

THE COLLEGE OF PREACHERS



A reprint from the Christmas, 1929, issue of THE CATHEDRAL AGE

The Cathedral Age

VOLUME IV

Christmas, 1929

NUMBER 4

EDWIN NEWELL LEWIS, EDITOR

TABLE OF CONTENTS

(FOR NOTE ON THE COVER SEE PAGE 277)

THE CATHEDRAL—A POEM	
<i>By the Reverend Frederick Brown Harris, D.D.</i>	272
FRONTISPIECE—PHOTOGRAPH OF ALEXANDER SMITH COCHRAN, DONOR	
OF THE COLLEGE OF PREACHERS	274
DEDICATING A WATCH TOWER OF THE GOSPEL IN THE NATION'S CAPITAL	
<i>By Elisabeth Ellicott Poe</i>	275
“A NEW SPIRITUAL POWER HOUSE”	
<i>Address by the Bishop of Washington at the Dedication of the</i>	
<i>College of Preachers</i>	285
BISHOP RHINELANDER'S ADDRESS	290
THE STORY OF A GREAT GIFT	
<i>By the Bishop of Washington</i>	291
THE LANDSCAPE DEVELOPMENT OF THE COLLEGE OF PREACHERS	299
THE FIRST CONFERENCE IN THE NEW BUILDING	
<i>By the Warden of the College of Preachers</i>	306
CONFERENCES FOR LAYMEN RESUMED	307
A PRAYER FOR THE COLLEGE OF PREACHERS	309
A CATHEDRAL HISTORICALLY ALIVE	
<i>By the Lord Bishop of Winchester</i>	310
DOORWAY OF REMEMBRANCE TO BE MEMORIAL	319
LYDIA PAIGE MONTEAGLE—AN APPRECIATION	
<i>By the Bishop of California</i>	321
IN MEMORIAM	
THE RIGHT REVEREND JOHN GARDNER MURRAY, D.D., S.T.D.	322
CHARLES J. BELL	324
MISS ISABEL C. FREEMAN	326
PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL	326
CANTERBURY CATHEDRAL AND ITS FRIENDS	
<i>By Miss M. A. Babington, Steward and Treasurer</i>	327
THE CRUSADE OF “THE SEVENTY”—A SYMPOSIUM OF INTERESTING	
COMMENTS	337
CONSTRUCTION OF TRANSEPTS STARTED	343
BISHOP ANDERSON ELECTED PRESIDING BISHOP	347
THE PRIME MINISTER OF ENGLAND VISITS MOUNT SAINT ALBAN	348
WITH WASHINGTON CATHEDRAL PILGRIMS FROM FAR AND NEAR	349
CATHEDRAL ECHOES FROM MANY LANDS	353
FORM OF TESTAMENTARY DISPOSITION	356

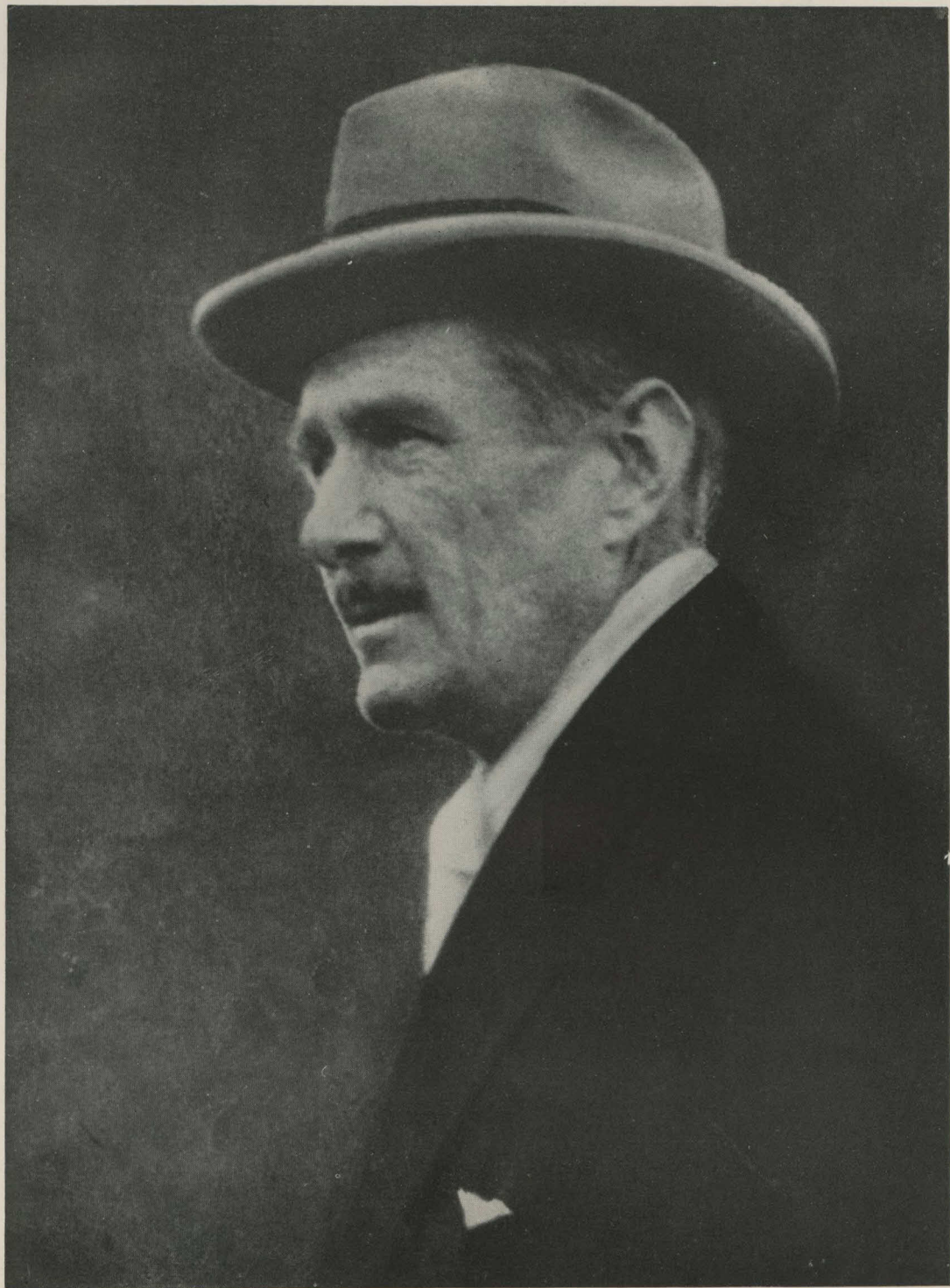
Published quarterly (Easter, Midsummer, Michaelmas, Christmas) by the National Cathedral Association, Mount Saint Alban, Washington, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington, D. C. New York Office, 578 Madison Avenue.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.

NATIONAL CATHEDRAL ASSOCIATION

Honorary Membership	\$25.
Sustaining Membership	10.
Contributing Membership	5.
Active Membership	2.
Master Builder	1,000.
Honorary Builder	500.
Active Builder	100.

including THE CATHEDRAL AGE



ALEXANDER SMITH COCHRAN—DONOR OF THE COLLEGE OF PREACHERS

From an informal photograph taken shortly before he died last June. "He was not privileged to witness in all its beauty, this noble expression of his consecrated generosity. Great as his gift was, he could not think of it in terms of material value. To him it was a holy offering."

The Cathedral Age

Christmas, 1929



Dedicating a Watch Tower of the Gospel in the Nation's Capital

By Elisabeth Ellicott Poe

IN the calendar of Washington Cathedral many red letter days will shine out in the years to come. Few, if any, will glow brighter than November Fourteenth, 1929, when the College of Preachers was dedicated to its mission of preparing men to preach the Gospel of Christ in the most effective manner.

That day was more than a day of dedication, however; it was the high realization of a Cathedral dream of the Right Reverend Henry Yates Satterlee. A bridge of years lay between the time when the spiritually freighted mind of the first Bishop of Washington first conceived the idea of such a watch tower of the Gospel in the Capital of the Nation and that November morning in the year of Our Lord, 1929, when James Edward Freeman, third Bishop of Washington, saw the fair dream of his predecessor come into such glorious flower.

Wars and the rumors of wars, the tramp of marching armies, the noble advance of science and the rise of a people's marvellous prosperity and genius had marked the years between these events. Yet in the mercy of

God, the seed of that thought sown by Bishop Satterlee in the hearts of his early Cathedral associates had never died.

With Bishop Freeman the idea won an instant welcome because he himself is a leading exponent of the prophetic ministry. So, in an inspired moment, he carried the story of Bishop Satterlee's dream to a consecrated layman, the late Alexander Smith Cochran of Yonkers, New York. Mr. Cochran's love for his fellow men was so overflowing that he knew to realize, through his material resources, Bishop Satterlee's dream, would be to extend the Kingdom of Christ on earth and help to create in his native land that true religious spirit without which no "nation or individual can find any meaning in life or salvation."

In writing of this projected School of the Prophets, as Bishop Satterlee tentatively named it, the first Bishop of Washington spoke of proclaiming "the ringing Gospel Message . . . in such a way as to win the ear of large masses of men," and specified that one of the major aims of the institution should be education in and



Photograph by Underwood & Underwood

IT WAS AN IMPRESSIVE PROCESSIONAL AS THE BISHOPS WERE ESCORTED TO THEIR PLACES IN THE REFECTORY

"Happy and auspicious is it indeed that we welcome to these halls today our beloved brethren of the Episcopate. . . . To that great host of faithful servants of the Church, scattered over this broad land and in distant parts of the world, we open these doors today. May they come to find here that comradeship and fellowship that shall deepen in them their fidelity and devotion to a Church that is loyal and united. . . ."—(From Bishop Freeman's dedicatory address at the opening of the College of Preachers.)

THE CATHEDRAL AGE

for evangelism both within and without the Church. Again he said the Cathedral was to be "a watch tower, from which signs of the times are detected; a center, in which inspiring missionary and social movements originate, and from which earnest evangelists go forth; a home of religious learning, a storehouse of Christian information, in whose scholastic and cloistered atmosphere real teachers of teachers may be found; a school of the prophets, where devout and intellectual students may ponder the questions of the day, side by side with the facts of the Gospel, where all inquirers will discover that the Christian Church is abreast with an ever advancing secular education in science and history, where skilled theologians and interpreters of 'the Queen of Sciences,' shall be competent to translate the doctrinal truths of theology into the common language of life, in such a way as to take hold of the living convictions of thinking men."

Surely this was an inspiring statement of the place the College of Preachers will take in the Church.

The day of dedication began in solemn beauty at 8 in the morning with the first celebration of the Holy Communion in the Chapel of St. Augustine, the College of Preachers Chapel. Bishop Freeman was the celebrant, assisted by the Very Reverend G. C. F. Bratenahl, Dean of Washington, the Reverend George B. Kinkead of the clergy staff of the College of Preachers, and the Reverend Raymond L. Wolven, chaplain to the Bishop of Washington. The congregation included the Right Reverend Philip M. Rhineland, Warden of the College of Preachers, the Lord Bishop of Winchester, the

Lord Bishop of Aberdeen and Orkney, clergymen in residence for the first conference in the new building, relatives of Mr. Cochran, and the family of Bishop Freeman. A sense of the veritable communion of saints came to the worshipers as they knelt there in the austere loveliness of this chapel.

"Jesu, With Thy Church Abide," a true prayer of every loyal churchman, struck the keynote of the dedication of the College of Preachers building. It was in the hearts, surely, of the pilgrims who ascended Mount Saint Alban to witness the memorable ceremony.

As they entered the door of the College Tower a scene of almost mediaeval aspect greeted them. The twentieth century and its whirl of conflicting emotions were behind. They had stepped, as if by magic, into the atmosphere of meditation and repose, associated with the Gothic architecture of the building. This impression was heightened by high refectory walls, clustering stone arches, wide corridors and a general quaintness of interior which proclaimed it different from the usual type of scholastic buildings completed in this generation.

On the wall of the entrance gleamed a fair white tablet on which was inscribed the dedication of the building to Eva Smith Cochran, mother of the donor, in a touching tribute to her lasting Christian virtues and her inspiration as a mother. Surely every priest of God who comes hither to learn at this new fountain of gospel wisdom will be thrilled and remember sterling maternal attributes as he reads how one good mother inspired her son to this mighty deed for God and His Church. Abraham Lincoln once said:

NOTE ON THE COVER FOR THIS CHRISTMAS ISSUE OF THE CATHEDRAL AGE

Our cover on this number, which is devoted especially to the College of Preachers and its dedication, shows the main entrance and tower of the newest building to rise to the glory of God on Mount Saint Alban. Looming high above the Collegiate Gothic home of the "School of the Prophets" is the Apse of the Cathedral with its lofty pinnacles and the Cross that for years has been elevated there to the highest point above the Nation's Capital.

"All that I am and all I hope to be I owe to my angel mother. Blessings on her memory." And Alexander Smith Cochran has echoed the same sentiment in a beautiful form of actual service in the College of Preachers.

The little company which had gathered to witness the dedication was representative of the Church and Cathedral interests, the state, and national life. There, too, were relatives of Mr. Cochran assembled to participate in the crowning moment of their kinsman's gift. Among these were his brother and sister, Mr. William F. Cochran, of Baltimore, Md., and Mrs. Thomas Ewing, of Yonkers, N. Y.,

and the following nephews and nieces, Mr. and Mrs. Thomas Ewing, Jr., of Yonkers; Mr. and Mrs. Newbold Noyes, of Washington, D. C.; Miss Gwendolyn Cochran, of Baltimore, and Miss Ellen Ewing. The diocesan clergy of Washington and other notables were seated in the various rooms including the refectory and the common room. There were also present clergymen from various sections of the United States who had attended conferences sponsored by the College of Preachers.

A thrill of expectation ran through the congregation when a minute or two before eleven o'clock a procession



Photograph by Harris & Ewing

THE BISHOP OF WASHINGTON MARCHING IN THE DEDICATION PROCESSION

Preceded by his chaplain and passing through double lines formed by the Cathedral clergy and visiting clergy attending first conference in the new building.

THE CATHEDRAL AGE

of more than thirty Bishops of the American church, who had gathered in Bethlehem Chapel the day before to participate in the election of the new Presiding Bishop, came into the hall headed by a Cathedral vergier bearing a mace. These reverend Fathers in God brought with them, by their mere presence, the benediction of their high office upon "this new sowing for the Master and for man." It was an impressive procession as the Bishops were escorted to their places in the refectory.

The heavy oaken doors were closed again. Two men took up their station before them, Mr. William F. Cochran, of Baltimore, brother of the donor, and Dr. William C. Rives, of Washington, D. C., representing the Cathedral Chapter, a close friend of Bishop Satterlee and Cathedral official and friend since his day.

A deep silence, nay a prayerful silence, fell over the congregation. The great moment was at hand and Cathedral history was being made.

Then, sharp against the outside panels of the heavy doors, came three resounding knocks. It was the Right Reverend James E. Freeman, Bishop of Washington, crozier in hand, asking admission in the ancient ceremonial of the Church. Behind him was the Dean of Washington, the Very Reverend G. C. F. Bratenahl, the Right Reverend Philip M. Rhinelander, Warden of the College of Preachers, and after him the Right Reverend Frank Theodore Woods, Lord Bishop of Winchester, in the resplendent scarlet vestment of a prelate of the Church of England, and behind him the Right Reverend Frederick L. Deane, Lord Bishop of Aberdeen and Orkney; the clerical members of the Cathedral Chapter, and visiting clergymen in their vestments.

The presence of the Lord Bishop of Winchester marked the interest of the mother church of England in the ceremony and in the person of the Bishop of Aberdeen was a reminder of the Church of Scotland's great gift to the Church in the United States

in the consecration of Samuel Seabury, in post revolutionary days, as the first American bishop.

When Bishop Freeman knocked, the doors were opened wide by Mr. Cochran and Dr. Rives. The Bishop entered and stood in the main doorway as he began the beautiful consecration service which was a model of its kind. After a responsive reading and first prayer in the hall the procession went into the refectory where Dean Bratenahl read the 71st Psalm, "I will lift up mine eyes unto the Hills," and the Lesson taken from the fourth chapter of St. Paul's Epistle to the Ephesians.

Then began a unique procession through the various parts of the building. Words of dedication were spoken in the kitchen, the cloisters, the common room, the conference rooms, and the dormitories. The procession marched slowly to the beautiful music of the litany, "Jesu, With Thy Church Abide," sung by the chorus of clergymen in procession. The dedication of the units was most impressive and picturesque. The scene was one of Old World beauty as it went from place to place bestowing the benison of the Church upon each material part of the fabric. These dedication sentences and prayers were said chiefly by Bishop Freeman assisted by Bishop Rhinelander.

It was a panorama, as it were, of the work and life of the College of Preachers set forth in the timely versicles and prayers.

For instance, in the refectory came the words:

V. The eyes of all wait upon thee, O Lord.

R. And thou givest them their meat in due season.

V. Whether ye eat or drink, or whatsoever ye do.

R. Do all to the glory of God.

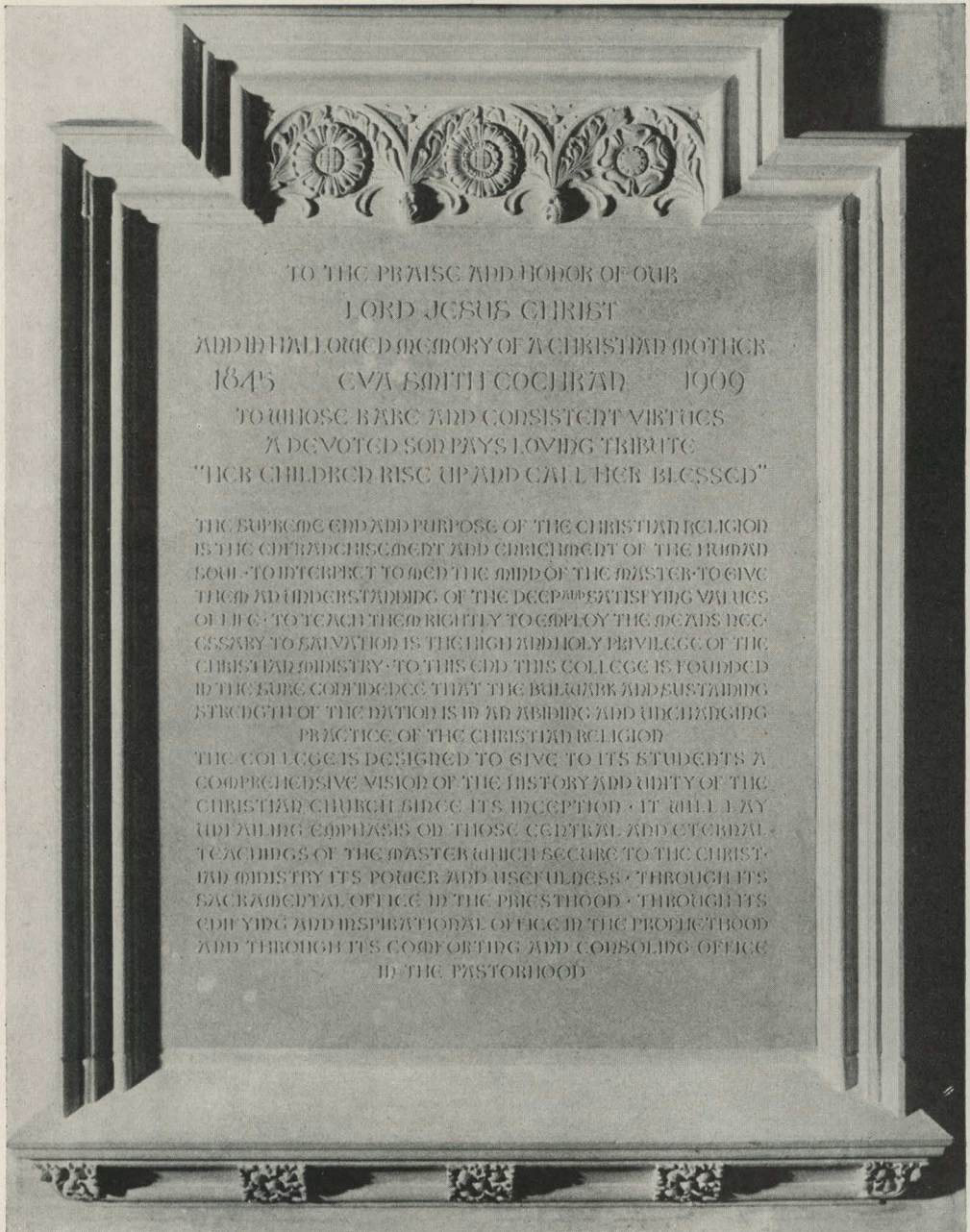
Then in the kitchen and domestic offices came the admonition:

V. Whatsoever ye do, work heartily;

R. As unto the Lord, and not unto men.

V. Knowing that from the Lord, ye shall receive the recompense of the inheritance.

R. For ye serve the Lord Christ.



ON THE WALL OF THE ENTRANCE GLEAMED A FAIR WHITE TABLET

Witnessing to the Donor's wish to dedicate the building "To The Praise And Honor Of Our Lord Jesus Christ And In Hallowed Memory Of A Christian Mother—Eva Smith Cochran 1845-1909—To whose Rare And Consistent Virtues A Devoted Son Pays Loving Tribute. 'Her Children Rise Up And Call Her Blessed'."

THE CATHEDRAL AGE

In the cloister came the reminder of Christian fellowship.

V. The love of Christ hath gathered us into one.

R. Where charity and love are, there is God.

V. Behold, how good and joyful a thing it is:

R. Brethren, to dwell together in unity.

This note of fellowship was stressed again in the dedicatory sentences used in the common room:

V. Be kindly affectioned one to another, in brotherly love;

R. In honor preferring one another.

V. Above all things, have fervent charity among yourselves;

R. For charity shall cover the multitude of sins.

The duty of the priest was brought out strikingly in the versicles and responses used in the conference rooms:

V. The priest's lips shall keep knowledge.

R. That the people may seek the law at his mouth.

V. Open thou mine eyes:

R. That I may see the wondrous things of thy law.

And in the dormitories the beautiful words brought visions of restful sleep:

V. Save us waking, O Lord;

R. And guard us sleeping.

V. That awake we may watch with Christ.

R. And asleep we may rest in peace.

Returning to the center of the entrance hall, Bishop Freeman began the actual service of dedication of the whole, finally pronouncing the following sentences:

In the faith of Jesus Christ, I, James Edward Freeman, Doctor in Divinity, by Divine permission Bishop of Washington, dedicate this building to the glory of God and in memory of his servant, Eva Smith Cochran; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We commend this House and all who shall abide herein to God's most holy keeping; praying that it may be a place wherein He will ever dwell in the hearts of his servants; that they may be preserved in all dangers and temptations, live in love one with another, and work together according to His Will. Amen.

Prayers were then said for the founder of the College, the builders

and the architects and for Christian unity.

After the singing of a hymn, Bishop Freeman ascended the refectory pulpit and gave his dedicatory address. He paid tribute to Bishops Satterlee and Rhinelander and then said in reference to the gift for the building: "If ever an institution was conceived and born in prayer, surely this one was. It has been my privilege to promote through the generosity of friends, many beneficent and splendid enterprises, but in none has the spirit of Christ been more manifest than here."

Bishop Freeman's address is published in full beginning on page 285, in this issue of THE CATHEDRAL AGE.

Bishop Rhinelander in his address told how the College of Preachers fulfilled an ideal of Bishop Satterlee with which he had been familiar for thirty years. Bishop Satterlee's vision put in his mind and heart the possibilities of some such work as this, the Bishop said, and the inspiration grew in force. Bishop Rhinelander told of the wise counsel he had received from English church friends in regard to the working out of the plan for the College of Preachers and acknowledged the debt of gratitude the College thus owed to the leaders of the Church of England. Then he introduced the Lord Bishop of Winchester to the congregation. Bishop Rhinelander's address will be found on page 290, in this magazine.

Bishop Woods expressed his joy at being able to come to the dedication to represent another Church and presented the greetings of the Most Reverend and Right Honorable Cosmo Gordon Lang, Archbishop of Canterbury, and his predecessor, Archbishop Davidson.

A buffet luncheon was served after the dedication in the refectory for the guests and members of the National and Executive Committees of the Cathedral. At three o'clock the College of Preachers was open for the inspection of the general public. Many took advantage of the opportunity to

view this newest and unique institution in the National Capital.

To trace the College of Preachers from its beginnings in Bishop Satterlee's time to the present can only be done in a limited space by touching on the high points of its romantic history. Bishop Satterlee's friend and co-worker, the late Right Reverend Alfred Harding, second Bishop of Washington, who succeeded him, kept the ideal of the College of Preachers in mind but was unable, because of the World War and other circumstances, to develop the design to the point of actual initiation.

When Bishop Freeman took up the mantle of leadership in the Cathedral enterprise in 1923 the College of Preachers was one of the first subjects to enlist his attention. He felt that there was an immediate need for a school for the post ordination training of gifted and inspired clergymen as outstanding preachers to bring the fundamentals of the Christian faith to the people. Ten years before, at a General Convention, Bishop Freeman, then a deputy in the lower House, had introduced a resolution calling for the inauguration of a nation wide preaching mission and was a leader in the evangelical campaign which followed the adoption of this resolution.

By 1924, Bishop Freeman had enlisted the Right Reverend Philip M. Rhinelander, former Bishop of Pennsylvania, and a trustee of the Cathedral, in the College of Preachers project. Bishop Rhinelander had retained through the years the inspiration he had caught from Bishop Satterlee for such an institution. As Warden of the College of Preachers, he threw himself into the work of developing it with characteristic zeal. From that time he was active in shaping its ideals, policies and organization and in clarifying its possibilities for evangelistic service. Tribute to Bishop Rhinelander's services were paid at the dedication service by Bishop Freeman in the following words: "I must take this opportunity of pay-

ing tribute to the devotion and fidelity of my friend and brother, Bishop Rhinelander, who has, during the past four years, given whole-heartedly of himself to the up-building of the most vital interests of this work."

Gradually the College of Preachers ideal began to arouse the attention of devoted Churchmen and women. In the autumn of 1926, Mrs. Gibson Fahnestock, long a friend of Washington Cathedral, gave a gift of \$10,000 to the College to found the Mary Lee Andrews Scholarship therein in memory of her mother, Mrs. Richard Snowden Andrews of Baltimore, Maryland.

Even without a permanent home, the College of Preachers has already been functioning for nearly five years. By means of conferences and discussion gatherings beginning in 1924, it had assisted many members of the clergy of the Church in the development of the preaching power in their appointed fields. Eminent pulpit orators, leading theologians, and instructors in sermon technique, together with prominent spokesmen from other communions, made their knowledge available through this medium to clergymen assembled from all sections of the country at various meetings during that time.

Thus Bishop Satterlee's dream began to crystallize into reality. And then through Bishop Freeman came the great gift from Mr. Cochran which was to ensure it for all time. Now the dream could take tangible form and shape in a permanent building and adequate endowment—probably the most unique Church institution on the continent.

With the spiritual foundations of the College of Preachers well and truly laid the time had come for architects to fashion the fair palace of religious learning. After due study by the Cathedral Chapter and the architects of Washington Cathedral, Frohman, Robb and Little, of Boston and Washington, the beautiful English collegiate Gothic building was designed.

THE CATHEDRAL AGE



THE RIGHT REVEREND PHILIP M. RHINELANDER—WARDEN OF THE COLLEGE OF
PREACHERS

Former Bishop of Pennsylvania and now Trustee of Washington Cathedral, he has served since 1924 as presiding officer and Chaplain of the new School of the Prophets which he first discussed, at the beginning of his ministry, with Bishop Satterlee.

The completed structure is one of the most attractive of its type to be found in America. With its rambling series of varying roof levels on the hillside facing Woodley Road, immediately east and north of the apse of Washington Cathedral, it gives the appearance of having grown in accordance with the irregular contours of the land. Radiating from a central tower that faces Woodley Road are a series of wings gradually ascending the hillside. Each wing has distinctive architectural characteristics in addition to variations in height which range from three and four stories in the front to the low single story proportions of the unit, higher on the hillside, planned as the residential quarters of the Warden.

The College of Preachers building contains accommodations for twenty-five resident students and the staff. With its large refectory and spacious common room, it can entertain gatherings up to one hundred. The Chapel of St. Augustine in a wing at the westernmost extremity is inspired by early Gothic design of the 12th and 13th centuries. The refectory is a great dining hall, two stories in height with an elevated reading desk at one corner from which one of the students may read aloud during meals in accordance with mediaeval custom.

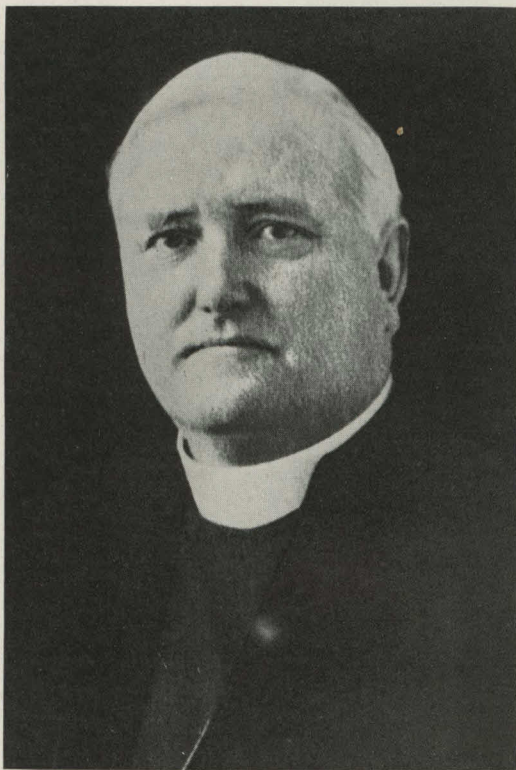
From the several photographs reproduced in this magazine it will be seen that the new building is adapted to the definite purposes for which the College of Preachers is founded.

Finally, as this article began with naming November 14, 1929, as a red letter day in the Washington Cathedral calendar, it is fitting to close by calling attention to the same day's

significance in the history of the Episcopal Church in the United States. Exactly 145 years ago—on November 14, 1784—the Reverend Samuel Seabury of Connecticut, received the laying on of hands from the Scotch Bishops in St. Andrew's Cathedral in Aberdeen and thus the American episcopate began. It was singularly appropriate, therefore, that the Lord Bishop of Aberdeen and Orkney should be a guest of honor of Washington Cathedral on this occasion.

He is in America in the interests of the proposed reconstruction of St. An-

drew's Cathedral as a memorial to the consecration of Bishop Seabury.* His mission is to recall to our minds the vivid chapter in the history of the American episcopate when the hospitable Scottish Bishops, Kilgour, Petrie and Skinner, welcomed the clerical pilgrim from the colonies seeking the



THE LORD BISHOP OF WINCHESTER

Who brought greetings from the Church of England at the College of Preachers dedication and acted as one of the leaders at the conference following the exercises. See his article on Winchester Cathedral beginning on page 310.

*See THE CATHEDRAL AGE, Vol. II, No. 3—Michaelmas, 1927—Page 15.

THE CATHEDRAL AGE

apostolic rite of consecration to the office of a Bishop in the Church of God. with their distinguished colleague from Aberdeen.

The Bishop of Washington is the 330th Bishop, in unbroken apostolic succession from Bishop Seabury, consecrated on American soil and nearly forty other Bishops who have been consecrated as a direct result of the courageous act of those Scottish Bishops, sat in the refectory that morning Equipped for full service in spreading abroad the glad news of the Gospel through training men to carry the message to all corners of the earth—particularly to those who are out of touch with Christ and His Church—the College of Preachers of Washington Cathedral begins its challenging destiny on Alban Hill.

“A New Spiritual Power House”

Address delivered by the Right Reverend James E. Freeman, D.D., LL.D.,
Bishop of Washington

At the dedication ceremonies of the College of Preachers

RIGHT REVEREND BRETHREN, HONORED GUESTS OF THE CLERGY AND LAITY.

Today witnesses the glowing summation of a work that had its early inception in the mind of my honored and beloved predecessor and friend, Henry Yates Satterlee. As we bring to fruition, one by one, these splendid works on Mount Saint Alban, we remember with gratitude this master planner and high-souled dreamer. In vision he saw this land of promise afar off. We recall with gratitude his early struggles and his indomitable perseverance. Shall we not believe that his happy and exalted spirit rejoices in this new day of realized hopes and prayers?

The College of Preachers is here because it meets a well-nigh universal demand. It is here, let us believe, because God wills it so. It is here as a new witness to that Christian faith that prevails from age to age, in spite of all our failures, mistaken interpretations and misguided efforts. An age that is marked by much of speculation and negation demands, as Professor Henry Fairfield Osborn has said, a “reaffirmation of the elemental imperatives of religion.” We are here today to reaffirm a faith that has,

through the long centuries, resisted repeated attacks and gained fresh strength and won new victories. We are not here as apologists for a system that has become effete, or that is unadapted to modern needs and modern conditions, but on the contrary, is utterly indispensable to them. What fitter place than this, here in the capital of the Republic, youngest of great world powers, to acknowledge anew the sovereignty of Him, who is the Prince of Peace and glorified Saviour of Mankind.

To America, and through America to the world, we once again affirm our belief in those enduring Christian principles and ideals that lie at the very foundation of our institutions and that alone guarantee to us our proud estate and commonwealth. If recent years have disclosed both our weakness and our strength, if increasing prosperity and broadening culture have given us undue self-confidence and increasing pride and arrogance, we pause again today to register in this noble building, our unfailing allegiance and devotion to Him, whose mighty teachings constitute our hope and our salvation.

A school of the prophets, a place of

CHRISTMAS, 1929



Photograph by R. J. Bonde & Sons, Inc.

A UNIQUE FEATURE OF THE REFECTORY IS THE READING DESK

In one corner from which the addresses at the dedication were delivered and from which it will be possible on occasions for one of the students to read aloud during meals in accordance with mediaeval custom.

renewal and refreshment for Christ's ambassadors and evangelists, a building whose ample halls speak of quiet and repose, have we here. The "shad-

ow of a great rock in a weary land" must this be, to those who are seeking for that serenity of mind that issues in fullness and richness of utterance.

THE CATHEDRAL AGE



VIEW OF THE REFECTORY FROM THE READING DESK LOOKING EAST

Showing its lofty beamed ceiling more than two stories high, ample gothic windows and simple furnishings. "The Seventy" associate missionaries of the Church was the first group to ever break bread in this impressive dining hall.

Our calling is one that must ever seek for fresh contacts with the great Teacher. There is that in our office as prophets, priests and pastors that

must find refreshment and strength in protracted communings with Him, who alone is our stay and our inspiration. Our age is calling for a vital and

vitalizing ministry. The modern pulpit is being subjected to new and severe tests, but its place of power and influence is not lessened, nor is its message, when clothed with intelligent zeal and thrilling earnestness, unappealing and unproductive. The very exigencies of this pregnant hour, give to the prophet of God a place of advantage never before equalled or surpassed. If we have indulged over-much in mechanisms, if excess of organization has stimulated our zeal to the hurt of our prophetic ministry, then today we would once again claim our proud heritage and reconsecrate our lives, our talents and our gifts, that men may know that we have seen Jesus and learned of Him.

In giving fresh emphasis to the evangelist's place and work, we do not lessen one whit our obligation to those other ministries, that interpret through Sacrament and pastoral care, our Holy office. Our field of service is unbounded and unlimited, but if we would minister to the needs of our time, we must revive with power the office of the interpreter, and our temples must once again feel the warm glow and fire of the consecrated prophet of God. It is for these things that we set apart this building today. Other schools and institutions of learning have their essential place, other and many agencies will bring their gifts to add strength and enrichment to our ministry.

We assume for this College no su-

perior place, we covet for it no undue distinction, we give and give gladly to this ancient Church of ours a new spiritual power house, unrestricted and unembarrassed by conceits of party or cult, whose broad aims and policies recognize with catholic vision, neither geographical or other limitations. To serve the Church in the nation, is our selfless desire and confident expectation. Sheltered beneath the lofty walls of the great Cathedral, this



QUIET CORNER IN THE COMMON ROOM
With windows looking out on the cloister garth.

noble house shall stand, speaking to its chosen sons in bold affirmations of the privileges and the joys of a ministry that proclaims a faith and a victorious Saviour. We may not with selfish pride espouse here causes or policies that are divisive. We may not essay to create a new cult or to promote a new school. We would make these walls so warm and rich with the spirit of Christian hospitality and brotherly love that within them all may feel the fel-

lowship of a common calling, and rejoice in a common service. We would seek to so invest this building with the divine Presence that every man who enters it may experience His companionship and in that companionship find refreshment and repose.

If ever an institution was conceived and born in prayer, surely this one was. It has been our privilege to promote through the generosity of friends, many beneficent and splendid enterprises, but in none has the spirit of Christ been more manifest than here.

It would be impossible to relate in

THE CATHEDRAL AGE

detail the incidents attending the gift that made this building possible. The excelling modesty of the man who responded to the appeal, precludes any extended statement from me on this occasion. A friendship, ripened through long years of intimacy, brings this sacramental offering today and lays it upon the altar of service. Alexander Smith Cochran was not privileged to witness in all its beauty this noble expression of his consecrated generosity. Great as his gift was, he could not think of it in terms of material value. To him it was a holy offering. Through me he would speak in this presence today. May I venture to quote from one of his many letters expressive of his yearning for this college? "What I feel is that the study and understanding and appreciation of the inner meaning, development and spirit of the Church, from its foundation by Christ, to certainly the point where material conditions changed the outer forms of life, is necessary to teach its spirit and to keep it alive, and this study cannot but add to one's faith. Faith is a gift of God and He gives it in ways we can't understand or understand only when we receive it. I do not think a nation or an individual can find any meaning in life, or salvation, without a true religious spirit. I know that our spirit is right in this College, and that we can't be making a mistake."

Thus, with a faith strengthened and sustained, yes, enriched through much suffering, this gallant and loyal son of the Church would call us today, away from our petty and insular concerns and habits of thinking, and charge us to make ready for a fresh advance and a fuller and holier service. He sensed the pressing needs of the world, he had seen it pass through its dark Gethsemane, he himself had felt the hot breath of its fiery flame. He had, through much study and reflection, seen the folly of its quest for satisfaction and to his vision its solace and peace could alone be found in the uplifted Son of God upon the Cross.

Rarely, if ever, have I known such devotion to a great ideal, such nobility of purpose, as my friend disclosed in those eventful days when we planned and hoped to an end, of which we are the witnesses today. I repeat, this gift is sacramental in character, "the outward and visible sign of an inward and spiritual grace." With such a background of devotion, with such a lofty and holy purpose, it cannot fail of high accomplishment. Thus, with depth of gratitude and fullness of consecration, we come to dedicate that which has already been hallowed by prayer and solemn resolution. It is a great trust, a trust we hold for the whole Church. As an integral and essential part of this Cathedral plan, we would with humility seek to administer it as stewards, who must one day give account of their stewardship.

Happy and auspicious is it indeed that we welcome to these halls today our beloved brethren of the Episcopate. Happy and fitting is it that in loyal comradeship we are permitted to welcome an honored brother of the Mother Church in England. The tie that binds us together grows increasingly strong and intimate with the passing years.

To that great host of faithful servants of the Church, scattered over this broad land and in distant parts of the world, we open these doors today. May they come to find here, that comradeship and fellowship that shall deepen in them their fidelity and devotion to a Church, that is loyal and united; may they gain here through study and reflection and an intensified devotional practice, a truer understanding of a ministry that finds its highest and holiest satisfaction and joy in fullness of service!

To the honor and praise of our Lord, Jesus Christ, and in hallowed memory of His faithful servant, EVA SMITH COCHRAN, we solmenly dedicate this College of Preachers.

Bless, Lord, our work and enrich it with the abiding presence of Thy Holy Spirit.

Bishop Rhinelander's Address

As I stand here and speak to you, this beautiful building chiefly signifies in my thought of it, the fulfillment of the visions and prayers of more than thirty years, made possible today by the princely generosity of Mr. Cochran. That is why this occasion moves me strongly to thanksgiving. Bishop Satterlee, the first Bishop of this Diocese, planted the seed which has come to its flower under Bishop Freeman.

Bishop Satterlee in his wise and far-seeing plans for Washington Cathedral, included in them as an essential part, the establishment of a missionary centre where evangelists and missionaries should have their training, and from which they should go out to do their work. I began my ministry as Bishop Satterlee's chaplain, just thirty-three years ago, and it was his clear insight and strong faith which first planted in my mind the ideal of some such work as this. Through eight years of teaching in our theological schools and twelve years as Bishop of Pennsylvania, the ideal gradually became more deeply rooted and more clearly outlined. I was constantly discussing it with friends both in England and in this country. My English friends especially showed keen sympathy and interest, and from the first have proved their practical good will by their wise counsel and their timely help.

As an illustration of this, it may interest you to know that the service which we have just used, as well as the one used earlier in the day for the dedication of the Chapel, was in large part the

contribution of Dr. Frere, the Bishop of Truro, one of the foremost liturgical scholars in the English Church.

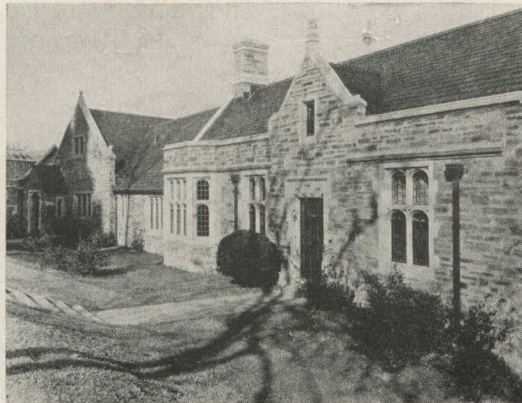
In many ways, therefore, the work that has been done here, and is waiting to be done, owes, and I hope will always owe, a debt of gratitude to the leaders of the Church of England.

A year ago last summer I had the pleasure of being in Winchester with the present Bishop and of talking to him about this College. I met a very cordial response and found him willing to reserve for us a part of his projected American journey, which is now in process and which I fear will leave him rather breathless and exhausted. None the less, he is here today to keep his most kind promise and is prepared to give us not less than five of his valuable days for conference with us in regard to this work and the best uses of this building.

All I have to say to you is simply by way of introduction to him. He brings us the sympathetic greetings and good wishes of the Mother Church. More than that, he will speak out of his own rich experience at home of that evangelistic ministry which we are trying to develop and reinforce in this American Church by the instrumentality of this College.

There is no more distinguished diocese in the whole of England

than that of Winchester. Its traditions must always be an inspiration to a student of its history. It is a great privilege to welcome here today and on this occasion its present Bishop, who so truly and so worthily represents the Diocese from which he comes.



REAR VIEW OF COLLEGE OF PREACHERS
Showing entrance to the Warden's apartment.

The Story of a Great Gift

By the Bishop of Washington

At the urgent request of many friends of the College of Preachers, I have written in narrative form the very remarkable story of how the great gift was made. While it is an intimate and very personal recital, I feel that the incidents it records are of such significance and the spirit of the donor so fine that they are worthy of being given to those who are interested in the events leading up to the erection of the noble buildings that have recently been dedicated to their important ends.

IN early May, 1927, on a Saturday evening, busy with preparations for the following day, I was interrupted by the receipt of a cable from Paris, bearing Alexander Smith Cochran's name, telling me of the satisfaction which an intimate letter of mine had brought him and concluding with an urgent invitation to cross the ocean and pay him a long deferred visit. "Your recent letter betrays a touch of fatigue," he suggested, "come over here and rest up." Engaging as the invitation was my spring appointments seemed to definitely preclude such a coveted trip. I gratefully declined. Another cable and letter from Paris quickly followed more insistent than the first and with a hearty desire to see my friend I sailed. Little did I realize at the time that it was to be an epochal spiritual experience in my life as well as his. Mr. Cochran and I through the long years of fellowship had only on rare occasions discussed our religious views and convictions. The very intimacy of our relations seemed to preclude it. He had once written me from Hong Kong a most reflective letter, in which he had said: "Some day I'll drift back and talk over with you our philosophies, for after all, one's life is one's philosophy." While not given to anything that was emotional or unduly demonstrative in expressing his more secret feelings, I had always felt that in the deeper recesses of his soul there resided a fine reverence for things sacred. His treasured memories of and unfailing devotion to his mother were the

sure guarantees of his fine, if inarticulate, religious convictions.

I arrived in Paris on June sixth, and immediately my friend came to my rooms, although, as I readily saw, physically depleted. Our meeting after the lapse of several years was refreshing and stimulating, and in spite of his weakened condition he showed the old mental alertness. Our first evening together was largely one of reminiscence. The evening of June ninth, 1927, without plan or design, was destined to be a notable one in the experience of both of us. We talked of many things until quite late in the evening, recalling incidents, and personalities with whom we had been associated covering in general the days of the past. As I started to leave at eleven o'clock he urged me to remain for another hour, saying: "If you're not too tired let's talk some more, that is, provided you don't mind my talking to you about my own experiences in these more recent years."

I knew full well the long and exacting periods through which he had passed, in hospital and sanitarium, of repeated and exhausting operations, but I had no knowledge of the fortitude with which he had stood them nor the remarkable mental and spiritual experience that had been his.

"We've talked a lot about my case and my interests tonight, let's talk awhile about yours," he said. "What about conditions in Washington and how is the Cathedral and its other agencies coming along?" "I wanted

to come over here for this visit with you," I answered, "not to talk about what I am doing, but about all those other things in which you and I have been so long interested." "Yes, I understand that, and we'll have plenty of time to do that too, but just now tell me how you're getting along and how the big work is proceeding."

He displayed such an evident interest that I quickly responded, giving him a brief but graphic account of the work we had in hand, concluding with the observation that it had been difficult for me to get away from Washington at the present time as our College of Preachers was having its June sessions. Instantly he was alert with interest. "What kind of a college is that?" he asked, "you've never mentioned it before in any of your letters." As briefly as possible I told him of this new experiment to place a fresh emphasis upon the preaching or prophetic office, adding that, in our judgment there was great need for such new emphasis. "You're entirely right about that," he responded, "as a matter of fact, it is of far greater importance to give the clergy a new conception of what we laymen need, and to have them know the spiritual poverty of the present situation, than it is to build cathedrals or parish churches. Strange as it may seem to you, through these long months of physical pain and detachment from old friends and environments, I've had time to think a good deal about many things and somehow my mind has turned to all that which your College of Preachers is evidently trying to do. Tell me more about it."

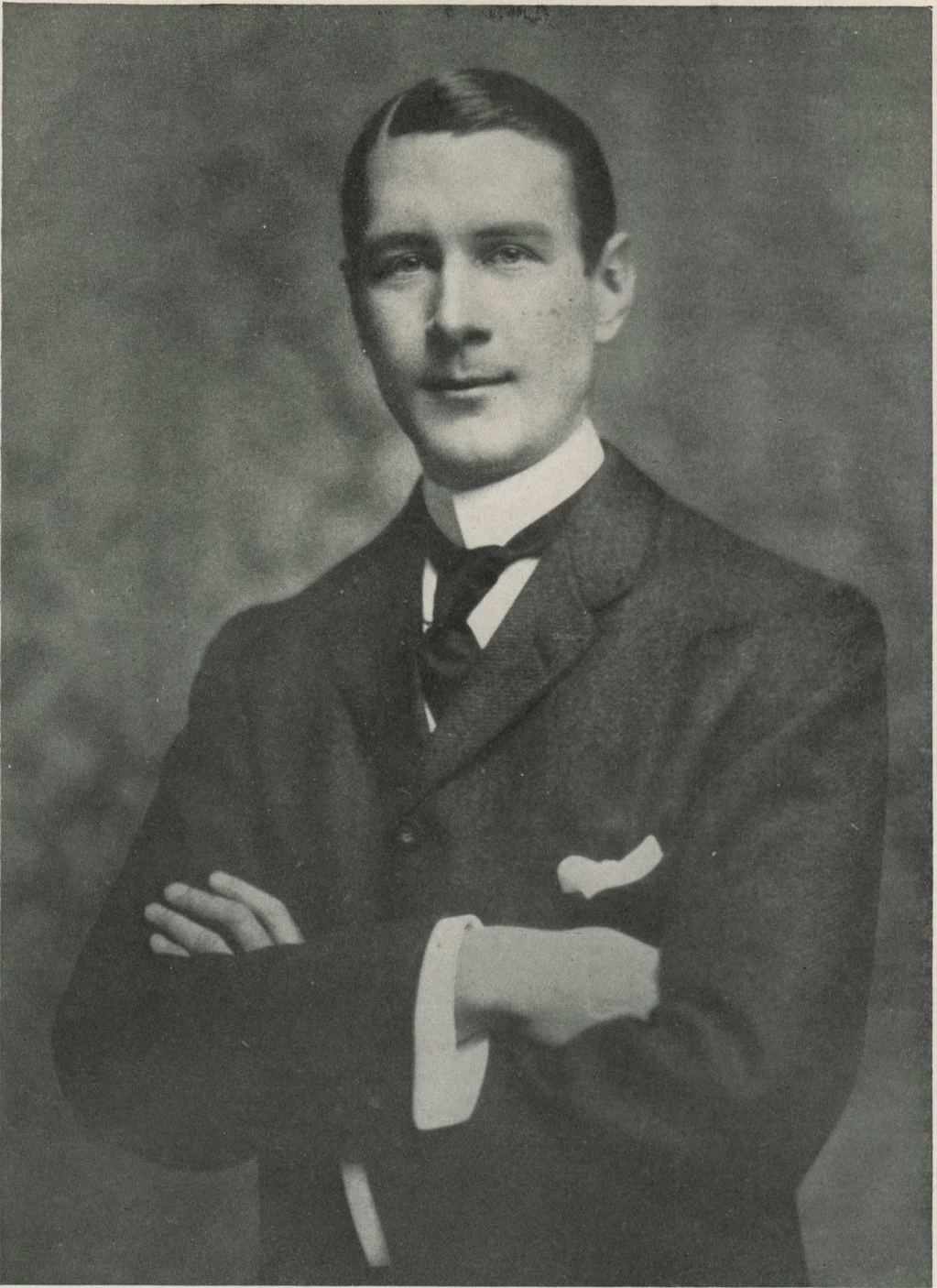
In the space of a few minutes, I unfolded the aims and purposes of the new enterprise. I had never in all my experience with Mr. Cochran seen him disclose such intense interest. Novel things or those that seemed experimental made no appeal to him, but now with an eagerness quite uncommon to him, he was reinterpreting to me the values of that of which I spoke. At the end of the brief recital he

asked: "What have you in the way of financial support and what facilities do you need to carry forward this splendid agency?"

I told him the whole story as graphically as I could, but had hardly concluded it when he said with an evidence of deep emotion that brought him to his feet: "It's a strange thing, your coming over here just at this time and telling me about plans for an institution that, in a formless way, I have been thinking of through all these months of sickness. While I've always had a real reverence for sacred things and sacred offices, I confess, perhaps through my own carelessness, perhaps through the carelessness of those in your profession to whom on occasion I have gone, I've never until recent years had a right understanding of the Church, its ministry and sacraments. Like most boys attending a church school, I was confirmed when I was sixteen and had my first communion. Whether at home or abroad I've supported the Church, and I've believed in it, but somehow, largely I think from lack of a proper understanding of the deep significance of Christ's teachings as interpreted to men through His Church, I've been unresponsive to its call. You know my fondness for philosophy, especially Greek, and how for years I immersed myself in the literature, art and ideals of that wonderful people—well, I've found a new and finer teacher than those I have heretofore followed."

From his bookcase he brought a volume: "This is one of St. Augustine's remarkable works, a book that has made a profound impression upon me. It has given me a new vision of the meaning of life and from Augustine I have passed to a still greater teacher, namely, St. Paul, and from St. Paul I have now come reverently to the greatest of all teachers, Christ Himself." As suggestive of the mental stages through which he had passed, he quoted and read extended excerpts from his three great teachers, indicating as he read certain parallel passages,

THE CATHEDRAL AGE



MR. COCHRAN'S PORTRAIT AS A YOUNG MAN HANGS IN THE COMMON ROOM

Of his friend, Bishop Freeman writes, "With a faith strengthened and sustained, yes, enriched through much suffering, this gallant and loyal son of the Church would call us today, away from our petty and insular concerns and habits of thinking, and charge us to make ready for a fresh advance and a fuller and holier service. . . . I repeat this gift is sacramental in character."

CHRISTMAS, 1929



Photograph by R. J. Bonde & Sons, Inc.

A PORTION OF THE COMMON ROOM WHERE CHRISTIAN FELLOWSHIP WILL PREVAIL

This spacious room about which the social life of the College of Preachers is expected to revolve, is on a level above the refectory and the entrance hall. Mr. Cochran's portrait hangs over the fire-place.

the transcendence of Him in whom he had at length found his deepest joy and satisfaction.

I do not recall in any experience I have had anything that approximates for fine spiritual fervor and quickening zeal this memorable evening in Paris, where two men felt such kinship of soul as can only come when hearts glow with that strange thing we call "spiritual power". The one thing that lingers above all else in my memory of this remarkable night I cannot find words adequately to express; but I can best interpret it by saying that it was the calm and dispassionate judgment, the amazing clearness of vision and the unchallengeable depth of sincerity that marked my friend's discourse as he sought to reveal to me the momentous intel-

lectual and spiritual experience through which he passed.

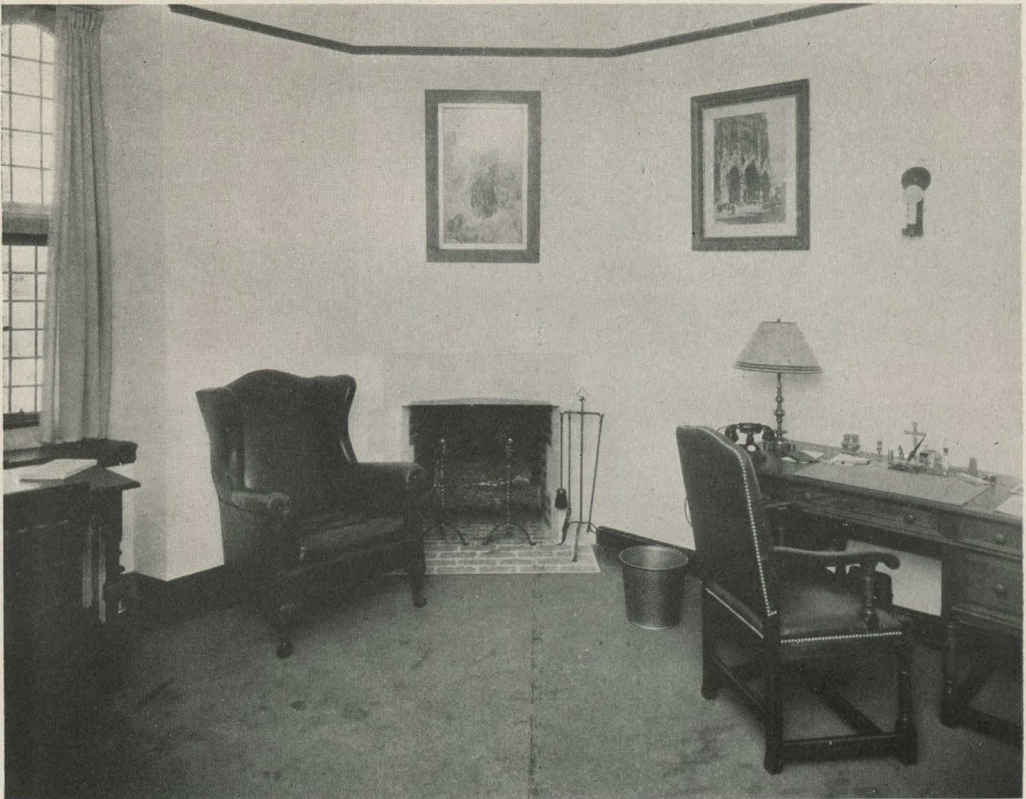
"This new College of Preachers, or school of the prophets, of which you speak, I conceive to be of real practical value, especially in an age that has placed too great stress on material things. If through any gift or counsel I may help a little to re-emphasize the real and satisfying values of life, which are spiritual; in other words, if I, a layman, can in this way bear testimony to what I believe to be our greatest need in America today, I shall count it the greatest privilege I have ever enjoyed." With this brief word he gave me the promise of a gift of a million and a quarter dollars with which to build, equip and endow, the first unit of the College of Preachers of Washington Cathedral in the

THE CATHEDRAL AGE

capital of the nation. The modesty with which the gift was made, the disclaimer of all generosity, the affirmation of the privilege it meant to him, and the intelligence with which he visioned the great value of such an institution, all these disclosed themselves in less time than it now takes me to relate the incident. And the gift of a million and a quarter dollars (he subsequently increased it to a million, four hundred and fifty thousand dollars), was made in less than ten minutes from the time I casually told him of the spring meeting of a group of some fifty clergymen, who had met together in Washington at the call of a new, but unorganized agency, that we had come to designate: "The College of Preachers".

It has repeatedly been my privilege to be the recipient of large and notable

gifts for institutions to which I am officially related, and I have witnessed many evidences of high-minded stewardship marked by unusual modesty; but I have known nothing more unique in these respects than what transpired in my friend's room in Paris, on that memorable night of June ninth, 1927. Once the promise of the great gift was made, he pledged me to hold it in confidence until such time as he saw fit to release me, and never in any future discussions with him to refer to what he had gladly done or to thank him for the doing of it. From that day forward to the end, we never again spoke of our great ideal or its further development in terms of money. "We've set ourselves to do this thing, now let us think only of carrying it forward," this was the high resolve that brought to a climax this unforgettable evening.



CORNER OF STAFF STUDY AND LIVING ROOM IN THE TOWER

Arranged with bedroom adjoining, these suites afford comfortable quarters for staff associates or special guests of the College of Preachers.

CHRISTMAS, 1929

As I rose to go, my friend, tired but exhilarated by the new pledge of loyalty to a great cause, accompanied me to the street. The hour was late but in spite of it, we were both conscious as we said "good-night" that the only rest we should enjoy was one that seeks repose, not in sleep, but in the contemplation of a vision of service that commands all the consecration we may bring to it. Before the morning of a new day appeared we had both, in the wakeful hours, written to each other letters that, in part at least, set down the lasting impression of our new compact.

The ideal we conceived for this inspirational college was impressed so deeply upon my mind that I wrote down my conception of it and sent it by messenger to my friend the following morning. He too had found satisfaction in having by my plate at breakfast, a note of assurance, expressive of the new partnership into which we had entered. We were attempting to do something new, to establish that which should, we believed, contribute mightily to the Church, deepening and strengthening the ties of fellowship among its clergy and giving new impulse and power to its ancient prophetic office. My brief summary of what we jointly designed the college to be and do, my friend always called "our memorandum of agreement"; on another occasion he called it: "Our memorandum of dedication". This little "memorandum" became to us both a sacred thing; no articles of partnership were ever more so. It is enduringly cut in stone and placed in the large entrance hall of the college, there to bear witness to the devotion of "a certain rich man", who gave himself with his gift.

This precious "memorandum" runs as follows:

"The supreme end and purpose of the Christian religion is the enfranchisement and enrichment of the human soul. To interpret to men

the mind of the Master; to give them an understanding of the deep and satisfying values of life; to teach them to rightly employ the means necessary to salvation, is the high and holy privilege of the Christian ministry. To this end this College is founded, in sure confidence that the bulwark and sustaining strength of a nation is in an abiding and unchanging practice of the Christian religion. The College is designed to give to its students a comprehensive and broadly catholic vision of the history and unity of the Christian Church from its inception. To give unfailing emphasis to those secure and unfailing teachings of the Master that secure to the Christian ministry its power and continuing usefulness, through (a) Its sacramental office in the priesthood; (b) Its edifying and inspirational office in the prophethood; (c) Its comforting and consoling office in the pastorhood."

The readiness with which Mr. Cochran visioned the possibilities of the College of Preachers and his fine outlook upon what it was in his mind designed to be, is illustrated in a few excerpts from his letters. He had gone through great physical suffering and during the long periods in hospitals his reflection upon things spiritual betrays the depth of his feelings. "One goes along and gets absorbed in the little preoccupations of living," he wrote on one occasion, "and passes by the real things until something stirs the spirit, like a letter from a friend or a remembrance of the past." Again he writes from Paris, "I don't think an individual soul, or, indeed a nation itself, can find any meaning in life, or salvation, without a true religious spirit." Again he writes, as he reviews his own mental processes in acquiring a clear vision of what religious faith had come to mean to him: "Faith is a gift of God and I suppose He gives it in ways we can't understand, or understand only when we receive it. So I suppose we turn for

THE CATHEDRAL AGE

assistance to outside help, the Church, an understanding soul, good works, etc."

With remarkable discrimination he would from time to time analyze the present methods of the Church in the light of the tragic needs of men who were seeking for light on darkened pathways. He was always generous but he urged the importance of making the Church and her ministers more effective in meeting the needs of those who, as he expressed it, were "walking in dry places, seeking rest". The need of highly consecrated men who could be "spiritual advisers", to whom those in doubt and confusion might go, he conceived to be of the most vital importance. Organizations, mechanisms might be necessary; but it was the "spirit of the living creature in the wheels" that was needed. He gave me a slip of paper on which he had written a sentence he had evidently gathered from some source that he said expressed what he felt: "Let not the pastor diminish his care of things within through his occupation about things without. For oftentimes there are those who, having as it were forgotten that they are set over their brethren for the sake of their souls, make themselves servants with all the strength of their heart to the cares of this world."

It was a strikingly significant thing that this cultivated, finely sensitive man, whose contacts with Christian agencies and institutions had not been intimate and whose life had sustained long periods of sickness and absence in foreign countries, should be giving himself to the study of the Church's history from its beginnings, reading with avidity the philosophy of religion and examining with minute care the various standards and systems of organized Christianity. After summing up one of his searching analyses of present conditions in the Church he wrote: "What I do feel is, that the study and understanding and appreciation of the inner meaning, development, accom-

plishment, spirit of the Church, from its foundation by Christ, to certainly the point where material conditions change the outer form of its expression, is necessary, if we are to teach its spirit and keep it alive."

He later says that his study of the early history of the Church "changed or crystallized my attitude towards it." He could not think of the Church as a sporadic growth with recurring periods of new and freshened expression, changing and adapting itself to each new age. It had a divine Founder, it had systems and sacraments and to them, if it was to serve the needs of men, it must adhere. "I'm only able in my simple way to tell you what I've felt the need of; if I can through you and this College of Preachers, which has but one purpose, namely, to strengthen, stabilize and deepen the spiritual life of the Christian ministry, contribute something to the whole Church in America, I shall be grateful." He admonished me again



CURRENT INFORMATION WILL BE AVAILABLE IN THE COMMON ROOM

The reading table and magazine rack invite contacts, in an atmosphere of quiet meditation, with modern thought on religious, social and international questions.

and again to seek for a finer unity in the Church. He wanted the College to be, not a new kind of seminary, nor necessarily a post-graduate school, but a place of retreat and spiritual refreshment to the clergy who felt the need of reemphasizing the real spiritual values of their ministry.

The two years that followed the evening in Paris were marked by a steady physical decline on the part of my friend, but as physical weakness increased, there came the fulfillment

of that word spoken by Christ to another in his hour of need: "My strength is made perfect in weakness." The long friendship became a blessed intimacy. Again and again he would speak of the seeming presumption of his counselling me, a bishop of the Church, concerning matters of which he had no technical knowledge. Into the sanctuary of such a friendship one cannot bid another enter. There are intimacies too sacred to be chronicled. * * *

Cathedral Chapter's Tribute to Alexander Smith Cochran

THE Chapter of the Cathedral of St. Peter and St. Paul in the City and Diocese of Washington pays its tribute to Alexander Smith Cochran, a member of this body, and a most generous promoter and benefactor of the National Cathedral Foundation, by his liberal provisions for establishing, building and endowment of the College of Preachers in memory of His Mother, to the end that the Word of God and the Gospel messages of love, light, grace, peace and good will may be the more fully and widely proclaimed to the people of America. We put on record our deep-felt appreciation of his noble aid, and we pray Almighty God to bestow on him the fulness of light and understanding in His presence for evermore, and to enable us to maintain with fidelity his great trust and institution for the greater glory of God, and the help of men, in the self-same spirit in which it was given.

The Landscape Development of the College of Preachers

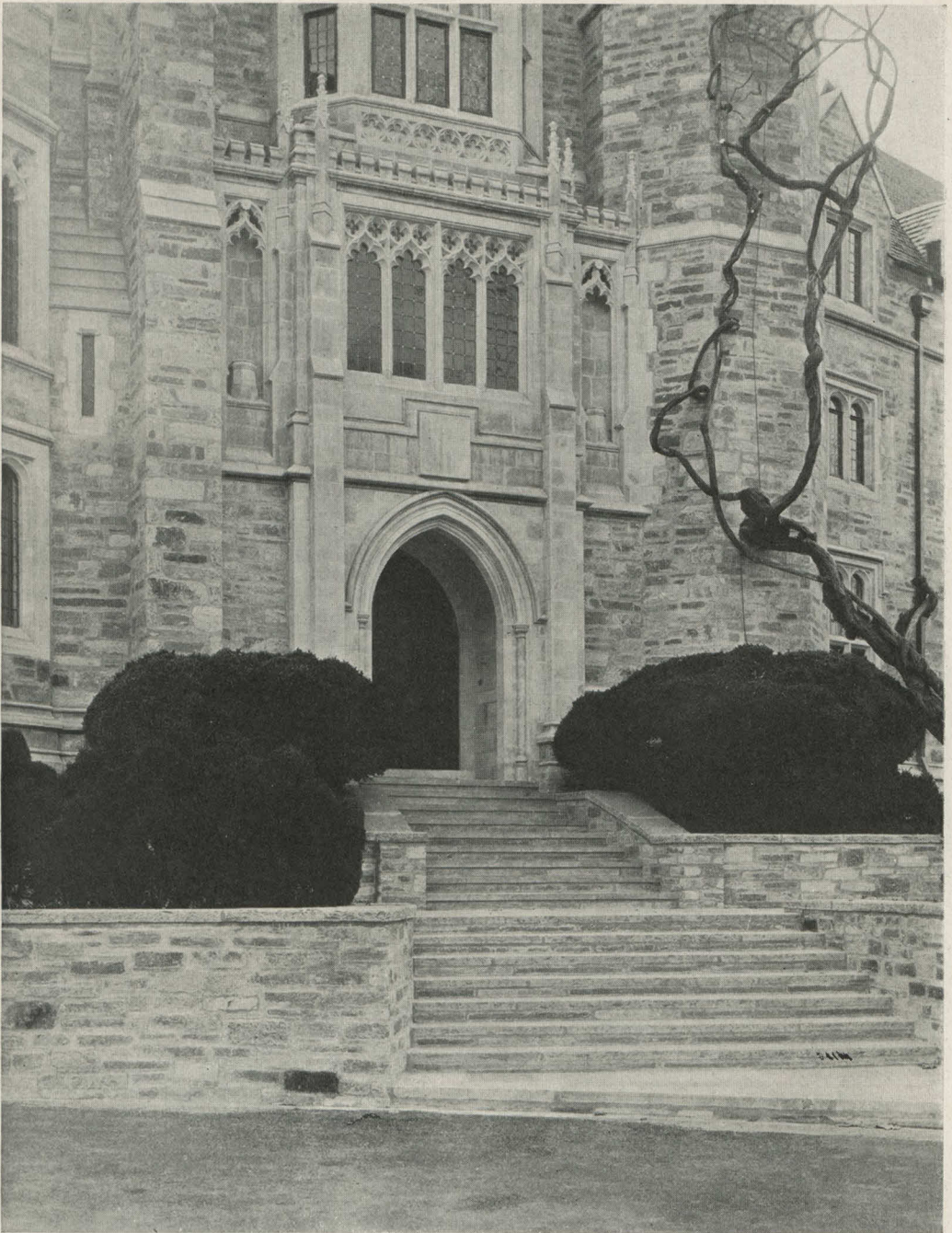
THROUGH the generous gift of the donor of these buildings, Mr. Alexander Smith Cochran, the plans designed by Mrs. Bratenahl for this extensive landscape development including the planting of its hillslope, its Cloister Garth, steps of approach, flagstone walks, terraces, retaining walls, roadway, outer enclosing walls and gateways are being carried out by All Hallows Guild, the Garden Guild of the National Cathedral.



Photographs by R. J. Bonde & Sons, Inc.

THE COLLEGE OF PREACHERS WITH ITS SUPERB BOXWOOD AND ANCIENT WISTARIA VINE

CHRISTMAS, 1929



THE MAIN ENTRANCE ON THE NORTH EASTERN SIDE: A NOBLE ARCH WITH A DEPTH OF SHADOWS AT THE BASE OF THE TOWER

Enriched by dark masses of boxwood as well as by the picturesque growth of an ancient wistaria vine, the planting on this side of the College of Preachers is handled with boldness and restraint in recognition of the scale and close relationship to the Cathedral above. The curving flight of steps from the broad roadway below is flanked on either side with unusual specimens of boxwood, *suffruticosa*. The wistaria itself, over one hundred years old, weighed 18 tons including its ball of earth $13\frac{1}{2}$ ft. by 11 ft., with a girth of trunk of 46 inches. To transport this great vine for forty miles with such an awkward knotted length of growth, 80 ft. long with clinging, fantastic branches,—that did present unique and knotty questions, including the grip of a knot it had tied around an old cherry tree.

THE CATHEDRAL AGE



THE CURVING TERRACE WALK OF THE COLLEGE OF PREACHERS THAT CROSSES THE
MIDDLE LANDING OF THE ENTRANCE STEPS

From the high level plateau of Mount Saint Alban on which the Cathedral stands the ground drops away abruptly on this northern side, so this rambling group of connected Gothic buildings is on several different levels and its landscape setting recognizes these conditions as well as the fact that quiet and privacy must be assured: Woodley Road and a main driveway of the Cathedral passing nearby. So for the planting on this entrance side much evergreen material was chosen: picturesque holly, yew, firethorn, ivy, and the sculptured forms of old English boxwood, wholly in harmony with the structure they adorn.



THE LIGHTS AND SHADOWS OF A CLOISTER WALK OF THE COLLEGE OF PREACHERS
WHICH WILL GATHER TO ITSELF CHERISHED MEMORIES

In the very heart of this delightful group of buildings is its intimate little Court or Cloister Garth. This Garth is enclosed on three sides by the covered passageways of Gothic cloisters while on the fourth side is the Common Room. Its North Cloister with arches, open to the air and sunlight from the south, affords a delightful place for reading and meditation. "In a very special sense," writes Dr. Cranage concerning ancient religious houses, "the cloister was the home of the monk. It was the secluded center of his daily life communicating directly with the church and the other chief buildings and forming in at least one of its walks the place of literary study." Nearness and easy access to the Cloister Garth is one of the charms of this cloister.

THE CATHEDRAL AGE



THE CLOISTER GARTH AS ONE DISCOVERS IT FROM THE ARCHED DOORWAY OF THE NORTH CLOISTER

Just outside the mullioned windows of the Common Room is a round Pool with slender thread of water, rising and blown by the wind, catching sunlight in its spray. An ancient mill stone of glistening white flint, worn and scored with an attractive marking of grooved lines, forms the bottom of the Pool. In its center an opening in the shape of a cross was filled with molten lead, carved and hammered into a primitive cross while from its center, out of a heavy shaft of lead, was fashioned the spout of the fountain. It meant many hours for the designer, using chisels, hammer and blacksmith's rasp, but there was the joy of working with material that might last through the centuries. The stone rim of the Pool was cut from a solid block, from the historic quarry originally owned by George Washington.



A QUIET CORNER[®] WHERE, SINCE PHOTOGRAPHING, THIS ANCIENT BOXWOOD NOW
SHELTERS A WOODEN BENCH

Space is limited in this garden; only about 30 square feet; so that the nearby country was searched for just the right boxwood to soften angles and to reach upward and outward with irregular forms and Gothic undercuttings so that the music of light and shade and the charm of permanent green might bring peace and contentment and quiet reflection within these walls. Choice of material was also limited, while scale of leafage and flower form and a feeling for those early centuries was not forgotten. Then too color and fragrance was remembered with casement windows opening out onto this "Garden Enclosed." Jasmine, rosemary, columbine, Spanish iris, while the colors of some of the smaller bulbs of the spring will weave in the turf "a flowery meade."

THE CATHEDRAL AGE



A DOMINANT NOTE IN THE PLANTING OF THE CLOISTER GARTH: AN ANCIENT
MAGNOLIA TREE

At a delightful point in relation to the East Cloister, its branches overhanging the roof and creating shadow patterns on the walls and level lawn, is this picturesque magnolia, *grandiflora*. It was found in the front dooryard of a shabby shanty near the Capitol. While the building of the College of Preachers was under construction this 25 foot tree, weighing 9 tons, was literally dropped into this Court over a 15 foot wall: an unusual and difficult operation. A few months later it bore fragrant blossoms while today it looks as though it had always been there, its large glossy leaves green through the bleakness of winter. It will help carry on through the years the spirit of this Cloister Garth: a "Space of Peace" with a spirit all its own,—and some way with food for the soul.

The First Conference in the New Building

By the Warden of the College of Preachers

Each autumn, since the work of the College of Preachers began, a group of bishops and priests of the Church have met with the Warden to talk of aims and plans, particularly for the ensuing year. To their counsel and advice, so generously given, is due in large part whatever success has been so far gained.

This autumn the same group met with the same purpose. They were the first to live in the new building of the College, gathering for supper on the evening of Wednesday, November 13. Early the next morning, together with the family of Mr. Cochran, the donor of the building and of its endowment, they filled the College chapel, named for St. Augustine, when it was dedicated, and the Holy Communion was first celebrated at its altar.

Later on that same morning, in their vestments, they formed the procession which marched singing from room to room for the dedication of the building. For the four following days they sat in council, discussing each morning such matters as: students, teachers and subjects, schedules, discipline, the program for the coming year, the relation of the College of Preachers to the general Church, etc. Careful notes were made of the conclusions reached, and these will be of great value in the guidance of the work.

Three things made this meeting of unique importance. First, it marked the initial use of the new building. Each member of the conference felt the thrill of it. Thanksgiving, hope, solemn responsibility—the wonder of a vision wonderfully realized—charged the very atmosphere. We all felt it and were deeply moved by it. Though it may seem bold to say so, it became manifestly easier for all of us, than is ordinarily the case, to believe in inspiration!

Secondly, the Bishop of Winchester

was with us as our leader. Each morning for two hours he spoke to us and answered our questions. His general subject was "Preaching the Gospel to Men and Women of Today". This was subdivided into such topics as, "Obstacles and How to Meet Them"; "Opportunities and How to Make and Use Them"; "Methods"; and "Emphasis". All he said was extraordinarily helpful. He spoke not from mere theory, but from very wide and fruitful practical experience. In his own Diocese, and outside of it as well, he is intimately concerned with the vital movements in the Church of England which are making for unity and Church extension. He spoke to us not as a stranger or outsider, but as one who knew our problems as his own. He gave us renewed confidence by his confirmation of the ideals which so far have been leading us and of the methods which we have been using to attain them. He was quite simply and sincerely one of us: as vitally concerned as we could be that the College should worthily fulfill its mission. We have had much help from England in the past. But our glad debt to our Mother was ten-fold increased by the wisdom and understanding sympathy of our latest visitor and by the blessing which he left behind him.

Thirdly, the Bishop of Vermont led us each day in meditation, on the requirements and ideals of priestly ministry. He spoke, with his rare spiritual insight, of the perfection of the priesthood of our Lord, of the reality of the Spirit's seven-fold gift to us at Ordination and our responsibility of using it and yielding to it; of the "Fruits of the Spirit", as given by St. Paul in his great catalogue, which must always be alike for priest and people, the test of character and of our relation to God, to men, and to ourselves.

THE CATHEDRAL AGE

In taking count of all these recent blessings, one's overpowering impulse is to deep and solemn thanksgiving. No undertaking for God's glory and men's good could have a more lovely home to dwell in. And those who were privileged to be the first to live within its walls were helped, by the grace granted to our leaders, to give this outward beauty something of an inward spiritual counterpart.

The names of those in conference, in addition to the Bishop of Winchester, the Bishop of Washington, the Warden of the College and the Dean and Canons of Washington Cathedral, are as follows: The Bishops of Aberdeen, Albany, Central New York, Colorado, East Carolina, Rhode Island and Vermont; and the Reverend Messrs. F. J. Bloodgood, F. S. Fleming, F. Grant, L. Hodgson, J. A. Mitchell, J. R. Oliver, G. C. Pember, N. C. Powell, G. L. Richardson, C. R. Stetson, W. A. F. Stride, J. W. Sutton and A. Zabriskie.

At the last moment the Bishops of New York and Virginia and Dean Washburn of the Cambridge Theological School, were prevented from being with us.

PROGRAM OF FUTURE CONFERENCES

As arranged up to this date, the program of conferences to be held at the College of Preachers during the next few months is as follows:

December 27-30, Conference on "Ministry Among Foreign Born Americans", led by the Reverend Dr. Robert Lau.

December 30 to January 4, Conference on "Teaching the Life of Our Lord", led by the Right Reverend Dr. Fiske, Bishop of Central New York.

January 13-18, Conference on "The Preacher and Church History", led by the Very Reverend Dr. Washburn, Dean of the

Episcopal Theological School, Cambridge, Massachusetts.

January 20-25, Conference on "Present-Day Expository Preaching", led by the Reverend Fr. G. M. Williams, S.S.J.E.

February 17-22, Pre-Lenten Conference on "The Fruits of the Spirit", led by the Right Reverend Dr. Hall, Bishop of Vermont.

February 24 to March 1, Conference on "Pastoral Ministry and Confirmation Instruction", led by the Reverend Dr. Fleming of St. Stephen's Church, Providence, and the Reverend E. H. Schlueter, of St. Luke's Chapel, New York.

It is planned to fill up the vacant dates before the beginning of Lent with conferences on such topics as, "The Preacher and the New Science", "The Christian Ideal of Family and Home" and "Great Preachers and Their Methods".

Another series of conferences will begin immediately after Easter and will continue, omitting probably one week, up to the middle of June, when the Annual Conference for a larger group of clergy will take place. At this larger conference it is hoped to have as lecturers, Professor Michael I. Pupin of Columbia University, the Bishop of Colorado, and the Reverend Dr. Gavin of the General Theological Seminary.

WORKING LIBRARY TO BE ENLARGED

It is hoped in the near future to make considerable addition to the number of books kept on the shelves of the College of Preachers as a working library, especially for circulation among the men.

Each succeeding number of THE CATHEDRAL AGE will have in it a list of new accessions to the Library and groups of books recommended for reading along special lines.

Conferences For Laymen Resumed

The week-end Conferences for Laymen which were instituted a year ago as a permanent feature of the Cathedral activities, are to be continued this season.

To those who are not familiar with the aim and method of these conferences, the following statement may be interesting. It is perhaps easier to say what they are *not*, than what they

are. First, although they are held under the auspices of the College of Preachers, their object is not to develop "lay preachers". Nor, secondly, is our purpose in these conferences to "convert" men by an emotional appeal, except in so far as conversion means the gradual and effective bringing of larger and larger areas of individual thought and action into obedience to Christ working in and through His Church. Thirdly, these conferences are not intended to be "retreats" in the technical sense; but, rather, opportunities for a few laymen to live together, eat together and worship together for parts of three days; and, in a perfectly natural way, to discuss among themselves matters pertaining to their professed religion and apparently implied in the vows associated with their Baptism and Confirmation.

That opportunities of this kind are rare, is sufficiently obvious. Lawyers and doctors have their stated meetings for an exchange of views and experiences relative to law and medicine; business men meet regularly to discuss trade; the clergy have their Clericus associations for a like purpose; but, until now, laymen of the Church have been given no opportunity to gather in representative groups at one centre in order to discuss their profession.

That such opportunities are needed is sure in the fact that, while there is today an unprecedented revival of interest in religion on the part of the laity, the Church is still relying upon the ordinary and largely ineffective programme of a past generation to turn that fresh flood of interest into prepared and directed channels of thought and power.

It looks as if the Church were neglecting her greatest opportunities for developing intelligent, well-instructed and effective laymen; and since the Church's laity form the main criterion on which the world bases its estimate of her intelligence and value, it is surely high time that something be tried—even something new—to stimulate and direct intelligently the latent

energy of the average layman. This is precisely what these conferences in Washington are trying to do. There are privileges, responsibilities and opportunities inherent in Church membership, and it is to expose these to view, sanely and persuasively, that the laymen are invited to come together for perfectly free and informal discussion under conditions conducive to real thinking.

At first sight, and perhaps rightly, it will be judged that these conferences, having the objectives as stated, should be conducted by a clergyman. There are two sides to that question. If the main purpose in view be formal instruction in the faith and practice of the Church—the unlearned taught by the learned—then no doubt the leadership should be in the hands of a priest. But our opinion, at least at present, is that results of greater value come from encouraging men who have never before thought much about their religion but are otherwise intelligent, to reach their own conclusions through directed discussion, than from their being taught by an expert what their conclusions ought rightly to be. Their conclusions may be erroneous, but they are their own and reached through their own thinking. It is far better for a man to think mistakenly than not to think at all. On further thinking, he may change his mind; but there is no cure for intellectual coma.

It is also our opinion that the presence of the clergy tends more or less to dominate the laity in a mixed group. They are accustomed, as the laity are not, to expressing themselves in matters of religion. It is a very exceptional priest who can so far win the familiar sympathy of a group of laymen as to call out their real opinions in a discussion of religion. On the other hand, we have a suspicion that there is an excellent type of layman who will far more willingly place himself under a clergyman than under one of his fellow-laymen when it is a matter of religious discussion. Experience, alone, can show what the

THE CATHEDRAL AGE

leadership of these conferences should be; but we began with lay leadership and results warrant our carrying the experiment farther until it proves itself one way or the other.

This season we have the added value and attraction of the superb new building of the College of Preachers as our domicile—bedrooms all together, chapel, refectory, common room for conference—a perfect environment.

We can have the laymen only when the building is not in use for clergy conferences. That means Advent and Lent when a priest has to be in his own parish. Our dates for the laymen, therefore, are as follows:

January 3-5; March 7-9; March 14-16; March 21-23; March 28-30; April 4-6; and April 11-13.

For the personnel of these conferences, we have to depend on men whose names are proposed to us either by the clergy or by some layman who has had, and valued, the experience. Possibly this article will come under the eyes of a man who would like to come or who knows of another who might respond favorably to an invitation. We do not want altogether, or chiefly, hand-picked men; but rather those who recognize their deficiencies

and would like to rub up against other minds and other ways of looking at things and so get the help which comes from contact with a small group. Our space is limited; besides which we find that not more than twenty men at a time can really get down to practical talk; so that we plan not to receive more than that number at any one conference.

The conferences open with supper at 6:30 Friday evening and close the following Sunday afternoon. This allows of a two-hour session Friday night; three similar sessions Saturday morning, afternoon and evening; and two closing sessions of two hours each Sunday morning and afternoon. Thus a man within a few hours journey of Washington need lose only a part of Friday and Saturday from his business and can be back Monday morning.

If further information be desired regarding these conferences either on the part of the clergy who have names to propose or of laymen who may desire to attend, such information will gladly be supplied on application to the Right Reverend P. M. Rhineland, Warden of the College of Preachers, or to Mr. William C. Sturgis at the Cathedral Offices, Washington.

A Prayer for the College of Preachers

O Lord Jesus Christ, who through thy Holy Apostle Saint Paul hast taught us that faith cometh by hearing and hearing by the word of God; Grant to thy servants in this College so truly and effectually to preach the gospel of thy grace, that many may be brought to the knowledge of thy truth, and built up in the communion of thy holy Church, and so thy Name be glorified and thy Kingdom enlarged; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

The Crusade of "The Seventy"

A Symposium Revealing the Spirit and Purpose of Their Mission

FIFTY soldiers of Christ, bishops and priests, gathered from every school of thought and practice in the Church assembled in the College of Preachers in September to harken to the keynote of the mission of "The Seventy". Who are these crusaders about to go out into the highways and byways of the world to bring in the harvest of souls for their Lord and Master?

"The Seventy" is a group authorized at the last General Convention, each pledging two weeks of his time yearly to the service of a diocese, parish, or mission that has displayed vital interest in the cause, and possesses willingness to pray and a real desire for closer union with God.

The meeting of "The Seventy" was called to stress the need for the prophetic office and to plan for determined effort in this field. So vital did the Bishop of Washington consider the matter that he proffered the use of the College of Preachers for the conference before it was formally opened and dedicated.

The gathering of "The Seventy" was preceded by a session of the National Commission on Evangelism presided over by the Right Reverend Thomas C. Darst, Bishop of East Carolina, its chairman. The meetings of the Commission proved a fitting overture for the memorable combined sessions of the Commission and "The Seventy" which followed.

Definite plans for carrying on the missionary efforts of "The Seventy" were made at this, their first annual conference. Although there was little thought of organization, the Right Reverend Irving P. Johnson, Bishop of Colorado, and not one of "The Seventy", was asked to continue a chairmanship that grows out of his long service as head of the sub-committee on School of the Prophets of the National Commission on Evangel-

ism. With one voice "The Seventy" brought out their need for his inspired leadership.

Strengthened by perfect fellowship, the pool of resources of mind and heart, "The Seventy" went forth from this gathering, each man determined in the words of a close observer of the sessions "to convict sinners, to enlighten the ignorant, to arouse the careless, to strengthen the faithful and to bring to pastor and people renewed strength and readiness to rise to a permanently higher level of life and work." While no direct campaign as such is planned, the thought of the Church will be directed toward evangelistic prayer and effort in the pentecostal season of the Christian year.

The conference centers were the Cathedral library and the assembly hall of the National Cathedral School for Girls. Hospitality centered in the refectory of the new building of the College of Preachers. Every effort to cooperate was made by the officials of the College of Preachers and the Washington Cathedral staff. The guests were generous in their praise of the arrangements and the inspiration of the environment of the College.

One of the best ways to tell the story of this first annual Conference of "The Seventy" and the session of the National Commission on Evangelism which preceded it, is in the words of the men who participated in these gatherings. They bear witness in a most convincing and interesting manner in the following messages written for THE CATHEDRAL AGE:

From the Right Reverend James Wise, Bishop of Kansas:

"I want to emphasize the value of the relationship established between Washington Cathedral and the College of Preachers by holding the first meeting of 'The Seventy' here. This national assembly of men, representative of the whole Church in

THE CATHEDRAL AGE



Photograph by Harris & Ewing

THE NATIONAL COMMISSION ON EVANGELISM MEETS ON MOUNT SAINT ALBAN

To plan its future work with particular reference to "The Seventy" and their preaching missions now being held throughout the country.

America, was gathered together to consider the foundation stone upon which the Church's life depends; viz., Evangelism.

"The surroundings amidst which we worked did very much to lift the tone and atmosphere of the conference on to a broad and comprehensive plane of national ideals and objectives. One was not only inspired to think of the Church and its life in national and world wide terms by the impressive beauty of this growing National Cathedral, but the broadness of vision, the scope of future plans, given voice to many times by Bishop Freeman and Bishop Rhinelander of the College of Preachers, did much to open the minds and hearts of the entire group to the wonderful possibilities in this National Cathedral center. It was a great conference, held in a great place. It gave to the men present a clearer vision of the greatness of the task lying before the Church to make Evangelism the keynote of the Church's life and ministry. May God's Holy Spirit help us to translate it into life and action."

From the Right Reverend Campbell Gray, D. D., Bishop of Northern Indiana:

"At the first meeting of 'The Seventy' with so many men from all parts of the country, and of varying schools of thought, we found our common basis in the Gospel message. Upon the evangelical foundation must be built the superstructure of doctrine and of sacramental life as committed to the Church Catholic that we may come into the liberty wherewith Christ hath made us free.

"The great need of the Church today is the deepening and strengthening of our personal religion and our loyalty to our Lord Jesus Christ as God and Saviour, all of which must express itself in a zealous personal evangelism that we may bring other souls into that communion and fellowship which it is our privilege to enjoy. This devotion and this zeal was tremendously apparent in the group which attended the meeting of 'The Seventy' at the College of Preachers."

From the Right Reverend Herbert H. H. Fox, S. T. D., Bishop Coadjutor of Montana:

"The splendid spirit of 'The Seventy' gathered at Washington, and their conviction that the great need of the Church and of Christianity at this time is personal evangelism seemed to me to be the out-

standing feature of the meeting at Washington. It seemed to be at the center of all the addresses that the individual Christian must be brought to a sense of his responsibility to bear witness by word and example to Christ. The whole meeting was one of great spiritual refreshment and it certainly was a great privilege to be the guests of the Cathedral on that notable occasion."

From the Right Reverend Philip Cook, Bishop of Delaware:

"It must have been a matter of surprise to others as well as to me as we gathered in Washington at Mount Saint Alban for the Conference of 'The Seventy', to discover the new and imposing buildings of the College of Preachers were ready for occupancy. This notable achievement gave a very hopeful tone to the whole conference because it indicated to those so much interested in the work of Evangelism in the Church that here was a center where the work of training could go on for the whole Church, a center beautifully housed and substantially financed. It gave a sense of definiteness to the work which was greatly needed at this time and could have been met in no other way so effectively. This tone was reflected in all the delibera-

tions of that conference, which those who attended felt were most helpful."

From the Venerable Jay Claud Black, Archdeacon of Oregon:

"The first conference of 'The Seventy' recently held at the College of Preachers in Washington gives me the greatest hope and encouragement that I have had to date for the furtherance of the great cause of Evangelism within our Church.

"A large contributing factor in this impression was the atmosphere furnished by the Cathedral surroundings and particularly by the College of Preachers."

From the Very Reverend George L. Richardson, Dean of the Cathedral of All Saints, Albany, New York.

"The first meeting of 'The Seventy' in September was notable for two things. One was the high level of all the addresses and discussions, in which without exception the constraining love of Christ was manifest as the impelling motive. The other was the spirit of unity, that drew together men from widely separated parts of the country and widely differing schools of thought."

From the Very Reverend John M.

COLLEGE OF PREACHERS MEETS NEED OF THE HOUR

By the RIGHT REVEREND IRVING PEAKE JOHNSON

Bishop of Colorado and Chairman of the Sub-Committee of the National Commission on Evangelism on the School of the Prophets

I have sat in a great many conferences of the Church but never have I attended a meeting in which there was such a combination of keen analysis, sparkling wit, spiritual devotion, good fellowship and sympathetic understanding as was manifested during this session. Every one seemed anxious to get the other man's viewpoint and to contribute whatever he had to give to the subject of Evangelism. Not only were parochial missions thoroughly analyzed but a burning zeal for personal Evangelism permeated the conference. It was clearly emphasized that the glory of the Church lay in its great harmonies and that the individual prophet, the particular parish or distinctive party had a mission to the whole which could best be produced by team work of all the parts.

The Conference with practical unanimity felt that Providence had supplied an instrument in the College of Preachers by which the work of Evangelism could be promoted and that the conduct of parochial missions could be tremendously enhanced by a close cooperation between the commissions of the Church on this subject and this foundation. We all realized that there were difficulties in such an effort but we were agreed that such a purpose must develop from within and not be imposed as a program from without.

Here in Washington we have a wonderful post-graduate college, capable of housing groups of twenty-five, superbly equipped, magnificently endowed, and having the mind to serve the whole church, at the same time that the Church is beginning to manifest great searchings of heart as to the inadequacy of our prophetic ministry in the past, and our great opportunity for a prophetic ministry in the future.—(Extract from an editorial in *The Witness*.)



Photograph by Harris & Ewing

FIFTY OF "THE SEVENTY" MEET AT COLLEGE OF PREACHERS TO PLAN THEIR CRUSADE FOR CHRIST AND HIS CHURCH

They went away, according to one observer, each man determined "to convict sinners, to enlighten the ignorant, to arouse the careless, to strengthen the faithful, and to bring to pastor and people renewed strength and readiness to rise to a permanently higher level of life and work." Among the leaders in this picture are Bishop Rhinelander, Warden of the College of Preachers; Bishop Cook of Delaware, Bishop Johnson of Colorado, continued as Chairman of "The Seventy"; Bishop Darst, Chairman of the National Commission on Evangelism; Bishop Oldham of Albany, Bishop Gray of Northern Indiana, Bishop Fox of Montana, Bishop Wise of Kansas and Bishop Burleson, Assessor to the Presiding Bishop.

McGann, Honorary Dean of Christ Church Cathedral, Springfield, Mass.:

"The first meeting of 'The Seventy' at the College of Preachers represented both the place and opportunity for the fulfillment of what has long been a cherished dream in our Church—a clearing house for the evaluation and exchange of spiritual experiences, notably those which have resulted in commending the Gospel of Jesus Christ to men and women outside the integrated membership of parishes."

From the Venerable A. W. Noel Porter, Ph.D., Archdeacon of California:

"Our Conference was marked with a wonderful spirit of fellowship, and I, for one, gained fresh inspiration and enthusiasm to carry on the work of Evangelism. We have a great opportunity, for men today are hungry for spiritual leadership."

From Father Shirley Carter Hughes, O. H. C.:

"Clergy from every part of the United States were in attendance, and they were drawn together in an evangelical and fraternal bond than which nothing can be more thankworthy. There was a keen sense that we were knit together in one communion and fellowship in one great and holy work; and that each in his effort to serve was supported by the prayers and spiritual energies of all the others. If the spirit engendered in that session can be maintained, America will be converted; and I think I reflect the feeling of those present when I say that this spirit seemed to us to be the essential spirit of the College of Preachers."

From the Reverend Spence Burton, S. S. J. E., St. Francis House, Cambridge, Mass.:

"We who have visited the College have all felt there united in the spirit of our Lord. We have come from all parts of the country, from differing types of priestly work, with divergent points of views,—but at the College of Preachers we have been at one with Christ and united for the work of His Church."

From the Very Reverend Raimundo de Ovies, Dean of St. Phillip's Cathedral, Atlanta, Ga.:

"Whatever variety of opinion there was, it was lost in the unanimity of spirit. We who attended are carrying away so much. . . . I feel sure that, perhaps, the most significant and far reaching influence for good in the whole American church lies dormant in the ideal of the College of Preachers. 'C. O. P.' May it mean the 'traffic cop' that shall give to this generation the signal: 'Go!'"

From the Reverend G. W. Gasque, Atlanta, Georgia:

"A determination to discover a practical solution of the problems of Evangelism in the spirit of fellowship and brotherhood seemed to be the keynote."

From the Reverend Charles E. McAllister, Baltimore, Maryland:

"An experience of deep spiritual significance to those who attended. The arrangements, the faculty, the freedom of discussion, and the intense earnestness of the leaders gave every man a new sense of humility, and a new vision as to the importance of Evangelism in the life of the Church."

From the Reverend Kirk B. O'Ferrall, Cleveland, Ohio:

"The Seventy were fired with a resolve to make personal Evangelism, and a more devoted, loyal following of the

EVANGELISTIC NOTE TO DOMINATE

By the RIGHT REVEREND THOMAS C. DARST, D.D.

Bishop of East Carolina and Chairman National Commission on Evangelism

The meeting of "The Seventy" was wonderfully helpful and inspiring. I feel that the fifty men from all sections of the Church who were present were able to go back to their respective Parishes and Dioceses with a clearer conception of the need and a greater determination to make the evangelistic note a dominant one in their respective fields of labor.

Meeting as we did in the delightful atmosphere of Mount Saint Alban and having the rare privilege of uninterrupted fellowship for three days, we could not but feel that in a very real sense we had been on a Mount of Transfiguration from which we were to go with fresh power and renewed zeal to the carrying out of the task committed to our hands.

THE CATHEDRAL AGE

principles and life of our Lord Jesus Christ,—a living issue in the Church today. An under-current of prayerful resolve permeated the gathering. An attitude of sacrificial willingness to serve in this great endeavor was very manifest.”

From the Reverend Z. T. Vincent,
Fort Collins, Colorado:

“The meeting was most inspiring, and bore eloquent witness to the fact that the Church has a tremendous power waiting to be used. If our parishes can catch the vision, and take advantage of the opportunity offered by such a group as this, in driving home the message of personal Evangelism, there is nothing the Church cannot accomplish.”

From the Reverend George Craig
Stewart, D.D., Evanston, Ill.:

“I have shared in many excellent Church conferences of a national character, but the conference of ‘The Seventy’ held at the College of Preachers in September was unique. Practically all the men had conducted parochial missions: there was, therefore, a singular unity of experience. They came from every corner of the country and represented every school of thought; but they were all aflame with the same kindling evangelistic spirit. The leaders were excellent; the discussions were general and illuminating; the fellowship was delightful; the atmosphere of the conference was one of deep spiritual reality.”

From the Reverend Frederick W.
Clayton, D.D., Omaha, Nebraska:

“I think Bishop Freeman and Bishop Rhinelander have lit a beacon light in the Church which will be hard to put out. Such enthusiasm is bound to make itself felt in the life of the Church.”

From the Reverend James M.
Owens, D.D., Shreveport, La.:

“Great value lay in the atmosphere that was developed by the Conference. It put new hope and fresh vision into those who shared it; and sent each one back to his work with quickened courage and deepened purpose that should prove the mainspring for more vital preaching on the part of every one that shared its influence.”

From the Reverend Frederick Hen-
stridge, Elmira, New York:

“To me the meeting of ‘The Seventy’ was the most thoroughly sincere and profitable conference I have ever attended. The spiritual and intellectual stimulus gained and the friendships cemented promise rare rewards in the future.”

From the Reverend Walter E. Bent-
ley, Port Washington, Long Island:

“If ever our Lord’s prayer is to be answered and we are to have a reunited Church in these United States the Church must get busy and reconvert most of her people. Our Conference was the first great step in that direction and hence its glory and success.”

Prayer for the Building of Washington Cathedral

O Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.