

The **WITNESS**

CHICAGO, ILL., FEBRUARY 26, 1931

WHOSE FAILURE?

by

ABBA HILLEL SILVER

WHEN men have not the courage to blame themselves for their failings they blame their institutions. It is easier by far and much more pleasant to saddle an impersonal institution with the delinquencies of an age than to point the indicting finger at oneself. Our age is too busy money-grubbing to attend properly to the duties of citizenship and so we put all the onus of our political corruption upon our democratic institutions. We are too engrossed in the pursuit of material comforts and pleasures to be interested in the cultivation of our spiritual life, and so we blame our religious institutions. Men and women lack the strength of character to welcome the restrictions of pure family life and prefer the laxities of indulgence and self-pampering. The fault is not with them but with the institution of marriage.

MESSAGE OF THE WEEK
From "Religion in a Changing World"

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THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 28.

Five cents a copy.

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

A CHRISTIAN'S DUTY

By

BISHOP JOHNSON

I AM convinced that a great many laymen are sure that Christ stands for all that they desire. They are anxious to serve Him but are uncertain as to what they can do in order to be faithful to His commands. The answer is rather a simple one—obvious to the mind but not so convincing in practice. The things that He told us to do seem to be so unimportant and unrelated to the great things that we would like to do.

But we ought to remember that we are soldiers, committed to His service and that it is a fundamental duty of soldiers to accept the discipline of the army, even though it seems monotonous and unimpressive. I am sure that a good soldier is one in the minutae of tactics whether or not he gets an opportunity to display any unusual acts. "If you love me" said the Christ, "you will obey my commandments."

What are they?

They are not the commandments of Moses, for He assumes that His followers will keep the moral law. There are distinctive commands which He issues that are particularly applicable to the Christian soldier and which have value in the mass production of His servants.

FIRST, a Christian is one who repents of his own sins. "Repent ye" is the initial order from headquarters. This means that a Christian is to be distinguished from a pagan in that a pagan is one who is censorious of other people while a Christian is one who is to be severe with himself. It is not easy to be lenient with others and stern with yourself but it makes for a lovable character in the long run. I think that Christians who are always criticizing other people miss the initial step in their discipline.

Next our Lord commanded that we should "come unto Him"; that we should "follow Him", that we should "seek Him." I believe that a Christian is one who has formed the habit of turning unto Christ in his perplexities and in his tribulations. The alternative is that we depend upon ourselves for our inspiration and then when the props go from under

us we drop into melancholia and contemplate self-destruction. Someone has referred to self-made men as those who worship their creator. Of course man is not sufficient unto himself and when the ego fails the world is very gloomy. It is well to practice the presence of Christ by frequently reminding ourselves that He is near at hand and that His grace is sufficient for us when our resources fail.

So many people act as though they were unperishable, indestructive and infallible. It is an attempt to solve the problem of life by leaving out some of the factors. Others seem to think that they are God's only child and as usual they are apt to be spoiled children.

THEN our Lord commanded His disciples to go into all the world and preach the Gospel to every creature. This is an order from General Headquarters and it is to be interpreted by each private soldier in terms of his particular allegiance. We can't all go into foreign missions, but we can all recognize that we have a duty to those who do go and so represent us in executing general orders. It is a common phase of Christian warfare that those who contribute the least to this service are those who complain the most about it. The truth is that so many people still worship a local deity and are incapable of understanding that Christ came to make of one blood all nations of the earth. The Christian religion must become international. The signs of the times are that if we cannot create an international of love we will have to cope with an international of hate.

It is really none of our business as Christian soldiers what the orders are. It is our duty to obey them.

LASTLY, our Lord commanded us "to do this in remembrance of Him." If you were to ask me what has been the most potent factor in keeping the Christian religion alive during its darkest periods I would say, "the fidelity of Christians to worship in the sacrament of the altar." It is one weekly testimony to His right to command. It may be that we do not

value this service as we ought, but we can perform that which we are told as an act of fealty and love.

It is not the cost of the gift which always determines its value. It is rather the motive that animates us in performing the service.

I would define a Christian therefore as one who confesses his own sins, practices the presence of Christ,

has a share in carrying out Christ's orders to make the Church an international institution, and is faithful in his weekly duty of breaking bread. In saying this I take for granted that He is one who keeps the law and obeys the golden rule. That is a different matter. What I have stated is the peculiar obligation of a Christian because he is a soldier of Jesus Christ.

FAITH—DO YOU REALLY WANT IT?

By

JOHN RATHBONE OLIVER

PERSONALLY I know nothing about Wireless and Radios. I am, however, always interested to watch a man or woman who has a radio and who loves to spend a great deal of time twisting around the little wheels and trying to get music from distant stations. Out of every five thousand people who own a radio set, I feel sure that there is scarcely one who understands the principles of wireless telegraphy and who could explain clearly the means by which the sound of a voice in New York is transmitted through the air so that it may reach a home in Chicago. But this does not interfere with the hearing of the music and the enjoyment of it. People turn the various indicators of a radio set with absolute confidence that sooner or later they will "get something". If they get nothing they never blame themselves, but say that the machine is out of order and send for a radio man.

In our modern life we are constantly using machinery that we do not understand, but on which we absolutely depend. How many of us understand enough about acoustics to explain to our children the principle of the telephone? I doubt if many housewives know why it is that the frigidaire in their kitchens produces ice and cold so satisfactorily. We are all so accustomed to pressing a button or turning a dial and then getting certain results, that we never ask how it is that these results are usually present.

Nevertheless as soon as people come to talk about the thing that they call faith they act in a fundamentally different way. There are, of course, people who do not want any religious experience and who are simply not interested in it. Just as there are people, I suppose, who do not care for radios or who have an antipathy to the telephone. There is, however, a great group who at least pretend "to want to believe." They would like, so they say, to have the help and comfort that religious faith and practice seems to bring to so many people that they know. In spite of this expressed want they refuse to do anything about it. They are like a man who sits in front of his radio in New Jersey and expects to hear an opera sung in Chicago without turning any of the dials or performing any of the actions necessary to set the machinery of the set in ac-

tion. They are like people who expect ice from the frigidaire without turning on the current. Like people who expect to hear a friend's voice on the telephone without lifting the receiver off the hook.

FAITH is not a thing that is simply given to us because we should like to have it. Before anything can "come through" we must perform certain preliminary actions and place ourselves in a certain mental attitude. People forget that it is not sufficient to *believe*; they must also *do something*. If you merely believe in the power of your radio set and yet do nothing with your hands to turn the dials you will get no results.

In our modern age people are always willing to try something new. Many men and women make it their boast that they will "try anything once." There is usually an exception, however, to this everything. They will try a new shaving soap or a new face powder. They will not, however, try the doing of the things that are prerequisite to the winning of faith. Among all the people who say that they "want to believe" how many are there who, in spite of their own unbelief, will find even a few minutes each day in which to get down on their knees or to sit quietly in some church and to ask God for the gift of faith? How many of these same people will take the trouble to go to a priest or a minister and ask them how they may obtain what they seek? If their radio set does not work they send, as I have said, for the repair man; but if their faith machinery does not function they never think of consulting the man who is a specialist in such things and who could point out to them why their own particular spiritual receiving set does not function.

At no time in the history of the world has it been really easier than it is today to ask for and to receive the gift of faith. Our age with its radios, its telephones, its frigidaire and other contrivances teach us to have faith and to believe that if we go through certain motions we shall get a definite result. If people would only use the same process of reasoning and action in connection with their religion that they use in connection with the conveniences and amusements of their daily lives, there would be little difficulty in their

finding their way back to God. The thing that we call faith, that is our perception of unseen realities by means of a certain element in our minds, is no more difficult to understand than it is for the man untrained in physics to understand the way in which his radio set functions. A distinguished scientist once said to me that it was easier to believe in the miracles of the new testament than in many of the theories of modern physics.

THE trouble is that people are religiously lazy. They want to hear an opera over the radio and are willing to go through the motions with their radio set in order to hear it, but they do not want really to get into touch with God. They do not really want faith. And the reason is often plain enough. If they could simply believe in God without being forced thereby to live a

definite kind of life they would probably be willing enough to believe at least in something. What they do not like is the fact that believing and doing are always tied together and that a man or woman who believes in God and in the Christian religion is forced, if he or she is sincere, to live a life that is different from the lives of those who believe in nothing at all. Faith when it comes always influences conduct. When St. Paul was converted and found faith in the Jesus whom he had persecuted the first thing that he asked was "Lord what will thou have me to do?" Modern people fight shy of faith because of what it implies and because they think that they will no longer be able to do as they please. They will, so they think, no longer be "free." They have not learned that to do what God pleases is the highest freedom of all or as the old collect puts it, "His service is perfect freedom."

THE CHURCH IN RURAL AMERICA

By

HARRISON W. FOREMAN

Archdeacon of the Diocese of Erie

WHEN the Home Missions Council endorsed the movement to make Rogation Sunday a veritable Rural Life Sunday, not only for America, but, perhaps for the world at large, one farm magazine questioned the need, value or appropriateness of an annual day of prayer for rural life, especially in America. President Hoover, the governors of ten states and church officials of every name and denomination felt differently, however, and gave their cordial cooperation to the movement. And it is well they did!

The most important element in the modern world, whether it be political, social or religious, is the rural population, the people who live on, or off, the land. The most vital problem before the modern world is, not the building of airships, but the conservation of country life. And yet, what do we find in America today? Economic pressure is constricting the minds and hearts and souls of countless thousands of our finest and best people. Farm wages are the lowest they have been since 1922. Loss of land ownership by tillers of the soil is on the increase; in 1880 some 25% of the farm land of America was occupied by tenants; today there are sections of the United States where 50% of the land is being worked by non-owners. There is war between city and country people, both social, political and economic; in fact, farm groups are arrayed against each other, the potato growers of Idaho against the potato raisers of Maine, the apple growers of Oregon against the apple growers of Virginia. In addition to quantitative loss of numbers to city and state, there is, what is much more serious, a qualitative loss as well. In Washington's day 97% of the American people were country people; today, 60% of the population live in

towns of 2500 and over; no man can estimate the leakage of constructive leadership and genius. There is the bewilderment of social transition and, this last year, there was an almost nationwide drought.

Religious conditions in village and country America are in the same perplexing state. Paucity of numbers and income in our rural churches make for poverty of plants and pastors. Tenant parsons sap the life of rural fields as tenant farmers mine the land they till. There is rivalry and strife between the city and country church and between country churches. Worse still, there is very little conception of the revolutionary change which is going on in American religious life today, a change serious as any which beset the ages of old. Agriculture is not only the world's biggest business, it is the most basic as well. Agriculture is a philosophy, a way of life, and when properly fostered, means not only agri-culture but home-culture, child-culture and soul-culture as well. The first task of the Church in the modern world is to appreciate the spiritual values of rural life—village and hamlet and town, ranch, plantation and farm, fishing, lumbering and mining—and then interpret those values to the world and the Church.

MACHINERY is releasing thousands of persons from the drudgery of farm work, even so, there are countless thousands who personify Markham's Man with the Hoe. "Do ye not hear the children weeping, oh, my brothers?" You should, especially rural children, since 87% of working children from 10 to 13 years of age are employed in agriculture. New Americans, with their old-world ways, are lifting shy hands

of appeal throughout the whole states. New means of communication are broadening the intellectual, recreational and social horizons of village and country folk. Indeed, services of choir and cathedral illumine the sod houses of Montana and the adobe huts of Arizona. But, even so, there are millions who have no church at all. There is not only a "no-man's land" in every state, there is a "no-God's land" as well. There are pagans in America today, as there were in days of old.

The Church should assist society and the state in their efforts to preserve a wholesome and happy people on the land; above all, the church should seek to build the Christ of God into rural life. The Church will render social and educational service; its greatest contribution, however, lies in its promotion of the spiritual lives of village and country people. Jesus Christ and His Gospel compose the corner stone of rural happiness today, as they have in every day. The second great task of the Church in the modern world, then, is to devise ways of bringing Our Lord and His Church to those who live on farm and ranch, in little town and open country.

LASTLY, and perhaps as important as any element in the task of the Church in the modern world, is the provision of proper priests and pastors to interpret and bring our Lord and His Gospel to country people and country life. Prophets are necessary, men of vision and power, but in the last analysis the soldiers who do the fighting are the officers and privates who go over the top. Their names are not universally known and yet it is very true that George Gilbert, Bertram Brown, Hunter Lewis and men like them do as much for the modern world as many of the men in the Church today. One of the tasks of the Church today is to call priests and pastors and prophets who, like Oberlin, will devote their whole lives to actual country work. Not until vocation to rural work becomes more general will the Church fulfill her task in the modern world. Every candidate for Holy Orders, every seminarian, whether he expects to do country work or not, should be offered courses of lectures and opportunity for experience in rural church and social work. Finally, the Church must furnish the men who are doing the work the necessary means and equipment to do it.

The Church which interprets rural America to America, prepares and prosecutes the best means of serving and conserving country life, and provides the best pastoral care, whether it be the Episcopalian or some other church, will best fulfill the task of the Church in the modern world.

QUESTIONS FOR DISCUSSION GROUPS

1. Do you agree with Mr. Foreman's statement that "the most vital problem before the modern world is the conservation of country life?" Discuss in class.
2. In what ways is country life being destroyed?
3. What services does the farmer render to society that are essential? Is he adequately compensated?
4. What changes have come into rural life in the last few years that have revolutionized it?
5. Have some member of the class prepare to report

on the comparative earnings of farmer and industrial labor.

6. Have a member of the class prepare a brief report on the cooperative movement among the farmers.

7. What are the religious conditions in rural America? If there are evils suggest solutions.

8. What is the chief task of the Church in the rural field?

9. Are the country churches getting the sort of leaders that they need? Have members of the class report on the work of outstanding rural clergymen that they know about.

Encyclicals and Bulls

By

BISHOP WILSON

THE recent pronouncement from the Vatican appears to have made surprisingly little impression in this country; not as much to the English-speaking world, one would gather, as the report of the Lambeth Conference, to which it was obviously an answer.

This pronouncement comes in the form of an Encyclical. The name comes from a Greek word and means simply a circular letter. It is a letter sent to all the bishops, or sometimes to those in a particular country, intended to guide them in dealing with the people under their respective jurisdictions. Each one is given a name consisting of the first Latin word or the first couple of words with which the message begins. It is an open question among Roman Catholic theologians as to how far an encyclical is of infallible character. They are all agreed, however, that it is binding on all Roman Catholic people until revoked or revised.

Papal bulls are something else again. This name comes from a Latin word meaning a circular plate of metal and is derived from the resemblance of such a plate to a bubble of water (Latin "bullire," to boil). In olden days certain official documents were decorated with large leaden seals which were called "bulls" and from this the name came to be applied to the document itself. Once upon a time all such communications were borne by couriers and the heavy seals were not a great inconvenience. Now, however, they are entrusted to postal authorities and the old leaden seals have given way to simple stamps in red ink. The bull is a very formal document and is invariably signed by the Pope with the title "bishop, servant of the servants of God."

A "brief" is what the name implies (short). It is a simplification of the formal bull. It came into use some five centuries ago and serves the same purpose as a bull but by an easier method. The formalities of salutation are omitted and the matter under discussion is taken up at once without introductory circumlocutions.

Then there are "constitutions" addressed to the whole body of the Roman Catholic Church which deal

with specific matters of faith and discipline. "Decrees" are pronouncements on subjects which affect the general welfare of the whole Church. "Decretals" are papal answers to some particular questions submitted to the Holy See and these are carefully codified as precedents for future questions of a similar nature, very much like decisions of the Supreme Court in this country. "Rescripts" refer to almost any form of papal letter occasioned by some previous appeal.

In the old days of papal glory an elaborate organization was built up at Rome to handle these various types of documents. There were many detailed regulations regarding the style of writing, the kind of pa-

per or parchment to be used, the form of address and of signature—and so on. For instance, it took something like five lines to set the date on one of the "great bulls," though the "little bulls" were permitted freedom from so much extra baggage. The pontifical chancery is now greatly reduced in numbers as compared with earlier times but the production of a formal document is still quite an involved process.

In spite of Papal Infallibility, it has never been announced whether any of these communications are infallible or not, except the one establishing the dogma of the Immaculate Conception. Perhaps it is just as well.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

REPRESENTATIVES of the various social service commissions of the second province, comprising the dioceses in New York and New Jersey, met at Bronxville, N. Y., February 11 and 12. Bishop Gilbert of New York, president of the provincial social service commission, presided. A commission was appointed to consider better relations between colored and white people, and the responsibility of the Church in that field. They also passed a resolution calling upon the National Council to evaluate the programs of such organizations as the Brotherhood of St. Andrew, the Girls' Friendly, the Daughters of the King, with an idea of cutting out duplication of work and expenditure. The resolution states rather definitely that what is needed is less spending of cash and more work—all put nicely in the resolution of course but it means just that. The resolution ends by urging that "a great and real economy in the cost of maintenance and promotion, including heavy expenses for travel, literature and correspondence be practiced."

Mr. Spear Knebel, social service secretary of Long Island, was assigned the task of keeping people in the province informed about welfare bills before the state legislature. The council approved the principle of unemployment insurance and urged that the several measures now proposed be studied. They also prepared minutes calling the attention of the department of social service of the National Council to the Mooney-Billings case, and there was a good bit of discussion about international peace and industrial righteousness. A memorial service for Dean Lathrop



WILLIAM E. PATTERSON
Rector at Bar Harbor, Maine

and the Rev. Alfred Priddis was held.

* * *

At the meeting of the National Council recently a gift of a quarter of a million dollars and another of \$25,000 were announced by Dr. Teusler, head of St. Luke's Hospital, Tokyo. Both gifts were anonymous.

* * *

Yellow fever has wrought great havoc among residents in Liberia, according to a cable from Bishop Campbell. The department of missions is taking the matter up in Washington, urging our government to do what they can to persuade the Liberian government to do every-

thing possible to eradicate the disease.

* * *

Changes in the canons of the Church are needed if the plan of reorganization of the National Council departments is to be completed. Recommended changes will be presented at the General Convention next fall which will make it possible to have two vice-presidents, the creation of a department of domestic missions coordinate with a department of foreign missions, and the limitation of terms of Council members to six years without immediate reelection.

* * *

People sometimes ask me if copies of this paper, bought at the door of the churches using the bundle plan, are really read. Of course I can only hope so. But there is an occasional bit of evidence. For instance here is a letter from a communicant in Binghamton, N. Y., who says that he buys his paper each Sunday at the door of Christ Church. After reading it he says "from cover to cover" he passes it on to the Congregational pastor. He in turn passes it on to another Congregational pastor and from there it goes to the Lutheran pastor. All of which puts a tremendous responsibility upon those of us doing the job each week.

* * *

Among the appropriations made by the National Council from legacies received in 1930, designated and undesignated, were the following. (Certain explanations and restrictions are omitted here.)

Easton (diocese), to complete experimental rural work, \$4,900.

Los Angeles (diocese), for mis-

sionary work among Japanese, \$15,000.

Sacramento (diocese), for a church at Oroville, California, \$2,000.

Nevada, for work at Pyramid Lake Indian Reservation, \$10,000.

South Dakota, for work at Fort Thompson, \$8,355.82.

Arizona, for work at Phoenix, \$6,000.

Wyoming, to cancel debt on the Episcopal residence, \$4,300.

American Church Institute for Negroes, for building operations under its direction, \$30,000.

Kyoto, for a church at Fukui, \$10,000.

North Tokyo, for a residence at Tochigi, \$4,000.

Philippine Islands, for a building to house industrial work at Bontoc, \$1,500.

Tohoku, for a parish house at Christ Church, Sendai, \$15,000.

Dominican Republic, for a Church at Puerto Plata, \$3,000.

Haiti, for land and a church at Gros Morne, \$5,000.

Porto Rico, for a rectory at Ponce, not more than \$6,300.

Cuba, for work at Florida, province of Camaguey, \$5,000.

* * *

The Council accepted with grateful appreciation a generous gift of \$10,000 from the family of the late Rev. Lester Bradner, Ph. D., who for many years was a distinguished leader in religious education. He was a charter member of the general board of religious education which preceded the present department. The income of the fund now given as a memorial to him is to be used for lectureships in certain of the seminaries.

* * *

The Rev. Robert A. Magill of Gloucester, Virginia, has accepted a call to be the rector of St. John's, Lynchburg, Va. Mr. Magill for a number of years was a missionary in China.

* * *

The Rev. Phillips S. Gilman of Gastonia, North Carolina, conducted a quiet day for the clergy of the diocese at the convocation of Asheville, held at Arden, February 10th and 11th. Not only for the clergy—laymen also were present.

* * *

Union services are to be held at Trinity, Elmira, N. Y., during Lent each Wednesday at noon. The preachers are to be Bishop Fiske, Dean Sparling of Lexington, the Rev. C. E. McCoy of Williamsport, Pa., the Rev. B. M. Washburn of Boston, the Rev. Oliver Hart of Chattanooga, Dean Edrop of Springfield, Mass., and the Rev. Edwin B. Niver of Washington.

* * *

Gurgling currents of the Red River

WHY PICK ON BISHOPS?

By

BISHOP JOHNSON

WE NOTE that our friend Cummings wants the recall of bishops. We are not averse to such a proposition if he will include rectors in the petition. Both rectors and bishops enjoy a life tenure of office. Personally we know just as many rectors who are clinging to their privileges, in spite of the fact that they are no longer acceptable to their congregations, as we know bishops in the same predicament. Why pick on bishops?

If we are going to have a congregational church let's have it all along the line.

against the wooden sides of the steamer "International" played the accompaniment to the first service of the Episcopal Church ever held in Grand Forks, North Dakota. That service was conducted by Archbishop McLean of Manitoba in 1872. Eight years later St. Paul's Church was founded. The event was celebrated the other day with a series of events, participated in by the Bishop of the district, the Rt. Rev. J. Poyntz Tyler, and the new rector, the Rev. Homer R. Harrington, together with a number of the clergy of the district. There were also addresses by Mrs. James Elton and Mrs. Laura Walsh, sole surviving members of the little band that founded the parish which today has 600 baptized members.

* * *

"I don't think the devil should have won" was the comment of many Churchpeople as they discussed the morality play presented at the annual Convocation Dinner of the Missionary District of Spokane given in the Davenport Hotel, Spokane, Washington. This play, written by the Rev. Harry G. Post, vicar of St. David's and Epiphany Churches, Spokane, portrayed a tug-of-war between supporters of Mother Church and the Devil. The adherents of either side were obtained from passersby during a half-hour period on a Sunday morning, and the characters represented common attitudes towards Church attendance in this day and age. The much-talked of ending brought home to all present the fact that unless Church people take an active part in the propagation of the Church it does not go forward.

Bishop Moulton of Utah was the convocation preacher and he also addressed the meeting of the young people's society of the district. The Rev. S. T. Boggess of Walla Walla was elected clerical deputy to General

Convention and Mr. H. C. Whitehouse of Spokane the lay deputy.

* * *

For 1931, the amounts which the dioceses have told the National Council they expect to pay fall short by \$189,000 of the amount needed, in addition to all other income, to meet the budget of \$4,224,600 for 1931, established by General Convention. The Council therefore at the February meeting had to make reductions in the appropriations to equal this shortage. The cuts were distributed over the entire field, the largest proportion falling on the work in the Church Missions House, the smallest on the foreign missions.

* * *

All Saints', Minot, N. D., is to be the host of the convention of the district in May. It will also be made the occasion for the consecration of the new \$45,000 church on which the debt has just been liquidated. The parish is also to install a new organ which they hope to have by Easter.

* * *

The Rev. Smith Owen Dexter of Concord, Massachusetts, went to Boston to get some sacramental wine. He went to church at the diocesan house, left there at 12:30. As he passed through Boston Common he noticed a large crowd and a gang of policemen. He discovered that it was a meeting of the unemployed. He recognized a friend of his, Mr. Bateman, former mayor of Peabody, Mass., and a Congregational minister. As he greeted Mr. Bateman the cops knocked that gentleman into the snow. Mr. Dexter helped him to his feet and together they continued on their way. Being a bit the worse for their experience with the muscular coppers of Boston they took their places on a park bench to rest. For doing this the two clergymen were arrested. They were discharged in court the following day. Nice cops in the Cradle of Liberty, what?

* * *

A retreat for the clergy of the district of North Dakota was held at the Cathedral in Fargo on February 10th with 18 of the 20 clergy of the district present. It was conducted by Bishop Tyler.

* * *

Development of a larger "spiritual activity" in place of what he termed is a dominant state of "heavenly rest", was urged by Mr. Leon C. Palmer, Philadelphia, general secretary of the Brotherhood of St. Andrew, speaking last Tuesday at St. James' Community House before 200 Brotherhood men of Chicago.

Too many laymen today are merely "bench warmers," Mr. Palmer declared, stating that the Church needs at the present time three things: a larger number of active laymen, the

spirit of adventure, and the spirit of world brotherhood.

* * *

There have been changes in recent years in the diocese of Long Island. Just the other day the parochial quotas were issued calling upon the parishes and missions for a total of \$210,000 for the work of the Church "in the diocese, in the United States and in the world." This would have been considered an impossible sum but a few years ago. Another interesting change is that Brooklyn once depended upon for practically all the cash, is asked to give but slightly over a third of this sum. Furthermore the three largest quotas are meted out not to Brooklyn parishes but to St. John's, Lattingtown (wherever that is) that gets a quota of over \$16,000; the Cathedral in Garden City with \$15,000 and St. George's, Flushing, with \$10,000. Grace Church, Brooklyn, is assessed \$8,280, and St. Paul's, Flatbush, not so long ago a village church, is to give \$8,000.

* * *

By the will of the late Mrs. Florence Yates Ward of Rochester, N. Y., St. Paul's Church, that city, is to receive \$100,000; Hobart College, \$50,000 and the Rochester Church Home, \$25,000.

* * *

The Rev. Shirley Hughson O. H. C. is to conduct a quiet day for the clergy and laity of the diocese of Western New York on March 12th. It is to be held at Trinity, Buffalo.

* * *

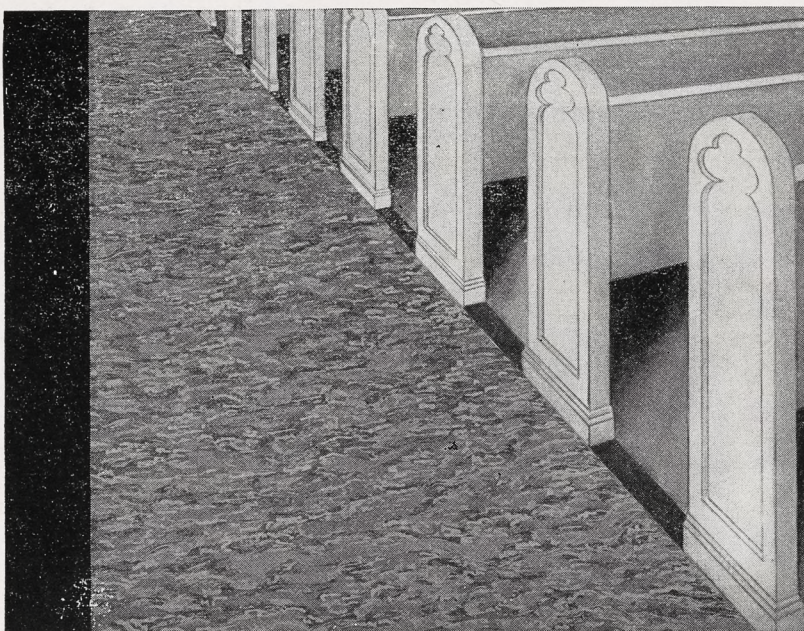
The Brooklyn Clerical League and the New York Churchmen's Association are to have a joint meeting in Brooklyn on March 2nd. The speaker has not as yet been announced.

* * *

An institute for the diocese of Maryland was held at Christ Church, Baltimore, February 2-4th. The lecturers were Bishop Dallas of New Hampshire, Bishop Remington of Eastern Oregon, Archdeacon Humphries of Baltimore, the Rev. James Thayer Addison of Cambridge Seminary, Dr. William D. Sturgis of the College of Preachers, the Rev. John Hart Jr. of the University of Pennsylvania, Miss Marston, national educational secretary of the Auxiliary and Mrs. John Hill, educational secretary of the diocese of Pennsylvania. During the institute the department of religious drama presented "Everyman" with the Rev. H. H. Donegan, rector of Christ Church taking the leading part. The Revs. Roger A. Walke and S. Taggart Steele Jr. were also in the cast.

* * *

A growing desire among Protestant denominations for true priests in place of what he termed "pseudo



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priests" of the present, was declared evident by Bishop Stewart, speaking last Thursday before approximately 300 theological students from non-Roman seminaries of Chicago in session at the Chicago Theological Seminary. The conference is an annual affair and had for its topic this year: "The Minister as Prophet and Priest."

"Today, the Protestant world is registering its awareness of the need of priesthood in its ministry," declared Bishop Stewart, "Recently The Christian Century had an editorial entitled 'The Call for a Priest,' wherein it said 'modern religion has reached the moment when the priest is due.' The Anglican Church replies that the priest has always been here. He is not merely due, he has always been here. The historic Church has always had priests. A church without a priest is no church at all."

"Protestantism is building Gothic churches today; it does not want pseudo Gothic but genuine Gothic. But to get it, Protestantism must observe the traditional laws which alone can guarantee true gothics. If Protestantism wants true priests and not pseudo priests, then the way to get them is the way they have always been created, through the laying on of hands of a valid and historic Episcopate."

No Anglican denies that abundant grace flows through the Protestant ministries, said Bishop Stewart.

Bishop Rogers of Ohio conducted a quiet day for the clergy of Maryland on the 13th at the Redeemer, Baltimore.

The mid-winter retreat of the Louisville, Ky., ministerial association took the form of a retreat conducted by Bishop Woodcock at Trinity Lutheran Church. About fifty ministers of various denominations were present.

Here is one parish that does not report "due to the depression." St. Luke's, Scranton, Pa., had their best year, financially, in 1930, and to show that they mean to continue they increased their pledge to the Bishop and Council of the diocese for 1931. The Rev. Robert Kreidler is rector.

At a meeting of the Joint Diocesan Lesson Board, held in Philadelphia recently, and attended by representatives from the dioceses of Pennsylvania, Erie, Washington, Delaware, Virginia, Western North Carolina, Newark and Albany, resolutions were adopted protesting vigorously against the abandoning of the name "Lenten Offering" in the literature and on the mite boxes being sent to Sunday Schools by the department

of religious education of the National Council. They also protest against what they term the secularization of the Church's teaching which they say marks the literature being sent out by the department in connection with the offering.

Noonday services are to be held each Thursday at Christ Church, Binghamton, N. Y. The preachers are to be the same as those who are to preach the day previously at Elmira, listed elsewhere in these notes. These too are joint services, the parishes of neighboring towns combining for them.

St. James Church, East Springfield, Mass., was dedicated on January 25 by Bishop Davies. He also confirmed a class of thirty.

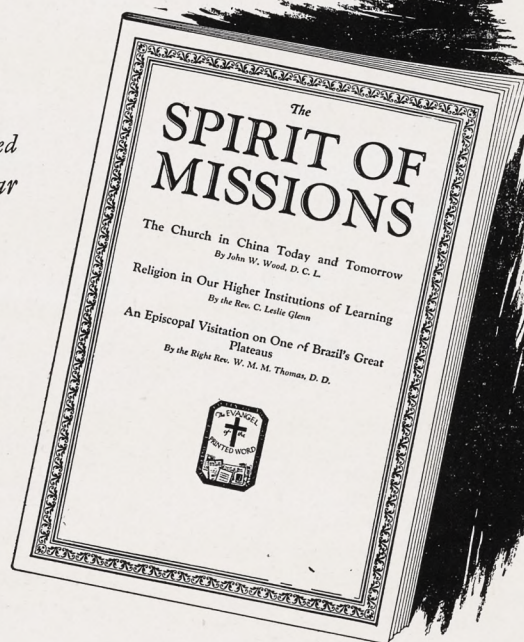
The Rev. John U. Harris, rector at Lee, Mass., has accepted the important rectorship of St. Thomas' Church, Hanover, N. H., which car-

ries with it the chaplaincy at Dartmouth College.

It was decided at the convention of the diocese of East Carolina to make a special effort during this Lent to raise the full amount of the diocesan budget, with special stress on the quota to the National Council during this season. Deputies to General Convention: clergy: Revs. W. H. Milton, W. E. Noe, R. B. Drane, Stephen Gardner. Lay delegates, I am sorry to say, were not sent by our correspondent.

The Rev. Gilbert Shaw, retreat expert of the Church of England, recently conducted a retreat and conference for the clergy of the province of Sewanee, held at DuBose School, Sewanee. The retreat was attended by 33 clergymen and by 7 theological students. Immediately following the retreat, which lasted over several days, plans and methods for setting up retreats in various parts

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of the province were discussed. The secretary of the commission on evangelism for the province, the Rev. Malcolm S. Taylor, writes most enthusiastically of this particular retreat and says that it cannot be too strongly stressed that retreats are not for any one particular type of Churchmanship but are admirable adapted to the spiritual needs of us all. He feels that it is a good time for the wide expansion of the retreat movement, with all parties in the Church cooperating.

* * *

Christ Church, Waukegan, Illinois, on Sunday last celebrated the 85th anniversary of its founding. It also marked the completion of a program for the improvement of the material fabric of the parish which cost \$30,000.

* * *

Rev. A. B. Clark is to return to the United States the first of May after fifty-seven years of work for the Church, most of it as a missionary to the Indians in South Dakota. For the past few years he has been the rector of the Good Shepherd, Wailuku, Hawaii.

* * *

Among those who are to preach this Lent at St. Anne's, Lowell, Massachusetts, are Bishop Johnson of Colorado, John Rathbone Oliver of Baltimore, the Rev. William L. Wood of Cambridge Seminary, the Rev. Bernard Iddings Bell of St. Stephen's College and the Rev. Leslie Glenn of Christ Church, Cambridge.

* * *

Bishop Moulton of Utah has been confirming classes in the diocese of Rhode Island during the absence of Bishop Perry on business of the National Council. Bishop Moulton opened the Lenten services at Grace Church, Providence.

* * *

Those who have been subscribers to this paper will of course recall that the first managing editor was the Rev. Dr. Schutt, who labored so diligently to get the paper under way. You will be interested to know that his son, Philip Leslie Schutt, has just been admitted as a postulant for Holy Orders and is to enter the Western Theological Seminary in the fall.

* * *

The Rev. Estaban Reus Garcia of Porto Rico has just finished a speaking tour in the diocese of Texas, speaking in fifteen parishes on the work in his missionary field.

* * *

Trinity, Galveston, Texas, recently had a comprehensive mission for children, with two services each afternoon and one each evening for the four departments of the Church school. Not only that, they also had

CLERICAL SKETCHES

WILLIAM E. PATTERSON

WILLIAM E. PATTERSON is the rector of the Church of St. Saviour, Bar Harbor, Maine, where he has been since 1917. Mr. Patterson was born in Canada in 1872, was graduated from Bishops College in 1897 and from the theological seminary of that institution two years later. He was the rector at Milford, New Hampshire for four years after which he entered upon a long rectorship at Trinity Church, Claremont, New Hampshire. Many comparatively young men today can testify to the wholesomeness of his influence in their boyhood days, for he is particularly gifted in ministering to youth. He has always held important diocesan offices and had been a deputy to a number of General Conventions, both from the diocese of New Hampshire and from the diocese of Maine.

a meeting of the vestry and the parish council to discuss their responsibility to youth. Also meetings for the parents and God-parents. The Rev. James S. Allen of Houston was the missionary.

* * *

The Rev. Gilbert Shaw, who seems to be all over the country these days, met with the clergy of the diocese of Pennsylvania to discuss the retreat movement on February 13th. He is the leader of the movement in England.

* * *

Bishop Perry, class of 1891 at the University of Pennsylvania, delivered

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the oration at the 105th Washington's Birthday exercises at the university on February 23rd.

* * *

The Very Rev. Benjamin N. Bird, for the past nine years rector of St. Asaph's, Bala, Pa., and Dean of the Convocation of Chester of the Diocese of Pennsylvania, died at St. Asaph's Rectory on February 12th. He was forty-six years old. Bishop Garland and Bishop Taitt officiated at the

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funeral, which was held on February 16th.

* * *

The Memorial Chapel of the Mediator, one of the Chapels of the Church of the Holy Apostles, Philadelphia, recently celebrated the lifting of a \$25,000 mortgage standing against the parish house. A service of Thanksgiving was held on February 1st, and on February 5th a celebration was held in the parish house during which an exact duplicate of the mortgage was burned. Bishop Taitt, the Rev. Dr. George H. Toop, rector of the Holy Apostles, the Very Rev. James N. Collins, Dean of the Convocation of West Philadelphia, and the Rev. Granville Taylor, Vicar of the Mediator Chapel, participated in the ceremony.

* * *

The Rev. C. Sydney Goodman, former rector of Emmanuel, Holmsburg, Philadelphia, has become rector of the Church of St. John the Baptist, Germantown, Philadelphia, succeeding the Rev. Dr. Francis M. Wetherill, who resigned.

* * *

The Rev. Howard N. Gernand, former rector of the House of Prayer, Branchtown, Philadelphia, has become rector of Holy Innocents', Tacony, succeeding the Rev. William Roberts, who was called to St. James' Church, Kingsessing, Philadelphia, succeeding the Rev. S. Lord Gilberston, who retired.

* * *

Lenten preachers at Christ Church, Rochester, N. Y.; Bishop Davis, Bishop Ivins of Milwaukee, Bishop Fiske, the Rev. Wallace J. Gardner of Brooklyn, the Rev. H. Adye Prichard of Mt. Kisco, N. Y., Rev. A. D. Shatford of Montreal, Bishop Gray of Northern Indiana.

* * *

Lenten preachers at the Cathedral, Buffalo, where the parishes of the city unite for noonday services; Bishop Ferris, Rev. Elmore McKee, Rev. W. D. Stehl of Hagerstown, Md., Canon Riley of Ontario, Rev. Stanley S. Kilbourne of Port Chester, N. Y., and Bishop Davis.

* * *

As usual the Brotherhood of St. Andrew had corporate communion services throughout the country on Washington's Birthday. There was a great service at the Cathedral of St. John the Divine in New York and at St. Ann's, Brooklyn.

* * *

The Rev. Hoyt E. Henriques, correspondent from Utah, reports that ninety consecutive days of sub-zero weather has seriously affected the church going habits of folks out there.

* * *

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isters of this Church, to make addresses to the congregations of this Church, on special occasions."

The Rev. Earl B. Jewell was instituted rector of Christ Church, Red Wing, Minnesota, on January 18th by Bishop McElwain.

Lenten preachers at St. Paul's, Baltimore; Bishop Helfenstein, Rev. Noble C. Powell, Rev. R. S. Chalmers, Rev. Philip J. Jensen, Bishop Strider, Rev. W. O. Kinsolving, Bishop Booth, Rev. Charles E. McAllister, Bishop Stewart, Rev. W. A. McClenthen, Rev. H. W. B. Donegan, Rev. A. E. Kinsolving, Bishop Fiske, Rev. S. C. Hughson O. H. C. and the rector of the parish, Rev. Arthur B. Kinsolving.

Deputies to General Convention from Pittsburgh; clergy: Revs. William Porkess, William F. Shero, Robert N. Meade and H. Boyd Edwards. Laymen: Messrs. John A. Lathwood, Charles 'S. Shoemaker, James E. Brown. Hill Burgwin.

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close to 100 alumni present. Addresses were given by the Rev. C. E. Tukey of Philadelphia, the Rev. Canon T. A. E. Davey of Liverpool Cathedral, Bishop Gooden of Los Angeles, who was honored with a doctorate, and Bishop Roberts of South Dakota.

* * *

At St. Paul's, Kittanning, Pa., the general subject taken for the midweek Lenten services is: "What Christ Expects of Us Today." Here is the program: "In Regard to Lent" by Rev. John S. Taylor of Crafton, Pa.; "Religious Beliefs" by Rev. W. F. Shero of Greensburg; "Personal Life" by the Rev. William Porkess of Wilkesburg; "Social Problems" by Waldo Amos of Pittsburgh; "World Affairs" by the Rev. E. J. Van Etten of Pittsburgh; "The Church" by Bishop Mann; and "In Regard to Himself" by the rector of the parish, the Rev. L. L. Perkins.

* * *

1933 will mark the 200th anniversary of the founding of Christ Church, Savannah, the first church in the State of Georgia and the home of the oldest Sunday School in the world. This fact was overlooked when Christ Church agreed to entertain the 1931 Diocesan Convention. Now Christ Church wants the 1933 Convention instead. To make this possible a small Mission in a small town has invited the Convention, and the invitation has been accepted.

* * *

Parent classes on religious education are being held at Grace Church, New York, Thursday evenings during Lent. The leaders are to be the Rev. Elwood Worcester, the Rev. Theodore R. Ludlow, Miss Adelaide Case of Columbia University, Miss Emily Doding, formerly of St. Agatha's School, Miss E. H. Welch, a camp director and Dr. Bowie, the rector of the parish.

* * *

At the last meeting of the executive committee of the Church Congress, plans were perfected for the 1931 annual meeting. It will take place in Cincinnati, Ohio, from April 28-May 1. Dr. Frank Nelson is in charge of the local arrangements. The program promises to be of more than usual interest since it calls for discussion of the Russian situation in the light of Christianity,—Christians and the New Morality,—The South India Scheme,—and whether the clergy is being made such use of as to be of the greatest value to the Church. A full programme with the names of invited speakers will be given later.

* * *

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George's, Brooklyn, has been demonstrated recently. A number of the clergy of the diocese have been ill, what with flu and everything. So Mr. Clute was called in haste and the acolytes were dispatched in haste and everything went along in these parishes according to schedule.

* * *

They are about to launch a preaching mission in the province of Seewanee. The field department of the province is in charge of the undertaking, under the chairmanship of Bishop Penick of North Carolina. Training centres within the province have been designated to which leaders will be sent during April. There three day schools will be held, with all sorts of fine folks for leaders, including people from the National Missions House in New York. The mission will come after the General Convention.

* * *

Two new field secretaries for the advance division have been added to the national staff of the Brotherhood, following a period of preparatory service during November and December. Thomas Compton Walsh, Jr. will work in the Province of New England and Jack Lee will work in the Province of the Mid-West.

* * *

"Hard-boiled Bob, the Boss of the Rum Runners." That is the actual title of a book held up for friendly inspection by a small boy in one of our country missions not long ago. The Church Periodical Club is rushing to the rescue.

* * *

Plans for a pilgrimage of young Churchmen to Japan, to participate in a Brotherhood Convention in that country in the summer of 1932, have been approved by the National Council of the Brotherhood and a representative committee of Churchmen including Bishops, rectors and laymen, has been appointed to have charge of arrangements. Very favorable rates have been secured from the ocean steamship companies so that the tour may be made at a minimum of expense.

* * *

A net gain of 95 in the number of active Brotherhood Chapters was reported at the Annual meeting of the National Council of the Brotherhood of St. Andrew in January, with an especially gratifying increase in the number of Advance Division Chapters.

* * *

Christ Church, Hornell, N. Y., boasts of the long service of a number of its members. One gentleman, Mr. Marius Celette, has been singing in the choir for 27 years, and there are two, Mr. Edward O'Connor and

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
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.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

The Transfiguration, New York "The Little Church Around the Corner"

1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 a.m. (Daily 7:30.)
11:00 a. m. Missa Cantata and Sermon
4:00 p. m. Vespers and Adoration.
Thurs., Fri., and Saints' Days,
2d Mass at 10

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
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.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and 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
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 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. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 9:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland

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

Grace Church, Chicago (St. Luke's Hospital Chapel)

Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

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

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

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

St. Philip's Cathedral

E. Hunter and Washington Sts.,
Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a. m.
First Sunday in each month.
Morning Prayer, etc. and Sermon: 11 a. m.

Mrs. Arthur Kinck, who have been members for 26 years. Oh, and there are quite a few others who have been there for quite a spell—22 years, 19 years, a couple for 17 years.

* * *

Wherever Good Friday is not a public school holiday, a practical suggestion which came from Bishop Jenkins last year may be welcome. He had been struck by the fact that hardly any provision is made for the children to observe Good Friday. He suggested that his clergy prepare forms for the parents to sign, excusing their children from school for a short special service on Good Friday morning, to explain and emphasize the day.

* * *

The largest Church school in the diocese of Albany is one carried on entirely by correspondence. It has some 350 pupils who live in small villages or on lonely farms or in the mountains. Every week the teachers send out material for the next Sunday's lesson. This is all under the diocesan commission on work among the isolated and is directed by Deaconess Margaret Booz. One mother, acknowledging a gift says that she does not have much time to help her children as there are seven children and four adults in her family, and she does the cooking and house work and goes out to work when she can.

* * *

White men have blackened their faces before committing various crimes, in order to escape detection and to make sure that the blame and the punishment, even violent death, would fall upon some Negro. A dozen or more such instances are reported in a recent leaflet issued by the Commission on Interracial Cooperation, 409 Palmer Building, Atlanta.

* * *

Enrollment at St. Andrew's Priory for Girls, Honolulu, is about 245 this year, 65 more than last year and some applicants had to be refused.

* * *

At the True Sunshine Chinese Mission, San Francisco, there is a day school of 128 and a night school of 50. Methodists, Baptists and Congregationalists have a united day school of 176, and a night school of 30, and their undertaking costs about twice as much as ours, says the California diocesan paper. The only explanation given is the good work being done by the clergyman, the Rev. D. G. Wu.

* * *

After several years of search for "the ideal college curriculum," to be used in St. Stephen's College, the faculty thereof the other day boldly declared that there is no such thing and never can be, and announced that that college will hereafter make

a separate curriculum for and with each individual student. Over the making of such a program the faculty rather than the student will have complete control. There will be no elective courses. At the end of a year of residence, a faculty committee and the student will confer, taking into consideration the following things: the cultural background of the student's home, his work in classes, the opinions of those who have him, his intelligence as revealed by psychological tests, his interests intellectually, the extent to which he still needs either orientation studies

or discipline in language and mathematics, his later professional objectives. No student will be allowed to go on at all unless he has by that time shown definite ability. The resultant program will consist of a balanced selection, fitted to each man's needs, from the liberal arts subjects: literatures, languages, mathematics, religion and philosophy, history and the social sciences, and the physical and organic sciences. As a result there may be an hundred variant curricula in this one college, all leading to the degree of Bachelor of Arts in Columbia University.

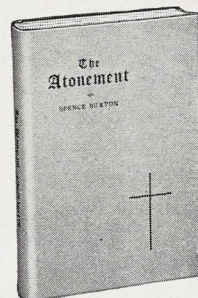
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