

The **WITNESS**

CHICAGO, ILL., MARCH 19, 1931



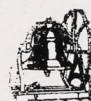
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THE VALUE OF FASTING

By

JOHN RATHBONE OLIVER

NOWADAYS, even the most materialistic minds realize the value of fasting. I know of a celebrated summer camp, conducted by a very able woman,—herself no materialist,—who takes into her community men and women who are absolutely exhausted by the strain of modern life. They come to her with impaired digestions, shattered nervous systems, and confused unhappy minds. She makes them over. And she begins her cure by imposing a long fast. A fast of from three to five days; no food, but plenty of water, or orange juice. And the experience is usually similar in all cases. For the first two days, the body seems to be getting rid of the poisons it has absorbed; headaches, furry tongues, vilely tasting mouths. And then, these symptoms disappear. At the end of the fast, the body has been humbled, it has a chance to get rid of its accumulated poisons. It begins to function cleanly.

Now, such people, contrary to what one might expect, do not find that such a fast breaks down, in any way, the walls raised by our material bodies between the seen and the unseen world. In other words, there is no definite spiritual gain. Many people have tried such fasts as a sort of spiritual experiment. Only yesterday, I came across a new book by a British physician, "Illuminanda." This man, who is a kind of modern pantheist, believes that the eternal principle in man is really one with an ever present divine force, and that experiences like automatic writing, visions, and similar spiritualistic phenomena, are merely the eternal principle in us breaking through the hindering veil of our flesh. What Shakespeare calls "This muddy vesture of decay." This same physician having read of Our Lord's Fasting and of the similar practices of the Saints, thought he would try it himself. He fasted for five days, without much physical discomfort, but during his fast he did not feel half as divine, half as "united with the divine life" as he had often felt when his stomach was filled with everyday British food.

No wonder. What one gets from a practice like

fasting depends largely on the *motive* for which it is undertaken. If you fast, as people do at the camp that I have described, you fast in order to become physically well. And you do get better. But you do not necessarily get any nearer God. If you submit to a rigorous fast in order to lose thirty pounds, you will doubtless lose it. But during the fast you will probably be so cross and fussy that you will not only fail to get any nearer to God yourself; you will, by your behavior, keep other people from getting nearer also.

Fasting, undertaken as a cure, or as a fad or as a physical means of attaining a straight front and of avoiding the unpleasantness of hearing the woman in the shop say, "We have not your size in stock, Madame"—fastings of these types are as far removed from the Christian idea of fasting as the man, who does his daily dozen merely to keep slim is removed from the athlete who develops perhaps the same sets of muscles in the course of a game, played under definite rules and for the attainment of a definite end. The athlete does not possess a well developed body because he wants to keep from getting fat; he is well developed and powerful and well-adjusted because he has accepted certain rules of life as a means to an end. He is not thinking of himself; but of the group,—the eleven,—the team, to which he belongs.

I N OUR modern life, we are intolerant of what we call authority, and yet we could not live in safety without it. We may swear at the traffic policeman when he tags our car; but we know that his presence and the system that he stands for protects us from the dangerous driving of the foolhardy or the selfish. We may rebel when we are summoned for jury duty at the court house and do our best to find some reason for getting excused, but we know, just the same, that without laws and judges and legal procedure, we could not go out on the streets at night with any assurance that the money we intend to spend for a theatre ticket or

an unusually large dinner would not be taken from us by force and we be compelled to spend the rest of the evening dinnerless, and without the pleasures of a modern musical comedy. So we yield to such authority, but we grumble about it a great deal. And usually we obey, because if we don't, something unpleasant will probably happen. Jury duty is unpleasant, but it is less unpleasant than being sent to jail or fined for contempt of court.

But as soon as we meet with an authority that does not seem to have any immediate power of retaliation, an authority that it seems possible to disregard without any unpleasant consequences—then we often refuse to obey, pat ourselves on the back and tell ourselves that we are acting like free men,—refusing to be slaves.

This is especially true in the realm of Christian morals. "Thou shalt not commit adultery," for instance. Well, there is no absolute law against it. If you are caught, you will probably not be arrested. And so long as man's justice leaves you alone, well, what can God do about it? "Thou shalt love the Lord thy God." If one turns one's back on Him,—nothing happens. There is no policeman around the corner to tap you on the shoulder, and to remind you that you have broken the first and great commandment.

BUT things are even worse, when we come to the divinely given authority of the Church. And fasting is a good case in point. Fasting is not only a Christian duty. The Church lays down definite laws about it. During each year, such and such days are days of fasting and abstinence. And what a fuss people make about it. If people try to keep such days in the simplest way by abstaining from the use of meat, a perfect howl goes up because they are so narrow minded. "Do you know, my dear, I asked her to luncheon one Friday. She came. If she didn't like my food, why did she accept. I had delicious spring chickens. But would she touch them? She would not. At first, I thought she was reducing. But she took sugar in her coffee. And when I told the maid to pass her the chicken again, and she once more refused, I asked her right out what was the matter? And what do you think she said? 'Christians don't eat meat on Fridays.'—And at my own table,—whose father was a devout Baptist. No, I don't go to any church myself. I can't stand these narrow-minded people."

"I humbled my soul with fasting." The man or woman who accepts the Church's rules and who is not ashamed to say why they will *not* eat spring chickens on Fridays or on certain days of Lent, does sometimes feel humiliated, in such circumstances as I have described,—but that is a good motive. Better than a desire to lose fifty pounds of surplus weight.

But in keeping such rules, you do something more. You reach out of your own little individual self and claim companionship with Christians of all ages. You proclaim by your action, the fact that you belong to a great and glorious body, that you are trying to live as Christians have always lived, that you are not merely

an individual, indulging in some temporary health fad, but that you are willingly submitting your will to the will of all the Christian ages,—to the will of the Church,—to the will of God.

Your motive then has very little to do with self. Your motive is to follow the rule of a divinely instituted society and to follow it because of your devotion and love to Him that founded it. And in so doing, although you may not realize it, you are learning a very valuable lesson. You are learning to say "No."

You say: "I am abstaining from certain material things, I am giving up certain pleasures, perhaps harmless in themselves, in order to follow an authority that I recognize,—and I follow it, primarily for the love of Him who stands behind it, but secondarily because I want to feel myself an integral part of a great spiritual system, of a living body,—a body that has certain rules of life. When I follow them—I know exactly where I belong. I am emphasizing the fact of my Christian heritage. And thirdly, I follow these rules, because it is a sound practice, mentally, hygienically, morally. I am learning, during this Lent, for example, to say "No," or "No thanks."

HABITS are the material out of which holiness is made. And one of the things that our age needs most to learn, is the value of the habit of refusal. Not because the thing is harmful or sinful, but merely so that we may acquire a habit of discipline, of saying "No thanks." If only children and young people could realize the value of such mental habits as these!

"Father," says the boy, "do I *have* to stay at home tonight? I've done all my work."

You don't *have* to stay at home.—To do some extra bit of reading,—or to help in some small way around the home.—There is nothing *wrong* in your going out and amusing yourself. But why not teach yourself to do something that you don't want to do, to give up something that you have a right to do, just in order to learn how to discipline yourself into saying "No."

Habits of honesty are formed by saying No, not merely to definite temptations to steal, but to little acts of harmless extravagance or self indulgence. Habits of purity are formed, not always by saying No to some definite temptation of the flesh, but to the apparently harmless acts of touch,—or ease,—or laziness.

That is one thing that this whole matter of fasting should teach us. And believe me—when one is brought face to face with the tragedy of some life that has come to grief through falling into some grievous wrong-doing—one comes more and more to realize that the final tragic defeat was almost predestined by previous habits of constantly saying "Yes" to anything that seemed pleasant and not very wicked,—and reasonably safe.

Let this Lent add some strength to our habits of "Saying No." Above all, let it bring us into closer constant communion with the whole Body of the Faithful, who during these forty days have always tried to humble themselves with fasting. Claim your rightful Christian heritage by keeping Lent, by fasting and abstaining, as Christians have always fasted and abstained.

THE WORKER IN THE MODERN WORLD

By

OSCAR AMERINGER

Editor of the Journal of the Coal Miners

I AM a human being. The parsons say I am made in the image of God. The politicians say I am sovereign, and the text-books of my children call me a free and independent citizen.

I live by work. The ground I work on does not belong to me. The tools I work with are the property of my boss. The fruits of my toil belong to others. I have nothing to sell but labor. The only thing that stands between me and poverty is my job.

But even my job is not mine in the sense that it is my property to sell, barter, to use or dispose of at my will. And yet my job is all that separates me from the social outcast. My job is more than that. My job is my bread and butter—my salt and meat—my clothes and shelter—my bodily comfort—my soul's salvation, for jobless men rot in body and soul.

Just now there are millions of jobless men, and I am one of them. I was handed the sack four months ago. Since then I have tramped many weary miles in search of my job. I have stood with many of my kind before factory gates, excavations, and rising buildings, silently begging for my job. I have risen before day-break to catch the morning paper damp off the press. I have scanned the "Men Wanted" columns with a pounding heart. I have raced with many companions in joblessness for distant addresses, trying to run down my job. And still I have no job.

My little savings are gone. The cupboard is empty. The rent is overdue. My credit is no more. The installment house is threatening to come for the furniture. I leave the house in the morning with ever-sinking hope. I return in the evening with ever-deepening despair. The questioning look in the eyes of wife and children on my return are driving the wedge of madness in my brain. What shall it be, starving, begging, or stealing?

HARDENED criminals are condemned to hard labor. Unruly criminals in jails and penitentiaries are punished with a diet of bread and water. I, who am not a hardened criminal, am begging for hard labor. I, who have obeyed every rule of the game, am praying for bread. I, who ask for nothing but work to feed myself and hungry brood, am condemned to forced idleness on a diet of air and water, without my day in court. I am condemned to starvation and despair by a judge I never saw, by a jury I never faced.

I also know that the slaves and serfs of old never pounded bricks on empty bellies in search of jobs. Poor and exploited as they were, they had at least the consolation of security and employment. Work or no work, job or no job, they were housed, clothed, and fed by

their masters—even as beasts of burden such as horses and asses are sheltered and fed by their owners in times of idleness.

But I, the image of God, in the words of my parson; I, the sovereign voting king, in the currency of the politician; I, the free-born independent citizen of this great republic, according to the school books of my children, am not even owned. I am mine. The strength of my muscles is mine. The skill of my fingers is mine. The cunning of my brain is mine. The only things that are not mine are the tools with which I work when they let me work. I am a pump handle without a pump. I am a bow without a fiddle. I am gasoline without a flivver. I am a self-starter without a motor. I am the soul that animates the body of industry, and being separated from my body, I am but a homeless spook haunting my erstwhile abode in search of substance.

I am an unowned freeman. I wear no man's collar. I am free to hike on public roads. I am free to cross public bridges. I am free to sit in public parks. I am free to drink from public fountains. I am free to read in public libraries. What is the public's is still mine. But I am barred from the plants I erected, the goods I have made, the tools I have shaped, the shafts I have sunk, the railroads I have built—for they are capital—private capital.

BUT are not Capital and Labor partners? Oh yes, ah sure! When times are good, Capital and Labor smoke the cigar of prosperity together. Capital smokes the cigar; Labor smokes the snipe. But when hard times come, partner Capital smokes both cigar and snipe.

In good times, partner Capital sets aside money for depreciation, depletion, and reserves to take care of rainy days. In good times, partner Labor buys flivvers on the installment plan, and loses them in hard times on the American plan.

The rain of adversity falls on Capital and Labor alike. But partner Capital, owning the partnership umbrella, walks in the dry, while partner Labor gets wet all over.

Some day a society that is truly social will elevate labor to the dignity of horses, mules, and machines by setting aside funds to take care of involuntary unemployment.

Some day, a really civilized civilization will bring about a partnership between Capital and Labor that cannot be dissolved the very moment partner Capital ceases to make a profit out of partner Labor. And until that is done, all the pious phrases about the brother-

hood of man and the fatherhood of God, and all the high-faluting talk about equality, sovereign voting kings, and free men, is so much bunk. What are brothers that will not bear each other's burdens? What are kings without kale, and freemen without feed?

Oh well, it took man a thousand years to abolish involuntary servitude. So let's hope that in another thousand years, it will abolish compulsory vacations without pay.

The Church and Business

By

HENRY S. DENNISON

President, Dennison Manufacturing Company

THE problems of business are becoming more and more complex daily, and more confusing. The mechanical technique for running business organizations is making progress. If we cannot at the same time make progress in its actuating motives, in its purposes, its spirit, we may have built a Frankenstein. It is not too often realized that material progress can prepare the downfall of the race. We only need to think back now fifteen years to appreciate that all the marvels of the chemists and the metallurgists, and the engineers, can result in simply making war more horrible and devastating, and harder to recover from.

Business, I say, needs some such ministrations as the Church might give, if only for its own continuing health.

And I say with equal emphasis that I believe the Church, for her own health, if not her life, must have a growing influence upon the working world. To the extent she holds aloof, she must acquiesce when men say goodness is a pleasant theory, nice to get inspired over, probably all right for Paradise, but business is business, human nature's everywhere the same, always will be selfish and there always will be war; she must give up her citizenship in the Kingdom of God on earth, admit "Thy Kingdom come" as only a pious wish, dream dreams—exhort.

Hung thus between heaven and earth, the Church could not live two generations more. Her message is of heaven, but her work is on the earth. Her heart pure, her hands must be grimy. Business is business and is the Church's business. The Church must rid us of the notion that there is any difference between work and religious work. She must help to make her own words true: "For these maintain the fabric of the world, and in the handiwork of their craft is their prayer."

Could Jesus have been the Master of His flock if the work of their hands six days in the week had been a closed book to Him? Could He have taught, knowing nothing of their lives? How cogent and of how much direct appeal would His ministry have been without the powerful influence of His cases—the parables?

The duty of wisdom presses upon the Church as heavily as the duty of holiness, for her, rightness and righteousness cannot be parted. Enough of economics, of sociology, of government, and of business she must know to tell us exactly what it is our brother would that we should do unto him. Or else she must be content to see her teachings always brushed aside as inapplicable; or, if her separation from the practical affairs of life has become settled and accepted, to see her worship and support used as part-payment for six days of sin.

Bitter and steep and full of blunders is the road to knowledge. I realize that in messing about the affairs of business the Church may blunder, but if she must get into the busy end of life, as I believe, then we must run our chances while she's learning. If she cannot follow it, the Church must be content to seem to the busy men who are making the world good or bad, a ghost—with not even a practicable chain to clank.

How can she do so much? Well, I do not know. But I suspect she will have to functionalize, to organize. The Federal Council offers me a hint, and it hints to me, also, that if she sets about the job hot-foot she'll find more sustenance in the challenge of economics than she ever had in the dainty points of creedal differences. I know from history that the various denominations will never get together, but I know also that if they set about a difficult common job they'll be together before they realize it.

QUESTIONS FOR DISCUSSION

1. Do you feel that there are injustices in our present economic order? Discuss thoroughly.
2. If so can you propose any remedies?
3. Do you agree with Mr. Dennison's statement that "Business is business and is the Church's business"?
4. Should the Church concern herself at all with social, industrial and economic questions?
5. If so, what principles may be derived from the New Testament, from Christian theology, from Church history to support your opinion?
6. Do you agree with Mr. Ameringer that the slaves were in many respects better off than the worker today?
7. Discuss remedies for unemployment.
8. The Bishops at Lambeth Conferences declared that there is need for "a fundamental change in the whole working of our social and industrial life." Is such a change desirable and if so how can it best be brought about?

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

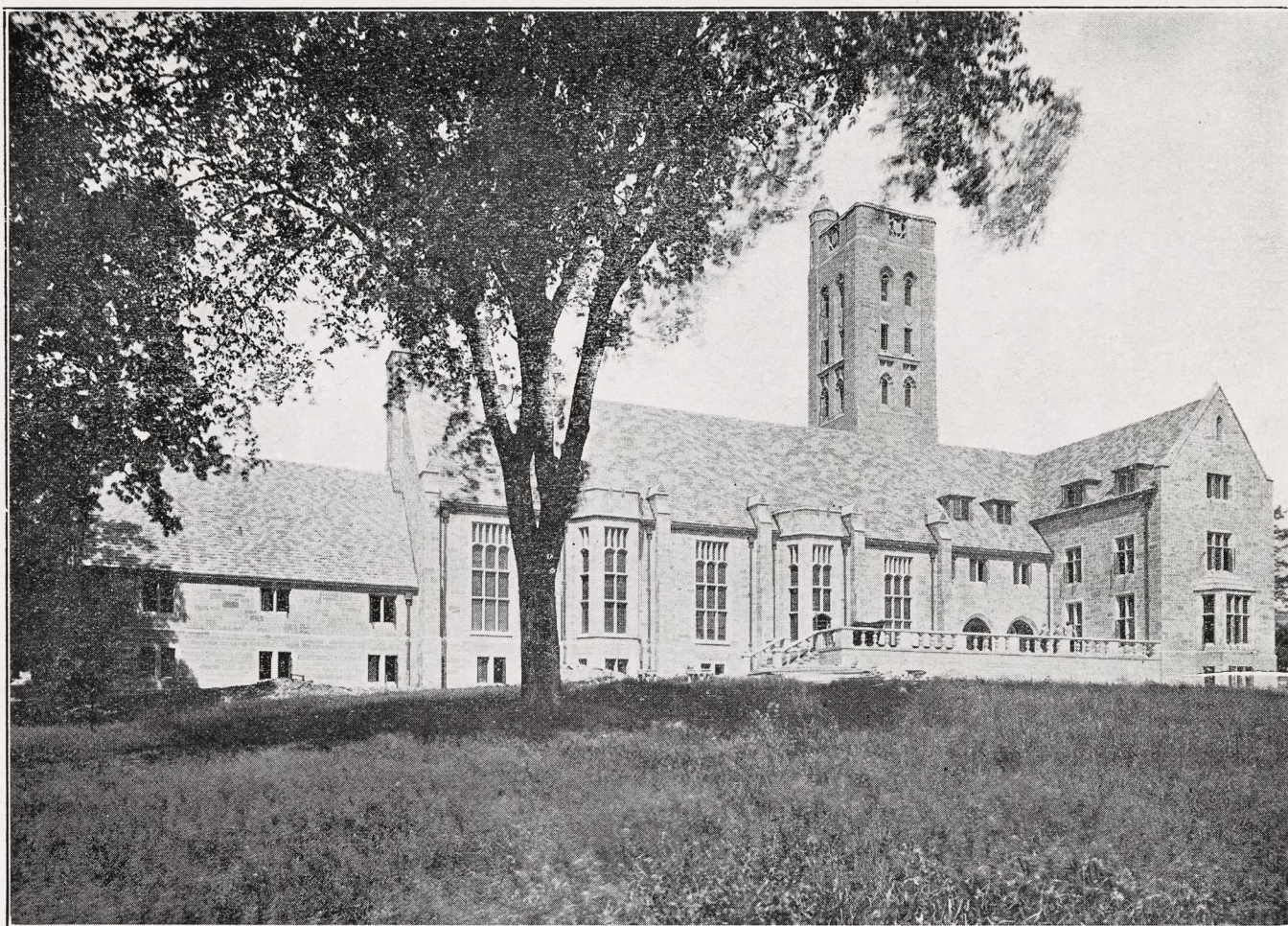
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THE WITNESS

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CHICAGO



PEIRCE HALL, THE NEW COMMONS AT KENYON

KENYON COLLEGE

By

P. H. TAYLOR

AMID tall forest trees on its own wooded hill in Ohio, arise the spires and towers of the buildings of Kenyon College, the granting of whose charter in the year 1824 marks the beginning of the first missionary enterprise of the Episcopal Church in the West. Standing at magnificent distances in the College Park of over one hundred acres, stately buildings all in stone crown the hill-top overlooking the valley where, a hundred and fifty feet below, the Kokosing river flows in wide curves on three sides. Philander Chase, first bishop of Ohio, the founder, studied architecture at Oxford and Cambridge and planned a college group of inspiring beauty. The main part of Old Ken-

yon was built in 1827 from the design contributed by Charles Bulfinch and this building is the finest structure of its date west of the Alleghenies. With walls four and a half feet thick at the basement story, it is of massive stone in collegiate Gothic style with pointed windows and a roof whose turrets and pinnacles culminate in a noble spire. The later college buildings held to this high standard and have worthily fulfilled the plan of the founder. From Old Kenyon to Bexley Hall stretches the middle path, a broad promenade more than three quarters of a mile long, bordered by large maples and oaks. Shaded gravel walks branch from the path to the various buildings. From the steps of Old Kenyon, facing the campus and at the south end of the path, may be seen on the

left the "Prayer Cross," marking the site where prayers were first said on the hill. Within a stone's throw is Hanna Hall, the gift of Ohio's Senator in 1902, and on the opposite or east side of the path is Leonard Hall, dedicated in 1924, the gift of Churchmen of Ohio, "as a tribute of love and devotion to William Andrew Leonard, fourth bishop of Ohio, and in reverent memory of his wife." These three dormitories, Old Kenyon, Hanna Hall and Leonard Hall, forming an open quadrangle at the south end of the path, house 250 men, the number to which the enrollment is limited. On the west side of the path stand next in order: the Samuel Mather Science Hall, a model of modern equipment, dedicated in 1926, the gift of H. G. Dalton; Rosse Hall, first constructed as a chapel in 1831,

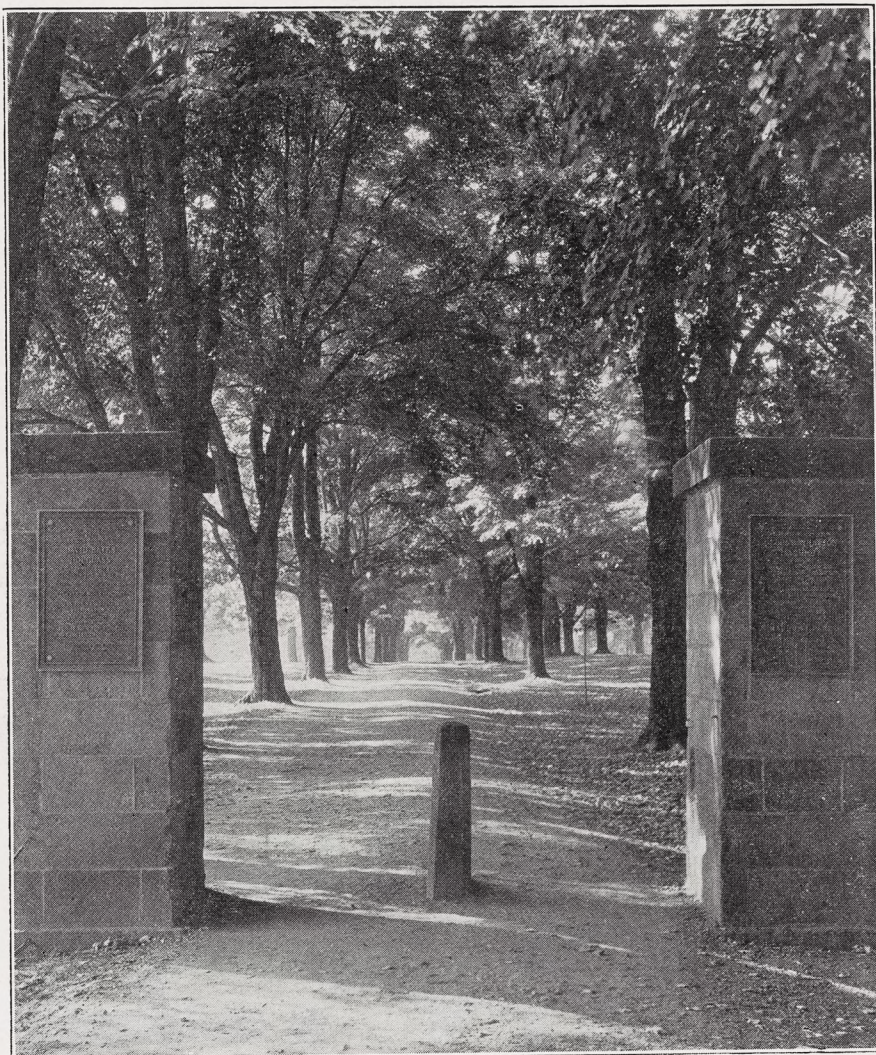
This is the first of a series of articles on the Colleges of the Church.

the present gymnasium; and farther to the north, Cromwell Cottage, the President's house, the gift of William Nelson Cromwell. Turning to the east side of the path and north of Leonard Hall may be seen the main recitation and administration building, Ascension Hall, erected in 1859; next is the Alumni Library with the Stephens Stack room; and beyond is the College Chapel, the Church of the Holy Spirit. On the fine situation overlooking the east valley is the new Commons and social center built in 1929, consisting of Peirce Hall, and dominating the entire group, the Philander Chase Tower, the gift of the diocese of Ohio. On top of the tower as a weather-vane rides a college Don in cap and wind-blown gown who, swinging about, surveys the distant horizon of surrounding hills which frame with generous margin the busy, daily life of the college far below his feet.

The long path escapes between two memorial stone pillars from the College Park whence it is flanked on each side by a street of the little village of Gambier until it enters the gateway of the Divinity School park and stops at the main entrance of Bexley Hall, facing its north end. Bexley Hall erected in 1839 from the design by Henry Roberts, architect of the Crystal Palace at London, is considered the most perfect example of Elizabethan Tudor architecture in the West. In addition to recitation rooms, it provides suites of living rooms for twenty-four students. In its west end is Saint Mary's Chapel, perfect in design and appointment. Colburn Hall, the theological library building, is reached through a short passage from the main building.

PHILANDER CHASE came to the West on the tide of immigration which between the years 1810 and 1820 raised Ohio from thirteenth to fifth place among the States in point of population. Settling at Worthington in Ohio, where he bought a farm, he ministered to four mission parishes in the vicinity and taught a school. In February, 1819, he was consecrated the first bishop of the newly organized diocese of Ohio. The absence of trained leaders and of laborers in his great missionary field determined his purpose in the founding of Kenyon College not only to train helpers for the work but also as a center of civilizing influence in the wild frontier. The new college was begun on the bishop's own farm at Worthington, where the few pupils and teachers assembled and lived.

In Ohio money was scarce, and from the eastern States little or no interest or practical help could be obtained. The chance of a sympathetic article printed in an English



THE ENTRANCE TO THE COLLEGE PARK

Review, kindled in the soul of Bishop Chase the resolve to seek funds in England. In the accomplishment of this project he met innumerable and incredible difficulties which, from the beginning, only his indomitable spirit, his unfailing courage, resourcefulness and boundless faith enabled him to overcome. With the \$30,000 eventually secured,—a munificent sum for those days,—he bought a tract of eight thousand acres of land in central Ohio and began to build the college. In June, 1828, the members of the school from Worthington moved to this spot. The names of generous English donors,—Kenyon, Gambier, Bexley, Rosse,—given to buildings and to village, and that of Hannah More to a scholarship bearing her name,—indicate the international origin of the Bishop's college in the woods. All the more remarkable is his achievement in the light of the inflamed state of national feeling following the War of 1812. Seen in the perspective of more than a century, the herculean labors and the almost

overwhelming hardships of carrying forward the work under the rigors of pioneer life afford picturesque material for song and story. In the Philander Chase Tower, the stained glass windows depict against backgrounds of Chartres blue, typical scenes in the pioneer bishop's life. The lower group of windows gives his labors as a missionary: the upper group as bishop and founder of Kenyon College. The sailing ship, *Orbit*, tossing on the waves, is symbolic of his visit to England; Bishop Chase received by Lady Rosse at Stretton Hall indicates his brilliant and successful social experiences in England in the face of opposition to his plans; the log cabin on Gambier Hill, where the students gathered,—“a tent of split timbers with a mud and stick chimney,”—pictures the foundation of Kenyon College. Bishop Chase as President of Kenyon College is seen starting on one of his long journeys made on his old horse, *Cincinnatus*. The story is accurately summarized

(Continued on page 14)

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

DEVELOPMENT of an international citizenship embodying the principles of Christianity was declared to be the great task before the world today by Bishop G. G. Bennett of Duluth, speaking before a group of churchmen under auspices of the church club of Chicago.

"If we are to keep our modern civilization from cracking wide open, we must proceed immediately to the development of a world's citizenship as a part of which men will learn to live at peace with their neighbors. We have not yet learned to live with others and we must do so. The American Indian is a typical example of this failure of us as Americans to live with others. We have not recognized the Indian as a brother of ours. We often fail to realize that we have a common origin. We may have a different veneer, a different dress, but that counts for nothing in the sight of God. We need to instill in the minds of our people and in the Indian mind a common hope for a common nation."

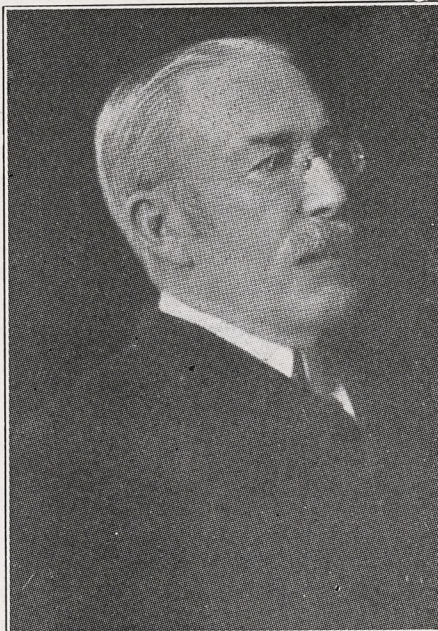
The treatment accorded the Indians in this country by the whites was termed by Bishop Bennett one of the "greatest blots on the record of our nation." He said the Indian has been corrupted by the whiteman in many ways, which makes it difficult for any white person to gain the confidence of the Indian race.

* * *

And here is a message from presiding Bishop concerning General Convention: The General Convention, assembled at Philadelphia in 1785, gave the first expression by the Episcopal Church in this country of its existence as a single and united body. The fiftieth session meeting at Denver next September will find the number of dioceses increased from eight to seventy-three and thirty-two missionary districts, and the membership of Convention enlarged ten-fold. Yet the unity of the whole body through this process of expansion has increased no less. General Convention this year expresses the faith and Christian purpose of a million and a quarter communicants more truly than it could speak for a few hundred at the close of the eighteenth century.

What is the secret of this development?

It is to be found first in a spirit of loyalty. The central authority exercised by Convention draws the devotion and obedience of the whole



MR. SAMUEL MATHER
Benefactor of Kenyon College

body into subjection to the single Head which is Christ. As we look forward to the meeting in Denver let the policies we discuss, the programmes we build and the resources we seek reflect the mind, the purpose and the demand of our Lord.

Again, the Convention brings the Church together in unity of spirit. It will include every race, every school of thought, every local tradition. These have caused not lines of separation but fuller sense of union in that which has been the ideal of the Church through all the ages, the fellowship of the Holy Ghost.

And the power of the Convention now as from the beginning will be prayer. Acts of worship and of intercession will voice the high resolves and desires of the Bishops and deputies from the moment of the opening service till adjournment. No less should Churchmen everywhere be found on their knees in earnest petition that God will guide the minds and stir the wills of those to whom is committed the government of His Church. Let there be groups of intercessors praying through these months of preparation; let the clergy bid their congregations to special supplication; let individual communicants, conscious of the great issues involved, ask for God's blessing on our deliberations and for the guidance of the Holy Spirit. The

convention will be used as a mighty instrument for the extension of God's Kingdom if it be pervaded and vitalized by prayer.

* * *

Institutes on religious education were held at Washington and Kinston, North Carolina, each of a week, with Annie M. Stout, field worker in the province of Sewanee in charge. In both places churches from surrounding areas sent teachers.

* * *

Some weeks ago, commenting on the press report that Sherwood Eddy had resigned from the Y. M. C. A. because he joined the Socialist Party, I stated that it was too bad that Mr. Eddy felt compelled to resign for that reason. It brought the following letter from Mr. Eddy:

"In your issue of February 12th I read the editorial concerning my retirement. It was in the finest spirit but was based upon the misinformation in the Associated Press.

"I certainly did not resign from the Young Men's Christian Association in order to join the Socialist Party. I had voted in the last election for Norman Thomas and previously for La Follette and there would have been no objection whatever to my joining the Socialist Party any more than the Republican or Democratic or any other party as a member or secretary of the Y. M. C. A. During my entire relation to that organization, beginning in 1891, they have been generous, broad and tolerant. That was the spirit of the business men and secretaries of the Association on the occasion of the retirement dinner. Though they disagreed with me naturally in many details, their spirit was most generous and tolerant. I followed the rule of the old International Committee, with which I had worked for a generation, that men should automatically retire at the age of sixty in this Young Men's Association.

"I am continuing work in the colleges and am now going through the colleges in Maine and other parts of New England. I have never known a finer response nor a more eager interest on the part of the students of this country to the religious message, provided it is stated in modern terms and connected with reality and a challenge to service. This is to me a great encouragement."

Mr. Eddy then goes on to state the message which he is presenting before huge groups of young men and women throughout the country.

First, right relations between man and man in basic economic justice. Then, right relations in racial brotherhood. Third, right relations in clean politics. Fourth, right international relations to make peace and stop war. And lastly, right relations between man and woman.

* * *

Bishop Abbott of Lexington looks to be in for a rather busy time. He is preaching during Lent in Nashville, Washington, Chicago, Cincinnati and Atlantic City, most of them engagements of a week duration. He is to preach the consecration sermon for the new bishop of Harrisburgh, is to preach through July at Washington Cathedral. Then he is on the Church Congress program, just to round things out.

* * *

Ministers representing five different denominations are preaching this Lent at St. Mark's, Louisville, Kentucky.

* * *

A meeting of all the social service organizations located in the diocese of Western New York, held a meeting this week at Newark. There were addresses about the work of the Church Mission of Help, social service and rural work.

* * *

District leaders of religious education in Western New York met at Buffalo, March 6th and 7th, under the leadership of Miss Clarice Lambright, field secretary of the diocese. They plan to have rallies in five centers in the diocese during May, with exhibits of the work done in the Church schools.

* * *

The Egyptian Government has appointed a missionary as a member of a government commission on education to work out a national education program for Egypt. Dr. Charles R. Watson, the appointee, is president of the American University of Cairo, a missionary institution which opened in 1920. To have a non-official and a foreigner on any government commission marks a change of government policy.

* * *

Two out-of-the-way requests received by the Church Periodical Club: Spanish stories for some boys and girls in North Dakota; and modern Greek magazines and books for

some sick Greeks in a government Hospital.

* * *

Miss Margaret Marston, educational secretary of the Auxiliary, recently held an institute at Syracuse on India.

* * *

It is nearly three years since the first Church Army captains were commissioned at the training headquarters in Providence. Another batch of captains will be commissioned on Easter Day at St. John's Cathedral, Providence, with Mr. James Green, one of the first American captains as the preacher. Captain

Mountford will be the commissioning officer and Bishop Perry is to deliver the charge to the eight new men.

* * *

At Easter, Thanksgiving and Christmas about four hundred isolated Church people of the diocese of Central New York receive letters from the bishops and the archdeacon. They are sent out by the bishop's chapter of the Daughters of the King.

* * *

Deaconess Phelps of New York, as I believe has been announced here previously, is busy raising a retiring fund for deaconesses. She spent

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several days in Albany, N. Y., the first of the month presenting the need. Deaconesses, as most of you will agree, are exceedingly useful people to have around. They all work on low salaries. So do many of the clergy, but there is the Church Pension Fund for them. Not so the deaconesses. So it is hoped that this fund may be raised. It is also hoped that the clergy, who have a reasonable amount of old age security, will contribute to the fund. Deaconess Phelps, on furlough from the Chinese mission field, can be addressed at the School for Deaconesses, St. John's Cathedral, New York.

* * *

Bishop Booth of Vermont is to be the director of the Wellesley Conference this year. The chaplain is to be the Rev. Charles Townsend, Jr. of Providence who acted in that capacity last summer. The dates are June 22 to July 3rd, and of course there will be further announcements presently.

* * *

The Rev. Ernest J. Dennen of Boston does not agree with the critics of the department of religious education of the National Council. You will recall that recently a number of diocesan representatives got together in Philadelphia and passed resolutions indicating that they did not approve of the "Our World at Play" set-up for the Lenten missionary offering. Dr. Dennen however says that in stressing "Play" the Church is merely talking the language of the child. Says he:

"Much that the Church has to present is gauged to adults, and therefore very far away from the child's mind and heart. Speak to the child in his own language, and the child will respond with heart and soul. That is what 'Our World at Play' is trying to do in its Lenten program for 1931. It is conceivable that this program will mark a successful and great step forward in the effort the Church is making to reach boys and girls here, there and everywhere."

* * *

St. Bartholomew's, Baltimore, is to erect a new church building, with a seating capacity of 350 people and a chapel for forty. The rector is the Rev. Theodore Nott Barth.

* * *

Not church news certainly but an interesting bit, the fact that there is a hospital in New York for sick pet fish.

* * *

The parsons at Brunswick, Ga., do not approve of movies, particularly when shown on Sunday. They therefore raised quite a fuss when Mrs. J. E. Lambright, Churchwoman of the city, put on a Sunday movie for

the benefit of the unemployed. There was to be no admission charge but a free will offering was to be taken for the benefit of the unfortunates. It was all under the auspices of the local Red Cross, of which Mrs. Lamb-

right is chairman. Rather *was* chairman. For she called off the show, resigned as chairman, with a snappy little note in which she stated that she would leave it to the parsons to provide for the dis-

PEIRCE HALL

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tressed families in the city. The Rev. Royal K. Tucker, rector at St. Mark's, backed up his parishioner, as did two other members of the ministerial association, but the blue noses won the day. Funny what religion can make people do, what?

* * *

Also it might interest you to know that panhandlers in New York City—the fellows who ask for the nickel for a cup of coffee—pick up about \$100,000 every 24 hours.

* * *

Mr. Claude N. Collings has sung in the choir of the Church of the Evangelists, Oswego, N. Y., for over 35 consecutive years.

* * *

The Rev. Henry W. Spencer, formerly of the Free Catholic Church, has been placed in charge of our church at Superior, diocese of Eau Claire.

* * *

The Rev. Arthur P. Greenleaf, retired rector at Wallingford, Conn., died on March 4th after an extended illness. He was 74 years of age.

* * *

The rector of Christ Church, Joliet, Illinois, the Rev. T. DeWitt Tanner, recently celebrated his 20th anniversary as rector. There was a dinner with speeches and purses of gold for both the rector and his wife.

* * *

Mr. Samuel A. York, well-known churchman of New Haven, vestryman of St. Paul's, and treasurer of the Berkeley Divinity School, died on March 8th at his home as a result of an infection. His death will be keenly felt by the parish and perhaps even more by the school to which he has given great service.

* * *

Perhaps it is not out of place for me to suggest, with Easter upon us, that everyone should own one of the new Prayer Books. Reports from publishing houses indicate that few individuals possess them. Hundreds of thousands of copies have been sold to churches for the pews. But individuals are apparently still sticking by the old book for home use. Easter is a good time to buy one, for yourself and for friends.

* * *

The Rev. Bernard Iddings Bell, warden of St. Stephen's College, conducted a series of meetings on religion at the University of Chicago the first week of Lent. He is an alumnus of Chicago.

* * *

What universal specialists some of our mountain missionaries are! Arriving only a few months ago at St. Andrew's on the Mountain, Harpers Ferry, West Virginia, Florence Cowan and Dorothy Groff have been

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* * *

An institute of religious education is being held at St. John's, Yonkers, for the archdeaconry of Westchester, with an enrollment of about one hundred and fifty.

* * *

The Rev. John W. Suter, Jr., executive head of the department of religious education, is giving a series of lectures at the Church of the Heavenly Rest, New York, on the teaching of religion.

* * *

The Rev. Rufus Jones, noted Quaker mystic, was the preacher last Sunday evening at Christ Church, Cambridge, Massachusetts.

* * *

The largest Church school in the diocese of Albany is one carried on entirely by correspondence. It has some 350 pupils who live in small villages or on lonely farms or in the mountains. Every week the teachers send out material for the next Sunday's lesson. This is all under the diocesan commission on work among the isolated and is directed by Deaconess Margaret Booz. One mother, acknowledging a gift, says that she does not have much time to help her children as there are seven children and four adults in her family, and she does the cooking and house work and goes out to work when she can.

* * *

There is an increasing tendency to vest the choirs in something other than black cassocks. Blue and some of the darker colors are the most popular. In the new church at Palm

Beach, Florida, dedicated January 20, 1931, the acolytes have blue serge cassocks with white linen cottas and the choir, maroon cassocks with white cottas. The ensemble effect while colorful is pleasing and restful and adds a new beauty and dignity to the service. The boys' silk Windsor ties match the cassocks and the ladies' caps are of the same material as the cassocks. The choir cassocks are sleeveless for comfort, the cottas designed so that the absence of the cassock sleeves

is not apparent. These vestments were specially designed by Cox Sons & Vining.

* * *

A substantial growth in the work of the Chicago City Missions is shown in the annual report of the Rev. John F. Plummer, superintendent, just published. More than 26,000 persons attended services conducted by City Missions staff in various institutions of the city during the year, the report shows.

A total of 1,223 services were con-

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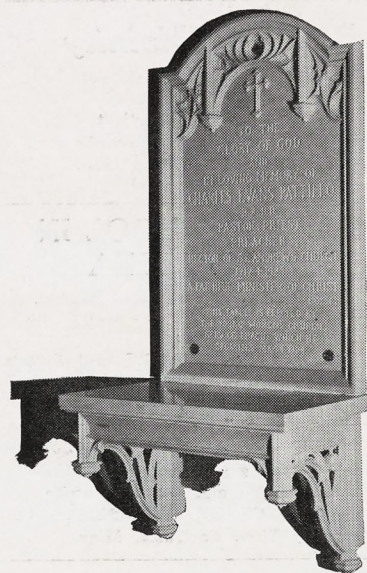
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ducted; 2,086 persons received Holy Communion at the various institutions; 135 instruction classes were conducted with a total attendance of 3,211; calls in institutions numbered 33,594; calls outside, 1,591; baptisms, sixteen; confirmations, twenty-seven.

* * *

The beautiful new parish church at Brainerd, Minnesota, was formally opened and dedicated recently.

Assisting the bishop of the diocese, the Rt. Rev. G. G. Bennett, in the consecration services were the Rt. Rev. B. T. Kemerer, bishop coadjutor, the Rt. Rev. F. A. McElwain, bishop of the diocese of Minnesota, the Rev. C. M. Brandon, rector of the parish, and a large representation of diocesan clergy and missionaries.

* * *

A long record for faithful service is that of the late Mrs. Catherine Hovey Rockwell, 87 years old, member of Christ Church, Jordan, N. Y. Her family was among the earliest settlers of the section and it is said she never missed a church meeting or service. Until six years ago she had served as organist at Christ Church for fifty-two years.

KENYON COLLEGE

(Continued from page 8)

in a song popular with the Kenyon students of today:

THE first of Kenyon's goodly race
Was that great man, Philander Chase;
He climbed the Hill, and said a prayer,
And founded Kenyon College there.

He dug up stones, he chopped down trees,
He sailed across the stormy seas,
He begged at every noble's door,
And also that of Hannah More.

The King, the Queen, the lords, the earls,
They gave their crowns, they gave their pearls.

Until Philander had enough
And hurried homeward with the stuff.

He built the college, built the dam,
He milked the cow, he smoked the ham,
He taught the classes, rang the bell,
And spanked the naughty freshmen well.

And thus he worked with all his might
For Kenyon College day and night;
And Kenyon's heart still keeps a place
Of love for old Philander Chase.

FOR admission to Kenyon College, graduation from a first grade high school is a prerequisite. In addition, testimonials of good moral character and of proficiency in studies specified for entrance to the college course desired, are required. Since 1924 the Thurstone psychological examination has been given to the entering class. This test has been found to be very indicative of college work and a high rank on the test indicates unusual ability. The entering class in September, 1929, ranked seventh in a group of one hundred and twenty-nine colleges throughout the United States whose freshmen took this examination. From the test given in

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1930 the scores from fifty-four colleges have already been received. Of 82 men in the present freshman class, 60, or over 80 per cent, rank in the upper half of the 15,000 scores already compiled.

The educational opportunity at Kenyon College is today better than ever before in its entire history. The new Samuel Mather Science Hall offers opportunities for elementary and advanced science study which are not surpassed by any of the larger universities. The number of recent Kenyon graduates who have entered to advance standing and are pursuing courses at first-class medical, technical and engineering schools is substantial, while in theology and in law the proportion is well maintained. Confining itself strictly to undergraduate work of collegiate character, the college emphasizes the importance of instruction in English and in modern foreign language offers special advantages. The rebuilt Ascension Hall, in addition to modern lecture rooms, provides for each member of the faculty a private office or conference room which further facilitates the intimate association between student and faculty.

At Kenyon the separate fraternity chapter house does not exist. All students without exception are housed in the sanitary, comfortable and handsome modern dormitories where each fraternal or social group is given a separate division of the building. An attic parlor for each group provides a secluded common room. All of the men from College and Divinity School eat at Peirce Hall in the great dining room patterned on the Oxford style with panelled oak walls, stained glass windows and beamed and trussed ceiling, and in this fine building enjoy the club house privileges of lounge, recreation rooms, coffee shop, private dining rooms and guest rooms. As a natural outgrowth of this common social life, student self-government has for more

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 85th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

The Transfiguration, New York

"The Little Church Around the Corner"
1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 a.m. (Daily 7:30)
11:00 a. m. Missa Cantata and Sermon
4:00 p. m. Vespers and Adoration
Thurs., Fri., and Saints' Days,
2d Mass at 10

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 9:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays: 10 A. M.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

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

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

St. Philip's Cathedral

E. Hunter and Washington Sts.,
Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a. m.
first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

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than thirty years been successfully maintained. Since 1901 an honor system administered by the Senior Council, representative of the student body, has been responsible for the support of honest work and good discipline. At frequent intervals the President of the college dines with this elected Senior Council at the Commons for the discussion and consideration of student matters of importance. In contrast with the situation at Yale, Amherst, Western Reserve and other colleges which have recently abandoned it, the honor system at Kenyon is in a vigorous and very strong position. In January, 1931, the student assembly by a unanimous vote of confidence and support strengthened and continued its use.

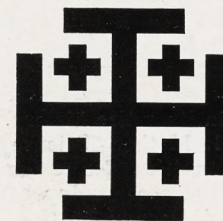
In her relation to the Church the college is loyal. At the altar of the Chapel of the Holy Spirit is the heart of her religious life. Student attendance is required on Sunday morning and at a brief daily chapel service, the allowance of absences being such that a student must attend about four-fifths of these services. Compulsory chapel is not an issue: as one upper-classman expressed it, the attendance is "voluntary-compulsory." And as the chaplain recently reminded his flock, one is not obliged to listen Sunday after Sunday to the same speaker for not even in a cathedral town is there greater variety of distinguished preachers than the number who throughout the year occupy the pulpit of the College Chapel. To all who dwell on the Hill, the ringing of the chapel chimes is sweet and the singing of the college choir is welcome and joyous. One of the best-loved college songs is the "Hymn of the Holy Spirit," the words of which are written by Canon Watson and the music by Canon Daniels, of Bexley Hall:

O KENYON, rise and praise the God who crown'd thee,
And set thee on thy green and pleasant hill;
He who devised the woods and vales around thee,
Unfolds the process of His purpose still.
O God of Kenyon! Spirit of youth!
Lord and Life-Giver, We praise Thy living Truth!

O Kenyon, see the tokens of creation,
How life is vision close pursued by will;
And ev'ry goal is but a preparation
For something nobler on some higher hill.
O God of Kenyon! Thou living Wind!
Lord and Life-Giver, Grant us Thy Winged Mind!

O Kenyon, know thy friendships and thy pledges
Are promises the future must fulfill;
And earthly loves are but the rough-drawn edges
Of loyalties upon some heav'nly Hill.
O God of Kenyon! Far-flying Dove!
Lord and Life-Giver, Grant us Thy Heart of Love!

O Kenyon, kneel and vow thy fine endeavor,
To dream thy dreams and work thy work until
Truth's perfect walls and towers are forever
Established on its immemorial Hill.
O God of Kenyon! Called by Thy Name!
Lord and Life-Giver, Grant us Thy Crown of Flame!



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