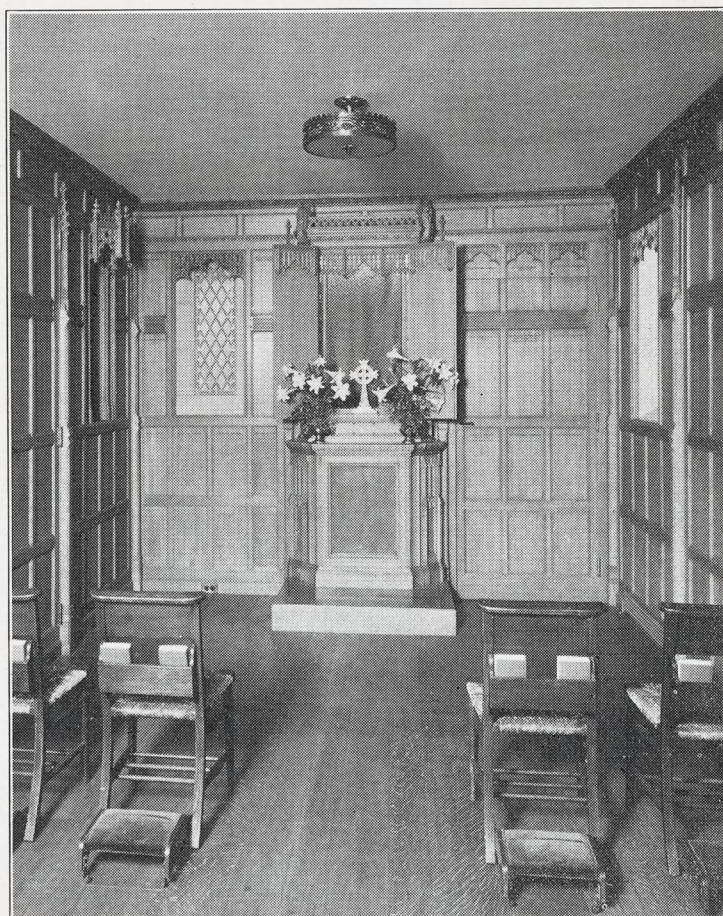


The **WITNESS**

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CLERGY NOTES

DARLINGTON, ELLIOTT, vicar of St. Ambrose Italian Mission, New York City, has given up that position to become a practicing attorney.

KEMPTON, LANSING E., rector at Sterling, Colorado, has accepted appointment as vicar of Trinity, Portland, Oregon.

SHATTUCK, GARDINER H., has joined the staff of Trinity Church, Boston, Massachusetts. He graduated from the Cambridge Seminary last June.

TERRY, JAMES H., assistant at St. Paul's, East St. Louis, Illinois, has been appointed vicar of the Las Vegas-Boulder City field, Nevada.

WASHBURN, LOUIS C., has resigned as rector of historic Christ Church, Philadelphia. Dr. Washburn, 76 years of age, has been rector there for thirty years.

WATTS, WILLIAM J., curate at Trinity, Fort Worth, Indiana, has accepted appointment as locum tenens of St. Paul's, Lock Haven, Pa.

WILBUR, PAUL D., rector at Bethel, Connecticut, has accepted the rectorship of St. Stephen's and the Incarnation, Washington, D. C.

SECOND THOUGHTS

MRS. LOUIS E. RICHTER, Middletown, Connecticut: A recent radio talk by a well known psychologist was built around the idea that to be really happy and mentally well, one should have religious faith. He emphasized faith and not theology. He insinuated that the Church as an institution had failed miserably, and that we need religion of a new pattern. We must have ideals to hand down to our children since they must be influenced for good by us. Since then I have thought of the precious heritage I have received and in a spirit of noblesse oblige I should like to count these blessings.

First, a common faith, shared by all who profess to be Christians, in the Fatherhood of God and the Brotherhood of Man—the Kingdom of Heaven on earth. Second, a common bond, shared by all Episcopalians through the medium of the Prayer Book and the sacraments and rites. Third, a common fellowship in the beloved community; my own parish church with sweet memories of the past, the joys of the present and the hopes for the future. My rector married us and has had much to do with moulding our faith. Fourth, a family heritage, with Church of England people on my father's side for generations, while my mother, brought up a Methodist, was baptized and confirmed in my father's church. Fifth, early influences—baptized when three weeks old, confirmed at eleven years. My grandmother belonged to the Woman's Auxiliary and worked hard for her church. My father was a choir singer during my childhood, which impressed me very much. Grace was always said at family meals; cottage prayer meetings were held during Lent at my grandmother's home. I went to church regularly during my childhood and youth, and still do. Sixth, the influence of my youth: Girls' Friendly, Church school, choir, dramatics. Finally, my marriage; my husband is a devout Episcopalian.

Have we reason for feeling that the Church is losing ground? Not if we all work as hard as we can for it.

DEAN CLAUDE W. SPROUSE, Kansas City, Missouri: It would seem that the publicity concerning the attendance at the meetings of the National Preaching Mission has been slow in reaching THE WITNESS. I notice in the issue of November 26th, under the caption, "Record Broken in Montana" that the plum is handed to Billings for the number present at a single meeting of the National Preaching Mission, namely, 8,000 people; while Detroit attracted only 5,000. Having watched about 500 people work for three months in preparation for the National Preaching Mission here in Kansas City, I feel that you should know that the attendance here will somewhat better that attributed to Billings. Four mass meetings were held with a peak attendance of more than 14,000 people, and the smallest crowd on a rainy Tuesday evening numbering more than 12,000. The work of the Preaching Mission still continues in a hundred mile radius around Kansas City, with almost 100 two, four and eight-day missions having been held.

MR. PAUL U. FARLEY, New York City: Not only would it add to the dignity and usefulness of our Presiding Bishop to give him a permanent see city and the title of archbishop, but it should appeal to our patriotic pride to have the primate of the American Church bear the title "Archbishop (Continued on page 15)

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SOCIAL TRENDS IN CHINA

By

VIRGINIA HUNTINGTON

Wife of the Bishop of Anking

OCTOBER TENTH, commonly known as Double Tenth, is the Chinese Fourth of July, commemorating as it does the founding of the Republic of China on the tenth of October 1911. The anniversary this year was distinguished as completing a quarter of a century of the Republic and has been the occasion of trustworthy and up-to-the-minute reports on the varied departments of government by the heads of those departments. It is important that the Church at home should be made aware of the splendid efforts made by the Chinese government to meet the immense needs of its people; efforts which are a challenge to the Christian Church to meet the opportunity given her in influencing the humane and expert efforts toward modernizing one of the great nations of the world. I make no apology for the secular nature of this article. The line between secular and religious is man-made and cannot exist in the mind of God, whose Spirit bloweth where It listeth. The secular determines the conditions under which mission work functions. To such conditions missionaries today assume three attitudes, that of opposition, of accommodation, or of co-operation.

In spite of military and political pressure from without and depression pressure from within, the two great key-notes of the years are unification and reconstruction, carried out with courage and increasing clarity of vision under an able leadership. Generalissimo Kiang Kai-Shek, President of the Executive Yuan and Chairman of Military Affairs Commission announced publicly on the eve of the Double Tenth: "China is capable of doing great deeds by her own efforts, capable of wiping out destructive forces of militarism, capable of undertaking constructive measures for the welfare of her people, in short, capable of setting her house in order, provided that she is given the chance to work out her destiny uninterrupted and unembarrassed. This chance we want and this chance we must have. To give China an opportunity for internal development is not only to render her indirect friendly

assistance, but also to advance the cause of world peace: because with her peace-loving millions and her unlimited resources, China, once prosperous and strong, will be one of the great stabilizing influences in the family of nations."

This article deals with two phases of present day activity in reconstruction: first, government measures and second, Christian efforts toward the same goal.

National reconstruction envisions economic progress, advance in public administration, public health, compulsory education, finance, law, roads, railways and airways. During the past five years, as Communism and internal disunity have been increasingly overcome, the national reconstruction has developed amazingly. The rapid multiplication of roads and railways has favored internal unity. In the last decade the mileage of railways had doubled, with a total of 13,000 kilometers. Motor roads now in use approximate 100,000 kilometers, and new ones are under construction. A decade ago airways were almost unheard of. Today planes fly daily from north to south, from east to west. Whereas the China National Aviation Corporation had in 1929 only 354 passengers, the number mounted to 10,304 in 1935.

Education: On the eve of the Revolution of 1911 there were three million school children in China. Today there are sixteen million. It is the hope of the Ministry of Education to eliminate nine tenths of the illiteracy existing for over two thousand years within the next decade. In the past twenty-five years the number of secondary schools has increased four-fold with six times the number of students in them. As compared with an expenditure of six million dollars for their upkeep in 1912, in 1935 fifty-six million dollars were spent. For higher education there has been for the same period an increase from three million dollars to thirty-five million. And while government education has become cheaper it has also tended to improve in quality.

One of the greatest single revolutions in the quarter

of a century is the wide-spread use of the vernacular as opposed to the old classical form, thus enormously speeding up the easy acquisition of information. The keen interest in science as an indispensable tool toward reconstruction continues unabated. The search for what is capable of proof, makes philosophy and religious speculation unpopular. A few days ago I asked a young Chinese intellectual what had been his major interest at Harvard. His reply was: "I am ashamed to say it was philosophy." This attitude is natural and temporary.

China needs all the technological experts that she can find. The majority of schools established in the last three or four years are scientific and technical in character, and the government has been liberal in equipping such schools. The demand for graduates in these schools ensures a position with good pay on the completion of the course. Government schools have been established for teaching medicine, forestry, dentistry, mid-wifery and pharmacy. In 1931 there were 51% of new university students enrolled in scientific courses.

THE National Health Administration has done spectacular work in diminishing the ravages of small-pox, malaria, puerperal fever, and cholera. Through mass education and vaccination China has been almost free from cholera for the past four years. Rats have been regarded in the past as a sign of prosperity and have spread bubonic plague so that in Fukien Province there have been whole districts where this terrible disease has been endemic. The increase of the connecting roads from province to province makes this menace more acute. After only one year of hard work, one district of Fukien has become entirely free of bubonic plague. The fearful mortality from child-birth has been largely due to the ignorance of attendant mid-wives. Two government mid-wifery schools now exist and individual provinces provide many more. The Cooperative Movement is very popular in China and in view of its importance the Ministry of Industries has added to its departments a new one dealing with cooperatives. It has recently established an agricultural credit bureau with an authorized capital of sixty million dollars, to be subscribed equally by the government and public. Its purpose is to utilize the combined strength of the people and the government for the extension of credit to the farmers and for the distribution of farm produce. Of over twenty-six thousand cooperatives registered with the government, 12,517 were established in 1935. The credit cooperative has become so popular that the authorities in Kiangsi have decided to limit the number and to concentrate their energy in raising the quality of the existing societies.

Better Housing: Some 95,000 people in Shanghai alone live in miserable mud huts under conditions that are unsanitary and depressing. Within the past year the city government has built four model villages costing a million dollars silver, providing one thousand houses for families and eight dormitories for single

people. Each house has a living room, 13 by 11, a kitchen, toilet and upstairs bed-room. All houses are fireproof with ample sunlight. Each village has a playground, school, a cooperative store, a nursery, public toilets and baths. The chief difficulty encountered has been in the higher rental for these houses. Whereas the poor pay an average monthly rent of \$2.43 silver, in the old mud huts, the model houses have rents fixed at \$3.00 and \$4.00. Some adjustment in rents will be made to meet the low wage of the very poor. This is a much needed step toward meeting the needs of the greatly underprivileged who gain their bare subsistence from the street and factory. In wages and in employment factory workers have lost the substantial gains of former years. On the other hand there is a steady growth toward better child welfare. The needs of the rural workers have made a stronger appeal during the past few years, partly because large areas of country were taken over from Communist occupation where there was a rural program and where social concern was keen.

EFFORTS of the Christian Church toward reconstruction: Kiangsi, among all the Chinese provinces, is making the most all-round progress in reconstruction. This province constitutes a part of the missionary district of Anking, and is the center of a vital development in rural welfare, with ten centers of work. A unique feature of the Kiangsi project has been the cooperation between government and the Church. The government has tried to put Christian men of ability in the position of leadership, while the fact that the plan is financed by government has gained the assistance of local officials who otherwise might be indifferent or actually in opposition. Each center carries on four main activities, education, agriculture, health, and cooperatives. The workers are supported by government provincial organizations. There are twelve or more workers at each center, several of them women who are school teachers, a nurse-midwife, a specialist on home industries, and an educational director among the village women. The director, Mr. Chang Fu-liang, is an earnest Christian. Another centre of rural reconstruction in the province is Lichuan. This center is entirely Christian in its personnel, and is financed by General Kiang Kai-shek and interested friends.

The Nanchang Leprosarium has been under the care of our Church, with one of our priests, the Rev. Kimber H. K. Den, as president. The plant there is quite new and includes a little chapel which was the gift of the London Mission to Lepers in 1935. Until recently there have been sixty lepers living there, thirty of whom have been baptized since living in the asylum, twenty of whom are now ready for confirmation. At a recent cabinet meeting of the provincial government a sum of \$10,000 was appropriated as an annual grant, providing for the care of one hundred more lepers. This is a responsibility and an opportunity for the Church in Kiangsi.

The credit cooperative in St. Lioba's Parish, Wuhu,

Anhui, has been of real service to the sixty members in the two years of its existence and this autumn a cooperative store is to give a much desired help in selling such necessities as rice and fuel as a beginning to larger things. Our little truck garden has just barely made its way, but is now able to pay a part of the monthly wage of the caretaker for our public playground.

The Christian Broadcasting Association in Shanghai is doing effective work and has a daily radio program which includes morning prayer, noon-day meditation, better housing hour, a children's hour, evening Bible class and evangelistic service. On Saturday evening the International Sunday School lessons are taught over the air. The radio is as deep-seated in the community life of China as is the newspaper, with a million receiving sets. Christian broadcasting began in 1932 with Gospel preaching and medical lectures. The first religious talk was given by a converted Buddhist which so influenced a strongly anti-Christian Chinese that he wrote to ask for a Bible and for spiritual guidance. There are dramatic instances of conversions of those who would never have been reached by regular church services. Over one hundred musicians and speakers give volunteer service. This is the only non-commercial radio broadcasting station in the world and is financed by voluntary contributions. Christian leaders in Shanghai, including the staff of the English Cathedral, the Salvation Army, on through all shades of Christian belief and practise cooperate in the programs. A recent letter from Korea expressed the wish that the Christian message might be given in Korean and Japanese, thus linking up all this part of Asia. Another letter expresses the appreciation of five foreigners "who are finding the broadcast messages a source of food for our souls in the midst of a life of constant giving out."

What of the spirit in which reconstruction in China today proceeds? A warning from a Chinese source points to defects in purity of motive; urges that technical equipment is not enough, but must be enriched by a spiritual and psychological equipment. Dr. P. C. Hsu thus states it: "The issue confronting the rural reconstruction movement is a spiritual one . . . Christianity has a unique contribution to make in this respect . . . A Christian rural experiment such as Lichwan, Kiangsi, must find its *raison d'être* precisely here, for it can neither compete with other organizations on the technical side, nor is it backed by political power as others. Its contribution must lie in the purity of motive of its staff and in the breadth of the conception regarding the task of national and social regeneration in which they are engaged." It takes a Christian belief in the sacredness of personality to overcome old habits in the intelligentsia: mental habits of unconsciously despising the poor; an unwillingness to do manual labour; inability to suffer hardship and to live a disciplined life; this is the problem to be met and overcome. And to fully meet this difficulty a dynamic such as Christianity is needed. The Lichwan project is entirely Christian in its leadership, but has

had as helpers inexperienced young men and women who have had to work through the first idealism to the real disciplines of useful service.

That reconstruction has been able to progress materially in the last few years is due to the fact that Communism has almost ceased to be a disturbing factor in Chinese social life. Whereas two years ago there were actual Soviet units in the missionary district of Anking, they have ceased to exist today. The consequent gain in peace over the countryside has been large. Increased safety in travel, absence of fear and strain, has been beneficial to the progress of missions. Communism as an immediate menace has abated or entirely ceased. But let Christians beware lest some of the salutary lessons of Communism be forgotten. The Chinese Church needs to re-examine its fundamental Christian belief and practise. Christianity in its purity has much in common with Communism at its best. We minimize this fact at our peril. Canon Raven has urged us to see in the secular movements of the day not a threat, but an opportunity, reminding us as they do of neglected elements in our own heritage. The deep concern for the underprivileged, the importance of the rural areas and the organization of rural reconstruction units, springs from the Communist pattern. A missionary Church in China today has a superb opportunity to bring a revitalized Christian vision to reality; working not with the rapid negations of force but in the more permanent, if slower, rhythms of the Divine Love.

Hypocritical Good Samaritans

By

H. ROSS GREER

DO THEY exist? Yes, and may their tribe decrease! They are the people who find their neighbors on the way of life disabled and distressed from sickness and misfortune and the attendant economic difficulties. They do not pass by on the other side like the priest and Levite of old. They come along comfortably in their high-powered motors and behold an unfortunate neighbor. They have their chauffeurs stop. They get out and go up to the unfortunate one and say: "How sorry I am," "This is terrible," "I feel so powerless; I wish I could do something but I have no money to help." Then the chauffeur opens the door. Off they go, the owner feeling "I have been the Good Samaritan. I didn't pass by. I stopped and gave my sympathy." On they go to the bank where the Hypocritical Good Samaritan consults one of the vice-presidents. "Don't you think government bonds is the best way to invest that \$100,000 in my current account? I want more than ½% on my idle money." The Hypocritical Good Samaritan thinks Saint John was referring to someone else when he wrote: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

THE NEEDS OF THE WORLD

By

WILLIAM TEMPLE

The Archbishop of York

CONSIDER the world we know. What is the matter with it, and what might be the cure of its disease? It is a world which shows much kindness and generosity; it even shows some heroism. But it also shows a vast accumulation of conflict and the bitterness that conflict brings. It is not the suffering that matters so much. When we are thinking of the Cross of Christ, we cannot any longer suppose that suffering is the ultimate evil. The bitterness of one man against another is the ultimate evil—what spoils love, what poisons it with malice and sometimes even converts it into hate. This is the real evil of the world; we cannot pretend to know the whole story of how it comes about, but we can see some of it, because we see it happening in ourselves and see the way it grows in any society round about us. It starts from the fact that we, everyone of us, begin by putting ourselves into the middle of the picture and try to draw the picture around ourselves. We know with our minds that we are not the center, but we go on feeling as if we were.

This does not come to an end as we advance in spiritual things; it merely changes its form; and at the end of the path of progress there is a devil waiting for us, of whom saints speak as being more formidable than any they had met sooner; only we, most of us at any rate, have not gone far enough to see him even in the distance. His name is spiritual pride.

You have to be either very stupid or very good to suffer even the temptation to spiritual pride. It does not mean simply thinking that you are a good sort of person. That is elementary and quite damnable self-contentment, and we, nearly all of us, have plenty of it and it is compatible with the moderate goodness and moderate intelligence which are ours. I suppose a very stupid person might feel spiritual pride early in his advance, but not easily. What is the nature of the thing? It is that we become proud of our humility, proud that we have gone that length in removing ourselves from the center of the picture. It is our chief satisfaction that we are no longer self-satisfied!

What are we to do about it? We all begin in this self-centered way, and both groups of instincts in our nature tend to make the matter worse. First of all our self-assertive instincts become defensive against the self-assertion of other people, and everyone of us, as we grow up, feels in greater or less degree that in this hard world a man must fend for himself or he will go to the wall. Along with that is the other set of instincts, the gregarious instincts, which do just the same, leading us by imitation to copy the self-centeredness of our neighbors. And so the great fabric of evil gets piled up higher and higher and more and more closely knit together, and it is quite impossible for the individual by himself to break out of it. It is not only

very difficult; it is quite impossible, and the reason why it is impossible is that the very capacity by which we might do it is the center of the trouble. Do let us have done with that shallow nonsense which tells us that the sin of man consists in a survival of his animal instincts not quite completely subdued under a spirit and a reason that are still in process of development. It is the spirit and the reason that are corrupt. The sin is in the center of the organ of aspiration. "Our righteousnesses," as the prophet said, "are filthy rags."

St. Augustine, with his marvelous psychological insight considered the question why it was if he wanted to move his hand it moved, while if he wanted to move his will, it did not move. When I want to move my hand, it moves. I don't have to stop and think, "How shall I move it?" It happens. But if I find myself to be a selfish kind of person and want to be unselfish, it doesn't happen.

Therefore, something has got to take hold of us from outside. As St. Augustine said, the source of the trouble is that when I want to be good, either I already am good, and then, of course, there is no change to be made; or else I am not good, which means that my will is not good and my wish to be good is half-hearted. If you whole-heartedly want it, the thing has happened already. If you are in the state of needing to want it, it shows that you haven't a whole-hearted desire to bring to bear upon it. The corruption is in the organ of aspiration. You can't cure yourself because your medicine has been poisoned. That is the trouble. That is the thing which all the great saints have known and told us; you cannot make progress by yourself.

NOW, what kind of thing is there which so far as we know does really draw man out from his self-centeredness? Our reason tells us that we should, each of us, count for one and not for more than one; and most of us would agree to that as a general proposition, and then get very much annoyed when our convenience is not preferred to other people's. Our conscience tells us to act accordingly, and we find that we cannot in practice act accordingly. These are pointers, showing us the way we want to go. They are not the source of power to go that way. They are powerless until love is quickened in our hearts.

Of course, in our ordinary dealings with one another, there is a small circle of people between whom and ourselves mutual love does spring up. Some people have a gift for sympathy, and some have not that special gift. But he is a most unhappy man who has not some people in whose company he does naturally escape from this self-centeredness and does really think of them before himself; in their company he naturally "puts himself in the second place." It happens

because love is at work, and it cannot happen fully except where love is at work.

But where love does not spring up spontaneously—and this is all our problem—what can call it forth? Once more we know quite well that the thing which really does shake us from the center of ourselves is the discovery that there is someone so loving us as to suffer for us, to whom we have been giving little thought. That does shame us and draw us away from self-centeredness.

That has happened to most of us in human relationships; but if we are to be altogether delivered from self-centeredness, we must be led not only to love the few people whom we have found loving us but also to love those who do not love us. Then what becomes necessary is that One who is the center for all the world and all mankind, whose love shuts out nothing at all (so that when I understand it I must also know that it goes to all others as truly as to me) should have suffered for me because of that love; then as the heart is drawn out towards Him, it is no longer towards *my* God, but towards God whose I am. He does not belong to me, but I and all others belong to Him; and in so far as love really touches our hearts, we are delivered from self-centeredness and “translated” (to use St. Paul’s word) into that kingdom of the Son of God where love is the principle that binds all together. What is needed is the sacrifice of God. That is the Cross. That is what it has meant down all the ages to those who have found there the power that changes life.

NEXT WEEK: THE CROSS OF CHRIST

Talking it Over

By

WILLIAM B. SPOFFORD

BISHOP MANNING of New York last week addressed the Baptist ministers of the city and pleaded for the reuniting of all Christian sects “in the one great Church”. A reunion, he said, should allow each church to retain the “non-essentials” of denominational belief but would unite them on such vital problems as war and peace, social justice, moral standards and the institutions of marriage and the family. As a first step toward such a union, he urged a conference of representatives of all churches. Bishop Manning is right. Denominational lines break down when religious people get together to discuss such vital matters. When one meets with the various commissions of the Federal Council of Churches, for instance, one is hardly aware of denominational lines. I have just sat through a day’s session with their social service commission where the chief topics considered had to do with social justice, family life, war and peace, and I doubt if any present were conscious of the fact that we belonged to different churches. Likewise at the meeting in Columbus in November when the United

Christian Council for Democracy was organized, people gathered from all parts of the United States and were one in their desire for a Christian world. It was Bishop Brent, I believe, who many years ago said that the way to bring about Church unity was to get Church people together to see what they could do about this messy world. They would then find that their differences faded into insignificance. It is nice to find that such an outstanding leader as Bishop Manning has the same idea.

YOU MAY NOT CARE, any more than I do, anyhow the chair in which Edward the Eighth will be crowned king of England, if he is, was made for Edward the First. Enclosed in the chair is the Stone of Scone on which the Scottish kings had been crowned. Edward the First carried it off from Scotland in 1297 and it has been used for the coronation of every English king since.

MARY VAN KLEECK, distinguished Churchwoman who is the director of industrial studies of the Russell Sage Foundation, declared last week at a conference of the International Industrial Relations Institute meeting in New York, that the real reason for the alliance between Japan and Germany was the hunger of these nations for the colonies of the Netherlands. Their talk about the menace of communism, she said, is merely a smoke screen to hide their real intentions. She alleged that both countries are anxious to divide the colonies of the Netherlands to evade economic issues at home. As she looks at the world scene she finds that “the struggle is between forces working for restrained production and a consequent lowering of the standards of living, and the forces working for increased production and consequent higher standards” and that the policies of nations is being determined by this struggle.

A NUMBER OF CHURCH PEOPLE, a year ago, wrote letters to the President and to the Attorney General suggesting that it might be a good idea for the federal government to look into the sharecropping situation in the state of Arkansas. After considerable urging an investigator went there and brought an indictment against Paul D. Peacher, cotton growing city marshal of the town of Earle. He was brought to trial the other day and the testimony brought out how men, particularly Negroes, are still held in slavery. As city marshal Peacher would arrest men for vagrancy. They would then be brought before T. S. Mitchell, mayor and justice of the peace, who fined each man \$25 and gave them thirty days in jail. Peacher then had an arrangement whereby the arrested men were required to work out their fine and jail term on his cotton plantation. Seven Negroes, testifying at the trial, said that they had been arrested without cause and without any explanation as to what it was all about. All swore they were self-supporting. Mayor Mitchell, questioned on the stand by the federal attorney, said that he had sentenced the Negroes “on Peacher’s word

that they were vagrants." Howard Curlin, sheriff of Chittenden county, testified that he had conferred with J. C. Johnson, county judge, about the arrangement and that the county official had declared that "it would be all right" for Peacher to work the prisoners on his plantation. Peacher was brought to trial for violating the federal anti-slavery law and was found guilty by the jury. The trial has brought out a pretty story of how men in public office conspired to make slaves of men, both white and Negro. It is not a new story—it was told here a year ago, but then brought only lifted eyebrows and comments about "some more of Spoford's exaggeration."

NOT ONLY BISHOP OLDHAM, but the Church as well, has been honored in the election of the Bishop of Albany to be the president of the World Alliance for International Friendship through the Churches. The organization is the united front of the churches for peace and in making Bishop Oldham their president they give a deserving honor to a man who has long been a hard-hitting advocate of international justice and good-will.

Let's Know

REMINISCENCES

I HAVE just been reading John Henry Hopkins' interesting story of the last four decades of the history of the Diocese of Chicago under the significant title of the Great Forty Years. The book brings back a flood of reminiscences for it was in the early nineties that my own active share in the work of the Church began in Chicago and boyhood memories crystallize from that period.

My earliest recollections go back to a remarkable group of men who were rectors of Chicago parishes at the beginning of the nineties—some of whom I can distinctly recall and all of whom entered frequently into the conversation at our family table. Clinton Locke was then rector of Grace Church. John Rouse was at Trinity. Floyd Tomkins was rector of St. James. Morrison, later bishop of Iowa, was at Epiphany. Edsall, later bishop of Minnesota, was at St. Peter's. DeWitt, later dean of the Western Seminary, was at St. Andrew's. And my own father was rector of St. Mark's. What a galaxy of shining lights they were!

Henry Roney was choirmaster at Grace Church, who afterwards made himself famous with his "Roney's Boys" with whom he toured the country doing concerts. His brother, Tom Roney, was choirmaster at St. Mark's and he had a boy named Henry after his uncle. Little Henry and I were both six years old when we were paired off to lead the choir. The chief reason for teaming us together seemed to be that we both wore long curls. People called us an "angelic pair" and I hope we did not spoil the illusion too completely when we played marbles on the street corner following afternoon choir rehearsals. Because I was

too young to read, I learned the hymns by heart week after week for the following Sunday. My sister and I held daily contests to see which could shout the hymns the louder around our house. It has always been a marvel to me how my father could ever have prepared the excellent sermons he preached with such an unholy racket dinning in his ears.

Those were the days when the old cable cars rattled past St. Mark's front door. I can still remember one Sunday when Dr. Locke, whose voice had given out, appeared in the chancel with my father and haltingly pronounced a quavering benediction. I can still see myself trotting beside my father on the way to a preaching engagement at St. James' as we walked up the gloomy streets of the near North Side which were then dimly lighted by gas street lights. Sunday School used to be in the afternoon in those days and I am still grateful to Miss Mary Hess who had me and a few dozen other wriggling youngsters in her primary class. From a few years later comes the vivid recollection of the patriarchal Bishop MacLaren bending over me to administer the sacramental blessing of Confirmation—his long white hair, his full round face, and his heavy spectacles.

Perhaps some of the old timers will read this and join me in a few happy recollections. Others will charitably excuse these backward wanderings of the mind, stimulated by the resume of those Great Forty Years which cover a series of highly important events in the Church life of many of us.

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MIDDLETOWN, NEW JERSEY

PREACHING IS THE SUBJECT OF THREE INTERESTING BOOKS

By GARDINER M. DAY

When the reviewer finds himself confronting the happy task of reading two books on preaching, one by an Irishman and the other by a Scotchman, he is inevitably eager to discover which one contains the most and the biggest lies. Perhaps it is because they have "Reverend" before their names, but in any case both Dr. Frank Cairns and Dr. J. Edgar Park are far too realistic to give the reviewer any satisfaction in this respect. The two men share, however, not only real earnestness and insight, but also a lively sense of humor, and Dr. Park is at least one up in the contest by virtue of the two pulpit yarns which he relates of Dr. Talmadge and Dr. Parker.

Both writers are keenly conscious that preaching is not held in such high repute as it once was. Dr. Cairns tells how he once met a commercial traveller who said to him, "Business is not at all bright. Nobody wants what I have to sell, and I am getting a taste of what your job must be like." "How do you make that out?" asked Dr. Cairns. "Well, you see," said the business man, "you are always selling goods which nobody wants; in the meantime nobody wants what I have to sell, but in my case the tide will turn; for you, however, there will never be any turning of the tide." Dr. Cairns gives a clever defense of preaching by pointing out the truth behind Charles Lamb's reply to Coleridge's question, "Have you ever heard me preach?" Said Lamb, "I never heard you do anything else." Says Dr. Cairns, "What amazes me is not that so few people come to church, but that so many do. For if this institution were as bad as it is so freely alleged to be—a mere cumberer of the ground—then its temples and its teachers, its churches and its preachers would have long since perished from the earth."

Dr. Park admits that most people's answer to the question, "Does talking to people from an elevated structure in a building with a spire on it do them any good?" would be "no". He comes to the defense of preaching by pointing out that the church going tradition never has been very strong in past generations, and that the influence of Hitler by his speeches is a clear evidence of the possibilities that lie in preaching if ministers would only take advantage of them. He quotes the German dictator as saying that "All great world-shaking events were brought about not by the written but by the spoken word." Both Dr. Cairns' volume, *The Prophet of*



BISHOP DACWELL
Again to Preach in Denver

the Heart (Harper's \$1.50) and Dr. Park's *The Miracle of Preaching* (Macmillan \$1.75) contain many delightful passages, valuable suggestions, and stimulating insights. They both make good reading for those who are interested in the subject.

It is unnecessary to commend to WITNESS readers a volume of sermons by Dr. Fosdick. We are quite confident, however, that both the aforementioned Irishman and Scotchman would agree that *The Power to See It Through* (Harpers \$1.50) by Dr. Fosdick is a most admirable illustration of the magnificent possibilities of the art of which they write.

Talks on the Prayer Book Gospels by Francis G. Burgess (Morehouse \$2.00) contains exactly what the title indicates. Mr. Burgess has written brief two-page comments upon every one of the Gospels in the Prayer Book, including the Saints' Days. This book ought to be of use to lay readers who are looking for a very brief and appropriate address which they can use. It also will prove suggestive to clergymen who are planning to preach on the Gospel for the day.

Reviewed by JOHN CAREY

Man Answers Death. Edited by Corliss Lamont. G. B. Putnam's Sons, 1936. \$3.00. Here is an anthology of poetry gathered from many lands and many periods of history. Its theme is death. Philosophers and priests, poets and soldiers have, since human life began, written their songs and interpreted in their various ways the inevitable phenomenon to which none knows the answer.

While there have been many anthologies of poetry on the subject of death, most of them centering on the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of the most ambitious evangelical efforts of the century comes to a close this week when the nationwide preaching mission, sponsored by the Federal Council of Churches, winds up in New York City. Meetings, conferences and services have been held in the principal cities of the nation for the past three months, with fifty million people the estimated number reached. Fifty-five of the world's best known preachers have taken part in it, both clergy and laity, with the head man a world famous missionary, E. Stanley Jones. The climax was reached on Monday, December 7th, when a mass meeting was held in Madison Square Garden, addressed by a dozen outstanding leaders of religion, including the Rev. John Mackey of Princeton Seminary, Miss Muriel Lester of England, and the Rev. Howard Robbins of the General Seminary. Prior to the New York visit the mission was held in Philadelphia where the municipal auditorium was jammed at the mass meeting, and then Boston where likewise many thousands were reached. There will be a summing up of the results of the mission when the Federal Council holds its biennial meeting at Asbury Park, N. J., over this week-end.

* * *

New Chapel at the Ascension

Pictured on the cover is the new All Saints chapel at the Church of the Ascension, New York. It is a mortuary chapel but has been so designed by Mr. Merritt F. Farren, the architect, that it is by no means limited to that. Those familiar with the Ascension know that the amount of land available for a chapel was exceedingly limited, but the whole job has been done with such skill, using every bit of space, as to make of it one of the finest small chapels in the city. It was built by Chapman-Kruege Engineering Company, with furnishing by Irving-Casson. The Rev. Donald Aldrich is the rector of the parish.

* * *

Protestant Persecutions in Spain

According to information received from Adolf Keller, director of the Central Bureau for relief of the Evangelical Churches of Europe, there is widespread persecution of Protestants in the areas of Spain occupied by the Fascist Rebels. He lists a large number of Protestant ministers who have been murdered. "In Granada, Pastor Iniguez, his wife and six children were shot. In

Salamanca, Pastor Atlanno Coco was murdered after his children were killed before his eyes," and so the story runs on. He states, however, that it is difficult to get reliable information because of the censorship maintained by both sides in the struggle.

* * *

Tour in Behalf of Religious Education

The Rev. V. C. McMaster of the national department of religious education and Mrs. Leon C. Palmer of Philadelphia spent five days in the diocese of Bethlehem in November in the interest of religious education. The tour was planned by Archdeacon Harvey Walter and included visits to Reading, Pottsville, Allentown, Wilkes-Barre and Scranton.

* * *

Steps Presented to New York Cathedral

The North Portal steps were presented to the Cathedral of St. John the Divine, New York, on Sunday, December 6th, at the annual service of the Friends of the Cathedral. The gift came from the laymen's club of the cathedral. There are 154 carved figures in the portal. Bishop Manning delivered the address at the service.

* * *

Memorial Service for Bishop Lloyd

Bishop Manning, Bishop Gilbert and Dr. John W. Wood are to give the addresses next Sunday afternoon at a memorial service at the Cathedral of St. John the Divine for the late Bishop Lloyd.

* * *

Bishop Matthews Visits Europe

Bishop Matthews of New Jersey sailed with Mrs. Matthews on December 4th for a month in Europe. While there he is to visit his daughter and son-in-law in Germany and baptize his two little granddaughters.

* * *

Jersey Young People Meet

The Rev. John Crocker, chaplain at Princeton, was the headliner at a meeting of the young people of the diocese of New Jersey, meeting December 5th at Trinity Cathedral, Trenton.

* * *

Philadelphia Rector Ends Fine Work

The Rev. Louis C. Washburn, in resigning as rector of historic Old Christ Church in Philadelphia after a rectorship of thirty years, leaves the parish at the peak of its effectiveness. One of its finest features is the Church school which has an enrollment of 600, with the school, in charge of Miss Helen Washburn,

FOR CHRISTMAS

WE MAKE two requests: first, will you please look at the last page of this number and if possible act on the suggestions made. We are most anxious to add to our circulation before the new year. If each subscriber, in renewing his own subscription, will also send in one or more for others as Christmas gifts the task is accomplished. Second: there are several hundred institutions of the Church, libraries, prisons, that receive THE WITNESS each week. We can continue to send these papers only if our readers make it possible by sending a bit to the *Witness Fund*, drawn on for this purpose. If you can possibly do so will you not please send a bit to this Fund, thus enabling us to continue the subscriptions, not only to these institutions but also to many individuals who otherwise would be without the paper. Acknowledgements will be made in these pages.

thoroughly equipped and organized. During his rectorship the parish has contributed \$318,000 to missions, the endowment of the parish has been increased from \$90,000 to \$565,000 and over \$200,000 has been spent on improvements. He has occupied a leading position not only in the diocese and community but in the national church as well.

* * *

Oldest Jersey Parish Celebrates

There seems to be some question as to whether Christ Church, Middletown, New Jersey, is the oldest or second oldest parish in the state of New Jersey. It is known that a priest of the Church of England was there in 1680, holding services in a private home. If a parish was organized at that time then it is the oldest, for St. Peter's, Perth Amboy, was not founded until 1685. In any case there are continuous parish records at Christ Church from the year 1702 when the Rev. George Keith was sent to the town by the Society for the Propagation of the Gospel, since this missionary society of the English Church has received a report that the people of Middletown were "perhaps the most ignorant and wicked in the world". One of the people converted by this early missionary was William Leeds, reputed to be one of Captain Kidd's chief cohorts. Upon his death he left a large tract of land to the parish and the church still derives some income from this endowment. It is also believed that Captain Kidd placed a hidden cross in the church, the

marks of which still can be seen, but the story is purely legendary. The anniversary celebration on December 6th was to commemorate the consecration in 1836 of the present building, build around the framework of the old, today a historic landmark.

* * *

Clergymen Issue Statement on Spain


Fifty-six clergymen, editors and educators issued a statement last week, in which they pointed out that "the issue in Spain today is clearly the defense of democracy in the hands of a legally elected government against the violent attempt to overthrow it by Fascist reaction. No Christian who cherishes either religious liberty (state and Church have been separated in Spain for the

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first time) or the principle of democracy and liberty can fail to support those who are sacrificing their lives in beating back this desperate attempt to return to feudalism and the rule of privilege in the hands of Fascists." Among those to sign the statement are the Rev. Henry A. Atkinson, secretary of the world alliance for international friendship through the churches; the Rev. Samuel M. Cavert, executive secretary of the Federal Council of Churches; the Rev. Alexander G. Cummins, editor of *The Chronicle*; the Rev. Guy Emery Shipley, editor of *The Churchman*; the Rev. Elliott White of Rosselle, N. J.; and Bishop Robert L. Paddock, retired bishop.

* * *

Conference for Boy Leaders

A conference of leaders in Church work for boys was held at the College of Preachers, Washington, November 27-29, under the auspices of the Brotherhood of St. Andrew.

* * *

Death Takes Fort Worth Rector

The Rev. Halsey Werlein, rector of St. Andrew's, Ft. Worth, Texas, died suddenly of a heart attack on November 28th.

* * *

Jerry Voorhis Elected to Congress

One of the belated bits of election news is that Jerry Voorhis, Churchman head of the Voorhis School in California, was elected to Congress. Voorhis, in the early thirties, has always been a champion for the underdog and has received plenty of criticism and at least one severe physical beating that I know about, for his convictions. All power to him in this new undertaking. He is a man who has always done what so many love to preach about, "lived courageously."

* * *

Church Institutions Receive Bequests

According to press reports \$10,000 has been left to Epiphany, Providence, by the late Miss N. R. Gardiner. The parish is also a residuary legatee. St. Elizabeth's Home, diocesan institution for invalids, is willed \$3,000.

* * *

Michigan Churches Wipe Out Debts

Christ Church, Flint, has been laboring for years under a heavy mortgage indebtedness. Parishioners have worked hard but there seemed to be little possibility of getting out from under the burden. But the other day, without saying a word to anyone, a friend of the parish with a quick stroke wiped out the entire debt and handed the vestry a dis-

charge of the mortgage. Mariners' Church, Detroit, where for ten years the Rev. George Backhurst and his staff have been ministering to homeless men, also has had to carry the burden of indebtedness. But over the years, dollar by dollar, the old debt had been dwindling away so that at the service on November 29th the final note was burned.

Another parish to rejoice is old St. John's in downtown Detroit. Woodward Avenue is being widened and the old church had to be moved back 61 feet to new foundations. The operation was completed suc-

cessfully, Bishop Page re-laid the cornerstone on November 29th and the old historic tower, one of the finest bits of Gothic in the city, is now being rebuilt, stone by stone.

* * *

Big Crowds Turn Out in Washington

Probably not in the history of the nation's capital has this city experienced a more significant religious movement than the Nationwide Preaching Mission held in Washington, D. C., under the direction of the Federal Council of Churches. Over 19,000 people attended services on

Hymnals and Prayer Books for Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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Sunday in the 150 churches cooperating and nearly 7,000 attended mass meetings. Bishop Freeman of Washington was honorary chairman, and also he has preached at several cities in connection with the mission. A group of fifteen men and women, representing the ablest speakers of Protestantism, were here for the mission and the entire religious life of the city was deepened. Many churches prepared at once to follow the mission with a series of special evangelistic services for eight days.

National Council to Meet

The National Council is to meet in New York on December 8-10.

A Chance to Get a Shirt and Tie

If you are without a shirt you might call on Canon Gibson at the Cathedral Shelter in Chicago. A churchwoman of Evanston collected, laundered and delivered 125 shirts and an equal number of neckties to him the other day to be passed out to any in need of such apparatus.

Favors Child Labor Amendment

A committee of the diocese of Texas, taking a lead from recommendations made by Bishop Quin, has submitted a report that endorses the federal child labor amendment. The social service department of the diocese is now sending information to people throughout the diocese in order that they may be familiar with the bill and urge its passage.

Expresses Faith in Democracy

Bishop Oldham, preaching in the Albany Cathedral on Thanksgiving, declared that we should be particularly thankful in the United States for the preservation of democracy

and liberty. "Liberty and democracy are on the defensive, with today about one-tenth of the globe under despotic rule. The next great battle will be between democracy and autocracy. Let us hope that it may be in the realm of ideas rather than on the field of battle. Democracy must exhibit discipline, self-restraint and efficiency and also evoke something like the enthusiasm and self-sacrifice called forth by modern dictatorships or the outlook is not very bright."

Fellowship Has Annual Conference

The annual conference of the Fellowship of St. Luke, Church society interested in spiritual healing, held an annual seminar recently at San Gabriel, California. The speakers were Canon L. D. Gottschall of Oakland; the Rev. Thomas C. Marshall, chaplain of the Good Samaritan Hospital, Los Angeles; Dean Bode of

Los Angeles; the Rev. Perry Austin of Long Beach; the Rev. Clarence H. Parlour of Glendale; Mrs. Emily Laslett and Mrs. Ethel Tulloch Banks. The Rev. John Gayner Banks is the warden of the fellowship. Bishop Stevens was present and spoke briefly.

Panel Discussion on Canvass

The fashionable way to carry on a debate these days is to line a flock of people up in a row with someone throwing questions at them. The Rev. Randall Williams, rector at Oradell, N. J., liked the idea so much that he rounded up seven of his men, seated them before as many parishioners as cared to take in the show,

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and then hurled questions at them on the every member canvass. He got some grand answers. He kicked off by asking one of them "What is a Christian Church?" Answer: "A meeting place to worship God." That didn't suit one of the brethren who declared that "it is a brotherhood without any relation to a building in which we meet. It is the people who are the church, not the building." Well, sir, before they got through the evening they were talking about pledges, about the need of new floors, about supporting missions, and were even doing a bit of cracking down on those who fail to do their share. Rector Williams says that the evening was a grand success, with everyone getting warmed up during the lively discussion.

* * *

Archdeacon of Jersey Is Honored

Archdeacon R. Bowden Shepherd was honored on November 29th with a dinner in Trenton, marking his 25th anniversary in the office. Bishop Matthews was toastmaster and there were speeches by Canon Samuel Welles, Canon Robert Gribbin, Miss Edith Roberts of Princeton, the Rev. Thomas Conover of Bernardsville and Mr. William F. Stroud of Moorestown.

* * *

Date Set for Consecration

Archdeacon Zeigler of Chicago is to be consecrated bishop of Wyoming in the cathedral at Laramie on December 16th. Bishop Stewart will be the consecrator, with Bishop Keeler of Minnesota and Bishop Ingley of Colorado as co-consecrators. Bishop Johnson of Colorado will preach. Other bishops who will be present are Bishop Jenkins, Bishop Rowe, Bishop Howden, Bishop Beecher, Bishop Moulton, Bishop Bartlett.

* * *

Bishop Johnson to Have Anniversary

Bishop Johnson of Colorado is to celebrate the 20th anniversary of his consecration in January. The event

is to be celebrated at the time of the diocesan convention, meeting in Denver, January 24th and 25th. There is to be a united service on the 24th in the municipal auditorium, with special music and with Bishop Dagwell of Oregon as preacher. There will be a reception and dinner and a big time generally.

* * *

Convocation at North Adams

The Berkeley Convocation was held recently at St. John's, North Adams, Mass., with Bishop Cook as the headliner, supported by Grover C. Bowman, progressive school superintendent of the city, and Miss Helen Stevens, director of religious education for the diocese of Connecticut. The Rev. Arthur Murray was re-elected dean of the convocation for the twelfth time.

* * *

Bishop Gribbin Meets with Parishes

Bishop Gribbin of Western North Carolina is holding informal meetings with the parishioners of each congregation of the diocese this fall. He tells of the work of the Church throughout the world, of the work in continental America and the missionary work in the diocese. Our correspondent informs us the visits are showing their effect in the every member canvasses.

* * *

Meet the Brother Bishops

Inquiry came to the Church Missions house from one of the national weeklies (not this one) as to whether there were any fathers and sons

among the bishops—the occasion being the election of the Rev. W. A. Lawrence to be the bishop of Western Massachusetts. This list may not be complete but it is best headquar-

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ters can furnish at the moment. There are the Lawrences, the Atwills, the Davies, the Boones, the Nichols of California and Shanghai, the Du Moulins, the Grays, the Thomases of Kansas and Wyoming, the Paddocks, the Capers, the Tuckers—and who else? Bishop Green's grandfather was a bishop, and so was Bishop Penick's uncle. The Manns, the Kinsolvings and the Brewsters were (and are) brothers.

* * *

Women to Discuss the City Church

A national conference on the city church, sponsored by the Home Missions Council and the Council of Women, is to be held at Asbury Park, N. J., January 11-14.

* * *

New Chapel at Silver City

A new chapel was dedicated the other day at Silver City, Nevada, by Bishop Jenkins. It was built out of the sixty year old lumber taken from the dismantled bishop's house at Virginia City, built by Bishop Whitaker and occupied by him during the seventeen years of his episcopate. The new chapel is now the Bishop Whitaker Memorial. But it isn't the first church we have had at Silver City. There were three there before, all called Grace Chapel, but two were blown down by the strong mountain winds in spite of the fact that they

were anchored with heavy cables, while the third burned to the ground about eighteen months ago during a fire which destroyed a large part of the town.

* * *

Favors Internship for Clergy

Professor Herbert K. Baker of Pennsylvania State College, addressing the Altoona, Pa., convocation, declared that clergymen should serve internships, as important for clergymen as for other professional groups. He also said that greater care should be taken in selecting men for the ministry and in training them. He will of course get a letter from Dr. William S. Keller of Cincinnati who has believed this, for these many years, and what's more has acted on his conviction.

* * *

Ministering to the Deaf

There are 89,000 citizens in the United States so deaf that they cannot be ministered to at the ordinary Church service, according to the Rev. Herbert C. Merrill who ministers to these people in the dioceses of Albany, Central New York, Rochester and Western New York.

* * *

Statue of Lincoln at Prayer

The North Transept parclose or sculptured stone screen in Washing-

ton Cathedral was dedicated on November 20th by Bishop Freeman, in memory of Wm. Thomas Hildrup Jr. In connection with this memorial there is a striking bit of statuary, Lincoln in Prayer, which stands at the top of the stairway, near the memorial inscription. This, too, was presented by Mrs. Hildrup. It is possibly the only existing statue representing the Civil War President at prayer.

* * *

Why Is Reno Like a Creamery?

This bit is from Bishop Jenkin's *Desert Churchman*: "I have read in today's paper that Mary P. is to marry a third man, having divorced the three previous ones; which reminds me of a question asked me by an eastern bishop: 'Why is Reno like a creamery? Because it separates and gets the cream.' Not quite as bad, however, as ancient Rome when matrons counted their years by their husbands. If the Church could purge society then she can today; but not by temporizing with civil codes, nor compromising Christian principle."

* * *

Birmingham Rector Believes in Reading

The Rev. C. C. J. (Chuch) Carpenter, rector of the Advent, Birmingham, Alabama, believes that "an in-

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formed parish is a live one." When he was at St. John's, Savannah, he had most of his families taking one of the Church national papers. And that he was there the rector of a live parish no one will deny. Now he is urging his parishioners at Birmingham to subscribe. His parish bulletin for last week, a four page affair, had half of the second page devoted to articles that appear in THE WITNESS and the entire back page carried his message urging people to subscribe with a coupon for them to sign indicating their intention to do so. Of course I think it is a grand idea.

* * *

Gospel Is the Big News

Hugh Redwood is a noted editor, at present connected with the London *News Chronicle*, a daily paper with a million and a half circulation. Editors generally are hardboiled individuals, not too interested in religion. But this man, here doing a bit of speaking, declared that "The Gospel of Jesus Christ is the biggest news the world has yet known". Then he made a long speech telling why he thinks so.

* * *

Announcement on the Back Page

There is an announcement on the back page of this issue of THE WITNESS. We hope that many of our readers will act on the suggestion. A subscription to THE WITNESS will make, we believe, an acceptable gift to a friend, and by making such a gift you are also giving a Christmas present to us.

* * *

New Chapel for Medical Center

The new chapel at St. Luke's Medical Center, Tokyo, is to be finished and dedicated before Christmas, according to a recent issue of the Rikkyo Echo. The altar and reredos of carved oak are a memorial to Bishop McKim and Dr. Teusler.

* * *

A New Job for Missionaries

Barking like a dog is the latest performance of one of our many versatile missionaries. She saw a suspicious-looking man with a burning torch approaching the mission at night. The usually faithful watchdog had chosen that moment to be somewhere else, so the missionary substituted for him, with success.

* * *

Young People Hold Conference

The Rev. R. A. Court Simmonds of Portland, Oregon, and the Rev. J. Minto Swan of Vancouver, British Columbia, were the leaders of a young people's conference held at St. Mark's

Cathedral, Seattle, Washington, November 20-22. Addresses were also given by three of the younger clergy of the diocese of Olympia, the Rev. Russell R. Ingersoll of Bellingham; the Rev. Arthur A. Vall-Spinosa of Snohomish and the Rev. Charles T. Mentzer of Renton. There were 160 young people registered.

* * *

Death Takes Wife of Archdeacon

Mrs. Ida May Lee, wife of Archdeacon Barr G. Lee of Sacramento, California, died on November 23rd.

* * *

New Members on the Council

When the National Council meets this week in New York there will be three new representatives present: Bishop-elect W. A. Lawrence representing New England in place of Bishop Sherrill; Col. L. K. Lydecker for the second province in place of Mr. Walter Kidde and Mr. Warren Kerney of New Orleans succeeding Bishop Penick for the province of Sewanee.

PREACHING IS THE SUBJECT OF THREE INTERESTING BOOKS

(Continued from page 9)
promise of a future life, this book of Mr. Lamont's seems to be the first one based on the premise that death is the absolute end of individual conscious personality. While the death theme is constant—that's the point of the anthology, of course—the book is packed with excellent verse of the highest literary quality. This book should be a welcome addition to one's library.

I strove with none, for none was worth my strife.

Nature I loved and, next to Nature, Art:

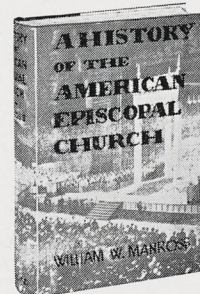
I warmed my hands before the fire of life;

It sinks, and I am ready to depart.
Walter Savage Landor.

SECOND THOUGHTS

(Continued from page 2)
of Washington"—a title not used by any other church. To those who have some misgivings, it should be pointed out that the change would not effect the democratic government of our Church. He still would be an administrator, not a lawmaker or dictator. The title of Archbishop in England does not interfere with the democratic government of that Church by the Convocations and the Church Assembly. Those who dislike anything "Romanish" should recall that "arch" is in use by the Lutheran church in Sweden and by the Orthodox and other historic churches of the East, and that the Latin Church is headed by a mere Bishop (of Rome). Our more modern minded members might find some satisfaction in the thought that the title of archbishop is more modern than the title of bishop. Then, while maintaining our independence as a national Church, there is some value in a sort of general uniformity of titles with our sister Churches of the Anglican communion which extend to the furthestmost parts of the earth.

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