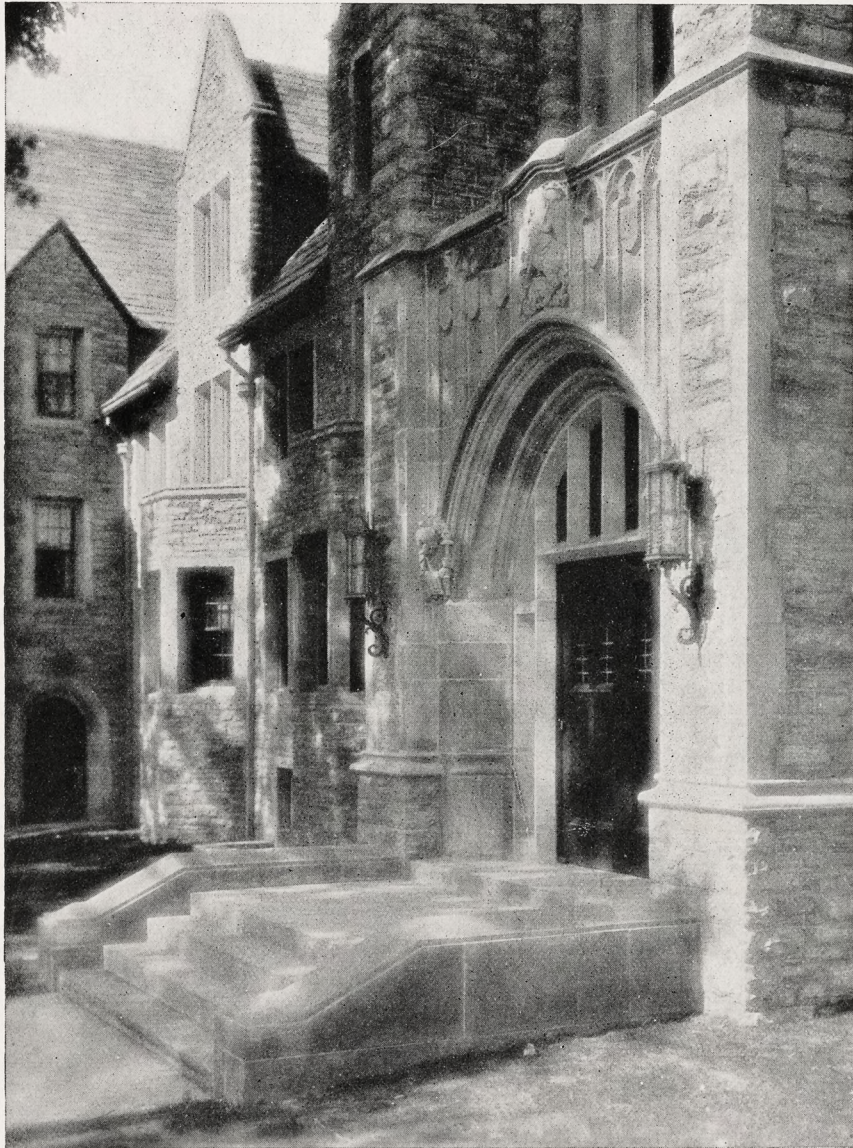


# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 26, 1931



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# THE WITNESS

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## TESTIMONY

By

BISHOP JOHNSON

WHAT is the faith that Christ taught? There are two answers to this question.

One is that Christ taught a philosophy of life as other greater teachers have taught men and this philosophy is subject to revision, amendment and substitution. According to this theory the place to evaluate the Christian religion is in academic halls. He is primarily a teacher come from God.

I would say that this is the view popularly held by many of His followers. To me it is contrary to the facts and inadequate for the purpose of the Gospel. It is a different gospel from that which permeated the Roman Empire and demonstrated its power to affect human society. The whole fabric which was built up in the first few centuries rested upon no other foundation than that of the risen Christ. If there be a Kingdom of Heaven out and beyond existing Kingdoms, then the ascent of man must be a process of life rather than one of thought merely.

Thinking, as Goethe says, is easy until it is transformed into action. Then it becomes difficult. Do not misunderstand. The Gospel has a philosophy of life but action precedes the philosophy. It is "Follow me," rather than "Agree with me."

The first and great commandment is love. The primary consideration is the relationship that love involves.

The test of St. Peter's interpretation of His Master's purpose was not contained in the question, "What do I teach?" but rather in the question, "Who am I?" and the final test of St. Peter was not, "What have you learned?" but "Lovest thou Me?"

Without detracting one iota from the value of study and thought in developing the Gospel, one must insist that the Gospel as presented to men is primarily a life and incidentally a philosophy; not primarily a philosophy and a life flowing out of that.

LET us see how those appointed as His official witnesses regarded their mission. What happened? Christ chose a jury of twelve men, not distinguished for social or intellectual attainments. These men lived with Him on intimate terms for three years. He then

asked for a verdict from them as to their faith in Him. When sending them forth His final charge was, "Be ye witnesses unto Me."

As a jury considering facts, they were to give their verdict to the world. Added to this, it happened that the chief persecutor of the Apostles became the leading attorney for His defense. The addition of St. Paul to the Twelve had a distinct evidential value.

Now let us examine these jurymen and take their testimony. St. John! Take the stand and tell us what the Christian religion is! His answer is definite and to the point: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Lord of life,—that which we have seen and heard declare we unto you; that ye also may have fellowship with us." I St. John 1:1-3.

St. Peter! What is your testimony? "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." II St. Peter 1:16.

St. Paul! What is your understanding of the religion which you have embraced from conviction? "Moreover brethren, I declare unto you the Gospel which I preached unto you; which also ye have received and wherein ye stand, by which also ye are saved; for I delivered unto you that which I also received, how that Christ died for our sins according to the scriptures and that He was buried and rose again the third day, according to the scriptures." "And that He was seen of Peter and then of the twelve; after that He was seen of above five hundred brethren—and last of all He was seen of me."

It is evident that all these men agreed that the Gospel was founded on a life; that the essential things were the facts in that life, and that their business was to bear witness to that life as the source of our life.

NOW when you substitute for this principle a set of theories about religion, you may be a philosopher but you have changed the character of the

faith as delivered to the immediate disciples of Christ. Of course, when you have done this, you have produced something that may be interesting, but it is not the Christian religion. It is something essentially different from the original Evangel.

The religion that Christ preached stands or falls upon the historic reality of His person. It is the fashion today to build a religion upon the assumption that Christ as described in the Gospels was a myth. This brings us face to face with a divergence that is

fundamental. If Christ was God in the flesh, then life flowed out from Him to us. If Christ were merely a philosopher, then He merely takes His place as a great teacher.

The fundamental difference is tremendous, and much of the language which He used is unintelligible and some of it is preposterous.

The two conceptions of the Gospel are so radically different that they cannot stand on the same platform, for they do not talk the same language.

## ORIGIN OF CHURCH SCHOOL

By

C. W. NEWHALL

*Headmaster of Shattuck School*

THE American colonies and later the states, in their earlier years, had little knowledge of Germany, France or other European countries, and the schools of those countries were not the models for the earliest American schools.

It would be natural to expect that this country, when it was young, would transplant most of its institutions from the mother country—and this we find to be the case so far as its early education is concerned. American schools, however, did not develop directly from the great public schools of England,—from schools like Winchester, Harrow, Rugby and Eton. They had no such aristocratic beginnings, but came from a much humbler source. Such influences as these great English schools have exerted upon the private schools of this country has been applied indirectly and in more recent years. In the beginning the English model for American schools was a school of a very different sort.

In 1662 by the Act of Uniformity of the English Parliament, about two thousand clergymen were driven from their pulpits, and these non-conformists were refused admission to the English public schools and universities. Many of these banished clergymen became teachers, and, among the children of other non-conformists, they speedily found their students. Because of their independent position these new schools were largely free from the domination of the universities, and thus these early English academies represented a spirit of dissent that was academic as well as religious.

The schools which were thus established in England to meet these unique conditions were the forefathers of our later American academies. Before the outbreak of the American Revolution about thirty of these academies had come into existence in England. Some of them were local institutions, but not a few became boarding schools, not wholly unlike the English public schools in organization and character. Because of the spirit of dissent which animated them it is not to be wondered at that the English academy furnished the most satisfactory model for our American fore-

fathers, as they labored to found on the western continent schools suited to the needs of American youth. For it must be remembered that our Puritan forefathers were dissenters of the most pronounced type.

The earliest of our American Academies was that founded in Philadelphia in 1751 under the personal influence of Benjamin Franklin, who seems to have started nearly every good thing in this country. It was known as the Public Academy in the City of Philadelphia.

Other academies were rapidly founded and from this time on, for nearly a century, the academy occupied a commanding position in the field of American secondary education. In the year 1850 the number of academies is officially reported to have been between six and seven thousand. From this time on the number began steadily to decline, as the public high school began its rapid growth, and supplanted ultimately all but the strongest of the academies.

I WANT to call your attention now particularly to a small struggling Academy known as the Flushing Institute started in the year 1827, in Flushing, New York, by the Rev. Dr. Muhlenberg. This was one of the very earliest, if not the first of the academies, to be organized under the auspices of the Episcopal Church. The keynote of Dr. Muhlenberg's plans for this academy was the Christianizing of education. He was a particularly saintly soul, an idealist, who tried to fire his students with his own religious zeal. He was not a very practical person and his school did not live for many years, but it was a model for many of the academies organized later by the Episcopal church.

Another school—this time in New England—"The Round Hill School"—may fairly claim to be another ancestor of the Church School of today. In 1823 George Bancroft (the Historian) and Joseph G. Cogswell, both of Harvard, 1818, opened The Round Hill School in Northampton, Massachusetts, with fifteen boarders and ten day pupils. Together they planned a high grade school for boys, aiming to combine better



A VIEW OF SHATTUCK SCHOOL

intellectual training than was given in the schools of that time, with emphasis on physical training which was not given at all.

The reason for introducing The Round Hill School into this story is that one of its students in 1830 was George C. Shattuck of Boston. The standards of the school must have been well above those of most of the academies of the time for some of George Shattuck's classmates were fitted to enter the senior class at Yale, though he himself went to Harvard. Three years later The Round Hill School closed its doors for lack of adequate endowment, but it lingered in the affection of its pupils.

The sequel is interesting. Twenty or more years later when George Shattuck, a doctor in Boston, had to face the problem of the education of his own boys, he saw no school which offered advantages seeming to him comparable to those which he had himself enjoyed as a boy, at The Round Hill School. Accordingly he decided to found a new school where his boys might receive an education equal to the cherished memory of his own schooling at Round Hill.

His country place, two miles from Concord, New Hampshire, comprising a large dwelling house, farm building, and about forty acres of land, were turned over to the newly formed corporation of St. Paul's School which opened in 1856 with three pupils, of whom two were the sons of George Shattuck. The first headmaster, the Rev. Henry A. Coit, proved an

ideal selection, for under his management for nearly forty years the school grew in importance and influence, until it became one of the great schools of the country. Religious and moral training were the dominant note in its management, the services being those of the Episcopal church.

**G**EOERGE C. SHATTUCK is the same Dr. Shattuck who was the friend of Bishop Whipple of Minnesota, and the benefactor of Shattuck School. He gave to Bishop Whipple some 200 acres of coal land in Illinois to help him launch his school in Fairbault in the year 1860. Out of gratitude for this gift the Bishop named the school for him; it is easy, from this connection, to see that the influence of St. Paul's School strongly affected the development of Shattuck School, the second of the Church Schools of this type.

The immediate success of St. Paul's School and of Shattuck suggested to Mr. Joseph Burnett the founding of St. Mark's School at Southboro, Massachusetts, in 1865. Other schools of the same type soon followed, and still others in more recent years. A list of the more important of the Church Schools which have followed, more or less closely the English model, would surely include the following: St. Paul's School, 1855; Shattuck School, 1860; St. Mark's School, 1865; Porter Military Academy, 1867; Sewanee Military Academy, 1867; The Manlius School, 1869; St.

Paul's School (Garden City), 1877; St. John's Military Academy, 1884; Howe School, 1884; Groton School, 1884; Pomfret School, 1894; The Choate School, 1896; St. George's School, 1896; Kent School, 1906; Pawling School, 1907. There are at the present time many other excellent church schools for boys—some sixty or seventy in all, but some of these are much smaller than those mentioned, or they do not conform to the type which is considered in this article.

I have traced the two lines of descent of the typical church school, first, from Dr. Muhlenberg's Academy, and second, from The Round Hill School through St. Paul's. Both of these ancestors of the modern church school would seem to indicate a purely American origin. Where then is the foreign influence, and how does it happen that the church schools in America now show such unmistakable signs of the influence of the English public schools?

The obvious answer is I think that it would be only natural that the Episcopal church schools of this country would be affected gradually, and perhaps unconsciously, by the traditions and example of the historic schools of the Anglican Church. It is a fact that the groups of church schools I have mentioned, St. Paul's, St. Mark's, Shattuck, and the others, is the only group of American schools that does show much resemblance to the English Schools of the type of Rugby and Eton. This influence was helped along materially by the example of St. Paul's School.

In some correspondence I have had with Dr. Wm. Thayer of St. Mark's on this subject he writes: "I think our American Church Schools are indebted to Dr. Coit of St. Paul's for any ways in which we may have followed the English model. These ways have to do more with purpose and motive rather than any actual imitation. The essential thing is that the school should have a religious motive, and that religious education should be a definite part of the curriculum. The second principle is that there should be personal care and supervision, and the third that the older boys should be participants in influence and leadership."

It is probably true that St. Paul's School was more nearly the model for our church schools than the English Schools themselves, and yet there was an opportunity also for a very direct connection between Rugby and Shattuck in the visit which Bishop Whipple paid to England in the year 1864.

In his book "The Lights and Shadows of a Long Episcopate," Bishop Whipple says, "In the year 1864 I visited England with letters to the most Rev. Dr. Longley, Archbishop of Canterbury, who had been the headmaster at Harrow, and to the Rev. Dr. Tait, Bishop of London, who had succeeded Dr. Arnold at Rugby. The substance of advice given me concerning the organization of schools was, 'Do not attempt to found schools unless you believe that God has called you to this work,' and 'Remember that your school has as real a life as an individual—its character is the sum of all of its traditions.'"

The last phrase sums up briefly, though I think

correctly, the manner in which the influence of the English Schools, was carried over into the Church Schools of this country. Just as the traditions of the Anglican Church have affected the development of the church in America, so have the traditions of the English public schools helped to determine the character of the corresponding schools in this country, probably without much conscious effort to imitate, on their part.

## Let's Know

By

BISHOP WILSON

PERIZZITES

WHO were the Perizzites? That would be a very helpful question for Examining Chaplains to ask of candidates for Holy Orders. The answers would make interesting reading but the Chaplains might find difficulty in giving them suitable ratings.

Two things there are which most of us will remember out of our childhood when we used to listen to the reading of long lessons from the Old Testament. One of them is the delightful list of musical instruments in the book of Daniel—"cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick." At each recurrence we listened expectantly to see whether the reader could cover the list without tangling his tongue. The other memorable passage comes from the earlier historical books out of which we gathered alliterated knowledge about the "Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites."

This last catalog represents merely the forensic method used by the Old Testament writers to designate the original inhabitants of Palestine. Broadly speaking, they were the six "peoples" whom Joshua found there when he led Israel into the land. The list is descriptive rather than accurate. Sometimes the Girgashite takes the place of the Hivite. A still longer list is given in Genesis 15, including Kenites, Kenizzites, Kadmonites, and Rephaims.

We know something about some of these tribes but every reference to the Perizzites is vague and shadowy. They are closely associated with the Canaanites and appear to have been located chiefly in the central and southern part of the country. They do not stand out as a definite group like the Philistines or the Moabites and they did not have any particular patrimony to defend. Piecing things together, it has been argued by some students that the Perizzites were an earlier tribe, ante-dating the Canaanites in the land, whom the Canaanites had conquered and reduced to the status of peasants long before the Hebrews entered the picture. Some other students question whether they were a distinct people at all, preferring the theory that they were a lower class among the Canaanites living in small unwallled villages or out in

the open country, pursuing a meager agricultural existence.

This is about all we know of them up to date. Some day we may learn a great deal more of the Perizzites as we have done, for instance, with the Hittites. I have been told that Bob Ingersoll used it as an argument with which to discredit the Holy Scriptures that the Hittites were pictured in the Old Testament as a powerful nation but that no one outside the Bible knew anything about them. A nation as great as the Bible describes the Hittites to have been would certainly have left some records behind them. In the absence of such records, he argued, the Bible must be wrong. It must have been a very useful argument while it lasted. The only trouble is that records have now actually been discovered telling of a mighty Hittite empire which was crushed and obliterated—but not before the Old Testament writers got the name safely stored away in their books.

## *Emily Dewitt Seaman*

By

WALTER H. OVERS

**WE** WERE sitting in the shade of a large cotton tree, on the shores of Fisherman's Lake, in Liberia.

It was in the early part of 1920, and four of us white missionaries were having, what we thought, was a very serious conference.

The Church had been in Liberia for eighty-five years and still its activities were confined to the people of the sea coast, while the tribal territory remained untouched.

The burden that lay heavy on the heart of every member of that conference was to find a way to swing the Church into the great hinterland. The need of the already existing work was tremendous. There was not a mission building in the whole district that did not need reconstructing, and the money at our disposal was not sufficient even to maintain the coast work with the dignity which it deserved. It was a discouraging moment. We sat there in a depressed silence. Then Miss Seaman arose and said, "I am ready to go and open a station at any place in the interior where the bishop will appoint me." It was a brave offer.

But could she endure the lonely suffering of an interior station? She bore, in her body the marks of repeated attacks of African fever and the severity of the Liberian climate. But her determination overcame every difficulty and in May, 1920 she was appointed to open a new station at Balmah in the country of the Golas.

The Gola people were a tribe of warriors. They had none of our civilization. In fact, they were characterized by the cruelty, barbarity, superstition and ignorance of their African inheritance. Few white

people had ever been in their tribal territory. Miss Seaman was the first white person to live among them.

Some time ago I read an article in one of our popular magazines in which the writer, who had travelled some in Africa, declared that he and his wife were the only white travellers who had ever been in the Gola country. It was a strange statement for me to read, because I had been there several times and Miss Seaman had lived there for several years.

There is a certain thrill in being the first missionary to carry the Gospel of our Lord to a people who have never heard it.

Miss Seaman's great work at Balmah was the building of a school for Gola girls. Money for that purpose was given by friends in America. The erection of the building proved to be a most difficult and exasperating job. Owing to the destructive ability of the termite, the only thing that could be safely used in the structure was cement. The task of transporting this material from the coast, across lakes, up rivers and through forests of unusual tropical growth, can only be imagined by those who are not experienced in African ways. But Miss Seaman was the general and every difficulty had to be overcome.

Finally the work was completed, and the Schuyler Memorial Girls' School stood in its lonely grandeur—the first civilized building in that tribe. It is a monument to a woman's untiring efforts and indomitable will.

A Christian school is the only hope for a Liberian tribal girl. Without this she has nothing to look forward to but a life of drudgery. For ten years this school has stood like a beacon flashing its beams of light amid the dark and stormy conditions of tribal life.

It would be difficult to measure the influence of this remarkable woman as a teacher and pioneer missionary. To work for a quarter of a century in Liberia is an accomplishment which very few white missionaries have experienced. To hold aloft the Gospel banner on the frontier line of the Kingdom of God in African tribal territory is a distinction which no other woman of our Church has ever attained. She was a valuable representative of the American Church. Liberia may have many rich resources, but among them all there is no treasure more to be appreciated than the influence of this good woman.

I think this appreciation can never be better expressed than in the language of a great Gola chief. Four chiefs journeyed all the way to Monrovia to personally assure me of their appreciation of Miss Seaman's work. One of them, who seemed to be the spokesman for the party, said, "I talk for all my people when I tell you we like what this white woman is doing she brightens our lives like the sun when it comes in the morning. She refreshes us like the rain when it comes after a long dry season, and she lights our way like the moon when it rises in the night." The appeal of the four chieftains was, "Send us more like Miss Seaman."

## Y. P. F. MEETINGS GREAT SUCCESS; STRIKING MINERS

By GARDINER M. DAY

Two very successful Young People's Conferences were held recently in Massachusetts. The first was a meeting of 46 fellowships, represented by 136 delegates, which met at Trinity Church, Boston. In addition, there were many visitors. This was a great gain over 1922, when the first meeting of the fellowships of the Diocese was held and only 16 groups were represented. In large measure, this is due to the fine work of the Rev. Percival M. Wood as chairman of the Commission on Young People. Among the speakers at the conference were Bishop Sherrill, and the Rev. C. Leslie Glenn.

Officers of the diocesan fellowships were elected as follows: President, Mr. Gordon Snow, of Trinity Church, Boston; vice-president in charge of worship, Miss Pauline Lyon; vice-president in charge of study, who is also editor of the Fellowship publication, *The Messenger*, Miss Beatrice Blanchard; vice-president in charge of fellowship, Mr. Charles Ryder; vice-president in charge of service, Mr. Donald Woodward; corresponding secretary, Miss Mildred Crowley; recording secretary, Miss Beatrice La Grange; treasurer, Mr. Gray Blandy; representative in the Boston Federation of Churches, Mr. George Robinson.

\* \* \*

The third annual fall Institute, sponsored by the Young People's organizations of Worcester, was held the week-end of Nov. 15 in All Saints' Church, Worcester. The opening address was given by the Rev. Arthur L. Kinsolving, after which the conference met in different churches throughout the city and participated in discussions and round tables with different leaders of religious work. For example, the Rev. William M. Bradner led a discussion of "Youth Searching for God in Worship."

\* \* \*

On Sunday morning, October 25, services in the memory of the late Bishop Theodore Irving Reese were held in St. Michael's Church, Milton. Bishop Reese founded St. Michael's Church while he was a student at the Episcopal Theological School. The sermon was preached by his old friend, Bishop Lawrence.

\* \* \*

The annual meeting of the Massachusetts Federation of Churches and the Massachusetts Council of Religious Education was held November



JOHN W. DAY  
Dean at Topeka, Kansas

16 and 17 in the Pilgrim Church, Worcester.

The purpose of this meeting was to discuss problems which the churches face in city and country. Among those who delivered addresses were Hon. Joseph B. Ely, governor of the Commonwealth, and Rev. Prof. Norman B. Nash of the Episcopal Theological School, Cambridge.

\* \* \*

A stirring appeal for the miners who are starving in the region around Kentucky and West Virginia has been sent out by Miss Jessica Henderson, treasurer of the Boston branch of the National Committee to Aid Striking Miners Fighting Starvation. Six hundred and forty tons of potatoes and flour, or sixteen carloads, have been contributed for the miners by a group of farmers in Minnesota and Michigan and are awaiting shipment at the railroad stations. It will cost \$200 a carload to ship this food to the miners, or \$3,200 for the entire shipment. The same quantity purchased in Pittsburgh at wholesale prices cost about \$12,000. Miss Henderson says in her appeal: "The farmers who make this generous contribution feel the present period of stress perhaps more keenly than any other group and yet they are willing to make sacrifices to help the miners." Anyone wishing to make a contribution to help transport this food can send it to Miss Jessica Henderson, 11 Beacon Street, Boston, or Mr. John Dos Passos, 799 Broadway, New York City; or THE WITNESS will be glad to forward it if sent directly to us.

## ORPHANAGES IN THE SOUTH FEEL THE DEPRESSION

By J. M. STONEY

The Appleton Home of the Diocese of Atlanta and the Church Home in Mobile are both collecting soap wrappers to get electric refrigerators. These two institutions are having to cut budgets pretty considerably this year. The Appleton Home has been declared a preferred object for Thanksgiving offerings and the Church Home has been similarly nominated for the Christmas offering, in their respective dioceses.

It is a shame that depressions seem to seek out orphans and other helpless people. We wonder how the people who cause the depressions feel about that sort of thing?

\* \* \*

Rev. Mortimer Glover of Christ Church, Macon, has been elected to the Executive Board of the Diocese of Atlanta, succeeding Rev. Cyril Bentley who is now with the American Church Institute for Negroes.

\* \* \*

The Diocese of Atlanta is preparing for its twenty-fifth anniversary. Rev. Alston Wragg of Columbus is in charge of arrangements. The celebration will take place at the next meeting of the Diocesan Convention.

\* \* \*

Grace Church, Gainesville, Ga., has recently installed five handsome chandeliers and a new oak pulpit.

\* \* \*

In the city of Atlanta, the Church of the Holy Comforter boasts of being the only Church having Sunday evening services so far as the Episcopal Church is concerned.

\* \* \*

Two movements are getting under way in the Province of Sewanee,—the canvass conducted by the Brotherhood of St. Andrew for new subscribers to Church weeklies, and the Preaching Mission on the Great Commission. Several of the missionaries, however, seem to be winning a recognition that ought to promise well for the future.

\* \* \*

Many of the clergy of the province are attending the sessions of the College of Preachers in Washington. The reaction seems to be universally good. One cannot help wondering if these men are invited to the College because they are good preachers already or because they need the training so badly.

\* \* \*

The Diocese of Louisiana reports the death of Sister Emma Fitch, one of the Sisters of Bethany in charge of the Children's Home in New Orleans. Her death is a great loss to the Home.



## NEWS AND ITEMS OF CHURCH WORK IN NORTHWEST

By C. H. L. CHANDLER

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, delivered the chief address on Armistice Day, before the students, members of the American Legion, and visitors, on the campus of the Oregon State University at Corvallis. The Bishop is frequently called on by the University authorities for such occasions as this.

\* \* \*

A seven day preaching mission was held in Trinity Church, Portland Oregon, recently, by the Very Rev. Cecil S. Quainton, D.D., Dean of Christ Church Cathedral, Victoria, B. C. His main theme was "God First," presented under such sub titles as "The Christian Idea of God," "What it is to believe in Christ," "Morals and the Modern Man," and "The Church." All timely subjects and handled in an impressive and thought-provoking manner. A fifteen-minute meditation as the conclusion of each service, was an especially noteworthy feature of the mission.

On the opening and closing nights a choir of eighty voices, selected from various city choirs and nearby points, led the singing. The city clergy were vested and in attendance at these two services. The diocesan field department and the committee on evangelism had charge of the arrangements and preparations for the mission.

\* \* \*

One of the most "active chapters of the Young People's Fellowship," in the diocese, says the Olympia Churchman, "is that at St. Peter's Japanese Church, Seattle." There is interest enough among its members to keep the chapter going throughout the summer months, so they decline to take a vacation or to cease their activities during these months. At 10:30 each Sunday morning the chapter gathers at the church for Morning Prayer, conducted by Clifford Samuelson, a lay reader appointed for this service by Bishop Huston. Yuri Kataoka is organist.

The chapter has a membership of twenty. Officers are: Jiro Aoki, president; Frank Fujimoto, vice-president; William Hosakowa, secretary; and Masary Nittra, treasurer. "One young woman, when asked why the boys were given all the offices, said: 'That's good psychology. Girls are used to working without being bribed.'" How about it boys?

\* \* \*

The Rev. F. B. Bartlett, Field secretary for the Eighth Province has been visiting the dioceses of Olympia and Oregon during a period

of two weeks, in the interests of the Every Member Canvass for this year. He returns to his home in Berkeley, Calif., to close up affairs as Field Secretary, prior to his consecration as Bishop of North Dakota, on December 16th. Friends in Oregon presented the bishop-elect with a cash purse on this visit, and other friends throughout the Province of the Pacific have presented him with his Episcopal robes.

\* \* \*

After having been closed for many years, St. Peter's Church, Albany, Oregon, has been reopened and is now in use for regular services. This

very desirable piece of work has been undertaken by the Rev. D. Vincent Gray, rector of the Church of the Good Samaritan, at Corvallis, about twelve miles distant. This he does in addition to his duties as rector of the parish and student pastor for the Oregon State College located in his home city. Services provided are Holy Communion at 9:00 a. m. and Evensong at 8:00 p. m. Albany is a town of about 7,000 population, and the fact that it has been so long without services illustrates some of the various difficulties confronting our Church leaders in this section of the Country.

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### CLERGY AND LAITY AT PENNSYLVANIA CONFERENCES

By ELEANOR HOWE

Interesting and inspiring addresses on missions, far and near, were heard by the group of clergy and laymen who attended the Conference of Clergy and Laity of the Diocese of Pennsylvania at the Church Farm School, Glen Loch, Pa., recently.

"The Church at the Crossroads of the Pacific" was the subject of a talk by the Rt. Rev. Harrington S. Littell, Bishop of Honolulu. The Rev. Charles H. Collett, of the National Council, talked about "Missionary Motives". The Rev. Malcolm E. Peabody, Chairman of the Diocesan Field Department, spoke about the plans of that department. Typical pieces of missionary work within the diocese were described by the Rev. W. Fred Allen, of the City Hospital for Mental Cripples; the Rev. Albert W. Eastburn, who spoke on "Kensington in the Midst of Business Depression"; Dr. William H. Jefferys, of the City Mission; and George W. Wilkins, of the Galilee Mission.

Bishop Taitt made an address of welcome. Remarks on the General Convention were made by the Rev. Dr. John Mockridge, Mr. Peabody, Edward H. Bonsall and Reynolds D. Brown. The Rev. Dr. Charles W. Shreiner and Mr. C. Fenno Hoffman had valuable suggestions to offer regarding future work of the Field Department.

\* \* \*

The Church should give serious consideration to the distribution of national wealth, in the opinion of Spencer Miller, Jr., Consultant on Industrial Relations of the National Council, who spoke before a Social Service Luncheon in Philadelphia on

October 26th. Mr. Miller stated that Episcopalians control one-tenth of the wealth of the United States, giving us power which is out of all proportion to our numbers.

Clinton Rogers Woodruff, Esq., presided at the luncheon, which was attended by over two hundred people interested in the social service side of the Church's work. Other speakers included Bishop Taitt, the Rev. Stanley R. West and the Rev. C. Rankin Barnes, of the National Council.

\* \* \*

The Church of the Redeemer, Bryn Mawr, Pa., observed the fiftieth anniversary of the Consecration of the first and main portion of the church during the latter part of October.

The Rector, the Rev. Ernest Charles Earp, preached an anniversary sermon and dedicated two memorials in the chancel. These were an altar rail with gates, in memory of Frances Lewis Cuyler, Jr., for many years a member of the altar guild; and bishop's prayer desk, in memory of Miss Wright, founder of Miss Wright's School, Bryn Mawr.

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Among the many stones of historical significance that are being placed in the magnificent chapel under construction at Trinity College is one of particular significance—the stone on which John Huss, fearless reformer of the early days of Reformation, preached in the open air after he was barred from the churches of Prague. The stone has been presented to the Hartford College by the citizens of the town of Tabor, Czecho-Slovakia, who removed it from their museum.

It was in 1413 that Huss was barred by the authorities from preaching in the churches of Prague and went to the little town of Kozi Hradek some thirty miles to the south. There he preached in the open air for a period of about two years, until at the Council of Constance in 1414 although he had been given a safe conduct he was burned at the stake for heresy.

As the important feature of Huss's preaching from this stone was that it was in the open air, it has been decided to place the historic stone on the out-door pulpit on the south side of Trinity's new chapel. Some people think that the decision to place the stone in this spot may have some effect upon preachers at future out-door Commencement services. Not only may it give the speakers some of Huss's fearless spirit, it may even call to mind the ultimate fate of a reformer and insure that they shall preach wisely but not too long.

The new chapel which is the gift of William G. Mather, '77, of Cleveland is nearing completion and will be consecrated during Commencement Week next June.

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**CLERICAL SKETCHES**

**T**HE Very Rev. John Warren Day is the dean of Grace Cathedral, Topeka, Kansas. Born in Boston in 1888, he graduated from St. Stephen's College and from the Cambridge Seminary. Immediately upon ordination he went to Oklahoma where he served until the war. He then enlisted and served in France in 1918 and 1919, later serving as chaplain to troops in France and in Germany. He returned to Oklahoma in 1919 where he had charge of a number of parishes and missions before being called to his present parish. Dean Day has been active in the affairs of the American Legion, being the post commander and later the first state chaplain in Oklahoma. He has been a deputy to the last two General Conventions and is a leader in the affairs of the diocese of Kansas.

ity has experienced this year the greatest growth in her history, the College Body being 20% larger than it was a year ago. In September 1929, there were 296 undergraduates; in September 1930, 341; and this year, 414. The new class represents fifteen states, Ireland, Labrador, Bermuda, and the Philippine Islands.

A new dormitory which was started with the idea of providing for a normal growth of five years, when it is occupied January first by the overflow from the present dormitories, will contain only three vacant rooms.

\* \* \*

The Rev. Dr. Ze Barney T. Phillips, chaplain of the United States Senate, gave a series of lectures at the Western Theological Seminary, Evanston.

Dr. Phillips, who was president of the House of Deputies at the recent General Convention in Denver and who knows intimately many of the leaders of Congress, preferred talk of Chicago to any discussion of politics. He recalled his experiences here as rector of historic Trinity church, where he spent seven active years.

Commenting on the depression, Chaplain Phillips said that the tide has turned with regard to a restoration of confidence in the business structure. He declared that Washington has its unemployment situation the same as other cities. Thousands flock there in hopes of getting immediate relief through official agencies, he stated.

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## A PRETTY GOOD RECORD; REPORTS ASST. TREASURER

Mr. Chas. A. Tompkins, assistant treasurer of the National Council has a few things to say regarding the budget of the General Church.

"Sometimes we get satisfaction out of what we have not done, or not had to do. We did not have to borrow from the Banks to pay our monthly appropriations accounts amounting to approximately two hundred thousand dollars. We did not slip back during Oct. as much as we did during Sept.

"October shows we are only \$18,443.18 short of the collections of October 1930. But we are short in total collections \$194,400.92 for the year over the same ten months period of 1930. This just makes a more worth while job for the remaining two months. There's no red ink in the Dept. of Finance and we must balance our book as of Dec. 31st.

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\* \* \*

From Dec. 4th to 10th in New York meetings of the National Council and its Departments and Auxiliaries will be held as follows:

Dec. 4th to 7th; Executive Board of the Woman's Auxiliary.

Dec. 8, 9 and 10; Meetings of the National Council and Departments.

Rt. Rev. James DeWolf Perry, Presiding Bishop and President of

the National Council, asks the prayers of our Church people at this time.

\* \* \*

Radio listeners in every part of the United States will be able to hear the presiding bishop, the Rt. Rev. James DeWolf Perry, D. D., at ten o'clock, Eastern Standard Time, Sunday morning, Dec. 6.

Bishop Perry's address will go on the air over all stations of the Columbia Broadcasting system, as a feature of "The Radio Church of the Air."

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Four other nation-wide broadcasts by Episcopal Church leaders will follow at intervals, dates and details to be announced later.

\* \* \*

St. Paul's Church, Pawtucket, R. I., a parish noted for its initiative, is now giving a series of Saturday afternoon picture shows in the parish house for the children of the city. The admission fee is only ten cents and the youngsters are spreading the news.

\* \* \*

There must be an exceedingly fine spirit among the clergy of the Diocese of Texas. When forty of them met at the Houston Yacht Club for their annual conference, recently, it developed that many of the ministers of small parishes and missions either had their salaries cut or had not been paid up. This called forth protests of comradeship and brotherliness from those rectors better placed financially and they offered to raise or donate enough money to tide over any minister who wanted to stay at his post during the depression.

Other matters discussed were the possibility of a five-day retreat for the clergy in the spring, the best Lenten programs, ways of co-operating with charity organizations in the care of the needy, the marriage canon, and the possibilities of a diocesan cathedral.

\* \* \*

Rev. H. S. and Mrs. Rubel and the Junior Choir from St. Michael's and All Angels' Church, Berwyn, Illinois, went out to Sycamore to sing at the afternoon chapel service at St. Alban's School on Sunday, November 8th. Fr. Rubel gave an address on "Purpose and Enthusiasm and Performance". After the service the visiting choir and their families had supper with the St. Alban's boys in the school dining room.

\* \* \*

St. Alban's School, Sycamore, Illinois, opened this year with fifty-one pupils, which is six more than were enrolled at this time last year. This is to be considered a remarkably good record in view of the present business depression and is a good indication of the confidence which the parents of St. Alban's boys have in the school.

\* \* \*

By action of the Board of Governors of St. Agnes School, and with the approval of Diocesan Council, the dormitory section of the new buildings of the school at Loudonville has been designated as a memorial to the second bishop of Albany, the Rt. Rev. Richard Henry Nelson, D. D. Bishop Nelson was devoted to St. Agnes School and for many years visited it twice weekly to conduct classes in religious study. He was specially in-

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terested in the boarding department, and for this reason the appropriation of the dormitory unit of the new structure as his memorial seems fitting; and the character of the building also commends it as a suitable, worthy and enduring tribute to Bishop Nelson's memory. This section of the school will cost \$50,000, and an effort is being made to raise at least \$25,000 of this amount by appealing for one dollar from each communicant in the diocese. A handsome poster with the picture of the late bishop and a drawing of the St. Agnes dormitory has been distributed, and the clergy have been asked to cooperate in raising the money. The Advent offering of the children will also be given to this object.

\* \* \*

For the third year in succession, the Parish Church at Sistersville, W. Va., was the scene of a Harvest Festival. The church was beautifully decorated with fruits and flowers, which after the service were taken to the sick and aged.

\* \* \*

A meeting of the Executive Council of the Diocese of Harrisburg, Pa., was held recently with Bishop Wyatt Brown presiding. It was resolved that no reduction in quotas assigned for 1931 can be permitted. The missionary work in the Diocese was discussed, and the feasibility of adopting the "Associate Mission" plan was considered. A motion requesting the Bishop to appoint a committee to study the question was carried. The Council also requested the Bishop to withhold appointments to existing missionary cures until the report of the committee is received in December. A resolution was adopted urging the Bishop to appoint a Canon Missioner in accordance with Section 5, Canon 10, of the Canons of the Diocese. The Rev. Squire Scofield, chairman of the Department of Field Operations outlined a program pro-

viding for a series of Regional Meetings to be held in each of the four Archdeaconries in October and November. These meetings are held in St. Stephen's Cathedral, Harrisburg, St. Paul's, Bloomsburg, St. Luke's, Altoona, and St. Paul's, Wellsboro. The next meeting of the Council was set for December 10th.

\* \* \*

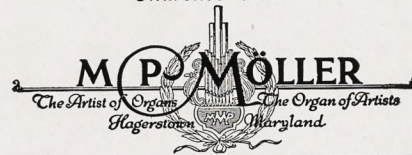
The Rev. Dr. Francis S. White, dean of Trinity Cathedral since 1920 has accepted the call to the rectorship of St. Andrew's Church, Tampa, Florida, and plans to begin his ministry there Sunday, December 13th.

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Daily: 12:20.

**Trinity Church, New York**

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sundays: 8, 9, 11, and 3:30.  
Daily: 7:15, 12 and 3.

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2d Mass at 10

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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**Grace Church, New York**

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8, 11, 4 and 8.  
Daily: 12:30, except Saturday.  
Holy Days and Thursday. Holy Communion, 11:45.

**Grace and St. Peter's Church  
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(Park Avenue and Monument Street)  
The Rev. Robert S. Chalmers  
The Rev. Harold F. Hohly  
Sundays:  
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.  
Weekdays:—8:00 A. M.

**Gethsemane, Minneapolis**

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., and Holy Days.

**Trinity Cathedral, Cleveland**

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

**Grace Church, Chicago**

(St. Luke's Hospital Chapel)  
Rev. Wm. Turton Travis  
1450 Indiana Ave.  
Sundays: 8, 11, and 7:15.  
Week Days: 6:40 a. m. except Monday.  
Holy Days: 10:30.

**St. Stephen's, Chicago**

The Little Church at the End of the Road  
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11 A. M. 4:30 P. M.

**St. Luke's, Evanston**

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Rev. Frank H. Nelson  
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Sundays: 8:45, 11 A. M. and 5 P. M.  
Holy Days: Holy Communion, 10 A. M.

**Church of the Advent, Boston**

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Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.  
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Tuesdays: 10:00 A. M.

**St. James, Philadelphia**

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays: 8, 11, and 8.  
Daily: 7:30, 9, and 6.  
Holy Days and Thursdays, 10.

**St. Mark's, Milwaukee**

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
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Gamma Kappa Delta: 6 P. M.  
Holy Days: 10 A. M.

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