



The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 17, 1925

No. 12

THE CHURCH PENSION FUND

EDITORIAL

THE FUTURE OF STUDENT WORK

BY THE REV. S. M. CLEVELAND

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BY THE REV. JOHN W. SUTER, Jr.

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THE CATHOLIC FAITH

IT ALWAYS has been, and to this day is, the custom of Catholics to prove the true faith in these two ways: first, by the authority of the Divine Canon, and then by the tradition of the Catholic Church. It is not that the Canon alone does not of itself suffice for all things, but because many conceive various opinions and errors by interpreting the Divine Word according to their private judgment; and thus it becomes necessary to fix the meaning of the sacred Scripture by the one rule of the sense of the Church; chiefly, however, in those points on which the foundations of the whole Catholic doctrine rest.—*The Commonitory of Vincent of Lerins, cap. xxix, §41.*

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EDITORIALS & COMMENTS

The Church Pension Fund

WE HAVE made a practice of reviewing annually the reports of the Church Pension Fund with care, believing that the Church was entitled to a sympathetic but outside examination of these reports. The sixth of these annual reports, covering the operations of the fund for 1923, is now at hand, its tardiness being explained by the fact of the absence of the executive vice president in England during the early part of 1924, when this report would naturally have been issued. Mr. Sayre was "lent" by the Church Pension Fund to the Church of England and performed a most useful service in that country as adviser in connection with plans for the creation of a similar fund for that Church.

The present report shows the continued statesmanship which has characterized the administration of the fund from the beginning. The condition has been reached whereby nearly a million dollars is collected annually from the assessments upon parishes and other employers of clergy. Upon these annual assessments the pensions of the future must wholly depend; consequently a fund of many million dollars must be accumulated. The pensions of today are augmented from the large initial fund; the pensions of the next generation cannot be.

Bishop Lawrence, as president of the Fund, has taken the opportunity to review the whole subject in a special report. Beginning with "the situation seven years ago," when the Fund came into operation, he retells the whole interesting story of what led up to the different decisions relative to the administration of the Fund. The success of the fund for providing the accrued liabilities, beyond what had been anticipated, has given the opportunity for greater liberality in pensions than had been promised. We can see, however, that it has also been an embarrassment in administration, since it has raised the hopes of many far beyond what could be realized.

IT has all been said before, but it is desirable that all Churchmen should realize precisely what the Church Pension Fund is and what it is not. Perhaps it is desirable, therefore, that much of the story be told again every few years.

The Fund is primarily a corporation for receiving, investing, and administering certain funds raised as "deferred salaries" for the clergy, by means of an

annual assessment of seven and a half per cent upon all clerical salaries; the proceeds being applied:

(a) To a retiring annuity of, roughly speaking, fifty per cent of the clergyman's average salary, payable annually from the age of sixty-eight until death if he shall have retired from any remunerative priestly work; provided that normally the annuity shall not be less than \$600, nor more than \$2,000; the proceeds from assessments such as would provide annuities larger than the maximum being applied to supplement such as would be lower than the minimum. Whether they will actually do this in addition to the other promised benefits, cannot positively be known until a whole generation has elapsed after the Fund has begun operations.

(b) To a death benefit of \$300 a year to the widow of a clergyman, plus a stated amount for each minor child; plus, at the present time, and probably for future years as well, an additional grant of \$1,000 to the widow of a clergyman in active service immediately upon his death.

(c) To an annuity to the clergyman in the event of total permanent disability before the retiring age is reached.

(d) Since the assessments in the earlier years of the Fund cannot possibly be sufficient for these purposes, an initial fund of some \$8,000,000 was created for the purpose of supplying the accrued liabilities of the years prior to the collection of assessments. Whatever pension benefits are paid from that initial fund, instead of from assessments, are at the minimum rate of \$600 a year only, so that there may be equality in distribution among the various beneficiaries.

All the foregoing benefits apply only to what may be denominated "normal" conditions among the clergy. They imply (a) ordination, or beginning of American ministry, before the age of 36; (b) being actually engaged in clerical work when the system came into operation, or resuming such work shortly after; (c) full payment of all annual assessments; (d) retirement from all regular paid clerical ministrations upon acceptance of pension, except under stated restrictions.

But experience has shown that there are all sorts of unusual cases that do not come within the conditions stated. All these cases must be treated separately, and while the variations need not wholly place a clergyman outside the system, they do inevitably

limit the benefits that can be claimed. It is these exceptional cases that have aroused the greater part of the criticism that has been directed against the administration of the Fund.

In addition to such administration, the corporation has also administered the earlier funds for clergy relief, based upon needs in particular cases in relation to the amount available for such cases; and a considerable part of the difference between \$5,000,000 asked for and the \$8,000,000 actually received for the original accrued liabilities fund was assigned to the continuance of the benefits of the General Clergy Relief Fund. Even thus increased, however, those benefits, to clergy retired before the Church Pension Fund came into operation, did not equal the stated pension of the new Fund nor cover the whole number of clergy thus retired. Further criticism, much of it unjust, but with some element of justice in it, arose from this latter fact. The Church did not, in fact, make sufficient provision for those clergy who were already retired before the Church Pension Fund came into operation. We were, and still are, among those who believe that this ought to have been done, and could have been done, more adequately than was done. That it should and would be done was recognized in the preliminary report of the commission of General Convention that finally laid those plans for the Church Pension Fund that were so successfully carried out. But it is obvious that that work, if done at all, must have been outside the pension system, since no such system can begin with inherited pensioners whose claims must be met from the beginning, unless an adequate fund were gathered for the purpose altogether apart from the fund to cover accrued liabilities of the pension fund itself. This the promoters of the Church Pension Fund did not feel justified in doing.

A PART of the pension problem now arises out of the inadequacy of \$600 a year to a retired clergyman with his wife. Ten years ago, when the system was proposed, that amount seemed reasonably adequate. Today its purchasing power has been so reduced that it is not. In the long course of a term of years this will slowly and automatically adjust itself, since the general increase of clerical salaries will increase the proceeds of the annual assessments upon them so that, a generation later, not many of the retired clergy will be limited to the minimum annuity. But it will take nearly a whole generation for that happy adjustment to take place. In the meantime, especially since the initial fund for accrued liabilities is based only on paying the minimum amount, the great bulk of the annuities must continue to be, as all of them are now, only \$600. There are two things which, in our judgment, might well be done to meet this condition. One is to relax the requirement that the retired clergyman shall not accept remunerative work except for a very short period of time in any year. If the Church cannot offer a really adequate pension, it ought not to insist upon too rigid requirements such as must prevent the pensioner from supplementing what the Church can allow him. He ought not, indeed, to be permitted to continue in regular work; but a more liberal system of allowing temporary work would seem almost essential and would not be deleterious to the welfare of the Church.

The other thing, both for this and for other classes of needs, would be to create a discretionary fund, to be separately administered, to cover cases of special need which the system does not adequately cover. Mr. Sayre is not very happy in referring to the earlier provisions of the Church for clergy relief "as charitable societies" (page 28). The Church Pension Society is a

means to an end and not an end in itself. Its reports clearly indicate that there are needs which it does not and cannot supply, but which the Church ought to supply. It does not follow that the Church must be equally helpless, for when the Church ordains a man and by canon forbids him to enter secular employment, her relation to him is different from that which the state, for instance, assumes to its teachers, or a railroad to its employees. Teachers or railroad employees may easily abandon their calling and choose another. The clergyman cannot.

We gather from this report that the trustees have already created a "revolving fund" amounting at the present time to about \$54,000 to be used "to provide the minimum in other cases" (page 34). This is not very clear, and if there is elsewhere a fuller explanation of the purport of that fund we have over-looked it. What is needed is a fund that can be used for any exceptionally needy cases not provided for by the pension system, and of course it must be very much larger than that amount. If large gifts and legacies were invited on behalf of such a fund, it is quite possible that a more adequate amount might be realized. The first need is that the trustees recognize that there is a real need beyond what the Pension Fund can relieve, and that provision for the clergy who are living under "normal" conditions does not exhaust the duty of the Church in the matter of caring for them in their old age.

Important beyond all else is that the record of 99 per cent participating parishes should be continued permanently. To secure that seems to us almost a greater triumph than to have secured the preliminary fund. It is the first successful effort on so large a scale to induce the whole Church to work together. To continue it indefinitely will mean "eternal vigilance" both from the central headquarters and from diocesan representatives. The constant tendency will be for parishes to lapse in their obligations. Yet the success of the system depends upon their not doing so.

The Church Pension Fund is a very great credit to the Church. Its management is admirable, its rules, even where they have produced irritation, generally excellent and necessary. The criticism of details has generally been based upon misunderstandings. Because many millions of dollars have been gathered into a fund it is easy to believe that its benefactions can be indefinitely extended, where they cannot. And even if it shall ultimately prove that there has been over-conservatism in this day of beginnings, it is far better than to have begun with a liberality of expenditures that could not be maintained.

MANY of us will desire to express our sympathy in the death of Dr. Newman Smyth, which occurred last week at his home in New Haven. Dr. Smyth had devoted the energies of his declining years to the promotion of the cause of Christian Unity.

The Man who
Tried

He had clearly discerned—using his own expressions—that Protestantism was "passing" and that Catholicity was "coming." He was very much in earnest in desiring that it should come. He saw the advantage—perhaps not the necessity—of giving an ordination throughout the Protestant world that should be considered authoritative by all Christians, or at least by all of those whom he deemed Protestants, if no greater scope could be given.

And so, when these ideals were made known to theologians of the Church, a most hopeful possibility of taking steps toward unity was discerned. Whereupon it slowly appeared that the parties of the two

parts were using ecclesiastical terms in totally different senses. The Catholicity that Dr. Smyth dreamed of as coming was something radically different from the authoritative Catholicity of the historic Church. An ordination that involved making priests out of men who had been commissioned to be preachers was not at all what he contemplated. He could not accept what Churchmen believed to be the logical outcome of such ordination. He failed completely to realize that making a priest was something totally different from licensing a Congregational minister to be also an Episcopalian minister. The whole sacramental system of the Church, which was involved in the plan over which he was enthusiastic, seemed completely outside his sympathy. All this developed very slowly, and many Churchmen failed, to the end, to see how complete was the breakdown of negotiations that had been very seriously and hopefully undertaken on both sides. There were details in those negotiations that one might regret, but that success could have been reached, in spite of honest trying, we believe to be impossible. Yet we fear that Dr. Smyth was very greatly disappointed indeed when a whole series of misunderstandings culminated in the request for the conditional ordination of a Congregational minister and its inevitable refusal.

One thing stands out conspicuously as the result of the negotiations. If ever a body lacking priests desires that the priesthood shall be extended to it, and desires also to be brought within the unity of the Catholic Church in doctrine and sacramental practice, a way can be found for doing it with careful regard for the sensibilities of all concerned. But if any body shrinks from that step, it is better that no attempt be made to supply any additional authority to its present ministry. All the bishops in the world cannot make a Congregational minister more of a Congregational minister than Congregationalists themselves can make him; and if he does not wish to be a priest, in the historic Catholic sense, the bishops of the Church have nothing whatever that they can give him to supplement the ordination that he has received according to Congregational customs.

But notwithstanding the misunderstandings and the failure, Dr. Smyth *tried*. That is all the obligation that has been laid upon us by Almighty God. He also endeared himself personally to very many Churchmen. These truly feel bereaved in his death. May Almighty God bless him abundantly and grant him eternal rest!

WHEN, a year and more ago, THE LIVING CHURCH felt it necessary to present to its constituency the fact that an annual deficit of from \$5,000 to \$10,000 was being incurred in its publication, and to ask that such of them as were so minded would assist the publishers in carrying the load, no positive information was available as to the effect of the era of high costs on other religious papers. That they are "all in the same boat" has gradually become apparent; because the relatively small circulation of religious papers precludes them from being large factors in the general advertising world, and any subscription price that can be considered feasible will produce insufficient revenue to meet the expense of publication.

But only gradually have actual figures become available. The experience of the Methodist papers is related in the following paragraph from the *Record of Christian Work*, which seems to be authentic:

"In recent years the problem of conducting a Church paper so as to make it pay its way has become increasingly difficult. The *Central Christian Advocate*, a Methodist weekly published at Kansas City, Mo., reports that the loss on periodicals published by the Methodist Church in the United States during

the last quadrennium was \$767,346. Some of the losses quoted were \$101,598 for the *Epworth Herald*; \$48,498 for the *Western Christian Advocate*; \$65,321 for the *Northwestern Christian Advocate*; \$132,196 for the *Christian Advocate* published in New York; \$45,135 for the *Christian Apologist*, and \$28,615 for the *Methodist Review*. The paper reporting showed a loss of \$101,362."

We think we are right in saying that none of these papers contains nearly as much material in a year as does THE LIVING CHURCH, and that none of them has any news service at all comparable with that which is maintained by this periodical. When, therefore, the annual deficit on THE LIVING CHURCH has been kept down to a figure relatively so small, it is gratifying to us to be sure, from comparisons with the experience of others, that the failure to make both ends meet is due to causes that are beyond the control of publishers and editors.

The "ASSOCIATES OF THE LIVING CHURCH," who subscribed for a three-year period sufficient sums against the deficit to cut the annual loss small enough so as not to be an unreasonable burden to the publishers, are the factor that has kept THE LIVING CHURCH alive. If that is worth doing, as a form of service to the Church, they are entitled to appreciation and thanks, not only from ourselves, but from Churchmen generally.

And when we consider how many religious publications of all sorts have, each through the generosity of some one or more interested persons, weathered the storm, it becomes apparent that there is still a strong vitality in each of the sundered elements in American Christianity.

IT MAY not be unfitting, in this connection, to add that, for the first time in several years, our fund for providing free subscriptions to such of the clergy as desire to receive THE LIVING CHURCH but are unable to pay for it, is considerably overdrawn.

The nucleus of this fund is the income from a gift of \$1,000 that was given by a devoted layman some years ago, which was invested and has produced an annual fund. No gifts seem to be more appreciated than these free subscriptions. Naturally, they cannot be, and ought not to be, offered on any large scale, but where they seem to be warranted, they have been received with expressions of real gratitude.

If any of our "FAMILY" desire to assist in restoring the few hundred dollars of this overdraft—it is not at all a serious matter if they do not—our publishers will be correspondingly grateful. And if, further, any one should care to add one or even two thousand dollars to the principal fund for investment, the income could easily and profitably be used for the purpose.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

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St. John's Church School, Moorhead, Minn.	4.65
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	\$217.95

BISHOP TUTTLE MEMORIAL FUND

Lillian Hutchison, Sewanee, Tenn.	\$ 5.00
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DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS: GOD'S PEACE

January 18: *The Second Sunday after Epiphany*
THE STRONGHOLD OF PEACE

READ Isaiah 26:1-9.

WE very often think of peace as being the state of calm and quietness which follows a period of storm and stress; it suggests to us the cessation of conflict, and even of activity. But peace, in the sense in which it is most often used in Scripture, has little of this negative implication. It is the most active of virtues. It is the result of the application of faith and confidence to daily living; it is the untroubled assurance with which we meet life when we have learned that we are in the hands of God and that there is nothing to fear. We can clear from our lives every danger and hardship; secure ourselves against every annoyance; and yet there might not be peace. There might be only the stillness of isolation, and of death. If we are to have peace, we must seek it within. It must be the outcome of our courageous and faithful attitude towards life.

January 19

THE CONFIDENCE OF PEACE

READ Psalm 4.

IT is not enough for us to say, when life about us is in turmoil, "Peace, be still," as though by an act of self-assertion we could alter the facts of life's din and strife, or detach ourselves from them. The unrest of life is a fact too stern to be banished by a kind of mental sleight-of-hand. The ostrich attitude of burying one's head in the sand is not successful. Peace and security must rest in the confidence that there are forces strong enough to bring peace into being, and that these are available for our use. Such confidence is his who believes in the lordship over all life of the God of Peace. "If God be for us, who can be against us?" It is only as we come to trust utterly in the love and care of God, and to believe that "our times are in His hand," that our sense of security and our feelings of optimism find any justification in the face of experience. Without God in the world there is no possession or possibility of peace.

January 20

THE PURSUIT OF PEACE

READ I St. Peter 3:8-18.

EVERY recognition of an attribute of God brings with it a moral demand. When men of old believed that God was revengeful, or unjust, or exercised His power ruthlessly, their belief in Him placed no restraint upon their cruelty or their enmity. Indeed, religion seemed to sanction severity to those who offended, or were considered as enemies. "Thou shalt hate thine enemy" seemed a fair interpretation of God's will. But, if God's power lies not so much in His physical might, and His ability to destroy, but in the energy of His moral nature; if He is Love, and His attributes mercy, forgiveness, compassion, and tenderness, then religion becomes preëminently peace-making. The Gospel insisted strongly upon peaceableness of God, as witnessed in the phrase "the God of Peace," for it was just that conception of God which men were most reluctant to hold. The prevalence of war, bitterness, and division showed that.

January 21

THE WAY OF PEACE

READ Colossians 3:12-17.

THE moral demand of the God of Peace is not yet understood. Even our Christian world is always on the verge of war. Granted that war may now and then be the necessary instrument for the suppression of wrong and injustice, the genesis of most wars is in national arrogance and the spirit

of aggression. We are not living as yet under the conditions of Christian life which make us believe that war can wholly be abolished, but we ought to believe that society can be so Christianized as to do away with its necessity. The end of war will not come as the result of international agreement, or of any concerted action; it must be the result of a changed public attitude which is the outcome and new attitude on the part of the individual to what the God of Peace demands of him in his treatment of his neighbor.

January 22

THE SOURCE OF PEACE

READ St. John 14:15-31.

WHAT we most seem to lack in our modern living is peace of mind, and the power of contentment. Ours is a restless, unsatisfied age. We seem to have lost very largely the secret of inner-calm. That is, surely, because our hold upon God is weak. We do not live with God. We do not seek the refreshment His presence gives, and the strength which comes from Him. We miss life's great satisfactions, the spiritual gifts and assurances of God, and plunge into a thousand activities which we have neither the spirit nor the strength to do well. Hence we are dissatisfied; we must be ever hurrying from one thing to another because nothing really contents. It is true, as St. Augustine long ago pointed out, man is made for God and his heart is restless until he finds God. We cannot really be content until we find our true life, and reach our proper destiny.

January 23

THE COST OF PEACE

READ Ephesians 2:11-22.

MUCH of our lack of peace is due to the consciousness of sin. Apologize for our wrong-doing as we may, blind ourselves to its character and results as we will, yet there are inevitable moments when we take reckoning of ourselves, and become aware of how far we have fallen short, not only of what we might be, but of what we hoped and expected to be. Sometimes such a self-reckoning issues in loss of confidence. We are robbed by it of the joy and sense of well-being that are essential to our peace. There is one resort: the Cross of Christ. The Cross is God's advance to sinful man in pardon and love. If we would cast our pride aside, and, acknowledging our fault, seek for restoration at the foot of the Cross, we should find the peace which passeth understanding, the peace which comes with forgiveness, and with the knowledge of being one, and at home, with God.

January 24

THE RESURRECTION PEACE

READ St. John 20:19-23.

ANOTHER thing which often robs us of our peace is the apparent uncertainty of life. We have all felt that uncertainty in the presence of trouble or death. We wonder whether life has any real meaning, and whether its experiences are leading us to any certain end. Is life, after all a haphazard affair? Are we being jostled no one knows where, and, possibly, no where at all? The answer to that mood is given in the Resurrection of Christ, for the Resurrection is the declaration of God's will in regard to man's destiny. "Thou wilt not leave my soul in hell." In view of the Resurrection we can deal with the bitter facts of life without becoming embittered; we can admit that we do not understand much of life's experience without falling into the misery of doubt. "Peace be unto you." We cannot believe in the Resurrection of Jesus, or hear those calm untroubled words of Christ in which He spoke of the future, without feeling that, whatever God wills that we shall not understand of our life here, there is no doubt of what He has in store for man.

A Cross Word Puzzle in Latin

An ingenious variation of the Cross Word Puzzle has been devised by Mr. J. W. Schmalstieg, a student at the General Theological Seminary, through whose courtesy it is printed below. The author appends the following notes for the convenience of any who may desire to decipher it:

1, That the letters *i* and *j*, as well as the letters *u* and *v*, are interchangeable;

2, That there are numerous classical references as well as ecclesiastical; and

3, That there is one *hapax legomenon*.

The solution will be printed two weeks later, thus giving ample time for the ingenious reader to test his practical recollection of his Latin.

NODUS VERBORUM TRANSVERSORUM

1	2	3	4	5		6	7	8		9	10	11	12	13
14						15				16				
17			18		19					20			21	
22		23		24								25		
26			27		28						29			
		30		31		32				33				
34	35				36			37	38				39	40
41									42					
43						44		45						
		46				47	48			49				
50	51				52				53		54		55	56
57				58						59		60		
61			62								63		64	
65		66				67				68		69		
70						71					72			

HORIZONTALIS

1. Tardam.
6. Pervenī.
9. Iactavis.
14. Repleto.
15. Haud.
16. Incepi.
17. Positio pluraliter femina.
18. Eas quae mala non imprecatae sunt.
21. Interiectio.
22. Eius qui tibi est.
24. Eae quae firmamenta sunt.
25. Coniunctio adversativa conditionis.
26. Vadens.
28. Ei qui caesi sunt.
29. Coniunctio conditionis.
30. Profectus est.
32. Ei qui accusatur.
33. Pronomen masculino accusativo.
34. Fortiter eiula.
37. Evento actus verborum faciendorum.
41. Abnuite.
42. Sabuli. (Positio prisca latinitate.)
43. Animalia similia scorpiis quae nent.
45. Adiectivus deductus ex nomine viri qui secundus volavit.
46. Aliquid quod in ara ustum est.
47. Pronomen secundae personae interrogative.
49. Pronomen secundae personae accusativo de prisca latinitate.
50. Is qui omnia regnat.
52. Iuxta.
54. Facio candelas.
57. Prepositio.
58. Prepositio significans eas quae bovis sunt.
60. Is qui diem regnat.
61. Violentia.
62. Oppidum maritimum in Campania.
64. Eadem positio quae 17 supra est.
65. Periiit.
67. Tres literae multo usae nunc apud Christianos. Tria verba contracta.
68. Stilla.
70. Verbum rarum significans sententias. Pluraliter nominativo.
71. Nomen gentis Romanae de qua mater Augusti erat. Genitivo singulariter contracto.
72. Actuum edendi.

VERTICALIS

1. Intervalli.
2. Olympice.
3. Negotio.
4. Morbi posterioris. (Vulg. I Reg. VI, 5.)
5. Iugum collisque.
6. Aliqua quae male pasta est. (Adiectivus).
7. Adiectivus masculino vocativo significans "de regione inter Danuvium et Alpes."
8. Infixos.
9. Feriae celebrantes diem natalium Epicuri.
10. Pronomen masculino accusativo.
11. Particula inseparabilis quae significationem firmat.
12. Puella Cretaea quae transformata est in virum.
13. Dativus nominis collis Ierosolyma.
19. Potestas.
20. Oppidi in quo Anacreon natus est.
23. Adiectivus volens dicere "Is qui non iungitur."
25. Poeta celeser Cous.
27. Cognomen Romanum gentis Iulianae.
29. Numerando percenseas.
31. Custodias.
33. Vagatur.
34. Efugi natando.
35. Is qui regalem potestatem habet. (Necesse est ordinem literarum invertere.)
36. Nomen femininum animalis de Felidis.
38. Damus vobis has literas. E, A, C sunt.
39. Radix Sanskritia de qua "navis" ducta est.
40. Pluraliter ablativo pronomen.
44. Regio in media Italia.
45. Cum maximo sumptu. Adiectivus nominativo.
48. Exhauriant.
50. Comoedus, dramatis persona "Andriae" Terentii.
51. Fortiter pota.
52. Aequus.
53. Proficiscatur.
55. Actu fortiter mugienti.
56. Arborem quae nomen dedit loco ubi D. N. aliquas Suarum horarum postremarum transegit.
58. Incolumis.
59. Interiectio laudis.
62. Forma subiunctiva verbi "esse."
63. Parvum animal quod mulieres timent.
66. Prepositio.
69. Pronomen.

IF THORNS AND THISTLES, if tares and poisonous weeds, grow out of life's yesterdays, so do the flowers. The good men do lives after them. The self-effacing love of others, the love of God, the love of duty—these, also, come forth out of the past and bless the world. The apples fell last autumn from trees planted by fingers now in the grave; and men, women, and children eat and are glad.—S. S. J. E. Ecangelist.

I LIKE to see a man proud of the place in which he lives. I like to see a man live in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

Some Aspects of the Woman's Auxiliary

By Sarah S. Pratt

THE reorganization of Church work in 1919 involved some temporary derangement and confusion. Nor has this condition entirely subsided.

The idea underlying this change was nothing less than vision; a realization of the fact that much of the energy of the Church was latent and could not be developed by mission work alone, comprehensive as that idea may be.

It was thought that great results would be had from a plan of educational and social interests in addition to the routine work of the Auxiliary in its field of Missions. And in specifying succinctly the Five Fields of service, parish, diocese, community, nation, and world, the whole comprehensive plan was diagrammed before the Church as clearly as a geometrical problem upon a blackboard, and then Church people, and the women especially, were set to work to find the elusive *x*.

As was stated in the presentation of this plan, the outline alone was given by the New York officials. The detailed methods of the work were to be discovered by experiment in parish, diocese, and province. To add to the complexity of this situation, instead of one federation which would have been more manageable, two federations confronted the women of the Church. Houses of Churchwomen had already been formed in some dioceses, and had been successful, but, when the 1919 plan was inaugurated, it was intended to be inclusive of all societies of the Church, men's organizations as well as women's. Obviously the House of Churchwomen could not be made the national plan, and, hoping to boom societies of men also, the Church Service League came into being, with its carefully thought-out provisions. And in some provinces there is the Church Service League, and in others the House of Churchwomen. As the House of Churchwomen antedated the other, and had got itself into running order, these two federations have continued, but the newer plan in time will probably be adopted because of its inclusion of the men's societies.

However, the good old Auxiliary had stumbled, floundered, and jogged along since 1873, in the face of discouragement, prejudice, and some opposition. Its goings through the early years were difficult. Trying to mold and inspire itself by the colorless, hard-to-read old *Spirit of Missions* of that day, the Auxiliary women kept on their course undaunted. They worked, prayed, and studied. Little by little, better plans were evolved. The U. T. O. became a mighty feature, with its triennial evidence of practical missionary service. At the Church Missions House, Miss Emery, of gracious memory, and her able aids, were unceasing in promoting workable ideas. A complete free literature was supplied. Auxiliaries no longer had to wonder where they were to get a program or how to prepare their officers, for a note to the headquarters brought the information.

Lent began to be used more for special Auxiliary work. Epiphany was emphasized, books were prepared, recommended, and used systematically, and the fine, re-born *Spirit of Missions* became a popular text-book.

To be brief, the Auxiliary grew to be a power in missions. With no red tape, and with the simplest of organization, it received its tasks directly from the New York secretaries. There was an incentive, a pleasant competition among parish branches, and, finally, the Auxiliary became a smooth-running, forceful machine. Its speed has been slackened somewhat, as I have heard from a number of branches, by the new plans. It was predicted by some of our best-informed women that the new organization would be the Auxiliary's death-blow. This could not, of course, be the case, for the Auxiliary was the generous stand-by of the whole Church, the only society in any diocese which assisted the diocese financially, and it comprised the staunchest element of Churchwomen.

THEN came the Nation-wide Campaign, and made another change in the Auxiliary. Being instructed to concentrate all annual gifts in to this one nation-wide fund, which would take care of all the needs of the Church, many women of mod-

est means came no longer to the Auxiliary. They supposed that Auxiliary dues would cease. And to be consistent, they *should* have ceased. The Auxiliary should then and there have changed to a free-will offering society for the study of missions. This would have retained all members and added new ones. But the Auxiliary women were too much accustomed to their long training and too fond of their society, to make a change in most cases. Their pledges continued, now, to be applied to diocesan needs, and the box system went on as before. The Auxiliary, which had carried a tradition from its very inception that it was founded for study and prayer, became, more than ever, a money-getter.

Lately the writer has been present at a meeting of the Woman's Auxiliary when a Churchwoman, with a carefully prepared paper on Christian Unity, a paper calling for thirty minutes' time and which had been assigned to her, found herself crowded into half that time because the Auxiliary had first to consider the following things:

- 1, How its diocesan pledge was coming on, and means to raise it.
- 2, Where the money was to come from for two boxes, the value of which was nearly \$100.
- 3, Dues to the diocesan House of Churchwomen.
- 4, Dues to the Provincial House of Churchwomen.
- 5, Dues to the diocesan Auxiliary.
- 6, The U. T. O.
- 7, The Tuttle Memorial Fund.
- 8, A diocesan memorial fund.

After this was all ended, we really felt that we were not a society so much for study as for money, and we hurried this good woman through her paper, which was worthy of a whole afternoon's discussion.

WHEN the Church Service League was formed, the Auxiliary had always been an "auxiliary to the Board of Missions." When this Board became the National Council, with its three divisions of missions, religious education, and social service, the Auxiliary had to be also auxiliary to all these three branches of work. Educational secretaries had been a part of the Auxiliary for many years; in fact the Auxiliary was the source and inspiration of much of the religious education in the Church. But it now became incumbent on all diocesan Auxiliary boards to add to their number an Educational Secretary, if they had not already one, and a Social Service Secretary. These officers, being a part of the oldest society of the Church, had always received their instructions from the secretaries in New York, and they continued to do so. The diocesan federation, however, elects its educational and social secretaries, and the plan is to have the Auxiliary work under their instruction; and thus there is overlapping and misunderstanding. And in some dioceses, in the central organization, the Bishop's cabinet, or whatever it may be, the Auxiliary has no representative except the clergyman who is at the head of the Department of Missions. Thus the Auxiliary president does not come into direct touch with the working of the diocese, but must get her knowledge at second hand, if, indeed, the chairman of Missions is in touch with Auxiliary work, which sometimes he is not.

All of these conditions will gradually clear. We are all groping as yet. The Auxiliary will have to accommodate itself gracefully to changes which interfere with its former methods. A very wise thing for it to do now would be to emphasize the educational and spiritual sides of its work. If education, by all the ample means now provided, were substituted for so many methods and thoughts of funds and money-getting, it would increase the membership of the society and also its influence. The U. T. O. might be its main money offering.

A great impetus annually might be given to the Auxiliary by meeting weekly during Lent. Monthly meetings in any society do very little to sustain a lively interest. If the parish presidents would plan a course of reading (easy to be had

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Paul Micou's Valedictory and the Future of Student Work

By the Rev. S. M. Cleveland

Church Student Pastor at the University of Wisconsin

IT is with mingled feelings of regret and appreciation that those of us who have been in the field of student work hear the news of the resignation of the Rev. Paul Micou from his position as General Secretary for Student Work in the Department of Religious Education of the National Council. And really the record of his accomplishments, since the year 1917, when he undertook to build up the student work of the Episcopal Church on a national scale, is very remarkable. It would perhaps be more outstanding if it were not paralleled by the equally remarkable development of the Church's expansion in other directions, so that it does not always come to the attention of the average layman or parish priest just what remarkable strides have been made in the fulfillment by the Church of her duty to students. Condensing the several paragraphs in Mr. Micou's Valedictory, we may speak of those accomplishments, in part, as follows:

THE Church has not only been aroused to its student problem, but is quite intelligent on the subject. Much has been accomplished and stated in two books, the first of which is *The Church at Work in College and University*, published in 1919, and the second is *The Church's Inquiry into Student Religious Life*, published in 1923. A beginning was made in textbook literature by the publication of C. L. Dibble's *A Grammar of Belief*. The National Student Council has had remarkable success, and after six and one-half years, has now seventy-six Units in colleges, universities, and normal schools.

"A secretary for work with women students, Miss Agnes M. Hall, has, for three and a half years, aided in the work and made a special study of the needs of and approach to women students.

"It would be almost impossible to do Church work among students without a national organization which is separate from the customary parochial organizations. The National Student Council has thus been organized. The theory on which the Council is built is that organization is subordinate to work, and that the type of local organization can be safely left to the students, provided they agree to carry out the minimum program of (1) worship, (2) religious education, (3) Church extension, (4) service, (a) in Church, (b) in community, and (5) in meetings (the familiar Christian Nurture principles differently stated).

"This policy has led to remarkable flexibility in our student work. Our organizations vary all the way from an Episcopal Committee of the Christian Association, as at the University of Pennsylvania, to a highly organized University Episcopal church, as at the University of Wisconsin. One of the great ways in which the National Student Council reaches students is the holding of conferences. In certain years these conferences are held in the provinces, and the attendance has totaled as high as three hundred. About half the provinces are thus covered each year. In the third year, however, the conference is a national one, and includes the meeting of the National Student Council. These conferences stimulate the students to great enthusiasm for their Church work, inform them as to the best methods of work, and enable them to adopt policies suitable to their province.

"Dr. Gardner carried into the student field his theory of patient investigation as to the methods of work before the announcement of a policy. Various men, whose number has reached nine in the course of five years, have worked with me in the determination of a policy and technique. They are, in order of length of service, the Rev. Cyril Harris, the Rev. LeRoy S. Burroughs, the Rev. Harris Masterson, the Rev. John T. Dallas, D.D., the Rev. F. C. F. Randolph, the Rt. Rev. William G. McDowell, D.D., the Rev. Ronalds Taylor, the Rev. Alexander K. Barton, and the Rev. DuBose Murphy. Some of the results of our own work here at Wisconsin have been incorporated in the report of their findings, *The Church's Inquiry into Student Religious Life*. This book is the only reliable textbook extant on such work. The student leaders of other communions were quick to appreciate the value of this study.

"A group of approximately 350 clergy look to the national office for guidance on how to deal with the college students whom they find within the limits of their parish.

"As a very natural by-product of the student work and the building up of the sense of a special vocation, properly qualified clergymen have appealed to us to help them find churches in college communities. At the same time bishops and others

have been turning to us increasingly to help them find the right men. When the number of students runs beyond two hundred, it becomes almost imperative to have a special worker."

THE machinery to accomplish all these definite results has been set on foot and carried forward largely through the personal and individual efforts of Mr. Micou. Those of us in the field are not only grateful to him personally for his prompt support and coöperation, for the quick and business-like method of handling correspondence and other business matters, for keeping us in touch with the latest movements in Church affairs as they affect student life, but also for the constant inspiration of his enthusiasm, his certainty that it was a thing worth while even in the face of disappointment, and in his unfaltering belief in us and in our broad type of ministry. Most men who call themselves broad are usually very dogmatically narrow in regard to the things which they do not themselves believe. I found myself very frequently differing with Mr. Micou in matters of emphasis in Christian religion, and, indeed, in the relative importance of certain fields of Church activities in connection with student work. I have differed with him quite radically too, on the extent and amount of coöperation between the Church and other religious agencies working on the campus. I am not at all sure that he has seen eye to eye with me as to what is the particular, special, unique contribution of the Episcopal Church to the religious life of our campuses. Nevertheless, I have always found him a sympathetic listener, thoroughly understanding in his coöperation not with what he thought my work should be but with what he knew my work was. He has done a great work, and he lays it down to the regret of all of us who have helped him do it, and with our best wishes and prayers for his continued success in the new fields of activity.

But what he has built up and what the Church has now accepted as her task, no carelessness or thoughtlessness or procrastination must be allowed to injure or retard. Starting way behind many of the religious bodies in this matter, we have forged to the foreground of leadership both in theory and practice, and this position must not be sacrificed. I have heard a vague rumor of a suggestion that student work be allowed to lapse, as far as the National Council is concerned, until after the General Convention. Words can hardly describe the consternation with which news of that type, even in rumor form, strikes those of us who are on the field. We thought that the national organization of the Church was thoroughly awake to the need for student work. We expected to see a great forward movement. We hoped that the Church as a whole would increase its budget for student work, would increase its national emphasis upon the care of our thousands of potential leaders in colleges and universities. Perhaps I am wrong. Perhaps what I have heard is only rumor. I both hope and pray so, because we are today on the threshold of the culmination, the fulfillment, the flowering, of the effort which has centered in the personal leadership of Mr. Micou, and I for one do not want to see that harvest spoiled by neglect. May I call your attention to the problems which, in Mr. Micou's own words, must be immediately solved?

"Great issues depend upon the National Meeting of Church Students at Racine, Wisconsin, June 17th to 24th, 1925. This Assembly is being prepared for as has been no previous meeting of the National Student Council. A Program Committee composed very largely of students, has made and issued a syllabus for discussion on the campuses of the country, which sets out to determine from the students themselves the answer to such general questions as: What contribution has the Episcopal Church to make to religious life on the campus which it alone can make? As the students answer this question, first on their campuses, secondly, in small intercollegiate gatherings, and, finally, in a national meeting, they will determine a policy for the next triennium, and perhaps longer, which will

meet the students' needs as they themselves know them. Undoubtedly this Assembly will make requests of the General Convention of the Church and of the National Council. It will be the culmination of efforts which are now being made to democratize our Church student movement.

"The problem of recruiting for Church work has so far proved a baffling one, namely that of relating the college students who desire to enter into Church work as a vocation to the openings for such work. Each Department of the National Council is concerned in this problem, and yet so far it has seemed impossible to secure a united consideration of the situation. The situation with women workers is very chaotic, as the Woman's Auxiliary survey shows. The Department of Missions would like volunteers to obtain experience in America before sailing, and yet is not in a position to furnish them with this experience. Parish and diocesan offices are filled with workers who are secured from the neighborhood, and there seems no way to secure the appointment of suitable college graduates. Methods of training and subjects to be studied have not been worked out except in the six weeks' training schools proposed by the Department of Religious Education. The Bureau of Registration and Reference at the Church Mission's House has been of little or no use to college graduates. Only the ministry offers a clear-cut and definite channel into which college men can turn their lives if they seek Church work."

College women have definite vocation offered them in the deaconess order and the Sisterhoods. Other openings and opportunities are also needed. *Here is a problem of the Church's own life.* Until the National Council adopts an aggressive policy with regard to the enlisting and placing of workers, the situation cannot be cleared up.

THE discovery of literature for the religious education of the college student must be pushed in the future. More books such as Dr. Dibble's *A Grammar of Belief* must be prepared, and experience must be accumulated as to the value of books by authors who did not have the college student especially in mind when they wrote.

"The development of the Schools of Religion, to which the religious agencies working with college students are now committed, throws a new burden on those who are working with college students. We must be prepared to aid our local clergy in college communities to raise money for our share of these schools of religion. Probably in five years' time ten or a dozen of these schools or departments of religion will be operating in connection with certain great state universities.

"In the light of our recent experiences I foresee that one of the most important tasks of the college secretary will be to continue to aid in securing the right men for work with college students. There is more to this, however, than merely finding the workers. The exact field of a Student Pastor has never been properly defined. There is danger today that men who have had some experience in the parochial ministry will not accept assistant positions for dealing with college students if they are confined to that phase of the ministry alone. The ideal is to be the rector of a church in a college town, and this we have always consciously held as the norm of our student work. But what are we to do with the one thousand Church students at the University of California? Obviously they need one or more special student workers. Shall they have a special church of their own? If not, how will the student worker reach them through the parish church? How should he be related to the Christian Association? There are many other extremely delicate questions which are not yet settled.

"Tucked away in the 'general program' of the Church is Priority 73, for 'conferences for workers in colleges and universities, \$4,000.' The *esprit de corps* of the group of college workers is extremely fine, but they need the fellowship of association in conferences for two or three years. We can never decentralize the student work, as some contend we should, until we have a chance to let a province determine its own policies and proceed to carry them out unitedly. This item, therefore, should cease to be a priority, and should become a budget item in the next triennium."

"I have set forth the task of the future," says Mr. Micou in conclusion, "and I feel personally that my successor will have just as many problems and an even greater field than I have had in the past seven years. When one considers the possibilities that lie wrapped up in a thoroughly democratic student movement, in intimate relations with the Young People's Movement, in Schools of Religion, making religion as highly honored as any other intellectual discipline, the securing of prophetic voices to speak to students, and determining needs for placing students in Church work, he will be convinced that there is a bright future for those who consecrate their lives to the service of our boys and girls away from home and the parish church in colleges and universities."

These quotations from Paul Micou's Valedictory, with certain comments of my own, stand as a definite challenge to the Church. At the last meeting of the National Council, the Department of Religious Education accepted the challenge and is ready to answer it, I hear, with hope and assurance.

Paul Micou must have a successor, inasmuch as he sees fit

to leave us. His successor must be worthy of him, of the work that he has done, and of the much larger work which lies before him. A man of vision and initiative, an administrator in office work, but, even more important than that, a man who is an elder brother to all the college clergy and to all of the students themselves; physically strong to travel, but whose great strength lies in his own spiritual life. The mechanics of the work has been done and the framework has been built, but it is very important that the building itself, which is now beginning to rise, should have strength and dignity, and that it should find its foundations solidly set. Our present danger in student work is the danger of not being able to see the woods for the trees, of not remembering that our main business is to bring souls to Christ, and that our main business is not necessarily to organize social work. All these things that we do have their place if they lead towards the Altar, but if the student work of the Episcopal Church in colleges and universities does not lead students to the Altar of God, to confession of faith, and to deepen their spiritual life through association with Jesus, then I cannot think that the Episcopal Church has any unique contribution to make to our campus life.

I do feel, in conclusion, very keenly, that some of our student work is falling into the fallacy of numbers, that in some colleges and universities to get out a crowd is the main thing, no matter what the crowd is being got out to do. And the new secretary, whoever he is, must be a man who puts first things first, who puts the spiritual side, the worship side, the prayer side, the soul side of Christianity first in his student work policy. I think that we have proven here at Wisconsin that where this is done there is no danger that the other sides of student work will be neglected, and no danger that they will not be successful, for it applies to student work, as it applies to every other kind of work in the Church, that if we seek first the Kingdom of God all the other things will be added to us.

TEAM WORK

BY THE REV. PERCY FOSTER HALL

WALTER CAMP, the authority on athletics, says that no man under forty should play golf. This is because it is an individual game. Under forty a man should develop his coöperative faculties, Mr. Camp says, by learning team work in games like baseball and football, in which the coach very seldom praises, but ever stands over the candidate repeating, "Do it faster, do it harder" (and worse). Thus the youth learns to work with others, subordinating self. In no other way can the big jobs be done in business, politics or Church.

Mr. Camp gives us here a striking parable of Church life. Fifteen years ago all parishes and dioceses were frankly individualistic. They were "Golf Players." And they thought—we all thought—we were pretty good. We took up a collection or two annually for missions, and exclaimed with pride, "We gave \$100!" Came the Nation-wide Campaign, followed by the Church's Program. The coaches stood over us repeating "Faster, harder." They called for team-work. They pointed to big definite tasks, and told us in detail how to go at them. They are still doing it. They call for group meetings, four-minute speakers, literature delivered by hand, and all the rest. For a while it was a novelty. But the cry of "Faster, harder" ("larger quotas") grew wearisome. And what was the reaction? How are the players on our teams reacting today? All over the Church, rectors are "talking back to the coaches." "Who are you," they cry, "who presume to teach us the game. We know how to play it. We can manage our parishes in our own way." All over the Church—vestrymen are saying! "These people of the Council can't tell us. We know what our people can do. We won't take orders from anyone. We refuse to accept quotas suggested." And the official coaches are staggered! Imagine Walter Johnson talking back to Stanley Harris, manager of the Washington team, like that! Is it not the truth that we are perhaps good "golf players," but have everything to learn about team work. Is it not also true that our task is too big to be accomplished in any other way than by honest to goodness team work? Hear an inspired coach: "Stand fast in one spirit, with one mind striving together. Look not every man on his own things, but every man also on the things of others." (Phil. 1: 27; 2: 4.)

Could We Improve the Church Calendar?

By the Rev. John W. Suter, Jr.

I

TWO objects are sought in the following proposal for revising our ecclesiastical calendar. The first is, to devise a scheme which will set before us more clearly than the present calendar does the Trinitarian idea. The second, to harmonize more perfectly the ecclesiastical and civil calendars, making the religious and the secular year more nearly identical in thought.

Even a casual observer must notice that in the present calendar there is no obvious sign or symbol of the fact that Christianity is Trinitarian. The long period from the First Sunday in Advent through and including the eve of Whitsundays represents God the Son; the very short period beginning with Whitsunday and lasting a week represents God the Holy Spirit; but there is no period which stands for God the Father. It would seem well, both for purposes of education and also in the interests of symmetry, to divide the year into three major periods, each standing for one of the Persons of the Trinity. Such a scheme would give us, roughly speaking, a three-month period for God the Father, a six-month period for God the Son, and a three-month period for God the Holy Spirit.

Let us imagine a new season covering, roughly, September, October, and November. During this time the emphasis would be on the Fatherhood of God—a teaching which is always needed, and perhaps peculiarly so in these days when we are trying to work out the brotherhood of man industrially, internationally, and in other ways. The six-month period emphasizing the life of Christ would remain as now. And the other three-month period, which would cover, roughly, June, July, and August, would be the season of Pentecost, for the Holy Spirit.

It will be observed that these three major periods are not exactly seasons in the technical sense in which we are accustomed to use that word, for there are eight or nine such seasons in the year. The new threefold plan would divide the year into three larger units, they in turn being divided into the seasons which we now have.

There are some details regarding the smaller seasons which might be altered to advantage. The season of Advent is probably all right as it stands, though under the new arrangement we would dispense entirely with the designation, "The Sunday Next Before Advent." The season of Christmastide would continue to run from December 25th to January 6th.

But between January 6th and Easter we could make one or two helpful improvements. In the first place there is the question of the variable date of Easter Day. It is just possible that success may some day crown the efforts of the persistent movement to place this great festival on a fixed Sunday in April. But even if this step were never taken, it would be quite possible, as a compromise, to shorten very much the period within which Easter Day may move. It would not be difficult to devise a scheme whereby the date of Easter would vary only two weeks instead of thirty-four days as it does now. This would afford a good deal of relief without committing us to absolute fixity, which some people object to on the ground that it would deprive the calendar of a certain poetic flexibility and charm. It would be a mistake to suppose that a little thing like the moon would stand in the way, for those of us who are acquainted with page xxiv of the introductory part of the Book of Common Prayer know that in the present calendar Easter Day depends not upon the real or astronomical full moon, but upon the fourteenth day of a lunar month reckoned according to an ancient ecclesiastical computation.

WHETHER the date of Easter were fixed (within the minimum seven-day limit of variation); were limited to a fourteen or fifteen-day variation; or left to the present very wide variation of thirty-four days; in any case, by the new calendar I propose to take the total period between January 6th and Easter Day, and divide it practically in half, making

two seasons of nearly equal length, the first, Epiphany, and the second, Lent. This, I believe, would have great advantages. In the first place, it would do away with what is now a comparatively insignificant season, which has no real name of its own, beginning with Septuagesima and ending with Tuesday, the day before Ash Wednesday. This is a period of two weeks and three days, which hangs in mid-air, not having any great special meaning. It is either regarded as a spring-board from which to dive into Lent, and as such only serves to make a very long season even longer, or else is taken as a kind of suffix to the season of Epiphany, which, frankly, is sometimes too short. The new plan would give us two good seasons of about equal length. With the present great variability of Easter, the maximum length of the total period from January 6th to Easter Day is fifteen weeks and four days, and therefore we would have occasionally an Epiphany of about seven weeks, and a Lent of the same, the slight difference between them depending, of course, upon the distribution of Sundays. In years when Easter fell earlier, both seasons would be shorter. The shortest possible combination would make the total period between January 6th and Easter Day ten weeks and five days, giving us an Epiphany of about five weeks, and a Lent of the same. Of course, the plan would be more uniform if Easter were restricted to a shorter period of variation. In any case, though, it would be a gain to have Epiphany and Lent about equal in length, and adjacent to each other without intervening days. Epiphany is the season for stressing the missionary side of the Church's life, and we need a real season for this, not only for concentrating our study on missionary work, but also for increasing our efforts to serve missionary needs. If we had an Epiphany season that we could count on, which would never be less than five weeks long, we might really be able to do something worth while with it. It would also add zest to a devotional Lent if we could plunge right into it from an active Epiphany instead of allowing ourselves to grow stale during the two weeks of the "gesima" Sundays.

After Easter Day the present sequence is all right except for the Trinity season. Trinity *Sunday* I would keep, as the Sunday after Whitsunday, because, having reached the *Sunday* of the Holy Spirit, we would then sum up the whole matter on Trinity Sunday by announcing the fact that what we have been teaching has been a threefold idea of God, called Trinity. We would then proceed with the rest of the season of the Holy Spirit. In other words, Trinity Sunday would be simply a different name for the second Sunday in Whitsuntide.

MOST of us realize that the summer season in the present calendar is too long. It continues on a dead level throughout June, July, August, September, October, and most of November—nearly half the year. The new plan would bring this season to an end at about the first of September.

I am not sure what the added season could be named, but it ought to have a name signifying, as I have said, the Fatherhood of God. It might begin on the first Sunday of September, and would end on the Saturday before the First Sunday in Advent. Probably some word from the Greek could be coined. Whitsunday and Pentecost, as names for the season of the Holy Spirit, are not good. The derivation of the first is very much in doubt; and that of the second, while perfectly clear, refers to a comparatively incidental feature rather than to the true meaning of the season. We have no name, of course, by which to designate the six-month period from Advent to Ascensiontide, the period of God the Son. Therefore we really need not one new word but three: a name for the new season from the first Sunday in September to Advent; another for the combined seasons of Advent, Christmastide, Epiphany, Lent, and Ascensiontide, taken as a whole; and a third, better than Whitsuntide or Pentecost, for the season of the Holy Ghost.

If the year were blocked out into the three major divisions

already described, let us see whether or not the various festivals and other holy days would fall in appropriately.

During the season of the Fatherhood of God we would have St. Matthew, St. Michael and All Angels, St. Luke, St. Simon and St. Jude, and All Saints. While there is nothing about this list that is peculiarly associated with the first Person of the Trinity, still there is nothing *inappropriate*, and nothing that suggests particularly the second Person or the third.

The second big division, according to our new scheme, would be just what it is now, and would of course contain St. Thomas, Christmas Day, St. Stephen, St. John the Evangelist, The Innocents, Circumcision, Epiphany, the Conversion of St. Paul, the Purification, St. Matthias, the Annunciation, and (just possibly) St. Mark. Some of these days are obviously connected directly with the life of Christ. Others, like St. Thomas, St. Paul, and St. Matthias, are as appropriate for the period belonging to God the Son as for any other period. Of course the regular *seasons* that fall within this division, viz., Advent, Christmastide, Epiphany, Lent, Eastertide, and Ascensiontide, are bound up directly with the life of Christ.

When we come to the third and last of the major divisions, that of the Holy Spirit, we find St. Philip and St. James, St. Barnabas, St. John the Baptist, St. Peter, St. James, The Transfiguration, and St. Bartholomew. I admit that it would suit our scheme better if St. John the Baptist came in Advent, where indeed the Collect and Gospel for the Third Sunday already suggest that he belongs. It seems a pity that the mere incident of his birth should give him his holy day in June, whereas the more important matter of his ministry of preparation makes us want to celebrate him in Advent. It would also be fitting to move the Transfiguration to some week within the major division belonging to God the Son.

Of course the larger question concerning the Holy-Spirit division of the year is the question whether the months of June, July, and August should be called the Season of Trinity or the Season of Pentecost. This question has been up already before the Commission revising the Prayer Book, and has also been answered these many years by the Roman Catholic Church. It goes without saying that from the point of view of this paper it ought to be called Pentecost, or by some other name associated with the Holy Spirit.

A LESS important but not uninteresting consideration is the change in color-scheme which the new calendar might involve. Of course no one can predict what would happen, but it is easy to make suggestions.

The three-month period, September, October, and November, representing God the Father, would be yellow (or some variation of yellow, such, for instance, as gold and white). Yellow suggests the harvest, and also sunshine, which are associated with the Creator who feeds and sustains us.

The six-month period representing God the Son is blue. Blue itself, unmixed, stands for the Virgin Mary, and is therefore fundamentally appropriate as the basic color for Sonship and Incarnation. Mixed with red, the color of the Holy Spirit, it becomes the purple of Advent and Lent, because these are the two devotional seasons within the period of God the Son. Mixed with yellow, the color for God the Father, it becomes the green of the Epiphany season. (Of course plain blue might never be used, or might be used only on the two festivals associated with the Virgin.)

The three-month period of the Holy Spirit would be red, or possibly green. There is something to be said for each. In favor of red there are two chief arguments. The first is, that red is the color already associated with the Holy Spirit, and therefore it would involve no change of thought. The second argument, which has perhaps more weight, is that yellow, blue, and red are the three primary colors from which all other colors are made, and therefore it would be appropriate to have them for the three primary periods representing the three Persons of the Trinity. In favor of the use of green there are also two arguments. The first is that while it would necessitate a change of thought to use green for the Holy Spirit, it would not involve any change in practice, because green is now used through the summer. The second argument is drawn from an allegory of nature, whose outward aspect changes from green to gold as summer gives place to autumn.

[Concluded next week]

WHAT SORT OF BISHOP IS WANTED

IN ASKING his diocesan convention to elect a bishop coadjutor in place of Bishop DuMoulin, resigned, the Bishop of Ohio thus stated the sort of bishop which, in his judgment, was required:

"It is incumbent upon me to state that there are some kinds of men who would be to me personally distasteful, and I think undesirable for episcopal work in our favored section. We want primarily a man of deep consecration, devout and holy in life and conversation, with an eye single to the glory of God; with zeal that will develop unstinted sacrifice of time and strength in the pursuit of his avocation, and with executive capacity and skill in administration. We need for a bishop a Christly personality, not one who would 'lord it over God's heritage,' but humble-minded, though firm in the exercise of discipline and duty. You should be very careful and particular in knowing that the man you nominate, or the man you elect, possesses these qualifications. The Ordinal requires of men to be ordained deacons, priests, or bishops that they shall be acceptable both 'in life and doctrine.' The two things are related immediately. Your bishop must first be an example to the flock and the leader of his clergy.

"But in the next place, it is absolutely essential that we have here in this Diocese, for the maintenance of our sacred traditions and for the harmony and peace of the clergy and people, a man who is 'sound in the Faith' and who is not 'moved by every wind of doctrine' that blows. We are living in times that require stability of character and positiveness in the holding of the truth. We do not, as a Communion, cultivate parties, but we do appreciate and realize the importance of our ecclesiastical and doctrinal inheritance, which we propose to treasure and carry forward unimpaired; and which we trust is to be transmitted from generation to generation, as we, ourselves, have thankfully 'received the same.' Therefore, we do not want what is known as a *Modernist*. The first suggestion of rationalism or radicalism, or cheap liberalism, ought to condemn any person nominated for this high office.

"We want a scholarly person, a man so equipped that his word of instruction will be esteemed as sound and solid. The Church has been greatly distressed and disturbed by the irregularities of some of its bishops and clergy in the matter of rationalistic teaching; we have had painful experiences. You do not want a bishop that you cannot depend upon as expounding the Church's Faith according to ancient tradition and the Word of God, and therefore I must beg that no nomination will be presented to us which is likely to cause friction and disturbance. We want a fine High Anglican type of Churchman who stands for Christ and for Christ's teaching, for unwavering Apostolicity, and as a guardian of the sacred sacramental deposits. Anything less than this would be a misfortune. In its more than a century of life, Ohio's bishops have stood for these things. They have been Evangelical and they have been Catholic; and there has been no diminution or modification here of the standards of those remarkable Anglican theologians and fathers whose disciples we are: Hooker, Beveridge, Bull, Waterland, Andrews, and Jeremy Taylor. The men who are our candidates for orders and whom we teach at Bexley Hall, Gambier, are trained in the theology of these great saints and scholars of the Anglican Communion, and you ought not to have a bishop who will fail to carry on the same line of requirement.

"I have also come to the conclusion that, in case there is any very radical difference of opinion in the merits of candidates which would be evidenced by the returns from ballots, it would be both dignified and intelligent for the Convention to resolve itself into an executive committee of the whole for a friendly discussion of the merits of the men whose names will be presented. It is very unfair to a clergyman, not able to answer for himself, to keep presenting his name without reaching a kindly and satisfactory result. Such elections have taken place of late in some parts of the Church, and we want to avoid anything of that sort in our more conservative Diocese.

"Again let me repeat what I have intimated and sum it up with the following reflections: We need a leader; a man whom we can love; a man who will restrain himself and realize that he is the servant of everybody and not merely the master of assemblies. We want a man so richly endowed with spiritual gifts that he will bear unfaltering testimony to the truth, so that we can look up to him, and of such intelligent fitness that he will keep the Diocese on a high level of theological scholarship. You must remember that a bishop has, in this Diocese, much to do with his candidates for Holy Orders; that he is a teacher and instructor in the Seminary of Bexley Hall, and that his personality and influence and qualifications ought to impress themselves upon the young men who are preparing to enter the sacred ministry."

Foreigners or Friends?

By Clinton Rogers Woodruff

UNDER this attractive caption the Foreign Born American Division of the National Council of the Church is carrying on a hopeful work among immigrants. It is not my thought, however, to deal with that work at this time, but rather to call attention to the work which is being carried on in Elizabeth, New Jersey, by Charles F. Weller, and his wife Eugenia, under the pregnant title, "League of Neighbors," which answers the question propounded in the affirmative. Beginning their work, known in that city under the familiar title "Community Service," they changed the title of their organization to "League of Neighbors."

Shortly after Mr. Weller got to Elizabeth, Samuel McCoy tells us in *Collier's*, something unpleasant to see happened at one of the big plants. Two gangs of men encountered each other; the smaller made up of Portuguese workmen, the other was composed of workmen already "Americanized," as the saying goes. Jumping on the Portuguese, the others beat them up, knocked them down with bricks, and clubbed them as they lay bleeding. Weller worried about it; that and other things he had seen, no more pleasant. And he began to talk about his "idea," and he asked, "Why can't we all be neighborly? Why can't we all be neighbors, just as folks used to be, all over America?"

Then he started what he calls "The League of Neighbors." One of the little group who got things going was his wife, Eugenia Winston Weller, who, with her husband, had founded the Neighborhood House in Washington, D. C. They went around into the districts where the "foreign" population lived and made friends.

One night, McCoy recounts, Weller went to call on a Polish Roman Catholic priest, who just laughed at him when Weller outlined his plans. "Why," he said, "there has been hatred between my people and the Jews for centuries: are you fool enough to think you can get them together?"

"I told him," said Weller, "that I was just exactly that kind of a fool. If America wasn't designed expressly to make its people forget the old quarrels they had had in Europe, then America wasn't what I thought it was." He shook his head in reminiscent wonderment saying, "I believe he actually thinks America will never have any serious internal trouble, if people will only be neighbors."

"Well, it was a good job all around," McCoy reports. "A few people, who got the idea, joined in and helped along; only a few out of thousands of 'real 100 per cent Americans' of fine old American stock that are to be found in Elizabeth. There was a dead weight of apathy."

Thirteen years ago Mr. Weller's book *Neglected Neighbors* was published. Its preface was written by Theodore Roosevelt, then President of the United States. In it he said:

"In a democracy like ours, it is an ill thing for all of us, if any of us suffer from unwholesome surroundings, or from lack of opportunity for good home life, good citizenship, and useful industry. The situation is such that it may readily be mastered if the people and the authorities will only set themselves at the task."

This League of Neighbors idea is a striking conception. It embodies a fundamental Christian thought that we are members one of another. It brings together all elements, and emphasizes the thought that they have common interests which can be served by efforts in common. In a recent address in Boston Mr. Weller pointed out that, through personal friendships and exchanges of individual service with the people in their homes, "my wife and I learn the neighborhood needs, interests, and potentialities, and gradually discover new means of presenting them publicly. In southeast Roselle, the League of Neighbors, with an average attendance of about eighty adults, discusses and improves local jitney service, streets and sidewalks, mail delivery, public school relationship, citizenship, and social agencies.

"The Downtown League, attended now by 300 to 500 adults, presents principally such foreign-born groups as Czecho-Slovakians, Lithuanians, Poles, Spanish-speaking peoples, Portuguese, Assyrians, and Serbians. Each in turn is searched out

and persuaded to present native music, songs, dances, pictures, art products, customs, and ideals, to help all Elizabeth to understand the splendid contributions which each group brings to the common life of the community."

To make modern life safe for democracy, he concluded, "some means of social-civic organization must be developed which is parallel or adequate to the physical unity that modern facilities for communication have created."

Thus, in this one New Jersey city the league performed two valuable functions, through uniting neighbors in a residential part of the municipality to achieve actual works of physical civic betterment for their common good. In another region of the town so-called "foreigners," with varying racial customs and habits of life and thought, were brought together to form an active and efficient "melting pot" that would work toward making the strangers into thorough-going Americans.

Through a widespread adoption of the "League of Neighbors" idea great accomplishments in Americanization of the better and more lasting kind can be attained. In the opinion of the *Christian Science Monitor*:

"Much good is done in these directions through school instruction, lectures, and the varied teaching activities employed in 'Americanization' work, but immensely more can be accomplished through the personal contacts and varied and powerful influences of neighborliness put into living, vitalizing action. Such neighborliness, translated into practice in large cities, in the industrial towns, in villages, and even in rural districts, would be of the great benefit not only to those who receive it, but also to those who give it. There is also pressing need of it among nations"

IN the eyes of the Wellers, "America's greatest error is in thinking of her immigrants as liabilities rather than as assets." The best hope for Elizabeth and for America, they declare, "is not in the provincially exclusive or patronizing '100 per cent Americans,' not in the most successful and satisfied people, not in the old 'Possessors' but in the new 'Progressors,' and therefore, specifically, in the immigrants who, realizing that they are 'down,' are eager to climb upward. It is out of such upward-climbing immigrants that America's greatness has been built, like coral reefs out of submerged, wave-battered little lives, unrecognized, spending themselves unconsciously for the lifting up of life."

Does anyone realize, they ask, that America's foreign policies and relationships, and other issues of national and international importance, might be understood, humanized, constructively affected, through unprejudiced neighborliness in such communities as Elizabeth? Here are the buried rivers, vital streams of thought and feeling, flowing back and forth between America and all the countries and cultures of the world. Here are also available some of the democratic reactions of the common people, who are seldom heard in exalted academic discussions.

In the League of Neighbors a Croatian gives, incidentally, a glimpse at unproductive new forms of land tenure as a basic cause of trouble in Jugo-Slavia. A Czecho-Slovakian throws new light upon the fundamentalists and modernists of Central Europe, deadlocked between Roman Catholic, Russian Orthodox, and Protestant dogmas. A Spaniard describes the significant power of organized labor in Spain. Cultured South Americans shed light from unfamiliar angles on the Monroe Doctrine.

Of the League of Nations a leading Lithuanian is critical, "because the League has not protected Lithuania from Polish aggression." A Serbian has been indifferent, "although the League has done much for the country where I was born"; and so the testimony goes reflecting the great diversity of opinion which must be taken into thoughtful consideration when American foreign policy is under discussion.

Prejudice, racial and religious, social and business, is one of the factors against which the League is directing its efforts. Mr. Weller holds union labor to be very largely and fundamentally guilty for the present prejudice against newcomers, although he believes in labor unions and advises his friends

to become faithful union members. In this matter of prejudice, however, Weller says the unions are victims, he believes, "of some old credal catch phrases which ignorant repetition has worn deeply into their minds." Their basic creed is that "immigrants break down wages and depress the standards of life."

"Instead, as I see it," Mr. Weller says, "these virile upward-climbing newcomers create more opportunities than they occupy, more jobs than they fill. They carry more than their own weight and they carry forward. Organized labor is retarded and weakened, I believe, by exactly this prejudice, just as current civilization generally is retarded. For, no permanent, great, human good can be established out of hatred. Class antagonisms spell war, not anything constructive or progressive."

"Labor unions, as I see them in America," he further maintains, "have nearly reached the limits of their power, unless they can develop a bigger sense of brotherhood, a larger tolerance, a spirit of unselfish service, of enthusiasm for all laborers, whether within or as yet outside the unions. Unless organized labor, reversing its present outlook, can appreciate our swarming newcomers, winning them by human friendliness and by devotion to the common cause of helping upward all under-privileged human life, the unions (like such churches as are similarly prejudiced) may see the true spirit of democracy and brotherhood creating new ways of human relationship outside the present bounds of class antagonism."

In answer to the query, "Why a League of Neighbors?" Mr. Weller replies:

"For our own sakes, then, to make our own lives truer, stronger, wiser, more prosperous and more happy, we should help to build bridges of appreciation, understanding, and cooperation between ourselves and all our neighbors. We should accept and work upon the principle that all normal human beings are essentially alike with needs, aspirations, potential powers, and responsiveness like our own. If there is any group of people, foreign-born or native born, rich or poor, powerful or undeveloped, whom we have seen only from a distance and have therefore considered different from ourselves and essentially inferior, let us realize the fact, which has been demonstrated occasionally in nearly everyone's experience, that if we will only get acquainted with the people we have previously looked down upon, we shall discover that they are essentially like ourselves. We shall discover, too, that they have worth while contributions to make to our common life. And, if we have sufficient insight to appreciate the fundamental interrelationships of modern life, we shall discover that we belong together, that the misconceptions which have separated us have produced unhappiness, incompleteness, real injury to both sides of the dividing lines."

THIS Elizabeth experience reinforces the experience of the North American Civic League for Immigrants, that helpfulness, kindness, neighborliness, help, help civically, socially, in every way. A late report of this organization, of which Mr. D. Chauncey Brewer, of Boston, is the public-spirited president, pointed out that, when a community furnishes funds which make it possible for the League to install a bureau, it is doing nothing more than providing a medium for communication with an element in the population which it cannot afford to neglect. Meantime such communities find that the investment not only pays a hundred fold by helping it to solve municipal problems, but that it has been the avenue of creating wholesome community sentiment which can be secured in no other way. Some ten thousand cases were returned from ten centers, each of which maintains a single bureau, or bureaus for the different colonies. When it is remembered that response to an individual appeal for counsel frequently results in cordial relations with scores, if not hundreds, of persons, it will be seen that the bureau is a factor of great importance. Here are some illustrative cases of the services rendered:

"Man and woman arrested unjustly, and held without bail were helped to obtain release; a number of women instructed as to correct method of canning vegetables; woman with crippled husband and three dependent children assisted in getting back position from which she had been discharged; three widows with children placed in families; woman who could not speak English assisted, after being released from prison, to locate her child and household effects; man assisted in obtaining loan from bank to build a house; woman helped to file application for mother's pension; agent obtained release of a man, who could not speak English, and who had been arrested by hotel detective for taking scraps of meat from the garbage can to feed his cat; assisted in locating and compelling husband to support wife ill with tuberculosis, and small child, whom he had deserted; eight men assisted to obtain passports; interpretation for mothers at Baby Clinics; soldier who had honorable discharge provided with place to stay for a short time to recuperate; woman helped to obtain refund of overcharge by milkman; man told how to apply for library card."

And so on the reports go, through a long list of activities

which may appropriately be considered as the embodiment of St. James' injunction. The various points of contact between these newcomers and the various institutions and departments will be found in the following enumeration:

Federal Departments and offices; Army and Navy, national and division headquarters; departments in the different States; city and town officials in various districts; religious organizations interested in civic work; patriotic societies; settlement houses; Red Cross society; American Protective League; Americanization committees, National Defence and Public Safety Committees; clubs of foreign-speaking men and women; college departments interested in economics and sociology; chambers of commerce; labor organizations; manufacturers' and merchants' associations; libraries; school committees and officials; associated charities; various charitable and philanthropic societies; women's clubs.

In these two movements we have two significant efforts to help solve the problem of the newcomer. They constitute food for thought, afford means for helpfulness, and lend encouragement to those who are seeking to make America worthy of her heritage and destiny.

A COMMUNITY REACTION TO LYNCHING

A SIGNIFICANT reaction of public opinion against lynching has come from the citizens of Nashville, Tenn., led by the Chamber of Commerce, the most representative business organization in the city. A mob of masked white men on the night of December 15th, took a fifteen-year-old negro boy from the General Hospital in Nashville where he was chained to a bed as a wounded prisoner and lynched him, riddling his body with bullets. The boy and his father were found by a white man, a grocer, of an outlying community in Davidson County, in the act of stealing automobile parts. In an interchange of shots that followed, the grocer was wounded and, in turn, shot the boy. Neither was fatally wounded.

The report of the outrage on the part of the mob in the papers of Nashville, where no lynching had occurred for about thirty years, aroused the city at once to active indignation. The Chamber of Commerce immediately pledged at least \$5,000 as reward for the arrest and conviction of the criminals and for employing detectives and attorneys. The State added a reward of \$1,500. A special county grand jury was summoned for action. The two principal newspapers of Nashville printed strong editorials. The *Nashville Tennessean* said: "Ringing resolutions by Church and civic organizations give ample evidence of the reaction on the public mind. But resolutions are not enough. They may salve the conscience but they will not satisfy the demands of justice. They will not restore to Nashville that unblemished reputation for law and order that she enjoyed up until midnight Monday. . . . The perpetrators of this outrage must be hunted down and brought to the bar of justice." The local press reports that virtually every civic organization in the city had within a day passed resolutions condemning the mob members. The Ministers' Alliance, and, at a specially called meeting, the secretaries of the Board of Missions of the M. E. Church, South, passed similar resolutions, as did the Rabbi and Trustees of the Vine Street Temple. Many prominent individuals also gave statements to the press. A leading club of negro business and professional men passed resolutions in which they expressed their horror and humiliation and stated their dilemma as to what to advise their people in regard to migrating to other parts.

The administrative officers of the seven leading schools and colleges of the city in a published statement said: "Lynching is always and under all circumstances to be condemned." They offered their cooperation in an effort to punish those responsible for the crime and to prevent future occurrences of this sort. In a letter addressed to the Governor and to the County Sheriff, eighteen of Nashville's most prominent white men declared: "To you as Governor of Tennessee, and as Sheriff of Davidson County, the law-abiding and law-loving people of the County and the State must look to see that the members of this mob are not allowed to escape the just penalties of their crime, but are apprehended, brought to trial, and made to answer to justice for this outrage against the law and against the good name of our city and our state. . . . We as citizens of Nashville stand ready to render you every assistance we can give until this crime against us all has been punished."—*Information Service*.

GOD WISHED to make the mystery new in such a manner that He should be believed to be One in a new way through the Son and the Spirit, that He should now come to be known as God face to face in His own special names and persons, who, though preached in the past also through the Son and the Spirit, was not understood.—*Tertullian adv. Prae., cap. 31*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE SOCIETY OF THE NAZARENE

To the Editor of *The Living Church*:

MAN Y OF THE CLERGY interested in our work have warned us against what they consider the outstanding dangers and perils of public healing missions. Frequently our Society receives unmerited criticism for faults and eccentricities in the conduct of such missions.

May I therefore state, through your hospitable columns:

(1) That no clergyman or layman is authorized to conduct public healing missions under the auspices of the Society of the Nazarene, except by arrangement with headquarters and following a general plan which has been carefully drawn up.

(2) The Society will accept invitations for the conduct of healing missions only on condition that the parishes where such missions are held agree to conform reasonably to our program, which has been constructed after experience in a wide variety of local circumstances and is carefully calculated to avoid those dangers and perils referred to by the critics of healing missions.

(3) The Director and the Provincial Officers are at present the only authorized evangelists of the Society of the Nazarene, and the missions of the Society are arranged exclusively through our headquarters office at Mountain Lakes, New Jersey.

(4) We require careful preparation for these missions and equally careful follow-up work after the mission. Detailed instructions are sent out for this purpose, embracing the constructive results of sixteen years' experience. It is worthy of consideration that in every mission where widespread criticism has occurred, both in the secular and religious press, the mission so criticised had not been organized by this Society, nor conducted under its régime. Our objection is not to the men but to the methods employed. In most cases these evangelists are consecrated and fearless preachers, with real compassion in their hearts towards the sick and suffering, but healing missions are unusually productive of the dangers of emotionalism, and unless very careful preparation has been made beforehand and sound and systematic instruction given at every service (as well as before and after the mission), the offences referred to above will inevitably occur, even though the missionary himself may deplore them.

(5) Our Society does not claim to have worked out an absolutely perfect plan for missions. But we have discovered that the Christian laity are tremendously eager for the healing evangel, and if it is not proclaimed in our parish churches, the people will inevitably go outside for it.

Surely, we shall not refuse to give this message because there are attendant dangers! Shall we not rather pool our experience and work for an intelligent solution of this problem? Private classes and the "group method" and lectures in applied Christian psychology doubtless have their proper places, but all these together will not serve as a substitute for the direct public proclamation of the healing evangel given in terms of the simple Gospel message, related to the doctrine of the Incarnation and correlated with the sacramental life of the Church.

Where this method is followed, we have found quick and permanent response and a marked absence of all hysterical features, such as those to which the critics refer.

(6) Clergy interested in sane methods of healing evangelism, consistent with the Church's teaching and method, are cordially invited to correspond with the undersigned. Meanwhile a brief statement of our aims and objects will be found in the *Living Church Annual* (1925), pages 215 and 610

Mountain Lakes, New Jersey, A. J. GAYNER BANKS.
Feast of the Epiphany. Director, Society of the Nazarene.

ECCLESIASTICAL ASTROLOGY

To the Editor of *The Living Church*:

IN YOUR issue of December 27, 1924, the Rev. Arthur W. Brooks published a very interesting article on the question, "What Was the Star of Bethlehem?" Perhaps he would be willing to answer a few queries for the further assistance of his readers.

1. Was the article, or at any rate were the facts set forth in it, previously submitted to the judgment of any professional astronomer, and did he say the facts were correct as stated? If so, who is the astronomer who is willing thus to vouch for the facts?

2. Where in Kepler's works (which have been reprinted in recent times, and doubtless have been consulted by Mr. Brooks) may we find the statement concerning the "brilliant and colored misty star" visible "between Jupiter and Saturn" in 1603-'04? A transcript of the passage in the original would be desirable.

3. In what sense does Mr. Brooks use the word "conjunction"? Apparently not always in the strict astronomical sense of simultaneous transit of the meridian (that is, of equal right ascension).

4. Mr. Brooks speaks of the "remarkably brilliant and colored misty star" as "produced" at the triple conjunction of 1603-'04. Does he mean that this object was itself the planet Mars, as seen lying between Jupiter and Saturn, or does he mean that it was a new thing altogether? His statement does not appear to me clear.

5. Will he be kind enough to quote his astronomical authority for the statement that such a triple conjunction occurs every eight hundred years precisely? Any mere approximation to that period would, of course, be insufficient for, if not fatal to, his chronological argument, and yet the plump roundness of the number looks suspicious.

6. To be sure, for a considerable number of months in each year, a given star in Pisces would appear to an observer at Jerusalem to stand at some one (progressively earlier) time in each night at a point in a great circle passing through the zenith and the azimuth-point of Bethlehem; since Bethlehem lies in the northern hemisphere and in a southerly direction from Jerusalem. But that would be equally true at some hour and night of every other star in the whole range of the zodiacal constellations, or, for that matter, of every star visible at Jerusalem between zenith and southern horizon. What important bearing, then, can this fact have on any "scientific" explanation of the "Star of Bethlehem" as distinguished from any other star?

Moreover, in consideration of the latitude of Jerusalem, the altitude of Pisces above the horizon is so great at the time of year when Pisces is readily observed, and at the hour when it passes the meridian (and lies therefore in the general direction of Bethlehem from Jerusalem), that it would seem impracticable to use then a star in Pisces as a pointer to Bethlehem. A star of low rather than of high altitude would appear to be needed for that purpose. Can Mr. Brooks help us out here also?

7. We classicists, and the astronomers also, have believed that the astronomer Ptolemy (who, I suppose, must be the person Mr. Brooks means by "Ptolomy, the Greek astrologer") lived in the Second Century, A. D., instead of, as Mr. Brooks avers, "about one century B. C." Are we wrong?

8. Will Mr. Brooks please refer us specifically to a scientific treatise on ancient astrology where we may read a fuller account of the astrological beliefs that he outlines in his penultimate paragraph?

9. And, finally, will he tell us where we may further assure ourselves about the character and history of that marvellous oriental society that he declares to have existed since a time before the birth of Christ and to have preserved a genuine tradition of the journey of the Magi to Bethlehem?

I remark that *Christi* is probably a mere misprint for *Christe*; but no vagary of the compositor is likely to account for the grammatical and rhetorical (and one might add logical) troubles in the sentence in the last paragraph beginning "This one fact." ELMER TRUESDELL MERRILL.

Santa Barbara, Calif.

FOR SANCTITY OF MARRIAGE

To the Editor of *The Living Church*:

THE LATEST report of the Census Bureau on Marriage and Divorce, dated November 10, 1924, repeats the terrible story of the inroads being made continually on the sanctity of our family life. In this day of immense wealth in the nation, the possessor of more than half of the gold of the whole world, how few seem to realize the danger and the infamy which face us in these bold assaults on the foundation

of all *real* wealth and civilization. This report should give great food for thought and *action* to every patriotic American.

Here are some of the shocking facts. In 1870, the number of divorces in every hundred thousand of the population was 28; in 1916 it was 112; and in 1923 it was 150, or more than 500 per cent above that of 1870. This is not only the progress of a tide, but the rush of a landslide or an avalanche.

In the year 1922 alone, the report tells us, divorces in the United States numbered 148,815, or one to every 7.6 marriages. The number in 1923 was 165,139, or one divorce to every 7.4 marriages. "The divorces for 1923," the report reads, "show an increase of 16,324, or eleven per cent over the number reported for 1922." And this is for a single year, whereas, in earlier reports the average increase has been only thirty per cent in *five* years. How many more years at this rate will be required to make the record read one divorce to every three, or even two marriages? Already in one state, Nevada, and in many counties of other states, the official records show more divorces than marriages!

For our own sake, and for our children's and children's children's sake, what are we doing about it now? There is much that can be done if we have only the will. But the first condition of doing is knowing. It was to supply this knowledge that the Sanctity of Marriage Association was organized five years ago. And it is in furtherance of this purpose that a book on *Divorce in America Under State and Church*, with the sanction of the Association, and with an Introduction by the Bishop of New York, will be published by the Macmillan Co. in the early spring. It is the only book which faces the problem as it exists in the United States in its two-fold aspect: civil legislation with forty-eight discordant codes, and fifty-two causes for absolute divorce, on the one hand, and the law of Jesus Christ on the other.

After devoting practically all my time gratuitously, besides money, to the Association during the last five years, I have given the Macmillan Co. my personal guarantee for 500 copies of the book to be sold only to subscribers at \$1.25 post paid. The retail price after publication will be \$2. Of these 500 copies one half are still available to first comers, clerical or lay. Any royalty paid by the firm on copies sold by them at the regular price will be used solely for the purposes of the Association. Application, with check payable to the Treasurer, should be sent to the undersigned.

Summit, N. J.
January 1.

WALKER GWYNN,
General Secretary.

THE YEAR'S STATISTICS

To the Editor of the *Living Church*:

IN YOUR leading editorial for December 13th (which also appears in *The Living Church Annual*) you speak "of the complete impossibility of preserving an accurate census of parishioners in any large city parish, and particularly in downtown churches." Permit me to say that I perceive no impossibility. There is of course a difficulty; but that can be surmounted by a little energy and common sense. And here is a method:

1. Let the rectors start with a clean sheet.
2. Divide the communicants into forties.
3. Place each forty in a separate list, and let the head of a family undertake to handle it.
4. Let each list be examined once a quarter, and a note made of those present, those removed, and those deceased.
5. Let each list-keeper report to the rector at the end of the year, and let him complete the survey by adding the names of new communicants.
6. Issue new lists for the coming year accordingly.

By this means we shall avoid such anomalies as the lopping off of dead wood, to the extent, in a single year, of fifty per cent in one large parish in New York, as mentioned by you.

I do not propose again to vex you with comparative tables; but I may add that, upon a preliminary calculation, I find the average gift per communicant in the United States to be \$34.28, or not quite ten cents a day. The dioceses ranking above \$40 are: Southwestern Virginia, Springfield, New York, Los Angeles, Missouri, Delaware, West Virginia, Wyoming, Oklahoma, Virginia, and Michigan; over \$35, and under \$40, Upper South Carolina, Pittsburgh, Southern Ohio, Rhode Island, Massachusetts, Chicago, Pennsylvania, East Carolina, North Carolina, Lexington, New Jersey, Oregon, Kentucky, Bethlehem; over \$30 and under \$35, Newark, Maryland, Texas, Long Island, Western Massachusetts, Southern Virginia, Mississippi, Ohio, Milwaukee, Nebraska, Indiana, Central New York, Duluth, Alabama, Iowa, Colorado, Washington, Kansas; over \$25 and under \$30, Minnesota, Harrisburg, Georgia, San Joaquin, Erie, California, Florida, Western Michigan, Western

Missouri, Salina, Connecticut, New Hampshire, Western New York, Maine, Easton, Louisiana, Albany, South Florida, Utah, Western North Carolina, Tennessee, Northern Indiana; over \$20 and under \$25, Spokane, Arizona, Dallas, North Texas, West Texas, Fond du Lac, New Mexico, Olympia, North Dakota, Montana, Sacramento, Arkansas, Idaho; under \$20, Nevada, Marquette, South Carolina, Vermont, Western Nebraska, Eastern Oregon, South Dakota. The word "dioceses" here includes missionary jurisdictions within the United States.

Montana was for a quarter of a century conspicuous in the front rank. That state has been sorely afflicted by failure of crops and consequent depression, and should for the present rather receive than distribute.

Let us have a Bureau of Statistics, with authority from the National Council.
RICHARD H. THORNTON.
Portland, Oregon.

CHRISTIAN IDEALISM

To the Editor of *The Living Church*:

LORENZO ARMSTRONG'S paper on *The Catholic Attitude Toward Reality*, printed in your issue of December 13th, has just been called to my attention.

I have always considered myself a good Catholic, but it appears that I must have been mistaken. It has never occurred to me to question the Catholicity of St. Clement, St. Ireneus, St. Augustine, St. Bernard, St. Theresa, St. Cyril, St. Sophronius, Joachim of Flora, Erigena, Richard of St. Victor, Hooker, Eckhart, Tauler, and the other great Christian mystics (vain dreamers, Mr. Armstrong will perhaps call them) of all ages, but it seems that I should have done so.

Perhaps I misinterpret Mr. Armstrong, but his strictures upon Idealism are so broad and sweeping that they appear to apply to all exponents of the mystical approach to Christianity, even perhaps to St. Paul himself, throughout whose Epistles is repeatedly set forth the conception so inclusively expressed in his Epistle to the Galatians, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me," and again, "When it pleased the Father to reveal His Son *in* me." This is the doctrine of God's immanence in man, which is the foundation of Christian Idealism.

To me Mr. Armstrong's paper is strongly flavored with Manichaeism. I, for one, cannot find room in my consciousness for the idea that evil is a power equal to God; that man's body and half his soul are subject to it; that God and Satan are engaged in a fierce conflict for possession of the souls of men. I conceive of the conflict with evil as a process of emancipation from ignorance, a journey through darkness into Light of understanding, not as a struggle with a hostile spiritual power.

To quote from Eckhart: "The obstacle to divine vision is seeing and being taken up with the world of sense."

Faith is *knowing what is*: it is knowing the real nature of life beneath its external, material shell of appearance in "time" and "space." The only illusions and dreams are those that come from crediting the actuality of the world as approached through the senses, which world is a confused and blurred picture of the World of Spirit, distorted in innumerable ways by defects in perception.

I cannot more fittingly close this letter than by quoting from St. Bernard: "God is sought more worthily and found more easily by prayer than by discussion."

New York.
January 3.

H. GIBBS CHASE.

SOME ASPECTS OF THE WOMAN'S AUXILIARY

[Continued from page 388]

from the Church Missions House) and meet weekly, inviting the new women in the parish, the Auxiliary would gain greatly in power.

Says a writer in the *Atlantic Monthly* on the subject of Christian Missions:

"The clearest evidence the modern Church can show of its continuing right to a place among the world's molding factors, is not in the part it is playing in Christian lands, so-called, but in its foreign missions. Its foreign-missions enterprise is the contribution of the Western Church in the Nineteenth and Twentieth Centuries, to the making of the Twenty-first."

In that making the Woman's Auxiliary shall have had honorable part.

THE QUESTION constituting Christ's acid test of giving, for all alike, millionaire and otherwise, is—are we as interested in it as in receiving?—*Rev. William Porkess, D.D.*

LITERARY

MISCELLANEOUS

THE CHRIST OF THE GOSPELS. By Arthur W. Robinson, D.D. Canon of Canterbury. New York: George H. Doran Co. \$2.

In his preface the author writes: "The task here attempted is the boldest to which any man can set his hand and his heart. In undertaking it, the writer was well aware that, in many ways, he must fail to rise to the level even of his own conception of what should be accomplished. Nothing but a strong confidence that the time has come when some such endeavor should be made to present afresh the greatest of all the visions, the truth, in a form which may in some degree answer to the needs of our modern life, could have led him to think that he ought to place what he might have to offer the general service." Here is a volume for the layman who would seek guidance for these modern days in the mazes of New Testament criticism as it affects the portrayal of Christ. After considering the function and characteristics of each of the Gospels, the author turns to the Life of lives which is their subject. He deals in general with the outlines of that life (chapter VI), "His place in development" (VII), "the mystery of His Person" (VIII), after which follow five chapters devoted to His teaching. The last two chapters have to do with His Resurrection and final promises. The story is told simply. The author gives personal guidance through his own statement of convictions, reached after years of study and prayer. Throughout the book there is again and again evident his interest in his readers' perplexities. He often stops to deal with a difficulty or objection at the place in his narrative where such digression seems warranted. There is no dogmatic tone of infallible certainty, but rather the appeal of reasonableness and cogent persuasion. Of great value are the notes which he appends to each chapter, which are in the way of further reference, authorities, or suggestive additions to the matter appearing in the text. Canon Robinson did a good piece of work for the Student Christian Movement and the publishers have been well advised in making this book available for American readers.

THE SIGNIFICANCE OF THE CROSS: A NEW TESTAMENT STUDY. By the Rev. George H. Morrison, D.D. New York: George H. Doran Co. 85 cents.

Dr. Morrison, who is the minister of Wellington Church, Glasgow, has given us in this little book a series of notes made by him for a course of addresses on the significance of the Cross in the New Testament. In these days, when there is a strong tendency to overlook the significance of the Cross in the scheme of Redemption, Dr. Morrison's book is timely and will help many to enter more fully into the realization of the wonder of God's love, as shown forth in the atoning death of our Lord on the Cross. The spirit of the book is truly evangelical, and, so, truly Catholic. The notes are arranged in three sections under the headings: The Significance of the Cross for Jesus; The Significance of the Cross for God; and The Significance of the Cross for Man. Of these, the second section, a presentation of the moral theory of Grotius, is the least satisfactory. Its shortcomings are, however, atoned for in the third section, where "the primary significance of the Cross to man" is said to consist in the fact that "it removes the barrier between man and God, it solves the problem created by our sin, it tells of a reconciliation made and perfected through which we can draw nigh to God, it tells us that our debt is paid—'Jesus paid it all'—, and the Gospel news is that all this is done because Christ died in our room and stead upon the tree" (page 62). Where so much is excellent it seems captious to criticize, but to the Churchman, the statement on page 61, where Dr. Morrison points out that our mystical union with Christ "only becomes actual through faith in the atoning death of Jesus," seems hardly adequate, and needs to be supplemented by the Gospel teaching of our incorporation into Him through Holy Baptism, and the nourishment of that life by means of the Holy Eucharist. But it is to be hoped that this little book may be widely bought, read, and meditated upon. The outline form of presentation makes the latter easy.

G. M. W.

THEOLOGY: A MONTHLY JOURNAL OF HISTORIC CHRISTIANITY. Edited by E. G. Selwyn, M.A. Volume VII, July-December, 1923, Volume VIII, January-June, 1924. London: S. P. C. K. \$4 each volume.

Theology has won for itself a permanent and unique position in the world of Anglican scholarship. It is not technically so "learned" as the *Journal of Theological Studies*, nor so "popular" as many magazines and journals, but it manages to sustain a high level in both fields nevertheless. For those of its readers who have come to know it thoroughly it has become indispensable. No other journal does what it does, in bringing to bear fresh view points, penetrating comments, and original contributions on a vast cycle of matters of interest to Anglican clergy. Its editor has developed, out of a journal which is constituted largely by the work of many contributors, a distinct personality and character. One is quite assured of a friendly and sympathetic hearing for any type of new work of a scholarly character. One is equally certain that no conscious bias or prejudice will warp the writer's presentation of the book or ideas he is dealing with. The bound volumes, of which these two represent Nos. 37 to 48 of the Journal, will form a useful manual of reference on the shelves of the priest's library. It is difficult to say just how greatly the sense of its value is increasing in America. It would be a very hopeful and stimulating sign of our appreciation of its worth were the American circulation of *Theology* to be commensurate with the interest and support this magazine deserves.

WANTED—LEADERS! A STUDY OF NEGRO DEVELOPMENT. By the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi. New York: The National Council, 281 Fourth Avenue. Cloth \$1.00, paper 50 cents.

SUGGESTIONS TO LEADERS. The same publishers. 25 cents.

One takes up this book with very real pleasure. While it may be used as a manual for a study class, it is a well written, interesting, and compact narrative. The Bishop never waxes homiletic. He feels, and feels rightly, that a mere lucid account of the facts of the case will be more compelling than exhortation. After devoting three chapters to the negro in America, Liberia, and Haiti, he gives two more on the condition of the negro before and after the Civil War. Chapter six is devoted to the work of negro education and seven to the Christian Development of the negro.

THE ROMANCE OF ETERNAL LIFE. By Charles Gardner. New York: E. P. Dutton Co. \$2.

Mr. Gardner elaborates the Johannine meaning of eternal life in a lucid style and, in linking the "daily round and common task" in youth and old age, as well as the more significant moments of birth, confirmation, and marriage, with Him who is the Life, shows how they acquire the glamor of romance. The book ought to realize the hope which the Bishop of London expressed to the author, "that it will help many readers to understand that eternal life *begins here.*"

H.

THE SPIRITUAL MESSAGE OF MODERN ENGLISH POETRY. By Arthur S. Hoyt. New York: The Macmillan Co. \$2.

Esteeming poetry as having a great spiritual content, and valuing it as pointing the onward way, at least of English-speaking civilization, the writer reviews Wordsworth, Tennyson, the Brownings, Matthew Arnold, and later poets. It is not a book of criticism so much, but is rather valuable in calling attention to the voices of the race that both interpret us to ourselves and forecast our future. It is very suggestive, and may be read with as much profit as pleasure.

RELIGIOUS CERTITUDE IN AN AGE OF SCIENCE. By Charles Allen Dinsmore. Chapel Hill, N. C.: The University of North Carolina Press. \$1.50.

A book of fine literary finish. The outlook is that of liberalism. Certitude is defended, and treated as vital to religion. But the religion in view is not that of historical Christianity. None the less, many thoughts emerge which are both true and beautifully expressed.

F. J. H.

Church Kalendar



JANUARY

"WHEN THE DAY dawns, how wonderful it will be to look back and trace the path through which He has led us in the Twilight."—*Forbes Robinson.*

18. Second Sunday after Epiphany.
25 Conversion of St. Paul. Third Sunday after Epiphany.
31. Saturday.

KALENDAR OF COMING EVENTS

- January 18—Diocesan Convention of Iowa.
January 20—Diocesan Conventions of South Florida, Upper South Carolina, West Missouri, Western Michigan, and Convocation of Salina.
January 21—Diocesan Conventions of Alabama, Louisiana, Nebraska, and Tennessee. Special Convention, Northern Indiana, for election of Bishop Coadjutor.
January 23—Diocesan Convention of Texas.
January 25—Convocations of Nevada and Utah.
January 27—Diocesan Conventions of Erie, California, Duluth, East Carolina, Fond du Lac, Kentucky, Milwaukee, Missouri, Pittsburgh, South Carolina, Southern Ohio, Southern Virginia, and Convocation of Spokane.
January 28—Diocesan Conventions of Indianapolis, Los Angeles, Marquette, Maryland, Minnesota, Oregon, and Convocation of Oklahoma.

APPOINTMENTS ACCEPTED

- BABIN, Rev. H. M., rector of St. Martin's Church, Chicago, Ill.; to be rector of Trinity Church, Chicago, with residence at 5524 Everett Ave., and office address at 125 East 26th Street.
CHIPP, Rev. FRANCIS J., rector of St. Wilfred's Church, Camden, N. J.; to be rector of St. Mark's Church, Hammonton, N. J.
CLEVELAND, Rev. STANLEY M., student pastor at the University of Wisconsin, Madison, Wis.; to be chaplain of the Sisters of the Transfiguration, Cincinnati, Ohio, February 1st.
HIGGINS, Rev. WILLIAM H., rector of Trinity Church, South River, N. J.; to be rector of Christ Church, Palmyra, N. J.
HORNBY, Rev. F. B., rector of St. James' Church, Independence, Iowa; to St. John's Church, Minden, La., with the Church of the Annunciation, Gibbsland, and Christ Church, St. Joseph.
JORDAN, Rev. C. H., of Crescent City, Fla.; to be rector of Grace Church, Weldon, N. C.
MACON, Rev. CLIFTON, rector of All Souls' Church, New York; to be associate rector of the Church of the Redeemer, Morristown, N. J.; for six months.
PEABODY, Rev. MALCOLM ENDICOTT, rector of Grace Church, Lawrence, Mass.; to be rector of St. Paul's Church, Chestnut Hill, Philadelphia, Pa.
SCHROETER, Rev. H. F., rector of the Church of the Good Shepherd, Columbia, S. C.; to be rector of St. James' Church, Marietta, Ga., February 1st.
TAYLOR, Rev. MALCOLM S., rector of Epiphany Church, Danville, Va.; to be rector of Christ Church, Greenville, S. C.

RESIGNATION

- CHAPMAN, Rev. JOHN H.; as rector of St. Paul's Church, Chestnut Hill, Philadelphia, Pa.
COIT, Rev. CHARLES WHEELER; as rector of St. Mark's Hammonton, N. J., to go to England.

NEW ADDRESSES

- BUTLER, Rev. F. D.; 581 Portland Ave., St. Paul, Minn., not Courtland Ave., as previously given.
CABOT, Rev. JOHN HIGGINSON, Ph.D., rector of Grace Church, Vineyard Haven, Mass.; from February 1st to May 1st, care Brown, Shipley & Co., 123 Pall Mall, London, S. W. 1.

DAVIDSON, Rev. J. M. D., D.D.; at Healdsburg, Calif., until May 1st.

THE SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY; the Mother House is removed to 3636 Greystone Ave., New York City.

ORDINATION

PRIEST

ATLANTA, GA.—On Wednesday, December 17, 1924, the Rt. Rev. Henry J. Mikell, D.D., Bishop of the Diocese, ordained the Rev. E. J. SAYWELL, to the priesthood. The sermon was preached by the Rev. O. J. Hart, and the Rev. Chas. H. Lee presented the candidate. The service took place at St. Andrew's Church, Fort Valley, where Mr. Saywell has been located as minister-in-charge for the past year, and where he will remain. Many of the ministers of other religious bodies represented in Fort Valley attended the service.

DIED

BARTON—Entered into rest Christmas Day, December 25, 1924, at Lexington, Va., OLIVER PAGE BARTON, son of the late Rev. John O. Barton, D.D. The interment was at Princess Anne, Maryland.
"Peace, perfect peace."

DAY—Died, at his home, Bedford, N. Y., Wednesday, December 17, 1924, JOHN BATTERSBY DAY, in his eighty-second year. The funeral service was at St. Matthew's Church, Bedford, N. Y., December 20th, the interment being in St. Matthew's church yard.

WHALEY—Fell asleep on January 2, 1925, at East Orange, New Jersey, ELIZABETH, widow of the late George WHALEY, and daughter of the late Rev. Joseph T. and Hannah Adderly.

MEMORIALS

The Rev. Dr. Karl S. Schwartz

At a meeting of the vestry of the Church of the Saviour, Syracuse, N. Y., December 29, 1924, the following minute was adopted:

"The Rev. KARL S. SCHWARTZ, Ph.D., rector of this church for twenty-five years, died on December 9, 1924, at the age of sixty-one.

"Dr. Schwartz was born in Candice, N. Y., November 21, 1863. After his graduation by Syracuse University in 1886, he completed his theological course at the General Theological Seminary, New York City, and was ordained a priest May 29, 1889.

"A notable achievement of Dr. Schwartz's rectorship, was the rebuilding of our church after the disastrous fire of 1912, and the interior may be regarded, at least in some measure, as a personal memorial to Dr. Schwartz, for it was completed according to his wishes from plans prepared by Architect Ralph A. Cram.

"Dr. Schwartz was widely known as a Churchman, an author, a sportsman, and an inventor. As a preacher and citizen, he was greatly beloved by many people outside of his parish, as well as by his own parishioners.

"As a man and priest we render to his memory the homage and reverence which his high character deserves. In all the walks of life he was equal to the demands made upon him. It can be said of him, what could be said of few, that the world is better for his having lived.

"We shall always cherish his memory and the thoughts of his good deeds and loving ministrations shall ever remain in our hearts.

"Let this memorial be spread upon our records and a copy sent to his widow."

Augustine Hugo Wells Anderson

Entered into life eternal January 17, 1919, AUGUSTINE HUGO WELLS ANDERSON, Priest.

"The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun."

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life eternal January 17, 1913.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

ACTIVE PRIESTS WANTED—One rector, parish city of 6,000. One priest for three missions in small towns. One priest for small parish and adjacent missions. Give full information in first letter—education, age, experience, salary expected, references. Address Mid-West-321, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: CURATE, UNMARRIED, especially for work with boys, assisted by Gymnasium Instructor, Deaconess, and Parish Worker. Church schools over 400. Salary about \$2,000 with three pleasant rooms in parish house. Address Rev. A. B. RUDD, Emmanuel Rectory, Newport, R. I.

RECTOR WANTED BY CHURCH IN northern Wisconsin. Good stone church and modern rectory. No debt. Membership about 225 adults and children. Active guild and Church school. Write W. E.-325, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: PARISH AND MISSION IN small eastern city of 10,000 would consider calling young energetic unmarried rector. Biggest opportunity for development of any field in its diocese. Address C. G. S-318, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED, PRINCIPAL, CHURCH BOARDING school, 1925-26. Thorough Churchwoman. Capable of directing a first class school. New building; great opportunity. Give experience and salary desired; particulars confidential. Address, PRESIDENT-322, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES CHANGE OF FIELD. Rectory and living wages required. Address R-323, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, DESIRES PARISH OR small group of missions. Will accept *locum tenency*, or assist during Lent and Eastertide. Address R-319, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTS PARISH, SOUTH, WHERE good teaching sermons are appreciated. Cathedral experience, strong Churchman, strongly recommended. \$2,400 and house. E. G. M-320, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, EXPERIENCED. Address G-319, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED, POSITION AS PARISH SECRETARY, or religious work of some kind. Special training and experience as Church school secretary and in the Young People's work. Fifteen years' business experience. Address SECRETARY-327, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED, BY MATURE WOMAN, POSITION as Parish Worker, Editorial Assistant, Teacher, or City Missionary. Address R-326, care of THE LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD. THE SECRETARY will forward free of charge, (1) a descriptive Catalogue of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by The Warham Guild. All work designed and made by artists and craftsmen. **THE WARHAM GUILD, LTD.,** 72 Margaret Street, London, W. 1, England.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. **MOBBRAY'S,** 28 Margaret Street, London, W. 1, and Oxford, England.

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THERE WILL BE A RETREAT FOR Associates and friends at St. Margaret's Convent, 17 Louisburg Square, Boston, from January 27th to 30th, 1925. Conducted by **THE REV. J. WILSON SUTTON, D.D.,** of Trinity Chapel, New York City.

PUBLICATION

THE CATHOLIC CHURCHMAN, A monthly magazine for members of the Episcopal Church. In each issue: two articles, a sermon, an instruction, and these features: St. Joseph's League for Children. The Catholic Afield, Sacristy Talks and Question Box, League of The Blessed Virgin, Blessed Sacrament Novena. Travellers' Guide to Mass; Correspondence and editorials. \$1 per year. Address **THE CATHOLIC CHURCHMAN,** 1 East 29th St., New York City.

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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

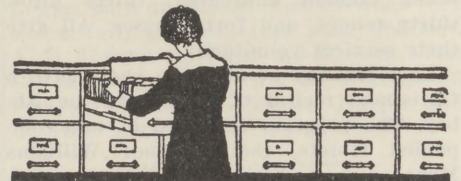
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" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau* THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co., Milwaukee, Wis.*]

D. Appleton & Co. 29-35 E. 32d St., New York, N. Y.

Abraham Lincoln: Master of Words. By David Killian Dodge.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Life in the Heights: Studies in the Epistles. By Rev. J. H. Jowett, C. H., D.D. Price \$1.50 net.

From the Author.

Hawaii 1778-1920 from the Viewpoint of a Bishop. Being the Story of English and American Churchmen in Hawaii with Historical Sidelights. By the Rt. Rev. Henry Bond Restarick, D.D., retired Bishop, author of *Lay Readers, The Love of God,* etc.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

A History of American Political Theories. By Charles E. Merriam.

The American States During and After the Revolution. By Allan Nevins.

Society of SS. Peter and Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

The Message of Francis of Assisi. By H. F. B. Mackay, prebendary of St. Paul's and vicar of All Saints', Margaret St., London, W.

PAMPHLETS

Fabian Society. Fabian Bookshop, 25 Tothill St., Westminster, S. W. 1, London, England.

Towards Social Democracy. A Study of Social Evolution during the past Three Quarters of a Century. By Sidney Webb.

London Enjoys Recitals of Ecclesiastical Music

The Five Sisters Window of York Minster—Death of Fr. Westall— Unity of the Church

The Living Church News Bureau
London, Dec. 24, 1924

THE WESTMINSTER ABBEY SPECIAL Choir is the creation of the present organist of the Abbey, Mr. Sydney Nicholson, and has now been established five years. It organizes three regular musical services every year, at Christmas, at Easter, and in Midsummer, with extra ones from time to time, as, for example, the Commemoration Service to Dr. Blow in 1922 and to Byrd in 1923, and the memorial service to Sir Villiers Stanford in 1924. The constitution of the choir is 120 treble boys (the fifty of the Abbey choir plus seventy from the choirs of other London churches), thirty altos, thirty tenors, and forty basses. All give their services voluntarily.

Last Monday evening the choir gave a Christmas recital of motets at the Abbey. The program consisted of unaccompanied motets, the Vaughan Williams Mass, and a hymn for chorus, semi-chorus, and organ. The Palestrina five-voice *O Beata et Gloriosa Trinitas*, was included, together with Alan Gray's eight-part *Dixit Dominus*, a bold and vigorous piece of work, and thoroughly effective. The singing throughout the evening was exceedingly good, the beauty and blend of tone being well maintained.

A recital of an unusual nature was given in St. Alban's, Holborn, last Tuesday, when the Tudor Singers, a party of ten vocalists conducted by Mr. Cuthbert Bates, performed a varied program of sacred, unaccompanied, medieval music. A number of motets, carols, and extracts from Masses were sung, written by such composers as Palestrina, Byrd, Weelkes, and Morley. The singing of Byrd's motets *Iustorum animae* and *Vigilate*, and the *Agnus Dei* out of his five-part Mass, was admirable. The rendering of the two old carols—Up, Good Christian Folk, and Listen, and Earthly Friends do Change and Falter—was original and captivating, while that of Palestrina's motet *Assumpta est Maria* for six voices was a really great achievement.

The recital opened and closed with prayers. The program being long and varied, it was impossible to provide a full statement of the words, but a free translation of the Latin motets was read by the precentor (Fr. Spence) before they were sung. There can be no doubt that when adequately performed such recitals are of great spiritual and educational value.

THE FIVE SISTERS WINDOW OF YORK MINSTER

One of the earliest public engagements of the Duchess of York on her return from South Africa will be the unveiling of the Five Sisters window in York Minster. The York glass is unlike anything to be found in any other famous church in the world. It is said by a leading authority that the repaired windows at York have gained enormously in beauty as a result of the work done by means of the York Minster Windows Preservation Fund, according to the plan of cleaning and restoring devised by Mr. R. C. Green, the Clerk of the Works at the Minster.

The Five Sisters window is being rereaded with twelfth-century lead from Rievaulx. Altogether £17,725 has been spent on the work. Since 1918 thirty-one windows have been reread and rereaded.

It may be remembered that the windows were removed during the war to save them from risk of damage by aircraft, and it is their replacement that has provided the opportunity of thorough examination and restoration. How they came to be taken down was disclosed by the Archbishop of York at a meeting of the Fund last week. Bombs had fallen within three or four hundred yards of the Minster. "The next morning," said the Archbishop, "I went straight to dear old Dean Purey Cust, and I said to him, 'My dear dean, you must have every possible window down at once and stored away where you can find a place of safety.' There is no harm in saying it now he has passed—but the old Dean broke down completely, and said, 'After all these windows have been to me?' I said: 'You must forgive me, but I must be inexorable; I feel I am representing not only the people of Yorkshire, but the civilized world, and I cannot leave this room until you assure me you will at once begin to take down those windows?' The Dean gave me his promise, and gradually, as he was able, he fulfilled it, so that a very large proportion, as they could be safely moved, were taken down and preserved from any danger that might have arisen."

DEATH OF FR. WESTALL

There has just passed to his eternal rest Henry Westall, founder and faithful priest, since 1883, of St. Cuthbert's, Kensington, which means the earthly loss to many old and present parishioners of a much-loved friend. Reaching the great age of eighty-six, and of late years suffering much, Fr. Westall yet remained at his post, and, as lately as Sunday week, took his share in the services of St. Cuthbert's. On the following morning what proved to be the fatal illness began, and for some days he was in great suffering, later becoming unconscious, and dying last Sunday at noon while the Holy Sacrifice was being offered in the church adjacent. On Wednesday in last week, before unconsciousness supervened, to his great comfort the Bishop of London made time in his crowded life to spend a part of that day with the dying priest, bringing with him those rich gifts of love and sympathy of which his lordship is so abundantly possessed. It was a gracious and fatherly action, and appreciated by the people of St. Cuthbert's more than they can say.

UNITY OF THE CHURCH

Replying to an address of welcome from the Dean and Chapter of the Cathedral in connection with the recent jubilee celebration at St. Fin Barre's Cathedral, Cork, the Primate, Dr. D'Arcy, said:

"Your Cathedral, consecrated to its holy purpose in the momentous year of Disestablishment, appears again, after half a century of blessing, as a symbol and pledge of hope at another critical epoch in the history of our church and country.

"God has for our Church of Ireland, I firmly believe, a mission of special value for this time of difficulty and uncertainty. North, South, East, and West, our

Church is one, and will remain united. She constitutes a bond of union, native to the soil, linked with all the past of our history, and more and more realizing her calling to serve her Lord among her own people in their own land."

A MASQUE OF EPIPHANY

A Nativity play, entitled *A Masque of Epiphany*, was performed in the presence of a large congregation at Christ Church, Westminster, last Sunday afternoon. The masque was specially written by Miss Vera Walker, and the performers were members of the congregations of Christ Church, Westminster, and the King's Weigh House Chapel, Duke Street. Divided appropriately into five parts, the masque begins with the Spirit of Humanity voicing the cry of those who feel the presence of God everywhere, yet do not understand His nature or His name. The anguishing cry is answered by the Angel of the Day Star, who promises success if men search faithfully. Then follows the worship of power, the acknowledgment of wisdom, and the search for good, in which the Three Wise Men appear. The play ends with the finding of love and the appearance of the Holy Family. The early stages of the unceasing search for God are illustrated by scenes showing Africans, Indian women, and Chinese worshippers at their devotions. Finally at the summons of the Angel of the Day Star, all the seekers bow in homage before the infant Saviour, while the choir bursts into hymns of thanksgiving.

The entire performance was admirably carried through with a befitting sense of reverence. It was repeated on Monday and Tuesday evening at Christ Church, and will be presented on the evenings of January 6th, Epiphany; 7th; and on Sunday afternoon, January 11th, at the King's Weigh House Chapel.

GEORGE PARSONS.

INAUGURATION OF GOVERNOR NELLIE TAYLOE ROSS

CHEYENNE, WYO.—With a very simple program in an inaugural ceremony which lasted but sixteen minutes, Mrs. Nellie Tayloe Ross was inducted as chief executive of the commonwealth of Wyoming, the first woman to be governor of a state in the country's history. Mrs. Ross entered the Senate chamber of the Capitol building accompanied by acting-Governor Lucas, Chief Justice Potter, and the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming. The brief and historic ceremony, touching because of the recent death of her husband, whom Mrs. Ross succeeds as governor, was begun by prayer by Bishop Thomas, who said:

"O Lord, our Governor, whose glory is in all the world, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, Look down from Heaven, we humbly beseech Thee, upon this Thy servant to whom the Governorship of this State has been committed. Enable her with Thy presence; strengthen her with Thy might; stimulate her with Thy wisdom; give her an understanding heart; bestow upon her a pure intention, patient faith, and sufficient success in the exercise of her high office; give her perfect confidence in Thee; grant her knowledge that Thy strength is made perfect in weakness; take from her all fear and misgiving; and may she commit herself wholly to Thy guidance, to whom with the Father and the Holy Ghost be all honor and glory, world without end. Amen."

Mrs. Ross is a Churchwoman and member of St. Mark's Parish, Cheyenne.

Nova Scotia Consecrates its New Bishop Coadjutor

Teacher's Hostel at Saskatoon—
New Year's Party for Newcomers
—Ukrainian Ordained to Priest-
hood

The Living Church News Bureau
Toronto, Jan. 6, 1925

THE CONSECRATION OF THE REV. JOHN HACKENLEY as Bishop Coadjutor of Nova Scotia takes place today at All Saints' Cathedral, Halifax. The consecrators will be the Archbishop of Nova Scotia, the Bishop of Fredericton, and the Bishop of Quebec. The sermon is to be preached by Rev. Canon E. A. Harris, of Mahone Bay.

Before leaving his parish at North Sydney, the bishop-elect was the recipient of many gifts, including one from the business men of the town, and one from the ministers of all Communion, including the priests of the Roman Church. Yesterday King's College conferred on him the degree of Doctor of Divinity.

TEACHERS' HOSTEL AT SASKATOON

Erected at a cost of \$41,000, supplied by the Ladies' Association of the Colonial and Continental Church Society, London, England, the new Teachers' Hostel, directly opposite the Normal School, Saskatoon, was formally opened and dedicated by the Rt. Rev. George Exton Lloyd, D.D., Bishop of Saskatchewan. More than one hundred and fifty guests were present for the ceremony and the reception which followed.

Messages of congratulation were received from His Grace, the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land and Primate of Canada; Dr. Mullins, London Secretary of the C. C. C. S.; Miss Stacey, chief secretary of the Ladies' Association of the C. C. C. S., for herself and on behalf of the committee; the Bishop of Edmonton and Mrs. Grey; the Bishop of Keewatin and Mrs. Dewdney; Canon Pierce Goulding and Mrs. Goulding, of Edmonton; the Rev. Canon McKim and the Rev. Henry Wallace, of Prince Albert.

Great praise was paid Miss Bashford and the directorate of the hostel on the enterprise started in Saskatoon with the dedication of the first Teachers' Hostel on Elliott Street in 1913. The purpose of the institution has been loyally upheld even during the disturbing war years which to some extent prevented the arrival of as many prospective teachers from the Old Country as it was hoped would receive accommodation at the Hostel. Through its instrumentality more than four hundred teachers have been placed in isolated and remote districts on the Saskatchewan prairies, all but two keeping strictly their promise to give this service.

AMONG THE CANADIAN CLERGY

The Ven. A. W. Watson, who was appointed Archdeacon of Prince Edward Island in 1916 has resigned, the resignation taking effect on December 31st.

Previous to his appointment to the office of Archdeacon he ministered faithfully for some years in the Parish of Kensington. Last year the Archdeacon was elected rector of St. Mark's Church, Halifax, which necessitates his absence from the Island. While the many friends

of Archdeacon Watson will regret his official severance with the Island, they will be pleased to know he will retain the title of Archdeacon, although for the present without jurisdiction.

The Archbishop of Nova Scotia has appointed the Rev. Charles De Wolfe White, rector of Summerside and rural dean, to succeed to the office of Archdeacon of Prince Edward Island. The new Archdeacon has been connected with the Diocese of Nova Scotia through all his ministry, and his appointment is a decidedly popular one. Like his predecessor, he is a graduate of King's College.

PRIEST-VICAR INDUCTED

With the impressive service of induction provided by the Canadian Book of Common Prayer, the Rev. Capt. Frederick C. Ward-Whate, the newly-appointed priest-vicar of St. Alban's Cathedral, was inducted at the Sunday evening service by the Rt. Rev. J. F. Sweeney, Bishop of Toronto.

Assisting his Lordship in the institution ceremonies were the Rev. Canon A. W. MacNab, the Rev. Canon G. R. B. Morley, the Rev. Canon Chas. W. Vernon, and the Rev. Percy Coulthurst. At both morning and evening services large congregations were present.

The Bishop acknowledged the very handsome New Year's gift from the congregation, a beautiful set of silver vases, which had been presented to himself and Mrs. Sweeney on the twenty-fifth anniversary of their wedding, and which indicated the affection of his congregation. The Bishop outlined the various duties of the new priest-vicar, stating that he would be responsible for all regular and special services, pastoral visitations, and supervision of all institutional branches of the church.

The new priest-vicar announced it would be his aim and objective to lend every aid in his power to the completing of the Cathedral. He pointed out that, in 1930, Bishop Sweeney would attain the fiftieth year since his ordination to the priesthood. Mr. Ward-Whate called upon the congregation to cooperate with him in seeing that sufficient funds were raised to have St. Alban's Cathedral absolutely completed by that date, so that Bishop Sweeney would have the satisfaction of seeing the structure finished in the year he celebrated the jubilee of his ordination.

Before leaving his old parish at Lunenburg, Nova Scotia, Mr. Ward-Whate was the recipient of an address and a purse of gold. The Orange Order in Nova Scotia gave him a beautiful silver tea service.

NEW YEAR'S PARTY FOR NEWCOMERS

A delightful New Year's dinner and party was given by the workers of the Welcome and Welfare Department of the Council for Social Service of the Church of England in Canada for a number of newcomers whom the office of the Council had been brought into contact with during the past year. Toc H., Simcoe Street, Toronto, not only loaned its large dining room and chef for the purpose, but its members entered enthusiastically into the entertainment of the pleased men, women, and children who were the guests. The guests were received by Mrs. M. C. Payne

and Miss Evelyn Jay, welcome and welfare workers of the Council, and Miss Kingstone, Social Service Secretary of the Toronto Diocesan W. A., and by Mrs. Frost, Mrs. Nealon, Mrs. Mounce, and Mrs. Williams, all of whom are parochial Social Service Secretaries of the W. A. Mrs. H. D. Warren, Miss Connell, head of the Church of England Deaconess House, and Robert Verity, were welcome visitors.

Brief words of welcome and encouragement were given by Canon Vernon, General Secretary of the Council for Social Service the Rev. J. E. Gibson, Immigration Chaplain of the Diocese of Toronto, and Mrs. Payne.

UKRAINIAN ORDAINED TO THE PRIESTHOOD

An interesting service was held at St. John's Church, Thorold, when the Rev. C. J. Lamb and the Rev. M. C. Chawrink were elevated to the priesthood by the Rt. Rev. W. R. Clark, D.D., Bishop of Niagara. The Rev. Mr. Chawrink is the first Ukrainian to be ordained in Canada as a priest of the Church of England. He has conducted missionary work among the foreign-born at Thorold and environs very successfully for some time past. The Rev. A. H. Howitt delivered the sermon, while Canon Piper, Canon Davis, Archdeacon Perry, and the Rev. Messrs. Harper and Gavillier assisted the Bishop.

MISCELLANEOUS NEWS

Bishop Reeve, until recently Assistant Bishop of Toronto, on his eighty-first birthday was presented by the Bishop of Toronto with an illuminated address, on behalf of the Executive Committee of the Diocese. The address expressed regret that, owing to ill-health, the recipient had been compelled to resign as Assistant Bishop, and appreciation of his services in the Diocese during the last seventeen years—first in the capacity of assistant to the late Archbishop Sweatman, and later to the present Bishop. Present at the presentation were the Rev. Canon Cody, the Rev. Canon Brain, the Rev. F. H. Hartley, Thomas Mortimer, J. R. Roaf, and J. M. McWhinney.

The Rev. Canon Savers, of Cobourg, has been appointed to St. Matthew's Church, Toronto.

The Rev. C. J. Markham, curate of Trinity Church, St. John, was presented on December 21st by the various church organizations with a beautiful portable communion service of sterling silver.

The Rev. Gordon E. Hern has been formally inducted as rector of St. Paul's Church, Dunnville, Ont. The service was conducted by the Ven. Archdeacon Mackintosh, of Dundas, with the Rev. F. H. Cosgrave as special preacher.

The Rev. Charles F. Pashler has been inducted as rector of St. Bartholomew's, Toronto, the sermon being preached by the retiring rector, Canon Morley. The Bishop commented on the fact that from childhood Mr. Pashler had been connected with St. Bartholomew's, as choir boy, Sunday School scholar, and teacher, lay reader, curate, priest-in-charge, and now as rector.

The Rev. Canon T. R. Davis, formerly of Sarnia, now residing in Vancouver, B. C., lately celebrated the fiftieth anniversary of his ordination in that city. A celebration of Holy Communion was held at St. Mary's Church, Kerrisdale, B. C., by Bishop dePencier, Archdeacon Heathscote, and the Rev. C. S. McGaffin, and attended by the clergy and deanery and the immediate family of Canon Davis.

Canon Brain, rector of St. Michael and All Angels' Church, Toronto, was asked

by the session of the neighboring Presbyterian Church, St. Columba, to preside at their congregational meeting, when six speakers, three to each side, debated the question of Union.

The new church at Pointe Claire, Diocese of Montreal, was formally opened and dedicated in the absence of the Bishop by the Ven. Archdeacon Paterson-Smyth. Dean Carlisle preached the sermon.

Massachusetts Young People Plan Summer Camp Activities

A Rectory Endowment—A Down-town Church—The Cathedral Congregation

The Living Church News Bureau
Boston, Jan. 10, 1925

PLEDGING THEMSELVES TO FRATERNITY, loyalty, steadfastness, increase of camp spirit, and general advance, the Old Guard boys of Camp O-At-Ka met for the annual dinner in Boston on Monday evening, January 5th. Twenty-six parishes were represented by enthusiastic members who had spent one or more summers at the Sir Galahad Camp at Sebago Lake, Maine, and are looking forward to camping time in 1925.

Archdeacon Ernest J. Dennen, founder of the order, made the principal address, mentioning among other things the new features for the coming season. Among these were an enlarged chapel, new cabins, and new dishes. It was announced that Waldo E. Pratt, of Wellesley, had given \$2,000 to help in these needed improvements.

The new officers elected were: president, Harry Scott, of St. Paul's Church, Brookline; secretary-treasurer, Stanley Stevens, of St. Michael's Church, Marblehead.

At St. Stephen's Church, Lynn, on the same day was held a similar reunion for girls. It was for the Order of the Fleur de Lis, who have enjoyed one or more seasons at Camp O-At-Ka. More than seventy-five young women and girls were present, representing nine parishes in Massachusetts and one from Concord. N. H. Blanche Fleur Chapter of St. Stephen's is the parent chapter and naturally the largest in the Order, which has doubled its membership in little less than two years, and is still growing rapidly.

Among the features of the reunion were songs and stunts reminiscent of the joy of camp life, also the awarding of honors which include camp rings, pins, and head bands. The two having the greatest number of honors will have their names inscribed on the camp trophy. This year's winners were Miss Mildred Thompson and Miss Marian Nichols, both of Lynn. Attractive pictures were shown and camp refreshments served. All those present enrolled their names to attend the camp next summer, that is from August 22d to September 7th.

A RECTORY ENDOWMENT

An endowment of \$10,000 for the rectory and for the rector's library is the good fortune of St. John's Parish, Jamaica Plains, the Rev. Thomas C. Campbell, rector. In announcing this unique gift yesterday, Mr. Campbell said that this amount had "been received by the vestry to complete the endowment of the rectory. The rectory and its endowment of \$12,000 is now invested in the Trustees of Donations, although the equity is in the parish. The income of the endowment will be remitted to a committee of the vestry for the upkeep of the rectory.

Mr. Campbell added:

"The donor has requested that his name shall not be mentioned publicly in connection with the gift. The generous donor asserts that his devoted sisters were responsible for this provision of a comfortable home and its upkeep for the rector and succeeding rectors of St. John's parish, without any increased demands upon the parish budget for its maintenance. For this reason, the donor has made his intentions very clear that the vestry, in case any vestry in the future may not be large-minded, must not capitalize his gift as a part of the rector's salary. Provision is also made that, from time to time, if the income will permit it, the rector is to buy books out of income of the fund and leave them in the rectory to form a growing library, that the succeeding rectors may have access to helpful instruments for their study and work."

A DOWN-TOWN CHURCH

St. Matthew's Church, on Broadway, South Boston, which celebrated its hundredth anniversary a few years ago, having been a self-supporting parish until recently, has established a fund to be known as St. Matthew's Day Endowment Fund. The rector, the Rev. Frank M. Rathbone, made his appeal for the contributions of any size, the interest only to be used for the support of the parish. It is now a down-town church with almost none of its members located in the immediate vicinity. South Boston is overwhelmingly Roman Catholic; the Congregationalists, Baptists, and Methodists, formerly very strong, have each but one church in the district; the same is true of the Presbyterian and Unitarian. The Episcopal Church has three; two of them being under the Episcopal City Mission, the Church of the Redeemer and Grace Church. These parishes have all contributed largely to the suburban churches; many of the best workers in Greater Boston having received their Church training in South Boston. There is still great need of just such a church as St. Matthew's, and the ready response to the appeal shows abiding interest of those formerly attached to the parish as well as those now working there. The first name inscribed on the Book of Remembrance was Samuel Rea Orett, but the list is already growing rapidly.

THE CATHEDRAL CONGREGATION

The congregations at the services in the Cathedral are fluid, mobile, constantly changing. But the Cathedral congregation is a very real entity, which assembles once a year for the purpose of looking itself in the face. This year, as last, the annual meeting of this congregation took place on the evening of New Year's Day, and four hundred members came to the Cathedral crypt to greet the Dean and Mrs. Rousmaniere, and Rev. and Mrs. D. B. Aldrich, and to help each other in starting the New Year right. The big room was unusually attractive, with candle-lighted tables set on the stage, in promise of what was to follow the business meeting.

In beginning his remarks, the Dean thanked the members of the congregation for the many Christmas greetings which they had sent to him and Mrs. Rousmaniere, and proceeded to touch on some aspects of the year's life in the Cathedral. He spoke especially of the growth of the younger element in the congregation, with all its promise of increasing vitality; of the development of the Cathedral Library, which lent 154 volumes during the month of December; of the increase in the congregations at the evening services and at the Sunday afternoon service for children; of the varied work being done with the choir-boys, all of whom, among other good things, are learning to be qualified Red Cross life-savers; and of the splendid plans of the Committee on Adult Education. He expressed peculiar gratification at the large increase in the number of those receiving Holy Communion in the course of the year. In concluding, he called on all in the congregation to help build in the Cathedral a life of reverence to God, of loyalty to Jesus Christ, and of human fellowship and service.

Bishop Lawrence, who was present for the first time at a meeting of the congregation, spoke with satisfaction of the Cathedral spirit, and pointed out the peculiar function of the Cathedral as the church of the whole Diocese, rather than of a narrow parochial group, showing the ways in which its influence may be carried forth to enrich the life of all the parish churches of the Diocese.

PARISH MEETINGS

Massachusetts parishes are very much occupied this month with the annual parish meetings. As a rule these meetings are poorly attended. Interesting expedients are devised to increase the attendance. Turkey suppers! And then when it is seen that the parish quietly disperses after the turkey disappears, a promise is made of refreshments and a social gathering at the close of the evening. Even such an invitation does not prove overwhelmingly alluring. The real reason for this natural parish apathy is that nothing happens, no real issue is discussed, and no real election takes place. How to change this deplorable condition is another question.

In a few Massachusetts parishes there is a real rotation of vestrymen. No vestryman can serve continuously more than three years. But this is rather a mechanical expedient to weed out the unfit. No business concern would mechanically change its board of directors.

Why not increase the directorate? St. Paul's Church, Brockton, has the most alive vestry that I know of in Massachusetts. It is also the largest one that is known to me. It is composed of twelve members with the wardens, clerk, and treasurer in addition. I say it is most alive in the sense that, it is my impression, this vestry has the highest percentage of monthly attendance at its meetings of any vestry in Massachusetts. Unless sickness interferes, every vestryman attends this monthly meeting, and each month his attendance is publicly recorded in the parish monthly, so that the whole parish may accurately know the record.

Another good feature of this vestry is that it is really nominated from the parish. Printed slips are sent out in advance to every member of the parish, asking for nominations. These nominations are printed on the parish ballot and formally voted on at the annual parish meeting.

RALPH M. HARPER.

New York Plans Mammoth Campaign to Complete Cathedral of St. John

**Organizations to Participate—
Bishop Manning Sanguine—The
Women's Transept**

The Living Church News Bureau
New York, Jan. 8, 1925

THE PROGRAM FOR THE MASS-MEETING to be held in Madison Square Garden on Sunday evening, January 18th, to inaugurate the intensive canvass for funds to complete the Cathedral of St. John the Divine was announced Friday by the Rt. Rev. William T. Manning, D.D., Bishop of New York.

Addresses limited to five minutes each will be made by prominent men and women interested in the movement to complete the Cathedral, and very brief reports will be made by the chairmen of various divisions of the Committee on Community Cooperation.

Admission to the mass-meeting is to be by tickets, for which no charge will be made. Blocks of tickets were sent to rectors, parish chairmen, and the chairmen of community committees, for distribution to their groups. The tickets may also be obtained by all who desire them from the Committee for Completing the Cathedral at its office in the Old Synod House at the Cathedral.

Bishop Manning said the other day that approximately one-fourth of the necessary \$15,000,000 was in hand or pledged. The Bishop and the Committee for Completing the Cathedral hope that the fund will be completed during the campaign, which will be inaugurated by the mass-meeting and will continue through January 29th.

The program which will be broadcasted

by W.E.A.F., includes as speakers some of the most eminent men of the city. A combined choir of between 1,200 and 1,500 voices is being organized under the direction of a committee headed by Dr. Miles Farrow, organist and master of choristers at the Cathedral.

ORGANIZATIONS TO PARTICIPATE

Architects, painters, sculptors, musicians, and actors who form the Arts Division of the Citizens' Committee for Completing the Cathedral of St. John the Divine will have as their objective the raising of \$150,000 to construct one of the bays in the nave, it was announced by Professor Alfred D. F. Hamlin, chairman of the Division, at a luncheon at the Hotel Astor held on January 5th.

The luncheon was attended by more than thirty prominent representatives of the five groups which make up the division. Committees are now being formed under the chairmanship of Thomas Hastings, for the architects; Walter Damrosch, for the musicians; Charles Keck, for the sculptors; Childe Hassam for the painters; and Frank Gillmore for the actors.

The Rev. Canon H. A. Prichard, Acting Dean of the Cathedral, described the building up of the vast organization which will participate in the campaign opening January 18th. First, he said, the aid of all the parishes in the Diocese was enlisted. Next came the formation of the Citizens' Committee, of which the Arts group is one of ten divisions.

"This latter meant the arresting of the attention of the great City of New York," he said. "The response has been perfectly remarkable; everybody, apparently, wants to help build the Cathedral."

He explained that it is planned to have every phase of the city's activity represented at the mammoth Madison Square Garden meeting which will open the campaign Sunday evening, January 18th.

BISHOP MANNING SANGUINE

On Monday evening, a dinner and conference of Church committees for the District of Central Manhattan was held at the Hotel Roosevelt. Bishop Manning, Justice Edward R. Finch, and Joseph P. Day delivered addresses. About one hundred attended, among them, representatives of some of the largest churches in that district who reported great enthusiasm in their parishes and that they were busily preparing for the mass-meeting at Madison Square Garden on the night of January 18th, which is to open the \$15,000,000 drive.

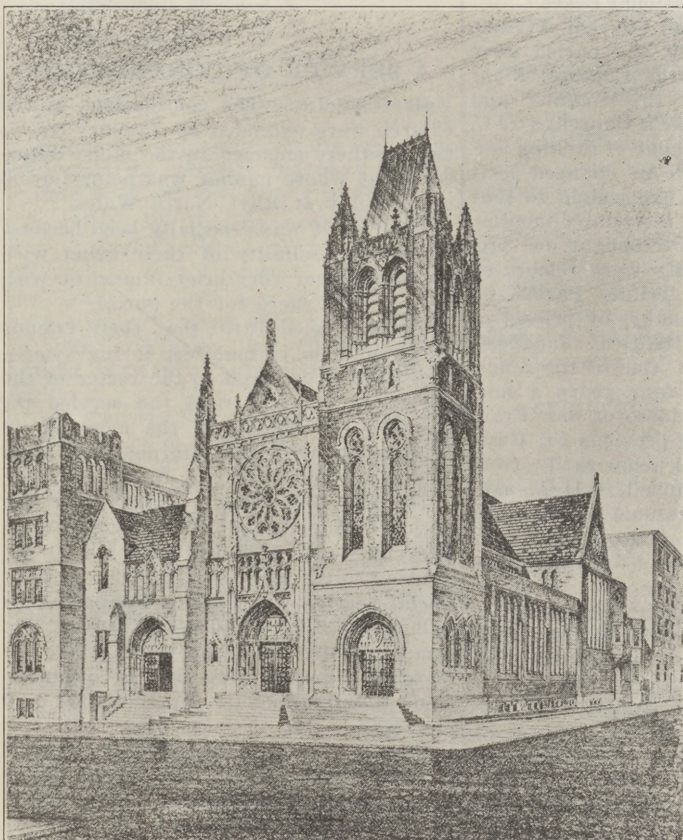
"We already have a goodly sum definitely assured," said Bishop Manning, who was introduced by Justice Finch. "We have enough to make the project a settled fact. We are going to see those walls begin to rise this spring."

The statement was received with an outburst of applause.

Before calling on Bishop Manning, Justice Finch said there was not one Cathedral in the United States which people go on pilgrimages to see, whereas people from all over the world make pilgrimages to old world Cathedrals.

Joseph P. Day, of the Business Men's Division reported for Chairman Haley Fiske, and announced that a group of prominent men in various commercial and other lines had decided to enlist their efforts on behalf of the project.

At a meeting of the Junior Emergency Relief Society, held on January 6th, Bishop Manning said: "We have assurances that this Cathedral of St. John the Divine will be built, because New York has set out to get enough for the



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construction of the entire edifice, and what New York sets out to do it accomplishes. We are building not for now, but for all time to come. We are going to raise up this great witness for our God, our city, our nation, and mankind."

THE WOMEN'S TRANSEPT

One of the transepts of the Cathedral will be the goal of the women's division of the Committee on Community Coöperation, it was decided unanimously at a meeting attended by several hundred women on the afternoon of January 8th, in the rooms of the Church League Club at the Allerton House. The transept will cost \$1,000,000.

Mrs. Hamilton Fairfax, chairman of the women's division, presided at the meeting, which filled the large rooms and overflowed into the entrance hall. Canon Prichard, one of the speakers, said:

"I believe if all the Episcopalians in New York were to go broke over night—which is not likely—that the rest of the people in New York City would go ahead and build this Cathedral anyway, so great is the interest that is being manifested."

He related as a typical instance of this interest the receiving yesterday morning of a check for \$300 from a Presbyterian woman, as the result of hearing about the Cathedral campaign from her son, a student in a preparatory school where Canon Prichard had spoken.

RELIGIOUS OBSERVANCES

There is, liturgically speaking, no "Second Sunday after Christmas," though the proposals for Prayer-Book Revision include a Collect, Epistle, and Gospel for such a Sunday when it occurs, and our Lectionary has for a long time provided proper lessons for its occurrence. The Roman Communion avoids the anomaly of keeping it as the Sunday within the octave of a festival that is itself the octave day of Christmas (the Circumcision) by celebrating on this Sunday the Feast of the Holy Name of Jesus, which ordinarily is observed on the morrow of the Circumcision. Some of our churches, realizing that many persons would not be able to attend service on the Feast of the Epiphany itself, anticipated its observance last Sunday by use of the Collect, Epistle, and Gospel of the Feast, and, in one case at least, with a solemn procession both morning and evening.

At the Cathedral, the preacher at the Choral Eucharist was the Rev. F. J. Foakes-Jackson, D.D., of the Union Theological Seminary. In the afternoon was held the Young People's Service arranged especially for the pupils of city and out-of-town schools who were still on Christmas vacation. A goodly representation of nearly all the prominent schools in and around New York, and in New England, with parents, teachers, and friends, filled the crossing. Before and after Evensong, groups of young people and their parents visited the chapels and other points of interest in the Cathedral. The speakers at the service were Bishop Manning and the acting Dean, the Rev. Canon Prichard, both of whom emphasized in a telling way the meaning and value of the Cathedral, encouraging the young people to take their part in its completion. As is well known, this part, in a material way, will be the erection of the Young People's Arch, connecting the nave with the crossing. Offering-boxes were distributed to those young people who had not already received them.

The Very Rev. Leonard Hodgson, D.D., Dean of Divinity at Magdalene College, Oxford, delivered a series of lectures at

the General Theological Seminary on January 5th, 6th, 7th, and 9th. His subject was The Place of Reason in Modern Christian Apologetics. A series of lectures on Pastoral Theology is announced for this semester, the lecturers and subjects being: The Rev. Ernest M. Stires, D.D., three lectures on The Evangelical Note in Preaching, The Use of the New Testament, the Missionary Sermon; the Rev. Z. B. T. Phillips, D.D., six lectures on The Use of the Old Testament; the Rev. Herbert M. Denslow, D.D., six lectures on The Use of the Prayer Book; the Rt. Rev. Philip M. Rhinelander, D.D., six lectures on Expository Preaching; the Rev. William Harman van Allen, S.T.D., six lectures on Preaching the Church's Faith; the Rev. W. J. Loaring-Clark on Preaching Missions and Retreats; the Rt. Rev. Charles L. Slattery, D.D., three lectures on Practical Hints on Preaching.

Under the auspices of the New York Altar Guild, four lectures on Symbolism will be given on Friday mornings, at 11:30, in the Church of the Transfiguration, from January 16th through February 6th. The lecturers will be the Rev. Shirley C. Hughson, O.H.C., and the rector of the parish, the Rev. J. H. Randolph Ray, D.D.

GENERAL NEWS NOTES

The Rt. Rev. Frank Du Moulin, D.D., some time Bishop Coadjutor of Ohio, who has been special preacher at the Church of the Ascension for several weeks past, preached his last sermon there on January 4th, on the eve of his departure for Europe.

The Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, was the special preacher on Sunday morning at the Church of the Resurrection. At Grace Church, under provision of the canon, the preacher at later Evensong (a service held in addition to three prescribed Prayer Book Services) was the Rev. W. P. Merrill, D.D., an eminent Presbyterian divine, who spoke on The Christian Responsibility for International Peace.

In St. Luke's Church, Convent Avenue, the combined choirs of the parish gave the first rendition of the Cantata, *Light Eternal*, composed by the organist and choirmaster of St. Luke's Church, Dr. C. Whitney Coombs. The hour of evening service at St. Luke's will be changed next Sunday, January 11th, from eight to four o'clock, for the rest of the winter months.

Entirely without forethought or prearrangement, Eucharists were celebrated in St. Luke's Chapel, Trinity Parish, on the Feast of the Epiphany, by priests of three different nationalities, Japanese, English, and American. One of the American priests was for four years a missionary among the Chinese of San Francisco. On the Saturday previous Fr. Hawkins, O.H.C., invalidated temporarily from Liberia, and Fr. Campbell, O.H.C., sailing that morning to resume his work in the Liberian Mission of the Order, celebrated the Holy Sacrifice in St. Luke's Church.

On the evening of the Epiphany, a mystery play was given at St. Clement's Church by the young people of the congregation and church school.

The Rev. Arthur H. Judge, D.D., for many years rector of St. Matthew's Church, and since the consolidation of St. Matthew's with the parish of Zion and St. Timothy, rector-emeritus of the Church of St. Matthew and St. Timothy, has resigned from this position and is making an extended visit to the Pacific Coast. Dr. Judge's many friends among both the clergy and the laity will be happy

to know that he intends to return to New York in the spring.

At a recent meeting of the Churchman's Association, the Rev. Gustav A. Carstensen, D.D., was the recipient of praise and congratulation for his ten years of work in the Association as Chairman of the Committee on Speakers. The Rt. Rev. Herbert Shipman, D.D., was elected president of the Association for the year 1925.

THOMAS J. WILLIAMS.

CLERGYMAN INJURED

GUTHRIE, OKLA.—The Rev. Herbert B. Morris, minister of Trinity Church, Guthrie, was very seriously injured by a gas explosion on January 3d, and will be prevented from conducting services for six or eight weeks.

Together with one of the women workers of the church and Mr. Trapnell, president of the church committee, Mr. Morris was seeking an apparent gas leak in the parish house, and Mr. Trapnell, who is a master plumber, lit a match. Immediately there was a terrific explosion, in which all three were seriously burned, particularly about the face and hands.

A CHURCH SCHOOL TIME CLOCK

ATLANTA, GA.—The Church school of St. Philip's Cathedral, Atlanta, has just installed a time clock which keeps accurate records of the attendance of its Atlanta scholars. As each child enters the school room, he punches the clock. When he is on time it registers in one color of ink, but when he is late another color is shown. It has caused quite a sensation and some children arrive an hour ahead of school time to take no chances on being late. The choir of the Cathedral has visited the Veterans' Hospital and Grady Hospital in Atlanta during the holidays and sung Christmas carols in both institutions to the joy of the inmates.

A SERVICE OF CONSOLATION

BEDFORD, IND.—The consolations of the Church were extended on January 5th to two brothers engaged in the stone industry here, whose mother was being buried on that day at Rhyl, North Wales.

Their grief was especially keen because of the impossibility of their being with her during her very brief illness, or with their family there for the burial.

These seemed little that their friends here could do to manifest loving sympathy, until it occurred to the rector of the parish to offer to read the service for them in the church in the morning, to synchronize with the afternoon burial in Wales, six hours later by the clock.

The offer being gladly accepted and the notice duly given out, forty people, with the choir and organist, gathered at St. John's Church at 8:30 A.M. The complete burial service was read, accompanied by hymns, creed, and additional prayers, the organ playing the Dead March after the blessing. Flowers were sent by organizations and individuals for the altar and chancel.

The result was unspeakable comfort to the mourners far from their native home, emphasizing the unity of the Spirit and of the faith, and through the definite and appropriate things which their friends and the Church could do for them, new strength and courage to return to their daily duties.

Diocesan Executive Secretaries Hold an Important Conference

Church Work at University of Chicago—The Work of Chase House—The Diocesan Convention

The Living Church News Bureau
Chicago, Jan. 10, 1925

THE PROGRAM OF THE FIELD DEPARTMENT of the Church was outlined and financial proposals of the Church were discussed at a conference of more than sixty diocesan secretaries and field representatives of fifty dioceses held in Highland Park, Chicago, January 8th to the 9th. The conference was the largest of its kind ever held.

The Rev. R. Bland Mitchell, executive secretary of the Field Department of New York, was made chairman of the conference, and the Rev. J. G. Larsen, of Spokane, Wash., secretary.

Chairman Mitchell outlined the work of the field division and the purpose of the conference in the opening address. The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, was to have opened the meeting, but was absent because of his sister's death. Sixty secretaries, from more than thirty dioceses, answered the opening roll call.

Lay Leadership was the subject of an address by Mr. J. M. Miller, Executive Secretary of the District of South Dakota. On the development of lay leadership depends largely the future progress of the Church, Mr. Miller said. He declared that the age-old antagonism between clergy and laymen must be eliminated by a thorough understanding between the two groups and through coöperation. He continued that lay leadership need not replace the work of the clergy, but should only supplement and aid it.

"Neither the clergy nor the laity ought to go it alone," Mr. Miller asserted. "Both are needed in the processes of man's evolution toward the ultimate perfect man. The success of the Church in developing lay leadership depends wholly upon the willingness to accept it and the good will to back it on the part of the clergy."

The Rev. W. R. Noe, executive secretary of East Carolina, outlined the methods used in that Diocese to advance lay leadership. A layman's association has been organized there with much success, he stated, declaring that laymen take a leading part in all the activities of the church.

The Church Service League was the subject of an extended discussion on the advisability of promoting further the league. The Rev. W. H. Milton, D.D., of Wilmington, N. C., led the discussion, at the conclusion of which the conference adopted resolutions declaring that confusion in advancing the Church's Program would be assisted "if the Church officially, through its Field Department, limits itself to the effort to secure the formation of parish councils," instead of the further promotion of the Service League. The meeting declared, however, that this policy should apply only to parishes not yet organized.

Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, outlined the financial program of the Church which will be presented to the General Convention in New Orleans next summer. The program calls for separation of Field Work financed by the Coun-

cil and the domestic activities under its control. Repayment of the Church debt would be accomplished also. There would also be Several important changes in financial procedure under the plan, which contemplates a budget of approximately \$18,000,000. The conference approved unanimously the program as offered by Mr. Franklin.

"The Twentieth Century world is a neighborhood world," the Rt. Rev. Fred. Ingley, D.D., Bishop Coadjutor of Colorado, declared, in a brief talk the opening day. "The aim of the Church in this century must be to make the world neighborly. The neighborhood trend today occurs for many of the modern discoveries and inventions, such as the telephone, radio, and automobile."

Proposed changes in literature circulated by the Field Department for the coming year were discussed by Chairman Mitchell. The Ven. William Dawson, Archdeacon of Madison, in the Diocese of Milwaukee, spoke on methods of reaching fifty per cent of the people not now supporting the Church Program.

"The Church has pauperized its people religiously," declared Archdeacon Dawson, "until fifty per cent of the members do not give their share toward the financial support of the Church. The people must be taught their responsibility in Church work. The first test of whether a man has an ounce of spirituality is whether he meets his financial obligations to his Church. The clergy are directly responsible for failure of members to give financially, because the same principles have not been applied to Church finances as are applied to business."

Sectional meetings were held with regard to the Church's Program in metropolitan, urban, and rural dioceses, and missionary districts having scattered population.

Resolutions adopted at the conclusion of the conference included:

Favoring promotion of lay leadership through a study by the Field Department; setting aside one-half day at the next conference for lay discussions.

Promotion of a publicity program in line with suggestions made by the Rev. R. F. Gibson, of New York, Publicity Director.

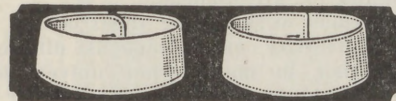
Endorsement of financial program presented by Mr. Franklin.

Endorsement of Bishops' Crusade.

CHURCH WORK AT THE UNIVERSITY OF CHICAGO

Work among the Church students at the University of Chicago has made progress during the last few months. The Rev. C. L. Street, student chaplain since the beginning of October, has been making a study of the student situation there, and finds that the relative strength of the different Churches in the student body is as follows: Methodist, 570; Presbyterian, 519; Baptists, 383; Jewish, 307; Roman Catholic, 273; Episcopalian, 229. These figures were taken from the registration cards filled out by the students when they entered the University at the beginning of the autumn quarter. Of the total of about 5,000 registrations at that time, some 1,200 students failed to give any Church preference. A number of Church students have been found who were not included in the original 229, so the actual number is somewhat larger

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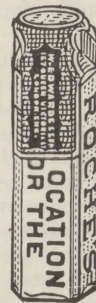
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than this. Of the Church students, whose names the student chaplain has, 97 are men and 132 are women.

Religious work among the students at the University of Chicago is different from that in many other universities, owing to the fact that a larger number of the students live in their homes in Chicago and not on the campus. About half the Church students are living at home. With this group, the student chaplain has an importance in helping the rector of their own parish church to keep them interested in the Church during their university course. Another interesting feature about the work at Chicago is that one-third of the students are graduate students. This again demands a somewhat different type of work from that generally done among undergraduates.

It is safe to say that most of the graduate students at the University of Chicago, whether in the School of Education, or in other departments, are going out to be the teachers and leaders of the youth of our country in many universities. Some of the best work in giving students moral and spiritual inspiration can be done indirectly by teachers in the class room. For this reason a graduate center like the University of Chicago presents to the Church a particular challenge.

The Church students' organization at the University is the St. Mark's Society, which has been established for some seven or eight years. A dinner is held once every quarter in order to get the Church students together. At the fall dinner, Bishop Anderson and Bishop Griswold were the speakers. The regular meetings are held every two weeks. The last meeting, on January 8th, was addressed by the Rev. F. C. F. Randolph, student chaplain at Ohio State, who spoke about the work of the National Student Council. The winter dinner of the St. Mark's Society is to be held on January 22d.

THE WORK OF CHASE HOUSE

At the third annual Silver Tea of Chase House, held January 8th, Deaconess Fuller gave a short report setting forth the four departments which have their home within Chase House, and the manner of their support. They are, the Day Nursery and Kindergarten, the various clubs, scout troops, mothers' meetings, etc., the five City Mission Deaconesses who work in the institutions of city, county, and state, and the Chicago Church Training School, which, in its yet short existence, has graduated five women and sent them out into four dioceses.

After showing that Chase House was meeting a most urgent need in the neighborhood, and telling of the appreciation shown by those who benefit by its friendship, Deaconess Fuller explained that all this work depended entirely upon voluntary contributions throughout the Diocese for salaries, equipment, summer school, etc., the diocesan funds being insufficient to do more than meet the barest overhead expense. She begged for as warm support in 1925 as she had received heretofore, that the Church's contribution, especially to a better environment for the young people, might reach yet further than at present.

An address was made by Miss Jane Addams, who came to inspire the workers and supporters of Chase House by recalling the wonderful work of Toynbee Hall, the first Church Settlement in England. She showed how, though the work changed as years went by, and might even be moved to a new locality, the roots of its first success grew and blossomed again wherever they were replanted. Miss

Addams characterized the value of settlement work as being a "minute and conscientious knowledge" of the people among whom it grew up, and "intimacy" of friendship of which she predicted a possibility of greater outcome in practical reforms than through larger movements, and she congratulated the Diocese of Chicago that, though late in starting such work, they had a House now able to share in these opportunities.

Tea was served and contributions were given towards a sun-porch for the Day Nursery amounting to more than \$100.

THE DIOCESAN CONVENTION

The eighty-eighth annual diocesan Convention takes place at the Church of the Epiphany, on Tuesday and Wednesday, February 3d and 4th. The Convention will be preceded by a dinner under the auspices of the Church Club, at which the speakers will be Bishop Griswold and the Rev. Middleton S. Barnwell, Field Secretary of the National Council. There will be a corporate communion of the clergy and lay delegates at eight o'clock on Tuesday morning, and the Convention will meet for business at ten. Following the custom of recent years, there will be numerous conferences and meetings in the interests of various departments of Church work. After the Convention business on Tuesday afternoon, there will be a conference of the work of the Brotherhood of St. Andrew, and the Young People's Society will hold its annual meeting.

From seven-fifteen to eight-fifteen, conferences will be held at Chase House on Church Extension, Bishop Griswold, chairman; on Religious Education, dealing particularly with the subject of The Smaller Church School, Bishop Page, leader; and on Social Service, the Rev. Charles L. Street, vice-chairman. The subject of this latter conference will be Moving Picture Censorship, the speaker to be Miss Miller of the Board of Censors. A mass meeting will be held at

Healing in the Holy Communion

A little pamphlet of 50 pages, with art binding, title in gold, has just been published by the Society of the Nazarene, entitled "Come Unto Me" by Ethel Esselstyn Tulloch, which gives, in the form of a devotional narrative, a beautiful exposition of the Communion Office as a Service of Healing. The language is not technical, yet the booklet will appeal to every class of reader and will be warmly welcomed by the clergy for distribution among the sick and those who seek for Sacramental Healing. The price is only 25 cts., and copies may be obtained from the Society of the Nazarene, Mountain Lakes, N. J., or from the author at 2243 Front St., San Diego, Cal.

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eight-fifteen in the Church of the Epiphany under the auspices of the Diocesan Young People's Association, at which the speakers will be Bishop Anderson and Bishop Page. On the afternoon of Tuesday, conferences will be held at Epiphany parish house and at Chase House in the interests of the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King.

CHURCH WORKERS IN UNIVERSITIES MEET

The annual meeting of the Conference of Church Workers in Universities was held at the Chicago Beach Hotel from January 7th to the 9th. There was a discussion of various subjects of interest to University workers from all parts of the country. On Wednesday morning, Dr. C. R. Griffith, of the Department of Psychology of the University of Illinois, read a paper on The Effect of Fraternity Life on the Religious Life of Students. Dr. Griffith's paper was based on a questionnaire filled out by fifty students at the University of Illinois. He said that the students were unanimous in their admiration of Jesus Christ as a leader and an example, and that they agreed on the value of the Church as an institution, but that very few of them went to church. "Most of the students said they liked a quiet service and enjoyed ceremony and ritual," Dr. Griffith said. The question about how students observed Sunday brought out the fact that most of them spent it in sleeping, talking, reading the newspaper, or making up studies. It was agreed by those present that what Dr. Griffith said was true at most of the universities and applied to non-fraternity men as well as fraternity men. President Hughes, of Miami University, discussed the attitude of State University administrations toward the religious life of students. Special conferences were held for new student workers, workers among women, preachers to students, and veteran student workers. The representatives of the Church present were Miss Agnes Hall, the Rev. F. C. F. Randolph, the Rev. E. B. Taylor, the Rev. Harry S. Longley, Jr., the Rev. Norman Kimball, and the Rev. C. L. Street.

BISHOP ANDERSON'S BEREAVEMENT

The sympathy of the clergy and the people of the Diocese is extended to the Bishop of the Diocese on the recent tragic death of his sister, Miss Jessie Anderson, who was killed at Belleville, Ontario, on Saturday, January 3d. Miss Anderson was hit by a runaway team which dashed upon the sidewalk, and was instantly killed. She lived with the Bishop in Chicago fifteen years ago, and was active in the work of St. Thomas' Church, Belleville.

TWO NOTABLE GIFTS

The Rev. Dr. Hutton, rector of St. Chrysostom's Church, Chicago, has announced one gift of \$50,000 and another of \$5,000 towards the building of the new front of the church. Both subscriptions came from residents in the vicinity of the church, neither of whom are Church members. More than \$100,000 has been subscribed toward the building improvements of St. Chrysostom's, which will probably be completed very soon.

H. B. GWYN.

THE ONLY WAY we can receive of God's largeness is by protecting our receptivity against the influences of smallness.—Rev. William Porkess, D.D.

SPECIAL LECTURER AT BERKELEY

MIDDLETOWN, CONN.—The Rev. F. W. Dwelly, recently appointed Canon Residentiary of Liverpool Cathedral, is to be special lecturer at the Berkeley Divinity School this year. He is a Cambridge man and, since 1916, has been vicar of Emmanuel Church, Southport. Along with Dr. Studdert-Kennedy, Mr. Pym, Dick Shepard, and the Bishop of Manchester, he has been responsible for a proposed revised Prayer Book for the Church of England called the "Grey Book," which has attracted much attention in England. Canon Dwelly is also the author of various devotional writings, among which is the *Acts of Devotion*.

Canon Dwelly arrives at Berkeley early in January as special lecturer on liturgics and Christian doctrine. Dean Ladd has arranged a few outside speaking and lecturing engagements for him. The last week in January he will be special preacher at Trinity Church, New York. He will also be one of the speakers at the annual banquet of the New York Church Club.

VIRGINIA CHURCH BURNED

ABINGDON, VA.—The congregation of St. Thomas' Church, Abingdon, of which the Rev. Beverly M. Boyd is priest in charge, sustained a severe loss on the night of Saturday, December 27th, when the church building was entirely destroyed by fire; only the altar cross and the altar prayer book being saved.

The building, which was of frame construction, was erected about 1850, and its history is intimately associated with the lives and memory of numbers of the most prominent families resident in southwestern Virginia in the past three-quarters of a century.

It so happened that two memorial windows had been removed from the building and sent to a New York firm for repairs.

Initial steps are being taken with a view to the erection of a new building, and it is hoped that this can be accomplished in the not far distant future.

ATLANTA SOCIAL SERVICE

ATLANTA, GA.—The Social Service Department of the Diocese of Atlanta has just mapped out a diocesan program to carry on its field of service, which has had wide approval. The Rev. H. S. Cobey, vicar of Grace Church, Gainesville, is the chairman of this department, and he is coordinating the work of Social Service Guilds and other auxiliaries in the parishes and in the Diocese in general, that their labors in the future may be more efficient and effective. The only diocesan Social Service work, being done at this time, is confined to the Federal Penitentiary in Atlanta. The parishes throughout the Diocese have been working along Social Service lines themselves for some time, without proper encouragement and enthusiasm from the Diocese. Mr. Cobey is linking the whole work together and plans are on foot to give parishes more cooperation than they have had formerly. Especially is this true of St. Stephen's Church, Milledgeville, where are located the State Penal and other institutions.

Miss Christine Boylston, Secretary of the Church Mission of Help is visiting the Diocese between the 17th and 24th of January and many appointments have been made for her.



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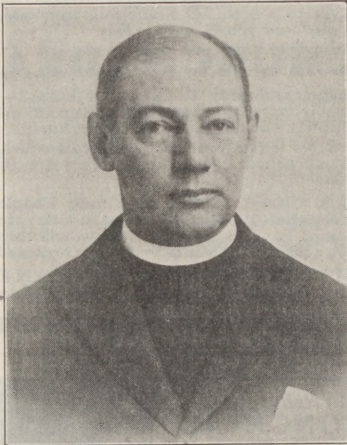
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MEMORIALS

OHIO ELECTS COADJUTOR

CLEVELAND, OHIO—The Very Rev. Warren L. Rogers, dean of St. Paul's Cathedral, Detroit, Mich., was declared unanimously elected Bishop Coadjutor of the Diocese of Ohio at the special Convention held January 7th in Trinity Cathedral House, Cleveland.

Dean Rogers was elected on the third ballot. After the polling of the second ballot, the Very Rev. F. S. White, D.D., Dean of Trinity Cathedral, Cleveland, who had presented the name of the Rev. John Mockridge, D.D., asked to withdraw



VERY REV. WARREN L. ROGERS
Bishop Coadjutor-Elect of Ohio

it. On the third ballot Dean Rogers received 49 of the 93 ballots cast, and, on motion thereafter, he was declared unanimously elected. The election was then sent to the laity, who cast 41 of their 75 votes for confirmation, and who subsequently declared the Dean their unanimous choice.

In the address of the Rt. Rev. W. A. Leonard, D.D., Bishop of the Diocese, he stated that he expected to curtail his own territorial jurisdiction in the Diocese. "I will assign to the Bishop Coadjutor all except the city of Cleveland and Knox County," in which latter Kenyon College and Bexley Hall are situated. Other extracts from Bishop Leonard's address will be found on another page of this issue of THE LIVING CHURCH.

The clergy ballots were as follows:

	1	2	3
Very Rev. W. L. Rogers	35	45	49
Rev. John Mockridge, D.D.	13	7	
Rt. Rev. N. S. Thomas, D.D.	4	1	
Rev. S. E. Keeler, Jr.	6	5	4
Rev. S. A. Huston	20	32	39
Rev. W. F. Peirce, D.D.	9	2	
Rev. G. C. Stewart, D.D.	5	1	

The laity voted either to ratify and reject and their ballot showed 41 affirmative and 34 negative.

* * * *

The Very Rev. Warren Lincoln Rogers, Dean of St. Paul's Cathedral, Detroit, Mich., was born November 14, 1877, in Allentown, N. J., the son of Samuel Hartshorne and Josephine Lincoln Rogers. He was graduated from the University of Michigan with the degree of Bachelor of Arts in 1907, from the Union Theological Seminary with the degree of Bachelor of Divinity in 1911, and received the same degree from the General Theological Seminary in 1912. He was ordained to the diaconate and to the priesthood in 1911 by the Rt. Rev. C. D. Williams, D.D., late Bishop of Michigan.

Dean Rogers' first work in the ministry was as rector of St. Thomas' Church, Detroit, where he was until 1913. During this time he was also an examining chaplain of the Diocese, and chaplain of St.

Luke's Home, Detroit. He then became associate rector of Calvary Church, Pittsburgh, Pa., remaining there until 1916. In that year he accepted St. John's Church, Jersey City, and, while in the Diocese of Newark, was a member of the diocesan Board of Missions, of the Board of Religious Education, and of the War Commission. He was called to the Cathedral in Detroit in 1920, and, in the Diocese of Michigan, is the secretary of the Standing Committee, the chairman of the Board of Missions, and a member of the Executive Council. He has published a volume of occasional sermons.

At the first Convention to elect a successor to Bishop Williams, Dean Rogers was second to Bishop Tucker, who was elected at that time. At the second Convention, at which Bishop Page was elected, Dean Rogers was the only other nominee: and he seconded, and spoke for, the nomination of Bishop Page at that time.

**RHODE ISLAND
EUCCHARISTIC CONFERENCE**

CRANSTON, R. I.—The first Rhode Island Eucharistic Conference was held in St. David's Church, Meshanticut Park, on the Feast of the Circumcision, and was very successful. The Rev. F. C. Penfold, D.D., rector of St. Stephen's Church, Providence, sang the High Mass, and the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, preached the sermon.

The papers in the afternoon were: Fasting Communion, by the Rev. Dr. Penfold; The Empty Church without the Reserved Sacrament, by Col. Anthony H. Dyer; Preparation for Holy Communion, by the Rev. F. L. Maryon; and Frequent Communion, by the Rev. Arthur Rudd.

The attendance was excellent, despite the weather.

RESIGNS STUDENT PASTORATE

MADISON, WIS.—The unhappy news is received that the Rev. Stanley M. Cleveland has resigned his position as student pastor of the Church at the University of Wisconsin by reason of ill health, the resignation to take effect February 1st. Fr. Cleveland finds it necessary, under medical direction, to withdraw from active work of any sort for two or three years, after which he is encouraged to hope that he may again resume the full duties of the priesthood. He has accepted a chaplaincy of the Sisters of the Transfiguration with the understanding that the duties assigned to him will not be beyond what he feels it necessary to do. Fr. Cleveland will be succeeded temporarily in his work at Madison by the Rev. Norman C. Kimball, who resigned the rectorship of St. Andrew's Church, Madison, January 1st, and who will continue Fr. Cleveland's work until a successor is chosen.

TO TEACH IN CHINA

SHANGHAI—The Rev. H. C. Tung, who was graduated from St. John's University, Shanghai, in 1915, has just returned to his alma mater as University Chaplain. For the past five years he has been doing pioneer work in connection with the Mission of the Chinese Church in Sian-fu, Shensi. At St. John's he will find a great field, and will be of much assistance in the conduct of the services. He will also have charge of the religious work at the Community Center in Zau-ka-too.

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ALABAMA BOARD OF STRATEGY

BIRMINGHAM, ALA.—At the call of the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, a number of the clergymen and laymen of the Birmingham Metropolitan area gathered on the evening of January 5th at a supper at the Church of the Advent, Birmingham. The conference concerned itself with the growth of the industries in and around Birmingham and the consequent great increase of population, and of the need of plans for the extension, consolidation, and more effective handling of Church work, old and new, in this district.

The discussion resulted in the agreement to form a board of strategy, to consist initially of one hundred picked members. This board will canvass the situation thoroughly, make plans, and then proceed to put them into effect. The idea was adopted enthusiastically by those present.

PUBLIC

RELIGIOUS EDUCATION

ENSLEY, ALA.—Nine religious organizations of Ensley, with five ministers and nine laymen acting as an executive council, have, with the assent of the educational authorities supervising the High School, chosen a teacher of the Bible, who is academically as well as otherwise qualified, to instruct such pupils as obtain the consent of their parents. A curriculum has been agreed upon, and the instruction is to be given in hour periods, day by day, in relays. The teacher's salary is to be pro-rated among the several congregations. The Roman priest and the Jewish rabbi, who are in hearty accord with the plan, are to be associate members of the council, and will each furnish teachers for the children of his own Communion.

Any question of theology arising, the teacher is to refer the questioner to his or her own minister. In this way it is hoped to stimulate home inquiry as between pupil and minister. The movement is very popular in the city so far.

CHURCH MISSION OF HELP MEETING

NEW YORK, N. Y.—The fourteenth annual meeting of the Church Mission of Help of the Diocese of New York will be held in the guild hall of St. Thomas' Church, New York City, Monday, January 19th, at half past three o'clock. It will be addressed by Miss Joanna C. Colcord, Superintendent of District Work, Charity Organization Society, on The Fabric of Family Life.

THE CHURCH IN BRAZIL

NEW YORK, N. Y.—Marcellino Ramos, who sounds as though he might be a hard-working native priest, is not a person at all, but a place in Brazil, a railway terminal, from which Bishop Kinsolving recently wrote before setting off on horseback to his "sheep in the wilderness."

"Here in the gorge of the Uruguay River," he writes, "I hear on one side, in a virgin forest on the cliff, the guttural roar of a tribe of monkeys, and on the other side a Baldwin locomotive letting off steam. Rather a striking mingling of primitive and civilized."

The Bishop had just come from Santa Maria, interesting because the Church of

the Mediator there was the first in the District to become independent, and more than that, built its own church and rectory, and is now building a parish house. And there are no rich people in the congregation. The Bishop writes to the Department of Missions, "The parish is going ahead under the new incumbent, the Rev. Jose B. Leao. . . . They need a piano. Can we get them one? They greatly deserve it and pathetically need it. Get it if you possibly can and send it along as soon as it can be got."

The Bishop was to consecrate another new church in Paiol Grande, and had just ordained two clergymen—one deacon and one priest.

A NEW PARISH

ATLANTA, GA.—The Church of Our Saviour, a new Atlanta parish, has jumped from forty to eighty-one communicants in the four months of its existence and has twenty-seven baptized children in its congregation. A lot for a permanent location has been purchased in a section of the city where there is no church, and a temporary structure is being erected on this site to seat 200. The obligations of the parish have been met in every respect while these building preparations have been carried on. The Woman's Auxiliary and the Guild have contributed to the United Thank Offering, sent funds to help rebuild property destroyed by fire in Alaska, and donated 100 copies of the Gospels to be distributed among the patients at one of the city hospitals. These organizations spend each Thursday making bandages and rendering other service at Grady Hospital in Atlanta. Sixty-five children are enrolled in the Church school, and the average attendance is forty-five. An altar cross, eucharistic lights, processional cross, altar service book, and a communion service are recent memorials given to this parish. The communion service, given by Miss John Bowie, was the private set used by the Rev. Chas. C. Pierce, chaplain in the U. S. Army who died in Tours, France, May 16, 1921. The Y.P.S.L. presented the parish with a Bible as a Christmas gift.

BISHOP DARST'S TENTH ANNIVERSARY

WILMINGTON, N. C.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, celebrated the tenth anniversary of his elevation to the episcopate on the Feast of the Epiphany, in St. James' Church, Wilmington. The clergy of the city were present, and assisted in the celebration of the Holy Communion.

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PAYS FULL QUOTA

WILMINGTON, N. C.—The Diocese of East Carolina has again demonstrated its loyalty to the Program of the Church, as adopted by the General Convention and administered by the National Council, by paying the full amount of its quota for the year 1924, both budget and priorities. A letter of commendation has been received by the diocesan treasurer, Mr. Thomas D. Meares, from the National Council, calling his attention to the fact that payments on the quota have exceeded the amount by \$300. Diocesan leaders, including the Bishop, the Rev. W. R. Noe, Executive Secretary, the Rev. Dr. W. H. Milton, a pioneer in the Nation-wide Campaign movement, and Mr. George B. Elliott, a leading layman, are largely responsible for this record.

TO ELECT COADJUTOR

SOUTH BEND, IND.—A Special Council of the Diocese of Northern Indiana has been called to be held in St. James' Church, South Bend, on Wednesday, January 21st, for the purpose of electing a Bishop Coadjutor.

The Rt. Rev. John Hazen White, D.D., Bishop of the Diocese, having been warned by his physicians that he must spend the winter in a milder climate, is now in Seabreeze, Florida. During his absence from the Diocese he has committed the Ecclesiastical Authority to the Standing Committee.

GENERAL SEMINARY ALUMNI REUNION

NEW YORK, N. Y.—The mid-winter reunion of the Associate Alumni of the General Theology Seminary, will be held at the Seminary on Tuesday, January 20, 1925. The Seminary will entertain the alumni at luncheon at one o'clock. Those who wish to attend the morning lectures for undergraduates will be very welcome. After the luncheon there will be opportunity for the reunion of classes in private rooms.

At half past four o'clock two lectures will be given for the Alumni in Sherred Hall: 1, The Origin of Deuteronomy, by the Rev. Prof. Charles N. Shepard, D.D., and 2, The Limitations of the "Documentary" Method in Historical Investigation, by the Rev. Prof. Frank Gavin, Th.D.

Evening Prayer will be said in the Chapel at six o'clock, and the annual dinner will be served at the Hotel Astor, Times Square, at seven o'clock. The speakers at the dinner include the Very Reverend, the Dean, who will speak on a matter of very great importance to the Seminary and to every alumnus.

The Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, where he has done a notable work of up-building and construction since the War, will also speak. He is a graduate of the University of Chicago and of the Western Theological Seminary and author of, *Right and Wrong After the War*, *Work of the Church for Men at War*, etc.

The Rev. F. W. Dwelly, M.A., Canon-Residentiary and *Ceremoniaris* of Liverpool Cathedral; Vice-Chairman of the Life

and Liberty Movement; author of *Acts of Devotion* (S.P.C.K.), a leader in the movement for Prayer Book Revision in the English Church, and visiting lecturer at the Berkeley Divinity School, is to be the third speaker.

DEATH OF GRAND NEPHEW OF CHIEF JUSTICE JOHN MARSHALL

VERSAILLES, KY.—Mr. Louis Marshall, of Versailles, died January 7th, after an illness of only a few hours. Mr. Marshall was born July 12, 1856, at the ancestral home of the Marshalls, two miles from Versailles, the son of the Hon. Colston and Josephine Chalfont Marshall. He was the grandson of Dr. Louis Marshall, who was president of Washington and Lee University, Lexington, Va., and later of Transylvania University, Lexington, Ky.,

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serving as head of the last named University from 1838 to 1840. Mr. Marshall was a grand nephew of John Marshall, Chief Justice of the United States, and great grandson of Col. Thomas Marshall.

Mr. Marshall's father, with his family, moved to California in the seventies; his father becoming a Congressman from California and later serving as Attorney General of that State.

In 1896 Mr. Marshall returned to Kentucky, to the ancestral home, which was an original land grant to Col. Thomas Marshall, and has never been out of the Marshall family, to engage in farming. Later he was made cashier of the Woodford Bank and Trust Co., of Versailles, although continuing also his agricultural interests.

Mr. Marshall was not only a banker and farmer, but also a philanthropist, closely connected with the civic interests of Versailles as also of the State. He was one of the executive committee and treasurer of Margaret Hall, the Diocesan School for Girls, Versailles; a director of Cleveland Orphan Home, Versailles; a vestryman and active member of St. John's Church, Versailles; member of the Kentucky State Bankers' Association, and of the Versailles Optimist Club. While living in San Francisco he was president of the San Francisco Stock exchange.

The burial took place on the afternoon of the 8th from St. John's Church, Versailles, the Bishop of the Diocese, the Rt. Rev. L. W. Burton, D.D., taking the services, assisted by the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee, the Very Rev. R. K. Massie, D.D., of Lexington, and the Rev. J. Howard Gibbons, of Frankfort. The rector of the parish, the Rev. G. H. Harris, being sick, was unable to be present.

DEATH OF

REV. A. R. EDBROOKE

NEW ORLEANS, LA.—The Rev. A. R. Edbrooke, rector of Grace Church, New Orleans, for the past nineteen years, died on Tuesday morning, January 6th, at the age of 54. Next to Bishop Sessums Mr. Edbrooke was senior in length of service in Louisiana.

Born in England he came to New Orleans at the age of 19. He was ordained to the diaconate by Bishop Sessums in 1893 and to the priesthood by Bishop Thompson in 1895. His first work was as curate of St. Paul's Church, New Orleans. He next went to the Church of the Good Shepherd, Lake Charles, La., and in 1905 became rector of Grace Church, New Orleans. During his rectorship the new Grace Church, on Canal Street close to the business center of the city, was built.

Mr. Edbrooke was chairman of the Standing Committee, chaplain of the Children's Home, and chairman of the Finance Committee of the Diocese.

DEATH OF

MRS. HUGH MILLER THOMPSON

JACKSON, Miss.—Mrs. Hugh Miller Thompson, widow of the second Bishop of Mississippi, passed peacefully and quietly to rest during the night of December 21st, at the age of eighty-four years.

At the meeting of the Diocesan Council in October, Mrs. Thompson was affectionately presented to the members of the Diocese there present, and was assured of their continued respect and regard. At that time it was noticed that she was very active for one of her years.

The funeral office was said by the Rt. Rev. T. DuB. Bratton, D.D., Bishop of the Diocese, assisted by the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor. The body was laid to rest in the burying ground of the Chapel of the Cross in Madison County. In accordance with Mrs. Thompson's last wish, the body of the Bishop has been taken from the Bishop's Chapel, Battle Hill, Jackson, Miss., and has been laid beside her.

NEWS IN BRIEF

ALABAMA—The Rt. Rev. C. M. Beckwith, D.D., Bishop of the Diocese, preached a Teaching Mission in Christ Church, Mobile, from January 4th to the 11th. The general subject of the Mission was Christianity and the Principles of a Christian Life.

ATLANTA—Although final reports are not yet in, those so far received show that the Nation-wide Campaign canvass has been more thoroughly carried out than formerly, and it is hoped that the final returns will be very much better than they were last year. The offerings from the Diocese taken at Thanksgiving for the Appleton Church Home, the diocesan orphanage in Macon, were larger than they have been before. The holidays have brought many gifts to the children of the Home and the season has been a happy one indeed.—Trinity Church, Columbus, plans a drive for funds to erect a parish house.—The young people of St. Andrew's Church, Fort Valley, have organized a Y.P.S.L. which is in a very flourishing condition.—Two new branches of the Church Periodical Club have been formed in the diocese, one at St. Luke's Church, and one at the Church of Our Saviour, Atlanta.—The Young People's Service League is planning a diocesan summer camp to be located somewhere in North Georgia. It is hoped that a permanent site can be procured and suitable buildings erected before late spring. It will be called Camp Mikell.

CONNECTICUT—The new parish house of Trinity Parish, Seymour, the Rev. Oscar Roome, Jr., rector, was dedicated and formally opened by the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of the Diocese, on the night of New Year's Day.

ERIE—St. John's Church, Erie, the Rev. Martin Aigner, D.D., has received from Mr. James R. Cochrane, in memory of his wife, a large chalice and paten. They were blessed and used for the first time December 21st.

IDAHO—The annual convocation of the District will be held in Boise, February 13th to the 15th, inclusive.—The Bishop of Spokane will speak to the students of the University of Idaho at their assembly, February 11th. Bishop Fox, Suffragan of Montana, will address them in March and will also hold confirmation services for them and others in St. Mark's Church, Moscow, on Mid-Lent Sunday, March 22d. Two of the students have expressed a desire to become priests and one has already sent in his name as a postulant.

RHODE ISLAND—At the patronal festival of St. Paul's Church, Pawtucket, January 25th, the special preacher is to be the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem. On the evening of the festival an augmented choir will sing Mendelssohn's oratorio *St. Paul*.—The Diocesan Headquarters, formerly the Bishop McVicar House, now at 12 South Water St., Providence, has been used to such an extent by various diocesan organizations that the three upper floors were found insufficient to accommodate all of them. The lower floor became vacant, and it has now, through the generosity of some laymen, been leased and the entire building will now be used for the business of the Diocese.—The new reredos of St. Martin's Church, Providence, in memory of Howard P. Cornell, was dedicated by Bishop Perry on Christmas Day. This parish has recently raised \$120,000 for a parish house, the construction of which will be begun soon. At the twentieth anniversary of the founding of the boy choir of Grace Church, Providence, recently observed, the Rev. E. S. Rousmaniere was the special preacher.—On the Feast of the Circumcision, January 1st, Bishop Perry officiated at the opening of the St. Ephraim Assyrian Church, Central Falls, and made an address. The Rev. Nimatalloh Khoorie also participated in the service.

WEST VIRGINIA—Notes amounting to \$3,825 were placed on the altar of Trinity Church, Martinsburg, the Rev. John L. Oldham, rector, the gifts of the parishioners in liquidation of the debt on the church.

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