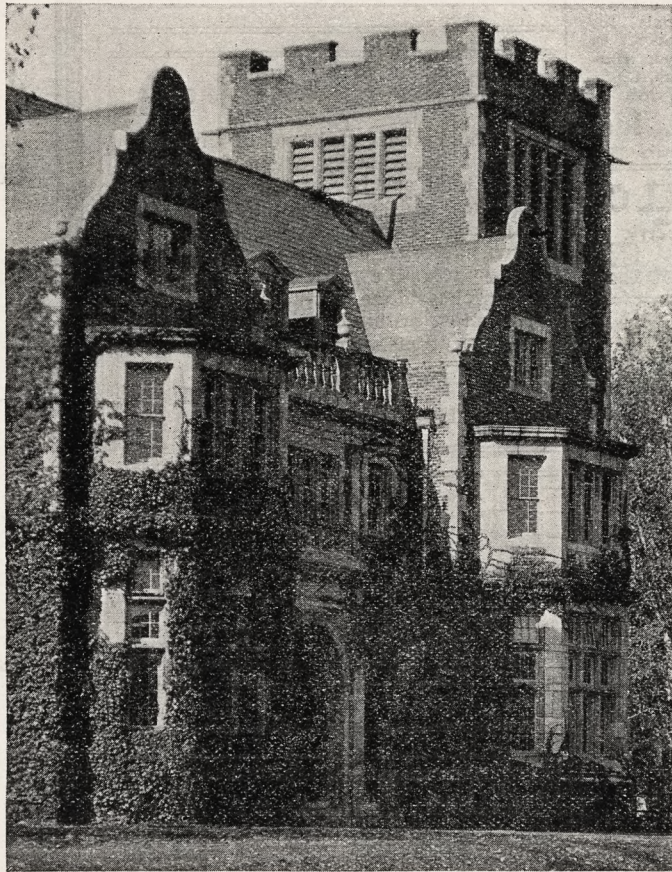


The **WITNESS**

CHICAGO, JUNE 2, 1927



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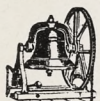
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THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 41

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE PURPOSE OF THE CHURCH

What Your Membership Means

BY CANON JAMES ADDERLEY

THE Church is an institution for making religion real. I believe it is THE institution, brought into being by the spirit of Jesus Christ to further the knowledge of His religion, and to enable us to live it.

When any body of men have faith in a cause, and want to live a particular kind of life which is to be the expression of that faith, and try to spread that faith among others, they nearly always found some sort of society for the purpose. For instance, when modern Socialism began to be thought of in the 19th century, people soon got together and formed associations like the Guild of St. Matthew and the Fabian.

PURPOSE

It is, therefore, what we should probably expect that Jesus should form a society. This we believe He did. The purpose of the Church is the purpose of Jesus, namely, to bring about the Kingdom of God by united love of God and love of our neighbors.

I used to think the Church existed in order to organise a lot of services. I see now that these are only parts of the method by which the Church carries out its purpose. They are not the purpose itself. So long as I had this idea I could not feel much enthusiasm for the Church. It seemed to me a waste of time and energy to come to services on Sunday. It was when I got hold of the idea that the Church had a great purpose which, if completely fulfilled, would change the whole social life of men and women that I became keen. I had for a long time thought myself a bit of a social reformer. I used to talk about "Brotherhood" and "Justice," but I never thought that the Christian religion had any connection with such things. Gradually I came to see that here, in the midst of us, was a great institution, older than the State

itself, and that I belonged to it, and that its main object was to bind people together to produce a real brotherhood on earth, and to live a common life of Righteousness and Justice. Another mistake I had made was in thinking that the "Church" meant only the "Clergy." Our squire's son in the country village where I lived "went into the Church," so they said, when he became a parson. Now I know that the Church consists of all the baptised men and women. This it is which has given me a use for the Church. I belong to it myself. It is not a little body of parsons acting upon me from the outside, trying to persuade me to attend services. It is a great world-wide society of which I have been a member all my life. To be a good Churchman does not simply mean giving a lot of money to the collection. I cannot do that. It means being a good soldier in the great army which fights against all that is bad, winning the whole of humanity to the side of Christ.

I used to laugh at the clergy for not being like Christ. I see now that I have got to follow Christ myself, and that it is jolly hard to do so. If I am not brotherly myself, and just in all my dealings, I am not a good Churchman. If the whole lot of us baptised people joined together to bring about the Kingdom of God we could overcome the world.

THE FAMILY OF GOD

I think I like the word "Family" better than "Society" or "Institution" to describe the Church. Christ told us that God is our Father. If the family of God realised itself, the earth would be a new place. Most of my talk about brotherhood was meaningless until I came to believe that we had a common Father.

Of course, I know that Christians have got divided, but so have many

other families. We are more likely to get together if we believe we are a family. That is how St. Francis brought people together. Strikes and lock-outs and wars would cease if we really got hold of this family idea. We should all want to see the other's point of view. In my own family I am awfully fond of my young brother Ted, and as for my crippled sister, Mary, I would die for her any day. If only I could feel for the unemployed and the beggars and the dukes and the Members of Parliament who belong to the opposite party as I feel towards Ted and Mary! If only we could all feel kindly towards other nations and people of another colour! Now that is exactly what the Church should feel. "By this shall men know that ye are My disciples, that ye love one another."

NEED OF RIGHT SPIRIT

Here we are faced with a great spiritual difficulty. It sounds very well, but it is difficult to accomplish. We want the help of the great Elder Brother, Christ, Who is the only One in history Who showed Himself a Brother to everybody else.

The Christian religion affirms that He can give us this help by His Holy Spirit. The Church exists to enable us to have His Spirit.

We Christians find out the truth of this by living the Christian life of prayer and good works. We see Christ in others. "Inasmuch as ye did it unto the least of these My brethren, ye did it unto Me." This is just one of the things you cannot prove except by trying it. The Church, with all its mistakes and failures, is the most likely to succeed in enabling us to prove it. She has been at it for over 1,000 years. By the way, when I call the Church "She" it is what a captain calls his ship or a chauffeur his car. It makes the Church seem alive and loveable.

Let's Know

SUBSTITUTIONS

By Rev. Frank E. Wilson

A CORRESPONDENT sends in the following question: "Does the Holy Communion take the place of the Passover and Sunday the place of the Sabbath? And if so, does not the Fourth Commandment now apply to Sunday as it applied formerly to the Sabbath?"

Let us take these questions in order.

1. Yes, the Holy Communion may be said to take the place of the Passover. To the Jews the Passover was observed in commemoration of the deliverance of the Hebrews out of Egypt under the leadership of Moses. A lamb was sacrificed and eaten to the accompaniment of various ceremonies. On the night before Good Friday when the Passover lamb was killed, Christ gave Himself to His Church, represented by the apostles, telling them to eat His Body and drink His Blood under the forms of the consecrated bread and wine. The Christians understood that our Lord, in His sacrifice on Calvary, fulfilled all that was implied in the Passover offering. They called Him the Lamb of God. "Christ our Passover is sacrificed for us," said St. Paul. The ninth chapter of the Epistle to the Hebrews bears out this thought more fully—"now . . . once hath He appeared to put away sin by the sacrifice of Himself"; and "so Christ was once offered to bear the sins of many." The Holy Communion is the re-stating of Christ's sacrifice, in which we share by our reception of the Sacrament. "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." The Passover stood for God's deliverance of Israel; the Holy Communion stands for God's deliverance of the world. The one leads into the other.

2. The first day of the week was observed by Christians from the beginning. At first most of the Christians were Jews and they continued to keep the seventh-day Sabbath also. As Gentiles were increasingly added to the Church, the question arose as to how far the Jewish law must apply to them. An Apostolic Council met in Jerusalem (Acts 15) where it was decreed that Christians should not be bound by the old law. Four things only were enjoined by that Council and the seventh-day Sabbath was not one of them. Gradually the Lord's Day for the Christians came to be fixed exclusively on the first day of the week, because it was the Resurrection Day. As the Passover found its fulfillment in the Holy Communion, so the seventh-day Sabbath found its Christian fulfillment in the Christian



REV. MURRAY BARTLETT
President of Hobart College

Sunday as the Lord's Day. The Fourth Commandment still held good, but the accessories were dropped. Christ Himself had said that "the Sabbath was made for man, not man for the Sabbath." This is indicated in the arrangement of the Commandments in the revised Prayer Book where the command itself is printed in heavy type: "Remember that thou keep holy the Sabbath day" while the explanatory material is printed in light type and may be omitted from the reading. This explanatory material is not properly part of the Commandment as is shown in the difference between Exodus 20:9-11 and Deuteronomy 5:13-15. There is no more reason for all the accompaniments of Sabbath Commandment to be binding upon Christians than for all the details of the Passover Feast. The Christian Lord's Day takes the place of the Jewish Sabbath. Therefore, it is of doubtful propriety to speak of Sabbath School and Sabbath observance when we mean Sunday.

The cornerstone of the Nurses Home of Christ Hospital, Jersey City, was placed recently. Brief addresses were made by Bishop Lines, the Hon. Marshall Van Winkle and Mrs. Otto Wittpenn. The Home is to cost \$200,000, the sum to come from the \$500,000 that was raised for the hospital last year. The Rev. Thomas A. Hyde is the superintendent.

Preacher, Pulpit and Pew

By E. P. Jots

"Thank you very much indeed!" beamed the well-dressed flapper in the car, as a working man offered her his seat. "That was very kind of you."

The other blushed happily and gave a number of other males a hardy glare as he answered:

"Not at all, miss, not at all. I know some men don't give up their seats unless it happens to be a pretty girl, but looks make no odds to me."

And everybody except the young girl smiled.

* * *

She was still rather new at driving a car and a little bit confused in traffic. Down Broadway she forgot to stop soon enough at the signal and shot out into the middle of the street.

Pompously the traffic officer bore down upon her.

"Didn't you see me hold up my hand?" he shouted fiercely.

The culprit gasped a breathless "Yes."

"Didn't you know that when I held up my hand it meant—Stop?"

"No, sir; I'm just a school teacher," she said in a timid, mouselike voice, "and when you raised your hand like that I thought you wanted to ask a question."

* * *

The little boy had gone to the railroad station to see his father off on a visit. Amid the usual farewells, kisses and waving handkerchiefs, the train pulled out and the youngster gazed after it until it had disappeared. Presently a locomotive came in sight with a train of the same length as the one that had taken his father away, and as it entered the station he clapped his hands excitedly: "Mamma! Mamma!" he shouted. "Here comes the train back again! Papa forgot something."

* * *

Although John and his wife had been married thirty years, it was said that they had never been known to agree upon anything—except once.

John bought a car, and in due course learned to drive it—in a way.

When he took his wife for her first ride all went merrily until John attempted to turn a corner.

"John!" screamed his wife, grasping his arm. "You're going to hit that pole!"

"I know it," said John.

And he did.

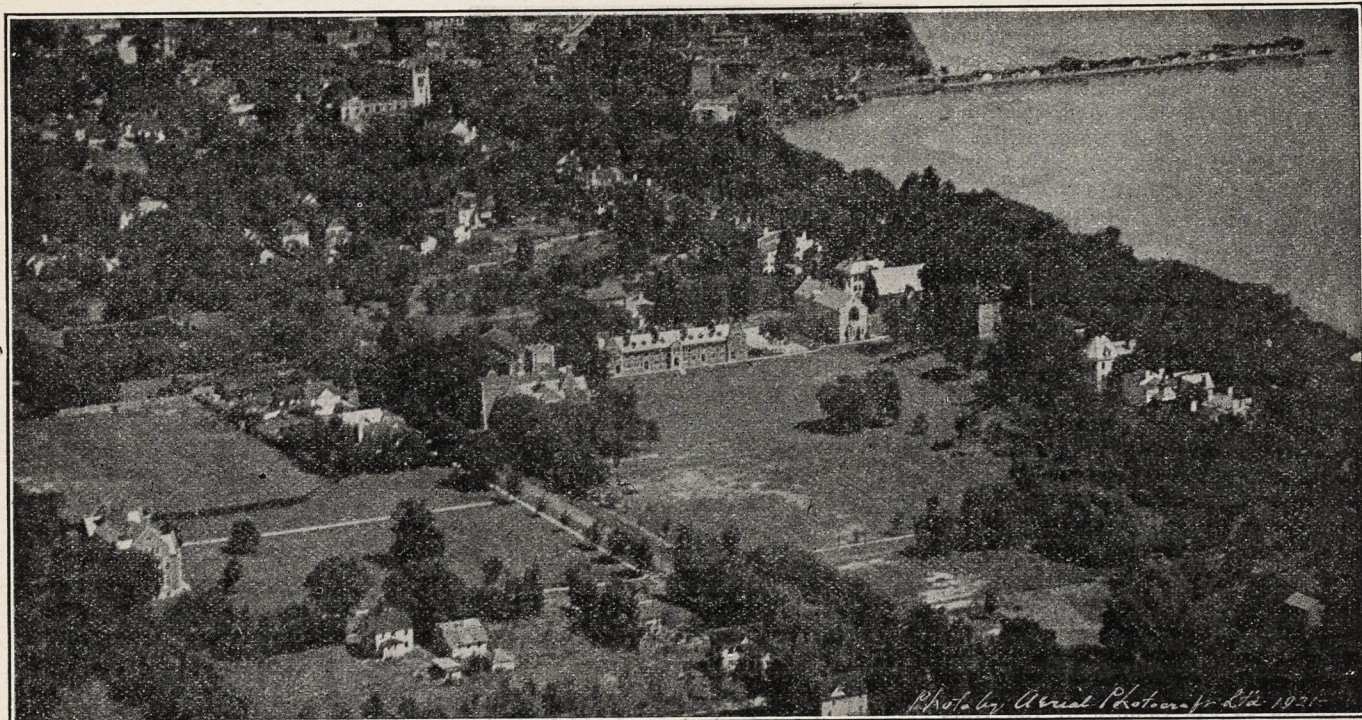


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HOBART

Oldest of Church Colleges

BY EDWARD J. COOK

Secretary of Board of Trustees of Hobart

HOBART, the oldest of the Church Colleges, was given a temporary charter by the Board of Regents of New York State on April 10, 1822, which converted Geneva Academy into Geneva College. "Geneva Hall," where hundreds of Hobart men have lived and which is still used as a dormitory, was built in 1821 for the Academy. Geneva College was the westernmost college in the State of a chain of institutions raised from academic to collegiate rank by the Regents, among these being Hamilton and Colgate.

Geneva at that time was a progressive and thriving place, larger than Rochester or Buffalo. Her citizens were eager to have a college in this "pioneer section" of New York, but it is doubtful if they could have succeeded without the great personal interest and enthusiastic leadership of John Henry Hobart, Bishop of the Diocese of New York (which then included the whole State), one of the greatest missionaries and educational leaders the Church has produced. He it was who selected the site of the College on the high bluff overlooking beautiful Seneca Lake, and encouraged the trustees of the Academy to provide the funds required by the Regents by pledging and raising, through his own efforts, a consider-

able part of the amount so that in 1825 a permanent charter was granted and the first class was graduated.

Bishop Hobart was the champion and guiding spirit of the College until his death. From the first, a large majority of the Board of Trustees have been churchmen and each of its presidents has been a clergyman of the Episcopal Church. In 1851, after annual grants, still enjoyed, from the Protestant Episcopal Society for the Promotion of Religion and Learning, and by Trinity Church, New York, the trustees, with the consent of the Regents, changed the name to "Hobart College" in honor of the great Bishop, to whom all Hobart men look as their "founder."

In 1862, through the Swift endowment, St. John's Chapel, designed by Upjohn, was built and the Chaplaincy founded on the condition, accepted by the trustees, that the incumbent should always be "a presbyter of the Protestant Episcopal Church," to be nominated by the Bishop of the Diocese. In 1874 the Charter was amended, making the bishop a member of the board ex officio. In 1919 the present bishop of western New York, the Right Reverend Charles H. Brent, was elected "Chancellor" of the college by the trustees and he pre-

sides at their meetings. Under his leadership the college has doubled its endowment and more than doubled its student body. In the same year the Reverend Murray Bartlett, a former associate of Bishop Brent in the Philippines and in the A. E. F., was chosen president.

From the beginning Hobart has conspicuously served the Church by aiding and instructing young men in preparation for Holy Orders. Nearly 400 of them have been ordained to the priesthood. Her roll of Bishops is as follows: H. A. Neely, '49; E. R. Welles, '50; L. R. Brewer, '63; William Paret, '49; George Worthington, '60; M. N. Gilbert, '70; A. R. Graves, '66; L. H. Wells, '67; F. R. Graves, '78; Cameron Mann, '79; H. T. Moore, '99; D. L. Ferris, '88; G. W. Davenport, '93; A. W. Moulton, '97; H. H. H. Fox, '97; Alexander Mann, '81; F. W. Sterrett, '06. Bishops Ferris and Alexander Mann are trustees of the college elected by the Alumni.

This work for the Church is still being carried on. In September, 1926, ten of her graduates entered Seminaries of the Church, three at the General, three at Virginia, and four at Cambridge. Nine of these were members of the class of 1926, which numbered fifty-seven grad-

uates, a large proportion of whom entered professional and graduate schools.

For Hobart consistently endeavors to give as thorough and careful a preparation for other walks of life as for the sacred ministry. In its preparation for medicine, particular care has been expended upon the departments of chemistry and biology, which are well equipped, with thorough instruction, extending to advanced organic chemistry and the elements of histology, anatomy and bacteriology.

The department of education fulfills all the requirements for the provisional high school teachers' certificate of New York State, together with instruction in physical education, and coaching school sports, which is an advantage to young men preparing to teach.

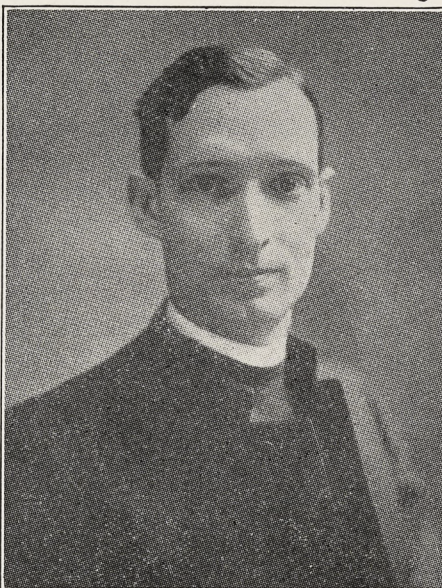
As most of the graduates go into business, particular attention has been given to making the courses in economics thoroughly practical. The director of these courses is a former member of the faculty of the Harvard School of Business and Hobart men are successfully carrying on their study in that graduate institution. A considerable number of men annually accept offers from large corporations before graduation.

An increasing number continue specific work in graduate schools, particularly in Chemistry and English. The English department has, as an adjunct, a dramatic workshop and "little theatre."

While there is an effort made to have the work of each department as complete and comprehensive as possible, it is the settled policy of the College to give every student a broad background of liberal culture, so that every man will be able to think straight and have a definite appreciation of the meaning and value of human life.

With this definite object in view, it is believed at Hobart that uncertainty and confusion as to the purpose and meaning of life, the greatest danger of modern higher education, is very largely avoided. The physical and biological sciences have lately opened up such a wide field of knowledge concerning nature and man that it is very easy to assume that there is nothing to study in either, but "behavior," and that man is essentially the highest developed of animals. This very prevalent point of view has a tendency to lead many to look upon their accustomed standards and values as "mythical" in nature and to follow the biological "urge"; while a few, confused, disallusioned and hopeless of making anything out of their lives, have found release in suicide.

At Hobart a consistent and con-



BISHOP STERRETT
Diocesan of Bethlehem

centrated effort is made to co-ordinate the physical and biological sciences with social and religious values. This is attempted not only by an orientation course for freshmen in the elements of civilization, and co-ordination courses for others in "General Science" (including psychology), in the "Social Sciences" (including ethics and religion), in "Masterpieces of Literature," but in intimate relationship between teachers and students individually and in conference groups.

So it is hoped that the ideal of Hobart will be more and more accomplished—that the real purpose of education is to attain a clear and definite knowledge of the meaning of human life, its value and its purpose; the fulfillment of its ancient motto, *Vita Lux Hominum*.

In 1908, under the presidency of the Reverend Langdon C. Stewardson, the trustees accepted the gift of \$500,000 by William Smith of Geneva, providing for a separate college for women. This college has its own campus with dormitories and classrooms. Classes are taught by the Hobart faculty and degrees are given by the Hobart trustees. The dean of William Smith College is Mrs. Barbour Walker, M. A.

Student work is of great concern to all western dioceses. The diocese of Oregon has organized a drive of \$130,000 to be allocated as follows: St. Helen's Hall, \$60,000; church and rectory at Corvallis where the Agricultural College is located, \$30,000; chapel on the campus of the University of Oregon, \$20,000; chapel and parish house at Monmouth, \$10,000; for Gearhart summer school, \$10,000.

Tabor College—Finis

By Bishop Johnson

WHEN certain Churchmen undertook to co-operate with the Congregationalists and the local adherents of Tabor College in southwestern Iowa to save that venerable institution from extinction, we invited the Rev. Frederick W. Clayton to assume the presidency and to undertake the task. He agreed to do so for an experimental period of two years. The plan was an adventure in Church unity; a struggle to save a small college and an effort to continue the labors of those who in faith had begun the enterprise.

Permit me to say that Dr. Clayton has done wonders with the materials at hand. He has gathered together an able and loyal faculty. For a year and two-thirds he has secured the funds to pay them. He has built up in the school an atmosphere of mutual understanding between our Church people and Congregationalists without sacrificing any convictions. I have visited Tabor several times and have been charmed with the morale of the place.

The student body has never been much in excess of a hundred students, but they lived in the atmosphere of real religion, so rare in academic circles today. Dr. Clayton has had the respect of the entire community. The Episcopal Church, and especially the readers of THE WITNESS, has furnished its quota of the enterprise.

The Congregational Church in Iowa has paid what it promised, but has been unable to do more, probably because of the wretched financial conditions in Iowa and the fact that Grinnell College, supported by Congregationalists, has required all of their efforts. They have co-operated, but in a financial way rather inadequately.

The first year the people of Tabor and vicinity did their full share. But the local financial situation has grown more and more desperate, and this year the local support has dropped accordingly. Dr. Clayton is most anxious to finish the year by paying off the faculty in full. The pressure of ancient debts and the inability to raise the quota from the immediate locality this year has placed us in the position of the directors of a bank when they are persuaded that the institution is no longer solvent.

We can accept no more deposits made in good faith.

We must turn the institution over to a receiver.

We have come to this decision most regretfully for we feel that the spiritual values are unimpaired.

But unfortunately we must operate an institution in this world along the lines of commercial integrity.

We cannot call for more funds to perpetuate an experiment. We have had an opportunity; we have hoped to find a way out; we have failed.

I wish to say, however, that the failure does not reflect in the slightest degree upon Dr. Clayton in his conduct of the college. It is with the greatest regret that I have felt obliged to abandon my share in the enterprise as there is nothing in the work itself that would cause me to give up my efforts in its behalf.

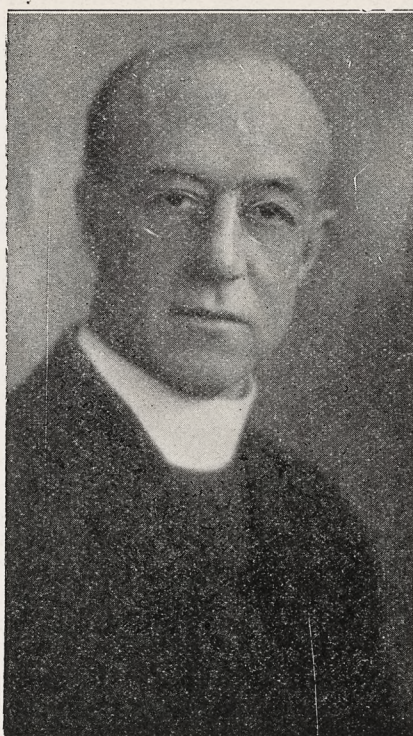
If there are any of our readers who feel sympathy for a good loser, I would appreciate it greatly if they would show it by sending a check to Dr. Frederick W. Clayton, Tabor, Iowa, to help him pay his faculty for the final two months of their service, which they have loyally given in spite of the fact that they were told that there might be no funds.

In abandoning this work I feel that we are forced to give up one of the very best missionary enterprises that I have seen during my thirty-five years' sojourn in the West. It will comfort one greatly if some of our readers will help Dr. Clayton to meet these final obligations. After this there will be no further appeal for Tabor.

Ask Me Another

The answers for all of the following questions may be found in the pages of THE WITNESS for this week.

1. Who is the Chancellor of Hobart College?
2. What was the first name of Hobart College?
3. What experiment in Religious Education ends in June?
4. What church service takes the place of the Jewish Passover?
5. Who has returned from a trip around the world?
6. Who has been elected Bishop Coadjutor of Lexington?
7. Where is the Jubilee Anniversary of the Children's Lenter Offering to be celebrated?
8. Who is to be the chief speaker?
9. Who has resigned as Bishop of his diocese?
10. In what diocese is a large sum being raised for student work?



REV. C. N. LATHROP
Cautions About Investments

Cheerful Confidences

RURAL WORK

By Rev. Geo. Parkin Atwater

WHEN Ben Franklin worked on a small printing press he was no doubt aware that he had a very crude kind of equipment. Had he continued to work at that press for a number of years, he would have found it the same at the end of the period as at the beginning. A printing press does not evolve of its own accord from the simple type that Franklin used to the enormous Hoe presses in use today. The improvements came by the application of the brains of men to the mechanism of the press.

When men began to ponder the mechanical problem and to realize the needs, they put enough creative genius into the printing press to get an effective result. Had they not done so, the printing press would not have grown of its own accord.

The rural work of the church is, in most communities, in the same primitive stage in which it has begun generations ago. There has been a hope that a better work would evolve by the expansion of the power and energy within the work itself. That is as false a hope as to expect a row-boat to grow up and become an ocean liner.

At the Convention of the Diocese of New York, held recently, the Rev. Thomas R. Hazzard, who has been

doing rural work for a number of years in Dutchess County, introduced the following resolution:

Whereas within the upper portion of the Diocese of New York beyond the metropolitan commuting area, there are numerous rural communities either totally abandoned by all Christian bodies, or inadequately served by occasional ministrations, and

Whereas the most acute rural problem in America lies within the jurisdiction and responsibility of the most powerful diocese of the American Church, and

Whereas, the support of such rural work can only be secured by a convincing presentation of highly intelligent and forceful program of social service, combined with religious instruction, and

Whereas, the conscience of this Church should be aroused to the inauguration of work that should command as much attention and support as the metropolitan church-saturated communities, and

Whereas, the care of our neglected and consequently forlorn rural sections is the finest opportunity presented to this mighty diocese for a demonstration of its ability to meet a crying national need, and if successful would be a stimulus and example and guide to a church nationally bewildered by baffling conditions of rural life,

It is Resolved, That this Convention, through its chairman, appoint a commission of three clergymen and three laymen, who will support the Bishop and other agencies charged with this responsibility, and who will give intensive study to the rural problem, with power to inaugurate a model rural work, furnished with modern service equipment and personnel, that the entire church may know the cost, the method and the equipment necessary to maintain effective work in rural communities.

These Resolutions strike at the heart of the subject. If the great Diocese of New York will undertake to conduct one rural work effectively, as a laboratory experiment, at no matter what cost, so that it may know how much brain power, personal service, equipment and co-operation are necessary to get anything like an effective result, they will be doing a tremendous service for the whole land. Most of our rural work today is as ineffective as to try to stop an epidemic of typhoid with a liberal application of court plaster. To hold occasional services in a forlorn little church in a rural community, with a few people present, whose dismal loneliness is only emphasized by such a service, and who would escape, if they could, to a movie, if one was within reach, is about as forlorn an approach to the real problem of rural work as could be imagined.

Let us hope that the Diocese of New York will do something strong and effective about Mr. Hazzard's resolution.

Witness Fund

THE management wishes to thank the following subscribers who have recently contributed to THE WITNESS Fund. Donations to this Fund are used to pay for the subscriptions of a number of people who otherwise would be without the paper:

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BISHOP OF LONDON GIVEN A PARTY

Mixed With a Bit of Criticism

Edited by

A. MANBY LLOYD

IT HAS been a dull week in Church circles. Yet one or two exciting bits, foremost of which was an attack on the Bishop of London at a meeting of the National Church League. It was a welcome to the Bishop who has just returned, all nicely bronzed and looking exceedingly well, after a nine months' trip around the world. Mr. Joynson Hicks, Home Secretary, welcomed back the Bishop and then proceeded to go after the Prayer Book Revision and to accuse the Bishop of filling the diocese with men not loyal to the doctrines of the Reformation. "Let him alter that practice. You may take any parish in London in the gift of the Bishop and what will you find? Up, up, up, in each presentation. I do not want any hard things to be said, but I do want to get the bishops to realize that we have our rights as well as they; that we are loyal to the Church as well as they; that we are entitled to look at them as fathers of God, and in the Church to see that these things do not continue. I do not despair. There is deep down in the minds and hearts of the laity of this land the memory of the history of the pre-Reformation. That memory will arise when the moment comes, and I am satisfied that the great laity of England will never submit to a proceeding which has been recommended to us to accept without any compromise—doctrines and practices which are abhorrent to us because in our hearts we believe they are not the true word of God."

* * *

The Bishop of London states that he did not miss a single engagement on his tour; a real accomplishment as you in America are aware who know of his addressing a score of meetings a day when he was with you. To an interviewer, he said: "I return with two great impressions in my mind. One is of the extraordinary power and good influence of Great Britain all over the world, and the other is the immense vitality of Christianity today. I am more than ever convinced that the only hope of the world is in the progress of Christianity. No other religion has anything like its power. Wherever Christianity has gone life has become

at once more progressive, more unselfish, nobler and happier."

* * *

Two of London's parish priests have written to the *Times* to say that silence on their part must not be taken as acquiescence in the matter of the new Prayer Book. "Obedience to its injunctions could only be secured at the cost of grievous harm to many souls." It is a small cloud, no bigger than a man's hand, but it presages approaching thunder. It is the first clear call to the Anglo-Catholic conscience. The writers are Canon Mackay, vicar of All Saints, Margaret Street, and London's foremost and most fearless preacher; and the Rev. Dr. Ross, vicar of St. Albans, Holborn, whose sad privilege it was to occupy the pulpit made famous by Fr. Stanton.

* * *

It was my good fortune to get Canon Creed, mentioned last week, by himself the other day and pump him on the Archbishop question. Having congratulated the worthy man on the success of his new book on "The Pyramids" (on reading which the Egyptian fellahin has taken to horn-rim spectacles and elastic-side boots) the coast was clear. "What is your choice?" he drawled in his best Oxford manner. I gave him the list of possibilities already sent to THE WITNESS. Canon Creed's broad smile expanded into a grin and he finally shook with laughter, a most unusual thing for this dignitary.

"My dear boy," he said, "you have not hit the target, let alone the bull's-eye. There is going to be a grand shuffle. The Bishop of London is going to York. . . ."

"London losing Bishop Ingram?" I said, almost horror struck at the idea.

"Yes. He is a dear old man, but London Diocese is beyond his strength. At York he will cut a greater figure and warm his toes at the same time."

"But Lang," I said, "what about Cosmo Lang? Is he retiring, too?"

"No, you silly boy, he's the very man for Canterbury and a crisis. He has all the qualifications. He is an orator, a courtier, and a moderate in Churchmanship. What more can

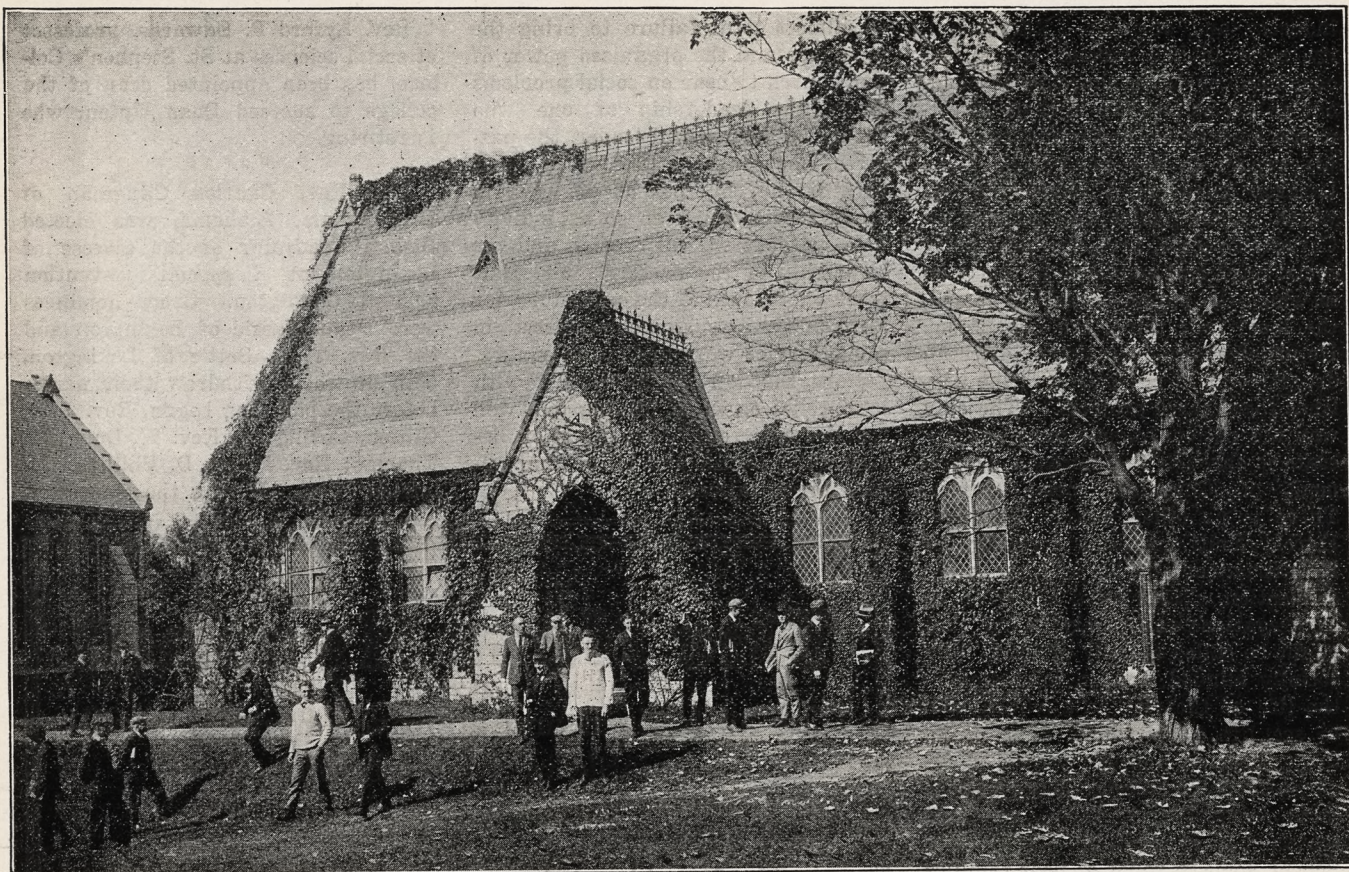
Baldwin want? True, he has written some very dull books, but he has been a parish priest and, what is more important, has never been a schoolmaster. But it is only a rumor and you must take it only for what it is worth."

* * *

Objection by the Archbishop of Canterbury to the production of a dramatization of "The Messiah" at the Albert Hall was revealed in a statement by Mr. T. C. Fairbairn. On being asked three months ago to produce a spectacle for the British Empire Cancer Campaign, Mr. Fairbairn suggested producing his dramatized version of Hansel's "Messiah." The committee agreed, and hundreds of people who were to take part were interviewed.

"Apparently," said Mr. Fairbairn, "the letter sent to Lambeth Palace was rather misleading, and the Archbishop understood we wanted to give a representation of the Oberammergau Passion Players. This was quite a mistaken idea. The Archbishop sent back a letter, in which he stated he did not think the Passion Players should appear in this country, although they were certainly to be encouraged in their own. I explained to the Archbishop's chaplain that there was some mistake, and a further letter came from Lambeth Palace in which the Primate expressed disapproval of the scheme, this time on the ground that he disagreed with any dramatized version being staged in this country in which our Lord appeared. The committee decided to abandon the idea."

"During Easter, however, I happened to visit a London church, where a performance was given which, in all its essentials, resembled mine. It seems strange and rather anomalous, therefore, that my play should not be produced. The clergyman who impersonated Our Lord told me the play had been performed annually for ten years. I have written to the committee of the Cancer Campaign explaining my views, and am awaiting a reply. If I am unsuccessful, however, I shall certainly not produce my work, but will consider, with the Cancer Committee's permission, staging 'Elijah' or some other great work."



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

BROTHER JAMES EMPRINGHAM has burst forth once more on the front pages of the dailies under the heading, "Heads Episcopal War on Drys." A resolution which is said to have been passed last week at a meeting of the Board of Directors of the Church Temperance Society, denounces prohibition as a blemish on the Constitution and its enforcement a failure, and the whole works very unchristian. This meeting of the board having been held, according to the newspapers, at 281 Fourth Avenue, the National Headquarters of the Church, the inference is naturally drawn that the action was official Church action. It is hardly necessary to inform WITNESS readers that such is not the case. The Church Temperance Society has no official standing whatever in the Episcopal Church. It is entirely unofficial, having its beginning as a dry organization. One of the best informed clergymen in the diocese of New York goes as far as to

say that Brother Empringham is the sole member of the organization at the present time. One must discount rumors, but the tale persists that Brother Empringham was not a howling success, financially, as the head of a temperance organization. Anyhow, the man who for several years had been filling your wastebasket with temperance and prohibition literature woke up one morning to discover that prohibition was undermining the constitution and was thoroughly unchristian. One should not minimize the importance of such sudden conversions, yet one does naturally wonder whether he should enlist under the banner of a man who took seven years to discover what is now such an obvious fact to him. There will be a lot of ballyhooing about it on the part of the wet papers naturally, and Brother Empringham, who still has the countenance of an ardent prohibitionist, will have his picture in all the papers, but it is all a false

alarm as far as the Episcopal Church is concerned.

One might, however, raise the question as to who at the Church Missions House gives such an organization the right to meet there.

* * *

The picture on this page is of the chapel at Hobart College.

* * *

Dean Lathrop, executive secretary of the department of Christian social service, at the conference held recently in Des Moines, urged churches to make careful investigation of labor conditions in industrial corporations before investing Church funds in them. "It is a well known fact that Church finance boards handle literally millions of dollars contributed by devout men and women for religious purposes. Practically all of the Christian communions have expressed themselves definitely as to ideals and standards necessary in the world of

industry and business. Responsibility rests in the finance committees organized by these churches to carry out as far as possible in their investments such ideals and standards." In his report to the conference Dean Lathrop commended three projects which should enlist the activity of Christian people, first, the community social work and activities in the town in which the parish is placed; second, the local jail; third, the poor farm. He urged the co-operation of diocesan departments in presenting to the parishes these three projects. "The only way the national department can operate is through the diocesan department of Christian social service. There is no other way." The Rev. Harold Holt, assistant secretary of the department, in his address to the convention, stated that a pastor or congregation was rarely found that might be called socially minded. "By socially minded I mean interested in the life of the city as a whole, able to see life as a whole, apart from the welfare of his own parish or denominational interest. There will be some interest in reform, some in scouting if it adds to the Sunday School, some in relief of poor families connected with their church, and if their church can put its name on baskets to be given, but rarely with the idea that social service to all people without distinction is the heart of the Gospel. There is, for this reason,

an almost total failure to bring the resources and the organized power of the Church to bear on social problems under the leadership of one who should be the natural leader, the pastor of the congregation. Such members of the churches as do work in social service must do so as individuals, without the inspiration and the leadership of the pastor." Mr. Holt went on to outline the procedure for awakening a sustained interest in social service work in Church congregations through initial contact with local relief societies, leading to a well rounded program of co-operation between the parish and all of the welfare organizations.

Rev. Lyford P. Edwards, professor of social sciences at St. Stephen's College, has been appointed dean of the college to succeed Dean Upton, who is retiring.

* * *

The Rev. Charles Clingman of Birmingham, Alabama, was elected Bishop Coadjutor of the diocese of Lexington at a special convention held at Covington. Other nominees were Dean Massie of Lexington and the Rev. T. L. Settle of Lexington, both of whom withdrew their names before the balloting began, Rev. J. D. Gibson, Covington; Rev. W. Dern, Ft. Thomas; Rev. Henry D. Phillips, Columbia, S. C. During the discussion

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as to whether or not the diocese should have a coadjutor the Rev. Charles S. Hale, rector at Ashland, in the name of his parish offered a residence for the new bishop free of all expense to the diocese.

* * *

White and colored church women of Philadelphia and neighboring cities held an interracial conference at the Woolman School, near Philadelphia, under the auspices of the Federal Council. Thirty delegates attended, seventeen white women and thirteen colored women. The topics discussed included "My Church and Race Relations," "Conditions of White and Negro Women in Employment," "Housing," "Health," "Education" and "The Educated Negro in American Life Today." A similar conference was held last week in Chicago.

* * *

The Young People of the diocese of South Florida chose Friday the 13th for the first annual meeting of the young people's societies of the diocese. Two hundred, representing 23 parishes, came, as well as both Bishops and a large number of clergymen. The Rev. Mortimer Glover, Sanford, was elected director of young people's work.

* * *

The Lenten offering of the Church schools of the diocese of Newark, presented at Grace Church, Orange, amounted to \$23,000, a record. The address was given by Rev. C. F. McRae of Shanghai.

* * *

Bishop Talbot, oldest bishop in order of consecration, at the convention of the diocese of Bethlehem held at Pottsville, tendered his resignation

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from active office, to become effective October 1st. He will be succeeded by Bishop Frank W. Sterrett, Coadjutor. Bishop Talbot was born in Missouri in 1848, is a graduate of Dartmouth College and the General Seminary, and was consecrated missionary bishop of Wyoming and Idaho in 1887. He was transferred to Bethlehem in 1898. The daily newspapers of his diocese paid glowing tributes to him in recent issues.

* * *

Bishop Morrison of Iowa is to preach the baccalaureate sermon at the commencement at St. Katharine's School, Davenport, which is to be held from June 5th-7th.

* * *

Contrary to newspaper report Bishop Lines of Newark did not resign at the recent convention of the diocese. He did, however, transfer much of the administration of the affairs of the diocese to Bishop Stearly, the Bishop Coadjutor. In his convention address Bishop Lines pleaded for simplicity in life and religion, for the home and family, for the displacement of bad books and degrading amusements, and for parishes that will be servants of the whole community.

* * *

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- - For Information - -

MISS MARGUERITE SPOFFORD
Burkehaven, New Hampshire

Stephen's Church, Richmond, Virginia, the Rev. Giles B. Palmer, rector, was recently laid by Bishop Brown. Mr. Frank R. Watson of Philadelphia, the architect, made a brief address.

* * *

An unusual service for members of the theatrical profession was recently held at Trinity Church, Seattle, Washington. The success of the service was so marked that it has been decided to hold one each month.

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The rector of the parish, the Rev. C. S. Mook, is the local chaplain of the Episcopal Actors' Guild.

* * *

The Young People's convention for the Province of Washington, held in Pittsburgh, Pa., Friday, Saturday, and Sunday, May 13th, 14th and 15th, in the Trinity and Ascension Churches, Pittsburgh, was largely attended and a distinct success. Eight of the thirteen dioceses comprising the province were represented by young people delegates.

* * *

The annual dinner and conference, under the auspices of the Pittsburgh diocesan board of religious education, for superintendents of Church Schools, was held in St. John's Parish House, Pittsburgh, on Monday evening, May 16th. One hour prior to the dinner was devoted to sectional conferences for superintendents and treasurers of Church Schools. In the evening excellent addresses, on specific phases of religious education, were given by the following: Mrs. T. J. Bigham, chairman of the diocesan church schools committee; the Rev. William F. Bayle, rector of St. Paul's Church, Monongahela, Pa.; Miss Charlotte E. Forsyth, diocesan superintendent of religious education; and Miss Evelyn Buchanan, salaried parish worker of Ascension Church, Pittsburgh. Following the addresses a good discussion took place, entered into by a number, describing some of the successful things that had been tried in the schools. The diocese was well represented by the clergy, superintendents and other officers. The Rev. Rodney Brace, chairman of the board and rector of St. John's Church, gave the address of welcome.

* * *

At a recent meeting of the commission on religious education in the Province of Washington it was voted to address letters to the Bishops in the Province urging that each diocese

provide adequate contingent funds for the clergy working in college communities, such funds to provide for entertaining students and for campus advertising. Rectors were also urged to keep in touch with students away at school.

* * *

Church dignitaries and missionary representatives from all parts of the world will gather at the Academy of Music, Philadelphia, on Sunday to celebrate the Jubilee Anniversary of the Children's Lenten Offering, which in the 49 years of its existence has contributed over seven million dollars for the missionary work of the Church. It is confidently expected that the offering this year will be the largest in history. Bishop Murray will preside at the service while the anniversary address will be delivered by Bishop Overs, formerly the bishop of Liberia, Africa.

* * *

For a number of years annual rural workers' conferences have been held in the diocese of Alabama. This year it was held at Robertsedale, under the chairmanship of the Rev. Joseph R. Walker of Daphne, who was re-elected chairman for another year. A series of lectures was given by Professor Roy J. Colbert of the University of Wisconsin. An interesting address was also given by Miss Augusta Martin of Scottsboro, who spoke on mountain work. She spoke of the three S's, which she uses at the House of Happiness: Soap, Soup and Sal-

vation. There were addresses on Young People's work, on the Layman's Part in Rural Work, and on Evangelism.

* * *

The announcement of Camp Kirk, the Brotherhood of St. Andrew camp for Southern California, has been issued. It is to be held this year at Del Mar. The director as heretofore will be Mr. Walter MacPherson of the Brotherhood staff. The Rev. Arthur Wurtele is to be chaplain. The camp was named in memory of Mr. Richard Kirchoffer, a beloved layman of Los Angeles and father of the present rector of Christ Church, Mobile, Alabama.

* * *

The summer school of the diocese of Oregon is to be held at Gearhart from June 21st to July 1st. Among the lecturers are Dr. Gowen of Seattle, Dr. O'Hara of Eugene, Dean Jameson of Oregon State College, Fr. Vial, S. S. J. E., Miss Emily Tillot-

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At a meeting of the Board of Trustees of Hobart College, held in Geneva, April 19, 1927, the following minute was unanimously passed.

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"A life long Churchman, a patron of Arts and Letters, a Christian Gentleman, he truly represented the progressive spirit of Hobart College in striving for the ideal which unites a fearless search for truth with the saving grace of Christian character.

"THEREFORE, BE IT RESOLVED, that we, the members of the Board of Trustees of Hobart College, express our gratitude for the devoted service to our College and to the cause of Christian education of our beloved colleague, Douglas Merritt.

"FURTHERMORE, BE IT RESOLVED that this minute be inscribed upon our records.

EDWARD J. COOK,

Secretary of the Board of Trustees.
April 19, 1927

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son and the Rev. A. L. Bramhall of Wenatchee, Washington.

* * *

"TIME," the weekly magazine, is having a decided influence on religious journalism. The most recent convert to its terse style is the Bishop of Oregon, whose letter in the Easter number of the *Oregon Churchman* is so phrased as "to assist busy people to secure my message." "Council faces this situation," says the Bishop, "work already established must be closed unless expectations increased and National Council still has faith in God and His power. Refuses to close missions. Urges every rector, all members of vestries and congregations to increase their gifts to missions that there will be no deficit at the end of the year. How far are you willing to go to back up the Council? Scan the monthly statement of quotas and how nearly met each month. Plan to see who is approaching the duty of extending Christ's Kingdom."

* * *

Montana Young People are publishing a bulletin all their own. The group of young people in that great diocese are far apart so that a medium of communication is especially valuable. The Rev. W. F. Lewis of Jeffers is the editor. The Y. P. F. of the diocese of Los Angeles has also

recently begun the publication of a paper, "The Broadcaster," of which Mr. Emerson Foote, diocesan president, is the editor. The Y. P. F. of California has had a paper for several years.

* * *

The Woman's Auxiliary of the diocese of Ohio celebrated its fiftieth anniversary in Trinity Cathedral, Cleveland, May 12th, over five hundred delegates being present. The offering for St. Margaret's School, Tokio, amounted to \$6,000. Bishop Gilman of Hankow was the speaker.

* * *

The diocese of Southern Ohio recently lost a prominent churchman in the death of Mr. W. Kesley Schoepf. It was Mr. Schoepf who headed the committee that so skilfully planned the entertainment of the delegates to

the General Convention which met in Cincinnati in 1910.

* * *

The Rev. Theodore Canfield Hudson, pioneer clergyman of Minnesota, died at his home in Paynesville, Minnesota, May 23rd, after a lingering illness. Ordained just fifty years ago by Bishop Whipple, Mr. Hudson gave his entire life to work in the

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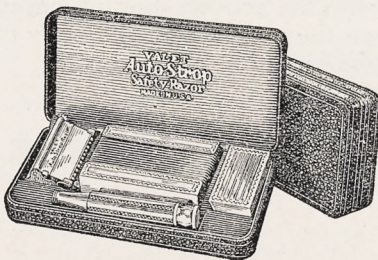
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diocese of Minnesota, his last rectorship being at Paynesville, where he served as rector from 1895 to his retirement in 1921. He was also the dean of the Mississippi Valley deanery, and the secretary of the Free and Open Church Association.

* * *

St. Luke's, South Glastonbury, Connecticut, has won the diocesan per capita banner for Lenten offering for the fifth consecutive year; per capita \$6.11, with a total of \$385 for a school of 63 pupils. Money raised, so the Rev. M. J. Simpson, the rector, informs us, but by good hard work and generous giving, and not by the sale of candy, which to his way of thinking is not consistent with good Lenten practice.

* * *

Bishop Johnson of Colorado, Dean Edwards of St. Stephen's College, Rev. Donald Fraser Forrester of the General Seminary, Bishop Oldham of Albany, Rev. Harrison W. Foreman, secretary of rural work, and Mr. Karl de Schweinitz of Philadelphia make up the faculty of the Albany Summer School to meet in June.

Answers

1. Bishop Charles H. Brent (article on Hobart).
2. Geneva Academy (article on Hobart).
3. Tabor College is to close (Bishop Johnson's statement).
4. The Holy Communion (Let's Know).
5. The Bishop of London (Manby Lloyd's article).
6. Rev. Charles Clingman (News).
7. Academy of Music, Philadelphia (News).
8. Bishop Overs (News).
9. Bishop Ethelbert Talbot (News).
10. Diocese of Oregon (News).

Clerical Changes

GARDNER, Rev. John A., Pawhuska, Oklahoma, has accepted a call to be the assistant at Trinity, Tulsa, Okla.

JEFFERYS, Rev. E. M., rector of Old St. Peter's, Philadelphia, has been appointed warden of the Church Training and Deaconess House, Philadelphia. He will remain rector of Old St. Peter's.

MUNDS, Rev. William Capers, ordained deacon by Bishop Darst, acting for the Bishop of Ohio, a student at Bexley Hall, has accepted an appointment as curate at Emmanuel, Cleveland.

ROBINSON, Rev. George S., has resigned as the rector of Trinity Church, Lewiston, Maine.

SMITH, Rev. George L., curate at Trinity Church, New York, has accepted the assistant chaplaincy of the City Missions, Los Angeles.

WILLIAMS, Rev. Paul F., Starkville, Mississippi, has accepted a call to be assistant at St. George's, Schenectady, New York.

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WHAT HAS BEEN DONE IN SEVEN YEARS?

THE ANSWER

Student body:	1919	90
	1926	250 (capacity)
Endowment:	1919	\$ 675,000
	1926	\$1,200,000
Tuition fee:	1919	\$100 per annum
	1926	\$200 per annum
(Whereas number of student body has more than doubled, income from student body has quadrupled.)		
Professors' Salaries:	1919	\$1,800 - \$2,500
	1926	\$3,500 - \$4,000
Deficit:	1920	\$20,000
Surplus:	1925	\$ 600
Debt:	1920	\$60,000
	1926	None

In addition to Hobart College for men, there is also William Smith College for women, a separate department on its own campus, where separate classes for women are taught by the Hobart Faculty. The student body at William Smith, which was less than one hundred in 1919, has now reached its capacity, one hundred fifty.

We are now on a firm, honest foundation. For two years, in 1925 and 1926, we have balanced our budget. We are looking forward to the future with a conservative but definite vision.

Because we have believed that a true college consists primarily of men rather than buildings, we have devoted the money raised so far to the building up of an efficient faculty and in equipping as completely as possible our present facilities. About \$100,000 has been spent in equipment and in improving our existing property. No buildings have been added to those in use in 1919.

A SUMMARY OF OUR IMMEDIATE NEEDS

*Addition to Coxe Hall for Hobart Class-rooms	\$ 40,000
New Heating Plant for the Hobart Gymnasium	10,000
New Reading Room for the Library	100,000
New Gymnasium for William Smith College	100,000
Total	\$250,000

*Already provided for and in course of construction.

Our further needs are a new laboratory building for Physics and Chemistry to cost \$250,000, and an additional endowment of one million dollars, not for expansion in number of students, but for further increase in our salaries and to provide additional instructors, so that our students may receive the best training possible.

On the strength of our past achievement, we solicit the aid and interest of Church men and women who believe that religion should have its proper place in the education of our youth.

Additional information as to our needs and purposes will be gladly furnished.

MURRAY BARTLETT,
President.