

The **WITNESS**

CHICAGO, MAY 19, 1927



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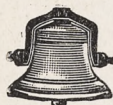


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THE STORY OF KENYON

Church College of the Midwest

CANON ORVILLE E. WATSON

Professor at Bealey Hall, Kenyon College

"GAMBIER!" announces the brakeman, and the train stops beside a little stone station whose tiled and broad-brimmed roof gives it rather a Japanese air. By faith you descend to the platform; by faith, for the little purple station stands alone in the level valley. There is something quite immodest in the way a village or a town usually permits itself to be approached by a railroad train; but Gambier remembers its traditions, it would seem, and shrinks from allowing casual eyes to explore its backyards and its parlor windows. A reserve of distance, and a rampart of trees on the flanks of hills behind, defend Gambier from passing curiosity, but with the finger of a slender spire rising over to beckon invited guests or honest pilgrims.

You may take the mailman's van, or an automobile which offers you modern method of transfer, but if your goal is Kenyon College—as presumably it is, since the village of Gambier is but an adjunct of Kenyon College—and if you value a first impression, you will choose not to make its formal acquaintance by way of Gambier, but you will follow some sweater-clad youth through a gap in an evergreen hedge and across the level of a football field which stretches like a moat below the bastion-wall of woods. And here is an opening among the trees where a path begins steeply to climb the hill. It may suggest to your now stimulated fancy a postern-gate giving access to enchanted court-yards above. For already you must begin to feel the stirrings of romance in this intimate approach to Kenyon College; intimate, indeed, because you are arriving by the students' own path, that path that they themselves have beaten in their comings and goings through many years. And if commonplace outlines waver reminiscently of the mystic

Castle of Saint John, of which the battlements and towers may only be seen at the critical hour, it is quite what you might expect, for this is the young men's private road between the world within and the world without, where the wind's will keeps ever blowing, and where the long, long thoughts of youth make an atmosphere of magic and mirage.

But we have reached the top of the hill, and walls and roofs appear. We emerge from the barrier of the wood near the end of an old stone building, whose pinnacles and pointed upper windows temper its austerity and lend it a character quaintly Gothic. A great trumpet-vine like a climbing tree buttresses its hither corner and spreads out densely in the gable, as if the very architecture had taken root in the substance of the hill. A belfry and spire rise upon the middle of the long ridge of the roof, and give to the building a distinguishing accent. And rightly so, for this is "Old Kenyon," the original nucleus of the college, whose foundation stones were laid a hundred years ago.

We have entered the college campus at the southeast angle, and as we pass around to the front of Old Kenyon, facing the avenue of trees that shade the Middle Path, a tall Celtic cross will catch our eyes on the left. It is Kenyon's "Prayer Cross," raised to commemorate the first religious service held here by Bishop Chase, more than a hundred years ago, consecrating this hill to a noble design, and asking the favor of Heaven upon it.

And if it were now some special hour which a group of the students felt moved to celebrate in song—and the campus and the Commons know so often such an hour that it has given to Kenyon the name of "the Singing College"—we might hear, off under the trees of the Middle Path,

perhaps, the following song of Kenyon's origin:

*"The first of Kenyon's goodly race
Was that great man, Philander Chase;
He climbed the Hill, and said a prayer,
And founded Kenyon College there.*

*"He dug up stones, he chopped down trees,
He sailed across the stormy seas,
And begged at every noble's door,
And also that of Hannah More.*

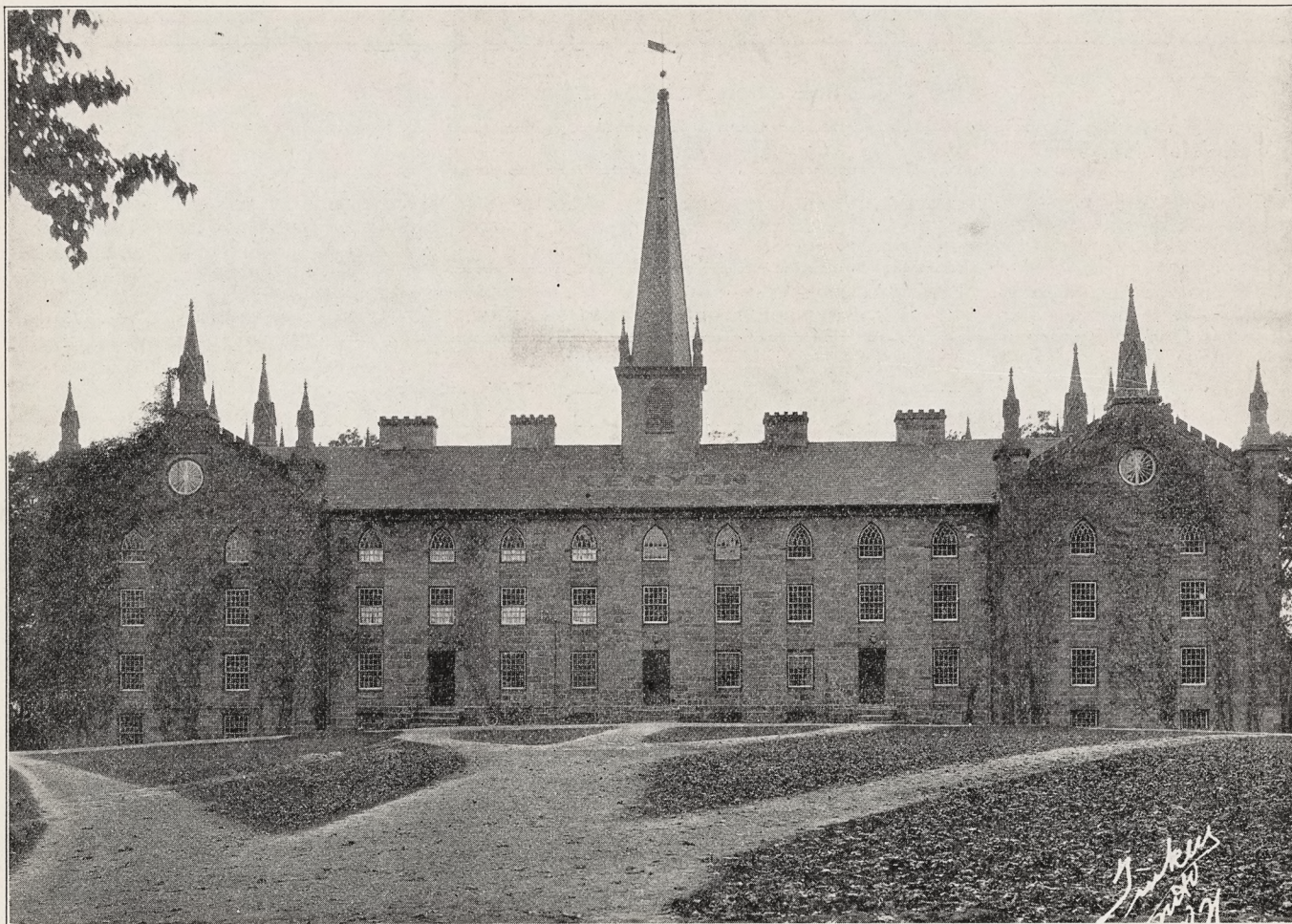
*"The King, the Queen, the lords, the earls,
They gave their crowns, they gave their pearls,
Until Philander had enough,
And hurried homeward with the stuff.*

*"He built the college, built the dam,
He milked the cows, he smoked the ham,
He taught the classes, rang the bell,
And spanked the naughty freshmen well.*

*"And thus he worked with all his might:
For Kenyon College day and night:
And Kenyon's heart still holds a place
Of love for old Philander Chase."*

This is the college students' version of the story of a hero, told in the way that pleases them best. For Bishop Chase was truly a hero, and his story is one to inspire youth. A freshman from a distant state was asked why he had chosen a college so far from home. "Because I read the life of Bishop Chase," he answered, "and so I wanted to go to his college."

He had read how the Bishop had come as a new shepherd into the west, where all of his sheep were sheep wandering in the wilderness. And he had conceived the plan of establish-



"OLD KENYON" DORMITORY BUILT IN 1827

ing a school in the woods, not only that there might be men trained to be helpers in the arduous work of gathering the scattered flock, but also that it might be a center of civilizing influences to leaven the frontier's wildness. Across the road of the accomplishment of this scheme was a mountain of difficulties, indeed, for faith to move. Not least was the lack of resources for an enterprise so large; there were also doubts and fears of friends and active opposition of enemies. Money alone could answer effectively both enemies and friends, and Bishop Chase "sailed across the stormy seas" to seek it. His success was Kenyon College. Friendly doors at which he knocked are registered in names transplanted to this hill: Kenyon, Gambier, Bexley, Rosse. And that Hannah More, also, opened her door to the bishop, is intimated by a scholarship bearing her name, and by her autograph written in books she gave to the library of the new college.

So the cornerstone of Kenyon College was laid on the 9th day of June, 1827, and the hill was soon busy with workmen, hewers of wood and hewers of stone, teamsters, carpenters,

blacksmiths, masons—sixty men of them there were, we read. The bishop besought aid from every source, he accepted every help—except one: he would not allow whisky to be drunk to stimulate the efforts of his men. So Kenyon College, it is pleasant to recall, was founded *dry*—in a time when drought was an idiosyncrasy.

But stormy as the seas might have been, they were not so incessantly storm-harried as the bishop's life on land. To plan and build a college on ground that had first to be cleared in the forest; to supply means and oversee their administration; to look after the thousand details of practical management—all this was a job for a man. But he had, besides, to face opposition and criticism and ridicule; to deal with stupidity and disaffection; to suffer from sickness and calamity. He could roar at rumors that his rising walls were a disguised British fort; he could thunder at the little dogs biting his heels; he could thank God for a miracle when a freshet dug a raceway for his new mill down the valley. In journeyings often, in perils in the wilderness, in perils among false brethren, in labor and travail and the care of infant

churches, he fought a good fight with boundless energy and resource, till an arrow struck him in his heart—which was Kenyon—and he mounted his horse Cincinnatus and rode away.

We sit on the steps of Old Kenyon facing the campus, with other college buildings ranged back among trees on either side in loose quadrangular fashion, and with the clear space in front of Old Kenyon converging into the "Middle Path," which runs straight north under its avenue of maples, outlining for a mile the backbone of the hill, and ending, although it is out of sight, at the gate of Bexley Hall. And as our eyes thus take in Kenyon College as a whole—and beautiful it is to see—we realize that we are looking upon the fulfillment of Bishop Chase's dream, and a fulfillment fairer, though no greater, than he dreamed it.

Over on the left hand, near the "Prayer Cross" stands Hanna Hall, the gift of Ohio's senator. Beyond is the new Samuel Mather Science Hall, a model of modern equipment. And beyond is old Rosse Hall, the two tall Ionic columns in its front, together with the white monuments and evergreens of the college cemetery behind,

reminding us that, although now a gymnasium, it was built to be the college chapel. And last on this left side is Cromwell Cottage, the house of the president. Turning to the right, we first see Leonard Hall, a new dormitory named in honor of Bishop Leonard. Next is Ascension Hall, picturesque with low tower and many gables. Beyond is an open space, always to remain open for the far view down the valley. And then, after the Alumni Library and stack-room, stands last on this side, and fitly at the campus entrance, the Chapel of the Holy Spirit, with its Early English spire and chime of bells.

Kenyon College retains the essential outlines of Bishop Chase's cherished dream. What he reared in thought was first of all to be a vantage-post of education to counteract the devastating miasmas of a new country, *ignorance and irreligion*. This center of learning and training was to be established in the place where it was needed, among the people who needed it. It was to take the "sons of the soil" and from them send forth ministers of the Gospel, teachers for the common schools, and leaders in every department of society. It was to combine a theological seminary and a college. And so was it founded, and so it has remained—the "Middle Path" significantly linking together Old Kenyon and Bexley Hall. And through it has passed, for a century, a procession of young men, from it receiving something which they have given back in forms of citizenship to their race and generation. The actual results of what Kenyon College has started or developed in these young men cannot be measured and weighed and summed up in statistics, any more than one can follow up the waters of a spring in a meadow through the myriads of invisible channels they take in earth and air. But many a name inscribed in Kenyon's matriculation book appears again in the record of men who have served well their country and their faith. Kenyon has justified the dream of Philander Chase, if only in the list of her soldiers and statesmen and men of affairs, her missionaries, and her fourteen bishops of the Church.

It is interesting to examine the courses of study in the new-born Kenyon College. Very elementary they must of necessity be, for the students who came had been reared on farms where there was little leisure for books, even were there books to read. Rude material were they to stamp with the culture of Oxford and Greece. And yet that was a part of the bishop's dream. The pointed window-arches of Old Kenyon and the dignified quadrangle of its original plan, were memories of Oxford;



BISHOP SANFORD,
President of Pacific Province

while the curriculum of the college included, as its most precious elements, crumbs that had fallen from the tables of Greece and Rome.

Then note, too, the classic names they gave to the towns they planted in the forest, like Athens and Akron and Xenia; they are sprinkled all over the map of the Middle West. Even a Greek oration was not unknown in a log schoolhouse, as awe-inspiring to the audience as it might have been to the ancient Greeks themselves. So they will study Latin, and they will study Greek in Kenyon College. And Latin and Greek, in due degree, she has never given up, in spite of barbarian reversions, insistent and strident, labeled "Modernism."

One point more in Bishop Chase's program: his ideal college must be planted "in the woods." He was quite immovable about this. There is humor in the plea of Ohio villages, seductively offering him a site, that his new college ought to have the stimulus and urbanity of a "city environment." His decisive reply to these invitations was that his college must be protected against "city morals," and this by a wide barrier of distance. He could not, with all his virile imagination, foresee the day when seven-league boots and magic carpets would wither up distance to something negligible; when his Gambier, so carefully withdrawn, would be but a suburb of almost any city you please, where the lust of the eye and the pride of life would present themselves in dizzy inventions yet undreamed of.

But he was right in his location, even if he had foreseen the futility of his particular argument. Kenyon College could not be kept separate from the city, but it might be saved from being swallowed up by it. And so Kenyon College possesses in quiet

its own hill, near enough to the currents of modern life to estimate them, while far enough away to escape the tumult and the smoke. And here the young man has an interval in which to take a deep breath before plunging into the whirlpools of his desire. It is the first hour of the morning, the first fruits of the day, and so to be regarded holy, as belonging to the gods. Here the young man has a little space in which to realize horizons, and to read a page in the book of beauty, and to dream a dream that may be the most real thing in his life.

So for this hour, youth's own hour, Kenyon offers refuge on its wooded hill, an Interpreter's House with an outlook toward the east. Here the young man lives something like his own life in community with his fellows, learning along with them to create a human society, laboratory experiment and practice in the art of living together. Favorable is the time and place, then, for the formation of friendships, and the awakening of appreciations, and the dawning of ideals, things that will make the Middle Path in memory as sacred as the aisle of a church. And he will never catch sight of the slender spire of Kenyon above the line of trees, traveling back in after years and watching for it from the window of the car, without feeling again the thrill in his heart with which he learned to sing Kenyon's song. And the words of "The Thrill" will arise in his mind, remembered like a creed. You need not smile to hear the same forms used that we employ to express patriotism and religion; for in this youthful emotion are the germs and the promise of both. It is what humanity desires above all things: something that unifies, something that never dies.

"There is a thrill of spirit which love imparts,

When turn our thoughts to Kenyon's glory;

Both old and young, with single tongue,

Unite to sing our Alma Mater's story.

Then let our song ascend in unison!

Our loyal hearts avow no other.

It unifies, it never dies,

The love of Kenyon, our mother.

"Thy beauty strikes a chord of harmony,

And bends us to a high endeavor;

Thy glorious name, thy spotless fame,

We'll cherish in our hearts forever.

Then let our song ascend in unison!

Our loyal hearts avow no other.

It unifies, it never dies,

The love of Kenyon, our mother."

MOSES VERSES KARL MARX

Are the Commandments Out of Date?

BY REV. G. A. STUDDERT-KENNEDY

G BERNARD SHAW wrote the other day to the Soviet Government of Russia to tell them that Karl Marx, the famous disciple of Socialism, was as out of date as Moses. I think he underrates Moses. The Ten Commandments are not out of date and never will be. They will be repeated by millions long after the last copies of Marx's works have been buried in the vaults of the British Museum.

I think, nevertheless, that he underrates Marx, too. The man is a marvel. He is not dead yet, by a long way. His power in Europe and in the East is tremendous. He may be out of date for intellectuals like Shaw, but he is the last thing out for thousands of men in the street. The revival of Marxism is one of the historical phenomena of the Twentieth Century, which critics will dispute about in years to come. It is not easy to explain his influence, nor is it my purpose now to try, intensely interesting as the attempt might be.

It is the worth of his contribution to the most desperately difficult of all modern problems, the problem of the distribution of wealth that I want to think about.

WHO SHALL DEFINE "FAIR?"

"It is precisely because it is theoretically insoluble that the wage problem is a source of perpetual conflict," Charles Gide remarks, and that is a truth we have to face. "A living wage," "A fair day's pay for a fair day's work," "A just distribution of the product of industry," etc., ad infinitum, phrases expressive of a desire for justice, remain mere phrases because the essential words in each—"living," "fair," "just"—are left undefined when the problem is to define them.

Now Marxians believe that their master, if he did not solve the problem, at any rate made a very real contribution to its solution in the Labour Theory of Value. It is not difficult to understand the attraction which the popular version of this theory has for the manual labourer. "All wealth is produced by labour, therefore to the labourer all wealth is due," is a statement of his which, taken as true at its face value, has an immense and very complex appeal for the wage-earner.

It calls up visions of an Eldorado from which he is barred by a wicked conspiracy, a world for him to gain who has nothing to lose but his chains.

"A DEN OF THIEVES"

But, of course, taken at its face value, it is manifestly false, and begs the whole question at issue. It does this by leaving "labour" and the "labourer" undefined, and allowing the manual labourer to assume that manual labour alone is meant. It is sometimes brought as a charge against Marx himself that he made no allowance for "brain work."

This is not true. He was fully conscious that "labour" must include all sorts and descriptions of work ranging from that of the "unskilled labourer" to that of the inventor, the scientist, the manager and director; but he contended that all these various "qualities" of labour were capable of being reduced to "socially necessary labour" or "average labour power."

Unskilled labour may represent a single unit of "simple abstract average labour power," skilled work two units, more skilled three units, and so on. You thus estimate the value of a doctor's work in terms of a doctor's. Hence the value of these individuals as workers can be estimated and compared.

Now, if this were true it would be of immense importance. It would be a theoretical solution of the wage problem. If we can find a method of measuring the units of "simple abstract average labour power" in each man's efforts, we can determine his relative value as a worker, and pay him on a scientific basis. That would be an enormous advance even if it were only an advance in theory.

But how are we to measure these units and discover the "labour value" of a commodity. Marx answers quite clearly: "Take it to the market and find out."

Now that is a bitter disappointment!

It brings us back with a bump to where we started from—"the labour market." Labour determines value, but the value of labour can only be measured on the market. When the market comes in by the door, science goes out by the window, and we are back again to the haggling and bargaining which are the root of all the trouble. If there is a den of thieves in the world you will find it on the market, not in the factory.

ESTIMATING YOUR VALUE

It is the labour market, in its broadest sense, that produces our most glaring modern anomalies in the distribution of wealth. I saw the

other day a cartoon representing the world's workers in order of their market value. The long line was headed by Charlie Chaplin, and he was followed by a prize-fighter, a newspaper owner, a company promoter, and so on. Scientists, teachers, authors were a long way down the line, and the parson came behind the navy.

It must not have been strictly accurate, but it was broadly true. Is it "just"? It is hard to see what the word means in this connection. How can one compare the value of Charlie Chaplin with that of a doctor, a skilled mechanic, and an artist, and arrive at a "just" estimate? How can anyone be sure that he earns more than he gets or gets more than the earns?

"From every one according to his powers, to every one according to his needs" is the ideal, but who on earth is to estimate the "powers," and who, in heaven or earth, is to fix the "needs"?

A bargain appears to be inevitable, nor would the necessity be avoided by State management, Nationalisation, or any other such device. The product of industry would still have to be divided among people of immensely varying capacities, whose contributions are of different and incomparable qualities.

Unless we can discover some scientific basis of measuring the value of "different qualities" of labour we must strike a bargain. As labour becomes more and more elaborately divided and subdivided, producing qualities of labour more and more difficult to compare, and as the various grades of labor tend to combine in order by "collective bargaining" to do the best they can for themselves, and as each grade of labour becomes more dependent upon the others, the bargain becomes increasingly complex and difficult to strike.

Whenever a bargain is being struck there is the possibility of a fight hovering not far away. That is true of the simplest transaction, if the need on either side is great enough for the other to drive a hard bargain through.

In the last issue we must fall back upon moral power to prevent the bargain degenerating into a fight. We are forced to this by hard facts, and cannot escape the moral and spiritual challenge involved. This is where Moses comes into his own again, and we turn to the Ten Commandments.

Marx never really discovered a way round Moses.

Moreover, we need the whole ten and not selections from them. There is a story told of an Oxford professor who was in holy orders, but was more accustomed to presiding at examinations than to taking church services. He was asked to take duty for a rector, who was sick, and had to read the Ten Commandments. At the end he looked up over his spectacles and announced to the congregation: "Candidates are not expected to attempt more than five of these."

NO UNHOLY BARGAINS

This unauthorized permission is very often taken, and the results are disastrous. We need the love of God and not merely the love of our neighbour; or rather, we need a love of our neighbour firmly based upon our love of God, if we are to stand the test of our modern labour market.

A bargain which has to be struck between men whose God is gain and not love, and whose purpose is self-assertion and not service, will always tend to degenerate into a fight, no matter how much elaborate machinery we construct to prevent it.

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About Books

LETTERS OF A SOLDIER

Reviewed by Vida Scudder

AN AMERICAN SOLDIER. LETTERS OF EDWIN AUSTIN ABBEY 2ND. *Houghton and Mifflin*. 1927.

What does the modern world need more than examples of unworldly heroism? And where can such examples be better found than in the records of some of the young men who laid down their lives in the Great War? The most ultra pacifist, heart-broken though he be at the thought of young life sacrificed, as he thinks, under a misconception, can not withhold his dues of thanksgiving for these radiant souls. In the story of their consecrated devotion, he will find one more evidence that out of darkest confusion of wrong, God can reveal His purest light.

These letters of young Edwin Abbey, reprinted after several years, are treasures which our Church in particular may cherish. No wonder that one critic says he did not know there was such faith left on earth. From the first letters, registering intense resolute desire to enter a conflict deemed righteous and necessary, they carry us through the chronicle of trench life, broken by a period when the writer lies wounded in hospital, on to the very eve of the last and fatal attack. At every point they show an ardor of aspiration, a rare quiet-



THE WALK AT KENYON

ness of soul in the presence of danger, simplicity, crystal-clear and complete religious devotion. The lad's joy in his communions, his reverent noting of all holy days, his gratitude on learning that he is being prayed for in his school chapel, his exquisite fellowship with his devout mother, all show a life lived as our Church believes it should be lived. And the letters show the Church also, ministering to experience of the gravest, as only the Church of the Living God can minister.

Our communion should thank Mrs. Abbey for sharing these sacred letters with us. They remind us of the letters, no less beautiful, no less spiritual, translated from the French in the book called "A Crusader of France." Again we recall the profound and fervid mysticism of the letters of the young Italian, Giosue Borsi. Doubtless letters exist from some German boy, equally sustained by the certitude that he has offered his life as sacrifice on some holy Altar. Let us rejoice that perhaps, under the shadow of the Tree whose leaves are for the healing of the nations, they all give thanks together that Love is stronger than hate, stronger than death.

THE PARSON AT LARGE, by the Rev. Jerry Wallace, *Springfield, Illinois*. 1927.

This is an account of the life and activities of the Rev. Mason Locke Weems, parson, wandering book seller, and friend and biographer of George Washington. Parson Weems' chief claim to immortality is that he

is the author of the story about George Washington and the cherry tree. From Mr. Wallace we learn that he had another jewel in his crown in that his successful efforts to get himself ordained priest in England in 1784 opened the way for the consecration of bishops for the American Church by the Archbishop of Canterbury. Parson Weems is a captivating person, and his story is told in a fascinating manner in the twenty-four pages of this little book. It may be obtained from the author.

C. L. Street.

Clerical Changes

ASHLEY, Rev. George D., formerly of Grace Church, City Island, New York, has accepted a call to be the rector of Holy Trinity, Greenport, Long Island.

BEATY, Rev. Richard A. D., resigns from the staff of St. Peter's, New York City, to become the rector of Grace Church, City Island, New York.

FOSTER, Rev. Frederick A., rector of Grace Church, Carthage, Mo., resigns to accept a call to be the rector of St. Andrew's, Amarillo, Texas.

GOSSLING, Rev. Thomas Leslie, resigned as rector of St. Paul's, West Whiteland, Pa., to become the rector of the Memorial Church of the Advocate, Philadelphia.

NEAL, Rev. George D., assistant at St. Anne's, Lowell, Massachusetts, has accepted a call to be the rector of St. John's, Lawrence, Mass.

ROBINSON, Rev. William, has resigned as rector of St. John the Evangelist, Stockport, New York, and has accepted a call to be the rector of Grace Church, Saybrook, Connecticut.

VENABLES, Rev. F. Vernon, formerly in charge of St. Andrew's, Port Angeles, Washington, has taken charge of Christ Church, Anacortes, Washington.

WILLIAMS, Rev. Paul F., in charge of the Resurrection, Starkville, Mississippi, has accepted a call to be the assistant at St. George's, Schenectady, New York.

THE CONFERENCE ON RELIGIOUS EDUCATION

Notable Speakers Address the Gathering

Reported by

BISHOP W. BERTRAND STEVENS

THE National Conference on Religious Education was held at St. Paul's Church, Rochester, N. Y., on May 3-5. The opening address was made by Bishop Brent, who emphasized the importance of a religious education which can be summed up in *faith*. Our modern educational pitfall is in thinking of learning in terms of the intellectual and utilitarian. The bishop made a strong plea for family worship, pastoral care and the rights of children.

Following the opening address, the Rev. John Suter, executive secretary of the department of religious education, called the conference to order and the delegates from the various dioceses were introduced. Mr. Suter announced the acceptance of the office of secretary of adult education by Dean Ludlow, of Grace Cathedral, Topeka, Kan.

Officers of the department made announcement of plans for their fields; Miss Frances H. Withers on the Jubilee Lenten offering, Miss Mabel Lee Cooper on Teacher Training and Mr. Suter on the National Conference. The assigned topic for the afternoon was "Family Prayers and Church Going." Dean Chalmers, of Dallas, who was to have read a paper, was unavoidably prevented from being present and his place on the program was taken by Dean Hoag of Salina. Dean Hoag's appeal was for the reclamation of Sunday for family worship. He described in detail plans in operation at St. Mark's Church, Minneapolis, and the Cathedral at Salina, by which the children are able to attend the eleven o'clock service without remaining for the sermon. "The ideal home multiplied," said Dean Hoag, "makes the ideal parish. There is great need of checking up on family prayers."

The first items of business on Wednesday, following the corporate communion and breakfast held at Christ Church, were reports from officers of the department. Miss Frances Rose Edwards, newly appointed member of the staff, spoke on curriculum; Miss Clarice Lambright on "Young People's Work" and the Rev. George Norton, rector of St. Paul's, on "College Work." In connection with Mr. Norton's report, Mr. Suter announced the appointment of the Rev. C. Leslie Glenn as secretary for college work.

The general topic for the morning discussion was "The Child's Religion." Papers were read by the Bishop Coadjutor of Los Angeles and Profes-



REV. W. F. PEIRCE,
The President of Kenyon

sor Adelaide Case of Teachers' College. Dr. Case gave valuable illustrative quotations of children's prayers and poems. "We dilute too much our statement to children of the Christian faith. Their capacity is much greater than we dream of and more than our lesson systems take into account. Children take religion more naturally than adults. It is easier for them to relate religion to their own moral problems, to follow our Lord's example, to go over boundaries of class and race and to unify their attitudes toward the world." Dr. Case's address was a careful statement, from her own experience, of the religious instincts and impressions of children.

The afternoon session included a telling address by Bishop Ferris of Western New York on "The Child and His Bible." "We must not substitute superficial things for the Bible," said the Bishop. "Nothing can take the place of the Bible in teaching the child. He should have a Bible of his own and be taught to read it." The Rev. Malcolm Taylor spoke on "The Child and His Prayers."

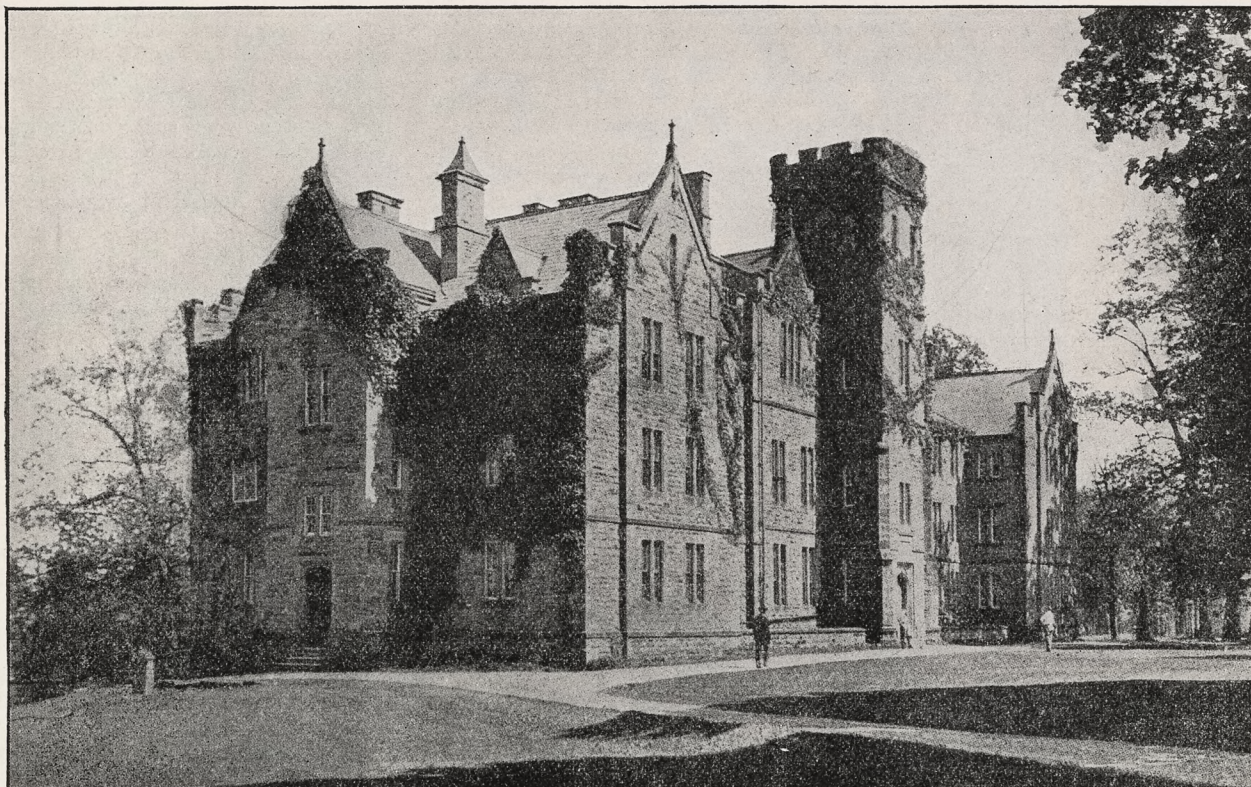
"The history of religion is the history of prayer. The first religious experience of the child is prayer and the last experience of man is prayer at his death bed. We must put the child in the presence of prayer, not merely try to get him to pray. We teach speech by example and imitation. Prayer should be taught in the same way, by imitation rather than by direction. The child should be brought to church. He must be *prayed with* and his maturing conception of prayer guided. He must be taught to pray for special needs and *to love prayer*."

On Wednesday evening the conference members were the guests at dinner of St. Luke's, the rector of which, the Rev. Dr. Samuel Tyler, made an address of welcome. Mr. Suter presided at the dinner and introduced the two speakers, the Rev. Henry B. Robins of the Rochester Theological Seminary and the Rt. Rev. Paul Jones. Dr. Robins appealed for five special emphasis (1) a teaching ministry, (2) a correlated program including religious education, social service and missions, all properly integrated, (3) more time for religious instruction (4) trained leadership and (5) a fresh sense of what it is all about—communion with God and service to neighbor.

Bishop Jones made an effective presentation of the subject of Christian love. "We so easily accept superficial loyalties," he said. "We lack understanding of forgiveness as a primary power. We have no technique for meeting evil except threats and punishment. As a race we are troubled by a superiority complex. Our job ought to be to discover and exploit the creditable things about other races."

At the Thursday morning session Mr. Norman R. Sturgis addressed the conference on church school architecture and Mrs. Richard B. Kimball on the book store plan of the department. Both addresses were evidence of the careful consideration which the department is giving to practical details of administration and instruction. Group committees reported recommendations during the remainder of the morning and during the early afternoon. In the evening a joint meeting of the department and the advisory committee was held.

The secretary, Canon DeVries, Dr. Karl Block and Dr. Phillips Osgood, who have attended nearly all of the conferences in years past, pronounced this year's meeting one of the best in the department's history.



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Information Service Department of the Federal Council of Churches have issued a bulletin setting forth the facts of the famous Sacco-Vanzetti case, sentenced to death in July in Massachusetts for a murder committed in 1920. The chief reasons for the widespread appeal for a stay of execution and the appointment of a commission to review the case are (1) Celestino Madeiros, Portuguese, has confessed that a gang of which he was a member committed the crime and that Sacco and Vanzetti had nothing to do with it; (2) this confession is corroborated by an affidavit from James Weeks, who says that Madeiros often talked with him about the Sacco-Vanzetti case and told him who actually committed the murders for which these men are sentenced to die; (3) an affidavit from Captain William H. Proctor, head of the Massachusetts State Police, who says that prior to the trial he warned the prosecutor that he would not testify that the fatal bullet was fired from the Sacco revolver. So, the affidavit says, the prosecutor skirted around the point, and that Proctor gave a pre-arranged answer

to the question by saying: "My opinion is that it is consistent with being fired by that pistol." In Judge Thayer's charge to the jury he interpreted Proctor's answer as meaning that Proctor believed the bullet was fired from Sacco's gun; (4) Roy Gould, an eye-witness of the crime, states that he saw neither of the two men in the gang that committed the crime. There are other facts involved which have prompted many prominent people, including the Bishop of Massachusetts, to urge Governor Fuller to stay the execution, including the affidavits of two former agents of the Federal Department of Justice which state that the federal department co-operated with the state authorities in endeavoring to convict Sacco and Vanzetti and thus rid the country of two radicals.

* * *

Bishop William T. Manning, in his address at the 144th annual convention of the diocese of New York, called attention to the great need for vigorous work in extending the church in rural New York. People are leaving the city; it is the time now to establish work in those places

that are soon to be suburbs. The bishop also stated that the diocese contributed for extra parochial purposes in 1926 the sum of \$1,033,000. Bishop Manning also reported the laying of cornerstones for a large number of churches and parish houses in the diocese.

* * *

Announcement has been made of the sale of the property of Holy Trinity, Harlem, New York, to the City Mission Society of the diocese, which is to establish a work for colored people there. The parish of the Holy Trinity is to continue its work elsewhere, announcement of which is to be made shortly.

* * *

The picture above is of Ascension Hall, Kenyon College, built in 1859 by the Church of the Ascension, New York, in tribute to their former rector, Bishop Bedell of Ohio.

* * *

This summer in the oldest city in England is to be celebrated the 1300th anniversary of the founding of the Minster of York. The celebration is to begin on the Eve of St. Peter, June 28th. The preachers are to be

the Archbishops of Canterbury and York, the Bishop of Truro and the Bishop of Durham. Sunday, July 3rd, is to be observed as City of York Day, with processions to the Minster from all the churches of the city. The preacher at this service is to be Bishop Manning of New York, who is to bring a message from New York to Old York. When the Council of Arles met in the year 314 York was the leading British see, but the Minster dates from the first bringing of Christianity to the north of England after the Romans had left it.

* * *

Back in 1899 the Rev. Rogers Israel, rector of St. Luke's, Scranton, afterwards bishop of Erie, started a boys' club which was called the Boys' Industrial Association. Last week this club, of which the present rector of St. Luke's, the Rev. Robert P. Kreidler, is the president, purchased an old church and parsonage for the modest sum of \$75,000, which they are to convert into a club house.

* * *

A Catholic conference was held at St. Luke's, Baltimore, May third. The Rev. V. O. Anderson, of St. Agnes, Washington, was the celebrant at the Holy Communion. The sermon was by the Rev. Frank L. Vernon of Philadelphia, in which he stressed the necessity for a more inclusive Christianity as a note of the Catholic movement. Following luncheon an address was given by the Rev. S. L. Hughson of the Order of Holy Cross.

* * *

A summer conference for the dio-

cese of Nebraska is to be held in Omaha, at Brownell Hall, June 19-25. Those outside the diocese on the faculty include Rev. Professor Haire Forster, of the Western Theological Seminary, Deaconess Katherine Putnam of China, Miss Mabel Lee Cooper. Bishop Shaylor is to be the chaplain.

* * *

A class of 137 was confirmed at St. John's, Stamford, Conn., on May 1 by Bishop Brewster. The Rev. Gerald A. Cunningham is the rector of the parish.

* * *

With impressive ceremony, the cornerstone of the first unit of new buildings of St. John's, Hartford, was laid last Sunday. When completed

it will consist of parish house, cloister, outdoor pulpit and peace cross. The Rev. William T. Hooper, rector of the parish, in his sermon, stated that he considered Governor Smith's answer to the open letter on the question of Church and State a "splendid utterance" that "must take its place in the historical documents of this nation."

* * *

Dr. John W. Wood, secretary of foreign missions, and Dr. Robert Patton, director of the Church Institute for Negroes, were the speakers at the annual dinner of the Chicago Church Club held on Monday evening of last week.

* * *

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—O—

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—O—

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WEEKLIES

East Carolina voted a minimum salary of \$2,100 and house to the rural clergy of the diocese. The treasurer of the diocese reported that every obligation, diocesan and general, had been met. Bishop Darst briefly outlined the accomplishments of the Bishop's Crusade, and urged an intensive follow-up

The Rev G. T. Linsley, rector of the Good Shepherd, Hartford, last Sunday preached his twentieth anniversary sermon.

Bishop Mann, of Pittsburgh, last Sunday was the preacher at special services in commemoration of the 95th anniversary of Calvary Church, Pittsburgh.

The Cornell rural conference is to be held at Ithaca, July 11-23, the time and place being arranged so as to include attendance at the school for ministers that is conducted by the agricultural department of Cornell University. The Rev. C. R. Allison, of Warsaw, N. Y., is the director.

The third Catholic Congress is to be held in Albany, New York, next October. Bishop Nelson, in making the announcement at the diocesan convention, said: "We are living in days which are marked by intensity of interest in religion, and no small attention is given to those whose speech and writing point out the weakness of wavering faith or the faults of a divided Christendom. At such a time it seems fitting that this diocese and its cathedral should welcome those who love our Lord Jesus Christ in sincerity and who desire very earnestly that all mankind should know Him who is the Way, the Truth and the Life."

The Rev. James R. Russell, founder

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and head of St. Paul's Normal and Industrial School for Negroes, Lawrenceville, Va., recently celebrated his 45th anniversary as head of the school. Dr. Russell started the school in a single room. Now it is a recognized institution with an enrollment of 650 students.

Another word about razors: there is an advertisement on the back page which tells the razor side of the story. THE WITNESS' side of it is this: send in a new subscription for a year (\$2) and the razor will be sent to you. Parson, if you really care for this outfit, it should not be difficult to persuade a vestryman, or several of them, to take the paper. Then the razor will be on its way to you. Or if you care to order a bundle of ten copies for thirteen weeks, we will send you one. The papers on the bundle plan cost three cents a copy and sell for a nickel. This really is an unusual offer which we are able to make simply because of a very good advertising contract. Better take advantage of it.

Annual council of the diocese of Florida meets in Trinity Church, St. Augustine, this week. The various diocesan organizations are meeting at the same time and all are joining forces for a banquet.

There was an increase of 75 per

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cent in the Lenten offering of the schools in Nebraska over last year. Central City was top of the list, a brand new school, in existence but a year; fourteen members gave \$111.

"The Fool of God," a religious drama based on the life of St. Francis, was presented before a large audience in Brooklyn recently. The play was written by Miss Miriam Cooper, parish worker of Grace Church, and Mr. Parker Webb, a student at the General Seminary. There were more than fifty in the cast.

H. Cambell Dixon, known to many as a secretary of the Brotherhood of St Andrew, was ordained deacon last Sunday in Chicago by Bishop Sheldon M. Griswold. He is in charge of the churches at Antioch and Grayslake, Ill., and Trevor, Wis.

A service in honor of Mr. Frank T. Harrat was held in the Chapel of the Intercession, New York, on May 8th. On that day he celebrated his 25th anniversary as organist and choirmaster there. All of the music at the service—hymns, canticles, an-

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thems—were his own compositions. The dinner and purse of gold was on Tuesday.

* * *

Archdeacon Bacon, of Wyoming, administered communion to a large number of Greeks in St. Mark's, Hanna, on Low Sunday, which is the Easter of the Greek Church. It was an unusual event, particularly since they were not prompted to attend.

* * *

District conferences on Rural Work are being held throughout the diocese of Florida.

* * *

Bishop Murray, the Archbishop of British Columbia, and ten other bishops have already signified their

intention of being present at the synod of the province of the Pacific, to be held this week in Trinity Church, Seattle.

* * *

This from the parish paper of the Redeemer, Brooklyn, edited by the rector, the Rev. T. J. Lacey:

"A man of somewhat lax life excused his neglect of church by saying, 'I'm a little weak on the divinity of Christ.' The minister promptly rejoined, 'Aren't you a little weak on the Ten Commandments?'"

"The church offers a definite pro-

"Where shall I bestow my goods?"

Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of Trinity College, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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1. What is there distinctive in the office of bishop?
2. What is the whole body of bishops called?
3. What is a rochet?
4. What is the chief city of a diocese called?
5. What is a cathedral?
6. Where is the next Church Congress to be held?
7. Name the dioceses in the state of Illinois.
8. What is the name of the official theological seminary of the Episcopal Church and where is it located?
9. What is the distinction between a bishop coadjutor and a bishop suffragan?
10. Who is the executive secretary of the Field Department of the National Council?

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gram of living. Christianity is primarily a way of life. Read I Thess. 4:1-2. A Chicago publication conducted a test of what the public knows about the commandments.

"One person quoted one as being, 'There must be no false faces before me.' Another said, 'Keep away from your neighbor's wife.' Another said, 'You should not take your neighbor's cow.' Another answered, 'There is a long one about water under the earth.'

"In Buffalo, Ill., a resident, when asked if he had ever heard of the commandments, said: 'Sure. It was a swell picture.'

"High time our Sunday School gets back to the old Catechism—Creed, Lord's Prayer and Ten Commandments."

* * *

Close to a thousand young people attended the third annual convention of Young People's societies, held in the diocese of Florida, at Jacksonville. The addresses were made by Bishop Juhan, Bishop Stringer, Cana-

dian Bishop of the Yukon, and Miss Marie Ravenel, a nurse from Wuchang, China. It was a great convention, probably unequalled in the history of the Church.

* * *

Rev. George Craig Stewart, Evanston, Ill., was the special preacher at Princeton University last Sunday.

* * *

Extensive preparations are being made for the synod of the province of

Washington, which is to meet in Roanoke, Va., next fall. One of the chief matters that will be discussed will be church boarding schools, looking particularly to determining the pos-

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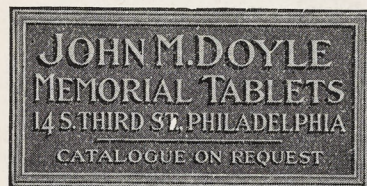
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Tuesday, 10; Thursday, 8 P. M.

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Rev. Henry K. Sherrill
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Holy Days, Holy Communion, 10.

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Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

sibility of conducting a school at low cost for those children whose parents cannot afford the prices charged by most of the present schools.

* * *

Bishop Warren L. Rogers, bishop coadjutor of Ohio, was the preacher at a great evening service held at St. Paul's Pro-Cathedral, Mishawaka, Ind, as a part of the program of the annual council of the diocese of Northern Indiana.

* * *

A successful Church School Institute has been held this winter in northern Indiana. The final session met last week in Wishawaka, when the addresses were given by Mr. G. E. Howard of LaPorte and Miss Edna B. Beardsley, who spoke on the value of teacher training.

* * *

The Rev. Conrad Gesner, student at the General Seminary, was ordained deacon at All Soul's, Waterbury, Conn., on Saturday, April 30th. His father, rector of the parish, presented the candidate. Bishop Burleson, of South Dakota, in whose district the candidate is to work, ordained him, while the sermon was preached by the Rev. Richmond H. Gesner, uncle. The grandfather of the candidate was also a clergyman of the Episcopal Church.

* * *

The Rev. Caleb Stetson, rector of Trinity Church, New York, was the preacher last Sunday at Grace Church, Jamaica, Long Island, which, with a number of other parishes, is celebrating its 250th anniversary. Grace Church was among the first to receive grants of land out of the endowment of Trinity Church.

* * *

At the meeting of the council of the Brotherhood of St. Andrew, held recently in Philadelphia, it was voted to allow the organization of Crusade Chapters of the Brotherhood. These chapters will accept the Brotherhood principles of prayer and service but will not be under the official direction or paying dues to the National Brotherhood.

* * *

May 22nd might be called Church Army Sunday in New York. The thirty crusaders now in this country on that day are to attend services in a half dozen New York parishes. On Ascension Day they are to be commissioned by Bishop Manning at an outdoor service at the Cathedral of St. John the Divine, after which they split up into groups for evangelical work in various dioceses in the east.

* * *

Recently a bit of news appeared here about a choir "boy" with a long record of service. It prompted this: "Elbert L. Wells, eighty-seven years of age, has completed sixty-nine years in the choir of Trinity Church, Colum-

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 4:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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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.

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bus, Ga. He is also senior warden emeritus. He began singing as an adult in 1858 and is still regularly at his post." Next.

* * *

The Racine Conference committee has announced the program for this year's conference. Dean Chalmers, of Dallas, Texas, is to be the preacher at the sunset services and will be in charge of the courses on Religious Education. He will give a course on "New Tendencies in the Church School." Miss Vera Noyes, superintendent of Religious Education in the Diocese of Chicago, will teach Primary and Junior Methods. The Rev. Irwin St. John Tucker will be in charge of the work on pageantry. Miss Christine Boyleston, of the National Council of the Church Mission of Help, and the Rev. H. Austin Pardue, of Hibbing, Minnesota, will teach Social Service. A course for teachers, clergy, and social workers on "Psychology and Religion" will be given by the Rev. C. L. Street, Ph.D., Student Chaplain at the University of Chicago.

Among the other leaders are Dean Peter C. Lutkin, music; the Rev. LeRoy Burroughs, young people; Mrs. Pelham, Mrs. Royce, and Deaconess Putnam, missions; Dr. Young and Dr. Randall, the parish; and Professor Forster of the Western Theological Seminary, "The Jesus of History."

The Rev. Harold Bowen, rector of St. Peter's Church, Chicago, will be the noon lecturer. His subject will be "Studies in Christian Biography."

The Conference begins on Monday evening, June 27, and closes at noon on Friday, July 8. Copies of the program and information about expenses may be obtained from Miss Marguerite Taylor, 705 Sheridan Road, Evanston, Illinois.

Answers

1. He administers confirmation, ordains, consecrates churches, and assists in consecrating other bishops.
2. The Episcopate.
3. The white linen garment worn by a vested bishop.
4. The see or see-city.
5. A church under the charge of a bishop.
6. In San Francisco next month.
7. Chicago, Springfield and Quincy.
8. The General Theological Seminary located in New York.
9. The bishop coadjutor becomes the diocesan on the death or resignation of the bishop. The suffragan bishop may become the diocesan only by an election.
10. Rev. R. Bland Mitchell.

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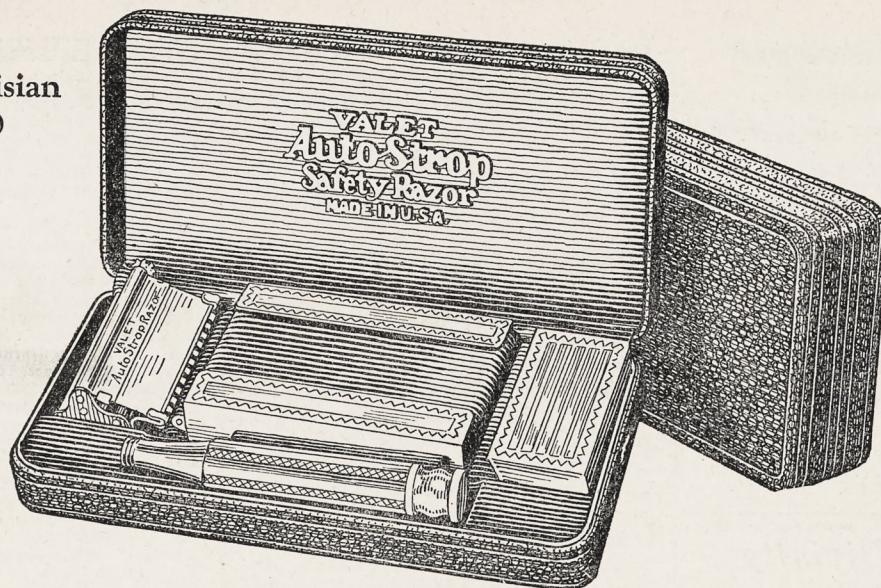
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