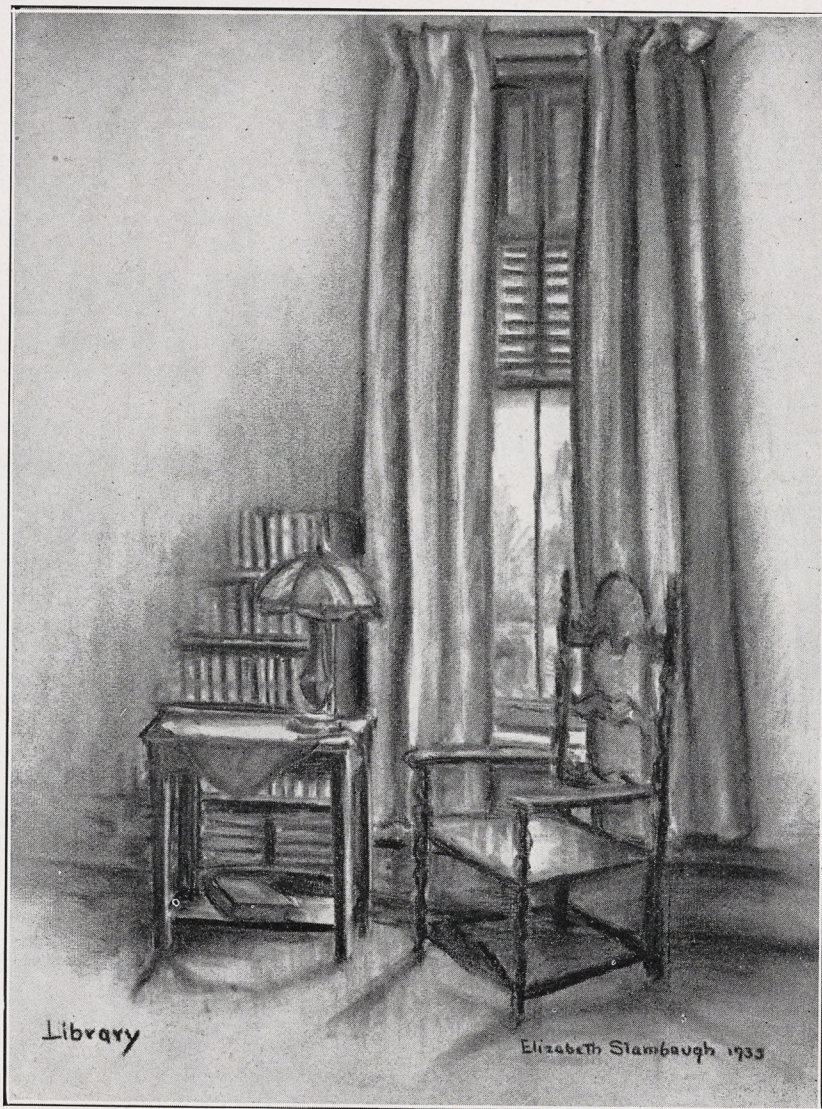


THE OXFORD MOVEMENT by W. P. Sears Jr.

# *The* **WITNESS**

CHICAGO, ILL., JUNE 29, 1933



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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*

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## NOTHING TO DO

*By*

BISHOP JOHNSON

THE complaint is frequently made that people are willing to work but that the Church offers them no adequate employment. This brings up the question as to whether we are as helpless in the spiritual realm as we seem to be in the economic world. Many years ago, before corporations controlled the labor market, men struck out for themselves. They didn't wait for somebody to supply work, they sought it. Now we are obsessed with the idea that unless someone furnishes us employment there is nothing for us to do. This has, I think, affected our spiritual outlook.

When Philip went down to Samaria and preached Christ to them, he pioneered. There was no Board of Missions to supply his salary and no wardens and vestrymen to make up the difference. He probably, like most young men in Judæa, had his own way of making a living and took on his evangelistic work with that handicap.

St. Paul certainly burned the candle at both ends and lived to a good old age.

Now we have to be guaranteed both a salary and a position before we would ever think of entering the ministry, and laymen wait for the Church to furnish such spiritual employment as they are willing to do. This system of dependence has destroyed the individual initiative which is the source of unusual endeavor. I am not so Utopian as to argue for a self-supporting ministry, although if such a thing were possible I believe it would be fully as effective as the present system in which the clergy take it for granted that the Church owes them a living, even if they lack either the energy or the ability to administer a parish. Of course no sane man would enter the ministry to make money but many a man receives more in clerical salary than he could have earned in any other line with the same amount of effort. What the Lord is looking for, I imagine, is a different kind of response to His call, and that is spontaneous work for which the worker expects no other reward than the Master's approval. The clergy frequently do this in extra parochial labors for which they neither expect nor receive any monetary consideration. It is this kind of thing that I believe should characterize the laity.

THERE are certain things that every layman should do as the fulfillment of his sacred promise at baptism and confirmation. He should say his prayers and read his Bible and attend church and make his communions as a matter of obligation. These things seem unimportant to the individual at any particular time and place but they create the morale of the Church. Without these contributions he is slacking on the job.

He should also contribute his just share of what is needed to support the Church. Otherwise he is living on the dole produced by other men's efforts. If each communicant honestly faced this duty for himself there need be no stringency in the finances of the Church.

But what should he do outside of this obvious routine? My suggestion is that a layman should fit himself to do some particular line of service freely given to the Master. It would give him less time and inclination to criticize others.

Every once in a while I run across a layman who is doing some piece of Church work on his own initiative and it is evident how much it adds to his faith and joyousness. It need not be any great thing but it should be something to which he gives himself with all his soul.

THERE are three things in which we can lose ourselves and grow in the process. They are work, love and worship. Where a man coordinates all three he grows in grace and in the job of living.

Our Church gives us the opportunity to worship and the man who will make it his habit to go every Sunday to the early service just to worship God will find that it becomes a habit of his life which he could not do without. Don't pooh-pooh this if you never tried it.

Our family and circle of friends ought to give us plenty of exercise of the affections and if a man and wife are happily mated, and live for their children instead of for their own pleasures, they will learn the value of giving themselves in love. They would not be without this environment although it costs them a pretty penny to keep up the pace. After all he would rather use his money along that line than to hoard it for his own senile necessity.



Now work has the same kind of recompense. Don't ask me what you should do. Kneel down and ask God what you should do to help build up juvenile character; to assist those who are shut in; to interest those who are indifferent; to minister to those who are down and out; to make the Church more attractive or its atmosphere more genial. It need not be some ambitious thing but if you are really seeking it you will surely find it, and if you are really in earnest you will not need to be discharged. You will want to go on.

To expect the rector to find spiritual employment for some five hundred souls is to concede that he is a genius, and rectors who spend their time in running an employment agency seldom are a success in developing a power plant. It is one thing to keep people busy and it is a different thing to create an atmosphere of inspiration and devotion in the Church.

I have seen the inside of enough parishes to know that it is the laity that give it atmosphere and power. I know parishes that have to have new rectors every few years because what they are looking for is not someone to direct their energies, but someone to tickle their fancies. It is where the people have a mind to work and seek employment that the Church is a power plant in the community. Now it takes one kind of rector to inspire and another kind to furnish work and still another kind to create atmosphere. Don't expect all these virtues in any one man. And if the congregation leans upon him they will have him worn to a frazzle in a few short years. How many a young rector, full of enthusiasm, has lost his fire because he has been pulling a dead weight which refuses to generate power.

Oh I know there are clergy who don't want anything done unless they do it themselves or dictate how it shall be done. Then seek some kind of work which is known to you and God and in which neither of you tread on the rectorial prerogatives. But insist on working for your living in God's kingdom, and if your rector is unable to find a task for you, then find one for yourself. If you don't know what to do ask your rector. If he can't tell you ask your heavenly Father. If you really want to find work it lies out there somewhere waiting to be done.

## Confidences

By

JOHN RATHBONE OLIVER

**M**ANY people suffer all their lives from an inability to concentrate on any one subject for a comparatively long period. In childhood they never learned how to shut out all other interests and to focus their minds on one immediate task. After a few moments of concentration their minds swing off into day dreams and wish fulfillments and they seem unable to resist this type of temptation. Concentration is a mental habit that ought to be acquired in early life. As a usual thing if a man or a woman is really intensely interested in what they are doing, they will find no difficulty in

putting their minds to it. A man who complains that he can not concentrate on his mathematics finds no difficulty at all in concentrating his mind on a football game or a race. He is so intensely interested in the game or the race, that he forgets himself entirely and cheers and waves his arms like a madman. If he could get the same reaction to his studies he would have no difficulty at all. The trouble is that in the first place, he is not really fascinated by his studies and secondly he has not acquired the mental habits that will make it possible for him to put his mind successfully on something that does not stimulate or deeply interest him.

What people commonly call day dreaming is merely a means of escaping from an unpleasant reality. The student knows that he must learn a certain amount of physics in which he finds no great mental excitement. He realizes that because he is not interested he is not absorbing the material and is therefore facing possible failure in his examination. He reacts to this unpleasant situation by allowing his mind to wander and to imagine situations in which he is not an unsuccessful student in physics, but an entirely different type of person who is successful along other lines. It is always hard for the imaginative man to concentrate on things that do not interest him. His imagination is always tugging at the flapping corners of his mind and pulling him down mental bypaths until he gets into a blind alley. Mental discipline is necessary for efficiency and also for happiness. The imaginative man who has learned to discipline his imagination may become a creative artist, but discipline must come first. The painter who lives in a world of color has to discipline and to train his hand and his touch until it transfers to the canvas the shades, the colors and the figures that throng his imagination. The mind of a musician may be filled with all kinds of marvelous harmonies and melodies, but he must train his fingers until they can reproduce these melodies on the piano or he must study and acquire the rules of harmony and counterpoint if he is ever to be able to make the music that he hears in his mind audible to others.

We all have to suffer the defects of our good qualities. The unimaginative person has comparatively little difficulty in learning to concentrate. The difficulties that beset the imaginative and the artistic temperament are the results of that same temperament and have to be accepted and conquered. Our modern younger generation has often been criticized in many ways. Personally, I believe that its chief fault is the lack of mental discipline and an unwillingness to accept restraints of any kind. Nevertheless restraints are absolutely necessary always. A horse can not drag a wagon unless he is willing to wear a harness. Without the harness the horse may be powerful and beautiful but he merely prances in front of the wagon and does not move it a foot. We human horses may dislike our harness at times and we may rejoice to get rid of it occasionally and to prance freely around the fields. Nevertheless, if we expect to get anywhere with the wagon of our own particular job we must accept the harness and be grateful for it.



## *The Oxford Movement*

By

WILLIAM P. SEARS JR.

*Of the Faculty of New York University*

THIS year in England and America, and in every land in which there is a branch of the Anglican Communion, there is being observed the centenary of the Oxford Movement. The question is frequently asked as to what "The Oxford Movement" is and what has been its influence within the Anglican Communion as well as upon Christianity as a whole. In brief the movement may be described as the reawakening of the Church to a full recognition of its Catholic heritage. The directive force of the movement was centered in a small group of Oxford men who by their life and preaching set forth the Sacramental life of the Church as the way of life. From a mere handful of earnest university thinkers the movement has spread, despite official opposition in the early days, until it is a world wide movement presenting to the world a revitalized and intense devotion to the principles of Catholicism.

Henry VIII of England in his political break with the Bishop of Rome in no way attempted to create a new church and during his reign the forms, ceremonies and doctrines remained as they had been throughout the centuries when the English Church had been in communion with the Roman Church. It was only during the brief period while Henry's sickly son, Edward VI, reigned that Calvinism, a passing phase in English thought, crept into the Church. Again during Elizabeth's occupancy of the throne there was a return to the services and usages of Henry's time. This continued during the years of the first two Stuarts. Then came the period of the Cromwellian Commonwealth, always distasteful to the bulk of the English people. Cromwell sought to destroy the Catholicity of the English Church and the mark of his vandalism in this direction can be seen to this day in the destructive hand of his followers who attempted to destroy the ancient cathedrals and their beauty of glass and stone. It was a familiar gesture of Cromwell's hosts to use these great Gothic piles as stables for the Round-head cavalry. During all this period of uncertainty there stand out as great beacons, dimmed but still aglow, those devoted souls in the English Church whose teachings and beliefs were in accord with the Church of the second Tudor. One can mention Richard Cheyney, Bishop of Gloucester; Richard Hooker; Lancelot Andrewes, Bishop in succession of Chichester, Ely and Winchester; George Herbert; William Land, Archbishop of Canterbury; Samuel Johnson; and a host of others.

During the period of the early Georges the Church of England had fallen into a period of great lethargy. Moral laxity was the keynote of the times. It was a period in English history quite similar to the period through which we are now passing. It was a period of transition, of changing values. It was a period during which gin drinking had become a national epidemic.

The public houses were opened all night and did a great business. They advertised their wares to the tune of "Drunk for a penny, dead drunk for fo'pence." Meanwhile the king had put away his wife, accusing her of infidelity. The Church had fallen into the easy way of life. Her bishops were immensely wealthy and very worldly. They lived not in their dioceses and seldom even visited them. No wonder that the parish priests were more intent upon selecting a Derby winner and procuring a suitable husband for their daughters than in the work and services of religion. The Church recruited its ministers from second sons who were content to live a lazy life on the living provided by their families. Already, however, there was sounded a warning in the Wesleyan revival, then entirely within the Anglican Church. To picture the state of the Church the record of the Easter Day services at St. Paul's Cathedral, London, is most interesting. Dr. Porteus, Bishop of London, observed at the one celebration of the Holy Communion "no more than six persons were found at the Table of the Lord." But this was representative of the dark before the dawn for soon the fox-hunting clergy of Merrie England were to be awakened by the mighty impact of a few Oxford scholars.

IN 1806, John Keble, son of a county parson in Gloucestershire, went up to Oxford. When only a little over eighteen he had the very rare distinction of winning a double first class in classics and mathematics and then, in 1811, just before he was nineteen, he gained the most coveted honor Oxford possessed—a fellowship at Oriel. The next year he won the Chancellor's Essays in English and in Latin. It was the most brilliant career Oxford had witnessed for years, a record that I doubt has yet to be surpassed. Then in 1823, to devote himself to the work of the Church, he accepted the curacy in his father's church in Gloucestershire. During his summers he took upon himself the task of tutor to three Oxford boys—Isaac Williams, a Harrow boy and a brilliant Latinist of Trinity College; Robert Wilberforce, second son of William Wilberforce, the famous Evangelical and liberator; and the eldest son of the Archdeacon of Totnes, Richard Hurrell Froude.

These days of the long vacation in the Cotswolds were the roots from which the Oxford Movement was to grow later. In 1831, Keble was elected professor of poetry at Oxford and came up to give his lectures from time to time. Here he continued to influence his pupil, Richard Hurrell Froude. There were present in Oxford at this time two Fellows of Oriel, John Henry Newman and Edward Bouverie Pusey. It was through Froude that Newman, the genius of the Anglo-Catholic Movement, absorbed John Keble's teachings. As young Froude drew toward the close of his brief life, he remarked, "Well, if I was ever asked what good deed I had done, I should say I had brought Keble and Newman to understand each other." And from this understanding there came the Oxford Movement that has persisted one hundred years and continues to grow and flourish. The scholarship of Keble



and the great personality and supreme self-effacing spirit of Newman forged together created a movement like none the English Church had yet seen and which was destined to raise the Church from its torpor.

(Concluded in issue of July 13th)

## Let's Know

By

BISHOP WILSON

Taxes

EVERYBODY nowadays is interested in taxes. Nobody likes them even when they seem to be a necessity. In this, we are no different than the people of New Testament times, except that taxes then were much heavier and far more irritating. The usual custom under the Caesars was to farm out taxes to men who would guarantee a given amount from some district. They made up any deficiency and pocketed any surplus. There were associations of tax-gatherers who would combine to underwrite the bidding and then send out subordinates to get the money. Everybody got his cut and the people paid the bill without any recourse in case of the inevitable injustices.

Special concessions were made to the Jews. The taxes of Palestine were not farmed out in the usual way and therefore there was not so much splitting of receipts. Nevertheless the tax situation in that country was always tense, not only because it was a burden but because the Jews considered it a sacrilege that they were obliged to finance Roman rule and support a foreign emperor. Therefore any Jew who was willing to undertake this unwelcome work was looked upon as an apostate. Publicans and sinners were classed together with no discrimination.

If tariffs are a problem in these times, the toll system of Roman days was even worse. They collected bridge-money, road-money, harbor dues, sales taxes, duties on imports and exports. All important commercial routes had their tax gatherers. Thus Matthew was stationed at Capernaum to collect tolls from the caravans passing over the roads and from the fishing industry of Galilee. He could exercise his own judgment so long as he produced the stipulated amount in the course of a year. He could make allowances and exceptions for his friends and could demand the last penny from people he did not like. The whole system was conducive to injustice, trickery, and favoritism. The hatred which the Jews showed to all publicans drove the latter to retaliation and so matters went from bad to worse. Publicans were always rich which made the common people hate them all the more. Zacchaeus was the customs officer at Jericho which must have been a lucrative post, taking all the commerce that crossed the Jordan River at the foot of the Judean hills. Zacchaeus frankly admitted his extortions when our Lord spoke to him and offered to make restitution in order to cleanse his conscience.

No doubt Matthew had seen our Lord frequently

in and about Capernaum. He must have watched the crowds gathered about Him and must have listened to many of the things our Lord said. Also Christ must have noticed the hated publican and sized him up as a man of apostolic qualifications in spite of his unsavory profession. The time came when our Saviour called him and Matthew followed him. This created consternation not only among the Jews but also among Matthew's associates. Feeling that he must justify himself, Matthew prepared a great feast and invited his publican friends to meet our Lord and see for themselves. The Jews hesitated to criticise our Lord to His face but they objected to His disciples—"Why do ye eat and drink with publicans and sinners?" Whereupon our Lord answered for them—"They that are whole need not a physician; but they that are sick. I came not to call the righteous but sinners to repentance." And St. Matthew answered the call.

## Just Souls

By

C. RUSSELL MOODEY

TODAY we gather in the playroom for our discussion of religion. It doesn't make any difference how it looks just so long as there is a musical top somewhere on the floor. And I am sure that if we go through the toys we will find one. I like a musical top. Like it for two reasons, first, because it has held its own against the competing novelties which the passing days have supplied. You and I played with one when we were young. And secondly, because these musical tops whirling round and round, produce sounds that are good to the ear. Reminds me of a chord struck on the choir manual of a great organ. It might be the dulciana or celeste stop. Anyway, it throws off a soft sweet tone which is sustained until the top ceases to spin.

Modern living winds us up and then throws us out to spin. Round and round we go trying to keep up with our engagements. We must be here at such and such a time, and then are due there to meet so and so. I wonder what our lives are throwing off as we buzz here and there? Are we like the musical top producing music rapturously sweet or do our lives create cacophonous strains which make for discord and disorder? The answer is found in the word balance. If our lives are balanced like the top in rotation then life is a symphony of melody.

If life forces us to spin, Christ supplies the needed balance. Live with Christ daily and your soul shall find melody and beauty. Going round and round is no sin. Going without the Christ is fatal. There was a time when the Christ seekers thought they had to get off the beaten path to find their Master. And they did. But today we see countless souls in life's melee, hand in hand with their Savior. They are living balanced lives. They are musical tops of our day going round and round, making the trivial task a medley of delight. Spin with Christ!





## HARCOURT PLACE SCHOOL

By

SARAH BEDELL MAC DONALD

A CHURCH school for girls, Harcourt Place School at Gambier, Ohio, the seat of Kenyon College and Bexley Divinity School completes the triad of Church institutions in this lovely English village in the Ohio hills. Some one may ask, Why a Church school for girls, when there are already so many excellent secular schools? Why? We in the Church school educational world believe that after having accomplished all that the most earnest and well equipped and conducted secular school can achieve, that we still lack if our school is not founded upon a religious concept in Jesus Christ our Lord. And so we have obligatory courses in sacred studies and in Old and New Testament history. Daily chapel services are conducted at Harcourt, on Sunday morning our pupils and teachers may attend the early and late services at the Kenyon College Chapel, the Church of the Holy Spirit.

Harcourt maintains the highest of educational standards; besides the college preparatory and general courses given, advanced courses in

home economics, art, literature and music are offered for high school graduates. The home economics course and the greatly developed art course are new features at Harcourt Place School. At the time of the writing of this article, there are in residence at Harcourt six pupils of the school being tutored for their college board examinations which will be held at the school the week of the 19th of June. Harcourt is a college board center. It is as a school preparatory for college that Harcourt has signally functioned.

Preceding the formal closing exercises at Harcourt a song recital of private voice pupils completed the vocal program for the year. The closing exercises at Harcourt Place School are of a diversified character, a field day, a piano recital and a class day open the series of events. A distinctive feature of commencement week is a senior play given at night on the school lawn. This year Ros-tands "The Romancers" was selected. The natural background of lovely evergreens, lighted to simulate moonlight, presented an exquisite spectacle. Inspired by their lovely sur-

roundings the students threw themselves into the romantic spirit of the scene, and presented a lovely play.

Senior vespers at the Church of the Holy Spirit makes a fitting end to the Sunday services of the school year. The chaplain of the school, the Rev. Dr. C. Sturges Ball, delivers an annual address to the graduating class. This year Dr. Ball spoke on the stimulating text "Not as though I had already attained." After the vesper service, tea was served on the school lawn to the parents and friends of the graduating class. The commencement exercises proper, held May the 29th, made a fitting close to commencement week. The Rt. Rev. Henry Wise Hobson, of the diocese of Southern Ohio, and the Rt. Rev. Warren L. Rogers, of the diocese of Ohio assisted in the commencement exercises. The speaker of the day was the Rev. B. Z. Stambaugh, rector of the Church of Our Saviour, Akron, Ohio. The procession which was made up of the undergraduates of the school in their light blue school uniforms with veiled head, the seniors in their traditional white cap and gown, the staff



of the school in cap and gown, and the clergy bringing up the rear, presented a beautiful sight, as it wound its way across the campus to a place under the trees selected for the commencement exercises.

After the exercises a luncheon was served at the school to the parents and friends of the graduating class, the members of the Harcourt Alumnae Association and the Board of Trustees. The luncheon was followed by the annual meeting of the Harcourt Alumnae Association and the Board of Trustees of the Harcourt Place School Corporation. A senior dance at the nearby country club completes the school festivities for the year.

Hardly a lovelier campus can be found than the beautiful Harcourt lawn with its wealth of evergreens and magnificent forest trees. Our broad acres furnish wide spaces for basket-ball and tennis, riding and golf, badminton and hockey. Delano and Lewis Halls at Harcourt are fine old buildings so constructed that at some time during the day all sides of the buildings have a sunny exposure. The bedrooms and living-rooms of Harcourt are pleasant and commodious. They are well furnished and possess a homelike atmosphere. As the only Church school in Ohio, Harcourt is needed for our girls and young women. Girls from other states are also received and welcomed. The fee is moderate.

A school combining work and play, Harcourt is a school beloved by its pupils and staff. As a school representative of the highest educational advantages, one possessing a true Christian culture, Harcourt recommends itself to discriminating parents as a desirable school for their daughters.

## DR. VAN DUSEN IS CONCERNED FOR THE PLAIN MAN

By GARDINER M. DAY

Every clergyman recognizes that the most difficult problem in the realm of belief so far as the layman is concerned during the past years has been the question of belief in God. The average layman, whether of advanced age or a college student, brought up with a relatively simple child-like conception of the Deity has found himself brought face to face through the enormous advance of scientific knowledge with so vast, so complex and so intricate a universe that he has been perpetually harassed by a sneaking feeling that his God had been outgrown by the universe and was rapidly being thrown into the discard by all save theologians.

In *The Plain Man Seeks for God* (Scribners \$2), Professor Henry P. Van Dusen of the Union Seminary faces this problem and shows with remarkable clarity and brevity how a modern man can conceive of the Christian God, who far from being outgrown is, as a matter of fact, actively and creatively at work in the universe and an essential fact to those whose perspective is comprehensive. Unfortunately the peculiar plan of the volume, we fear, will greatly diminish its chances of helping the plain man the author seeks to guide. The first chapter is devoted to an analysis of modern currents of religious thought and a critique of humanism; and we must pay tribute to Dr. Van Dusen's very real gift of analysis. He possesses a Lippmann-like capacity for unraveling complex tangles of thought into clear-cut strands with an astounding

conciseness. In the following three chapters he proceeds to construct a picture of God by the inductive method drawing upon the resources of the latest scientific knowledge and the best modern philosophy. The argument is beautifully constructed and ought to commend itself with conviction to the thoughtful man, be he "plain" or sophisticated, who reads the book. But then after three-fourths of the volume—and this is the striking peculiarity of the book—the author discovers that the painting of his admirable portrait of God has been too "tedious and painstaking" an enterprise for the plain man and requires "both an equipment and a perseverance" beyond his possession. He further notes that modern Protestantism has tried to prove the existence of God in sermons and has thereby unintentionally impressed the layman, not with the argument, but with the presupposition that perhaps there is no God. "Roman Catholic, Anglican, Lutheran and other types of high ritualism" have not fallen into this pit because in all their preaching and liturgy they assume the existence of God and then proceed to the all-important task of making Him real. Consequently Dr. Van Dusen decides that if the clergyman (and we venture to suggest in passing that this book will be of far greater help to the young liberal Protestant minister than it ever will be to the "plain man" in the pew) desires to be really effective he must discard the inductive approach in favor of the deductive and start with the initial assumption that in man's every contact with reality he is in immediate contact with the eternal and active God. Whereupon in a dozen pages the author repaints the picture of God from this new angle, showing how He touches the plain man's life through his sense experience, appreciation and direct communion. The second portrait is the same as the first but unfortunately does not carry the conviction of the first.

Every Episcopal clergyman will readily agree with Dr. Van Dusen's discovery that the approach of the Episcopal and other Catholic churches is by far the most effective one, but it seems to us that the author greatly weakens his whole argument by so obviously changing his tune in response to what appears to be essentially pragmatic considerations. The inductive approach alone is inadequate, but so also is the deductive alone. Further, the former is so closely allied to man's thinking in other fields at the present time that it is doubly valuable. The modern layman needs all the help he can get in his thinking about God from

(Continued on page 15)



A SCENE FROM A FRENCH PLAY AT HARCOURT



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

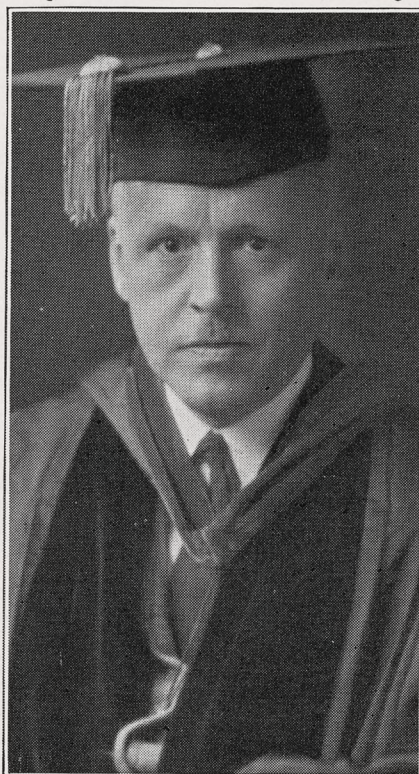
Edited by W. B. SPOFFORD

There have been a lot of people who characterize themselves as "practical business men" who have had rather hard things to say about the so-called "brain trust" and President Roosevelt's reliance upon college professors for guidance. Not so President Ogilby of Trinity College who declared in his commencement address this year that "it may well be that from academic halls will come the truth that will set men free." An outstanding event at the commencement was the dedication of a pulpit in the great new chapel to the memory of a former president of the college, the Rev. Flavel Luther. Remarks which seem to me equally wise were made by the Rev. Bernard Iddings Bell in a commencement address at New York State College. He said that all this talk about thrift and "a penny saved is a penny earned" was nonsense these days. "We do not really need, nowadays, to have people save their money," he said. "What we all need is to have them spend it. It is no longer wise to save for old age. It is more scientific to take out an old age insurance policy." All of which may sound very flippant but the remarks apparently are based upon a recognition of a recent profound economic change—the fact that we are no longer living in a world of scarcity but in a world of undreamed of abundance. Some day we will grasp the significance of this fact and reorder our world accordingly.

\* \* \*

### Something New in House Parties

The Rev. David R. Covell, general secretary of the national field department, believes in being original even though he is a very practical person. In April, you will recall, he arranged the Long Beach every member visitation at the time of the earthquake there, with the clergy of Los Angeles doing the job. Since then he has travelled over 12,000 miles—by pass, just in case any of you think of the expense of it—but was back home on Friday last to entertain the clergy and lay field department committee of the diocese of Los Angeles at a General Church Program House Party. Eighteen of the 22 members of the committee were there, many of them travelling miles to be present. It was a serious business, with most of the time spent in discussing the Church Program. This from a person who was present at this unique house party: "Mr. Covell strikes a very distinct spiritual note



REMSEN B. OGILBY  
*Backs the Brain Trust*

in his conferences. It sort of makes you feel that you have got to go out and try one of these every member visitations his way."

\* \* \*

### Hall of Religion Is Dedicated

The Hall of Religion at the Century of Progress in Chicago was formally opened and dedicated on June 11th, with representatives of the various churches having exhibits, except our own, taking part. Bishop Stewart was to have made the address but a change in date for the opening prevented him from being present. It was estimated that 50,000 persons visited the Hall of Religion on the opening day, with registrations at our exhibit close to 2,000 in spite of the fact that it was partially closed to the public. Our exhibit was incomplete for the dedicatory ceremonies but was practically in shape for the Presiding Bishop when he visited the fair on the 23rd to dedicate it. In the evening the Church Club of Chicago entertained Bishop and Mrs. Perry at a dinner.

\* \* \*

### Commencement at St. Augustine's College

The Rev. Edgar H. Goold, president of St. Augustine's, college for Negroes at Raleigh, N. C., reported in his commencement address that there had been enrolled this past

academic year 340 students, coming from 16 states and 4 foreign countries. There has been a marked increase in the college department, with a falling off in the high school department. The commencement address was delivered by Dr. Frank P. Graham, president of the University of North Carolina, who challenged the young graduates to utilize their youth and training to work for better cooperation between the races. Bishop Penick was present and took part in the commencement.

\* \* \*

### Bishop Oldham Dedicates Chapel

Bishop Oldham of Albany dedicated the Chapel of All Saints in the chain of Delaware County missions (diocese of Albany) on June 13. It is located at Shinhopple, N. Y., and the work has for a number of years been in charge of Captain Lawrence Hall of the Church Army. Services were held in a school house until the growing congregation conceived the idea of a log cabin chapel. One of the congregation gave a third of an acre of land, another donated trees for the logs, and the men of the mission did the work. Every child in the community belongs to the Sunday school of the mission, and the church has the loyal support of the people, who now take a real pride in their own church building, the steeple of which stands out among the hills in a place that two years ago had no religious services whatever. Bishop Oldham was assisted in the service by Rev. Gerald Barry, rector at Lake Delaware, who is priest in charge of the mission, and by Captain Mountford, head of the Church Army.

\* \* \*

### Ordinations in Long Island

Five deacons and two priests were ordained at the Cathedral, Garden City, Long Island, on Trinity Sunday. Bishop Stires ordained: Bishop Creighton preached. Those ordained: Rev. Byron Duff to the priesthood, at the request of Bishop Gray of Northern Indiana; Rev. William Sharp to the priesthood, at the request of Bishop Mikell of Atlanta; Deacons: W. R. Otto of Brooklyn, Kermit Castellanos of Brooklyn, Raymond E. Fuessle of Jamaica, George C. Wyatt Jr. of Brooklyn and Francisco Arragon of Mexico.

\* \* \*

### Conference of Laymen

In an open letter addressed to laymen of the Church, the Conference of the National Federation of Church Clubs, which met in Springfield, Illinois, on June 15th, called upon lay organizations to adopt aggressive programs of activity for the



near future. A suggested list of activities for clubs and similar groups was outlined. A proposal for the establishment of a Laymen's Thank Offering, similar to the United Thank Offering of the Woman's Auxiliary, was proposed and considered at some length but action was deferred.

\* \* \*

#### **Oregon Auxiliary Has Meeting**

The Auxiliary of the diocese of Oregon held a leadership conference at Lake Oswego on June 14th with Deaconess Newell of the Pacific Training School, Berkeley, California, as leader. The conference included delegates not only from Auxiliary branches but from Church schools, guilds, the Girls' Friendly and various other women's organizations of the Church.

\* \* \*

#### **Bishop Stewart at Iowa State College**

Bishop Stewart of Chicago delivered the baccalaureate sermon at Iowa State College, Ames, this year.

\* \* \*

#### **Plan Pilgrimages in Chicago**

A pilgrimage to shrines of the Church—Nashotah, Racine and Kenosha—has been arranged as part of the celebration of the Oxford Movement in Chicago. Then went by automobiles from Chicago to Nashotah, then to Racine and finally to Kenosha.

\* \* \*

#### **Summer Conference in Oregon**

The 18th annual session of the Gearhart Summer conference, diocese of Oregon, is to meet from July 18th to the 28th, the faculty to consist of Bishop Bartlett of North Dakota, the Rev. Bruce Reddish of Vancouver, the Very Rev. Horace Ramsey of Portland and Mabel Lee Cooper of New York.

\* \* \*

#### **Convocation of District of Wyoming**

The convocation of the district of Wyoming was held at Laramie, June 11 and 12, with the largest attendance of any convocation in a number of years. Bishop Johnson of Colorado was the preacher at the opening service. Bishop Schmuck

held a clergy conference the first afternoon, and delivered his address that evening. He spoke on the great opportunity before the Church today to press for the establishment of a new civilization and a more effective Christian social order. Among the results of the meeting was an adjustment of the National Council and the District quotas, and the plan suggested by the bishop for preaching missions in all parishes and missions in the fall. They elected General Convention delegates as follows: Rev. A. E. Pawla of Cody, with the Revs. A. Abbott Hastings and E. L. Tull as alternates; Hon. T. S. Taliaferro Jr., of

Rock Springs as lay deputy, with F. S. Burrage, Laramie, and J. J. Bentley, Sheridan, alternates. The convocation closed with a banquet at which Bishop Johnson was the headliner.

\* \* \*

#### **Pretty Battle on in England**

There is a pretty battle on in England over what constitutes the job of the Church. The London Times, editorially, called upon the Church to do its proper job and "preach the gospel", and not waste the time of its members in passing sentimental resolutions upon political and economic matters. The bish-

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op of Durham cordially approved the editorial, since he has been saying about the same thing for years. But the bishop of Stepney inquired why it was that a priest or a layman was a Christian when he visited a sick man, but when an assembly of priests and laymen attempted to minister to a sick society they were deemed mad. He claimed the right to express his dissatisfaction with existing society and he wanted it to go out from the London diocesan conference that the Church was quite free and not tied to any social order. He was rather generally supported in his position.

\* \* \*

#### Faith Not Enough Says Rector

At the recent conference of Catholics, Jews and Protestants, held in Memphis, to discuss the general topic, "The Churches and the Social Crisis" a pious lady arose to assert that if people only had faith they would not starve. This apparently was more than the Rev. Charles F. Blaisdell, rector of Calvary Church, could stand. He arose and told of some of the tragic cases he meets daily in his parish work and then added: "Multiply those cases by thirteen million and you have a picture of the agony through which we are passing. I should be cruel to tell such a person merely to have faith. It takes more than faith to help a starving unemployed person keep going." His remarks brought the loudest round of applause during the entire conference. At the same conference, when the subject of peace was debated, the Rev. Alfred Loaring Clark, rector of St. John's, declared that we could have peace only when some nation was ready to start and expressed the wish that the United States would decline to fight regardless of provocation.

\* \* \*

#### Ordination in Oregon

Jay Theodore Black, General graduate this year, was ordained deacon on Trinity Sunday at St. Stephen's Cathedral, Portland, Oregon, by Bishop Summer. He was presented by his father, the Rev. Jay Claud Black. He is to be on the staff at the cathedral.

\* \* \*

#### Now It Will Be Dean Danker

The Rev. Frederick H. Danker, Worcester, Mass., has been elected dean of the convocation of Worcester.

\* \* \*

#### Church Moves to Next Town

On June 16, 1913 Bishop Davies of Western Massachusetts, consecrated St. Thomas's, Cherry Valley.

On the same date this year he held a service of thanksgiving for the reopening of the same church, but this time it was in Auburn, six miles away. It seems that the congregation at Cherry Valley went down to nothing because of the closing of mills. At Auburn the church is filled, with 37 being presented for confirmation at this service by the vicar, the Rev. George Stockwell.

\* \* \*

#### Conference in North Texas

Forty-six persons, which is a new high, attended the annual summer conference of the district of North Texas, held at Seaman Hall, Lubbock. Mabel Lee Cooper of the religious education department of the National Council and Bishop Seaman were the faculty stars.

\* \* \*

#### New Church at Washington, Kansas

Perhaps you will remember the story of the church at Washington, Kansas, that was completely destroyed by a tornado on July fourth of last year. The County Court House, constructed out of stone, was also destroyed. This stone was given to our church people and out of it a new church is now being built. Bishop Wise laid the corner stone on June 13th. Grace Church will be completed about the first of September, and will have no debt against it, which is something new in the way of new churches I believe.

\* \* \*

#### Honorary Degrees are Conferred

The Rev. John J. Gravatt, Staunton, Pa., received a doctorate from the Virginia Seminary at commencement this year. The Rev. Carleton Barnwell was given a doctorate by Hampden-Sidney College.

\* \* \*

#### Called to Parish in Wilkes-Barre

The Rev. F. W. Trumbore, Troy, New York, has been called to St. Clement's, Wilkes-Barre, Pa., and is to take up the work there on September first.

\* \* \*

#### Ordinations in East Carolina

The Rev. William M. Latta was advanced to the priesthood by Bishop Darst at St. James, Wilmington, on June 16th, and Mr. Lawrence M. Fenwick was ordained deacon at the same service.

\* \* \*

#### Bishop of Maryland Entertains Clergy

Bishop Helfenstein of Maryland entertained the clergy of his diocese at the June Clericus meeting, with 96 of them present. There was a luncheon after which the Rev. Leicester

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C. Lewis of Philadelphia gave a paper on the Oxford Movement.

\* \* \*

#### President Ogilby at St. James School

The Rev. Remsen B. Ogilby of Trinity College delivered the address at the commencement at St. James School, Maryland. The headmaster of the school, Dr. Adrian H. Onderdonk, is an alumnus of Trinity.

\* \* \*

#### Ordinations in Newark

Robert M. Olton was ordained deacon by Bishop Washburn of Newark on Trinity Sunday, the candidate being presented by his father, the Rev. Percy T. Olton, rector of St. James, Newark, where the service was held. The younger Olton is in charge of the Advent, Bloomfield. On the 13th Bishop Washburn ordained E. Marsden Chapman to the diaconate at Greenville. The Rev. W. Cleveland Hicks preached.

\* \* \*

#### Summer Conference in Nevada

The diocese of Sacramento and the missionary district of Nevada join forces again this year for a summer conference to be held at Lake Tahoe from July 13th to the 29th. There are four bishops on the faculty; Bishop Johnson of Colorado, the new Bishop Noel Porter of Sacramento; Bishop Schmuck of Wyoming and Bishop Jenkins of Nevada. But don't stay away because of fear of getting an overdose

of bishops for there are lots of other fine courses to be given.

\* \* \*

#### Bishop Sterrett Is Honored

An honorary degree was conferred upon Bishop Sterrett of the diocese of Bethlehem at the commencement of Lehigh University.

\* \* \*

#### Fine Conference at Episcopal School

A fine conference for young people was held at Virginia Episcopal School from June 12th to 14th, led by the Rev. Nat B. Groton of White-marsh, Pa., and the Rev. John J. Gravatt of Staunton, Virginia.

\* \* \*

#### Ordinations in North Texas

The Rev. Warwick Aiken was ordained priest by Bishop Seaman at Pampa, district of North Texas, on June 13th. Mr. Aiken is the general missionary of the Panhandle.

\* \* \*

#### Oxford Celebration in New York

A service commemorating the Oxford Movement is to be held at the Cathedral of St. John the Divine, New York, on July 9th, with Bishop Moreland as the preacher.

\* \* \*

#### New York Priest Has Celebration

The Rev. Winthrop Peabody, for almost twenty years on the staff of the Church of St. Mary the Virgin, New York City, celebrated the 25th anniversary of his ordination on the

21st of June. During all the years he has been at St. Mary's his kindness, particularly to the sick and those in trouble, has been an exemplar to many people.

\* \* \*

#### Watch Out for the Over Enthusiastic

An enthusiastic young man came to the deaconess at Grace Church, New York, on a recent Sunday to

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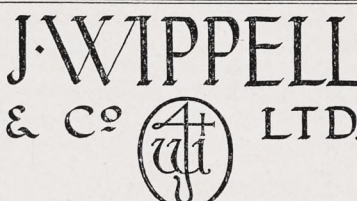


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tell her that he wanted to become a regular contributor. He signed the pledge card for two dollars and then insisted that his first pledge should be paid at once. He thereupon produced a twenty dollar bill and was given the eighteen dollars in change. The following day they discovered that the twenty dollar bill was counterfeit. A similar trick is said to have been worked on an usher at the Cathedral of St. John the Divine.

\* \* \*

#### The Boss Leads the Way

At Christ Church, Forest City, Pa., there is a Sunday school with 111 members of whom 26 did not miss a session during the past year, with not even illness allowed as an excuse for absence. The superintendent has not missed a Sunday in four years, thus setting an example for the entire school.

\* \* \*

#### Becomes Vicar of Philadelphia Chapel

The Rev. William H. Pickford, formerly secretary of college work on the Pacific Coast, has accepted a call as vicar of the Chapel of the Prince of Peace, Philadelphia. The chapel is one of three conducted by Holy Trinity parish, and has about 800 communicants. The former vicar was Rev. Joseph P. Morris who resigned a month ago to do special work at Geneva, Switzerland.

\* \* \*

#### Heads Large Negro Fraternal Order

The Ven. J. Henry Brown, vicar of St. Augustine's, Savannah, Ga., has been elected head of the state organization of the Order of Good Samaritans, one of the strongest fraternal orders for Negroes in the state of Georgia.

\* \* \*

#### Special Offerings For the Unemployed

Special offerings for the unemployed people of the Church were taken in parishes of the diocese of New York on June 25th. The fund is administered by a special committee of which Bishop Gilbert is the head.

\* \* \*

#### Fire Damages St. John's Cathedral

Fire at St. John's Cathedral, Denver, Colorado, June 19th, destroyed the sacristy, injured the organ and did about \$10,000 damage. The cause is unknown. It was a close call for the fabric. The property is fully insured.

\* \* \*

#### Bishop Taitt Has an Anniversary

The 50th anniversary of the ordination of Bishop Taitt of Pennsylvania to the diaconate was celebrated last Wednesday. His entire minis-



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try has been served in the diocese of which he is now the head. There was a service at St. James at which Bishop Taitt celebrated, followed by a luncheon at which he was the honored guest.

\* \* \*

**Bernard Iddings Bell  
Goes to England**

The Rev. Bernard Iddings Bell is to sail on July first for England to fill preaching engagements there during the summer. He is to preach at the Temple Church in London, at the Church of St. Mary the Less in Cambridge and at St. Augustine's, Kilburn. He is also to preach at a service in the Royal Albert Hall on July 14th, the anniversary of Keble's Assize sermon marking the beginning of the Anglo-Catholic revival in 1833. Dr. Bell is to return to this country the first of September to fulfill engagements in various universities and colleges.

\* \* \*

**Michigan Parish Has  
an Anniversary**

The 60th anniversary of Grace Church, Traverse City, Michigan, was celebrated on June 17th, with Bishop McCormick the guest of honor at a parish dinner, and the preacher at the anniversary service the following day.

\* \* \*

**To Honor  
Bishop Gailor**

Plans are under way for a celebration of the 40th anniversary of the consecration of Bishop Gailor of Tennessee on July 25th. It will also mark the 25th anniversary of his chancellorship of the University of the South, Sewanee.

\* \* \*

**Commencement at  
Kenyon and Bexley**

The 105th commencement of Kenyon College and Bexley Hall was held on June 19th, with the following receiving honorary degrees: Stephen M. Young Jr. of Cleveland; the Rev. E. Clowes Chorley of Garrison, N. Y.; Harry A. Peters of Cleveland; Clan Crawford of Cleveland; the Rev. Walter F. Whitman of Nashotah, Wis.; the Rev. Chester B. Emerson of Cleveland; the Rev. Maxwell B. Long of Cincinnati and the Rev. Walter F. Tunks of Akron. The Rev. David W. Thornberry was the toastmaster at the alumni banquet.

\* \* \*

**Quarter of a Million  
to St. Thomas Church**

By the will of Miss Margaret Crane Hurlburt, St. Thomas Church, New York City, is left \$260,000. \$200,000 of this is to be an endowment fund to bear her name, \$25,000 is for the maintenance of a chapel which Miss Hurlburt previously donated to the church, and \$10,000

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is for a women's society of the parish to buy garments for St. Barnabas Home, an institution of the City Mission Society.

\* \* \*

#### Commemorate Battle of Gettysburg

The 70th anniversary of the Battle of Gettysburg is to be commemorated at the Church of the Price of Peace, Gettysburg, on July 2nd, with special services morning and evening. The Rev. Walter B. Stehl of Hagerstown, Maryland, is to preach in the morning and Canon Paul S. Atkins of York, Pa., in the evening.

\* \* \*

#### Ordination in Harrisburg

Frederic Witmer was ordained deacon in Christ Church, Williamsport, diocese of Harrisburg, on June 17th by Bishop Brown. The sermon was preached by Canon Atkins. He is to be in charge of the church at Jersey Shore, Pa., and curate at St. John's, South Williamsport.

\* \* \*

#### Ministering to Men in Conservation Camps

Steps have been taken to take the Church to young men who are members of the Citizen's Conservation Corp camps, commonly known as "Reforestation" camps, in the Diocese of Chicago. There are four of such camps in the Diocese, three near Ottawa and one near Savanna. Archdeacon W. H. Ziegler has contacted each and has speaking engagements now arranged. Dean Hugh M. MacWhorter of Christ Church, Ottawa, has been in touch with those near Ottawa. Clergy are urged to notify the Archdeacon of Church boys who go to these camps. These camps offer a fertile field of work for the Church throughout the country, it is suggested.

\* \* \*

#### Party Returning to Liberia

Seven missionaries en route to Liberia will be on the high seas during the latter part of June and in July. Bishop Campbell sailed from New York June 7, also Miss Pearl Keller, returning after furlough, and Miss Ethel Louise Byerly, from Coolmeemee, N. C., a teacher, going out for the first time as a volunteer worker. The Rev. Robert T. Dickerson returns after furlough, with his bride, the former Elizabeth Baker. Two young men are going as volunteer workers, Mr. Alfred Ward Joseph of Hollyville, Delaware, and Mr. H. van Nes Allen of Glendale, Ohio.

\* \* \*

#### Michigan Summer School in Session

The summer conference of the diocese of Michigan is in session,

having opened on June 25th and running to July 1. Bishop Page is the chaplain, Archdeacon Foreman is giving a course, with the other large number of faculty members having been recruited from within the diocese.

#### BOOK REVIEW

(Continued from page 8)

both approaches, combining them in such synthesis as that of Canon Streeter in his volume, *Reality*. If the plain man has not the "equipment and perseverance" to think through

to a conception of God satisfactory for his religious life, let him go to the competent authorities in the Church, but let him not think that there is any short-cut method of constructing an adequate picture of Almighty God. Many people by temperament will find a conception of God expressed in intellectual terms unnecessary for their religious life, but *the greatest of the effort* necessary for the man who does, be he an inquiring plain man or a theologian, *can and ought* never to be underestimated.

## Services of Leading Churches

### Cathedral of St. John the Divine

New York City

Amsterdam Ave. and 112th St.

Sundays: Holy Communion, 8 a. m. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays at 4:30.

### Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 9, 11 (High Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

### 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.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8 a. m.  
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

### The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.

Sundays: 8 and 11 a. m.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Summer Services

8 A. M., Holy Communion.  
11 A. M., Morning Service and Sermon.  
Special Preachers  
6 P. M., Sunday Evening Forum.  
Holy Communion, Thursdays, 10:30 A.M.

### St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

### St. Mark's, Milwaukee

Rev. E. Reginald Williams

Hackett Ave. and Bellevue Place

Sundays: 8, 9:30 and 11:00.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, 8.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 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.  
Wednesdays: 10:30 a. m.

### Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m.  
Holy Communion.

### 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.

### Church of St. Michael and

All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

### Church of St. John the

Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m.  
Thursdays and Holy Days, 9:30 a. m., also.  
Confessions: Saturdays, 3-5 and 7-9 p. m.

### Gethsemane, Minneapolis

Rev. Austin Pardue

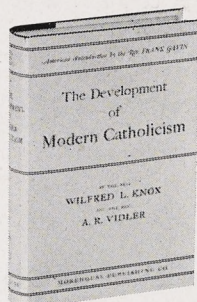
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.



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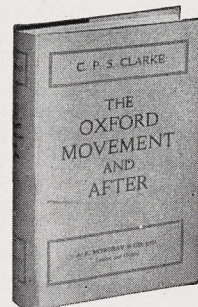
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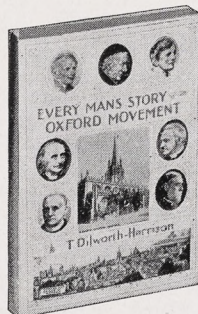
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