

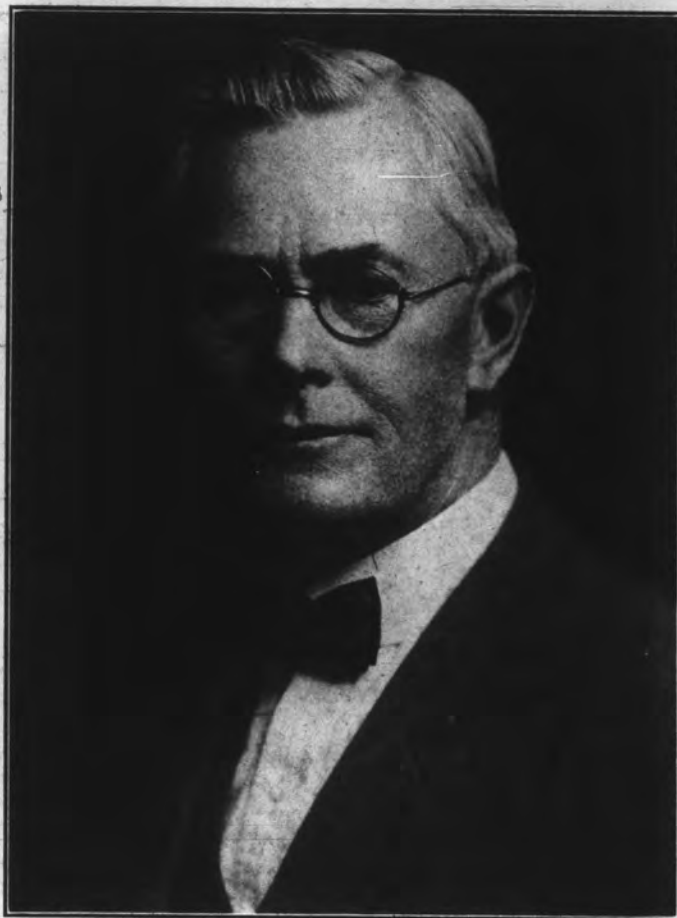
THE ACORN

Published Monthly by Students of Drew University

VOLUME I

MADISON, N. J., FEBRUARY, 1929

NUMBER 4



PROFESSOR FREDERICK WATSON HANNAN
1866 - 1929

The death of Professor Frederick Watson Hannan on Monday, February 11, 1929 in the Methodist Episcopal Hospital, Brooklyn, N. Y. came as a severe shock to all the students of Drew. While realizing that Professor Hannan had undergone a serious operation, it was not generally known how critical his condition had been since the operation.

A memorial service on Wednesday evening under the direction of Professor William J. Thompson took the place of the student prayer meeting which Professor Hannan has led for so many years. The funeral service was held on Thursday, February 14th at 3:30 P.M. in the Drew Chapel. On the morning of the funeral, more than two hundred students formed a procession of honor as the body was carried from the home to the University Chapel. More than five hundred persons visited the chapel while the body, guarded by students, lay in state from eleven o'clock in the morning until the service in the afternoon.

At the simple but impressive funeral service the chapel was filled to overflowing. President Ezra Squier Tipple presided, assisted by Professor J. Newton Davies, Professor Edwin L. Earp, Professor Charles F. Sitterly, Professor Edwin Lewis, the Reverend David T. Stephenson, pastor of the First Methodist Church of Madison, and the Reverend Frank Mason North, D.D., LL.D. of the Board of Trustees. The only address of the service was given by an intimate friend of Professor Hannan, the Reverend Hubert B. Munson, D.D., a member of the New York East Conference and Superintendent and Corresponding Secretary of the Brooklyn and Long Island Church Society. A letter was read by President Tipple from the Senior Bishop of the Methodist Church, Bishop William F. McDowell. Resolutions from the faculty were read by Professor John Alfred Faulkner and resolutions drawn up for the student body were read by the Reverend Eugene C. Fowler, president of the student association. Two students from each class in the Theological Seminary were the active pallbearers: Frank C. Bayley and Eugene C. Fowler from the senior class, Kenneth Perin-chief and Joseph C. Gray from the middle class, and George Whiteman and J. Courtney

Hayward from the junior class. The honorary pall-bearers were: the Reverend Charles F. Sitterly, the Reverend John A. Faulkner, the Reverend Edwin L. Earp, the Reverend William J. Thompson, the Reverend J. Newton Davies, the Reverend Oscar M. Buck, the Reverend Edwin Lewis, the Reverend William M. Gilbert, the Reverend George W. Briggs, the Reverend Mortimer P. Giffin, Mr. Noel E. Bensinger, and the Reverend William P. Tolley. Scores of alumni were present at the service and the Board of Trustees was represented by Dr. James R. Joy, the Reverend William A. Layton, D.D., the Reverend Francis B. Upham, D.D., the Reverend George W. Smith, D.D., the Reverend Frank Mason North, D.D., LL.D., and the Reverend Allan MacRossie, D.D.

President Tipple in introducing Dr. Munson called attention to the fact that Dr. Munson was an intimate friend of both Professor Hannan and of Bishop Henderson, who died on the same day as Professor Hannan. Professor Hannan was graduated from Drew in the Class of 1893; Bishop Henderson and Dr. Munson in the Class of 1895. An unrevised stenographic report of Dr. Munson's address follows.

"The motives that bring us together today, at least the dominant ones, are few but strong. We come, of course, in a sympathetic mood for in moments like this our thoughts center in the home out of which he has gone. When the shadow comes and our hearts respond as best they can, we find ourselves feeling again for those mystic strands of hope that lead out into the beyond where lies the anchor of faith and hope and that span the chasm between the known and the unknown. Instinctively we turn toward those great fundamentals of Christian revelation, to the Bible, to cheer ourselves.

"But of course preeminently today we come to honor our leader and fellow-worker, our greatly beloved friend. It is not my purpose to analyze the work which this distinguished son of Drew was privileged to do for the world. I shall not try to set before you each one of the high attainments of this most efficient ambassador of the gospel of Christ. Perhaps some other time this may be done. I shall not try to tell you this afternoon the important place he occupied in this institution of learning and the distinguished service he rendered as professor and minister. I

want rather in that more simple although perhaps even more difficult way to try to show you the man as I knew him.

"Forty-three years ago last September I first heard the name of F. Watson Hannan, as he was then invariably called. Last Saturday I stood before his bed in the hospital where we talked briefly and pledged our love for aye. Between these dates lie seven years of association as fellow students in the schools of Hackettstown, Wesleyan and Drew and also the full record of his ministry of the Lord Jesus Christ, his crown and glory as pastor and professor. I was a student pastor on charges where he had served and I followed him in the pastorate at Bushwick Avenue where he had been so successful in teaching and molding the lives of great multitudes of youth. For years we summered by the side of a Maine lake and sat together day after day in the same boat and fished, and sported the hills together. Our families picnicked around an open fire in the countryside. Need I say that he was my friend in a very sacred sense? If a friend is one who knows all about you and still loves you, then Hannan and I were friends, for we have bared to each other the secret depths of our souls.

"My friend was the child of Roman Catholic Irish immigrants who came to this country and settled in New York State. His father was a tanner, but due to ill health, my friend's mother was left alone to maintain her home. With great labor and to her everlasting glory, she succeeded. In a meeting at the neighboring school house, this adolescent lad gave himself with childlike reality to his leader and Lord. Out of this single fact grew the man we knew. To secure his education he worked as farm-hand, waiter and student supply pastor. This background of his experience made him always sympathetic with the poor and although honors came to him and high degrees, he never drew the roots of his life out from the great stream of our common humanity. Dr. Hannan was an Irishman from the very center of his being. He had the racial characteristics, the facile gift of words, the ready repartee, the apt epigram. These paradoxes were both his capital and his limitations. His

(continued on page 16)

THE ACORN OF DREW UNIVERSITY

Published each month of the University
year by the students of Brothers College

Volume I Madison, N. J. February 1929 Number 4

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Editorials

In Memoriam

"In the midst of life we are in death." Little did any of us think that this year would witness the passing of our beloved brother and friend, Professor Hannan. Even during his illness many of us trusted that he would be restored in order that he might be a part of that fellowship of love which had such a beautiful beginning and yet such a brutal close. For death always comes as a shock - though his passing was as quiet and peaceful as a ship which puts out to sea - yet for those of us who remain, there is but the aching void in our hearts.

In honor of his memory we might speak of him as an outstanding figure in the church, as a great Biblical preacher and expositor, as a successful pastor, and as a tireless advocate of Drew to the young men and women of this country. But to speak thus would be to speak of those things which form the lesser part of our feeling for him - we remember him and love him not as a great man but as a friend.

In the class room his judgments were always tempered by love and kindness. He was not, however, our judge but rather our guide into the understanding and appreciation of our individual ministries. The Mead Hall prayer meeting was our Olivet, for there we caught a glimpse of the divine through the radiance of his spirit and words. And then the warmth of that more-than-personal hand clasp - a very simple thing and yet what a meaning it had for us and what a place it has in our memory!

True are all of these - but there remains something of even deeper significance. What of those moments together which only he and you possess? Perhaps it was for a word of comfort or help that you sought him out, and he, with that generosity of spirit and warmth of heart, took part of your burden upon himself, and you went from him with a song upon your lips and a joy in your heart. ----- Words become faulty vehicles to bear the weight of our feelings, we can but with bowed heads meditate upon the Christlike character of his life and reconsecrate ourselves to the task which he so nobly wrought.

Frank C. Bayley
President of Senior Class.

"THE LETTER INN"

"The Letter Inn", located near the post office in Hoyt-Bowne Hall is the "Acorn's" official mail box. This is the proper place to deposit all communications intended for any member of the "Acorn" staff. Drop in this "Inn" anything you want published - news items, jokes, stories, poems, articles, letters - and things you do not want published - bills to the Acorn, slams at the editor which you do not like to make to his face, complaints and compliments.

In connection with "The Letter Inn" we are going to open in the March issue of "The Acorn" our "Letter Inn Row." This new department is to fulfil a duty in which the Acorn so far has failed, one which every University paper should carry out, namely the duty of giving each individual in the University an opportunity to express himself.

This department is not to be used for destructive criticism alone. It is our aim to have a well-balanced, healthy column of letters setting forth complaints and compliments, destructive and constructive criticism, interesting bits of information, suggestions, and anything else that one Drew student might say to another.

The space for letters in the next "Acorn" will be limited and those which arrive first will be considered first, so get busy.

Drew's Symphony

A COLLECTION OF CURRENT NOTES

"One Costly Omission in Modern Preaching"

One of the finest lectures of the year was delivered on February 13th when Dr. Raymond L. Forman of the St. Paul's Methodist Episcopal Church of New York City spoke on "One Costly Omission in Modern Preaching."

Although present-day preaching has been benefited by many omissions, such as using a maximum of words for a minimum of ideas, there is one factor which has hindered the preacher's success in handling men and that is the omission of the emotional approach. A preacher should so regenerate the minds of his people that they will be uplifted into that upper level to which they know they belong and which they are always striving to reach. The only way they can reach that level is through constant inspiration. The congregation comes to church not only to be told of the gospel and to confess its sins but to be inspired, revived, renewed, recreated, uplifted. They must come face to face with God, the spiritual Father of the spiritual family.

Dr. Moldenhawer Speaks on Modern Portraits of Christ

On February 20th Dr. J. V. Moldenhawer, pastor of the First Presbyterian Church of New York City, lectured on the topic "Seeing Jesus." Insisting that the popular modern biographies of Jesus are misleading and highly imaginative, he summoned the students to a study of the complete portrait of Jesus as found in the four gospels. "The present situation with respect to our knowledge of Christ," declared Dr. Moldenhawer, "reminds me of the story of the visitor to a great cathedral, who having been shown the stained windows, the carvings on the backs of the pews, the nave, the crypt and each of the details of the edifice, dismissed the guide, saying, 'Now if you will leave me, please, I should like to look at the Church.'" Dr. Moldenhawer pointed out that there have been so many incomplete portraits of Christ that we are in danger of losing sight of the man Himself.

DRAMATICS CLASS PRESENTS PAGEANT IN MEAD HALL

At the Faculty Ladies reception held on February 21 in Mead Hall Miss Edland's Class in Dramatics presented two plays, the first play, one which was composed by our own Mr. E. J. A. St. Louis, was entitled "Into Utter Darkness." The second, taking up the most part of the performance was called "He Came Seeing." The first was a dramatization of the parable of the blind man. The second was woven about the story of the blind boy who was healed on the Sabbath and gave a picture of the feelings of the Jewish people toward Jesus. Refreshments were served at the close of the performance, the expense being borne by the wives of the University Faculty.

May we further remind you to keep the third Thursday of every month reserved for these really delightful receptions. All those who have been present at previous times, have enjoyed some fine programs. Remember the next date -- March 21 -- everybody's going! Are you?

CAR DAMAGED AS IT TUMBLES INTO TIPPLE LAKE.

Special to the "Acorn."

The heavy rainfall on Thursday, February the 7th, was the cause of the further demolition of Howard Ackles' already ramshackle Ford. The Ford, parked peacefully on the shores of Tipple Lake, was bumped by the car of one of the survivors of the Reconciliation Trip to New York that afternoon. Since the accident occurred during the night, the Local Sergeant-at-large is not sure on whom the blame rests. At first, it was believed to have been done by "Red" Krug and his aides, Shoemaker, Fitzgerald, Carpenter and Cathcart, but they were all in New York at the time. So now every one is suspicious of the next fellow and since last Wednesday poor Elizabeth has become a one room bungalow in the heart of Drew Forest.

DREW IN NEW YORK EAST-SIDE

A tramp through the crowding East-side push cart market, supper for a nickel at "Zero's Tub", a visit to a mission hall crowded with haggard men glad to sleep in their chairs all night, and a fiery address by one who has known the sweat shop by bitter experience, brought the members of the February Reconciliation Trip of the Home Missions Department face to face with the stark, terrible realities of destitution. It was a thought provoking, eye-opening trip.

From crisp green vegetables to questionable fish, and from loud mouth-organs (tested while you wait) to even louder twenty-cent ties, ranged the First Street market, exhibited on push carts, guarded by swarthy, lynx-eyed merchants. The Home Missions group excited considerable curiosity, nosing in their respectable clothes into all the confusion of the street, but the size of the group saved embarrassment. At any rate the market gave a practical demonstration of what can be done in the way of living hand-to-mouth on a small enough margin.

Supper at Urbain Ledoux' "Tub" took the group still a rung lower on the ladder of poverty: instead of buying their own food, poor though it might be, and cooking it themselves, here unemployed, migrant workers are fed at five cents each, without loss or subsidy to Ledoux' organization. A bowl of hot, thick soup, and all the bread and coffee you want, completes the menu. All materials are clean and wholesome, and a warm place to eat goes with the meal.

Leaving the "Tub" after a few words from the sick-bed of its devoted organizer, another tramp down the Bowery read still deeper into the city's misery, with its long, long breadlines of men too destitute even for the "Tub". An all-night mission opened its doors to the visitors; already every chair was taken, and worn, hopeless men waited stolidly for the night, sure at least of not freezing to death.

The closing visit of the trip revealed one group a bit more hopeful, through a brilliant address by a spokesman for the Jewish clothing workers of the city, pleading for a fair chance for the Socialists.

F. T. J.

Preparations for Senior Banquet are Under Way

The Senior Banquet, the great social event of the senior year, will be held on April 9th. John McKelvey is in charge of the general committee, assisted by Vance Green, Eloise Bittner and Mrs. F. T. Jones. Tickets are \$2.00 per person and can be obtained from Paul Corley and George Fallon.

THE MEMORY OF YOU.

There is a tender thought of you
Down deep within my heart
That forms of every lovely day
The highest dearest part.
Though Fate our paths may separate,
And hide your smile from view
'Tis powerless to take from me
This memory of you.

D. L.L.D.D.

S. M. B. Notes



"Valentine Day Becomes Valentine Week."

The week before Valentine's Day, each girl drew the name of another who should become her Heartsister to whom some deed of kindness was done every day. The real happiness was in the fact that each Heartsister did not know her Kind Fairy.

The Climax of Heartsister Week was a Banquet held the evening of February 16th in the small dining hall beautifully decorated as a Valentine Fairyland. Fourteen were present, including Mrs. Catherall and Miss Ruth Crane, our guest. The girls presented to Mrs. Catherall, a floral Valentine of Sweet Peas as a token of gratitude for her kindness. Real joy was the inevitable spirit that came from Heartsister week and we wish to make it a Heartsister Year.

Miss Helen Dill left Drew, February 8th, to begin her Social Service Work at the Morgan Memorial in Boston.

NOTES OF THE BROTHERS

AN ADVENTURE IN EXCELLENCE.

Brothers College is in a real sense an adventure in excellence. In an age in which greatness has often come to be identified with immensity of bulk or of numbers, Brothers College desires to become great in the quality of its faculty, its student body, and its standards of scholarship, culture and conduct.

As an adventure in excellence Brothers College will not attempt to minister to all types of college students or to all the differing and opposing purposes of college students. While fully appreciating the value of technical training it feels that as a College of Liberal Arts its primary emphasis should be cultural rather than commercial or vocational. It would, therefore, prefer not to attract the student whose sole purpose in attending college is to increase his earning capacity. Again, while recognizing that social and extra-curricular activities have some place in student life Brothers College sees the more fundamental values threatened by the growing importance attached to these activities in many American colleges. It would, therefore, prefer not to attract the student whose chief purpose in attending college is social enjoyment or competition in intercollegiate sports.

On the other hand, Brothers College does desire to attract the student whose purpose in attending college is to secure a key to the world's libraries and to the minds of men, to acquire a new appreciation of beauty, a richer culture, a broader vision, a deeper knowledge, a finer character and a stronger faith, in order that he may become a better companion to himself and a more useful member of society.

As an adventure in excellence, the first purpose of Brothers College is the achievement of the highest possible excellence in scholarship. To this end both scientific instruction and philosophical culture will be emphasized. Through a series of carefully prepared comprehensive or survey courses each student will

become familiar with the history of the world and of man, with the problems of modern science, society, philosophy and religion, with the best of the world's literature, and with the history of music and of art. The curriculum is planned with a view to unity as well as comprehensiveness and no courses will be required except those believed to contain indispensable elements in a liberal education.

Brothers College does not, however, believe that true education ends with the rote learning of great masses of unrelated and undigested information. It believes that education is incomplete unless the student knows the significance of what he has learned. It believes that the awakening of intellectual curiosity, the fostering of mental initiative, and the formation of habits of accurate observation, of logical analysis and of critical reflection are quite as important as the acquisition of factual knowledge. It will, therefore, give careful consideration to the needs of the individual student and will make special provision for the student of exceptional ability by the establishment of honors courses. Its instruction will be given in small classes with individual conferences supplementing the lectures and class discussions.

The purpose of Brothers College is not exclusively intellectual. As an adventure in excellence, it desires excellence in character as well as in scholarship. It desires to make its students sensitive not only to the joys of understanding and the games of the mind but also to the appreciation of beauty and the value of religious faith.

Brothers College believes that the aesthetic development of its students is of fundamental importance. It therefore seeks to inculcate in them a deeper appreciation of beauty in nature, art, music and literature and to interest them in the expression of beauty in thought, speech, letters and conduct.

As a Christian institution, under the general direction of the Methodist Episcopal Church, Brothers College seeks to strengthen and enrich the religious faith of its students. While non-sectarian in its approach to the problems of religion and believing there is no necessary conflict between searching scientific inquiry

and robust Christian faith, Brothers College desires to provide an atmosphere in which religion may thrive. Including in its curriculum specific training in religion it will teach its students the contents and significance of the Old and New Testaments and will help them to estimate moral and religious standards by an understanding of the central problems of conduct and of faith.

Brothers College is then an adventure in excellence, excellence in scholarship and excellence in Christian character. Beginning as a very small college, it expects to grow slowly, refusing to compromise its ideal of excellence for the sake of more rapid growth. Seeking students it nevertheless invites inquiry only from preparatory of high school graduates of unusual promise and ability, students of excellence who find their purpose in the purpose of Brothers College.

BROTHERS COLLEGE FRESHMEN HOLD SECOND SUCCESSFUL PARTY.

We don't blame them. With semester exams all over, who wouldn't want to stage a party? And what a party it was! (Ask Dabinett and Stafford). It was held on the evening of January 29th and Prof. Wegener's Chalk Program kept things humming for a full hour and a half. We say "humming" but our reporter insists it was noisier than that. Mead Hall has been the scene of much frolic, but the old colonial mansion has never witnessed greater hilarity. A group of young College boys "in for a good time" can manage as good a reception as when they are "out for a good time." And they did.

WORK TO START ON BROTHERS COLLEGE BUILDING WITHIN FIVE WEEKS.

Professor Gilbert's house already being moved.

Construction on the New Brothers College Building will start within five weeks time. Workmen have already started to move Dr. Gilbert's house in order to make room for the new building which will be ready for occupancy on October 1st. It is to be constructed at a cost of \$500,000, an amount so generously donated by the Baldwin Brothers of East Orange. Full details and plans of the building will be given in the March issue of "The Acorn."

ATHLETIC NOTES

Keeping Pace with our TRACK STAR

Who ever said that 'theologues' were supposed to be moody book-worms? Frank Bayley, President of the Senior Class in the Theological Seminary, is far from being a book-worm and we must say that he surely is FAST! He is a two-mile runner in the New York Athletic Club, and in competing with national and inter-collegiate track champions, he has placed first in two meets, second in two meets, and third in two meets. Since January, he has run over ten times and is the owner of five gold medals and a silver loving cup.

On January 31st, Bayley entered in the special 1000 metre run in the St. Joseph's Catholic Club meet in Newark, and came out second with Paavo Nurmi within seeing distance. On February 18th Frank ran against Nurmi again and although he came out third, it is to be regarded as an outstanding race because with him were Joe Hagen, present intercollegiate 2 mile runner studying at Columbia, Bob Dalrymple, 2 mile title holder of New England, all running against Nurmi and Andersen of Finland. Nurmi came out first, Andersen second and Our Frank third!

FRESHMAN BASKETBALL QUINTET DEFEATS JUNIORS AND SENIORS

Within the past two weeks, the Brothers College Basketball Team has added two more games to its successes. Playing the Juniors on February 5, they came out with the score 51-16 - by no means a slow game. Although the Juniors played a fast game on the floor, the Frosh showed better teamwork and played a hard game.

On February 19 the Freshmen defeated the Seniors by the score of 24-14.

STANDING OF THE CLASSES IN THE BASKETBALL TOURNAMENT

TEAMS	GAMES PLAYED	GAMES WON	GAMES LOST	FORFEITED
Freshmen	3	3	0	
Middler	2	2	0	
Post Grad	2	1	1	1
Senior	3	0	3	
Junior	2	0	2	

BOOKS

Anthropology and Modern Life by Franz Boas. W. W. Norton & Co., New York,
1928 - \$3.00

While the most of the world wags merrily on, a few earnest souls are puzzling their heads over how we came to be this way, whither we are tending, and what it all means anyhow. We have had the answer of the theologian, the social reformer, the psychologist to these questions. Now comes the anthropologist with his answer.

The reviewer asked one of our professors, who shall be nameless, but whose teaching is never dull as his knowledge of what he teaches is never vague, what the value of Professor Boas' book was for the average man. He enthused at once.

"Why, this man is America's foremost anthropologist," he said, "and here he discusses, in popular form, some of the important problems of the present time. First of all he shows how anthropology is related to other sciences; how it makes its indispensable contribution to the study of data with which other sciences, such as psychology and sociology deal. He insists that the individual be studied in his reactions to his social environment and with reference to his cultural history."

"The body of the book is occupied with the application of the data of anthropology to weighty questions of the present day, race, inter-relation of races, nationalism, eugenics, criminology and education."

"His conclusions are often of startling significance -"

"Well might they be," we mused, thinking of the clash of color in the United States and the amazing racial mixtures of South America, where Japanese, Chinese, Indian, and Spanish blood have conspired to drive the anthropologist mad.

"Everyone who has read the author's 'Mind of Primitive Man'" continued our mentor, "will want to read this book also."

"But this book does not need a preparatory application of scientific anthropology to soften, or perhaps better harden, the average reader to the point where he may both understand and profit by it," we objected. "Why not start him off with this, and trust that it may kindle some spark of interest in this swarming horde we call humanity?"

"Even so," he replied, "Let it be."

Some Helps to Christian Thinking

1. A Manual of Christian Beliefs. Edwin Lewis
2. What May I Believe? Edmund D. Soper
3. Beliefs That Matter. W. Adams Brown
4. Ringing Realities Oscar L. Joseph
5. Why I Believe in Religion Charles R. Brown
6. Current Christian Thinking G. B. Smith
7. The Productive Beliefs Lynn Harold Hough
8. Concerning the Faith Joseph M. M. Gray
9. Adventure B. H. Streeter and others
10. Some Christian Convictions H. S. Coffin
11. Modernism and the Christian Faith John Alfred Faulkner
12. What is Faith? J. G. Lachen
13. Fundamental Christianity F. L. Patten

Drew Library has them all and will be glad to loan them.

preaching gift was early known. I recall his senior sermon in the old chapel. In those days few men graduated without preaching before the entire school. The school had a way of appraising a man's sermon before it was delivered, and most of the time the attendance at the student sermons was not what it should have been. When F. Watson Hannan's turn came, however, we were all there. He talked to us that morning on the reasons why he was not ashamed of the gospel of Christ. He told us that he was not ashamed of it when he compared it with other gospels. At the end of the sermon we knew that we had not seen simply an exhibition, but had heard a sermon.

"Professor Hannan loved to preach and he lived to preach. Late into the night and all night at times, his brain would be busy with preparation. For two years we were room-mates at the conference sessions. One morning we were dressing and he was preparing to go and speak to the conference. He told me that he had not closed his eyes in sleep all night long. He had the rare ability to lie motionless and let his body relax while his tireless brain followed out to a logical conclusion some problem on which he was working.

"He was, moreover, always writing sermons. During one series of special meetings he preached seven times each week for three weeks and yet at the end of that period had written more sermons than he had delivered. This eager young preacher produced sermons as prolifically as a tree sends forth its leaves in the Month of May. Yet his sermons were produced only by unceasing labor. Those illuminating and suggestive expositions that seemed to us as we listened so easy and so perfect, were the result of constant and terrific toil.

"He was an unusually diffident man for one who possessed such qualities. He would go far and sacrifice deeply for his family and his friends. He saved others - himself he would not save.

"One word more - and that in the name of the great company who have loved our brother, Frederick Watson Hannan, true disciple of Christ, faithful churchman, lifelong student of the Word, rare expositor, master of assemblies, teacher of ministers, a leader of hundreds of our youth into richer and truer lives, unfailing friend,

true husband, faithful father, we stand today and say, 'Beloved, hail and again hail, for though sundered far, through faith we'll meet before our dear Lord's mercy seat.'"

Professor Hannan is survived by Mrs. Hannan and three sons: Watson M. of Hackensack, N. J., Herbert R. of Gladstone, N. J., teacher in St. Bernard's School and organist of St. Bernard's Church, Bernardsville, N. J., and Chester D. of Morristown, N. J., and two brothers, Harvey and John of Rock Hill, N. Y. Burial was in Evergreen Cemetery, Morristown, N. J.

Professor Hannan was born at Cohecton, N. Y. on May 4, 1866. He was graduated from the Centenary Collegiate Institute at Hackettstown in 1886 and from Wesleyan University in 1890. He entered Drew after the completion of his work at Wesleyan, graduating with the degree of Bachelor of Divinity in 1893. Wesleyan honored him with the degree of Doctor of Sacred Theology in 1907. He began to preach at the age of sixteen and was admitted to the New York East Conference in 1893, being ordained deacon in 1890 and elder in 1894. His first pastorate served from 1893 to 1894 was at Bayport and Bluepoint, N. Y. At Bluepoint he met Miss Anna Louise Danes whom he married on March 20, 1895. In 1894 he was called to the First Methodist Church of Meriden, Conn., one of the largest and most influential churches in the Metropolitan Area. Leaving Meriden in 1898 Professor Hannan was for three years pastor of the First Methodist Church of Waterbury, Conn. In 1901 he left Waterbury to become pastor of the Bushwick Avenue Methodist Church in Brooklyn. Bushwick Avenue at that time had the largest membership and the largest Sunday School of any Methodist church. After eight very successful years at Bushwick Avenue Dr. Hannan became pastor of the New York Avenue Methodist Church of Brooklyn where he remained until called to Drew in 1913. After one year as Associate Professor of Pastoral Theology and Special Lecturer, he was elected to the Chair of Biblical Theology and Homiletics which he has since held with great distinction.

Professor Hannan was a delegate to the General Conference of 1928 and was a member of the General Conference Commission on Courses of Study. He was also a

member of the Society of Biblical Literature and Exegesis, the American Academy of Political and Social Science, and Pi Gamma Mu. He was a member of the Clerical Club of New York and the Kiwanis Club of Madison. Professor Hannan was in constant demand as a lecturer and each summer lectured in more than a dozen states. He was regarded by many as the foremost expository preacher in America and did much to make Biblical preaching popular.

He was also recognized as an authority on evangelism and published many widely read books in that field. He was the author of "First Principles for Young Christians," published in 1907, "Pupils' Guide Book of Homiletics" published in 1911, "The Sunday School, an Evangelistic Opportunity" published in 1920, and "Evangelism for the New Age" published in 1921.

The following resolution was prepared for the Student Association by Joseph C. Gray, Harry P. Folger and John McKelvey.

We are not poets, born to mold our thoughts in language fit to grace the memory of our friend, whom we have loved and lost a while; how can we express the thoughts that lie in our hearts too deep for words?

He was our teacher, bringing to us the rich suggestion of a long and fruitful ministry to others, answering our every problem with the experience of his own. He was our preacher, too; in class and prayer meeting and in all the personal contacts we have learned to love he instilled in us his own high courage and deep faith, his own love and devotion for his master and ours, Jesus Christ. And through class and prayer meeting and personal word, he was always our kind and sympathetic friend. Though now he has passed beyond the utmost bounds of human thought, yet for him and for his passing we can feel only the joy of a faithful servant, sustained and soothed by an unfaltering trust, who has entered into a great reward.

But our joy at his assumption of his final reward is overshadowed by a deep sense of personal loss on the part of every one of us who has known him and felt the power of his faith and the inspiration of the beauty of his life. Mead Hall Chapel, and this campus that he loved so well, will always call to our mind of his spirit, and revive in us the wisdom of his words and the inspiration of his character and personality. His going is to us

"As when a lordly cedar, green with boughs,
"Goes down with a great shout upon the hills,
"And leaves a lonesome place against the sky."

We are lonesome in our loss; we shall be, but not for always, for some day we shall meet again - we and our Professor Hannan.

The Faculty resolution drawn up by Professor John Alfred Faulkner, Professor Edwin Lewis and Dr. Mortimer P. Giffin reads:

It is with deep sorrow and keen sense of personal loss we feel the departure from earth's activities of our dear companion and colleague, Professor Hannan. A personality full of friendliness, hopefulness and good cheer, a Christian of fine consecration and exemplary life, a preacher of power, wisdom and fascinating interest, an expounder of the Word of insight, knowledge and rare exegetical talent, a professor who combined intellectual clarity, power, stimulus and spiritual illumination with practical aid to students of immense value, a worker for the Seminary in visits to Conferences, colleges, conventions, of unique and priceless service, - we cannot let his premature and almost tragic going from this circle in which he was such a distinguished, helpful, loved and honored member be unmarked by this cordial expression of our high appreciation and by the prayer that we may take to heart the lessons of his fidelity to duty and imitate the engaging qualities of his mind, spirit, and life. To the bereaved family we offer our kindest and sincerest sympathy.

THE MESSAGE OF SUNSET

If the sun goes down
Will it come back to us?
Yes, it will rise in the morn
After the conquest of darkness
After the conquest of darkness
By the power of our Heavenly Father.

If a man fails now
Will he succeed again?
Yes, his strength he will renew
To overcome the failure
To overcome the failure
By the love of our Heavenly Father.

If a man dies here
Will he live again there?
Yes, he will rise up again
After the sleep of the night,
After the sleep of the night
By the call of our Yeshua-Meshiah.

- Fritz Pyen, '28.

★ COLLEGE ★ DAZE

Jones: - What period are we studying now?

Brains: - The third at ten o'clock in the morning.

ii--\$--%--"---ii--\$--%

One frosh tried to be excused from studying the Restoration because he was a life-saver last summer.

#--\$--%--"---ii--\$--%

A poor fellow was locked in his room for 14 days. To prolong his existence he ate dates from his calender, drank from the bed springs, and mixed the type of his typewriter and had pie.

ii--\$--%--"---ii--\$--%

Frosh: - What's a bacteria?

Any Seminary Man: - That's the rear door to a cafeteria.

ii--\$--%--"---ii--\$--%

The ambition of every Drew man* is to be important enough to be able to speak in the library without lowering his voice.

* Editor's note - And woman.

ii--\$--%--"---ii--\$--%

Arrivals from Nenana bring the report that there is considerable agitation there against continuance of Sunday amusements, the agitation dating from the reopening of the Presbyterian Church. - Anchorage.

ii--\$--%--"---ii--\$--%

How's your garden coming along?

We had it for dinner last night.

ii--\$--%--"---ii--\$--%

What's In The Campus Names?

Guess! then stand on your head to read the answers.

1. Something no one wants at his door.
2. What most freshmen are.
3. An implement useful in pancake baking.
4. An old salt.
5. A classical name for washwoman.
6. A chicken hunter.
7. An extremely odd fish. (ask anyone who knows him)
8. A kind of pickle. (We have to get this one in while we can)
9. Pl. Some think it is a new disease.

9. Lugrdichian
8. Dill
7. Crabbe

6. Fowler
5. Soper
4. Seaman

3. Turner
2. Green
1. Wolfe