

The **WITNESS**

CHICAGO, ILL., APRIL 2, 1931



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MEETING A HUMAN NEED

An Easter Editorial by

BISHOP JOHNSON

ONE reads with faint interest that in several billion years the world will explode. The incident is so remote that it seems futile to worry about it now. But one may well wonder, if Mr. Einstein's prophecy is correct, whether, when this upheaval takes place, intelligence and love will perish also. Of course man did not invent either of these entities. He discovered them; he developed them; he practiced them, but does he exhaust them? When the world explodes will intelligence cease and love be a memory, or will love and reason survive the Catastrophe?

Science has reduced man to such a scurvy little microbe in a vast universe that it is incomprehensible for me to accept the theory that all the love and wisdom in the universe will perish with this little bug. Yet if this is not the case then there is love and there is intelligence in the cosmos apart from our little two by four brains. And if there is a source from which these blessings flow then we have a right to look to this source for a preservation of these factors in the universe apart from the domicile which is doomed to destruction.

I mention this because I think it is unthinkable that love and wisdom should be the sole property of man, especially as he did not invent them.

Easter is a feast in which we voice our conviction that there is a Lord of the dead and of the living and that somehow and in some way thought and love will survive their material setting.

THE great festivals of the Christian Church are of two kinds—those which look backward to an event and those which look forward to an expectation.

At Christmas we celebrated the advent of the Word made flesh and we accept the Virgin Birth because we do not believe that a new creature could be born of the will of the flesh or of the will of man but of the will of God.

We acknowledge that the birth was supernatural because any new life which appears on the earth does not come out of the forms which precede it.

It is supernatural only in so far as it does not come under any known precedent. To Christians the birth of Christ is the beginning of a new heaven and a new earth. The man Christ is indeed a new creature, not made out of existing material but by a creative force over and above that which has previously existed on the earth.

So Easter looks forward to a new condition, which is the next step in creative evolution.

It is the preservation of love and reason after the destruction of this material world.

It is a reasonable expectation unless we are willing to accept this little thing we call man as the last word in God's creative genius.

I wake up and find myself living, not on a point, but in a stream of life.

I assume that it flows somewhere, and I am mentally incapable of thinking that it ends nowhere.

AND so I accept Easter as a season which supplies one human need with two assurances, first that if a man die, he may live again and secondly that if He believes in the integrity of the Christ, there will be a resurrection of the body, although when we say that, we are perfectly aware that no one knows what matter is and no one has any idea what spirit is.

I believe in the resurrection of the body first because I can't think of a resurrection without a body and secondly because the Christ in whom I believe doesn't ask me to indulge in such a mental gymnastic.

So I believe in a good many things that I cannot prove because I think they fit the occasion better than the guesses which my fellow mortals make, which are not even substantial enough to be guesses.

It is a universe in which, very strangely, human needs find their complement in divine blessings, and so it seems as though He who has made the things that are without (that is the electrons and microbes in which everybody is so vitally interested), made also the longings and aspirations which are within, which only a few seem to think are vitally important.

Now I would be overwhelmed by the intelligence which opposes these assumptions, if I had not gone to college with some of them and had not hobnobbed with some of them ever since, and I have seen no evidence of any mental superiority which I could call crushing, especially as I can summon several intellectual giants to my support.

I know that Easter fills a very great need in my life

and I assume that there are enough other mortals who long for the other life to predicate the statement that the urge for eternal life is a part of the creation of which I also am a part.

Therefore "I believe" and as for what "I know" or the other man knows, I have no high regard, for I prefer to believe in the goodness of God as more persuasive than the intelligence of the men whom I have known.

I certainly prefer my faith to their fog about the whole subject.

I am accordingly a far greater skeptic over the findings of the human intellect about these matters than I am a skeptic over the blessings of the Creator in response to human need.

THE MEANING OF HOPE

By

JOHN RATHBONE OLIVER

A GROUP of anxious people is standing in a room, staring at a closed door. Beyond it lies someone whom they love; someone who is suffering—seriously ill. The doctors have been with the patient for over an hour. At last the door opens; everyone's eyes turn toward the physician who comes out. His very look spells defeat. And at last he says, "I am sorry to tell you that there is no hope."

No hope for what?—No hope that one human body can go on functioning any longer in this world. But everyone knows that sooner or later there will be in this sense, no hope for anyone of us. And yet, just where hope really begins, just where the anxieties of this world stops, and the hope of the world to come should dominate everything, we are told that there is no hope.

And this happens, because the people insist in living in this world as if they were to go on here for ever. Because of this, many physicians hesitate to tell a dying patient the truth, they are afraid of what they call "The Shock." Some man has known all his life that he will have to die, and yet he has refused to believe it. And one can imagine what the reality of such a shock would be, if it came to one who had himself really no hope. And yet, even the most pronounced materialist, on his death bed, will challenge the physician's "no hope" sentence by beginning to hope—in another way. If people will only give him a chance and not try to persuade him that he is not really dying,—that he has "some hope" of ultimate recovery. The pagan Socrates himself, when face to face with death, astonished his weeping friends by the assurance of his hopes. For he said: "If there

is nothing after death, then at least I shall suffer nothing. If the thing that is I, can not die, and if there be Gods somewhere, I feel sure that they are both just and kindly. I have good hope of death."

Human beings can not help hoping, in some way or another. Because, where ever there is change or growth—and where in human life is there absolute changelessness,—there is hope also. It was because he believed in the absolute changelessness of the rejected souls in Hell, that Dante wrote on the door of his inferno "Leave hope behind, all ye who enter here."

And because Christians hope even in death, we often see on the entrance gate of some old cemetery or graveyard, "Expectantes beatam spem."—"Here the dead lie, awaiting the fulfillment of a blessed hope."

SOMETIMES you hear of a "hopeless case." A man who has given way so constantly to his desire for alcohol that he has lost all self-control. He pulls himself out of the gutter, finds work, gets a little self respect together. And then he drops down into the gutter again. And at last, his friends surrender. What's the good of trying to do anything more for him. He's a hopeless case. There are no hopeless cases. Thank God.—Men may talk about them; but God never does.

To the Christian, hope is so fundamentally a part of his life that he finds no human being, no situation, however appalling, of which he can say: There is no hope here.

Macarius, one of the early fathers, preserves a traditional saying of Our Lord's that is not found in

the Gospels. "Give heed to faith and hope, from which is born that love to God and man which leads to eternal life." Our Lord asked of those that followed Him, faith in Himself and in His mission. He also preached repentances. "Repent ye; the Kingdom of heaven is at hand." Repentance is intimately connected with hope. To repent, means not to be sorry because we have done things that we are ashamed of, but because we have done something that grieves the Sacred Heart of Our Master. We want to love the things that God loves; to hate the things that He hates. In other words, we want to be as God would have us be. But repentance is a barren thing without the purpose of amendment. That is why when we go to confession we say that we earnestly purpose amendment. And amendment is a comparison between our present or past actions, and our future life; what we want to be for God's sake and for the love of Jesus Christ. We know that so long as we live there is possibility of amendment, of progress; and so our repentance is intimately connected with the virtue of hope.

THIS kind of Christian Hope—one of the gifts of the Holy Spirit, is not merely a placid expectation. It involves an intense desire—a passion for spiritual things—and keenness for amendment and growth in God. It ought to mean that our desire for the things of God is keener than our desires for any earthly possessions or achievements. "What hope aims at," says Dr. Kirk, in his discussion of the "Christian Character," is the fullness of the promises of God, "in this world and the next." God has, for example, promised certain things to those "that eat His Flesh and drink His Blood." We should then desire these gifts with such an intense hope that nothing will keep us from our communions. That we shall never be satisfied with a mere routine preparation—a routine thanksgiving, but that we shall be striving, hoping after the promised rewards of a good communion with such an intense desire that it becomes of supreme importance. We know what God promises to the penitent soul—to the soul that seeks sacramental absolution. We should so hopefully, so intensely desire the promised graces and blessings, that our preparations for our confessions would be a matter of intense moment, not a thing casually done, a somewhat unpleasant routine that we want to get over and done with as soon as possible.

Hope is often mentioned together with fear. It is, in some ways a necessary counterpart of hope. Not servile or worldly fear, but what theologians call filial fear. A French writer says (I am quoting again from Dr. Kirk); "that some people do not fear God; they are merely afraid of him."

A sound modern psychical principle. We must learn to feel fear without being afraid. This is the secret of success, in dealing with phobias and obsessions.

And Saint Augustine says: "He who hopes without fear grows careless, just as he who fears without hope is downcast and sinks into dejection like a stone."

WE MUST not be like children, who have been often beaten, who have become afraid of their parents and who at the least word from a father, put up a hand to ward off a coming blow. "Don't hit me; I ain't done nothing." But our hope, our keenness to attain God's promises,—to become more and more like Him—to love what He loves and to hate what He hates—must have behind it the filial awe, respect and fear that filled the heart of the Prophet Isaiah when he saw the vision of the Lord God of Hosts and knew that he was a man of unclean lips. There is an immense difference between the person who cringes beneath a law that will, he knows, punish him if he disobeys, and the man or woman, who while respecting and dreading the consequences of law breaking, still has at heart so firm a hope, so sure a desire to live according to that law, that his or her will becomes united with the will of the law-giver, because they know what the rewards of obedience are—because they are desirous of attaining these rewards—not so much for the reward's sake, as because of their love for the law-giver himself.

Our modern world has either too much hope or too little. Either we are easy going. "Oh it will come out all right in the end." "God is good. He won't be too hard on me. He knows what a hard time I've had." Like Omar Kayman's: "He's a good fellow and 'twill all be well."

We say the same of the hopeless case of alcohol, or of the dying man or woman. "Oh, why tell them; perhaps they'll get well. The doctors don't know everything after all." Such hope as this has no likeness to the Christian's virtue.

Or else we are so uninterested that we have no interest in hoping. "Why bother? A hopeless case." Or "This world is hard enough to get through anyhow. Why bother about the next?—I am more interested in getting something out of this world than in any promises of an unseen hazy God."

But you and I have a different idea of hope. And like all gifts of the Holy Spirit, it involves a responsibility. We must try to develop it. We must try to increase our hope. Not merely to look ahead vaguely towards the life of the world to come, but to realize that hope means an intense desire for the things of God; a keenness in the development of our spiritual lives. Stir up your hope this Lent.—Reach out with it,—with all our power—that means new desire to fashion your lives on the model of Our Lords; that means better prayers—better communions, better, more carefully received absolutions. It means GROWTH. If you aren't growing—changing for the better—what's the use of hope?—If you aren't getting nearer your ideal of the Christian's life—why hope for anything?

THE MESSAGE OF EASTER

By

THE REV. P. T. R. KIRK

THE Via Dolorosa is past, the agony of Calvary is over, and in the quiet garden the first twitterings of the birds can be heard long before the sky in the east has lightened. It is the darkest hour before the dawn. And to the sleeping city comes no startling revelation of the event.

A few frightened sentries whose scared wits have imagined marvels are soon silenced with a bribe, but the other citizens awake unaware of any abnormal event within or without the walls. No legions of angels arouse the skies to triumph, no convulsion of nature heralds the new dawn.

Only amongst the gnarled olive trees is walking a man, probably one of the gardeners about his task. Only to His nearest and dearest does His voice betray His identity. To the world at large the tomb has proved the end.

And today, nearly two thousand years after the first Sunday morning, the message of Easter still puzzles the world. To the majority death and the grave still seem the end. The parable of nature's resurrection every spring, the burial of the seed, the bursting of the bud, bring no conviction.

A few fly for comfort to the witches of Endor or Pythagorean philosophy, but the rest cry: "Vanity, all is Vanity, let us eat and drink and be merry, for tomorrow we go out into the dark as the bird from the lighted room!" Too often by the survival of pagan custom or by tacit acceptance of the world's verdict the professing Christian countenances the victory of Death. Too seldom is the truth proclaimed that Death is dead, and that in Christ all are made alive.

When we consider the efforts made by individuals and nations alike to defeat Death by the advance of medicine, the renunciation of war, the improvement in public health, we rejoice in the manifestation of that divine compassion which Christ showed towards the bodies of men.

BUT we cannot but feel that no commensurate effort has been made to prove to the world that the Christian knows Death only as the gate to Life. To desire to depart and to be with Christ does not imply a weariness of this earthly life, but it does on the contrary enlighten and cheer the adventurous soul through this world's pilgrimage. It gives that forward-looking light upon the face which banishes despondency in the knowledge that God has given us the victory.

To the mourner by the graveside the voice speaks: "Why weepest thou?" To the traveler along the road it cries: "O fools and slow of heart to believe—as ye walk and are sad!" And to those who in terror have withdrawn behind locked doors it breathes: "Peace be unto you."

But the Risen Master only appeared to those who had already learnt to love Him. It is not true to say that the right cause will always rapidly triumph; not every struggle for righteousness even through anguish will end in the final establishment of social justice in our time.

Easter's message consists rather in the truth that whatever may befall, God will turn it to the richer fulfillment of His purpose. There is no impatience with Him to Whom a thousand years are as a day. For again, suffering does not invariably spell glory and resurrection.

ON THE hill still stand three crosses, but only one of the sufferers has risen from the dead to glorified life. Of the others, one received the promise of a welcome to Paradise; the second passed to an unknown destiny.

For all men there is suffering, there is a cross to bear. Perchance it may be the cross of punishment for crime or the cross of remorse—only occasionally does it prove to be the cross of redemptive suffering borne by perfect sinlessness in the perfection of obedience.

That last cross is the empty Cross of Christ. That cross cannot hold the sufferer. In one sense that cross can only be borne by Christ, yet in His power we can share His Passion, and having shared it, share too His Resurrection. He did not suffer that we might escape suffering, but rather that when we suffer, as suffer we will, we might suffer with Him, and so rise with Him to newness of life.

Those whose hope is set on him are not quick to foretell a triumph. There may be more evil days ahead. But when the dawn has followed the darkest hour it will be because men everywhere have held fast to the fellowship with Christ and been held fast by it.

It is no facile optimism that Easter brings, but rather a Peace such as the world cannot give, a Peace so profound that it remains secure against all disappointments, a Peace which is perfect and therefore passes all man's understanding.

Let's Know

By

BISHOP WILSON

APRIL FOOL

DURING the later Middle Ages there was a strange sort of festival observed particularly in France which was known as the Feast of Fools. Its history is a bit obscure but we know that the Feast itself was a

fact. Along in the Christmas holidays there was a special celebration for deacons on St. Stephen's Day, another one for priests on St. John the Evangelist's, and one for choristers on Holy Innocents' Day. The subdeacons were unwilling to be left out, so they were provided with a celebration on Jan. 1, the Feast of the Circumcision. This last festival eventually got somewhat out of control and became known as the Feast of Fools. It was characterized by a great amount of buffoonery. Masks, disguises, and ridiculous vestments were worn and the services of the Church were caricatured in a manner little short of blasphemous. For a long time the Feast was tolerated, then discouraged, and finally it was definitely forbidden. No doubt it represented a carry-over of the old spirit of the pagan Saturnalia.

The Feast of Asses was another little pastime which got out of control. It seems to have begun in a variation of the old Miracle Plays, when different people took the parts of Old Testament prophets foretelling the coming of Christ. One of these dramatic characters was Balaam and he was accompanied by the ass according to the ancient Hebrew story. Unfortunately the animal in the picture caught the imagination of the people more than the human characters and that aspect of the play was developed out of all due proportion with such improprieties as one might guess. This festival in the course of time was incorporated into the Feast of Fools and was abolished at the same time.

In England there was another parallel custom of electing a Boy-bishop on St. Nicholas' Day (Dec. 6). He was dressed in pontifical vestments and paraded around the village accompanied by other boys dressed as priests. He even took possession of the parish church and presided at sundry ceremonies until Holy Innocents Day (Dec. 28). This was not abolished in England until the time of the Reformation.

Out of all this hodge-podge a remnant survives in our All Fools Day which we still mildly commemorate on April 1. Nobody knows just when it began though we find references to it for nearly four centuries past. In a measure it is probably a reminiscence of the "solemn fooling" which attached to the Miracle Plays but it also seems to have counterparts in non-Christian lands where it has something to do with the vernal equinox—the passing of March into April. It was a time for sending people on senseless errands and otherwise imposing on their credulity with practical jokes. In the old days the joke, to be valid, had to be perpetrated before noon on April 1. Otherwise it recoiled on the joker. As the old English couplet puts it:

"March is gone and April come;
You're a fool, and I'm none."

Therefore when you played your innocent little tricks yesterday on April Fool's Day, you were harking back to the Boy-bishop, the Feast of Asses, the Feast of Fools—and goodness knows what else.

A Ballad of Easter

I HEARD two soldiers talking
As they came down the hill—
The sombre hill of Calvary,
Bleak and black and still.
And one said, "The night is late;
These thieves take long to die."
And one said, "I am sore afraid,
And yet I know not why."

I heard two women weeping
As down the hill they came,
And one was like a broken rose,
One was like a flame.
And one said, "Now men shall rue
This deed their hands have done."
And one said only through her tears,
"My son! My son! My son!"

I heard two angels singing
Ere yet the dawn was bright,
And they were clad in shining robes,
Robes and crowns of light.
And one sang, "Death is vanquished,"
And one in golden voice
Sang, "Love hath conquered, conquered all;
O Heaven and Earth, rejoice!"

THEODOSIA GARRISON.

P L E A S E

MANY of you have been securing copies of THE WITNESS during Lent at the church. Many parishes adopt the bundle plan for Lent only. So

First, find out if THE WITNESS is to be on sale at the church after this week.

Second, if not, then subscribe thru the parish representative (representatives receive a commission of fifty cents).

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

WE WANT to tell you a bit more about the fine new college commons at Kenyon, pictures of which were shown you in a recent number, with a picture of the beautiful lounge shown above. The building is named after President Peirce under whose leadership Kenyon has developed into one of the finest educational institutions in the country. Dr. Peirce has been the president of Kenyon now for thirty-five years, surely a record of distinction.

The new commons is the gift of Frank H. Ginn of Cleveland and William N. Cromwell of New York and cost approximately \$300,000. It is built of beautiful Ohio Sandstone, which was furnished by the Ohio Cut Stone Company, a division of the Cleveland Quarries Company. To quote a well-known architect: "The buildings that house our modern edu-

cational institutions are as important as the institutions themselves. They must be interpreters of the deep, solid, fundamental necessity for education and must ever be an inspiration to the student. There is no building material better suited to this purpose than is Sandstone. Its soft appearing yet rugged texture is further enhanced by the beautiful color tones."

On entering the building one finds himself in a lofty vaulted hall, three stories in height, with a ribbed ceiling of colored tile. At the right is the great dining hall, pictured on the cover of the March 19th issue. To the north of the main dining hall are the club rooms, with a large lounge, pictured above, a billiard room, a card room and a writing room. On the third floor are six fine bedrooms with baths to be used for the entertaining

of alumni and guests. On the basement floor are five private dining rooms and a cafeteria. Thus Kenyon students are now provided with a very fine and handsome private club house.

* * *

St. James' Church is no longer the cathedral parish of the diocese of Chicago. By joint action of the cathedral chapter and St. James' Church the agreement entered into in 1928 has been terminated. The original plan contemplated the raising of a large sum—upward of two million dollars—for the erection of a cathedral on the present site of St. James' Church and the absorption of the church into a cathedral foundation. In the judgment of all parties concerned this plan is now deemed inexpedient. Bishop Stewart has made no formal announcement of plans for

a pro-Cathedral, nor will he do so until after consultation with the cathedral chapter.

* * *

The Church Congress is to be held at Cincinnati, Ohio, April 28 through May 1, the sessions being held in Christ Church Parish House. Here is the program:

TUESDAY EVENING, APRIL 28

Christians and the New Morality.

1. The Rev. Granville M. Williams, S.S.J.E., Rector of the Church of St. Mary the Virgin, New York City.
2. The Rev. Raymond Cunningham, Rector of Trinity Church, Hartford, Conn.

WEDNESDAY MORNING, APRIL 29

Corporate Communion of the Congress.

Celebrant—The Rt. Rev. Henry Wise Hobson, Bishop Coadjutor of Southern Ohio.

Preacher—The Rt. Rev. James Craik Morris, Bishop of Louisiana.

WEDNESDAY AFTERNOON, APRIL 29

What Is the Place of Schools and Hospitals in Christian Missions?

1. The Rev. George H. Thomas, Rector of St. Paul's Church, Chicago, Ill.
2. The Rev. H. Adye Prichard, Rector of St. Mark's Church, Mt. Kisco, N. Y.

WEDNESDAY EVENING, APRIL 29

What Do We Mean By a Personal God in the Light of Science?

1. The Rev. Roland Cotton-Smith, of New York City.
2. The Rev. D. A. McGregor, Professor of Science and Religion, Western Seminary, Evanston, Ill.

THURSDAY MORNING, APRIL 30

General Committee Meeting.

The South India Scheme and the Historic Episcopate.

1. The Rt. Rev. Rev. Campbell Gray, Bishop of Northern Indiana.
2. The Rev. Charles W. Sheerin, Rector of Grace and Holy Trinity Church, Richmond, Va.

THURSDAY EVENING, APRIL 30

Are There Social Objectives in the Russian Experiment Which Christians Must Accept?

1. The Rev. William B. Spofford.
2. The Rev. Lewis B. Whittmore, Rector of Grace Church, Grand Rapids, Mich.

FRIDAY MORNING, MAY 1

Do We Make the Best Use of the Clergy?

1. The Rt. Rev. H. P. Almon Abbott, Bishop of Lexington.
2. The Rev. Alexander G. Cummins, Rector of Christ Church, Poughkeepsie, N. Y.



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FRIDAY AFTERNOON, MAY 1
How Can Religion Be Made Vital in the Modern Home?

1. The Rev. John W. Suter, Jr., Executive Secretary of the National Council for Religious Education.
2. The Rev. Karl Morgan Block, Rector of St. Michael and St. George's Church, St. Louis, Mo.

* * *

Bishop Wise of Kansas conducted a preaching mission at St. Paul's, Chattanooga, Tennessee, from March 8th through the 13th. The attendance was very large throughout the week and the mission was a success in every way.

* * *

We are naturally anxious to have you continue with THE WITNESS after Easter, those of you who are getting your copies from bundles that are on sale at the church. Some of these bundles will stop after this Sunday. Will you not please first find out whether or not the bundle is to be continued. If not please subscribe, either through your parish subscription representative, or direct, in case there is none. There is a coupon for you to sign on page seven of this issue.

* * *

Conferences on the ministry are to be held at Sewanee from April 10 through the 13th, and at Gambier, Ohio, from May 1st through the 3rd. The leaders are to be Bishop Stewart of Chicago, Mr. Coleman Jennings, Bishop Paul Jones, Bishop Strider, the Rev. Karl Block, the Rev. P. J. Jensen, Bishop McDowell and the Rev. John Rathbone Oliver.

* * *

Mr. Samuel A. York, who died recently in New Haven, and who was such a factor in the Berkeley Divinity School, left Berkeley the sum of \$10,000. To the endowment of St. Paul's, New Haven, he willed \$5000.

* * *

The clock which belonged to Bishop Seabury, the first Bishop of Connecticut, is to be one of the treasures in the new Trinity College Chapel, now under construction. It was presented by Mr. Jared Starr, a descendant of Bishop Seabury, who was an alumnus of Trinity.

* * *

The Rev. Frank Warfield Crowder on Thursday of this week is to observe his fifteenth anniversary as the rector of St. James', New York City. Under his leadership the parish has made rapid strides, with an entirely renovated and extremely beautiful new church as one of the evidences of it.

* * *

The late Bishop Garland left \$15,000 to be given to the Philadelphia Divinity School for the es-

tablishment of a scholarship and a memorial stall. The school will also get his library. The diocese of Pennsylvania is to receive an oil painting of the Bishop, and the Valley Forge Museum his pectoral cross, ring and illuminated letter of consecration.

* * *

A Junior Woman's Auxiliary is rapidly being established in many parishes of the diocese of Pennsylvania. The "Juniors" will supply a real need in the diocese by training young women in the missionary work of the Church, in order that they may eventually take the places of the older women. It also gives the young women an opportunity to be associated with others their own age of other parishes working for the same ends.

* * *

St. Martin's Chapel, Ithaca, Pa., has been greatly benefited by the will of the late Mrs. Sophie Madeleine Dupont Chandler. In addition to the income from the sum of \$50,000, the church is to have a memorial window in the chancel in memory of her husband, the late Theophilus Chandler, Jr., and four smaller windows are to be remodeled to conform with the chancel windows. She also left her realty in Radnor Township, which adjoins St. Martin's, to the church.

* * *

Inspirational Day, which is another name for a retreat, was held on March 21st at St. James' Church, Philadelphia, for the Young People's Fellowship of Pennsylvania. The Rev. Dr. Joseph Fort Newton was the leader, assisted by the Rev. Leceister C. Lewis, who has recently joined the staff of St. James' clergy.

* * *

Father Huntington of the Order of the Holy Cross is the preacher this week at services at the Transfiguration, New York, held under the auspices of the Actors' Guild.

* * *

There was a lively discussion of the monthly payment of parochial apportionments at the annual meeting of the New Haven, Connecticut, Archdeaconry, held at St. Peter's, Milford, on March 17th. The Rev. Frederick Sexton strongly advocated the plan but a number strongly objected to what they called "the hit or miss methods employed and the fact that no two parishes were alike from the point of view of taxation."

* * *

Canon Davey of Liverpool Cathedral, special lecturer at the Berkeley Divinity School, preaching recently at St. Paul's, New Haven, said that present day conditions could be solved only by the application of the miracle of the loaves and fishes. "The trouble today does not rest in machinery, despite the fact that it is

called 'the machine age', with many blaming the machine for general conditions. The trouble is in our attitude toward the machine. Our leaders in industry and finance need another idea besides the one of using the machine to build up wealth for a few owners. They need Christ's ideas. When Christ filled the people with confidence and showed them that there was something to look for, they turned to work and with the spirit of cooperation accomplished their end."

* * *

There is picketting going on at the Cathedral of St. John the Divine in New York. The Rev. Eliot White who has been in a jam with the bishop of the diocese since the Lindsey controversy of some months ago is picketting the cathedral grounds in the best ecclesiastical style. He wears cassock and biretta, and about his neck is a ribbon of bishop's purple, and on the ribbon is hung a sign which reads, "Bishop, I ask you for justice." The bishop, according to Mr. White, has ignored his various communications and he hopes in this way to prompt some sort of action.

* * *

A tribute to his fine leadership over a period of five years was paid to the Rev. Oliver J. Hart, rector of St. Paul's, Chattanooga, at the service last Sunday morning. At the early service 424 parishioners received. At the 11 o'clock service a vestryman spoke briefly on the fine leadership given to the parish by Dr. Hart.

* * *

Bishop Stires of the diocese of Long Island was the preacher last week at Trinity Church, New York, at the noonday services.

* * *

Seven meditations on the Meaning of Calvary are to go on the air tomorrow (Good Friday) from Washington Cathedral. In addition to the addresses by Bishop Freeman there will be musical interludes, Scripture reading, prayers and hymns. The service is to be broadcast by a nation-wide network of stations.

* * *

The Rev. Arthur W. Brown, rector of the Good Shepherd, West Springfield, Mass., died suddenly on March 11th. He graduated from Harvard in 1920 and from the General in 1923.

* * *

Speaking at the noonday services at Chicago, the Rev. Leslie Glenn stated that the Episcopal Church never had the opportunity that it has today.

"On every hand, we hear of institutions and individuals turning to the Episcopal church for guidance and assistance," said Mr. Glenn. "In our colleges and universities, I find a

greater interest in the Church and in the ministry than ever before. At Harvard recently, thirty-four men came out to form a club for discussions on the ministry as a vocation.

"We need to encourage more young men to enter our seminaries, not necessarily with the intention of being ordained but simply as a background and to help them in determining their life's vocation. Most of our seminaries this year have larger enrollments than ever before, which is a good sign."

Mr. Glenn predicted the time would come when ordinations in some form would prevail in all professions. He said there is great need for prayerful consideration of life work on the part of youth, regardless of the profession they intend to enter.

* * *

The Rev. Julius A. Schaad, since 1924 the rector of St. Paul's, Augusta, Ga., has resigned to accept the deanship of St. John's Cathedral, Quincy, Illinois. In his letter of resignation he stated that, while his relationships with the young people of his parish has been close, he felt that a younger man was needed who would lay greater stress on this phase of the work. Dr. Schaad has been exceedingly popular not only in the parish but in the community generally as well.

* * *

Efforts toward self-support among the parishes and missions in the missionary district of Idaho have progressed so that the askings of the district for 1932 will be about \$19,000 less than they were when Bishop Barnwell took charge in 1925. It all indicates a growing sense of local

responsibility, which, Bishop Barnwell says, "I believe to be the greatest need of the western mission field."

* * *

This week and next Miss Grace Lindley, executive secretary of the Woman's Auxiliary is visiting in the sixth province at the request of leaders there. She is to visit in Nebraska, Western Nebraska, Colorado, Iowa and Quincy.

* * *

The Rev. Frederick H. Danker, Worcester, Mass., and chaplain of the U. S. A. Reserve, delivered a

memorial address at a service at Westley Church in memory of Major General C. R. Edwards, war time commander of the Yankee division.

* * *

The Rev. Alfred Newbery, rector of the Atonement, Chicago, is to preach the baccalaureate sermon at the commencement of the Western Seminary, with Bishop Longley of Iowa giving the commencement address. The commencement is to be held June 11 and 12.

* * *

The first announcement about the Wellesley Conference for 1931 in-

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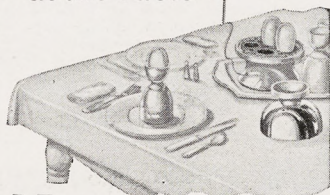
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forms us that there is to be a course by Dr. John Rathbone Oliver. Last year he gave a course which was limited to the clergy. This year lay workers are to be allowed to attend, due to a persistent demand on their part. The conference dates are from June 22 to July 3rd.

* * *

Human relations instead of social service is the title that some social service departments in the Church are advocating, said Rev. Floyd Van Keuren in one of the weekly Lenten addresses made before the Rhode Island department in the parish house of St. Stephen's Church. Mr. Van Keuren made seven recommendations for effective diocesan social service.

1. The department of social service for the parish.

2. A Junior council of human relations. It would study recreation and use of leisure time. Through it young people could be interested in relieving human needs.

3. Rector's clinic, with special emphasis on the confessional, whether sacramental or merely pastoral.

4. Classes in Church school in preparation for marriage.

5. Definite regulations and instructions on the part of the clergy before performing marriage ceremony.

6. Emphasizing by sermon and prayer that religion works. Children in the Church schools should be taught to pray for the solution of one another's specific problems.

7. The parish should get behind the diocesan department.

* * *

Judge Seabury, busy these days investigating all sorts of scandals in New York political life, is to deliver an address at the Hobart College commencement in June. Judge Seabury's father, the late Professor William J. Seabury of the General Seminary, was an honorary Hobart alumnus. His great-grandfather, as I presume you all know, was the first Episcopal Bishop in America.

* * *

Mabel Lee Cooper has just finished a month of visiting in the diocese of Minnesota. The first two weeks were devoted to St. Paul and Minneapolis, with classes of all sorts for Church school workers. Then she visited other centers in the diocese, including Seabury Divinity School where she held personal conferences with many of the students.

* * *

The Rev. Charles H. Collett, general secretary of the National Council has just completed a series of lectures on the Missionary work of the Church before the seniors at the General Seminary.

* * *

A movement looking to the election of the Rev. William T. Hooper,

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rector of St. John's, Hartford, as the Bishop Coadjutor of Connecticut has been launched. A group of laymen sent out a letter setting forth the reasons they favored Mr. Hooper for the office and inviting others interested to attend a meeting which was held in Hartford on the 24th of March. Mr. Hooper is a Canadian by birth, a graduate of the General Seminary of the class of 1913, and for the past 12 years the rector of St. John's, where he has built up an imposing parish. It is rumored that the other outstanding candidate for the office is the Rev. Fred G. Budlong of Greenwich, Connecticut, who has an equally enviable record as the rector of Christ Church.

* * *

Fourteen hundred people attended the first of a series of services under the auspices of the Brooklyn Federation of Churches, held in a large theatre. Bishop Stires was the preacher. The Revs. Messrs. Dorrance Fitzgerald and Zacker assisted in the service.

* * *

The Rev. Bishop Falkner, rector emeritus of Christ Church, Bay Ridge, Long Island, oldest priest of the diocese, died in his 97th year on March 16th. Born in England he came to this country as a lad, graduated from the Union Seminary and

for two years was the assistant at Plymouth Church as a Congregational minister. During this time Mr. Falkner and his brother interested Henry Ward Beecher, the pastor, in the plight of the slave girl "Pinkey", who was redeemed from slavery by payment of \$1000 raised by Plymouth congregation under Mr. Beecher's leadership. Not many years ago "Pinkey" paid a visit to Mr. Falkner in Brooklyn. He was ordained to our ministry in 1879, and was the rector of parishes in New York, New Jersey and Brooklyn before becoming the rector of Christ Church in 1891.

* * *

St. Matthew's, Worcester, Mass., has agreed to raise \$1000 toward the support of the Voorhees School, Denmark, S. C., an institution affiliated with the American Church Institute for Negroes.

* * *

A mission for the children was held at Holy Trinity, Vicksburg, Mississippi, from March 8th to 15th, the theme being the "King's Ship", which is based upon Christian symbolism, and is a part of the series known as Adventuring with Christ. The mission was conducted by the Rev. Gordon M. Reese, rector of the parish and chairman of religious education for the diocese. The attendance started at 250 and steadily in-

creased day by day. And well it might for it sounds most exciting, with ushers in uniform, ship bells every fifteen minutes, an exhibit of ships of all sorts, and interesting stories.

* * *

Mr. Charles O. Ford, executive secretary of the diocese of Michigan, was honored on March first, the anniversary of a quarter century of service to the diocese. Being Lent the anniversary was celebrated quietly with a gathering of the clergy and their wives and the officers of the diocese. There were addresses by Bishop Page, the Rev. Andrew Gill of Detroit and Mr. Lewis H. Padoc, chancellor of the diocese. There were gifts, and of course an address by Mr. Ford in which he said that the achievements of the diocese had been almost entirely the work of others.

* * *

Bishops throughout the Church are revealing in correspondence the effects of cuts made necessary by the failure of Church people to pledge an adequate amount for the maintenance budget in 1931.

Bishop Schmuck of Wyoming writes:

"I regret exceedingly that this cut has to be. Everything is cut down to the bone and now this additional

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cut makes it exceedingly difficult. It is going to be impossible to fill very important vacant fields and it may be necessary to ask some of the clergy to retire."

Bishop Fox of Montana says:

"We are up against it. We do not know what to do. Shall we close up some of our mission fields? It seems to be the only alternative inasmuch as we are not to reduce salaries. We finished 1930 with a \$2,000 deficit and how in the world can the congregations receiving aid pay more on the salaries of their missionaries than they did last year?"

Bishop Reese of Georgia writes:

"Of course the possibility every year of having to have your budget cut makes it almost impossible for a Bishop to lay his plans and carry them out, because if he engages a clergyman and develops new work, he may have to discharge the man next year."

* * *

Alvah Crocker, for thirty years the senior warden of Christ Church, Fitchburg, Mass., died suddenly in Florida recently. One of the leading citizens and business men of the city, he was also extremely active in Church affairs, giving generously both of his time and money for Church enterprises.

* * *

After their years of working and suffering in a damp dark basement, the people of St. Paul's Mission, Farrell, Pa., in the diocese of Erie, have been rejoicing—and doing ten times more work—in the small but complete parish house built through the generosity of the diocesan laymen's league as the chief advance work of the diocese.

Most of the people are foreign-born or children of foreign-born parents.

About sixty boys and girls use the building every day. Girls' Friendly, Girl Scouts, Boy Scouts, basket ball team and so on. Those who do not belong to any church are drawn into contact with St. Paul's. There are several grown-up groups also who use the parish house, but most of the emphasis is on the young people's work.

The people are laborers, with correspondingly small resources. The running expenses of the parish house, simple as it is, are out of proportion to anything the children and their parents could do to support it. The diocese makes an appropriation toward it, and the general Church makes a smaller annual appropriation. It is outright missionary work and will show its return in future years when these young people, through the Church's personal interest and care, will be better citizens, better parents of a new American generation, and no doubt

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* * *

The Rev. Hugh J. Lloyd, who has spent his entire ministry in the district of Oklahoma, recently celebrated his 25th anniversary as rector at Muskogee. Reception, with a nice automobile as a gift; and then on Sunday a service with Bishop Casady as the preacher and a class of 17 for confirmation.

* * *

In The American Mercury for February there is, somewhat surprisingly, an article on "The Case for Foreign Missions," by Dr. Henry A. Perkins. The writer is officially professor of physics at Trinity College, Hartford, and personally a distinguished man of wide interests and sound learning. With cheerful patience he has taken up one by one the most elementary and thread-

bare "objections" to the Church's mission, and replied to them in almost kindergarten language. While all Church people should have at their tongue's end all the information he gives, his article presents it in a most convenient form which might well be memorized, section by section, for ready quotation when any of the questions are raised.

* * *

Beautiful bed quilts and fine slippers are not for the democratic president of Czechoslovakia, according to Rev. J. S. Porter of Prague, "one-man mission" of the American Board of Commissioners for Foreign Missions, who reports that just prior to Mr. Masaryk's eightieth birthday, when a prominent shoe manufacturer sent experts to measure the president's feet, that grand old man said: "But, my dear sirs, there must be some mistake. I do not wear slippers. I am hardened to go about home barefooted. And if you should harden yourself you could get on in old age without slippers."

* * *

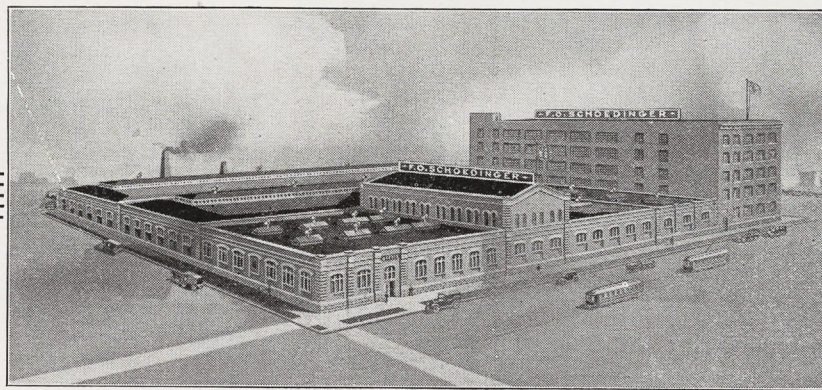
Christianity has been compromised in the modern world, the Rev. Louis F. Martin, rector of St. Paul's church, Kankakee, Illinois told the Chicago clergy in session Monday last.

"Christianity has been compromised primarily because of the absence of

daring and persistent personal holiness," said Mr. Martin. "This has been brought about in part by more effort being made to build up an institution than there is to find God. Too much machinery and not enough spirit. Success in the church is not measured by the development of piety toward God but too often by the vulgar standards of the world. Our ecclesiastical mechanism is not well constructed to get spiritual results. We cannot impose religion from without; it must come from within.

"One grows impatient and feels a sense of mockery and blasphemy when he compares conventional Christianity with the life and teachings of Jesus Christ. Conventional Christianity with its complacency, its lack of earnestness, its low grade religion, its erroneous emphasis, should prompt earnest students of religion to advocate the burning of all parish registers and starting over anew. We need to redeem the word "Christian."

"As an immediate program for the Church, I favor the burning of all parish registers, the suspension of all confirmations for a year or more and the raising of the standard of personal Christianity so high that the whole world will be able to distinguish the sheep from the goats. We should want not more Christians but better Christians."



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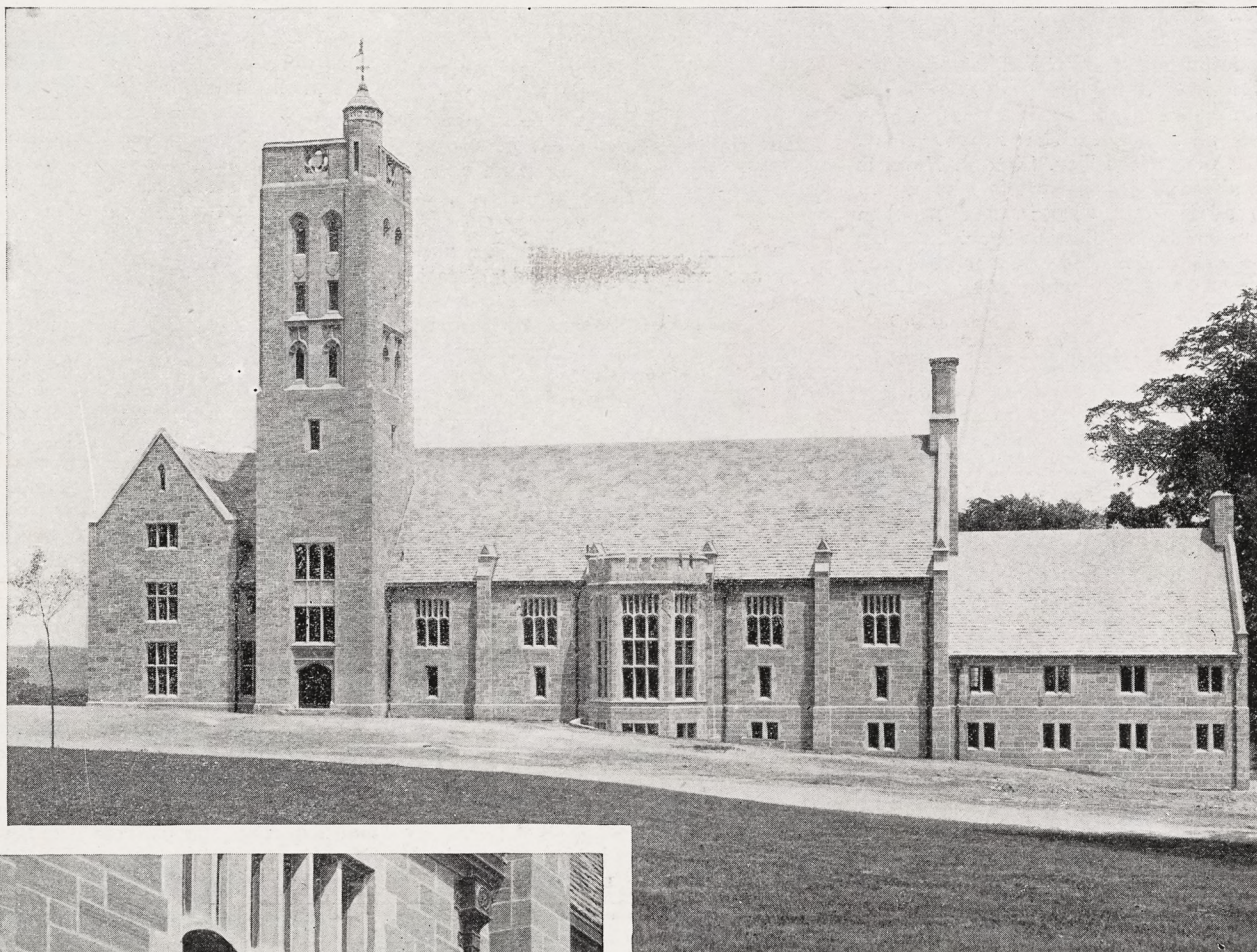
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THIS illustration shows in detail the beauty of random ashlar arrangement with the warm color tones of Birmingham Warmtone Buff Sandstone occurring in the exterior walls of Peirce Hall. It is a soothing thought that these beautiful color tones will not pass under the blows of the elements but will go on with the years as beautiful as they are today.

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