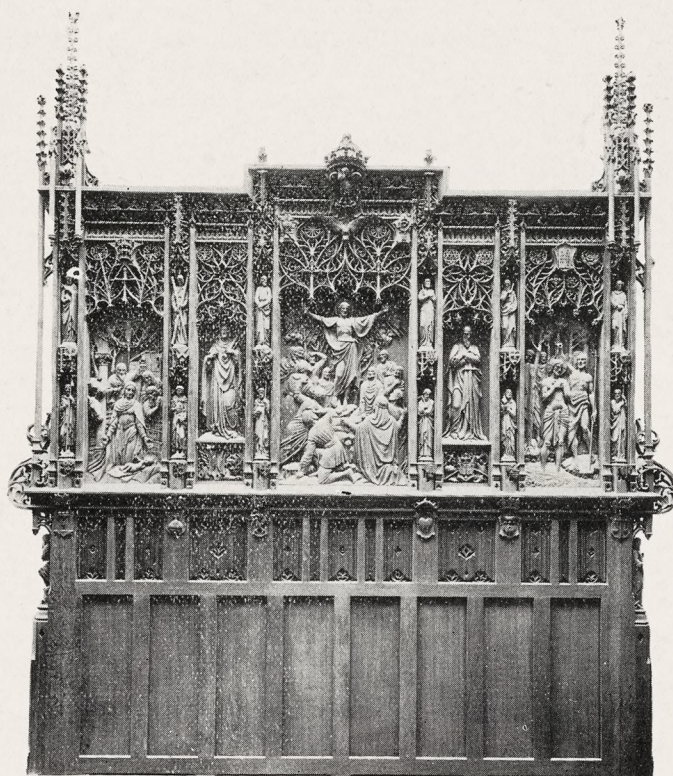


THE LIGHT STILL SHINES

The **WITNESS**

CHICAGO, ILL., JANUARY 14, 1932



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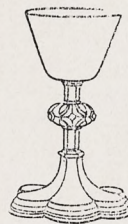
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THE LIGHT STILL SHINES

By

DU BOSE MURPHY

JUST a little over eight years ago, I sat in the great Auditorium in Indianapolis, at the opening session of the Student Volunteer Convention. Studdert-Kennedy ("Woodbine Willie") was speaking as only he could speak. And I shall never forget the half-wistful, half-triumphant ring in his voice as he said, "The Light still shines in the darkness, and the darkness—oh, thank God—cannot swallow it up. It still shines."

Has Christianity lost its radiance? Not so long as there are human lives who reveal its glory in the world. And I can think of names faster than I can write them down, names of those who have brought the light to this generation. There was Studdert-Kennedy himself, through whom the light never failed to shine. There were Charles Henry Brent and Lucien Lee Kinsolving, who carried the radiance of Christ to foreign lands, and William Hoke Ramsaur who shone no less brightly for the shortness of his day on earth. There were Henry B. Wright and George Hodges, who not only taught men about Christ but who also demonstrated Him in their lives.

Nor can I forget those who are still on this earth, for the saints are not by any means all on the other side. There is Wilfred Grenfell in Labrador and Stanley Jones in India, Albert Schweitzer in Africa and Logan Herbert Roots in China, Kagawa in Japan and Vida D. Scudder in America.

"And these are only a couple of names from a list of a thousand score

Who have put their glory on the world . . ."

For I know many others, some prominent and some humble, in whose lives Christ is a present force. And I mention some by name, not by way of drawing comparisons but simply in order to make the picture definite and contemporary.

In fact, I think that the Twentieth Century comes out pretty well when we compare it with the First. The men and women of whom I have already spoken are in themselves rather convincing evidence that the Light still shines, that Christianity has not wholly lost its

radiance. It is very easy to idealize the past. The world has always been going to the dogs, and men often fail to remember that the human mind tends to attribute to the past an honor which it will not give to the present. I have no quarrel with the men of the First Century; I am very grateful to them for many things, not the least of which is the presence of human weakness.

TAKE the Letters to the Seven Churches, for example. Why are so many series of sermons preached about them? Because they are so contemporary—so full of warnings against worldliness and apathy and sensuality and spiritual slackness. Only two out of the seven get off without a sharp rebuke. Or, read the Epistle of James and you will find that even in the First Century the rich and well-dressed were likely to be ushered up to the best seats, and that faith sometimes failed to issue in good works. Or, go back earlier to the days of Paul. Paul spent a year and a half in Corinth, surely long enough to have imparted some of the first principles of the Gospel. But read his letters to the Corinthians and you will be surprised to learn that there was strife and jealousy, self-indulgence and immorality, right inside the church, even after the careful teaching of the great Apostle.

But you may say that the degeneration had already set in, that I should look at the Gospels and the early chapters of Acts, when the influence of Jesus was at its height. All right, what do I find?—the disciples disputing who was the greatest, falling asleep in Gethsemane and then running away in the face of danger. I find them rebuking Bartimaeus for bothering the Master, and criticizing Peter for eating with the gentile Cornelius. Instead of going into all the world, I find the Apostles still living in Jerusalem years after the Ascension and turning a rather cold shoulder to the missionary enthusiasts Barnabas and Paul.

I do not think that Jesus had an easy time of it, nor did He foresee a quick and speedy triumph for His

followers. He warned them, "If they have kept my saying, they will keep yours also." There is much comfort in those words. If Jesus Himself did not succeed in convincing everybody, why should the Church today be blamed for failing to convert the whole world? "A disciple is not above his teacher, nor a servant above his lord."

AS a matter of fact, the First Century is surprisingly like the Twentieth. And the truth of it all is that in both—and in the centuries in between—we have human, very human nature.

"Our Padre, 'e says I'm a sinner,
And John Bull says I'm a saint,
And they're both of 'em bound to be liars,
For I'm neither of them, I ain't.
I'm a man, and a man's a mixture,
Right down from 'is very birth,
For part ov 'im comes from 'eaven,
And part ov 'im comes from earth.
There's nothing in man that's perfect,
And nothing that's all complete;
'E's nubbat a big beginning,
From 'is 'ead to the soles of 'is feet.
There's summat as draws 'im uppers,
And summat as drags 'im down,
And the consekence is, 'e wabbles
'Twixt muck and a golden crown . . ."

And there is muck in every century, and—thank God—there are many golden crowns.

That is the challenge and the opportunity of the present day. There is a lot of muck for us all to clean up, and all around us there are brave men and women hard at work with brooms and shovels. God has never left Himself without a witness. We do not have to go back to the First Century to recapture any "lost radiance" of our religion. Nor should we sit down under a juniper tree and forget the knees that have done homage to Baal. When Paul drew near to Rome, he found brethren there already coming to greet him, and when he saw them he thanked God and took courage. When we face the tasks which God places before His Church today, we do well to remember that "The Light still shines in the darkness, and the darkness—oh, thank God—cannot swallow it up. It still shines."

Family Life

ON THE subject of Family Life, the findings committee of the Woman's Auxiliary triennial convention (Mrs. Robert Happ of South Bend, Ind., chairman) presented the following report:

Why the study of family life? Because the family unit has the central place in the scheme of life.

What is a family? A family as the phrase is usually accepted is considered to include a man and a woman living together in marriage, with or without children.

Recognizing the fact that there are both happy and

unhappy families, it was considered what elements contribute to each type.

It was found that the following factors tend to make for unhappy families:

1. Lack of preparation for marriage. 2. Sexual maladjustment. 3. Selfishness. 4. Economic problems. 5. Family interference. 6. False values. 7. Intemperance of any kind. 8. Psychological factors, such as lack of balance, and fear in all its forms.

Out of these varying situations comes the question, when is separation justifiable?

Each soul is born with a definite mission in life and a duty to perform. If through contacts of marriage one's self-respect be undermined and one's usefulness to God and fellow man destroyed separation or even divorce may be necessary.

Though the Church will ever uphold her high standard of marriage, it is believed that she will not withhold the sacrament of Holy Communion from a remarried person who feels the need of its sustaining power.

One practical means by which Christian women may strengthen the Church's ideal of marriage, is to help bring about the adoption of uniform marriage and divorce laws throughout the nation.

A sense of God is the foundation stone upon which permanence in marriage is built. On this rests the structure of respect for one's self, and each for every other member of the family. Love is the mortar which holds fast the stones.

"Home is the converging point of vast biological, social, economic and spiritual comprehensions."

Preparation for marriage should include instruction in each of these fields, and should be the joint responsibility of the home, the church and the school.

A. The Biological Aspect.

Proper sex instruction is of prime importance and the knowledge of birth control of great value. Information concerning these subjects when given, should be imparted by clear-headed, high-minded persons.

B. The Social Aspect.

There must be in the home respect for the rights of others, articulate appreciation, self-control and a wholesome amount of discipline for each member of the family. Recognition of the fact that the family cannot live to itself alone, will throw into the community the best that the family has to offer.

C. The Economic Aspect.

A sense of economic security is essential. Shared knowledge of family income and expenditure, coupled with a sense of individual stewardship, makes for such stability.

D. The Spiritual Aspect.

Emphasis should be placed upon the spiritual aspect of the marriage union and an atmosphere of love developed,—through Christian training and example, which will create a Christ-centered home.

Finally, Christian women are bound to emphasize wherever they are, the possibility of every home being so established and so conducted as to contribute to the building of a Christian nation, which shall in turn help build a Christian world.

THE WAY OF LIFE

By
BISHOP JOHNSON

THE Apostles were always misunderstanding Christ. They looked at things from their viewpoint, and He was looking at them from God's. While they subsequently adopted His views, they did so because He dwelt in them and guided them. In order to get Christ's viewpoint you must be filled with His Spirit. In the same way, His disciples in other ages have been guilty of the same errors. They have twisted His sayings to suit the natural man's desires, so that the Church has suffered from those who served Christ, but without His Spirit. They have tried to make His Church fit into their program, instead of seeking His Spirit, and so doing His will.

In every age the dominant Spirit of the age has endeavored to warp the Church into the zeitgeist of that particular era. So the Hebrew tried to make it a Jewish Church under the law, and the Greek tried to make it a Philosophical Church, splitting hairs over theological definitions, and the Romans tried to make it a Latin Church, regimentating everything to Church organization, and the Teutons tried to make it a National Church, reflecting the limitations of Germany and Sweden. The English have tried to make it an English Church combining princes and bishops in the bracket of ceremonial pomp, while we Americans have tried to make it an American Church, reducing it to chaos, and flooding it with ballyhoo. But the amazing thing is that through all the ages Christ has redeemed His bride from all those who have tried to capture her, and has kept her from their bondage.

I think the first thing we must learn from these facts is that Christ's promise to be with His Church until the end of time has been fulfilled and that He has kept His Church from being exploited by the long line of emperors, soldiers, statesmen, ecclesiastics, scientists, scholars and diplomats, who have tried to bring the Church captive to their one compartment minds. She has ever been delivered from the snare of the fowler and escaped from the lion and the eagle alike.

THE next thing that it illustrates is that the world never has known nor can know what the Church is and what its divine mission is, unless it get Christ's viewpoint. And first of all it is His lamp, shining through the ages, sometime dim and sometime bright, but always burning, so that the wayfarer may see the path and walk in His light. Even under its dullest and most unworthy leaders this has been done. There have been saints in all ages. Whether the Church succeeds in making many righteous it has always found a remnant who are faithful, and then it is the salt of society. Sometimes it has lost its savor as an institution, and then men have trampled it under their feet as they did in France and are doing in Russia, but the restoration

of society has sprung from a new savor which lifted Europe out of the decay of the Dark Ages, and England out of the rottenness of the Georgian Era.

The Church does exist to make saints where and when it can, but that is not its fundamental mission. Christ told us what its mission was when He gave His parting orders to the Apostles—"Be ye witnesses unto me." Without that function the Church would long ago have been left in ruins. The light cannot continue to shine, if the light house falls. No age, no country can appropriate the Church to its own prejudices. It belongs to all the world in all the centuries. In order to do this and to be this it must be kept intact, so that if we are not worthy, those who follow may not be deprived of it.

The curious thing in the United States is that everyone regards devotion to the Church as a mark of weakness, but they all fall back upon the Church as their basis of operation. For example: those clergy who want to do away with the Virgin Birth and the Resurrection, demand that they shall make their experiment from a citadel which has been built upon the foundation which they themselves reject. They want to air their negations, but they want the historic Church as the platform from which to do it. I do not mean that they consciously do this, but that they actually do it. It is along the line of trying to orientate the Church to the age, regardless of the fact that the age has little to recommend it, except material things. It is a reproach which I have frequently received that I seem to put the Church first. I admit the impeachment and defend it on the ground that I believe that was what Christ intended us to do because otherwise there wouldn't be any second or third worth mentioning.

Russia has started the experiment of deposing organized religion as France did and I believe it will be with the same result. I do not expect any great harvest of love, joy and peace from bureaucratic commissions. Even in America they are not very inspiring.

IF a man puts his family first or his country first, he is conscious of rectitude, but if one believe that the Church is a divine institution for the purpose of furnishing light and leaven to a drab world, he is looked upon as a moron. If I were more conscious of my mental inferiority to those who accuse me, I probably would surrender to their demands. But as yet I have failed to see just what other institution can take the place of the Church. I prefer the wisdom of Christ in giving the Church to the world to the ability of any voluntary group of self-constituted reformers to institute something else. It isn't that the Church is impressive or particularly effective in the U.S.A. It isn't. But I prefer to account for this by assuming that the

material is poor rather than that the Church is unimportant. As someone has said, "You can get gold out of low grade ore but it is hard work."

I am not impressed with the spiritual receptivity of our people. As the manager of a radio station said to me recently, "If we put on a nutty program, we get a flood of enthusiastic letters. If we put on high class music we are not bothered with much correspondence." I wonder in the last analysis whether we will not be found wanting rather than the Church; whether the fault really lies in the instrument which Christ has proved and which has survived the centuries; or whether it lies in the fact that a nation has scrapped convictions for theories and facts for sentiments, and therefore is not able to comprehend the purpose of the Master.

His disciples, now as then, seem to misunderstand that which He said and did, and to offer their own way as a substitute for His.

In spite of all its local limitations of time and place, the Church has been wonderfully faithful in preserving the faith, in conserving the sacraments, in perpetuating the ministry, in guarding the scriptures. This is its prime function. We may use it or misuse it, but we ought not to abuse it, or substitute our theories for its experience.

I believe in the Holy Catholic Church as the medium by which all people everywhere and for all time may receive the forgiveness of sin, the resurrection of the body and the life everlasting from the Father, Son and Holy Ghost.

It is the divine medium for perpetuating the faith and assembling the faithful in an adequate way. It is the way of life.

Let's Know

By

BISHOP WILSON

CHAPEL

ST. MARTIN was a soldier in the Roman army toward the end of the fourth century. One bitterly cold day, when he was stationed near Amiens, in France, he met a ragged beggar shivering in the wind. Martin promptly whipped off his military cloak, cut it in half with his sword, giving one part to the beggar and using the remainder as a cape for himself. That night he had a vision of the Savior wearing the cape which he had given to the beggar. From that time on, Martin was a devout Christian.

His own half of the cloak was cherished as a relic and was carried by the French kings in subsequent wars. The tent which sheltered it came to be known as the "capella." The priests who celebrated the Holy Eucharist in the tent were called "capellani" or chaplains. In between wars the relic was kept in the oratory of the palace and the service there offered was known as the "capella." In the course of time the

name came to be applied to the oratory itself and was gradually evolved into the word "chapel."

That's how we got the name for these houses of worship which are included within or distinct from the normal parochial organization. There are many kinds of them—private chapels and public ones, royal, pontifical, episcopal, mortuary and so on. The first private chapel of which there is record is the royal chapel of Constantine which was a portable affair for use in his palace in Constantinople and also capable of being carried about on his military expeditions. Several of the popes have built special chapels for their own use, the most notable one being the famous Sistine Chapel made by Sixtus IV in the fifteenth century. By ancient custom every bishop has a right to a chapel of his own in his own home. We also have them in schools, institutions, cemeteries to serve special needs for a distinct and limited group of people. Many cathedrals have chapels for extra purposes and, in the Middle Ages, these were multiplied because of a rule that no more than two Masses should be said at an altar on one day. Parish churches frequently have them nowadays as a matter of convenience, where brief services for a small number of people would be lost in the large main building.

There are also Chapels of Ease, tho they do not represent what the name might imply. These are separate structures, in fact distinct churches in everything but name, which are built in remote parts of a parish in order to "ease" the burden on the main parish church. The clergy in charge of such chapels are properly called "Vicars"—that is, deputies of the rector of the parish itself.

In any well regulated ecclesiastical organization there must be certain fairly well defined spheres of activity wherein responsibilities may be allocated and corresponding rights preserved. Hence—parishes. But no organization should ever be so rigid that it cannot meet extraordinary circumstances. Chapels within parochial limits have served just such a generous and useful purpose. St. Martin would have been greatly surprised if he could have known what a far-reaching effect upon the Church his impulsive act of charity was to produce.

Frontier Pioneers

By

HUGH L. BURLESON

BY WAY of Colorado we approach Montana, Idaho and Utah in the person of Daniel Sylvester Tuttle, who was consecrated May 1, 1867, having been compelled to wait several months after his election in order to reach the canonical age of thirty years! Now and then, in human experience, there appears a personality which seems completely to typify a certain activity, interest or ideal. Such an one was Bishop Tuttle—apostle, prophet, pioneer, patriarch—and if

there be any other "p's", add them for yourself. When one thinks "missionary bishop" or even "pioneer preacher", the minds of those who knew him instantly visualize Bishop Tuttle.

He has told his own story to the Church in a book of reminiscences, vivid with the atmosphere and color of pioneer life in the Rocky Mountain region. He tells of preaching in little towns and camps, of talks with simple sturdy men, the building of plain little churches, the starting of institutions on a shoestring; hard-fisted grappling with elementary conditions. And the tale has for its setting the peculiar prairies, bogs and streams of the Rocky Mountain region. If one wishes to understand the pioneer life of a generation past, it can be found here—the Indian troubles, the early settlers, the unique stage driver of the Rockies, the old-time mining camp, the real cowboy, those strange people called the Mormons — they are all within the pages of his book.

For thirteen years Bishop Tuttle travelled his vast diocese, establishing strong centers in places like Helena, Boise and Salt Lake, but never forgetting the scattered sheep on the outlying fringes.

I cannot resist quoting a paragraph that shows the young Bishop during his first winter: "That winter, lived in my log cabin, was an education to me. To learn to know the miners and to discern the wholesomeness and helpfulness and kindness and goodness hidden under their wildness and wickedness; to visit the sick and sad, and to see their tears and to receive their thanks and to guide their prayers; to find almost human companionship and sympathy in my cat, Dick, in the loneliness that would beset me; to gather funds and build a little church, the first one in Montana, and to enter it with every bill settled and not one cent in debt—these were my experiences, and they were indeed nothing less than a most valuable education."

At the end of thirteen years, Montana received its own missionary bishop in the person of Leigh Richmond Brewer, who gave to it thirty years of splendid service and before his death made it a diocese. Bishop Tuttle remained missionary bishop of Utah and Idaho until translated to Missouri in 1886.

The story of the nineteen years of Bishop Tuttle's missionary episcopate can never be adequately told. During that period, he had confirmed more than 1200 persons and had held 4000 services. The miles which he had travelled on foot and by stage, on horseback and by buckboard, had made him universally known and beloved. The three communicants in Salt Lake had become 300. In schools which he had established, 3000 boys and girls had been taught. Such was in part the fruitage of a life spent in what people called the Desert, but giving itself unsparingly to reproduction after its kind.

Bishop Tuttle is of course best remembered as our great Presiding Bishop. With a face and a carriage that reminded one of Michael Angelo's Moses, he led the Church through long years, but they are not the years which come within our assigned area. Nevertheless, I venture to call attention to the fact that

during his episcopate he took part in the consecration of 91 Bishops and was the chief consecrator of 80. Bishop A. R. Graves is the oldest of these now living, and Bishop Carson was the last. Surely, in the lives of those who were commissioned and sent forth by this great patriarch, "He, being dead, yet speaketh."

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THE WITNESS

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RELIGIOUS GROUPS ISSUE STATEMENT ON UNEMPLOYMENT

A statement was issued last week jointly by the social service department of the Federal Council of Churches, the department of social action of the Catholic Welfare Conference, and the social justice commission of the central conference of American Rabbis, dealing with the present unemployment situation. They heartily comment the movement for relief and feel assured that all faiths may be counted upon for generous support. At the same time these committees express the conviction that relief is not enough. "The very assistance of church forces," the statement goes on to say, "makes increasingly imperative their moral duty to challenge the social injustices which have made relief necessary. We must recognize that the community relief plans as at present proposed, or even supplementary federal appropriations which it seems to us will be needed to meet the problem of unemployment, are in effect nothing but a temporary dole—a palliative, not a solution. Such relief is in fact grossly inadequate to prevent tragic demoralization of individual and family life.

"Employment is the only cure for unemployment. Yet the bald fact remains that regardless of whatever improvement may occur in general business conditions we are entering the third winter of severe unemployment without seeing put into actual operation any statesmanlike or constructive program to provide work for any but a small minority of the idle.

"We believe that immediate and adequate appropriations should be made available by national as well as local governments for such needed and useful public works as road construction, development of parks, elimination of grade crossings, flood control projects, reforestation, and the clearing of slum areas in our cities. If such a governmental program be undertaken now we will face the months that lie ahead with prospects of work for a large number of the unemployed and consequently increased purchasing power which will stimulate all business. The economic wisdom of this proposal has been attested by leading economists.

"We note with satisfaction the tendency to institute a shorter work day and week without reduction in wages in the effort to solve the problem of technological unemployment.

"Society's responsibility for the preservation of human values in industrial life makes the principle of social insurance, particularly insurance against unemployment and want

in old age, an indispensable part of sound social policy and the most self-respecting form of relief. We protest against the misleading use of the word 'dole' to describe systems of unemployment insurance.

"We affirm our belief in the necessity of a more equitable distribution of wealth and income which would increase purchasing power and tend to balance production and consumption. We, therefore, particularly deplore indiscriminate wage cuts at this time as socially unjust and tending to intensify bitterness and industrial unrest, and still further to lower the purchasing power of the masses.

"We hold that it is now time that the engineering principle of planning which has been so successfully introduced into individual factories should be extended to the control of entire industries and of industry in general. The suggestions made by Mr. Gerard Swope are a welcome indication of the awareness of some of our industrial leaders of the necessity for some kind of economic planning. Participation of labor through representatives of their own choosing and an equitable distribution of wealth and income should be incorporated in any form of national planning and control.

"The principle of cooperative planning must be extended also to world economic relations including balances of production, consumption, and exchange, access to raw materials, questions of tariffs, movement of gold, intergovernmental war debts, and the economic waste of armaments.

"Unemployment is so devastating in its physical, mental and moral consequences that the present conditions constitute to our mind a national and international emergency which calls for courageous social action and the adoption of heroic measures adequate to the gravity of the situation."

PARISH ENDOWMENTS

Here is a note from the Rev. George Parkin Atwater of Grace Church, Brooklyn ("Cheerful Confidences" Atwater): "May I, through your paper, address a word to the clergy and treasurers of parishes. For many years I have endeavored by a book, and by addresses, to interest parishes in endowments. Many parishes are using the Method which I originated. I shall be grateful if the rectors and treasurers of such parishes would inform me that the Method is established in their parishes." Only one objection to that letter so far as I am concerned. I don't like that "your paper." Certainly it is "our paper" with Dr. Atwater if it is with anyone. He has been connected with it since the first copy came from the press. His address is 29 Grace Court, Brooklyn.

CLERGY RETREAT TO BE HELD AT DUBOSE SCHOOL

By MALCOLM S. TAYLOR

During the past year or more the Commission on Evangelism and Personal Religion of the Province of Sewanee (Fourth Province) has been working for the development of a greater interest in schools of prayer, quiet days and retreats. Slowly but surely a movement along the line of the purpose common to these three forms of spiritual activity has been making headway throughout the Church and in the Fourth Province, as elsewhere, more and more of our clergy and laity are manifesting an increased interest in the movement.

Last February a most helpful provincial clergy retreat was held under ideal conditions at the DuBose Memorial Training School, Monteagle, Tennessee, (six miles from Sewanee), with forty-one clergy attending. A similar clergy retreat will be held there February 2-5, 1932—Tuesday afternoon through Friday breakfast—to which all clergymen are cordially invited. The Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, Missouri will be the conductor. The cost to each retreatant for the above period at the School will be nine dollars, payable on arrival.

Without at all stressing differences of churchmanship, the commission wishes to emphasize the fact that they especially want at this retreat men who are evangelical and men who are not familiar with retreats. The most extreme Anglo-Catholic will be just as cordially welcomed; but they are particularly desirous of giving those who do not know retreats and those who are prejudiced against them an opportunity of finding for themselves their unique and very great spiritual value. Many are convinced that they offer the line of activity most needed in the Church to-day and they hope that the opportunity for testing this idea offered by this particular retreat will be seized by many of our clergy.

The Provincial Commission has also completed arrangements for the Presiding Bishop to conduct a retreat for the bishops of the Fourth Province at the College of Preachers, in Washington, February 23-26 which it is hoped all of the bishops in the Province will be able to attend. This will be the first bishops' retreat ever held in this country.

This past year was a banner one for ordinations in the diocese of Colorado, with five deacons and three priests. Confirmations for the past year were 700, well over 100 in excess of those in 1930.

CHURCH LOSES A GREAT MUSICIAN IN LUTKIN DEATH

By ELEANOR H. WILSON

"A great life has passed into the tomb and there awaits the requiem of winter snows." These words inscribed under a beautiful mural of the Angel of Death in the Auditorium of Chicago, for many years a temple of music, came to my mind when I read of the passing of that beloved musician, Peter Christian Lutkin.

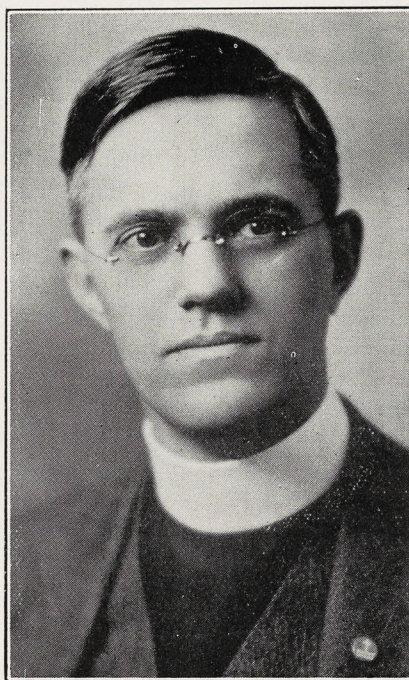
Dean emeritus of the Northwestern School of Music and founder of the North Shore Music Festival, he was a familiar figure on the campus at Evanston. He was active in musical circles in Chicago and the north shore for more than half a century. Until his retirement last spring he had been on the staff at Northwestern University for forty years, thirty-four years as dean. The Musical Festivals were begun in 1908 in Northwestern University Gymnasium, and were eagerly looked forward to each year by men, women and children who participated in the chorus under the leadership of his kindly spirit. Madame Ernestine Schumann-Heink and Frederick Stock took part in the first Festival and last year again joined in the twenty-third Festival honoring Dean Lutkin.

A loyal churchman, member of St. Luke's church, Evanston, he was appointed by the General Convention of 1913 as a member of the Commission on the Revision of the Hymnal. The music for the hymn "Come my soul, thou must be waking" was composed by him and the melody bears his wife's name "Carman." He was a founder of the American Guild of Organists and a lecturer of Garrett Biblical institute and Western Theological Seminary.

On December 29th several hundred of his friends gathered to pay tribute to him at St. Luke's church, where the funeral was held. The services were conducted by Bishop George Craig Stewart and the Rev. Charles E. McAllister, rector. In the chancel were the Rev. Robert Holmes, honorary associate of St. Mark's, Dr. Arthur Rogers, rector emeritus of St. Mark's, and Dean Frederick Grant of Western Theological Seminary.

"Four qualities", said Bishop Stewart, "endeared Dean Lutkin to his friends—his dignity that reflected the nobility of his soul, his simplicity, his virility and his humility. He was 'a humble man who walked with child-like faith in God.'"

At the close of the service his friends bade farewell to their beloved dean with his own farewell anthem, sung by St. Luke's choir and Dean Lutkin's A Cappella choir. A full



ROBERT E. GRIBBIN
Rector at Winston-Salem

length portrait, painted recently by Paul Trebilcock, showing him in black gown, the familiar full bow necktie, baton in hand, is to hang in the Lutkin Memorial hall of the School of Music Building to be erected in the near future by Northwestern University.

WILL ADDRESS FORUM ON FREE SPEECH

Mr. Roger N. Baldwin, director of the American Civil Liberties Union, is to address the forum of Holy Trinity, Brooklyn, on the evening of January 17th. His subject is to be "What do you mean—Free Speech?" The Civil Liberties Union is an organization which, strange to say, has the reputation of being a radical organization even though its one concern is to protect the people in the rights guaranteed them by the constitution of the United States. All of which is possibly indicative of the distance we have travelled since our forefathers gave us these cherished rights which we sing about in songs and read about in histories, but which are being violated every day in the year. The Civil Liberties Union is the nearest thing to an hundred per cent American organization that I know anything about. A representative of the National Security League is also to be present, and you may be sure he will object to some of Mr. Baldwin's pure Americanism. It should be a lively evening so get over there for it if you possibly can. Service at 8 o'clock in the church, followed by the forum in the parish house.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The Rev. Roelif Brooks, the rector of St. Thomas', New York, preached a sermon the other day that got nice big headlines in the New York newspapers. He said, according to the reports, that this business of taxing the rich and allowing the poor to be exempt was a silly idea. Sort of a Happy New Year sermon to his own fortunate parishioners I take it. Then too he spoke of Mr. Gandhi as a firebrand. There is no question about Dr. Brooks being right there. The important thing to consider, it seems to me, is whether or not he is a useful one. I am quite sure we need a great many more firebrands in this world, and the Episcopal Church is in particular need of them. Of course we never like these disturbing people. They blurt out with very uncomfortable facts every once in awhile. Then we all do our best to discredit them by calling them insane, since it is a lot easier to do that than it is to meet their arguments. But these "insane" menaces perform a very useful function. Most of us in our relaxed moments, which means such times as we ourselves are not quite so completely off the handle, are willing to admit it. Check up on the heroes of the past whom we honor today. It is startling the number of balmy folks there are among them. The strange thing about Mr. Gandhi, menace or no menace, is that he is recognized by the majority of his own generation as a saint. Most people have to wait a hundred years or so for the honor. Gandhi certainly is a disturbing person to have about, particularly to those people who wish to exploit their fellows, but to condemn him by calling him silly names is not to injure his character but rather your own.

* * *

THE WITNESS will announce next week the names of those who are to contribute to the series of articles on "The Christian Way Out" which is to be our Lenten Feature for this year. The articles, coming at the time of the disarmament conference, will deal with the international situation and the underlying economic causes. They will be written with study groups in mind by people who speak with authority. You can judge that for yourself after you see their names. We hope that you will organize a study group in your parish this Lent to really tackle these problems, using these articles as a basis for your discussions. Harping constantly about the seriousness of the present situation is not going to accomplish a great deal. But I do be-

lieve if Christian people can come together this Lent once each week and really face up to these vital matters it would do much good. There ought to be a *Christian Way Out*. We certainly must believe that. If so it is important that it be discovered. And the way to discover it is to set to work at it.

Our space is limited but even so we want to make room also in the paper during Lent for brief findings of various study groups. That is the paper will be a medium for passing on the discussion from one group to another—providing you take this business seriously enough to really formulate the thoughts of your group on paper for us.

The first Lenten issue is that of February 11th. Bundle orders for this number can be filled as late as February 6th, but it will help tremendously if they are in our hands a bit earlier. The price for the seven weeks of Lent is \$2.80 for a bundle of ten; \$7 for a bundle of twenty-five; \$13 for a bundle of fifty and \$25 for a bundle of one hundred.

In addition to this series there is to be a series on "The Story of the Church", written by Bishop Johnson. This is not merely for the seven Lenten Numbers but will continue after Easter. But it will start with the issue of February 11th, and will be the sort of substantial reading that rector's will be glad to place in the hands of their people. So plan that Bundle now; look for the more complete announcement next week and then send your Bundle order in as soon as possible, please.

* * *

There is pictured on the cover a carved oak reredos recently installed in Christ Church, Grosse Pointe, Michigan. The work was executed by A. R. Mowbray and Company of England. The central panel contains a representation of the Ascension. The larger panels, from left to right, are the Nativity, St Mark, St. Paul and the Baptism of Jesus. The entire reredos measures thirteen feet in height and twelve feet in width.

* * *

Bishop Ingley, for the tenth Christmas since his consecration, took the midnight celebration in one of the missions of the diocese of Colorado which otherwise would have been without a service.

* * *

Bishop MacInnes, Anglican Bishop of Jerusalem since 1914, died on Christmas Eve, according to a delayed cable sent to the Church Missions House. He had been ill for some time but it was not considered alarming and it was thought that he would return to Jerusalem from England by mid-January. Bishop MacInnes was a visitor to the General Convention in Portland in 1922. As a result of



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this visit the Rev. Charles T. Bridgeman became a member of the staff of the Cathedral in Jerusalem, and was placed in charge of the educational work of preparing young men for the priesthood of their native churches.

The Rev. Bertram L. Smith of Fort Worth, Texas, is to become the rector of Christ Church, Dallas, on February 1st, taking the job of the Rev. Goodrich R. Fenner, who becomes that day the secretary for rural work of the National Council.

Here are the enrollment figures for our many seminaries, conveniently arranged like a baseball score by Miss Gladys Barnes of the publicity department of the National Council.

	1929-30	1930-31	1931-32
Berkeley	28	28	25
Bexley	26	20	22
Bishop Payne ..	11	10	11
Cambridge	36	44	63
Delancy	11	10	7
DuBose	29	29	30*
General	155	154	171
Greeley	32	..	30
Nashotah	39	62**	69**
Pacific	9	13	13
Philadelphia ...	61	76	72
Seabury	25	26	26
Sewanee	17	24	20
Virginia	79	77	74
Western	30	41	50

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*Including 13 in the academic department.

**Including those in the academic department.

The Rev. Gerald R. Minchin was advanced to the priesthood on December 22 by Bishop Cross at the Cathedral in Spokane. Mr. Minchin is in charge of the Okanogan County Missions comprising churches in six towns. A considerable increase in activities, especially among the young people, has been noted since his arrival last October. It is especially noteworthy that under him a church school for members of all denominations has been organized at Loomis, where for a time all religious activi-

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ties had been discontinued. He has also made plans for the erection of a chapel at Twisp.

A two-light stained glass window has recently been installed in the aisle of Zion Church, Rome, New York, being one of a series executed by James Powell and Sons (Whitefriars) Ltd., of London. The window was designed by Mr. James H. Hogan in conjunction with Mr. Hobart B. Upjohn, the architect, and depicts the story of the Flight into Egypt and Christ in the Carpenter's Shop.

And here is some more on that "largest diocese" business. If people continue to send them in we will have to start a department. This is from the Rev. James R. Sharp of Nashville who wants to know why Tennessee hasn't been mentioned before. And to prove that it should have been he writes:

"Starting from three of the see cities of the 'seven churches,' Philadelphia, Sardis, and Smyrna, we can

go right back through the Old Testament, by Joppa, Sharon, Lebanon, Ebenezer and Bethel (and used to have Ai too, but its name was changed) all the way to Genesis.

"Or, a little trip through ancient capitals: Rome, Athens, Sparta (also Laconia), Antioch, Alexandria, Memphis, Carthage, Palmyra and Troy. Or a swing around modern Europe: Winchester, Manchester, Rugby, Bristol, Dover, Paris, Loretto, Cordova, Milan, Florence, Dresden, Moscow, Frankfort, Hamburg, Christiana, and back to Belfast.

"Or would you like a tour of America, via Charleston, Savannah, Charlotte, Jamestown, Mount Vernon, Boston, Cleveland (if you like lakes, taking in Erie and Huron), Louisville, Denver, Santa Fe; and on down to Monterey and Bogota? Side trips to Quebec (k) and Klondike without extra charge.

"And what other diocese includes Denmark, Erin, Normandy, Wales, and Persia within its limits?

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GEORGE WASHINGTON The Churchman

The Spirit of Missions will participate in the nationwide observance of the Washington Bicentennial through the publication of a special series of illustrated articles by eminent Churchmen beginning in the January issue.

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CLERICAL SKETCHES

ROBERT EMMET GRIBBIN

was born in South Carolina in 1887 of Irish parentage. He graduated from the College of Charleston in 1909 from the General Theological Seminary in 1912. He was then the assistant at Grace, Charleston for three years, going from there to be the assistant at St. Luke's, Atlanta. In 1916 he became the rector of St. John's, Wilmington, N. C., where he remained until 1921 when he became the rector of his present parish, St. Paul's, Winston-Salem. He entered the war as a chaplain and has since been active in the affairs of the American Legion. He has also been active in many community affairs (Rotary and Kiwanis, Red Cross chairman, Boy Scout commissioner) and in diocesan affairs is an examining chaplain, member of the executive council and has been a deputy to the last two General Conventions. His parish has also constructed one of the most beautiful churches in the country during his rectorship.

dust and Greenback; if you are down and out, Life, Liberty and Friendship are here for you."

Who can beat that?

* * *

The Cathedral in Providence, R. I., has opened rest and recreation rooms on the first floor of the parish house for the unemployed of the city. The free lodging houses of the city are closed all day so that this provides for a part at least of the workless men who are turned out into the cold. The rooms open at ten and remain open until six. Magazines, newspapers, games and stationery are provided. On the first day they were used by 97 men but the number is increasing rapidly. To reach the younger class of men and women who have felt the effects of the depression but not so disastrously as the unemployed, the Cathedral plans to conduct a dance once a week throughout the winter.

* * *

There is to be a large missionary mass meeting as a feature of the convention of the diocese of Chicago, which meets January 30 through February 3rd. It is to be held in St. James' Church the evening of the 30th. Speakers have not yet been announced. On February 1st the Auxiliary meets and in the evening the usual Church Club dinner will be held. On the 2nd the convention proper will be held.

* * *

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* * *

Robert Turner Walker, for twenty-two years ceremoniarus and head of the acolyte guild of the Church of the Advent, Boston, died on Christmas Eve. He was not brought up in the Church but in later years became more and more interested in Catholicism as the true background of all Christian art, to which he dedicated his life in his profession as an architect. His real work however was always at the Church and in the Church, and it is said that innumerable boys were won to religion by his gentle and persuasive influence. He became leader of the acolytes at the Advent in 1908 and shortly after began admitting boys from beyond the bounds of the parish to the local guild of St. Vincent. This was the nucleus of what later became the national order.

* * *

The Rev. Randolph Marvin Evjen and the Rev. Claire Lee Mills were advanced to the priesthood on St. Thomas' Day by Bishop Schmuck of Wyoming. The service was held at Rock Springs, Wyoming. Mr. Evjen is serving Encampment, Saratoga, Hanna, Medicine Bow and Rock River. Mr. Mills is in charge at Jackson and at Menor's Ferry in the famous Jackson Hole country.

* * *

There is an interesting experiment being tried at Holy Trinity, Brooklyn. Instead of the clergy calling upon the parishioners, they are asked to call upon the clergy. There was a feeling that the house-to-house

calling system, so long the standby of parochial work, was outmoded. The minister too frequently does not find his parishioners home and if he does his call can be a spiritual occasion only on rare occasions. The plan at Holy Trinity makes sure that those who really want to see their minister can really do so with a minimum of inconvenience. Writing in the parish leaflet of the plan the rector says:

"Two criticisms, however, have very properly been raised. There is much to be gained by both minister and parishioners for the minister to know the homes as well as the persons of his people. And there are many people in every parish, who will not call on the minister no matter how warm the invitation, and who must therefore be seen by him. These points are well taken and clearly indicate the limitations of the plan: it can only supplement other kinds of personal contacts, all of which are needed.

"The test of fruits is still the best. How does it work in practice? Up to the present time over fifty people have taken appointment cards to call on the minister and have come for a half hour conference. Many of these have been out year after year when the parish call was made at their homes. At least a real contact is now being made. If they come again each year as they have been asked to do, a very precious personal relationship will be created which it has not been possible to establish before."

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ing for an appointment, and leave with one of the ushers. Just how the person is reached who seldom occupies a pew is not stated in the item but I presume there must be some way. I rather gather that this method is not meant to do away with home calling entirely but merely to supplement it.

* * *

On Christmas Eve the pioneer congregation of Minnesota, that of Christ Church, St. Paul, worshipped for the first time in their new church. The church was consecrated the next morning by Bishop McElwain. It is a beautiful structure, built upon the side of a hill so that it overlooks the business district of the city. An adequate parish house was dedicated some time ago. The completion of this church and parish house in so short a time, free of all indebtedness, is a real tribute to the leadership of the Rev. Walter S. Howard, rector for the past twenty years. Not that the congregation should be left out when it comes to handing out praise. They furnished the stuff which prevented indebtedness I presume.

* * *

It is a fine thing for a city of more than two hundred and fifty thousand inhabitants to induct into office the newly elected members of its city government with an invocation of the Divine blessing.

On January 1st Bishop Gailor, as has been his custom for the past twelve years, officiated at the inauguration of the newly elected mayor and board of commissioners of the city of Memphis, Tennessee.

The Bishop said a prayer at the opening of the ceremonies and pronounced the benediction at the close.

* * *

Bishop Stewart of Chicago, commenting on the new marriage canon, which became effective with the first of the year, said that he did not plan to set up an ecclesiastical court in the diocese. Cases arising in Chicago requiring adjudication will therefore be referred directly to the Bishop. Several of the clergy of the diocese have already taken cognizance of the three-day notice of intention to marry, required by the canon.

* * *

A dinner conference on the ministry as a vocation was held at Minneapolis on December 27th with about fifty young men present. Mr. Ivor L. Curtis, young student at Carleton College, the Rev. W. J. Spicer, young clergyman, and Bishop Keeler, young bishop, did the talking while Bishop McElwain, wise and silent, presided.

* * *

The Girls' Friendly of Rhode Island have a dance every year. One was held on December 28, with delegations present from a large number of parishes. The cash raised

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goes to the Holiday House at Saunterstown, R. I.

* * *

The entire estate of the late Joseph Jellyman, affectionately known in Chicago Church circles as "Uncle Joe," will eventually go to Church organizations, the filing of his will has revealed. It is valued at about \$40,000. Those to receive money will be Christ Church, Western Seminary, Cathedral Shelter and St. James' Church. St. James' and the Shelter will receive the larger portions.

* * *

Here is a warning from Bishop Freeman of Washington:

"A man is traveling from city to city, posing as a gentleman of great wealth and well acquainted with outstanding bishops, presbyters and laymen of our Church, who is victimizing some of our people, by having them cash bad checks after he has promised aid and various forms of philanthropy, in some cases leaving his personal check in fulfillment of these promises. In some instances he is posing as a Parish Treasurer, seeking clerical assistance, and in others, as an officer of a large Trust Company. The man is wanted by the police in several large cities, including Washington, D. C., and our people are warned of his activities."

* * *

Bishop Graves, retired bishop of The Platte, and second in order of precedence in the House of Bishops died at his home in California on December 30th. He had been failing for some years. Born in Vermont in 1842 he went to the far West immediately following his graduation from the General Seminary, and was consecrated bishop in 1890 and took charge of a territory covering 50,000 square miles. This territory was later doubled by the addition of Wyoming. He resigned in 1910 after his health failed.

* * *

At the end of a year of depression in most cities in the country, it is encouraging to have a report of an "inflation" spiritually at least in Christ Church, Burlington, Ia., of which the Rev. Harold Brown Hoag is rector. The year 1931 generally speaking was not a year for breaking records, but two were broken at Christ Church this Christmas-tide. First, at the Christmas Eve Choral Eucharist, which was preceded by a candle procession of the choir and a short carol singing service in a candle lighted church, there were one hundred and forty-seven Communion made. This is the greatest number of Communion that have ever been made at any one service. Secondly, the total number of Christmas Communion made in Christ Church within the octave were two hundred and four, more Communion

than have ever been made in the entire history of the parish. There are now 255 Communicants in Christ Church parish.

* * *

The Rev. George S. Pine, a retired clergyman of Rhode Island, has written a booklet called "The Shadow of Peter." In it he recounts in dramatic form a dozen or so of his experiences in hospital visiting. For sixteen years he has been going through the Rhode Island Hospital every Friday, and other hospitals only less frequently. At present he is himself a patient in the Rhode Is-

land Hospital recovering from an automobile accident which resulted in a broken leg. The doctors and nurses, the instructors and students in the nurses training school and interested visitors have all received a copy. The stories which are brief, confined usually to two or three pages and sometimes to one, illustrate in a dramatic way the best methods of visiting the sick in hospitals. Bishop Lawrence of Massachusetts has distributed a number of copies among the clergy of that diocese and Professor Angus Dunn of Cambridge Theological Seminary

Services of Leading Churches

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The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 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.
Holy Days: 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 and 9 A. M. (Daily 7:30)
11 A. M. Missa Cantata and Sermon 4 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 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.

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, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 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.
Rev. Julian D. Hamlin
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.; Solemn 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. Evensong 5 P. M.; additional Mass Thursdays and 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 A. M.; 7:45 P. M.
Tuesdays: 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. 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.

is using the little book for the instruction of his class in pastoral theology.

* * *

Here is advice given to the clergy of Chicago by Bishop Stewart which is surely worth passing on: Shorten your announcements and give a three minute instruction on the customs of the Church. Explain the lights on the altar,—and why the Missal is carried over to the Gospel side,—and why we kneel to pray and stand to praise;—and the meaning of the Church's seasons and the use of liturgical colors; and the symbolism of the priests' vestments; and the reverence at the Sacred Name; and the sign of the Cross, and the Church's daily lectionary, and the plain duties of a Churchman. The prone is not a labored argument; it is a pointed, simple, definite, brief instruction. And how our people long for instruction and rejoice in it,—if it is presented clearly, reasonably, interestingly and briefly!

* * *

I do not know who the window decorating expert is at the Church Missions House. Whoever it is my hat is off to him (or her) for the grand job done over the holidays. And I like that tie-up with the disarmament, showing people the results of war and of peace and asking them to take their choice. Then too it states definitely the position of the Church on the matter. It is a grand job all around.

* * *

The Rev. Caleb R. Stetson has completed his tenth year as rector of Trinity Parish, New York. Imagine that—ten years. Funny thing about years: they roll around rather slowly for a time but as you accumulate more of them they seem to mount up with ever increasing rapidity. Maybe you have noticed it—not that it matters. The thing is that it seemed but recently that the genial Dr. Stetson became the rector of this great parish. May he go on doing his grand job for many more decades.

* * *

Preliminary steps have been taken in the diocese of Newark looking toward the election of a Coadjutor Bishop.

* * *

The Rev. John S. Cole, St. Christopher's, Oak Park, Illinois, has been placed in charge of Trinity, Belvidere, Illinois. He succeeds the Rev. John H. Scambler, who has become the rector of the Oak Park parish. Sort of swapped jobs as it were, If I read the item correctly.

* * *

Not to harrow your sympathies at all but to give you a more real appreciation of just what it means to have an epoch-making flood running in and out of the second and third story windows, you should read The

Hankow and Anking Newsletters dated October but just recently issued. It is one of the queer tricks of the human mind that when history is in the making and our own friends are recording it, we exert so little effort to read their first-hand documents which a future generation may hunt for diligently. The Spirit of Missions and THE WITNESS have had a number of stories but cannot go into detail as these issues of the Hankow and Anking Letters do, with such stories, for example, as Mildred Capron's accidentally becoming the official welcomer of the Lindberghs

at Wuhu, or the unexpected visit of Chiang Kai Shih, then national president, to Central China College where he found the college president, Dr. Francis Wei, dressed in shorts out helping refugees. Or the snakes and turtles roosting in the trees around St. Hilda's, or the "voyage" of a social service hospital worker to a city under thirty feet of water: "Here and there were rooftops with a half-starved dog or cat guarding what was once their home. It seemed like a dead city, with hardly a sound to be heard but the lapping of the water."

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