss the Confirmation Service because of illness on the night that the bishop comes—or for some other reason—and there are persons eager to be confirmed who do not want to wait ten months for the visitation.

My suggestion is this: that in the cathedral or some central church in every large city the bishop appoint an hour for confirmation, to which could be brought persons from every parish. Each rector who had some such interested candidate could prepare him for this particular service and inform him of the time and place and accompany him. If such a service were held once every two months, I think it would save many communicants to the church.

This suggestion came to my mind after an experience in my own parish. The rector of an adjoining parish and myself each presented one candidate to the bishop at a special service. I

doubt whether either of these two persons would have been confirmed at the usual visits of the bishop.

Current Comment

By Rev. H. P. Almon Abbott

"YOU will find the worm of superstition wherever faith is buried," says a prominent clergyman. "Fad religions, flesh worships, sex cults and other phantasmagoria are fruitful in consequence today. We need a return to crude spirituality." True words; if you interpret "crude" in the old English sense. "Downright" spirituality is what is needed, fostered and conserved by the Church's sacramental system.

* * *

THIS seems to me rather trivial and strained: A Jesuit Priest is asked the question: "They say that clam chowder cannot be made without the flavor of pork. Is it safe to take it on Friday? Answer: You are allowed to use meat as a condiment to flavor what you wish to eat on Friday. However, this does not mean that you are to use a large chunk of pork in your clam chowder and call it a condiment." Surely, the Dear Lord must have abundant opportunity to smile, or weep, at the littleness of His children!

* * *

"EVIL is not a mere negation or absence of good. It is a positive and terrible force in the hearts of men. It has a thousand lives." So says Dr. Carl S. Patton, of California, named by Dr. Newton as one of the best preachers in his 1926 book. Our own experience teaches us that next to goodness, evil is the hardest thing in the world to kill. Certainly, the consequences of evil cannot be side-stepped. Sooner or later sin "comes into its own," and we appreciate the underlying personality beneath it all. We need more preaching indicative of the fact that God's conception of evil is not affected by the changing fashions of human thought. "I am that I am" might well be said of the Devil as well as of God.

* * *

"MOST of our minds resemble a Pullman berth which has not been put in order after being slept in all night." A terrible indictment that, and some of us at some time or other would admit its truth—especially those of us who are parsons and who have so much preaching to do in Lent that we do not know what to preach about next! We are our own porters, however, and we can do much in the way of self-help to remedy matters. The deliberate simplification of accumulated material tends to bring harmony out of chaos, and

the minimum of wordage for the amount of idea. Intellect must be given the right of way over impulse, and time-exposure must be substituted for the snap-shot.

Preacher, Pulpit and Pew

By E. P. Jots

"And your husband has become violently religious?"

"I should say so. Last Sunday he picked up the offertory from Fort Worth, the text from Winnipeg, the sermon from Boston and the doxology from San Francisco."

* * *

This incident is told by Mr. G. W. E. Russell in his biography, "Edward King, Bishop of London." An earnest but pessimistic priest visited the bishop to talk about his parish, and was very troubled about his lack of success among the younger farm lads lodging at the various homesteads. "For example," he said, "there is one lad who gave me much trouble and I hoped an influence for good was getting a lodging in his heart. But imagine my distress when I asked him what he had done in the way of preparation for his early Communion at Easter and all he said was 'I's cleaned my boots and put 'em under the bed.' It is sad indeed." "Well, dear friend," replied the bishop, "and don't you think the angels would rejoice to see them there?" The signs of regeneration are more than theological and ecclesiastical. Clean shoes may symbolize a clean heart.

* * *

A bishop recently addressed a large assembly of Sunday school children, and wound up by asking, in a very paternal way:

"And now, is there any little boy or any little girl who would like to ask me a question?"

A thin, shrill voice at the back of the room called out, "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Oh, ah, yes—I see," said the bishop. "And now, is there any little girl who would like to answer that question?"

* * *

A small boy was taken by his father to Washington and taken to visit Congress.

He was much interested in the chaplain, who always opened the sessions with a prayer. Both in the Senate and the House he had observed this procedure.

Finally he asked: "Papa, why does the minister come in every day and pray for Congress?"

"You've got it all wrong, son," replied his father. "The minister comes in every day, looks over Congress, and then prays for the country."

"WOODBINE WILLIE" WRITES A NOVEL

News Paragraphs from England

Edited by

A. MANBY LLOYD

MR. STUDDERT-KENNEDY was bound to get into print and his sermons read better than most. For his preaching is simply thinking aloud. He breaks out into poetry; he is pathetic and sympathetic. Now he has blossomed out as a novelist, and it is something of this sort that explains this exciting and most original novel, "I Pronounce Them."

He is evidently much exercised about the attitude of the Church to some pressing questions of sex. To utter dogmas about divorce and birth control without any attempt to reconsider the whole situation is impossible.

Yet there is nothing final about this fine book. It is not the summing up of a judge. It is the utterance of an artist in the midst of his prayers. It is a very terrible story. We doubt if anyone else could have written it. It demands a Christian, devout and loyal to his Master and at the same time a man psychologically capable of looking right down into the abyss and yet keeping himself in the heavenly places.

The central figure of this powerful story is Jim Counihan, a delightful parson with a very troublesome conscience. He has been compelled to divorce his wife and for the rest of his life he is beset by similar and worse tragedies which befall those who seek his advice.

Maisie has contracted a miserable match with a scoundrel. Her real lover is Charlie. These two are obviously good Christians, but their manner of life offends Church law, and Jim is obliged to condemn it. Robin makes an unfortunate match with an airman who drinks too much. He leaves her. She, too, discovers that her real lover is not the one she has married. He is none other than Jim himself.

Incidentally a host of other problems—the unwanted child, the capitalistic system, the housing of the slum dwellers—buzz around the brain of this unhappy priest. He is left at last with the figure of Jesus turned away from him.

One cannot help feeling that the Church has some more urgent work to do in relieving the consciences of these martyrs than in revising the Prayer Book, which, on the showing of this book, there will soon be very few left to use.

* * *

Twisting the Lion's tail is still

good sport in the United States said Sir Auckland Geddes, in a recent speech.

"Remember," said Sir Auckland, "that China is getting her Westernization mainly from America. A very large percentage of the Westernized Chinese are Americanized. It is the fashion to believe that there is little difference between Americanization and Europeanization. There is a very great difference, really. The American outlook is a very different thing from that of Europe. It is the fashion to think of America as being like ourselves and having a special sympathy with this country. Those of you who have followed the recent Mayoral elections in Chicago will have noticed that today, as in the past, an anti-British cry is helpful at the polls. The old sport of twisting the lion's tail, which, when well performed, carried many an aspiring Congressman into the House, is still good sport in America. From among the lower-middle class of America many of the Chinese have absorbed their Western outlook. There are, therefore, in China a very great number of young men and young women Westernized, Americanized, and anti-Britishized.

"America has not got concessions like we have," Sir Auckland added. "The Americans live in our concessions. They get all the advantages and none of the odium. I am not suggesting that there is a conscious American Governmental influence at work. Such a thing is not at work. What I am saying to you is this, that we have got in China a large number of Chinese who, having been in America, have absorbed the ideas which America gives, and, having got back to China, repeat some of the shibboleths they have heard in the United States about British dealing and British Imperialism, and they become leaders in an anti-British movement which has for its object the getting of something which has never belonged to them, and which their race never created, namely, the European cities of China. It is into a movement of that sort that has come the influence of Moscow, finding the ground deeply tilled and prepared, so that it could swing the whole movement in China into anti-British channels. It has suited their game, and it has suited their book, and they have played their game, as they always play it, with energy and

skill. Their game at the present moment is to do as much harm to the British Empire as they can."

* * *

Hundreds of people who went to the Church of St. Martin-in-the-Fields, Trafalgar-square, in the hope of hearing the Rev. H. R. L. Sheppard, the former vicar, preach in his old pulpit, were unable to get into the building. Half an hour before the service every seat was taken, and all standing room was occupied. It was estimated that at least 2,500 persons were present when Mr. Sheppard spoke. The service was broadcast.

Outside in the rain was a vast crowd. Many had come long distances. One party from Brighton joined one of the queues as early as five o'clock, but had to return without entering the church. Several members of the congregation had been in the church all day, taking only a few minutes for lunch and sitting through every service.

* * *

The Bishop of Derry, R. C., in his Pastoral, forbids priests to promote dances, saying: "There is an alarming lowering of the sense of modesty among young girls manifesting itself. A great cause of anxiety is the senseless infatuation which will be satisfied only by the endless excitement of the dance, which is a corrupt plague spreading rapidly, dealing ruin to many homes. Many dances now indulged in are not merely an incitement to sin, but in themselves are immodest to the extent that they could not be witnessed, much less engaged in, without sin. The dance now imitates the excited orgies of the savage, without even the merit of grace or measured motion."

* * *

Gaitered bishops are not such regular first-nighters that Dr. Russel Wakefield with a large party at Q Theatre could fail to catch the eye.

The former Bishop of Birmingham was watching his daughter-in-law, Isabel Jeans, in the play by his youngest son, Gilbert, who is a barrister as well as a playwright with an evident sense of drama.

Husband and wife had to share the honours together at the end of "The Yorick Hotel Case," though the author, modest man, had to be almost dragged on the stage, overcoated and shy.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

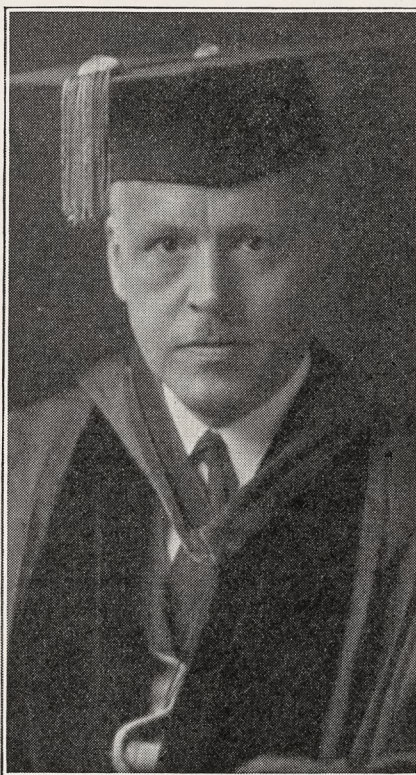
Edited by

WILLIAM B. SPOFFORD

THE program for the Church Congress, to meet in San Francisco June 14th to 17th, has been completed. Bishop Murray is to officiate at the Corporate Communion, assisted by the Bishop of West Texas, the Rt. Rev. William T. Capers, who is also to preach. On the program we find the following names: Bishop Faber, of Montana, and Rev. J. Howard Melish, with Judge Benjamin F. Bledsee, of Los Angeles, are to talk on "The Church and Political and Industrial Democracy"; a round table conference on Catholic or Protestant or both, with Bishop Moulton, of Utah Dr. Arthur Rogers of Evanston, Bishop Thomas of Wyoming and Rev. Edward White of St. Louis as the leaders; "How Can Christianity Satisfy the Religious Needs of All Races" will be discussed by the Rev. William Norman Guthrie of New York and the Rev. Herbert Gowen of Seattle; "Health and the Church," by the Rev. Leslie Learned of Pasadena, the Rev. George F. Weld of Santa Barbara and Miss Ethel Patterson of Los Angeles; "Moral Standards" will be discussed by the Rev. Robert B. Gooden, headmaster of Harvard School, and the Rev. Henry Lewis, student pastor at Michigan University; "Evangelism," by Dean MacDonald of Fresno and the Rev. Granville Williams of Brooklyn; "Personal Religion," by the Rev. Raymond Brown of Mt. Vernon, N. Y., Dean Chalmers of Dallas and Dr. Batten of the General Theological Seminary.

* * *

Commission on Evangelism met April 27-28 at the home of Mr. and Mrs. Samuel Thorne, Harrison, N. Y. Present: Bishops Darst, Freeman, Oldham, Cook; the Rev. Messrs. John S. Bunting, George R. E. MacDonald, A. J. Gammack and Messrs. Samuel Thorne and Courtney Barber. Bishop Cook filled the vacancy caused by the resignation of Bishop Johnson, and Mr. F. C. Morehouse to fill the vacancy caused by the resignation of Mr. Davidson. The chief business was to petition the National Council in co-operation with the diocese of East Carolina, to release Bishop Darst from his diocesan work in order that he may devote himself entirely to the Crusade work. There was a very decided feeling that the Crusade was a success beyond expectations and that a real spiritual awakening has been secured. It is



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President of Trinity College

therefore important that the work be followed up and continued. Attention is now to be given to evangelism in parishes.

* * *

A delegation from the executive board of the Woman's Auxiliary was present at the meeting of the commission on evangelism and stated it as their conviction that in places where there was preparation the Crusade had been successful; that people in urban and rural communities alike are eager for spiritual teaching; that religion has come to be looked upon as a normal and natural experience; that there is a sense of individual responsibility for personal evangelism; that one can give in a spiritual way only that which one has gained in a personal way; and that further help was needed from the Church leaders. The delegation urged especially the stressing of the world's need for peace and Christian international relations, particularly so in view of the situation in China.

* * *

The Rev. A. J. Gammack, the rector of Christ Church, Fitchburg, Mass., died as the result of being thrown from a horse last week. Mr. Gammack had attended the meeting of the commission on evangelism the day

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previous to his death. Under his leadership Christ Church has become one of the strongest parishes in the country; he was an ardent exponent of evangelism, and was the author of "The Contemporary Christ," which has been used in many parochial missions throughout the country.

* * *

Bishop Irving P. Johnson was requested by the commission on evangelism to continue as chairman of the committee on the Schools of the Prophets.

* * *

Meeting of the National Council and departments, April 26-28th; Missions; provision made for the study of the missionary situation in the diocese of Sacramento (see WITNESS, April 21, Bishop Stevens' page). Steps were taken for the inauguration of work among the foreign-born in South Dakota. Much time was given to a discussion of China, with no definite policy being determined. Report was made that every effort is being made to place Chinese missionaries in other Oriental missions. Some have been transferred to the Philippines and others to Japan. One hundred members of the Chinese staff, including wives and children, are on their way home. Missionaries in Liberia have been granted a small emergency allowance, due to the high cost of living in that country. A number of appointments were made, including that of Dr. William J. Costar, of San Francisco, to relieve Dr. Grafton Burke at the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska.

* * *

Eighteen of the twenty-five members of the National Council were present at its meeting. Bishop Brent, speaking for the Church colleges, protested against the cut of 50 per cent in the appropriations to our Church col-

leges. The committee appointed to consider the matter reported that it was impossible at this time to add to the sums they are now receiving. Bishop Wing reported on the situation in Florida due to the Hurricane; an appeal for \$60,000 was made, but only \$12,000 was received. He spoke especially of the fine work done by the colored congregation of St. Agnes' in Miami, which has given over \$18,000 to build a church only to have it completely destroyed. This matter was referred to the committee on undesignated legacies. The field department requested the Presiding Bishop to appoint a colored field secretary for work among the colored brethren. The right man is to be sought.

* * *

Upon the motion of Mr. Burton Mansfield, the National Council passed a fitting resolution of congratulations on the 70th birthday of the Rt. Rev. Arthur Seldon Lloyd, which fell upon May 3rd.

* * *

The members of the National Council attended a moving picture of the work being done by the American Institute for Negroes. The picture was taken under the auspices of the publicity department.

* * *

The educational secretary of the

department of missions, Dr. William C. Sturgis, has resigned. Regrets were expressed at the meeting of the Council, coupled with the hope that after a period of rest that he may return to the headquarters of the Church.

* * *

Bishop Page of Michigan, addressing the synod of the province of the Mid-West, held at Mishawaka, Indiana, April 26th, urged the synods to take up for thorough discussion such matters as are apt to come before the next General Convention. Because of lack of time at General Convention there is inadequate discussion of important matters. By discussing them at the synods the members of General Convention will be able to vote more intelligently. The synod also urged the national department of religious education to prepare material for Vacation Bible Schools. Also a Children's Crusade, national in scope, was recommended for the purpose of enrolling children in the Church schools and for the development of adult leadership. The Rt. Rev. Camp-

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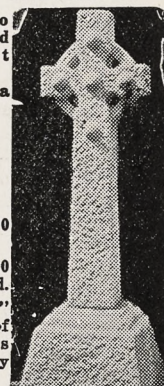
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bell Gray was re-elected president of the Provincial Synod.

* * *

A dinner in honor of Bishop Hall of Vermont, who recently celebrated his 80th birthday, was held in Burlington, April 26th, Bishop Booth, coadjutor bishop, being the host. It was attended by fifty clergymen and prominent laymen. Addresses were made by Bishop Dallas of New Hampshire, the Rev. George L. Richardson, rector of St. Paul's, Burlington; Mr. John Spargo, who spoke for the laity, and Captain Arthur Casey of the Church Army, who spoke of the high esteem in which Bishop Hall was held in England. Bishop Hall responded with feeling.

* * *

The past year has been the best in the history of Howe School. In spite of a new dormitory it was not possible to admit all the students who applied at the beginning of the year, which made careful selection essential. A great deal of building has gone forward, including a new administrative building, with apartments for married masters, a large power plant, with gifts which have further enriched the chapel, already one of the most beautiful in the country. On Ascension Day Bishop Gray is to dedicate the white marble altar steps, a memorial to Bishop White. Plans are under way for another dormitory. The Rev. Charles Herbert Young is the rector.

* * *

They did a thorough job in South Dakota on the Bishops' Crusade, missions being held in every parish, when the archdeacon with fourteen

helpers carried the message of the Crusade to a hundred Indian congregations. Palm Sunday was the first day since the Crusade started in February that all of the clergy of the district occupied their own pulpits.

* * *

This is from the rector at Indianola, Mississippi, the Rev. Edward Maxted. Indianola has been badly hit by the flood.

"Everyone hears the news of the flood disaster over the radio, but it has occurred to me that your readers might be interested in hearing from a rector of our Church. I shall remain here throughout the whole business unless we are all ordered out. If religion is ever worth while, it is worth while now. Greenville, which is about thirty miles from us, has the worst of it, though Leland, which is a little nearer, is also suffering badly. But all that you will hear on the radio. Here we are all safe at present, and are daily watching the waters steadily drawing nearer and

steadily rising in the bayou which runs through the town. It is overflowing in many places and some streets are under water. Today I have been visiting the people in a boat. Refugees are coming into the town daily. Search is being made continually for people stranded out in the country and many have been rescued from trees and roofs of the houses. Local committees are work-

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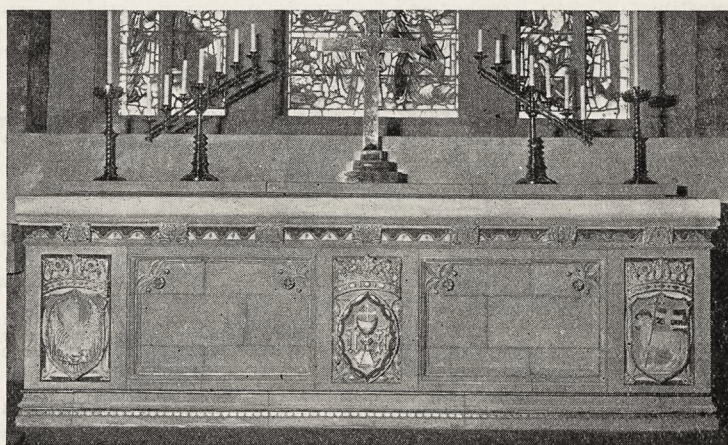
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ing with the Red Cross and are taking care of people as they come. The Court House is full of clothing which has been contributed by the inhabitants, so no one need remain wet. Some are camping in the Legion Hall and others in box cars on the railway. The Boy Scouts have been engaged in erecting sanitary conveniences along the track. How long trains will be able to come into the town we cannot guess, but when trains are impossible I suppose provisions will be brought in by boat. There was a little excitement at first, but it seemed to me that people settled down to the situation rather rapidly. We are completely cut off by road from the outside world, and are living on an island. Some think the water will not come into the houses, but no one knows. Last Sunday, when the situation burst upon us with apparent suddenness all our people were so busy that a very few came to Church. But I hope we shall have good congregations next Sunday, and we shall use special prayers with reference to the flood. I find that the Prayers for Use at Sea can easily be adapted for the purpose with slight alterations. I shall also announce next Sunday (May 1st) special daily services for the flood-time. In this town we have a daily prayer meeting in the picture show for men at 8:30 every morning and I shall do my best to induce them to keep it going. It will help very much to spend a quarter of an hour

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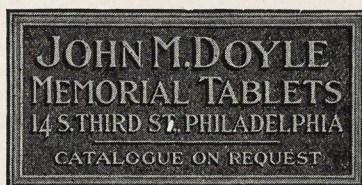
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daily in prayer. Everybody, almost, is building a boat of some sort. It is mighty hard to get lumber, and some queer boats may be seen. I only hope no one dies during this time, for it will be next to impossible to bury them. May I, in conclusion, ask all members of our Church to pray for us and for all in the flood district?"

* * *

When the August moon is growing full one looking down on the country known as South Dakota will be able to see bands of Indians coming to the Standing Rock Reservation in the northern part of the State. Not as they came in the old days, with bows



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Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

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Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

taut and faces painted for the battle, but with the gleam of peace and good will in their eyes will they advance to the Chapel of the Good Shepherd. Here, beginning on Friday the 12th, will convene the now famous Niobrara Convocation of the Episcopal Church in South Dakota. To date the program has not been fixed, but whatever it may be it is sure to be of great interest not only to those who are fortunate enough to be in attendance but to the Church at large, for this Convocation is an outstanding feature of our Church's life in this vast country known as the United States.

Bishop Gailor of Tennessee, due to illness, has been ordered by his physician to cancel all of his immediate engagements. His illness, however, is not serious—"too much excitement" over the floods, reports a member of his family.

Valle Crucis summer school, under the auspices of the five Carolina dioceses, is to be held July 4-16. On the faculty: Rev. Homer Starr; Rev. Cameron McRae, Shanghai, China (these courses on China will get the crowds this year); Rev. Gardiner Tucker, Mr. Leon Palmer, Miss Annie Stout, Miss Margaret Weed, Rev. W. H. K. Pendleton, Mrs. J. W. Griffith, Rev. George F. Rogers, and others.

Bishop Hulse of Cuba addresses the Woman's Auxiliary of the diocese of Washington, meeting at All Saints, Chevy Chase. The meeting was attended by 181, representing thirteen parishes.

The Rev. H. L. Bowen and the Rev. George Craig Stewart addressed the Round Table of the diocese of Chicago on May 2nd. The Round Table is the association of clergymen which meets every other Monday.

The Ven. Harry Lee Virden, archdeacon of Dallas, was re-elected president of the Texas conference of social welfare at its annual meeting held in Houston.

The Rev. R. Y. Barber is in charge of a number of missions in the diocese of Springfield (Illinois). He put out 129 mite boxes for the Lenten offering. He got back 124. Can anyone beat that record? The offering in his missions increased from \$70 last year to nearly \$200 this year. He writes that the posters sent him from the publicity department of the Council helped a lot.

The Lenten offering of the children at Calvary Cathedral, Sioux Falls, South Dakota, was six hundred dollars! Rather a large order for a school that had never gone much over

Services

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The Incarnation, New York.

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Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
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Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

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Holy Days, 9:30.

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* * *

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2. Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem.
3. The Rev. Charles N. Lathrop.
4. Miss Emily C. Tillotson.
5. The Rev. Robert W. Patton.
6. Jesus. It is in the story of the Temptations, related in St. Matthew's Gospel, chapter 4.
7. It is the 95th psalm. Also generally sung in the service of Morning Prayer.
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