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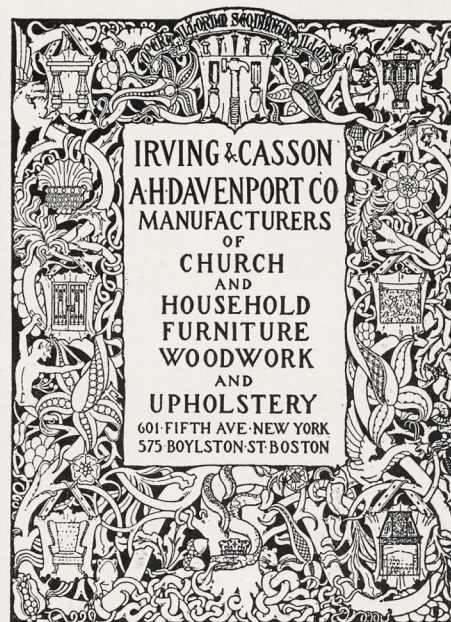
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SEWANEE

By

REV. R. BLAND MITCHELL

"I WILL straight conduct ye to a hillside", the poet Milton once wrote, "where I will point ye out the right path to a virtuous and noble education".

With some such thought in mind, three Southern Bishops of 70 years ago—Bishops Polk, Otey and Elliott—founded the University of the South, at Sewanee, Tennessee, placing it in a deep forest on a plateau of the Cumberland Mountains 2,000 feet above sea level and 60 miles from a town of any size. Their vision was of a University which overpassed State or sectional lines, untrammelled by State control and unimpeded by popular clamor or religious differences—an institution of learning where picked young men of the land, and especially of the South, could be trained for life in the freedom wherewith Christ has made us free. The development of Christian character and a broad, cultural education based on the truth as it is in Jesus, was their goal.

To this end, a domain of 10,000 acres was secured whereon the Founders proceeded to carve out a cultural community which would create and control its own environment in a setting of rugged natural beauty. It was their plan to build a group of colleges, each self-contained, which should in time grow to be a great University. This University was to be fashioned after the Oxford plan, by which would be gained all the splendid advantages of the small college with its intimate relationship between professor and student, and at the same time the dignity and larger life of a big University.

An auspicious and enthusiastic beginning was made. Bishop Polk canvassed half of his Diocese of Louisiana and quickly secured half a million dollars. Amid the grandeur of the wilderness, on a fall day in 1860, a great company attended the laying of the cornerstone. Then—the Civil War; and after that nothing was left but the land and the ideals of the Founders.

Every building, even the cornerstone, had been destroyed. Bishop Polk, a graduate of West Point, had died in battle a Brigadier General of the Confederate Army. Bishop Otey had passed on and Bishop Elliott soon followed him.

But a new leader arose in the person of Bishop Quintard, of Tennessee, a man who was born and reared in the North. With a few friends he climbed the mountain, erected a wooden cross on the site where the chapel was to be, sang the Gloria in Excelsis, and descended the mountain determined to rebuild Sewanee. The Church in the South was as prostrate as the University, so Bishop Quintard went to England and appealed to the Mother Church. The necessary funds were given; and in 1868 Sewanee re-opened with nine students, two log cabins, two frame buildings, and a chapel 32x24 feet in size. It has been going ever since, making a continuously expanding contribution to Christian education in America.

There has always been hardship, struggle, financial anxiety, sacrifice. Professors sometimes returned their meagre salaries to help the University fight through another term. But there was never any sacrifice of a high educational standard, and today Sewanee can be judged by her fruits. From all over the country there comes high praise of the men whom Sewanee has trained. She has sent out into life over 5,000 laymen, 23 Bishops and 400 other clergy. In proportion to its size Sewanee is better represented in "Who's Who" than any university in America.

Two of her sons attained international fame: General William C. Gorgas, who cleared the Canal Zone of fever and made possible the building of the Panama Canal; and Archdeacon Hudson Stuck, of Alaska, who, in spite of his conquest of Mt. Denali, always called Sewanee his "Mount of Vision".

To the Church, in particular, Sewanee had made a

great contribution. While she has furnished nearly one-half of the Bishops and one-third of the clergy of the Southern Dioceses, her outreach is not limited to the South. The Bishops of New York, Porto Rico, Arizona, the Canal Zone, Haiti, are among those who represent Sewanee in various parts of the world. Sewanee is the bond of unity in the Church life of the South. The University is owned and controlled by 22 Southern Dioceses; and the Fourth Province of the Church takes its name from Sewanee. At the Sewanee Summer Training School hundreds go every year to study under the guidance of Church leaders from all over the country. Yet Sewanee serves other communions also; about 40% of the students belong to other religious bodies. Her affiliation with the Church serves not as a barrier to others but as a background of welcome.

Sewanee today is under the necessity of an expansion program. As Bishop Gailor, the Chancellor of the University, has well said, the University needs the support of the Church "not to redeem a failure but to meet the demands of success". The University has left the debt era behind; its endowment has recently passed the million dollar mark, thus making possible better salaries for the professors (\$3,600 a year being the maximum); its student body has more than doubled in ten years; it has the largest enrollment in history in the Theological School.

But the University's growth in buildings and equipment has not kept pace with its enlarged student body. An Expansion Fund program of \$2,000,000 has therefore been launched to equip the University for larger service. Of this, \$500,000 is for endowment for the Theological School which is at present the greatest drain on the University's resources. Another \$500,000 is for additional buildings to relieve the congested living conditions of the present student body and to provide a classroom and library for the Theological School.

The other \$1,000,000 is to build the second college unit for "the Oxford of America". Sewanee is refusing admittance to hundreds of boys for lack of room. It is not desired that the present College should grow beyond the present enrollment of 325 students. But Sewanee would welcome the opportunity of training an additional 325 men in a second college unit—and could quickly enroll them if the college existed.

To date over \$533,000 of the total amount has been subscribed. It rests with the Church to say whether Sewanee shall go forward, as always in the past, to an increasing service.

To the physical eye, Sewanee is a group of beautiful stone buildings—"a towered city set within a wood"—(with some old, unsightly wooden "shacks" still perforce in use). But to the eye of faith and vision, Sewanee is a thing of the spirit—that indefinable quality known throughout the South as the "Sewanee Spirit"—compounded of those attributes of Appearance, Reverence, Manners, Manhood, and Christian Character which Sewanee inculcates in her sons.

Cheerful Confidences

By

GEORGE PARKIN ATWATER
EPISCOPAL ELECTIONS

ONE of our Church papers has printed a letter in its open Forum in which occurs this sentence "Outside the House of Deputies I noticed a perpetual candidate for any and all vacant bishoprics smoking a cigarette."

I was not at the Convention in question and do not know to whom the writer refers. But I think it unfair as well as unwise to permit any such open charge against a clergyman to appear in print. A seed of distrust may be planted in the mind of every reader against any clergyman whose name the reader happens to remember in connection with a bishopric.

I know a very successful rector of a good parish who told me that he was greatly disturbed and chagrined by the fact that he was nominated in several elections, and of course without his knowledge or consent. It gave the entirely false impression that he was a candidate for these places.

This was manifestly untrue and it was unfair. It would prejudice other conventions assembled to elect a bishop. A good man could easily be entirely overlooked because of this false impression. I doubt if my friend ever was a "candidate" in his life. And I think it highly improbable that the deputy referred to in the Open Forum ever sought an election.

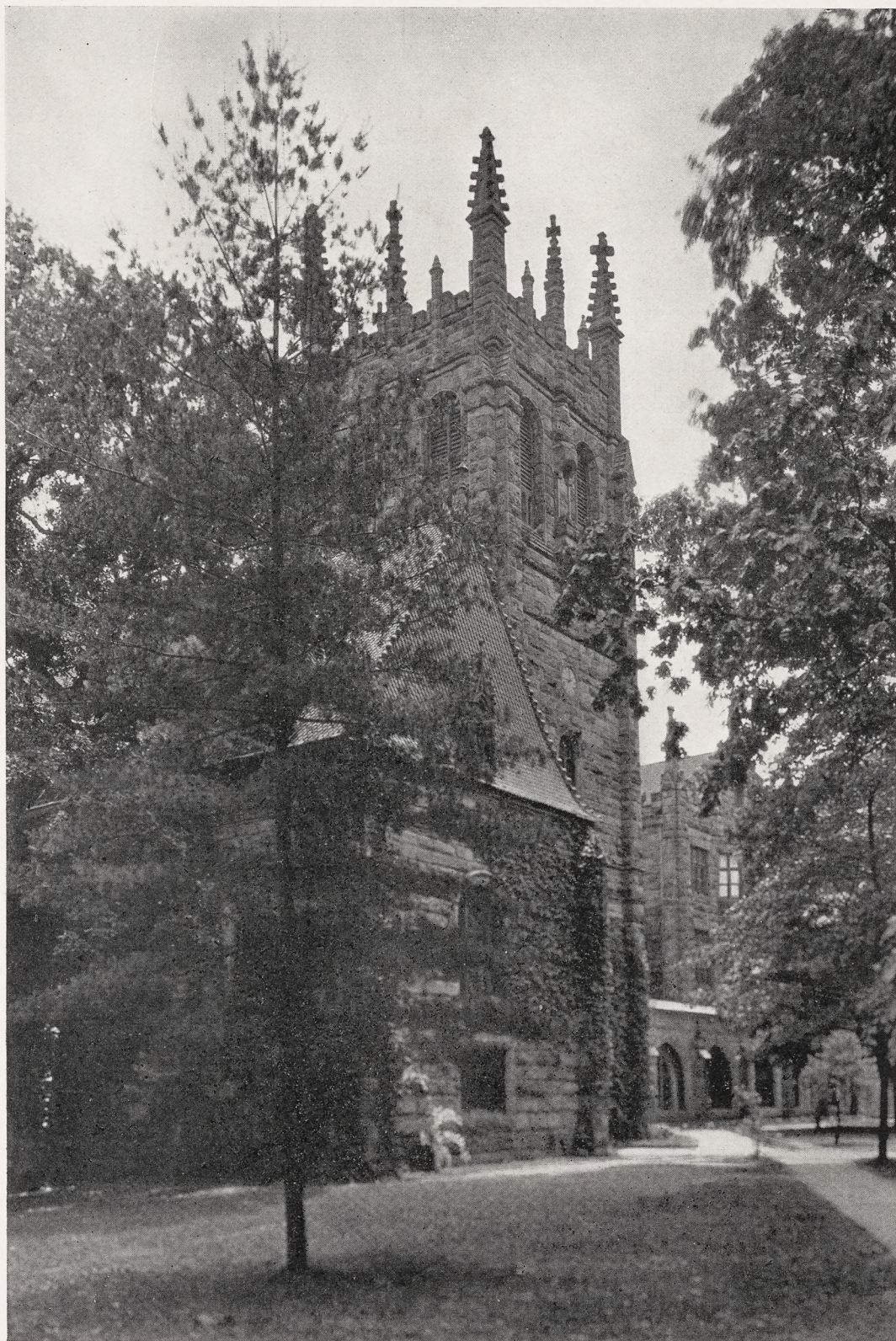
The well-known clergy become the victims of their friends. A delegate in a diocesan convention will toss some rector's hat into the ring, out of friendship. But it is an ill-advised move unless there is some general desire to have the man as Bishop. The more widely influential the clergyman, and the more he has served the general Church, and the more generous he has been with his time and ability, the more apt he is to suffer this unfair treatment. His name appears in several elections with a very few votes, possibly one or two. Then the unworthy suspicion arises that he is seeking the Episcopate. And that suspicion may well prevent the Church from having him as a capable bishop.

It must be remembered that in practically all these instances the name is presented without the knowledge or consent of the clergyman. Nor is he present to withdraw it. His very absence from the convention thus confronted with his name makes it seem imperative to protect him.

There seems to be a way to avert this unjust condition. In a diocesan election, the name of any man not present should not be considered in nomination, unless it is seconded by at least ten per cent of the clergy and ten per cent of the laity, entitled to vote in the convention.

This would prevent hasty nominations, or those made solely upon individual impulse. An involuntary "candidate", not present, cannot withdraw his own name, and sometimes his friend fails to do so even when it is obvious that he has no support.

To permit one delegate to submit a clergyman to



BRESLIN TOWER
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nation-wide publicity, in both secular and church press, as receiving a vote or two, is intolerable. Not that it does any harm the first or second time, but if the name is presented several times, in various dioceses, it unfairly casts false suspicion upon the person so advertised.

As it is unwise, and unsatisfactory, and possibly improper, to seek permission of the clergyman to present his name, the Church should protect the clergy by requiring that the nomination be not the impulsive gesture of a friendly disposed delegate, but the concerted action of a sufficient number of delegates.

This could save many a man from undeserved publicity, in connection with bishoprics.

Is Civilization Bad?

By

E. E. ROGERS

IT SEEMS almost a paradox, a self-contradiction for civilization to lend itself to selfishness. The very nature of civilization is social: it is social in its origin, social in its means, social in its aims—the very reason for its existence is social, and that this—this outcome of the social side of man's nature—this product of associated life should lend itself to individual greed and selfish isolation seems surely to be the very irony of fate. And yet nothing is more certainly the fact.

SELFISHNESS A CURSE

Civilization means greater productiveness. Far more work can be done by ten people associated than by ten people living apart. But productiveness is not in itself a blessing. It is no blessing that Lamech and his sons can make a metal axe if they use it only to avenge themselves seventy-fold for every injury. There are many questions to be asked about a nation or a people, besides the question how much wealth is produced; as for instance, who produces it? and who gets the products? and whether the wealth produced is the kind of wealth that brings happiness?

Now a wealth producing civilization very often means little else than a small number of people becoming inordinately rich and a large number of people being made very miserably poor. This is the case and always will be the case so long as the spirit which inhabits and inspires the body of one civilization is a selfish spirit. It may not be true to say that civilization is no blessing, but it is perfectly true that a selfish civilization is not only no blessing, but a down-right curse.

The very fact that civilization means greater wealth makes it all the more a curse if it is selfish.

At the best it is a crown which makes the head of the wearer lie uneasily. But when the man to whom the superabundance comes is *not* the best of men and accumulates wealth only that he may consume it upon his own lusts, then this superabundance becomes a terror and a danger like the axe in the hand

of Lamech; that which ought to be a *tool* becomes a *weapon*.

MISDIRECTED WEALTH

The wealth of a selfish man is a weapon that wars against society. It is an injury in a hundred ways. It diverts the streams of industry into useless channels; it employs upon luxuries for the rich labour which might have been employed upon necessities for the poor; it corrupts the innocent and tempts the weak; even justice itself it frequently perverts by ruinous and unrighteous litigation, enabling an evil man to crush his opponent with cruel retaliation. Like Lamech, singing to his wives, "I will slay a man for wounding me and a young man for bruising me." So that civilization, I say, in its character of a wealth producing system is not in itself a blessing. The blessing lies not in the thing itself, but in the way it is used.

That organized association of men which we call civilization is a mighty engine for the production of wealth, but wealth is merely power, and power is a blessing only when it is wielded by wisdom and love.

Then again, a selfish civilization, besides putting tremendous power into the hands of a few irrespective of their moral qualities, has this further radical defect that it is and always must be fiercely competitive. In Lamech's days it meant taking your neighbour at a disadvantage—rejoicing that you had a bronze weapon, while he had only a clumsy tool of stone.

A DISEASE AND THE CURE

And because the same evil spirit which reigned in Lamech's days has continued to reign till now, all our advances in knowledge and inventions and our elaboration of comforts and rapidity of communications, our cities and governments and commerce and art and literature have failed to make us happy. This is our disease—this lust of outdoing our neighbour. And from this comes half our modern miseries—our strikes and lock-outs and worry of business life. We live in this atmosphere of selfish competition and even carry it into the home and the church. To live not *for* each other, but *against* each other, that is the wicked aim that we have continually before us.

It is the perversion of civilization that we must guard against. Let us get rid of our selfishness, and instead of competing for individual wealth let us work together for the commonwealth.

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

WITHOUT bothering you with causes may I report that there was a grievous error in the advertisement of the Morehouse Publishing Company that appeared on the back page of our issue of May 23rd. The advertisement requested that orders for individual books, especially in leather bindings, do *not* be placed until nearer the time of publication. The word *not* fell out of the form so that you were sure to receive quite the wrong idea. Anyhow the advertisement is repeated on page 15 this week. I hope you will read it over again.

* * *

The Rev. George Hilton who presides over an historic parish in Connecticut had himself much photographed recently by busy press boys because he announced that to his way of thinking the Star-Spangled Banner was too war-like for church singing. Certainly one can congratulate him for having an opinion on a subject upon which most of us do not dare think. The Daughters of the American Revolution probably won't like him any better for it, but then perhaps that doesn't matter

over much. He is probably right; I can't say positively for I can never get beyond the first three or four lines. Singing Alma Mater songs ten years after you are out of college, and singing the National Anthem could well be added to most folks' lists of embarrassing moments. I am excellent at the tunes but the words always baffle me.

* * *

Here is an interesting letter from the Rev. George Paine. He is the executive secretary of the Greater Boston Federation of Churches.

"It puzzles me,—our Episcopal Church, so clamant when proclaiming its desire for Church Unity, so dumb when it comes to saying yes to most of the friendly proposals made to us by other churches. I am not thinking of our sense of superiority as a Church with its apostolic ministry, valid sacraments, and correct creed. That is an old story none the less tragic and sad because familiar. What I have in mind, particularly, is our unwillingness even to cooperate in matters that do not touch Church Unity or doctrines concerning Faith and Order. Two

specific instances: The Church people of Chicago are anxious to cleanse the besmirched name of their city and to strengthen the forces that make for righteousness. Under the leadership of the Chicago Federation of Churches, they are "mobilizing the churches to supply a moral reserve for civic righteousness." To give concreteness and momentum to this effort, the Federation arranged twenty-six community mass meetings with prominent speakers. I look over this list of important churches and note Baptist, Congregational, Evangelical, Lutheran, Methodist, Presbyterian and other churches, but not a single Episcopal church. Apparently, our clergy neither gave nor accepted any invitation to hold one such meeting in an Episcopal church.

"Illustration No. 2: Four years ago our Episcopal Church officially initiated an evangelistic campaign, called The Bishops' Crusade. Again last fall our General Convention gave much time to the consideration of evangelism and stressed its importance. It was primary in our Christian life, essential to the Christian gospel and the propagation of

the faith. In particular, it was to be *personal* Evangelism, responsibility being squarely placed on the laity. It was both their duty and their privilege to do as St. Andrew did, find his brother, speak to him, and try to bring him to Christ.

"Well, there has been a movement these last five years, promoted by a consecrated man, called Visitation Evangelism. Dr. Kernahan has gone to numberless cities, large and small, to many of them several times, and with really extraordinary success. His method was right in line with the underlying principles of our, or of any, personal evangelism. Yet what have we seen the country across? Hundreds of Baptist churches, hundreds of Congregational churches, churches of practically every denomination, have entered heartily into these campaigns and cooperated to the limit and had wonderful results. One has but to read the record, carefully kept of each campaign, to note the unfailing success. Only rarely did an Episcopal church participate. Here in Boston last winter for example, only two of the fifty-seven cooperating churches were of our denomination. Why didn't the Bishop put his shoulder to the wheel, or the Diocesan Council, or the Brotherhood of St. Andrew, or some of the laity who say they believe so sincerely in lay-folk visiting their neighbors with a Christian invitation? I don't know why not, and it puzzles me. I fancy it puzzles—to use no harsher word—our non-Episcopal brethren even more.

* * *

I think Brother Paine has been unfortunate in at least one of his examples. Without being an expert on Chicago politics I am inclined to believe that the Chicago Federation of Churches was used by one group of politicians who always battle for righteousness when they are out of office, but whose standards are not so high once they get behind the mahogany desks in the city hall.

* * *

Christ Church, Nashville, Rev. E. P. Dandridge, observed the centennial anniversary of the organization of the parish and of the diocese of Tennessee the other day. Historic address by Bishop Gailor, informal reception in the afternoon, and in the evening a dinner at which Bishop Maxon, former rector, was the guest of honor. Bishop Mikell of Atlanta and Bishop Reese of Georgia gave addresses. Telegrams were read from two former rectors—Bishop Winchester and Bishop Manning.

* * *

Add the name of the Rev. S. S. Drury to the list of those who have declined election as Bishop Coadju-

tor of Pennsylvania. Here is his telegram of refusal which I hardly understand, but maybe we can find someone to give you the explanation another week.

"When your convention called me to become coadjutor I thought I ought to accept and I was prepared to do so.

"Since after further inquiry you show me that this appointment must be of a wholly indeterminate duration, I feel no longer impelled to leave work of assured usefulness to accept the post, honorable as it is.

"I trust you and those who elected me to understand why I now decline."

Dr. Drury makes the fifth to decline. Getting to be quite a mark of distinction.

* * *

Any man, woman, boy or girl in the diocese of Michigan who wishes to improve the shining summer hours will find an opportunity for inspiration and training in a comprehensive summer plan comprising a series of six camps and conferences for various age groups. The Older Boys' Conference, June 20-27, under the direction of Mr. I. C. Johnson, boys' worker, is devoted to leadership training, vocational counselling and Christian fellowship for boys of high school age, and will be held at Camp Frisbie, Waterford, Michigan. Hillsdale Summer Conference is a leadership and study conference for men and women, with special attention to young married people, church school leaders and clergy. The conference has been planned by Mr. E. E. Piper, diocesan superintendent of religious education, and will be carried out under the direction of Rev. R. W. Woodroffe, rector of St. John's Church, Detroit. Camp Frisbie will be open for boys between the ages of 9 and 13 from June 29 to August 24. Camp Chickagami, a new venture, will operate at Black Lake, near Onaway, Michigan, from July 5 to August 16, and is especially for boys from 13 to 17 years of age. The summer program for the Diocese opened with a great Young People's Conference at Alpena May 24, 25 and 26, and will close with a similar conference at Black Lake, August 26-September 1. The latter is designed especially for the convenience of young people in the extreme north end of the diocese.

* * *

A friendly gesture in international relations was made in St. Paul's Cathedral, Detroit, Sunday evening, May 19, on the occasion of the third annual observance in that place of British Empire Day. The service consisted largely in the singing of national airs of Great Britain, Canada and the United States. The lesson

was read by Mr. John A. Cameron, British Consul in Detroit, who was preceded in the procession by two servers carrying British flags. The sermon was preached by the Very Rev. Arthur Carlisle, Dean of Christ Church Cathedral, Montreal. Dean Carlisle thanked God for many evidences of friendship, but pointed out the possibility of serious misunderstanding arising from some of the serious problems connected with the relations between the two great English-speaking powers. He reminded his hearers that if on both sides, British and American, people were busy with great and worth-while plans, there was little possibility of trouble. "The idle nation is the dangerous nation."

* * *

All peace and harmony is the report of the convention of the diocese of Long Island, though one dispatch about an "impassioned speech" over the proposed new constitution comes in. Anyhow that matter was quickly disposed of by referring the matter to a special committee who are to make a revision. Bishop Larned, suffragan, made a nice speech, pointing out the great opportunities in the diocese. Then Bishop Stires read those pages from Bishop Creighton's diary which we printed a couple of weeks ago. As a result of this simple process the Bishop of Mexico is to have some more cash to take care of those clergy whose wage has been reduced.

* * *

Another Churchman has been added to the list of University and College presidents. Mr. Alexander Guerry, eldest son of the late Bishop Guerry, has accepted the Presidency of the University of Chattanooga, Chattanooga, Tennessee.

Mr. Guerry was born in Lincoln, N. C., 39 years ago. Four years later his father became Chaplain of the University of the South, Sewanee. Mr. Guerry therefore was raised in Sewanee and received his education there. He was graduated from the Grammar School in 1906, and from the University in 1910 with the degree of B. A. Mr. Guerry was prominent in all phases of student life at Sewanee and made a splendid scholastic record.

* * *

Unable to be present at a Convention which he has attended continuously for fifty-three years, the Rt. Rev. Joseph Blount Cheshire announced to the annual Convention of the Diocese of North Carolina, meeting at Holy Innocents, Henderson, May 14-15, that he had turned over to Bishop Penick, the co-adjutor, the whole general administration of the Diocese. Expressing his wish to "be useful in a restricted sphere," Bish-

op Cheshire, will retain some duties. His absence at the Convention was caused by the illness of Mrs. Cheshire, and her death on the second day.

The adoption of a Forward Movement budget that calls for economy of administration but no curtailment of the work of the Diocese, was the subject of most debate of the Convention. Characteristically, North Carolina did not question the apportionment given it by the General Church, though it involved an increase of some \$4,000 that threw its own budget out of balance.

The report of an evaluation committee, appointed by the 1928 Convention, came in for much discussion. Provision for a new policy in the diocesan missionary work, calling for the consolidation of mission fields, was adopted.

* * *

Dr. Chao-Chu Wu, Chinese Minister to Washington, speaking informally in New York on May 22nd to a group from various foreign mission boards, reiterated the statement that the Nationalist Party is not opposed to religion. Speaking of anti-Christian demonstrations in recent years, he said, "I ask you to believe and to remember that these things do not form the policy of the Nationalist Party. The policy of our party, and under the present system this means of our Government as well, is stated as freedom of belief for everybody and toleration for all religious teachings."

He said that the demonstrations could be explained by the inclusion within the Nationalist Party of those who also owed allegiance to another party, i. e., the Communist, and who tried to carry out their principles under cover of the Nationalist flag. Friendliness to religion in any form is not one of the tenets of the Communists and it was while they were holding important positions in the party that many of these demonstrations were staged.

Dr. Wu added, however, that the anti-religious feeling could not be attributed solely to the work of the Communists. Speaking very quietly, with precise and beautiful enunciation, he said, "There is in China at the present time, and has been for some time past, a different outlook toward certain things of life. Religion is one of these things. This different outlook is not confined to China alone. In some of the European countries and"—very gently—"in America, even, if I am correct, there is a disposition, certainly among the rising generation, not to accept statements on authority alone. That questioning spirit, particularly on the part of our youth, has been largely responsible for what has been

called anti-religious feeling. It should more accurately, perhaps, be called skepticism."

He said further that religious bigotry and intolerance are not natural to China, which has had no religious wars, and which has been tolerant to Buddhism and Mohammedanism, both foreign religions. With the founder and leader and teacher of the Nationalist Party, Dr. Sun Yat-Sen, a Christian, it was hardly likely that his followers would be against religion. The attitude is rather to "present an open field and let the best man win."

Speaking of Government supervision and requirements in connection with education, he called attention to the fact that education is not the concern of parents and teachers alone, but is also a concern of the state, and the state must know what its future citizens are being taught, and how, and what standards are being maintained. Something of this sort obtains in all countries, and in China it applies not only to foreign schools but to Chinese schools as well. In the matter of religion, the government does not say there shall be no religious teaching but says that it shall be optional and not compulsory.

* * *

Five children of the Church school at the Heavenly Rest, New York, have not been absent for six years—that is without a good excuse. There is one, mind you, who has such a record for nine years, and several who have not been absent for eight years. All this came out the other Sunday when they had their commencement. Three hundred children were there, and half of them received crosses for perfect attendance during the year.

* * *

The preacher had given up his charge and gone into the poultry business with the hope that it would prove a better way of keeping the wolf from the door. A few months later he met one of his former deacons on the street.

"Well, parson, how's the poultry game?" asked the deacon.

"Not so good," he sighed, "my hens seems to be as opposed to lay work as some of my former officers and members used to be."

* * *

Church Army is busy as usual; no summer let-down with these boys. The full summer calendar includes the work of the Vans in Albany, Connecticut, Eastern Carolina, New York and Vermont, several summer conferences and camps, rural work around Hartford, Providence, Newport, Fall River, and in Virginia, Upper South Carolina, Western North Carolina, Erie, Eastern Ore-

gon and Colorado, and preaching on Wall Street, New York City.

* * *

The first of the series of Evergreen, Colorado, Conferences will be the High School Girls' Conference, to be held June 24th to July 1st. The Rev. J. L. Fritsche will be the Chaplain and Bible Lecturer. Bishop Ingley is to lecture on Church History. The theme of the conference this year will be "Wholeness of Life."

* * *

St. Paul's Church, Canton, Ohio, was consecrated on Whitsunday by Bishop Rogers, co-adjutor of the diocese. The Bishop was assisted by the venerable Gerard Patterson, archdeacon, and the Rev. Walter R. McCowatt, rector. The cornerstone of the church was laid in November, 1922, and the church was dedicated by Bishop Leonard June 24th, 1923.

During the thirteen years of the present rectorate both parish house and church building have been erected by the parishioners. The parish properties valued at a quarter of a million dollars.

* * *

The Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, was the preacher at Grace Cathedral, San Francisco, on May 19th and 26th and on June 2nd.

* * *

Bishop Johnson is giving a series of commencement addresses in various towns of Colorado.

* * *

The Rev. C. Herbert Shutt, for eighteen years the rector of St. Luke's Church, Fort Collins, Colorado, died on May 10th at Jacksonville, Florida.

* * *

Commencement at Seabury Divinity School, May 20th. Bishop Longley of Iowa gave the address, Bishop McElwain presenting diplomas to six men. The Rev. J. A. Williams of Omaha was presented with a doctor's degree, and the following were presented with the degree of Bachelor of Divinity: Rev. James L. Hayes of Salt Lake City; Rev. J. L. Martin of the Hawaiian Islands; Rev. C. L. Smith of Manakato, Minnesota; Rev. W. J. Spicer of Minneapolis and Rev. D. L. Leach of Rochester, N. Y. Dr. Kramer, head of the school, gave an encouraging report on plans for an endowment drive.

* * *

A dinner in the interest of the drive for two million for Hobart College was held in Buffalo. A letter written by Bishop Brent just a week or two before his death was read in which he spoke of the great opportunity for Hobart, and expressing his firm belief in small colleges. It also

contained a great tribute to the president of Hobart, Dr. Murray Bartlett.

* * *

The 108th commencement at Hobart is to be celebrated from June 8th through the 10th, with Governor Franklin Roosevelt of New York as the guest of honor and principal speaker. The baccalaureate sermon is to be preached by the Rev. Laurens MacLure.

* * *

At a recent conference in Wales, the Dean of Llandaff quoted a passage written in A. D. 1274 by an old monk named Peter, who wrote: "The world is passing through troubled times. The young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone knew everything, and what passes for wisdom with us is foolishness with them. As for the girls, they are forward, immodest, and unwomanly in speech, behaviour, and dress." I seem to have heard this kind of thing before in relation to the modern girl.

* * *

Bethlehem Summer Conference is to be held from June 24 to the 29th; Bishop Sterrett; Rev. N. B. Groton; Rev. F. C. Hartshorne; Rev. Charles J. Harriman; Rev. G. B. Walter; Miss Frances Arnold; Miss Margaret Marston; Mrs. Thomas Bigham; Miss Zettan Gordon; Miss Mary Simms—there's the faculty, then there are to be addresses by others as well.

* * *

The choirs of the Sandusky region of the diocese of Michigan had a festival on May 19th, with 125 altogether. The church—Grace Church—was packed.

* * *

The following message was sent to a son by a broken-hearted father from a jail cell: "It is with a heart full of sadness that I write you from the county jail, where I am now confined. I am in an iron cell eight by sixteen feet, where I am kept day and night. The room contains only an iron bedstead, a hard mattress and some blankets. If you live to be old enough, I want you to visit this place, where your father spent his last days, and let my fate be a lesson to you. My cell is the second on the right. As you look in I hope that you will realize that right here I spent many an hour of fear and anguish on account of your welfare. Many times have I hugged you to my breast, and while I loved you with all the tender affection that a father can feel for his baby, I would rather you had died in infancy than to follow the life I have lived.

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Minister's Wife—"Wake up! There are burglars in the house."

Minister—"Well, what of it? Let them find out their mistake themselves."

Because his physician said "no more talking" the Rev. John E. Shea, Ada, Oklahoma, has reversed the usual order of reciting the service of morning and evening prayer. Mr. Shea says only the first words of a prayer, the congregation says

the remainder. A feature that is making missionaries of the church school scholars is in force at Ada, Oklahoma. Once a month the boys and girls take charge of the morning service. An invited speaker makes the address.

* * *

The Cathedral of St. John came into being as the See Church of the diocese of Rhode Island last week when the delegates to the 139th annual session of the Rhode Island Convention, meeting in St. John's, voted with but one dissenting voice to approve the action taken by the Cathedral Corporation to accept the offer made by St. John's parish to convey to the former body all its properties for Cathedral purposes. The creation of the Cathedral of St. John, for the first time in history, gives the bishop of Rhode Island a complete diocesan center. St. John's

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parish was organized as King's Church in 1722. Following the Revolution the name was changed to St. John's. It was in this church that Bishop Seabury, the first bishop of the diocese, presided over the Rhode Island Convention at its first session, July 31, 1793. Bishop McVickar intended to make St. John's Church the Cathedral when, in 1907, the convention created the Cathedral Corporation.

* * *

In April, 1889, a young cowboy, Henry Allen Gray, ranching at the

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foothills near Calgary, Alberta, Canada, was ordained as a lay reader of the Church of England. He now is the bishop of Edmonton and has just passed his fifteenth anniversary as head of the diocese, where he humorously says he has "given up the care of cattle for the care of sheep." He took his college course at St. John's, Winnipeg, and was ordained thirty-three years ago. His first charge was in South Edmonton and for seventeen years he was rector of All Saints, the leading church in the provincial capital. His special interest has been with boys, and he was the first juvenile judge in Alberta. He has had great pride and success with boys' clubs.

* * *

Bishop E. Campion Acheson presided for the first time at the annual convention of the Diocese of Connecticut, held in St. John's Church, Bridgeport. Adoption of a budget totaling \$187,800 of which \$3500 was for work at Yale, was a feature, as was the annual banquet in the Stratfield Hotel, which was attended by over three hundred delegates, and at which former Dean Robbins of the Cathedral of St. John the Divine, New York, was the principal speaker. Bishop Acheson in his annual report urged plans to raise \$35,000, Connecticut's share towards the erection of St. Luke's Hospital, Tokio. A recommendation of the executive council authorizing the creation of a diocesan endowment fund of not less than \$500,000 was adopted.

* * *

The village choirboys, relates the London *Chronicle*, had decided to form a cricket team and appointed their junior member honorary secretary. In due course the youngster appealed to the curate for support. This is how the letter ended: "And we should be very pleased, sir, if you would allow us the use of the bats which the choirmen say you have in the belfry."

* * *

"I know of no more promising field in the American Church than Ha-

waii," says Bishop Hugh L. Burleson, who is acting bishop of the Honolulu diocese pending the election of a bishop to succeed the late John D. La Mothe. The statement was made in the annual bishop's sermon given at the twenty-seventh annual convocation of the Hawaii Episcopal Church. "Most of all am I impressed with the opportunity among Orientals and especially among the Japanese," the bishop continued. "Little indeed has yet been done, but a wide area of service is open before us, and I find myself dreaming of the day when the church in Hawaii shall not only be building wisely and well the Kingdom of God in its own area, but shall also be an important factor in carrying to the vast Orient the message of the Christ who was born in the mystic East."

The bishop recommends the immediate formation of committees to work towards a \$300,000 memorial to Bishop La Mothe.

* * *

The shortage of clergy in England is becoming so acute as seriously to impair the efficiency of the Church and even to threaten its continuance in its present form. "Our clergy," says the Bishop of London, "are dying more quickly than they can be replaced. I buried seven during seven weeks last year. In February one old man said to me with tears in his eyes, 'I cannot carry on much longer, Bishop.' In May he was dead. He was overworked. Many of our clergy are overworked. The main cause of the dearth of recruits for Holy Orders is lack of money. There is no shortage of young men who really wish to become candidates for ordination. Indeed, they abound in the public schools, in the colleges

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and even in business offices; but they cannot afford to be trained. Furthermore, they have to think of the future. These young men do not want to be rich, but they do want to be able to pay their way; and perhaps they will desire to marry. The Church is urgently in need of young blood. We want young men with enthusiasm, and, if possible, university men with the spirit of adventure strong in them. The time has long since passed when being a clergyman meant or was accepted as meaning reading the Bible to old ladies. The Church is today an adventurous calling, offering hard and wonderfully interesting work which may take one to the ends of the earth—out on the prairies, in the backwoods, throughout the British Empire, and in foreign lands, where there is fine and thrilling work for young men to do for the Church. Work in the mission field offers

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* * *

The committee on industrial relations of the Greater Boston Federation of Churches, with the co-operation of the denominational Ministers' Conferences and Social Service committees, will conduct an Industrial Relations Conference and Seminar Nov. 17-19.

* * *

"When you take a chameleon home from the circus," Rev. Norman B. Nash began, and all the little faces reaching about the level of the pews in the Cathedral Church of St. Paul, Boston, were turned toward the pulpit. Mr. Nash, who is professor of Christian and social ethics at the Episcopal Theological School, and who was the preacher at the annual service for children and foster mothers and members of the board of directors of the Church Home Society, then drew the conclusion that while these chameleons can change their color, little boys and girls do not turn green in a green room or blue in the blue water of the seaside. But they do change under the influence of others and they themselves have an effect for good or bad on the lives of their friends and playmates. Mr. Nash developed this thought for the children and urged them to be as "a city set upon a hill"—to "let their light shine before men"—shine bright and clear in what they do and say and are.

Addressing the adults in the congregation, Mr. Nash cautioned them in Emerson's words, "What you are speaks so loud that I cannot hear what you say," and pointed out that example makes or marks young lives. This annual service, he said, is a reminder that in the grownups' responsibility toward children we need His help.

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